

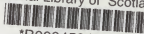
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An Deo-Graine :

The Monthly Magazine of An Comunn Gaidhealach.

Volume VIII.

Oct., 1912, to Sept., 1913, inclusive.



AN COMUNN GAIDHEALACH,
108 HOPE STREET. GLASGOW.

CONTENTS.

ENGLISH DEPARTMENT.

	PAGE
AN COMUNN GAIDHEALACH :—	
Annual Meeting, - - - - -	9
Arts and Industries Annual Sale, - - -	23
Bureau, Employment, 25, 46, 79, 84, 107, 141	
Executive Council Meetings, 35, 67, 99, 130,	
133, 163	
„ „ Preliminary Meeting, 29	
New Members, 31, 94, 110, 126, 159, 191	
New Branches, - - - - -	91, 110, 126
Propaganda Work, - - - - -	42, 59, 75, 84
Address by Mrs. Burnley-Campbell, -	150
Comunn News, 31, 45, 62, 77, 92, 107, 125,	
141, 158	
Black Peats of Glen Lussa, - - - - -	55
Celt in Brittany, - - - - -	24
„ Role of the, - - - - -	73
Celtic Music, - - - - -	76
Celtic Lectures in Paris, - - - - -	109
Colloquy, Old, - - - - -	30
David Livingstone a Point in Ethnology, -	105
Death of two notable Ministers, - - -	85
Education Trust, Highlands and Islands, -	154
Evil Eye, The, - - - - -	28
Ex-Secretary of An Comunn Honoured, -	170
Gaelic Language (Sheriff Macintosh), -	52
„ „ (Ireland), - - - - -	69
„ Society of London, - - - - -	57
Gaelic Speaking Ministers, Dearth of, 83, 150	

	PAGE
Gaelic in Schools, - - - - -	40
„ Phraseology (Col. MacGregor), 120, 138,	
155, 173, 183	
Gaels, Meetings of, - - - - -	109, 158
Gaelic Census (1911), - - - - -	179
Highland Ball (Edinburgh), - - - - -	29
„ Depopulation, - - - - -	51
„ College, The Proposed, 115, 135, 147,	
172	
„ News, - - - - -	77, 158
Highlanders in Canada, - - - - -	159
Kilt, A Plea for the, - - - - -	88
Language Movement (J. Ainsworth, M.P.), 41	
Literary Points of interest, - - - - -	93
Lowland Scots and Celtic Study,	
by Professor Mackinnon, - 168	
MOD THE, Inverness Children's Day, -	2
Concert, Junior, - - - - -	3
Concerts, Gaelic, - - - - -	7, 9
Competitions, - - - - -	7
Donations, - - - - -	31, 47
Dundee Mod, Donations, 94, 110, 126, 143,	
159, 175, 191	
„ „ Competitions, - 124, 143	
Gaelic Oration, - - - - -	6
Impressions of Mod, - - - - -	18
Opening Ceremony, - - - - -	4
Presentàtion of Prizes, - - - - -	3

ENGLISH DEPARTMENT (Continued).

	PAGE		PAGE
MOD, THE—		Scottish National Song Society,	- 79
Prize List, - - - - -	10	Scottish Secretary and Small Holdings,	- 180
Vocal and Instrumental Competitions, -	8	Summer School of Gaelic,	59, 87, 140, 180
People and its Language, - - - - -	40	Tobermory Mod, - - - - -	170
Portree Junior Mod, - - - - -	153	Tweeds, Sale of Home Made, - - - - -	66
Raasay Lament, - - - - -	103	Wales and its Language, - - - - -	107
Reviews of Books, - - - - -	46, 79, 93, 126, 142		

Portraits.

	PAGE		PAGE
Executive of Dundee Highland Society,	- 186	The Mod Gold Medallists, - - -	25
Sir James K. Caird, Bart., - - - - -	118		

Poetry (English).

	PAGE		PAGE
Slán Leat, - - - - -	29	A' Chuilinn (The Coolins), - - -	90
Sigh of an Exile, - - - - -	61	Tir Agus Teanga, - - - - -	140

Gaelic DEPARTMENT.

Rosg-Sgrìobhaidh.

	PAGE		PAGE
AM FEAR-DEASACHAIDH :—		Còmhraidh nan Croitearan, - 116, 134, 151	
Am Mod, - - - - -	1	Earrail do Bhuill a' Chomuinn, - - -	65
„ „ - - - - -	17	Gaol air a Dhearbhadh (Dàn Chluich), 166, 188	
Nithean a Bhuineas do'n Ghaidhealtachd,	33	Leasain Ghaidhlig, 44, 57, 73, 88, 106, 122, 137,	
A' Bhliadhna Ur, - - - - -	49	154, 171, 190	
Sgiurisdh an Turcaich, - - - - -	81	Ministir—Mar a fhuair e dhachaidh, -	89
Taladh Chanada, - - - - -	97	Niall agus am Poca Buntata, - - -	123
An Tighearna Gilleasbuig Caimbeul, -	113	Orain Ghaoil nan Gaidheal, 22, 38, 53, 71, 86,	
Bord an Tuathanachais, - - - - -	129	100	
Meuran a' Chomuinn, - - - - -	145	Posadh Tighearna Rata Murchais, -	137
Na h-Eaglaisean agus a' Ghàidhlig, -	146	Sgèulan (Iain MacAoidh)—	
Air an rathad gu aonadh, - - - - -	146	A' Bhean Shith, - - - - -	148
Crannchur a' Ghaidheil, - - - - -	161	Domhnall MacRuaraidh Bhain, -	169
Fear-Iuil a' Phrionnsa, - - - - -	177	Mu Haoisgeir-na-Cuiseig, - - -	181
Beachdaireachd air cleachdaidhean nan		Timchioll an Teallaich, - - -	61, 157, 185
Airidhean, - - - - -	59	Toimhseachan, - - - - -	61

GAELIC DEPARTMENT (Continued).

Bardachd.

	PAGE
Tam o' Shanter, Eadar-theangaichte, -	26
A' Chuairt Mhaidne, - - - -	43
Gearan fear na Cailleiche, - - -	91

Orain agus Ceol.

	PAGE
Ho ro cha 'n 'eil Cadal orm, - - -	56
Nigheanag a chuil Duinn nach fhan thu, -	85
Oran Mór, Cumha Mhic Ille Chaluim, -	104
„ „ Mort Ghlinne Comhann, -	119
Iain Ghlinne Cuaich, - - -	148
Aora Lubach nan Craobh, - -	182

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Leabhar VIII.] *Mìos Deireannach an Fhogharaidh, 1912.* [Earrann I.

CLÀR-INNSIDH.

Am Mòd, 1912,	1
An Comunn Gaidhealach—Twenty-first Annual Mòd,	2
The Children's Day,	2
The Junior Concert,	3
Presentation of Prizes,	3
Opening Ceremony,	4
Gaelic Oration,	6
The Competitions,	7
Gaelic Concert,	7
Vocal and Instrumental Competitions,	8
The Grand Gaelic Concert,	9
An Comunn Gaidhealach—Annual Meeting,	9
The Prize List,	10

AM MOD, 1912.

Chaidh Mòd na bliadhna seo seachad, agus rinn muinntir Inbhirnis gu h-eireachdail. Bha na h-oidhearpean a rinn iad airidh air a' bhaile, gun di-chuimhne air cliu agus spiorad a' Ghaidheil. Gu firinneach tha e na aobhar-toileachaidh gu'n do lean a' leithid de thoradh ciatach an dian-dhealais a dh'fhoillsich iad bho thoisich gu deireadh. Ann am beachd cuid, tha gach Mòd, mar a' thig e, a' toirt barr air an fhear a bha roimhe. Ged a tha an ràdh seo cumanta am measg fheadhainn a bhios a' toirt barail air Comuinn is Còisirlean eile, cha bhiodh e idir iomchuidh dhuinne a bhi a' coimeasachadh an Mhòd ri Mòd eile. Bha iad uile ciatach, agus seasaidh Mòd Inbhirnis cho ard ri h-aon aca.

'Se Am Mòd an aon choinneamh bhliadhnail a tha na mheadhoin a bhi a' tarruing gach fìor Ghaidheal is urrainn a chum a bhi

a' foillseachadh ann a' subhachas, òrain, agus sgeulachd, an gnè agus a' nàdur a tha filte ann. Cha'n e gu bheil na nithean seo a' cur na chuimhne làithean òige a mhàin, ach gu'n tàlaidh iad inntinn air ais gu a shinnsear bho chèin. 'S ann ri sin is dòcha 'ni e oigheam.

O na h-eileanan an Iar, o bheanntan is ghleannan Tir-Mòr, o shràidean 's o ùpraid a' bhaile mhòir, cruinnichidh clann nan Gaidheal gu bhi a' strì ri 'cheile, cha'n ann gu dosach le claimheadh mòr agus sgrian dubh air son dioghaltais no creach a thogail mar na làithean garbh a dh'fhalbh, ach a chum a bhi a' cumail suas litreachais na gineil bho'n d'fhàs iad, agus a seinn òrain mhilis na dùthcha. Gu cinnteach cha deach òrain Ghàidhlig a sheinn riamh na bu thlachdmhor na chualas bho òg 's bho shean aig Mòd Inbhirnis. Tha e air a ràdh gu'm mair gaol is cèol a chaidh, ach ma tha e an dàn gu'n teid e as mu'n tig deireadh an t-saoghail, 's ann o'n Ghaidheal, is cinnteach, a chluinnear am pung ma dhèireadh. Tha cuid na'r measg, agus bu mhiann leo a bhi a' dèanamh am mach nach 'eil anns na mòid mhòra 's bheaga, ach an deò anfhann a tha taisbeanadh bàs na Gàidhlig. Cha'n 'eil ann, ars' iadsan, ach guileag na h-eala nuair a bhios i a' teannadh ris a' bhàs. Gu dearbha tha e duilich do neach, nach deach a dhochann le claon-bhreith, anfhainneachd fhaicinn ann an guth na Gàidhlig an diugh, ge b'e air bith mar a bha an gnothach da fhichead bliadhna roimhe seo. Cha deach aig an t-Sasunnach fhathast air ar cur gu iochdair an iomaire, mar nach b'fhiach sinn an còrr ach nàdur de fhraoidhneis, a chum a' mhòralachd

fhéin a dheanamh na bu ghloirmhoire. Ni mo a' dh' aidicheas sinn gu 'm bheil a Ghaidhlig a' seinn an guileag ma dheireadh. Cha do ghairm i cho sultmhor o chionn fhada, cha 'n ann a mhàin 'na tìr féin, ach ann an tìrean fad as.

Ge mòr agus éifeachdach an Solus a tha sruthadh bho eòlas nan linn anns a bheil sinn beo, cha 'n eil e soirbh da lamh an uachdar fhaotainn air an trianaid a tha a' deanamh spàirn a chum a bhi ag àrdachadh cànan agus litreachas nan Ceilteach—se sin na Cuimrich le 'n Eisteddfod, na h-Eireannaich le 'n Oireachtas, agus An Comunn Gaidhealach le 'm Mòd. Nach e an spiorad Ceilteach a chuir an gath is oirdheir ann an litreachas an t-Sasunnaich? Nach e a chuir innte an grinneas diomhair ud nach 'eil soirbh a shoillearachadh ann a' focail, ged nach 'eil e duilich fhaireachadh do neach aig am bheil roinn de spiorad litreachais? Leubh na thuir daoine foghluinte, aig an robh breithneachadh, mu 'n phuing seo, agus méudaichidh do mheas air do shinnsear, is na talantan a chaidh a' bhuileachadh orra a chum a bhi a' dealbh am mac-meannma ann a' sgèudachadh cho grinn, agus gu 'n do ghabh ùghdairean eile e mar eisimpleir a b' fhiach a' leantuinn. Cha 'n e idir a mhàin mar a bha iad a' cur fhacalan an altan a cheile a' dhuigs intinn nam feallsanaich, ach a' spiorad diomhair a bha a' dol troimh, agus a' cuartachadh na rinn iad. 'Se a' chuid de dh' ùghdairean an làtha an diugh a ghlac an doigh a bha aig na Ceiltich nan litreachas, a sgrìobh pairt de 'n rud is eireachdail ann an litreachas na Beurla. Bha 'n Gaidheal ann an daimh ro dhluth ri Nàdur, agus cha mhór a thug barr air ann a bhi a' breithneachadh a seadh. Dearbhaidh a Bhardachd seo.

Ach 's e Mòd Inbhirnis air an do thòisich sinn, agus ann a bhi a' crìochnachadh, dh' iarramaid aithris an aoidheachd agus an fhailte a nochdadh dhuinn. Bha aoidheachd nan Gaidheal comharraichte o shean, agus cha do bhàth buaidh nan làithean teann, saoghalta, a th' againn an diugh i. Chaidh na h-uile nì mu thùchail a' Mhòd a dheanamh gu h-òrdail. Cha leig sinn a leas a chuir an cèill cho coimhlionta 's a rinn Ceann-Suidhe a' Chomuinn an dleasdanas a bhuineadh do riaghladh na Coinneamh. Bu mhór an taic do 'n Chomunn duin-nasal cho cothromach a bhi 'ga stiùradh re trì bliadhna, agus a nìs chrìochnaich e' obair gu tlachdmhor. Tha ar deagh dhùrachd 'ga leantuinn.

Twenty-first Annual Mod OF AN COMUNN GAIÐHEALACH.

The twenty-first Mod was held in Inverness on the 26th, 27th, and 28th of September, and the charms of the capital of the Highlands never appeared to greater advantage than during the Mod week. The weather was all that one could desire. Indeed the clerk of the weather (as people say) made amends for his misdemeanours during August, and the very elements seemed to conspire with the people of Inverness to produce atmospheric conditions worthy of the occasion. Those who were making their first acquaintance with the town were simply delighted. It was perhaps appropriate that the Mod should be held in the capital of the Highlands after attaining to its majority. The record of the Comunn's activities and development is a striking one, and one could have scarcely prophesied twenty years ago that the work now accomplished would be attended with such splendid success.

Its vitality is apparent to all, and its popularity is growing as people are beginning to understand its aims and ideals. This may be gathered from the statistics furnished by the President at the opening ceremony on Thursday. Mod arrangements are usually of an arduous nature, but in this case they were efficiently carried out by Mr. John Maclean, General Secretary, and Mr. Robert Macfarlane, C.A., Treasurer, assisted by a large and most enthusiastic Local Committee, who spared no pains in making the meeting successful. In this connection one cannot refrain from noting the large amount of work accomplished by Miss Kate Fraser, whose powers of organisation are acknowledged by all. We understand that the meeting is likely to prove a financial success.

FIRST DAY'S PROCEEDINGS.

WEDNESDAY.

THE CHILDREN'S DAY.

THE JUNIOR COMPETITIONS.

The streets of Inverness presented a picturesque appearance on Wednesday morning as hundreds of white-frocked lassies and well-dressed laddies, with beaming faces, flitted from hall to hall. Some of these came from Skye, Islay, Lochaber, Kinloch Rannoch, Kyle, Lochinver, Glasgow and last, but not least deserving of attention, from

Poolawe, which sends contingents every year. The competitions were held in four different halls, and there was a record number of entries. The chief attraction on this day is the musical part. It is to be regretted that so few of the general public come to listen to the Oral Delivery Competitions. (This is true, not of Inverness alone, but of all other places where Mods were held. No doubt it is a great delight to listen to duets, choral singing, and solos from children, but let us not forget that the children must be encouraged to study the language, not merely to acquire so much of it as will enable them to struggle through a song, but for its own sake, and its ultimate value to them. At the same time it must be noted that, while some children read and recited creditably, a number, who evidently knew Gaelic, were handicapped by the low monotonous tone in which they recited. Is the fault due to the innate bashfulness of the Highland child, or the lack of sufficient training and practice? There is considerable room for improvement in this part of the work. In the musical part, solo and choral singing have improved immensely. The voice-trainer has done his work effectively, so much so, that, while the result is likely to please modern ears, the traditional style with its free phrasing, quaint glides, and grace-notes, is likely to become a thing of the past. Could the old bard rise from his grave, it would be hard for him (as a critic remarked) to recognize the melodies wedded to his own songs now fitted with modern harmonies, and adapted to the artistic life and requirements of the present. But the Comunn is quite alive to the propriety of retaining the old traditional style in the Music of the Senior section, and of preserving the charm and quaintness of the Gaelic folk-singer. The chief event on Wednesday was the Competition for the "Oban Times" Challenge Trophy. The winners were the Glasgow Junior Choir (Mr. A. B. Ferguson, conductor)—the Broadford Choir being second. The Inverness Choirs (learners) also distinguished themselves in choral singing. The winners of the Silver Medal for solo singing were Annie Macrae, Kyle; and John Maclean, Glasgow. Winners of other important prizes may be got from the prize list. There was a large attendance of the public at the Choral Competitions, and the general excellence of the singing was freely and widely commented on. Luncheon was provided for the children in the Drill Hall, and it is needless to add

that the treat was highly appreciated. The expenses were defrayed by Mr. Stewart, Canada, but a native of Sutherlandshire. At the same time the judges and other officials were entertained to luncheon in the Caledonian Hotel by Mr. William Mackay, President of An Comunn. Major Menzies, Edinburgh, in proposing the health of the host, said they all regretted that Mr. Mackay was about to retire. He paid a tribute to his capabilities as President of An Comunn. Mr. Mackay, in reply, referred to the excellent work done by the Association, and, while he had to resign, he carried with him happy memories of his term of office.

THE JUNIOR CONCERT.

The Music Hall was filled to its utmost capacity on Wednesday evening, and the scene on the platform, where a large number of prettily dressed children were arranged, was a beautiful and an inspiring one. Rothiemurchus presided, and he was accompanied to the platform by Lady Mary Grant, and Mr. Mackay, the President of the Association. The proceedings opened with a stirring selection by the pipers of the Boys' Brigade, after which the rallying song, "Suas leis a' Ghàidhlig," was sung by Angus Mackay, and the choir, assisted by many in the audience, which stood the while, singing the refrain. Miss Fraser was conductor, and wielded the baton with the precision which comes from experience. The programme was very creditable.

PRESENTATION OF PRIZES.

The principal prizes were presented by Lady Mary Grant, after which Rothiemurchus said that it was his privilege to welcome them to the sixth consecutive children's Mod in Inverness. He claimed that that was the most important part of the whole proceedings. The whole results of the Gaelic movement must be looked for in the future, and if they were to save their language and its traditions their first care must be that nothing was lost, and that they handed on the heritage undiminished to the next generation. Summing up what had been done that day, he stated that nearly seven hundred children had been brought together, many of them from very long distances. There were children present for the first time from Sutherland and from Broadford, in Skye. More had yet to be done, however. There were still large districts in

the Highlands untapped, and he hoped in future to see choirs from many parts not represented that day. The results they had seen that day and evening were due to the disinterested and hard work of the teaching profession in the Highlands. Teachers would agree with him that their work was made easier with pupils who had the power to think in two languages, but they had gone far beyond their fixed duties in bringing the children to the pitch of perfection that had been seen that night.

Votes of thanks to Rothiemurchus and Lady Mary were heartily awarded on the motion of Mr. William Mackay.

SECOND DAY'S PROCEEDINGS.

THURSDAY.

OPENING CEREMONY.

The official opening of the Mod took place in the Music Hall in the presence of a large and attentive audience. The President of An Comunn, Mr. Mackay, occupied the chair and, among those accompanying him to the platform were:—Lady Helen Stuart Murray, Blair Castle; Lady Lovat, Mrs. Burnley-Campbell of Ormidale, Miss Farquharson of Invercauld, The Earl of Stair, Colonel Stewart of Advorlich, The Hon. William Gibson, Ireland; and a large number of other distinguished friends of An Comunn Gaidhealach. Numerous letters of apologies were read, among them one from Miss Murray Macgregor, who was unable to be present on account of illness. When one considers that Miss Macgregor, who is over 80 years of age, regularly attended Council meetings, her enthusiasm for the Gaelic cause is apparent.

The President on rising was received with hearty applause.

He said, that in opening the Mod of 1910 and 1911, he briefly referred to the work of the Association in the past, and to the progress it had made. He should now like to bring his review down to date, for this was their twenty-first annual Mod, and this was the last occasion he should, as President, have the honour of addressing them. The Association had attained its majority, and he knew they would all join him in wishing it many years of vigorous, useful manhood. Much interesting information regarding the Comunn's history and progress was contained in certain Gaelic and English articles in this month's number of their magazine. These, and the annual reports of the Execu-

tive and Standing Committees for the year now closed, they had no doubt read or would read; and he should therefore not dwell at any length on their history, but should submit to them certain figures which showed the progress they had made, and establish the wise patriotism of the Oban men who twenty-one years ago founded the Association. Happily, some of these men were still with them, and the Association thanked them for what they did, and congratulated them on the result. An Comunn, to begin with, was a comparatively small institution; but it gained in strength as it gained in years, and its membership and usefulness had increased, especially since the great Feill of 1907, which gave them a Capital Fund of upwards of £7000, and so enabled them to extend the scope of their operations. To the ladies who got up that Feill, he wished the Association at this coming of age to extend its special thanks and congratulations. But to come to figures. Down to the year 1900, the membership of An Comunn might be taken, approximately, at 300. In September, 1910, when he first went into the question of figures, the membership was 2002, including branches. In September of last year the membership, including branches, was 2945. Now it stood at 3870—a goodly number of men and women of all classes and creeds banded together to encourage the teaching of the Gaelic language, the study and cultivation of Gaelic literature, history, music and art, and the promotion of native industries. Again, the entries at the annual Mods indicated progress. He was not taking into account the arts and industries entries, for the reason that the arts and industries section was only started in 1908. At the Edinburgh Mod of 1899, which was looked upon as a great one, the entries numbered about 130 in all. At the Mod in the same city in 1910, they numbered 715. The entries for the present Mod numbered 1169. The other day he found among old papers a copy of the syllabus of the first Mod, which was held at Oban in 1892, and he had the pleasure of exhibiting it to them. It consisted of one page—the competitions being ten in number, and the aggregate amount of prizes, £34 15s., or, if they included two special prizes, £64 15s. The syllabus of the present Mod was a veritable book, giving particulars of 72 competitions, carrying with them money prizes amounting in the aggregate to upwards of £200, in addition to many books,

medals, pendants, and other valuable articles, including the "Oban Times" Challenge Trophy, and the great prize of the Mod, the Lovat-Tullibardine Shield. Now, while these figures were satisfactory and encouraging, they must guard against attaching too much importance to them. It was good to be strong numerically, and to possess the moral and material influence and power which attached to such strength, but it was better far to have the members, as far as possible, taking a living interest and an active part in the Association's work, and especially in the work of promoting the use of the old tongue and the study of its literature. In a thoughtful article in this month's number of their magazine, Mr. Kenneth Macleod remarked—"Tha an Comunn an dèidh bliadhna air fhichead de cheol a thoirt duinn—nach toir e dhuinn a nis bliadhna air fhichead de Ghàidhlig!"—the Association has given us twenty-one years of music—will it not now give us twenty-one years of Gaelic! There was truth in the remark, but it was not all truth. The Comunn had, during its course, done much for the Gaelic language—how much could only be realised by those who knew the state of Gaelic matters twenty-one years ago. But, unquestionably, it had done more for Gaelic song and Gaelic music. The reason was obvious—man was prone, even in his patriotism, to take the easiest road and the most pleasant. But he thought they could promise Mr. Macleod that during the next twenty-one years, the old tongue would not be neglected. In the year now closed important steps were taken in the direction desiderated by him. There was held at Perth a conference of Gaelic-speaking teachers, who gave practical consideration to the question of the teaching of Gaelic in schools. The Summer School held this year in Islay was well supported, and good results were expected to follow. And above all, the resolution that out of the £1500 coming to the Association from the surplus realised by the Clachan in connection with last year's Glasgow Exhibition, £600 shall be devoted to the preparation and issue of a series of low-priced primary and secondary school text books by eminent scholars, was bound to profoundly influence for good the future of the language. He had detained them too long, but before closing he wished to thank the members of An Comunn for their kindness to him during his three years in the chair. The position of President was an honourable one, of which

he was very proud, and he regretted that other calls on his time did not admit of his accepting the invitation to take office for a further period. His experience as President had been pleasant and profitable to him, and he should ever remember the courtesy and consideration which he had received from the members. He had pleasure in formally declaring the Mod open.

After the opening address an official welcome was extended to the Mod by the Provost in name of the Corporation of Inverness.

Provost Birnie expressed congratulations on the great success attending the Mod, and on its increasing importance year by year. He hoped that all the visitors would enjoy a pleasant time and carry away agreeable recollections of their stay in Inverness.

Rev. Mr. MacGill, representing the Inverness School Board, extended a welcome to the Mod in the name of the local education authorities. He remarked that educationalists of the present day recognised to a much greater extent than formerly the living interests calculated to develop the child's mind. The movement for which An Comunn Gaidhealach was responsible, had done something to evoke the genius of the Highland people.

The President thanked the Town Council and School Board for their splendid welcome, and acknowledged the assistance they had given in connection with the Mod.

The Hon. William Gibson, representing the Irish Gaelic League, was heartily received. Wearing a crotal kilt and plaid, he had a picturesque presence. He spoke in Irish Gaelic, and was well understood. He emphasised the necessity of Gaelic being spoken. They could not have a nation without a language. Gaelic was their language just as much as English was the language of the English. They wanted to build up a nation, and were encouraged in their efforts by seeing others doing the same thing. Continuing in English, he said they were in earnest about their language, and meant to make it the national tongue.

Mr. Williams, the delegate from Wales, who wore the striking national costume, also spoke in terms appropriate to the occasion. He referred briefly to the modern language movements, and spoke of the recent Welsh Eisteddfod. He hoped the Mod would take deeper root in national life.

The President afterwards delivered the annual Gaelic oration as follows:—

GAELIC ORATION.

Annas a' bheagan fhacal a labhair mi anns a' Ghàidhlig aig fosgladh a' Mhoide an Dun-Eideann, o chionn da bhliadhna, thug mi iomradh air a' bhuaidh a tha aig a' bhaile-mhor, agus aig caithe-beatha a' bhaile-mhoir, air bardachd nan Gaidheal; agus dh'ainnich mi òran no dha air aillidheachd na Gaidheal-tachd nach biodh gu brath air an sgrìobhadh mur biodh iadsan a dhèilbh iad air an claidh le starrum agus le gleadhraich a' bhaile-mhoir. A ris, aig Mòd na bliadhna 'n uraidh bhuin mi gu sonraichte ri taobh eile na cùise, agus labhair mi air a' bhuaidh mhaith a tha aig a' bhi a' cuimhneachadh chleachdaidh-nan Gaidhealach, agus gu h-araidh òrain Ghàidhlig, air a' Ghaidheal anns a' bhaile no an duthchannan cein. An diugh tha mhiann orm beagan fhacal a' radh mu Ur-sgeulan nan Gaidheal. Gun teagamh ghabh na seana Ghaidhil tlachd anabarrach ann an seann sgeulachdan. Dh'fhaireach iad gu laidir firinn nam briathran aig Oisean—

“Mar ghat soluis do m'anam fhéin

Tha sgeula na h-aimsir a dh'fhalbh.”

Chuidich a' cheilidh agus eadhon an fhàraire ann a' bhi a' cumail nan sgeulachdan beo, agus 'gan sineadh a' nuas bho ghinealach gu ginealach, fad chianadan bliadhna. Tha an fhàraire—mar a' b'abhaist di a' bhi air a' cumail—a' nis air dol as aithne, ach tha a' cheilidh, no faileas dhith, fhathast 'nar measg. Tha cuimhne mhat aig cuid againn air a' liuthad coinneamh thaitneach a' chunnaig sinn mu chagailtean cridheil nan laithean a dh'fhalbh—

“Far an labhradh iad gu fial,

Air gach treun a bh'ann o chian;

'S am macraidh og le iognadh graidh

A' snamh san sgeul a' b'èuchdach cail.”

Is mor m'amharas gu bheil sgeulachdan nan laoch a dh'fhalbh gu mòr air an dearmad an diugh, agus nach 'eil a' mhacraidh na 's fhaide air an slugadh suas le toil-inntinn anna. Tha iad air am muchadh leis a' phaipair-naidheachd agus le cùisean mu fhearann agus mu Pharlamaidean; air mhodh 's gu bheil sinn ullamh gu bhi a' caoidh leis a' bhard—

“Tha mo shealladh air linn-tean a dh'aom;

Chan fhaicear ach caol na bh'ann;

Mar dhearrsadh na galealach tha faoin

Air linne tha claoan sa' ghleann.”

Ach ged a tha so gu mì-fhortanach fìor, chaidh obair mhòr agus mhath a dheanamh le Tormaid Mac-Leòd—“Caraid nan Gaidh-

eal”—Caimbeulach Ile, Eachann Mac-Ile-Eathain, An t-Urramach Iain Caimbeul, An t-Urramach D. Mac-Aonghais, An t-Ollamh Alasdair Mac-Ile-Mhicheil, agus muinntir eile, chum an tional agus an cumail air mhaireann; agus tha againn a' nis aireamh mhòr de leabhraichean tomadach iomalan de na seann sgeulachdan. A bheil na leabhraichean sin 'gan leughadh? Is mor m'eagal nach 'eil ach a' mhaire le fear an sud agus an so a' rinn 'inntinn a' choimhead os cionn nan cùisean saoghalta sin chum am beil a' chuid is mo de 'n t-sluagh air iad fhéin a' strìochdadh. Agus fìor 's mar tha sin, tha a' cheart slugh neò-ghneitheil sin gle phròiseil as an cuid cloinne nuair a' chluinneas iad iad ag iomradh air seann sgeulachdan na Greige agus na Roinn mu dheidhinn ann bi iad a' faighinn beagan foghlum 's an sgoil. Is beag fhios a tha aca cia mòr is airde ann an fallaineachd cainte, agus ann am beusa-lachd teagaisg, a tha seann sgeulachdan na Gàidhlig na ur-sgeulan na Greige agus na Roinn. Seallaibh thairis air na comh-chruinneachaidhean aig na h-urramaich Ghaidhealach a dh'ainnich mi agus chan fhaigh sibh facal no smaoin anna a' bheir rughadh air bhuir gruaidh. Seallaibh a' rithist troimh ur-sgeulan nan Greugach agus nan Romanach agus is beag nach bi naire oirbh gu bheil iad agaibh an taobh stigh bhuir dorsan. Ciod mar eisimpleir is urrainn ar-a-chadh-inntinn is mo a' thoirt do dhuine na bhi a' leughadh “Spiorad na h-Aoise” ann an “Leabhar nan Cnoc” aig Tormaid Mac-Leòid—sgeulachd eireachdail air an robh mi eolais is mi am bhalachan fada mu'n eual mi iomradh air “Leabhar nan Cnoc,”—fo'n àinm “Am Bonnach Beag 's a' Bheannachd agus am Bonnach mòr 's a' mhallachd.” Sparram oirbh, uime sin, mar dhleasnas a' bhi a' cur eolais, air an t-seann dileab sgeulachd a dh'fhagadh againn o' r' n-atraichean, agus a' chleachd iad mar abhachd-inntinn bhuan-nachdail fad chianadan bliadhna. Leughaidh na chaidh a' chur an clo dhuibh, agus thugaidh air bhuir clann a' bhi 'gan leughadh; agus, mar a' thachras fhathast air uairibh, ma chluinneas sibh sgeulachd mhat nach 'eil fhathast an clo, sgrìobhaibh i gun dail no faighibh feareigin a' sgrìobhas i, chum 's nach teid iad gu buileach air chall. Cha'n 'eil mi 'gar comhairleachadh gu bhi a' deanamh ach rud a' rinn mi fhéin, uair is uair, le mòr thlachd, re dha fhichead bliadhna air ais. Tha an Comunn Gaidhealach air mòran a dheanamh air son cèol nan Gaidheal: cha do rinn e obair cho comharaichte air son na

Gàidhlig, agus theirinn ruibh nach 'eil e comasach do bhuill a' Chomuinn ni is fhearr a dheanamh a chuideachadh labhairt na càin sin agus gu bhi a' faighinn colais air a litreachas, na bhi a' leughadh agus a' cnuasachadh nan seann sgeulachdan, agus a' cur iompaidd air muinntir eile gu bhi a' dean-an ni cheudna. Thug ni a nis dhuibh m' oraid dheireannach mar Chean a' Chomuinn. Tha mi fada 'nur comain air son bhur giulain leam re nan trì bliadhnaichean a chaidh seachad. Tha an Comunn laidir agus soirbheachail; agus is e miann mo chridhe gum bi a shoirbheachadh a' dol am feabhas, agus a neart a' dol am meud. Do gach aon agaibh fa leith bu mhaith leam a bhi ag radh, "Slan leat; mo dheannachd siorruidh air do shiubhal is air d' imeachd; is rùn do chridhe air do chuiste."

THE COMPETITIONS.

While the opening ceremony was an important event in Thursday's proceedings, greater interest was shown by many in the various musical competitions that were down on the programme for that day, especially the struggle for the gold medal. It is pleasing to note that the decision of the judges in favour of Miss Margaret Macleod, Inverness, and Mr. Hugh Mackay, Dornoch, was endorsed by the audience. The judges agree that a high artistic standard has been reached in much of the choral work. As compared with the attempts of earlier years—attempts which were, according to Mr. Moonie, somewhat crude—the progress attained is remarkable. Still there is room for further advance. Singers have to learn that, while there is intense and subdued emotion in the songs of the Gael, they need not be rendered in a dreary or dull way. Some of the best singers lacked life and the feeling for rhythm and character. It is difficult to understand how tenderness, or longing, can be attractively expressed by dwelling on notes as long as the breath holds out. This does not conduce to lightness of touch, or subtlety of expression. The Stornoway Ladies' Choir made a brilliant appearance in their test song, and the effort of the Dingwall Choir was also fine.

GAELIC CONCERT.

A grand concert was held in the Music Hall in the evening and attracted a crowded attendance. A first class programme was

sustained by former gold medallists and the prize-winning soloists of the day, powerfully backed up by a combined choir. The chair was occupied by the Right Hon. Lord Lovat, who was accompanied by the Lady Lovat. They were supported on the platform by Mr. William Mackay, the President of the Association; Miss Kate Fraser, and other officials.

The programme was opened by the pipers of the Depot Q.O. Cameron Highlanders, led by Pipe-Major Beattie, who played a stirring selection. The combined choir, of which the constituents were the chorus of the Depot Cameron Highlanders, the Inverness Select Choir, of which Mr. Roderick Macleod is conductor, and the Contin Gaelic Choir, of which Mr. Macrae is conductor, sang "Suas leis a' Ghàidhlig," the rallying song, with the accompaniments of the band of the Depot and piano and organ. The effect of the musical combination, under the direction of Mr. W. S. Roddie, was excellent, though not without slight evidence of unsteadiness. Some very pleasing part songs in Gaelic were rendered by the different choirs, under their conductors, and the two given by the Inverness Select Choir, winners of the Lovat-Tullibardine Shield in 1910 and 1911, specially admired for harmony and expressiveness. The combined male voices were heard to advantage in two part songs. A whole series of fine Gaelic solos were rendered by former gold medallists. All were warmly appreciated, and those given by Mr. Roderick Macleod were outstanding in every musical respect. Miss Margaret Macleod, a pupil of the Northern School of Music, Inverness, was the lady medallist of the day's competition, and after hearing her rendering of the prize song, the audience emphatically endorsed the verdict of the judges. The same could be said of Mr. Hugh Mackay, the medallist among the gentlemen competitors. His well-trained and sympathetic voice delighted the audience. The first prize recitation in Gaelic was delivered with telling effect by Mr. Ian Carmichael, Glasgow, the successful competitor. The Highland Strathspey and Reel Society of which Mr. D. Miller is conductor, and Mr. Alex. Grant, leading violinist, played two dance selections, with irresistible spirit and steadiness, and, like most of other performers, they were heartily recalled to the platform. The duties of accompanying the singers at the piano were efficiently executed by Mr. A. Morison and Mr. W. Stewart Roddie.

MESSAGE FROM THE KING.

Lord Lovat said it was his very pleasant duty to announce a message from His Majesty the King. His Majesty, as they knew, took a very keen interest in Highlanders and everything Highland. He (Lord Lovat) thought they would admit, when he read the telegram that His Majesty has a very close knowledge not only of the work which the Gaelic Mod is doing, but also of the aims and the programme that they had in view for the future. His Majesty said—

“The King congratulates the Highland Association upon celebrating the twenty-first anniversary of its foundation, and upon the work which it has achieved in the cultivation of the Gaelic language, literature, and music, and the encouragement of Highland industries. His Majesty trusts that this week's Mod will be in every way successful.”

Lord Lovat, continuing, said he thought they would be able to report that that had been a thoroughly successful Mod. They had had, in the first place, a very much larger number of entries than they ever had before. But it was perhaps in the work outside the Mod—the interest taken in the training of the young—in which the most progressive work had been put forward. The number and quality of the voices of some of the children trained, he understood, gave the greatest cause of satisfaction to those who led the movement. He was sure that the work carried on there must appeal to all who had the love of the Highlands in their hearts. It was founded on the very best traditions of the Highland race, and was carrying on that love of country, of patriotism, and of friends that had always been a strong trait in the Highland character. The Piobaireachd Society, which was working on exactly the same lines as the Mod, he was glad to say, was now more than ever before able to undertake its duties of instructing the young, especially in the Islands, who wished to obtain higher training in the national instrument. He was sure, therefore, that they should be able to report to His Majesty that as far as lay in their power they were keeping the flag flying and were pursuing a course of work, in training the present people and laying foundations, that would further literature, art, and music, in the future. They had the example of Ireland before them, and he was sure they would not lag behind the work done in that country. They had the instinct, the traditions, and, he believed, the men to carry

on the work to a successful conclusion. He therefore proposed, with their leave, to send the following reply to His Majesty:—

“The Gaelic Mod assembled at Inverness begs to record its sincere thanks for your Majesty's gracious message. Your Majesty's Highland subjects give place to none in their loyalty to the Crown, and the signal mark of interest in one of the most cherished of their institutions will be appreciated by Highlanders both at home and over-seas.”

Lord Lovat called on the audience to stand up and give three hearty cheers for the King, and the call was responded to with enthusiastic loyalty.

Lady Lovat then presented the principal prizes won that day. The medallists received special cheers.

Mr. Mackay asked the audience to accord heartiest thanks to Lady Lovat for attending and presenting the prizes. Lady Lovat had not been long in the Highlands, and she had astonished him by the way in which she had been pronouncing the Gaelic titles of the songs. His lordship must have worked very well since his marriage to have taught Lady Lovat so well. He also proposed a vote of heartiest thanks to Lord Lovat for his admirable conduct in the chair.

Lord Lovat expressed thanks for his wife and himself, and said it was a very great pleasure to them to be there. He was not going to let them off without criticism. It was that he would like to see more attention given to the last item in the objects of the Association—the wearing of the Highland dress. He did wish to see more kilts worn in the Highlands.

Lord Lovat having proposed a hearty vote of thanks to the artistes and of congratulation to the Committee on the selection of songs, the programme ended with “Clann nan Gaidheal” and the National Anthem, sung by choirs and audience in Gaelic. A flash-light picture of the performers was taken.

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THIRD DAY'S PROCEEDINGS.

FRIDAY.

VOCAL AND INSTRUMENTAL COMPETITIONS.

Several interesting contests were decided on the concluding day of the Mod, among them that for the Tullibardine Shield, and the singing of “An Oran Mór. For the first, seven choirs entered, and the result proved a tie between Stornoway Gaelic Choir and

the Glasgow Gaelic Musical Association. It was agreed that each choir should have custody of the Shield for six months. The winner of the Oran Mór was Mr. D. S. Currie, Glasgow, who sang "Brataichean na Féinne." Mr. Currie's effort was very fine. It was dramatic, intense, and passionate, and no one, who heard it repeated at the evening concert, is likely to forget its thrilling effect. A popular success was that of the Choir of Depot Queen's Own Cameron Highlanders, in the choral singing of a song in three-part harmony. The instrumental contests also proved popular.

THE GRAND GAELIC CONCERT.

The Concert on Friday evening fittingly crowned a most successful Mòd. The Music Hall was packed, and hundreds had to be refused admission. It was a fashionable audience, and many wore the Highland dress. The orchestra seats were filled to the ceiling with a choir which numbered over 200 voices. The Mackintosh of Mackintosh presided, and was supported by Mr. Mackay, the president. Mr. Roderick Macleod acted as precentor while Old French was sung. The effect was deeply impressive.

The Mackintosh, in the course of the Chairman's address, paid a high compliment to Mr. R. Macleod and the choirs under his baton. He thought we might well say to ourselves we had done well up here. He could not help referring to the gracious message they had received the previous day from His Majesty the King. His Majesty had always taken a great interest in the Highlands. They would be glad to know that the telegram from the King was absolutely unsolicited. It was not a put-up affair. They knew how these things were sometimes done. For that reason they felt the more deeply touched and honoured. The Mackintosh then intimated that the shield, for which Glasgow and Stornoway Choirs tied would be given into the custody of the Glasgow Choir for the first sixth months, while during the second half of the year it would find a resting-place in Stornoway. Glasgow Choir were first for music, but Stornoway excelled in Gaelic.

At the close Mr. Wm. Mackay proposed a vote of thanks to The Mackintosh for his conduct in the chair. The audience heartily responded, and The Mackintosh briefly replied, and the meeting separated after singing "Failt' do'n Rìgh" (National Anthem).

FRIDAY NIGHT'S BALL.

After the concert in the Music Hall was over, a brilliant gathering of over 250 couples assembled in the Northern Meeting Rooms. The secretarial arrangements were successfully carried out by Messrs. I. A. Ross and Ian Mackay. Several of the Mòd competitors took part in the dance. Thus ended one of the finest Mòds ever held by the Comunn Gaidhealach.

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AN COMUNN GAIDHEALACH.

ANNUAL MEETING

The Annual Meeting of An Comunn Gaidhealach was held in Inverness on Saturday. There was a large attendance of members of the Association. Mr. Wm. Mackay, the retiring President, expressed his satisfaction with the success of the Mòd, for which the Committee and officials deserved very great credit. His only regret was that they had not the presence of Miss Murray Macgregor, and he was sure that all joined in the hope that she should soon recover from her illness. The secretary reported that the result of the voting in the election of office-bearers was as follows: President—Mr. Malcolm Macleod, Clerk to the School Board of Govan, 248; Dr. Kenneth Campbell (unsuccessful), 146. Vice-President—Rev. George Mackay, Killin. Executive Council—Dr. W. J. Watson, Edinburgh, 303; Wm. Mackay, Inverness, 299; Roderick Macleod, Inverness, 268; J. P. Grant, yr., of Rothiemurchus, 266; Miss Campbell of Inverneil, 257; ex-Provost Macfarlan, Dumbarton, 254; D. Currie, LL.B., Glasgow, 249; Neil Orr, Edinburgh, 215; Mrs. Watson, Edinburgh, 189; A. B. Ferguson, Glasgow, 175; Alexander Fraser, Dalnair, 174; J. N. Macleod, Dornie, 174.

Mr. Macleod, on taking the chair as President of the Association, expressed his thanks for the honour of election, and said there was only one qualification he could profess to have for the post, and that was a profound belief in the mission of the Association. He believed it was doing most valuable work, and was destined to be an increasingly valuable force, not only socially, but educationally and morally, in their midst. In the name of the Association, he tendered Mr. Mackay his warmest thanks for the services he had rendered to them during the two years as President. No one could have filled

the office with greater dignity or with more tact and judgment. They hoped he would be long spared to help them in the Executive.

Mr. Cattnach, Oban, lodged a protest against the election of the President and Executive on the ground that it was invalid and illegal, as the papers had not been issued to the members of the Association in time according to the rules of the constitution.

Mr. Mackay said the protest would be received and the matter would be inquired into by the Executive. It was impossible for them to conduct the inquiry at that meeting.

NEXT YEAR'S MOD.

The annual reports were adopted, and invitations to hold the Mod of next year at Dundee, Lochaber, and Oban were submitted.

Dr. Macgillivray, chief of the Highland Society of Dundee, on behalf of his Association, offered a cordial invitation.

On a vote being taken Dundee's invitation was accepted by a large majority.

A motion by Bailie J. Abrach Mackay, Dundee, that the office of An Comunn be removed to a central position in the Highlands was discussed at great length. Mr. Mackay, moving the previous question, said the time was not opportune to remove the headquarters of the Association from Glasgow. They were organising at present, and when they saw what it was to come to they could decide as to their permanent position. Mr. Roderick Macleod said the motion was a perfectly ridiculous one. They in the Highlands thought that Glasgow was quite good enough for them. Bailie Mackay's motion was defeated by 54 to 33.

Mr. Angus Robertson, Glasgow, moved the following motion: "Gur h-i A' Ghàidhlig a mhàin a bhitheas air a labhairt ann an co-dheasachadh obair A' Chomunn anns gach àin agus àite anns an coinnich e mar choinneimh, no mar chomhaire."

In the discussion, which was prolonged, Mr. William Mackay said it would be committing suicide to adopt the motion. The cultivation of Gaelic was only one of the objects of the Association. The motion was rejected by 41 to 34.

The protest against the election of the President and Executive was again brought up, and a motion by Mr. William Mackay that the protest be accepted along with the result of the election and that the meeting

pass from the question was carried by a large majority.

A vote of thanks was passed to the chairman.

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PRIZE LIST.

JUNIOR SECTION.

I.—LITERATURE.

Adjudicators—

- No. 1—Rev. Thomas Sinton, D.D., Dore; Angus L. Macdonald, M.A., Lairg.
Nos. 2 and 3—Donald Macphie, F.E.I.S., Cumbernauld; John Macdonald, M.A., Glasgow.
No. 4—James Kennedy, F.E.I.S., Logierait; Rev. Dr. Macgillivray, Petty.

1.—LETTER, not exceeding 2 pages of Large Post Quarto, on a simple subject chosen from a list sent under sealed cover. Prizes—1st, 10s.; 2nd, 7s 6d; 3rd, 5s; 4th, 3s 6d; 5th, 2s 6d; 6th, a Book.

1. Peter J. Macleod, Bernera, Lewis.
2. Isobel Maclean, Poolewe.
3. Christina Mackenzie, Poolewe.
4. Kate A. Macdougall, Broadford.
5. Mary A. Macpherson, Easdale.
6. Daisy Livingston, Easdale.

2.—WRITING FROM DICTATION of an unfamiliar Piece of Prose, slowly read by the Teacher or other competent person. Prizes—1st, 10s.; 2nd, 7s 6d; 3rd, 5s; 4th, 2s 6d; 5th, a Book.

1. Christina Mackenzie, Poolewe.
2. Isobel Maclean, Poolewe.
3. Margaret Mackinnon, Heanish, Tiree.
- 4 and 5 (equal). Kate A. Macdougall, Broadford; and Anna Urquhart, Poolewe.

3.—REPRODUCTION IN WRITING of an unfamiliar Piece of Prose, to be read three times in the hearing of the competitors. Prizes—1st, 10s.; 2nd, 7s 6d; 3rd, 5s; 4th, 2s 6d; 5th, a Book.

1. Christina Mackenzie, Poolewe.
2. P. J. Macleod, Bernera.
3. Mary Campbell, Easdale.
4. Kate A. Macdougall, Broadford.
- 5 (equal). Nellina M. Kelly, Broadford; and Isobel Maclean, Poolewe.

4.—TRANSLATION, from Gaelic into English, of 20 verses from Genesis, chapters 1-25, and from English into Gaelic of 10 verses from Matthew, chapters 1-24. Time not to exceed 2 hours. Prizes—1st, £1 and "Caraid nan Gàidheal"; 2nd, 10s and "Caraid nan Gàidheal."
1 and 2 (equal). Daisy Livingston, Easdale; and Isobel Maclean, Poolewe.

INDIVIDUAL SCHOOLS.—Special Book Prizes for the best pupils in each school who have not participated in the aggregate Prize-List; pupils with less than 50 per cent of marks excluded.

KYLE PUBLIC SCHOOL.—Competition No. 2—1, Alex. C. Urquhart; 2, Murdo Stewart. No. 4—1, Alex. C. Urquhart; 2, Mary Macrae.

BROADFORD PUBLIC SCHOOL.—Competition No. 1—1, Mary Mackinnon; 2, Neil Maclean. No. 2—1, Neilina M. Kelly; 2, Mary Mackinnon. No. 3—1, Neil Maclean; 2, Maggie Maclean. No. 4—1, Katie Macdougall; 2, Neil Maclean.

DORNIE PUBLIC SCHOOL.—Competition No. 2—1, Ina Macrae; 2, Nellie Hutcheson.

SCARINISH (TIERE) PUBLIC SCHOOL.—Competition No. 1—1, Sheina C. Macdonald. No. 2—1, Sheina C. Macdonald. No. 3—1, Margaret Mackinnon. No. 4—1, Sheina C. Macdonald.

PORT-WILLIAM PUBLIC SCHOOL.—Competition No. 1—1, Jessie C. Chisholm. No. 2—1, Jessie C. Chisholm; 2, Mary Macpherson. No. 3—1, Jessie C. Chisholm. No. 4—1, Jessie C. Chisholm.

POOLEWE PUBLIC SCHOOL.—Competition No. 1—1, Peggy Mackenzie. No. 2—1, Peggy Mackenzie. No. 3—1, Peggy Mackenzie. No. 4—1, Christina Mackenzie; 2, Peggy Mackenzie.

EASDALE PUBLIC SCHOOL.—Competition No. 1—1, Jessie Macdougall. No. 2—1, Mary Campbell; 2, Daisy Livingston. No. 3—1, Daisy Livingston; 2, Jessie Macdougall. No. 4—1, Mary Campbell; 2, Mary Ann Macpherson.

BERNERA (LEWIS) PUBLIC SCHOOL.—Competition No. 1—1, Norman Maciver. No. 2—1, Peter John Macleod; 2, George Macdonald. No. 3—1, Norman Maciver; 2, George Macdonald. No. 4—1, Peter John Macleod; 2, Norman Maciver.

RHUNAHARINE (KINTYRE) PUBLIC SCHOOL.—Competition No. 2—1, Mary McConachy; 2, Christina MacIntyre.

SPECIAL PRIZES FOR TEACHERS.

(a) A First and Second Prize of £2 and £1 respectively, will be given to the Teachers whose Pupils win the highest *average* of marks in the foregoing Competitions, Nos. 1 to 4.

1. Wm. Cameron, teacher, Poolewe.
2. D. Macdonald, teacher, Easdale.

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

1. J. Macpherson, teacher, Broadford.
2. D. Macdonald, teacher, Easdale.

II.—ORAL DELIVERY.

Adjudicators—

Nos. 5 and 8—Rev. George W. Mackay, Kil-lin; and Rev. Neil Ross, Aberdeen.

Nos. 6 and 7—Rev. M. N. Munro, Taynult; and Mr. Donald Macphie, Cumbernauld.

Nos. 9 and 10—Rev. Roderick Mackenzie, Inverness; and Mr. John N. Macleod, Dornie.

5.—READING WITH EXPRESSION a Piece of Poetry, by Native Speakers. Prizes—1st, £1; 2nd, 10s; 3rd, 5s; 4th, 2s 6d; 5th, a Book.

- 1 (equal). Jessie Chisholm, Lochaber; and Annie Stewart, Kyle.
3. Christopher Macrae, Kiltarlity.
4. Louisa Macpherson, Lochaber.
5. Isabella Macrae, Kiltarlity.

6.—READING a Piece of Prose. Prizes—1st, £1; 2nd, 10s; 3rd, 5s; 4th, 2s 6d; 5th, a Book. Open to all.

1. Louisa Macpherson, Lochaber.
2. Jessie Chisholm, Lochaber.
3. Annie Stewart, Kyle.
4. Maggie MacLennan, Poolewe.
5. Mary Macdonald, Kiltarlity.

7.—READING AT SIGHT an unfamiliar Prose Piece, chosen by the Judges. Prizes—1st, 10s; 2nd, 7s 6d; 3rd, 5s; 4th, 2s 6d; 5th, a Book. Open to all.

1. Annie Stewart, Kyle.
2. Jessie Chisholm, Lochaber.
3. Louisa Macpherson, Lochaber.
4. Maggie MacLennan, Poolewe.
5. William Grant, Poolewe.

8.—RECITING FROM MEMORY "Am fuar-an àrd" and "Crònan," to be found in "Tigh na Beinne," by Mrs. K. W. Grant. Prizes—1st, Gold Pendant and a copy of "Tigh na Beinne"; 2nd, 5s and a copy of same book; 3rd, copy of "Tigh na Beinne." Open to all.

1. Christopher Macrae, Kiltarlity.
2. Annie Macleod, Kinlochluichart.
3. Christina MacIntyre, Rhunaharine.

9.—NARRATIVE based on some local incident, tradition, or legend, to be followed by conversation on the subject of the narrative, between the competitors and the adjudicators. Prizes—1st, 10s; 2nd, 5s; 3rd, 2s 6d; 4th, 1s. Open to all.

1. Louisa Macpherson, Lochaber.
2. Jessie Chisholm, Lochaber.
3. Johan Macleod, Poolewe.

10.—FOR EXCELLENCE IN GAELIC CONVERSATION, for Boys and Girls. Prizes—1st, 12s 6d; 2nd, 7s 6d.

1. Roric Macleod, Blind Institute, Inverness.
- 2 (equal). Louisa Macpherson, Lochaber; and Mary Macdougall, Inverness.

—:O:—

III.—VOCAL MUSIC.

Adjudicators—

Nos. 11, 12, 13, 15, 17, 24, and 25—Gaelic—Rev. D. Lamont Blair-Atholl; and Rev. Coll A. Macdonald, Arrochar; Music—Mr. W. H. Murray, Glasgow; and Mr. W. S. Roddie, Inverness.

Nos. 19, 20, and 21—Gaelic—Rev. Archibald Macdonald, Kiltarlity; and Rev. Allan Cameron, Inverness. Music—Mr. J. Barritt, Forres; and Mr. Frank Sharp, Dundee.

Nos. 14 and 18—Gaelic—Rev. A. J. Macdonald, Killarnan; and Rev. D. Macfarlane, Kingussie. Music—Major Menzies, and Mr. J. A. Moonie, Edinburgh.

No. 16—Gaelic—Rev. Coll A. Macdonald and Rev. D. Macfarlane. Music—Major Menzies and Mr. W. S. Roddie.

Nos. 22 and 23—Gaelic—Rev. Coll A. Macdonald, and Rev. D. Macfarlane. Music—Mr. W. H. Murray and Mr. J. A. Moonie.

NOTE.—The following Solo, Duet and Choral Competitions, 11, 12, 13, 14, 15, were con-

fined to those who were able to converse fluently in the Gaelic language:

11.—A PORT-A-BEUL COMPETITION for Children. Prizes—1st, 12s 6d; 2nd, 7s 6d.

1. Joan Macdonald, Glasgow.

2. Isobel Maclean, Poolewe.

12.—SOLO SINGING of a Song. Girls. Prizes—1st, £1 and the Silver Medal of the Commn; 2nd, 10s; 3rd, 5s.

1. Annie Macrae, Kyle.

2. Peggie Cameron, Blind Institute, Inverness.

3. Lizzie Macleod, Kyle.

13.—SOLO SINGING of a Song. Boys. Prizes—1st, £1 and the Silver Medal of the Commn; 2nd, 10s; 3rd, 5s.

1. John Maclean, Glasgow.

2. John J. Mackenzie, Lochinver.

3. Rorie Macleod, Blind Institute, Inverness.

14.—SOLO SINGING of a Song. Boys and Girls. Open only to former Mòd Silver Medalists, and first-prize winners for Singing. Prizes—1st, £1; 2nd, 10s; 3rd, 5s.

1. Kate Maclean, Glasgow.

2. Joan Macdonald, Glasgow.

3. Flora Maclean, Glasgow.

15.—DUET SINGING of a Song. Prizes—1st, £1; 2nd, 10.

1. Peggie Cameron and Rorie Macleod, Blind Institute, Inverness.

2. Chrissie Chisholm and Mary Macdonald, Kiltarlity.

16.—CHORAL SINGING of a Song, with or without chorus, in two-part harmony. The Test Song was "A Dhomhnuill Bhig." The Choirs sang a song of their own choice also. Prizes—1st, £5, retention for a year of the *Oban Times* Challenge Trophy, and a Baton to the Conductor; 2nd, £3.

1. Glasgow Junior Choir.

2. Broadford Junior Choir.

17.—TRADITIONAL SINGING of a Gaelic Song. No instrumental accompaniment. Prizes—1st, 10s; 2nd, 6s; 3rd, 4s.

1. George Macgregor, Inverness.

2. Joey Mackenzie, Dornoch.

3. Flora Maclean, Glasgow.

NOTE.—The following Solo, Duet, and Choral Competitions, 18, 19, 20, 21, and 22, were confined to *learners of Gaelic*, i.e., those who are acquiring the language, as distinct from native, or fluent, speakers.

18.—SOLO SINGING of a Song. Girls. Prizes—1st, 10s and a Gold Pendant; 2nd, 10s; 3rd, 5s.

1. Jeannie Richardson, High School, Inverness.

2. Jessie Munro (No. 1), High School, Inverness.

3. Jeanie Cameron, Lochaber.

19.—SOLO SINGING of a Song. Boys. Prizes—1st, 10s and a Gold Pendant; 2nd, 10s; 3rd, 5s.

1. Alan Macintyre, Rhunahaorine.

2. George Sutherland, High School, Inverness.

3. Angus Mackay, Bettyhill.

20.—SOLO SINGING of a Song. Boys and Girls. Open only to former winners of the Mòd Gold Pendants, and first-prize takers. Prize—£1.

1. George Macgregor, Royal Academy, Inverness.

21.—DUET SINGING of a Song. Prizes—1st, £1; 2nd, 10s.

1. Joey Mackenzie and Jeannie Ross, Dornoch.

2. George Sutherland and George Reid, Inverness.

22.—CHORAL SINGING of a Song, with or without chorus, in two-part harmony. Prizes—1st, £5 and a Baton to the Conductor; 2nd, £3. The songs prescribed were the same as those for Competition 16.

1. High School Junior Choir No. 1, Inverness.

2. Farraline Park School Junior Choir No. 1, Inverness.

h.c. Merkinch School Junior Choir No. 1, Inverness.

23.—UNISON SINGING Competition for Junior Choirs. The Test Song, "Dh' eirich mi moch maduinn cheothar," sung in the traditional manner, i.e., the verse being rendered as a solo part. Prizes—1st, £3; 2nd, £2.

1. High School No. 1, Inverness.

2. Farraline Park School No. 1, Inverness.

h.c. Merkinch School No. 1, Inverness.

24.—SOLO SINGING of a Song. Open to Girls over 16 and under 18 years of age at date of Mòd. Prizes—1st, £1 5s; 2nd, 15s; 3rd, 10s.

1 and 2 (equal). Carrie M. Cruickshank, Inverness; and Frances Donaldson, Inverness.

3. Nellie Macleod, Inverness.

25.—DUET SINGING of a Song, under the same conditions as No. 24. Prizes—1st, Two Gold Pendants; 2nd, £1.

1. Carrie M. Cruickshank and Gertie Maclean, Inverness.

2. Annie Macleod and Nellie Macleod, Inverness.

—:O:—

SENIOR SECTION.

I.—LITERATURE.

Adjudicators—

Nos. 26, 27, 28 and 68—Alister Macdonald, Inverness; and Rev. Archibald Macdonald, Kiltarlity.

Nos. 29, 33, and 34—Rev. Charles M. Robertson, Jura; and Assistant-Professor J. Fraser, Aberdeen.

Nos. 30 and 31—Alister Macdonald and Rev. M. N. Munro, Taynuilt.

No. 61—William Mackay, Inverness; and Rev. Thomas Sinton, D.D., Dores.

GOLD PENDANT to the Competitor who won the highest aggregate Marks in the Literary Competitions.

Hector M. MacDougall, 71 Port Street, Cranstonhill, Glasgow.

26.—POEM, not exceeding 100 lines, on any Subject. Prizes—1st, £3; 2nd, Copy of "The MacDonald Collection of Gaelic Poetry."

1. Neil Shaw, Kilmacoll.

2. Duncan Macniven, Kilchoman, Islay.

27.—ESSAY on "The Love Songs of the Gael." Prize, £3.

Hector M. MacDougall, 71 Port Street, Cranstonhill, Glasgow.

28.—ORIGINAL GAELIC LOVE SONG set to a Gaelic air. Prize, £2.

1 (equal). Angus Mackechnie, Linthouse, Glasgow; and Alex. Cameron, Achadh Mor, Poolewe.

29.—SHORT GAELIC STORY, extending to 2000 words or more. The Tale may be based on actual historical incidents or local legends. Prize, £5.

Hector MacDougall, Glasgow.

30.—FOR THE BEST GAELIC SONG Composed to suit an Air in Patrick Macdonald's Collection of Gaelic Music. Prize, Copy of "The Macdonald Collection of Gaelic Poetry."

Rev. Dugald MacEchern, M.A., B.D.,

Bower, Caithness.

31.—FOR THE BEST TRANSLATION into Gaelic Verse of Schubert's "The Erl King." Prize, Copy of Macdonald's Illustrated Gaelic Dictionary.

Duncan Macniven, Kilchoman, Islay.

32.—A SHORT GAELIC COMEDY dealing with Present-day Life in the Highlands. MSS. to be sent in by 1st May, 1912. Prize, £3.

Hector MacDougall, Glasgow.

33.—A SHORT GAELIC PLAY for Children. Time not to occupy more than 20 minutes. Prize, £2.

John MacCormick, 4 Belgrave St., Glasgow, W.

34.—GAELIC DIALOGUE between two crofters. Subject, "The Present State of the Highlands." Prize, £2.

John MacFadyen, Corkerhill, Govan.

II.—ORAL DELIVERY.

Adjudicators—

Nos. 35, 36, 37, and 38—Rev. D. Macfarlane and Rev. D. Lamont.

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

1. Iain Carmichael, Glasgow.

2. A. Stewart Robertson, Aberfeldy.

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

1. Iain Carmichael, Glasgow.

2. Miss Margaret MacDonell, Guisachan.

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

1. John MacNab, Spean Bridge.

2. James Robertson, Pitlochry.

38.—For the Best Prepared ORIGINAL GAELIC SPEECH on any subject, not to exceed 10 minutes in delivery. Prizes—1st, £2; 2nd, £1.

1. John MacNab, Spean Bridge.

2. Malcolm MacArthur, Pitcairnie.

III.—VOCAL MUSIC.

Adjudicators—

Nos. 39 and 40—Gaelic—Rev. Neil Ross and Rev. A. J. Macdonald. Music—Mr. W. H. Murray and Mr. J. Barritt.

Nos. 41, 46, and 47—Gaelic—Rev. Coll A. Macdonald, and Rev. A. J. Macdonald. Music—Mr. Frank Sharp and Mr. J. A. Moonie.

Nos. 42, 43, 44, and 45—Gaelic—Rev. A. J. Macdonald and Rev. Neil Ross. Music—Mr. J. Barritt and Mr. F. Sharp.

Nos. 48, 49, 50, and 51—Gaelic—Rev. Neil Ross and Rev. A. J. Macdonald. Music—Mr. W. H. Murray and Mr. J. A. Moonie.

Nos. 52, 53, 66, 67 and 69—Gaelic—Rev. George W. Mackay and Rev. M. N. Munro. Music—Mr. W. H. Murray and Mr. W. S. Roddie.

Nos. 62, 63, 64, and 65—Gaelic—Rev. Archibald Macdonald and Rev. Neil Ross. Music—W. H. Murray and W. S. Roddie.

NOTE.—Competitions Nos. 39, 40, 41, 42, and 43, were confined to those able to converse in the Gaelic language.

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

1. Miss Margaret MacLeod, Inverness.

2. Miss Olive H. Murray, Stornoway.

3. Mrs. E. B. Halse, Fort-William.

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

1. Hugh Mackay, Dornoch.

2. John D. MacPherson, Newtonmore.

3. Kenneth J. Macrae, Inverness.

41.—SOLO SINGING of an Oran-mór selected by the Competitor from the following list—"Brataichean na Féinne," "Latha Chuil-o-dair," by John Roy Stewart; and "Laoidh Oisein do'n Ghréin." Prizes—1st, £2; 2nd, £1.

1. D. S. Currie, Glasgow.

2. Miss Alice Henderson, Stornoway.

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

1. Miss Alice Henderson, Stornoway.

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

1. R. M. Macdonald, Glasgow.

44.—SOLO SINGING of a Song. Female Voices. Confined to Members of the Comunn Gaidhealach, its Branches and Affiliated Societies. Prizes—1st, £2; 2nd, £1. Former gold medalists and first-prize winners for singing excluded.

1. Mrs. E. B. Halse, Fort-William.

2. Miss Mary Cameron, Portree—equal.

3. Miss Mairi Grant, Poolewe.

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

1. Hugh Mackay, Dornoch.

2. Kenneth J. Macrae, Inverness.

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

1. {Miss C. P. Turner. } Glasgow.
2. {Miss J. M. MacLennan. }

2. {Miss Anabella Campbell. } Blair-Atholl.
{Mr. Donald Campbell. }
(equal)

2. {Miss Alice Henderson. } Stornoway.
2. {Miss Olive H. Murray. }

47.—**QUARTETTE SINGING** of a Song. Mixed Voices. (S.A.T.B.). Prizes—1st, £2; 2nd, £1.

1. Glasgow Gaelic Musical Association Quartette Party (No. 2).

2. Stornoway Choir Quartette Party (No. 1).

48.—**CHORAL SINGING** of a Song, with or without Chorus, in three-part harmony. Female Voices only. The Songs prescribed were "Fhir a dhreasa am bealach," verses 1 and 3; and "Cagaran Gaolach," verses 1, 2, and 3, in "Coisir a' Mhòid." Nos. 36 and 43. Prizes—1st, £5; 2nd, £2 10s.

1. Inverness Gaelic Select Ladies' Choir.
2. Stornoway Ladies Choir.

49.—**CHORAL SINGING** of a Song, with or without Chorus, in four-part harmony. The Songs prescribed were "Clann nan Gaidheal" (Test Song), "Braith Rùsgaich," and "Mi'm shuidh' am onar." Prizes—1st, £15, retention for one year of the Lovat and Tullibardine Trophy, and a Baton to the Choir Conductor; 2nd, £10; 3rd, £5.

1. Glasgow Gaelic Musical Association.
2. Stornoway Gaelic Choir—equal.

3. Edinburgh Gaelic Musical Association.

50.—**CHORAL SINGING** of a Song, with or without Chorus, in four-part harmony. Confined to Choirs the members of which had not previously competed in a Senior Choir at a Mòd. The Songs were the same as for Competition No. 49. Prizes—1st, £5; 2nd, £2 10s.

1. Dingwall Gaelic Choir.
2. Kingussie Gaelic Choir.

51.—**CHORAL SINGING** of a Song, with or without Chorus, in three-part harmony. Male Voices only. The Songs prescribed were "Màiri bhàn òg," verses 1, 2, and 3, No. 38 in "Coisir a' Mhòid"; and "Hug ó laithill ó h-òrò," verses 1, 3, and 4. Prizes—1st, £5; 2nd, £2 10s.

1. Choir of Depot Queen's Own Cameron Highlanders, Inverness.

2. Inverness Gaelic Select Male Voice Choir.

52.—**A COMPETITION FOR SENIORS IN SOLO SINGING** of "Puirt-à-Beul." Prizes—1st, £1 10s; 2nd, 15s; 3rd, 10s.

1. Allan Hunter, Oban.
2. Robert Morrison, Glasgow.
3. Iain MacDonald, Oban.

53.—**GALIC FOLK-SONGS**—For the Best Rendering of two unpublished Gaelic Folk-song *Airs*. The words need not necessarily be unpublished. The sources from which the melodies are got should be clearly stated. No pianoforte accompaniment allowed in this Competition. Prizes—1st, £1 10s; 2nd, 10s.

1. Miss Jessie Macrae, Inverness.
2. Kenneth J. Macrae, Inverness.

IV.—INSTRUMENTAL MUSIC.

Adjudicators—

Nos. 54 and 56—Mrs. Macdonald of Dunach; Miss Shaw, Thornhill; Mr. J. J. Barritt; and Major Menzies.

No. 55—Major Menzies and Mr. L. A. Boyne, Inverness.

54.—**PLAYING** of a Highland March, Strathspeys, and Reels, on the **PIANOFORTE**. Competitors to submit the names of 3 Strathspeys and 3 Reels, any two of which the Judges may

call on the competitors to play thrice over. The playing of the Strathspeys and Reels is to be preceded by the March. Prizes—1st, £2; 2nd, £1; 3rd, 10s. This competition was confined strictly to amateurs.

1. Miss Crissie Fraser, Inverness.

2. Miss Ara Donald, Inverness.

3. Miss Margaret Fraser, Dingwall.

Additional Prizes of 10s. each.

4. Miss Rita Ritchie, Burghhead.

5. Miss Thomasina Sutherland, Helmsdale.

6. John Reid, jun., Newtyle.

7. Miss Alice R. Macleod, North Kessock.

7. Miss Jennie M. B. Currie, Ford, Loch Awe—equal.

55.—**PLAYING** of Gaelic Song Air, Strathspey and Reel, on the **VIOLIN**. Competitors to submit the names of 3 Song Airs, 3 Strathspeys and 3 Reels. The Song Air to be played twice, and the Reel and Strathspey Airs thrice each, or otherwise as the Judges may direct, with or without variations. Prizes—1st, £2; 2nd, £1; 3rd, 10s.

1. Charles Sutherland, Fraserburgh.

2. John Reid, sen., Newtyle.

3. Anson S. MacKay, Tongue.

56.—**PLAYING** on the Pianoforte **AN ARRANGEMENT** of Four Gaelic Song Airs, with or without variations. The melodies of the songs should be distinctly preserved. Competitors not to use a disconnected series of tunes in unrelated keys. Prizes—1st, £2; 2nd, £1; 3rd, 10s.

- 3 (only prize). John Reid, jun., Newtyle.

V.—MUSICAL COMPOSITION AND COMPILATION.

Adjudicators—

No. 57—Archd. Menzies and Miss Tolmie, Edinburgh.

No. 58—Dr. K. N. Macdonald, Edinburgh; and Rev. M. N. Munro.

No. 60—Mrs. Kennedy Fraser, Edinburgh; and Rev. M. N. Munro.

No. 59—W. H. Murray Glasgow; and E. J. Taylor, Inverness.

57.—**COMPOSITION OF MELODY**, which must not have been previously published, or recovery of a good unpublished form of the original melody for the song, "Oran do Dhòmhnull Gorm Og," in "The MacDonald Collection of Gaelic Poetry." Prize, £1.

John MacCallum, Tighnambarr, Taynuilt.

58.—**COMPILATION** of unpublished **GALIC VOCAL MUSIC**. The sources from which the melodies are got must be clearly stated, otherwise competitors will be disqualified. The names, and as many verses as possible, of the songs to which the airs are sung should be given along with the music. The music may be written in Sol-fa or Staff notation. Melodies composed within the last 30 years are excluded. Prize, £2.

Miss Annetta Campbell Whyte, 19 St. Vincent Crescent, Glasgow.

59.—**FOR THE BEST ARRANGEMENT IN FOUR-PART HARMONY** of the Melody, "Gaoir nam baze Muileach." Open to Professionals. Prize, £2.

John Bell, 58 Bath Street, Glasgow (Conductor of the Glasgow Select Choir).

SPECIAL COMPETITIONS.

60.—For the BEST RECORD taken on the EDISON PHONOGRAPH of a GAELIC SONG, hitherto unpublished, or a new and distinct version of an already published song, sung by a native singer of over 55 years of age. The Judges will have regard both to the intrinsic value of the song and the quality of the Record. The names and addresses of the singers must be sent in by competitors, along with their own, at entry. Prizes—1st, £3; 2nd, £2.

1 (only). Miss Juliet Macdonald, Lochaber.
61.—For the BEST ESSAY, extending to about 2000 words, on the Songs and Traditions of the District of Loch Ness. Open to natives of, or residents in, the Parishes of Inverness, Urquhart and Glenmoriston, Boleskine and Abernethy, and Dore. The "Blairbeg" Prize—presented by Captain Henry Davidson, Burmah—£2 and a Silver Medal.

Rev. Evan Maclean, Mill of Tore, Drumnadrochit.

62.—For the BEST RENDERING of one of Duncan Ban MacIntyre's songs, excluding "Horo, mo Chuid-chuideachd Thu," and "Mairi Bhan Og." Prizes—presented by a Hebridean Highlander in Prince Rupert, Canada—1st, £2; 2nd, £1; 3rd, 10s.

1. Hugh Mackay, Dornoch.
2 and 3 (equal). Miss Annie Macleod, Stornoway; and John D. Macpherson, Newtonmore.

63.—For the BEST RENDERING of the old Kintail Song in praise of the "Four Johns of Scotland." Prizes—presented by Captain Colin Macrae, Achnaba, Lochgilphead—1st, £1 10s; 2nd, £1; 3rd, 10s.

1. R. Morrison, Glasgow.
2. Miss Flora MacNeill, Kirn.
3. Miss Olive H. Murray, Stornoway.

64.—For the BEST RENDERING OF A SONG from "SONGS OF THE HEBRIDES." Male Voices. Competitors must prepare the following two songs, "The Exile's Dream" and "Hebridean Sea Rievers." Prizes—1st, "Songs of the Hebrides," presented by Mrs. Kennedy-Fraser, Edinburgh; 2nd, 10s; and also Three Single Songs from "Songs of the Hebrides," presented by Mrs. Kennedy-Fraser.

1. Alastair MacLaren, Crianlarich.
2. Kenneth J. Macrae, Inverness.

65.—For the BEST RENDERING OF A SONG from "SONGS OF THE HEBRIDES." Female Voices. Competitors must prepare the two following songs, "Kishmul's Galley" and "The Churning Lilt." Prizes—1st, "Songs of the Hebrides," presented by Mrs. Kennedy-Fraser, Edinburgh; 2nd, 10s; and also Three Single Songs from "Songs of the Hebrides," presented by Mrs. Kennedy-Fraser.

1. Miss Annie MacLeod, Stornoway.
(Miss Olive H. Murray, Stornoway.)
2. Miss Margaret MacLeod, Inverness.
(Mrs. M. Drummond Fish, Kyleakin.)

66.—For the BEST RENDERING of a PERTHSHIRE unpublished FOLK-SONG AIR. Prize—presented by the Glasgow Atholl and Breadalbane Association—£1 1s.

1. Mr. Kenneth J. Macrae, Inverness.
67.—SOLO SINGING of, as regards the words, an unpublished Mull or Iona Song. Pre-

sented by the Mull and Iona Association. Prizes—1st, £1 1s; 2nd, 10s 6d.

1. Miss Jessie Macrae, Inverness.
2. Miss Phemie Marquis, Glasgow.

68.—For the BEST POEM of the nature of an ELEGY, not to exceed 30 lines, on a given theme. The "Buchanan" Prizes—presented by Miss Maclean, Morlea, Glen-Urquhart—1st, £2 2s; 2nd, £1 1s.

1. John MacCallum, Tighnambarr, Taynuilt.
2. Rev. Dugald MacEchern, Bower.

69.—For the BEST RENDERING of the SONG, "Allt an Lochain Uaine," and also of another Strathspey district Song. Prizes—Presented by Mr. William Grant, a native of Strathspey—1st, £1; 2nd, 10s.

1. Miss Jessie Macrae, Inverness.
2. Miss Olive H. Murray, Stornoway.

NOTICE.

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

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AN DEO-GRÉINE

Leabhar VIII.]

Ceud Mìos a' Gheamhraidh, 1912.

[Earrann 2.

CLÀR-ÌNNSIDH.

Am Mòd,	17
Impressions of the Inverness Mòd—By the Music Judges,	18
Orain Ghaoil nan Gaidheal,	22
An Comunn Gaidhealach—Arts and Industries Annual Sale, 1912,	23
The Celt in Brittany,	24
Our Portrait Gallery—The Mòd Gold Medallists,	25
An Comunn Gaidhealach Bureau,	25
"Tam o' Shanter,"	26
The Evil Eye,	28
An Comunn Gaidhealach—Preliminary Meeting of the Executive Council,	29
The Coming Highland Ball in Edinburgh,	29
Slàn Leat,	29
A Remarkable Old Colloquy,	30
Comunn News,	31
Donations to Inverness Mòd Fund, 1912,	31
An Comunn Gaidhealach—List of New Members,	31

AM MOD.

Tha Am Mòd air fàs ainmeil. Cha 'n e 'mhain gu 'n do ghabh cuid de phaipeirean naigheachd na Rìoghachd againn fhìn beachd air 'obair, ach thug fear no dhà dhe na paipeirean Frangach iomaradh air, gu h-àraidh am paipeir ris an abrar "*Le Clocher Bleton*," miosachan a tha a' cumail suas gu fearail nithean Ceilteach am measg sluagh *Bhrìttani*. Seo agaibh mar a thòisich e a' toirt cunntas air Mòd Inbhirnis:—"Les grandes fêtes du Mod écossais ont eu lieu a' Inverness, du 25 au 27 Septembre. Les concours littéraires et musicaux y ont été beaucoup plus suivis que les années précédentes." Tha ar càirdean air taobh thall a' chaoilais Shasunnaich a' strì mar a tha sinn fhìn—a' cumail suas sean chànan an dùtha. Tha fios againn air fad mar a tha na h-Eireamaich a' deanamh, ach tha eagal oirnn na 'n robh a' chuid as dealasaiche dhiu na 'r measg aig Mod Inbhirnis, gu 'n

gabhadh iad ioghnadh air cho beag 'sa chluinnte de 'n Ghàidhlig.

Tha àm a' Cheilidh am fagus. Tha a' chleachdadh féin aig gach aimsir, gu h-àraidh anns sa bhaile mhór, ach 's ann 'sa gheamhradh a chithear feadh agus subhachas gu sonruichte. Tha an dòigh fhéin aig na Goill—tighean-cluiche, tallachan—ciùil le cleasaichean, agus coinneamhan abhachdach dhe gach seorsa. Bithidh na Gaidheil (coigric a' bhaile mhóir) a' cumail ceilidh gu bitheanta, ged nach 'eil ann ach faileas an coimeas ris a' chéilidh chridheil is cuimhne leinn an Tir Nam Beann anns na bliadhnachan a dh' fhalbh, eadhoin am measg na gainne. Rè a' gheamhraidh bhiodh Gaidheil nan glinn trang eadar biadhachd chruidh agus busladh anns an t-sabhal, agus bhiodh na mnathan a' sniomh aig taobh an teine, agus té dhe na h-ighinnan a' càrdadh faisg oirre. Mu bhéul na h-oidheche bhiodh an lár sguabte, agus rachadh an cruiseag no 'n lòchran a' chur an òrdugh an dùil ri luchd-a-chéilidh. Thigeadh iad le fear ma seach gus am biodh an t-ionad cho làn 'sa thoileadh e. An sin thòisichidh na h-òrain, na sgéulachdan 's na toimhseachain. Chluinnte o bhean-an-tighe, no o'n bhodach, an dràsda 's a rithis sean-fhacal air chor óigin a bhiodh fìor dheas a chum a' bhi a' daingneachadh a' chuspair air am biodh na gillean a' bruidhinn. Bhiodh aiteas agus feala-dhà a' dol air aghaidh mu thiomcheall an teallaich air meadhoin an urlair. Teine mór mòna!—'s e fhéin a' chuireadh am blàths mu'n cuairt, ged a bhiodh cur is cathadh am muigh. Roghnaicheadh am balach bu

ghéura teanga a' bhrig-mhòna far am biodh e na shineadh ag éisdeachd ris na 'bhite' a' canntail, agus a' toirt béum air gach fear mar a thoilleadh e, gus am faigheadh e freagairt ghéur o'n fhear a bha na shlaod air an t-seiseich. Chluinheadh fear an rathaid mhóir an sin lasgan gaire. Shuidheadh na giullain òga air an lár, no air dà fhàd-mhòna taobh shuas an teine, agus am beòil leth-fhosgailte le dian aire agus doigh ag éisdeachd le mór ioghnaidh ri toinmhseachain de'n t-seòrsa seo:—

'Theid e 's an teine 's cha loisgear e;
'Theid e air bòrd 's cha'n ihear e;
'S theid e 's a' chiste 's cha ghlaissair e.'

Ach shineadh na peirclean, agus dh' fhàdadh sùilean na h-òigridh na bu mhotha, ag éisdeachd ri dol air aghart nan sìthichean annsa chnoc Charrach. Nach fhacas "solus" 'san Lag Bhuidhe ag èalaidh mu na feithichean! Bha rud éigin an dàn, 's bha eagal an cridhe air na giullain 'nuair a thigeadh an t-am a dhol dachaidh. B'e fàrdach nan griasachan, no bùth-oibre nan tàillcaran a b' ainmeil air son spòrs, naigheachdan, agus sean sgeulachdan. Sin agaibh sealladh beag air cleachdaidhean a' chlachain a bha ann. O' iamar a th' n' gnothach 's a chlachan a thà? An e faoinneis a bha ann an cleachdaidhean a' chlachain a bhà? Gu dearbh cha'n e. Bha 'n Gaidheal a' fàs ann an géarachd inntinn, agus eolas nach bu bheag, troimh a bhi a' cruinneachadh an measg a nàbuidhean, agus a' cumasachadh air na nithean neo-chronail a chluinntea aig a' cheilidh. Bha, a chluimhe air a' neartachadh leis na h-brain, agus bha na sgeulachdan a' cur inntinn an farsuingeachd. Bha subhachas is fearas - chuideachd a' cumail 'suas a chridhe o dhubhachas. Cha'n 'eil e nàdurach do neach fallain a bhi a' dol troimh 'n t-saoghal 's a shùil ri lár - trom, muladach, 's ga shiaradh le leann-dubh. Gu de a b' fhearr fhathast anns a' chlachan a tha ann, na cuid de nan sean chleachdaidhean air son cur seachad oidheche gheamhraidh? Tha mòran de na seann-sgeulachdan a' teagasg stnamachd agus fearalas, agus caithe-beatha ris nach lean tàmailt. Ged a tha a' linn anns a bheil sinn beò cho làn de dh'èolas de gach seorsa, agus mòran shochairan eile, cha bu mhisde sinn ar sùil a chumail air a chuid a's fheàrr de na sean chleachdaidhean. Tha cumart ann gu 'n caill sinn am blàths agus an caoimheas a bha a' riaghladh am measg ar n'aithrichean anns na làithean a dh' fhalbh.

IMPRESSIONS OF THE INVERNESS MOD.

BY THE MUSIC JUDGES.

W. H. MURRAY, GLASGOW.

As the years pass the duties of an adjudicator grow more responsible and exacting. At the earlier Mods one set of Judges was able to overtake all the Vocal Competitions. By and bye a second set had to help, and so the work has grown until this year three different sets were sitting simultaneously, and in my own case there was scarcely an idle moment from the Wednesday morning until late on the Friday afternoon.

From the musical point of view this Mod was the best, as it was the biggest, yet held. I have pointed out on more than one similar occasion that the standard has been steadily rising year by year. Very few competitors now appear who have not had some special training, and the number of those who gain a place near the top in the principal competitions is now so great that the judges have to exercise the greatest discrimination in fixing their relative positions. In no particular has the advance been more marked than in voice quality and production. The hard, strident quality which formerly characterised much of the singing, especially of men, is no longer heard, and there is invariable attempt to give colour and fulness in tone. Nor need there be any fear that this training in Modern Artistic Methods will necessarily weaken the quaint tonality and characteristic effect of Highland folk-song. If any voice should be naturally soft and pure, it should surely be that of the Highlander—a voice fed upon the purest air, employing in language and song the soft accents of the Gaelic tongue, and which, in the quiet Highland world, is never subjected to strain. The faults still apparent in many of the voices arise mainly from unskilful training which has failed to secure variety in tone, colour, and lightness and ease in the production of the higher notes.

One blemish which has been more or less evident in the past seemed to be more apparent this year than ever, I refer to the bad habit of taking liberties with time and rhythm. Quite a number of the best singers, especially among the ladies, forfeited any chance they had of a first place on this account. Songs otherwise well rendered were often spoiled by inattention to form and rhythmic balance. Rhythm must

not be sacrificed either to the seeming exigencies of the words, or to the vanity which dwells unnecessarily on some favourite note. This slackness was most glaring in the quieter songs of sympathy and feeling, but even in some of the brighter songs, where rhythm is the main element of attraction, the blemish was frequently present.

This weakness told disastrously in the "Songs of the Hebrides" competition. The test piece in the Female Voice Section was a dramatic song in which the pianoforte accompaniments were woven into the melody, and are a part of it. The effect intended is impossible of attainment if the singer is at fault in regard to time. Of the ten competitors only two seemed quite to understand this. In all the competitions the singers should carefully consider the accompaniment. The pianoforte is, of course, an instrument of much later date than that of the bulk of the characteristic Highland melodies, yet in its effect it may quite properly be taken to correspond with the ancient bardic clarsach.

The number of entries for the Children's Day seemed overwhelming; the singing was not, however, equal to the highest which has been attained at former juvenile Mods in Inverness and Oban. If circumstances had permitted, it would have been better if a preliminary examination had eliminated all that was crude. As it was, only a comparatively few reached more than a fair level. One exceedingly hopeful competition, however, there was—that of girls between the ages of 16 and 18 who were not eligible for the adult contests. Most of the girls sang with remarkable ease, grace and intelligence, and six or eight of them are undoubtedly potential gold medallists. The singing of the Juvenile Choirs was much better than that of the soloists. On the whole the tone quality was good, and speaking especially of the "learners" choirs—most of them gave evidence of careful training, and rendered their songs with taste and intelligence.

Space will permit only a very brief reference to the outstanding adult competitions.

In the gold medal contests, the singing of the men was decidedly the best I have heard at any Mod. There were many who did well, and several were in the running for the first place. The Medallist, in his beautiful song, excelled not so much in voice as in the sympathy, tenderness, and real feeling evinced in his rendering.

As is usual now in the Ladies' Section,

quite a number came very near the medal; the figures of the highest half dozen or so were very close.

The high water mark at the Mod was, however, reached in the Senior Choir Competitions. In the Male Voice contest all the choirs did well. Where the choir of the Cameron Highlanders excelled was in brightness and virility of tone and in rhythmic dash.

In the class for mixed voice choirs which had never before competed there was much that was promising. The Dingwall Choir especially showed excellent training. Their tone quality was good, and for a choir of young voices quite full, whilst their pianissimos and crescendos were given with delightful daintiness and restraint. This is a combination which undoubtedly will have to be reckoned with at future Mods.

Six choirs appeared in the Tullibardine Trophy competition—all of them thoroughly prepared for the contest. The arrangement of the test piece gave scope for variety of treatment and expression. Five of the choirs reached a high plane of excellence, but one stood out quite clearly above all the others. The Glasgow Gaelic Musical Association gained from the Music Judges the highest marks ever given to a choir at any Mod. The renderings given of both their songs were the perfection of choral singing. The performances were marked by delicacy and naturalness in expression, by rich nature tone, by excellent balance and blending of parts, and most of all by the perfect rhythmic form obtained from the conductor's conception of the pace to be adopted.

It was unfortunate that in the music of the test song a metronome rate was printed, undoubtedly some of the conductors found themselves hampered by this. In Folk-song a singer or conductor should, in regard to rate of movement, be left free to exercise his own judgment.

The Judges feel that in these choral competitions there should be a separate column in the markings for "Conception and Treatment" which would show to what extent a choir owed its position to the conductor's reading of the songs.

Every Mod adds to my delight in the beauty of Highland music, and to my appreciation of the splendid musical service which these competitions are rendering to the nation.

J. A. MOONIE, EDINBURGH.

It is nineteen years, I think, since I last acted as adjudicator at a Mod, and I may say at once that I consider the improvement in every important respect which has come under my notice upon this occasion to be quite remarkable, even for that long number of years. Not having been present at a Mod since that time at Oban, and having a fairly tenacious memory for some matters, I am in a position to contrast that gathering with this, and to institute a comparison. There was an artistic quality about the performances, both solo and choral, at this last meeting that was entirely absent and undreamt of upon the former occasion. I speak of the general result, of course, for I well remember one competitor of outstanding merit the medallist of that year, whom I was delighted to hear again among the performers last month. The mass of tone which came from the body of singers at the evening concerts was, in volume and quality, superb, and wanted very little to entitle it to compete with that of any of the great choral competitions of the south; while the enthusiasm and heartiness could only be rivalled in Wales, if even there. Grand as the effects were, they would have been infinitely greater, in my opinion, had the Band of the Cameron Highlanders, instead of being doomed to simply play the voice part along with the chorus, had a well-written accompaniment placed before them. It was an inartistic device, and quite unworthy of the occasion. Another thing which one cannot but deplore, is the want of a combined rehearsal for each of the concerts. Doubtless in a day already sufficiently busy the difficulties in the way are almost insuperable; but I am convinced that a constantly improving public taste will sooner or later force the hand of the Executive, and the sooner the better. For the fact cannot be overlooked, that for the large general public the concert *is* the Mod, and the other doings of the week are judged thereby.

The competitions which I assisted to judge were of great interest. Among the 137 girl competitors in No. 18 were many of great promise, and some who in time will come to distinction. The quality of several of the voices was charming, and there was a deal of good platform style among the young singers. In this connection I venture to urge the following important question upon the notice of the officials. Could these young vocalists not come before the Musical Adju-

dicators with some certificate as to their competence in Gaelic? The chief object of An Comunn Gaidhealach is indubitably the perpetuation of the Gaelic language, and I cannot but think it futile, and wasteful of time and effort to permit children (and others) to enter, to sing, possibly to receive high musical marks—as was the case to my knowledge—and then to have them mercilessly bowled over because of the inferiority of their Gaelic. I shall not refer to the important choral competition where this crux actually arose, but in respect of these juvenile groups I think it should be avoided. Truth to tell, the Musical Adjudicator occasionally finds his position a rather undignified one.

The singing in the choral competitions, juvenile and adult, was generally excellent and delightful to listen to, and I should like to tender to the teachers and conductors my warm congratulations upon the thoroughness and earnestness of their work, and the sanity and control of their leadership. In the great competition for the Tullibardine Shield, the choral singing in most instances reached an undeniably high level of artistic excellence; and even where it fell short of this, it gave evidence of hard, conscientious work, and tremendous enthusiasm. There is many a little Highland town the social life of which must be all the better for these practisings for the Mod; and as I am mostly of Highland blood, and keenly patriotic, I trust that this great institution may flourish and expand. If the pot-hunting spirit is kept in subjection (it has killed many a glorious project!), if a slavish adherence to the Tonic-Solfa notation can be avoided (it is killing music in Wales!); and if attention is devoted to one or two seemingly minor but really important details (such as fixing the status of the official accompanist, preserving him from outside interference, and supplying him with adequate and sane accompaniments to the Mod music); the great future of these annual meetings of An Comunn Gaidhealach is assured.

J. BARRITT, *School of Music*, FORRES.

First and foremost may I express my admiration for the excellent precision, method and ability which characterized the management of this truly great and inspiring event.

Another agreeable and delightful feature, was the able training and promising material displayed by teachers and competitors respectively.

The winners in solo, duet, choir and instrumental classes, fully merited their honours, in some cases rising to a very high standard of excellence indeed.

Having in all sincerity stated a few favourable impressions, I would like to offer a few critical remarks, based upon impressions less happy and satisfactory. If the Mod and similar functions are to exercise an educational influence, competitors must cultivate an appreciation of those qualities which make for success, and must endeavour to discover and remedy the faults which spell failure. In awarding marks, a Judge is often struck by the thought, "how different would be the position occupied by certain competitors, did they but understand, and translate into practice, some of the essential principles which go to make a singer or a player!"

Among singers (both solo and choral), three very serious faults were constantly noticed. (1) The closed mouth, (2) shallow breathing, (3) want of rhythm.

The most deplorable fault was certainly the stiff inflexible mouth and jaw. The chances of success for many competitors (having otherwise naturally beautiful voices), were ruined by this fault alone.

Singers must realize that the vowel is the great medium of tone production, and it is absolutely impossible to get the ideal variety and quality of vowel colour, with a rigid jaw, and a small mouth opening.

The fault of inadequate breath control should be remedied by persistent deep-breathing exercises and gymnastics. The breathing should be deep down to the waist line, and no movement of the shoulders should be apparent. Observance of these two points would bring many other benefits, to enter into a detailed consideration of which would occupy too much space. It might be briefly stated that the habit of opening the mouth would help to acquire looseness of throat, and would give a more "forward" production to the tone. Deep breathing gives increased capacity for expression and phrasing, helps to steady the nerves, and often cures a tendency to sing "out of tune."

The third common fault was the want of sense of rhythm. In quite a number of cases it was impossible to form any idea of the Rhythmic plan of the music.

In some cases this fault was the obvious outcome of a desire on the part of the singer, to sing with "expression." It is necessary to voice the warning that marks

may be lost by "exaggeration of expression, as well as by want of expression."

FRANK SHARP, DUNDEE.

If, to be pleasantly busy is to be happy, the members of the Mod are to be envied, their enthusiastic activity being apparent even to the man in the street. Their stalwart forms and often handsome faces, their cordial tones as they met and shook hands with each other, made the envious southerner wish that he too could wear the kilt and speak the Gaelic.

In judging the singing and looking back fifteen years, one was impressed by the progress made by the competitors in the senior section. The essentials of good singing: Intonation (Tunefulness), Quality of Tone and Expression, were marked features of excellence displayed by nearly all the competitors.

Musicians can no longer afford to disregard the influence of the "Mod" on the art progress of the country.

What is most needed now is that some of this thoroughness should be transferred to the junior section.

The child voice needs to be trained by experts, or at least by those who understand the production of the high and the low tones of children's voices. Some cases were noticeable (even at the concerts), where boys' voices were being spoiled through neglect of the beautiful head voice and the forcing of the lower register. Another feature, much easier remedied, is that many of the boy and girl candidates sang their songs oftener too high than too low for the compass of their voices. This not getting the pitch most suitable for the compass of their voices, was the direct cause of lower marks where otherwise they would have been higher on the judges' list.

Remembering that the boys and girls of to-day will be the men and women of to-morrow, the spirit of progress, so evident in the "Mod" will doubtless grapple successfully with any weakness in the Junior Section. Pleasant are the memories of the Inverness Mod.

—:O:—

GAELIC AT DINGWALL.—Gaelic classes have been started in Dingwall Academy as part of the ordinary curriculum. The Science Master, Mr. Fraser, who is a Gaelic enthusiast, is the teacher. *Soirbheachadh leia.*

ORAIN GHAOIL NAN GAIDHEAL.

LE EACHANN MAC DHUGHAILL.

Fhuair a' Bheachdaireachd so a' cheud duais
aig Mod 1912.

"Is iongantach da rìreadh an ni sin an gaol,
Is iomadh duine truagh chaidh a ruag leis 'san
t-saogh'l;

Gheabh thu e cho àrd ris a' bhan-rìgh fo 'n chrùn;
Gheabh thu e cho ìosal ris an iochdran is ùmh'l."

—*Iain Caimbeul.*

Cha 'n 'eil ni air an t-saoghal is aosmhòra
na'n gaol, agus cha 'n 'eil ni eile an diugh
fhathast a dh'fhaodar a chòimeas ris, 'na
neart, 'na airde 's na dhoimhneachd, na òige
is na mhaise. Bho 'n la a tharruing an duine
anail na beatha air aghaidh a' chruinne-ché,
ghabh gaol seilbh 'na chridhe, agus gus an
tig an là anns an crom am fear no an té
mu dheireadh an crèibhag ris an fhòd, cha
bhi an cuim as èugmhais gaol.

"Thig fuaich air gréin is teirigidh cuan,
ach mairidh buan an gaol."

Faodaidh sinn a thuigsinn gur e an gaol
féin is sine na na h-òrain ghaoil, sean is
g'am bheil cuid dhiubh, ach fèamaidh nach
b'fhada bha an gaol air còir a ghabhail
air cridhe mhic an duine 'nuair a fhuair esan
a bh'air a leon leis fuasgladh d'a inntinn
ann a bhi a' dòrtadh a mach smuaintean a
chridhe am bàrdachd. Ma tha sinn a' dol
a ghabhail ris a' bheachd (agus c'arson nach
gabhadh), gur i a' Ghàidhlig a bha an Gàr-
adh Edein bho thùs, am bheil e do-thuig-
sinn dhuinn 'nuair a dhùisg Adhamh as a
shuan agus a fhuair e Eubh àlainn, mhais-
each, òg ri thaobh nach do ghléus e a chruit,
agus nach do chuir e an cèill gach maise
fa leth a bha fuaighte rithe bho mullach
gu bonn, an òran grinn Gàidhlig, no mu'n
do dhùisg e idir nach do chuir Eubh féin
an cèill gach buaidh 's gach naise a bha
am pearsa an fhleasgaich ùir so a fhuair
i 'na chadal fo dhuilleach gorm nan craobh,
anns a' chàinain chéudna. Co dhiubh, biodh
sin mar a thogras gach neach a chreidsinn,
ach mur do rinneadh òrain-ghaoil Ghàidhlig
an Eden, rinneadh gu leor dhiubh bho 'n
uair sin, agus cha 'n e mu bheachd gur ann
idir ullamh dhiubh a tha sinn.

Cha robh bàrd riamh a b'fhiach bàrd a
ràdh ris, agus iomad aon nach robh 'na
bhàrd, ged a dh'fhaodadh gun teagamh gu
'n robh e a' call a leirsinn ann an gaol, nach
do rinn, co dhiubh, aon òran-ghaoil ré a
chuart air an talamh so, agus cuid dhiubh a
rinn còrr mòr na b'urrainn dhoibh féin,

gun tighinn air feadhainn eile, cuimhne a
ghleidheadh orra. Fèumar aideachadh gu 'n
do rinn an gaol féin bàrd de chuid, nach
smointicheadh idir air bàrdachd mur bhith
e; co dhiubh, gu 'n do bhrosnaich e an
inntinnean; oir ni eile mar chòimeas ris a'
ghaol cha d'fhuair riamh greim air cridhe
no air buadhan an duine.

Tha mi a' creidsinn nach 'eil càinain eile
air aghaidh na cruithachd is beartaiche an
òrain-ghaoil na Ghàidhlig, no is doimhne 's
is àirde beachdan. Cha bu lugha na Burns
féin a thigeadh mar astar do na bàird
Ghàidhealach, ach bha aobhar air sin, oir
's e fuil a' Ghàidheil, agus b'e nàdur a'
bhàird Ghàidhealach, a bh'ann, agus 'b'e
an t-éideadh Gàidhealach anns an robh a'
chuid mhór d' a òrain air an sgeadachadh,
ged a bha e féin agus a luchd-dùthecha cho
mi-fhortanach is nach b'i a' Ghàidhlig a bu
chaint mhàthrail dha.

Cha b'e aon phàipeir ach fichead pàipeir
a ghabhadh sgrìobhadh air òrain-ghaoil nan
Gàidheal mu'm faodadh làn bheachdachadh
a dheanamh orra eadar bhàrd is bhana-
bhàrd, agus gach smuin fa leth a bha 'g an
dusgadh gu rantachd, agus ma's sin cha 'n
fhaod sinn beachdachadh an so air a' bheag
dhiubh fa leth a mach bho aon an sud is
aon an so de'n fheadhainn is ainmeile. Tha
mi a' creidsinn gu'n d'thug na bàird an
t-urram thar nam bana-bhàrd 'nuair a rach-
adh iad gu moladh an leannain, ach fhearaibh
's a dhaoine, nach robh an cothrom aca!
Ghabhadh maise maighdinn cur an cèill an
céud doigh, agus cha bhiodh i air a moladh
tuille 's a còir. "Slìos mar chanach an t-
sleibhe, cualein mar cheo a' ghlinne, no 'na
chuartagan m'a gualainn air thuar an òir;
clar aghaidh geal mar am bainne, sùil mar
réult na maidne no mar dhriuchdan gorma
meala air bharr an fheoir; gruaidhean nar
na caoran, deud mar ibhri, anail chùbh-
raidh mar oiteig gàraidh, is bilean buair-
easach air shnùadh nau ròs; muineal mar
eala bhain nan spéur no mar fhaòileig mhara,
ciochan corrach cruinn mar a ghrian ag
éirigh, no mar fhlùr fo bhàth an gàradh
ròs; calpa deas cumadail mar bhradan air
fhiòr-uisg', troigh chumir chòmhnard, is
ceum malda nach lùbadh an dteithen féin an
àm coiseachd feoir." B'e sin na coimeis a
bha an Gàidheal a' toirt da leannan, agus
gach aon a' toirt barr air a cheile a' cur
gach samhla 's gach smuin dhiubh sin an
briathran grinne fonnmhor. Ach thug na
bana-bhàird, tha mi am beachd, barr air na
bàird ann a bhi caoidh a' leannain a threig

iad, agus a' cumha airson an fhir a spìoladh bhuapa le griobadh fuar a' bhàis; cha robh ni tuille aig an t-saoghal ri thairgse dhoibh, agus b'e am bàs féin an aon léigh a bh' air an son.

Tha cuid de ar n-òrain-ghaorl, air am bheil sinn uile ro-eòlach, anabarrach sean, ach cho ùrar am briathran milis freagarrach ris an duan a rinneadh an dé, ged a tha na beoil mhilis bhinn a chuir ri chèile iad iomad bliadhna an Tir na Di-chuimhne. Tha "An Gille Dubh Ciar Dubh" air aon cho sean 's a th' againn de na fìor eòlach so. Tha e air a radh gu'm bheil dlùth air seachd cénd bliadhna bho'n a bha a' bhana-bhàrd a rinn e beo, ach faodar a thuigsinn gu'n deach beagan atharrachaidh a thoirt air bho'n uair sin, 's mu'n deach a sgrìobhadh sios, 'nuair a bha e air aiseag bho bhéul gu béul; co dhiubh tha e cho ùrar an diugh 's a bha e a' chiad latha rinneadh e. Cha chuir mi sios an so aon de na ruinn, oir tha an t-òran an caochladh leabhraichean, ach dh'fhaotainn rann no dithis de òran eile a tha 'na òran gaoil cho sean 's a th' againn a chur sios. B'i bana-bhàrd do'm b' ainm Iseabal Ni Mhic Cailein a rinn e agus tha e air aon de na sgrìobh Deadhan Liosmor 'na leabhar ainneil. Cha'n'eil e ro shoirbh a léighadh am modh sgrìobhaidh an Deadhain ach so mar tha e air a chur sios an Gàidhlig ar là-ne:—

"Is maire do'n galar an gràdh, ge be fàth fa'n abram e,

Deacair sgarachdainn r'a phàirt, truagh an càs 's a bheileam fein,

An gràdh sin thugas gun fhios, o 's e mo leas gun a luaidh,

Mur faigh mi furtachd tràth, bithidh mo bhlàth gu tana truagh;

Am fear sin do'n tugas gràdh, is nach faodas ràdh os n-aird,

Da cuiridh mise am buan chioma, domh féin is céud maire."

Mu'n teid mi ni 's fhaide air m'aghaidh cha'n'eil mi an dùil gur urrainn dhomh ni is freagarraiche a dheanamh na òran molaidh òigfhir air a leannan a chur sios an so mar shamhlachas air an dòigh anns am moladh bàrd a leannan. 'S e chuir gu'n do thagh mi an t-òran sònraichte so gu'n bheil e am bleachd-sa, cha'n e mha'n a' leigeil ris ghibhitean àrda 'san fhear a rinn e, ach gu'n bheil e a' toirt choimeasan a steach, agus sin an cainnt mhillis, a tha fìor ghrinn.

(Ri leantuin).

AN COMUNN GAIDHEALACH ARTS & INDUSTRIES ANNUAL SALE 1912.

This Sale which lasted three days, 17th, 18th, and 19th September, took place at St. Andrews in the Volunteer Hall.

It was splendidly organized and carried out by Mrs. Macdonald of 13 Howard Place (Local Convener), backed up by a strong committee of ladies and gentlemen, all of whom worked very hard to make it a success, not only during the actual sale, but for months beforehand.

The Sale was opened by Lady Ninian Crichton-Stewart on Tuesday, the first day—introduced by the Bishop of St. Andrews.

In a very interesting speech Lady Ninian pointed out the importance of keeping alive the language and supporting the Industries of the Highlands and Islands, and said that both these objects have her warmest sympathy as she is herself more than half a Celt.

Mrs. Burnley-Campbell of Ormidale, who, on behalf of An Comunn, thanked Lady Ninian for coming to open the Sale, explained the aims and objects of the Society and gave an interesting account of the workers in the Highlands and Islands. She also expressed the thanks of An Comunn and of the Workers to Mrs. Macdonald and the Misses Macdonald and the Committee, especially to Mrs. Purvis of Gilmerton whose beautiful Flower Stall added so much to the effectiveness of the scene in the Hall, and better still, would help considerably to make the Sale a financial success, as would also the Tea Stall presided over by different ladies of the Committee on each day. Mrs. Campbell pointed out that one great object of An Comunn is to make these annual sales pay their own expenses as far as possible, but, without the help and hard work of their friends, this could not be done. Mrs. Macdonald had got up a concert in St. Andrews on the 6th September: this made a nett profit of £11 10s. The Workers, in every case receive the full price which they put on their goods—the Buyers help to pay expenses by paying, in the case of tweed, 1s. a yard over and above this price, and, in the case of other things, some small sum in proportion to the value.

The total drawings from all sources for the three days was nearly £500. The money goes

direct to the makers in the Highlands. A supplementary sale of remainders will be held in Edinburgh on the 12th of December.

The following is a list of Prize-Winners—

FURNITURE.

2nd Prize—10/-, Colin Campbell, Kenmore.

WICKER WORK (Class III).

1st Prize—5/-, Peter Macleod, Balduhh, Eochar.

2nd Prize—2/6, Maggie Mackinnon, Portree.

WHITE SEWING.

1st Prize—£1, Christina Macdonald, Glendale, Skye.

2nd Prize—10/-, Annie MacMillan, Dervaig, Mull.

LACE.

1st Prize—£1, Christina Macleod, Lochinver, Sutherlandshire.

2nd Prize—10/-, Nettie B. Campbell, Tarbert Lace School.

3rd Prize—5/-, Emma MacMillan, Tarbert Lace School.

STOCKINGS (Class I).

1st Prize—5/-, Isabella Maclean, Gairloch.

2nd Prize—3/6, Mrs. A. Bain, Gairloch.

(Class II).

1st Prize—5/-, K. M. Mackenzie, Torrainahullada, Gairloch.

2nd Prize—3/6, Annabella Mackenzie, Gairloch.

BEST WEB OF CLOTH.

1st Prize—£2, Mrs. MacLaren, Ledaig, Argyllshire.

2nd Prize—£1, Mrs. Angus Nicolson, Kallian, Grimsay, North Uist.

3rd Prize—10/-, Mrs. Malcolm MacRury, Stillgarry, South Uist.

BEST HIGHLAND PLAID.

1st Prize—£2, Miss Murray, Lairg, Sutherlandshire.

2nd Prize—£1, Widow Hugh Murray, Blairich, Rogart, Sutherlandshire.

YARN, HOME SPUN.

1st Prize—10/-, Widow Arch. Ferguson, Knochen-torin, Lochmaddy.

2nd Prize—5/-, Christina Paterson, Bernera, North Uist.

In the classes of Woodcarving, Metal Work, Floor Rugs and Walking Sticks there were no competitors.

The judges were:—R. W. Mackenzie, Earlsall, for Furniture and Wicker Work; Mrs. Todd, St. Andrews, for Sewing; Mrs. Anstruther Duncan of Naughton, for Lace; Mr. A. Rankin of Russell and Macfarlane, Virginia Street, Glasgow, for Cloth and Highland Plaids.

—:o:—

Cha mhìd a' ghealach na coin a' bhi 'comhartaich rithe.

Is ann aige-san a's mò a their, is lugha tha ri 'radh.

THE CELT IN BRITTANY.

From a communication received from M. P. Mocier Segretour Kevrenn ar Gonedigez Lorient, Brittany, we gather that a new Breton organization has been organised for the defence of the Breton language. An annual Gorsedd is held by the Breton College of Bards which is affiliated to the Welsh Institution. This organization, or "Unvaniez A roer" has among its members most of the leaders of the Breton movement which is almost identical with the Comunn Gaidhealach movement; and their congress this season made a deep impression on the population. They demand that the Breton language be taught in all Breton Schools. They also call upon the authorities to take steps in order to regulate, and keep within proper bounds, the emigration mania which is playing havoc in many villages and towns in Brittany. At their Mod they staged a successful Breton play. Their proceedings were brought to a close by a banquet at which eloquent speeches were delivered urging on all the necessity for the Breton nation to keep its flag flying, and maintain unimpaired the glorious language inherited from the far past. At the Gorsedd which took place on the following days the Municipal Council extended a warm welcome to the Bards, who are not allowed by their rules to speak French at all during their ceremonies. The National Fête is fixed for the 29th of September, because it was about that date that "Nomenoe was sacred King after he had expelled the Frank invader from Brittany." We may add that the Breton language is Celtic, and is closely allied to Cornish (now dead), and Welsh, but is said to surpass both these tongues in the refinement of its grammatical forms and words. Scholars consider it as having been carried across the Channel from England in the settlement made in the 6th century. The Bretons have an extraordinary wealth of traditional song and story. Nowhere in the world has folk lore reached such a high development.

—:o:—

Biodh iadsan a bhruidhinn 's bithidh na h-uibhean againne.

A' chlach nach tig ad rathad cha chuir i ceann a mheòir diot.

Cha bhinn teanga leam-leat,

Cha bhithinn là uat is là agad;

'S cha chagnainn cùl mo chompanaich.

MISS MARGARET MACLEOD, *Mod Medallist*, 1912.MR. HUGH MACKAY, *Mod Medallist*, 1912.

AN COMUNN GAIDHEALACH BUREAU.

An Employment Bureau has been established in connection with An Comunn Gaidhealach for the purpose of assisting Gaelic-speaking people to find suitable employment.

The Bureau will be for the present under the direction of a small sub-committee of the Art and Industry Committee of An Comunn, the members to be resident in or near Glasgow, who will have power to add to their number.

The meetings will be held in Glasgow. The following ladies have consented to act as members of the Employment Bureau sub-committee: — Mrs. Burnley - Campbell, Mrs. Christison, Mrs. McCulloch, Mrs. Henderson, Miss MacLeod, 5 Church Road, Ibrox, who has also agreed to act as secretary.

It is proposed that a number of ladies resident in various parts of the Highlands

be asked to become District Representatives, and that no person's name be placed on the list of applicants for work unless recommended in writing by a Representative, a Highland minister, or a Member of Committee, as being sober, honest, respectable and Gaelic-speaking.

It is proposed that each Representative be asked to pay 1s. yearly, that each worker who is provided with employment, be asked also to pay 1s., and that all persons engaging workers through the Bureau should be charged a fee of 2s.

The Bureau must be self-supporting.

The Committee shall not exceed nine, and one half be members of An Comunn Gaidhealach.

The Bureau shall assist servants of all kinds, especially young girls requiring first places and nurses who are often required to speak Gaelic in the nursery; teachers of Gaelic, resident and otherwise; vocalists and teachers of Gaelic singing; typists; pipers; gardeners; keepers; etc.

"TAM O' SHANTER."

Air eadartheangachadh bho'n Bheurla gu Gaidhlig.

LE A. C. M.

'Nuair dh'fhàgas fir a phac na sràidean,
'S ri càirdean iotmhor thachras càirdean:
'Nuair ruigeas làithean fèile 'n feasgar,
'Sa thriallas muinntir air an aisridh,
'M feadh shuidheas sinn a pòit an leanna,
'Sa dol air mhìsg le mòran caithream,
Cha smaoinich sinn air fad an astair,
Na puil, na lòn 's na ròidean ascaoin,
Tha eadar sinn 's ar dachaidh chéin,
Far 'n suidh ar bean gu h-ogluidh béur,
'Us gruaim a mala nar stòirm Mhàrt,
'G altrun a feirg 'ga cumail blàth.

So firinn a fhuair "Tam O' Shanter"
Aon oidheche 'se bho "Ayr a marcachd,
(Seann "Ayr" nach 'eil bail' thug bàrr air
Air son fir ionraic 's òighean blàthmhor).

A "Tham!" na'n d'ghabh thu 'chomhairl
ghlic,

A thugadh dhuit le d'bhean gu tric!
'Nuair dh'inn 's i dhuit gu robh thu 'd
bhaothair,

'S na d'bhlahbhair aimideach le daoraich:
Nach robh bho cheann gu ceann de'n
bhliadhna

Aon latha féile an staid rianail,
'S nach deach' thu uair a bhleith do'n
mhuillinn

Nach d'shuidh thu 'g òl fhad 's mhair dhuit
sgillinn;

'S nach deach' crudh air each 'sa cheàrdaich
Nach d'ghabh thu fhéin 'san gobha 'n
"deàrrsach";

'S gu'n d'òl thu eadhoin air an t-sàbaid,
Le "Kirkton Jean" gu là 'r na mhaireach,
Is rinn i frith, gu luath no anmoch
Gu faight an aigeal "Dhoon" rag mharbhl
thu,

No ghhlacht' le ùrsghean 'san dorch thu
Mu chill Alluaidh nan taibhsan borba.

A Mhnathan caomh! 'se fàth mo thìne,
Bhì smaoineachadh gach comhairl mhilis,
'Sa liuthad earail fhada earbsach,
'Ni fear bho dheagh mhnai a dhearmad.

Ach gu ar sgeul:—Aon oidheche fèille,
Shuidhich "Tam" e féin gu h-èibhinn,
Ceart laimh ri teine 'las gu soilleach,
Le leann ùr copach a bhlais aibhinnich;
'S ri uilinn shuidh "Soutar Seomai,"
A sheana chombach iotmhor sona;
Thug "Tam" fìor spéis dha, oir bu nòs
dhoibh

'Bhì seachdainnean air daoraich còmhladh.
Bha 'n oidhech' 'ga cur le cainnt 's le dàin,
'S bha leann a fas na b' fheàrr 's na b'
fheàrr;

Dh'fhàs Tam is a bhean-òsd gle chàirdeil
Le fabhair mhilis phriseil àraid;
Chaidh a "Soutar" gu deas chòmhradh,
'S b' ullamh àrd bha gaire 'n òsdair:
Ged bhiodh an stòirm na doinnionn milltich,
Cha b' mhuth air Tam i na fuaim fideig.

Bhàth Cùram e féin am measg an leanna,
Le caoch ri faicinn neach cho sona;
Mar shiùbhlas seilleinean le'n stòras,
Thriall na mionaidean le sòlas;
Biodh rìghrean sona, ach be "Tam" an sàr-
laoch,

Thug air uil' uile na beatha buaidhlàraich!

Ach sonas tha mar chromlus caoin,
Glac am blàth 's theid e mu sgaoil,
No cur an t-sneachda chon a bhùirn,
Aon mhìonaid geal mas teid e mùth;
No mar fìrchlis na speuran,
Dh'imricheas mas tàrr thu feuchainn;
No boghais fìris is àille dealbh
Dol as an t-sealladh measg na stòirm:
Cha teadharr ùine no seòl-mara,
Tha 'n t-am gu "Tam" 'bhi triall a tarruing;
An cuairt na h-oidheche 'si chlach mhullaich,
An uair thiamhaidh ghabh "Tam" a thuras;
'S ri leithid a dh'oidheche dol air astar,
Cha 'n fhacas riamh am muigh mac peacaich.

Shéid a ghaoth mar le spàirn dheireach,
Le frasan cruaidh bho bhòlg na beithreach;
'S mas gann a' shluig an duibre 'n dealain,
Lean torrunn bhuan bu chruaidhe langan:
Thuingeadh leanaibh air na sianntan,
Gu robh cùis air laimh an diabhail.

Gu teann na shuidh air druim Meg ghlas
(Na b' fheàrr riamh cha d' thog a cas),
Mharcaich "Tam" ro'n pholl gu'n time
Roimh ghaillinn uisge gaoith us theine;
'Sa bhonaid teann 'n ghlaic air uairibh,
'Se uair a crònan air seann duanaig;
'Se e coimhead tric mu'n cuairt le naistinn,
Mas tigeadh fuath gun fhios 'ga tharsuinn,
Bha eill Alluaidh a tigh 'n am fianuis
Far 'n glaoth na h-aoig gach oidhech' gu
tiamhaidh.

Mu'n am so bha e thar an àthain,
Far 'n d' dheug 'san t-sneachda fear na
màileid;

'S thar na craoibh beithe is na lice,
Far 'n d' bhriseadh amhaich Thearlaich
mhìsigich;

'S troimh a chonais 's mu'n a chàrn,
Far 'n d' fhuaradh air a mhurt am pàisde;

'S mu'n droighionn far'n d'rinn màthair
Mhungain

Le crochadh i féin a mhùchadh!
Dhoirt "Doom" a tuitte sìos fa chòmhair,
Dhùblaich a stoirm 'sa choill a móthar;
Las dealanaich bho dheas gu tuath,
Thuirling na b'fhaighe 'n torrann chruaidh,
An uair troimh aomadh na 'n craobh osnach,
Rinn cill Alluaidh an soille fogsgladh;
Is troimh gach toll bhaoisg leus an t-samhla,
'S bu chruaidh dh'ath-fhuaimnich mire 's
dannsa.

A mhic na braiche bheothail dhàna,
De 'n cunnart leat a chuireadh sgàth oirnn!
Le leann cha 'n fhiu leinn aon ni cronail
Ach leatsa choinnicheadh mid an donas!
Lion misg ceann "Tham" cho mor le àrdan,
'S nach b' mho air donais na bonn fàirdein,
Ach sheas Meg le athadh gàbhaidh,
Gu 'n d'bhrosnaich e le laimh 's le shàil i;
'S nuair b' fhaide mhisnich i do 'n t-soillse,
Dhearc "Tam" mu choinneamh sealladh oill-
teil.

Druidhean is buidsichean a dannsa,
Cha 'n e "cotillions" ùra Fhrangach:
Ach sìge 's ruidhle is strath-spé
Chuir na sàilean smior gu léum.
Air sgeilpe uinneig os an cionn,
Shuidh an donas an cruth brùid;
Madadh mór dubh robach dùr,
B'e dhleasdanas bhi toirt dhoibh ciùil;
Ghleus e 'phìob le sgàl cho cruaidh
'S gu 'n d'chrith gach spàr is sail ri fuaim.
Sheas cisdeachan laidhe suas mar phreasan,
Anns am faicht' na cuirp na 'n seasamh;
'S le seorsa de dhruidheachd dheamhnaidh,
Bha 'n laimh fhuar gach aon diubh lòchran,
Leis am faca Tomas gaisgeil
Na nithean so air bhàrr na h-altrach;
Cnàmhan murtair an geimhlìbh glaiste;
Da naoidhean bheag nach deach' a bhaist-
eadh;
Mearlach air ùr thoirt thar na còrceich,
'S fogsgladh a chraois mar dh'fhag an deò e;
Còig tuisirgean le fuil air deargadh,
Còig sleaghan le murt air meirgeadh,
Gartan le 'n do thachdadh pàisde:
Sgian le 'n d'ghearradh sgòrnan pàrant—
A rinn a mhac gu 'n iochd a chasgraidh
Is fhoit liath mu 'n laimh a leantail—
'S nithean oillteil eile bhàrr orr'
Nach biodh ceadachite ri 'n àireamh.

Mar dhearc Tam le annas fiamhach,
Dh'fhàs an aighear gu bras fìadhaich;
Na b' chruaidh 's na b' chruaidhe shéid an
piobair,

'S na b' luaith 's na b' luaithe chaidh an
ruidhle;

Shuidhich, ruidhlich, chroisg, is ghlaic iad,
Gu 'n robh gach baobh fo bhraon 's fo
dheataich;

'S gu 'n d'chaith iad dhiubh fadheòidh am
bréidean

'S leum iad thuige as an léintean.

O "Tham!" ach iad a bhi na 'n òighean,
Cho sultmhor cuimhir 'n aois an òige!
'Sa léintean cha 'n ann do fhlanain ligheach,
Ach do 'n lion mar shneachda min-ghéal;
M' aon phaidhear briogais tha 'n so orm
Bha uair de 'n deagh chlo mholach ghorm;
Gu 'n toirinn bhuan i thar mo chruachan
Air son aon sealladh dhiubh an uair ud!

Ach seann bhuidisichean seargte sgreamhail,
Le luirghean cho caol ri searrach,
A leum 'sa beiceil air bhàrr cromaig,
B' ioghnaidh nach d' thionndaidh iad do
stamag!

Ach thuig "Tam" féin mu 'n chùis gu gasda:
Bha dhiubh aon chailinn thaghta shnas-
mhor.

An oidhch' ud rinn 'sa chòisir gabhail,
'S na dheigh rinn miastadh mu thràigh
Charraig—

(Oir 's iomadh brùid a rinn i mharbhadh
'S bàta 'chuir i ghrunnd na fairge,
'S rinn i móran sgrios air arbhar
'S chum i sluagh na tìr fo bhallchrioth).

A léine ghearr do chanach Phaisli
'Chaith i na pàisde mar chuid éididh,
Ged' bha am faidead gainne mhór orr'
'Si b' fhearr a bh'aice 's bha i pròiseil;
A! 's beag a shaoil do sheanamhair cheanalt
A léin ud cheannaich i do "Nannai"
Le dà phunnd Ghalld (na bh'aice a shaoibh-
reas),

Gu sgeadaicheadh i dannsa thaibhsean!

Ach feumaidh sgiath mo cheòlraidh còmadh,
Tha 'n àird ud fad os cionn a comais:
Gu seinn mar léum 'sa ruidhlich "Nannai"
(Se dreug ro threun 'bha innte 's eallamh),
Is mar sheas Tam mar neach fo gheasaibh,
'Se 'n dùil gu robh a shùilean leasaicht';
Sheall Sàtan féin le móran bàigh orr',
'S thug is shéid e gu dian làidir;
Gu bho aon shùrdaig 'sa sin t' éile

Chaill Tam gu tur na dh'fhan de réusan:
'S ghlaodh e 'maith thu féin a Chutti Sarc'
'S am priobadh sùl bha 'n solus as;
'S ma 's gann a fhuair e Meg a sheòladh,
Bha 'n treud iutharnail an tòir air.

Mar sheilleanan le feirg a brùchdadh
'Nuair ni clann a sgeap a spuineadh;

Mar ghrad leum na h-earb bho còsaig,
 'N am luchd seilge 'bhi an tòir orr';
 No mar dhian ruith gràisg na féile,
 'S "glac am mearlach!" ac air éisdeachd,
 Mar sud ruith Meg 's na h-aoid ga lean-
 mhuinn,

Le iomadh guidhe 's sgread mhi-thalmhaidh.

A Tham! A Tham! 's tu gheibh do ghrad-
 adh!

An ifrinn ròisdear thu mar sgadan!
 'S diomhain dha do Cheit bhi 'n dùil riut!
 Bi' Ceit gu 'n dàil na banntraich thùrsaich!
 Nis a Mheg rach na do chruaidh-leum,
 'S dean druim na drochaid a bhuannachd,
 'N sin luaisgidh tu t-iorball gu 'n taing
 dhoibh:

Cha'n fhaod iad dol thar sruth na h-aimhne!
 Ach mu 'n d' rinn 'n calla bhuannachd,
 'N fhear-nd iorball bh'aic ri luasgadh!
 Oir bha "Nannai" 'n tùs na ruaige,
 A' cur "Maggai" thrèun an cruidheas;
 Stiùir i air "Tam" air son a spadadh,
 Ach 's beag a thuig i spionnadh "Maggai!"
 Shaor i a maighstir le sàr-leum,
 Ach dh'fhag i h-iorball féin na àite;
 Ghlachd an taibhs e 's le an ionnsuidh,
 Cha dh'fhag i dhe ach bun a rùpuill.

Nis thusa 'leughas an sgéul fìor so,
 Thoir aire mhaith thu féin is t-iarmaid
 Gach uair a bhios tu pòit an leanna,
 No thig "Cutti Sares" faineair dhuit:
 Faodaidh gu 'm pàigh thu daor ri d' aiteas:
 Cuimhnich air làir "Tham-O-Shanter."

—:o:—

THE EVIL EYE.

The wind howled and dashed the heavy raindrops against the little window of the thatched cottage, but inside, round the glowing peat fire, all was warmth and light.

We had been talking about witchcraft and second sight, and the housewife's spinning wheel hummed an accompaniment to the sound of our voices, as she cleverly spun the soft, white, fluffy "rollacs" of wool into hard, twisted yarn; for Angus' wife was a thrifty woman.

"It happened," said Angus, stooping to the fire to pick up a glowing cinder of peat with which to light his pipe, "when I was a young lad and Ruary MacRuary was the richest man in the township of Grimer-nish; and proud he was too of his fine cattle. One morning, however, when he went out to have a look at them there was not one to be seen, and, though he searched high

and low, not one could be found, and it was not until he got the neighbours to help him and the whole countryside scoured, that the missing cattle were recovered, some of them having wandered nearly fifteen miles from home. This happened several times.

"The people of Grimer-nish said that the Evil eye had been put on the cattle, and he should set someone to watch them. So Ruary got a few men together (myself among them) to sit up for a night and keep watch.

"The night was a fine one in June, though a little cold, so that we were glad to sit round the peat fire and just go out now and then to see that the cattle were right. Well I remember, I went to look at them before dawn, and there they were, lying on the grass as quiet as could be, and nothing to be heard but the booming of the Atlantic waves.

"When I went in again I think we all must have dozed, for day was just breaking, when we were startled by a great commotion in the field, and, hurrying out, we found the cattle running wildly in all directions, some going this way and some that in a blind panic, and with a hunted frightened look in their big, soft eyes, though, so far as mortal man could see, there was nothing to frighten them like that. In their mad rush they had knocked down part of the dry-stone dyke which surrounded the field and had broken the bars of the wooden gate. There they were, off over the moor, and off we set after them in the grey of the morning, the day gradually brightening round us and sending flashes of light from the stagnant pools left in the peat bogs. Soon the cattle were out of sight, but we followed their track, and at last came upon some of them browsing quietly on a distant machar. Others had gone still further away, and it was not until the day was almost gone that we got them herded together, and drove them home over the long weary miles they had come.

"When Ruary heard what had happened, he was very much put about till Ian Dubh said to him, 'It is to Morag Bheag you should go and ask her to be making a "snalen" for you to take the Evil Eye away.' So Ruary went to Morag Bheag, a little "cailleach" who lived in a hut near the shore and she made a snalen for him."

"But what is a "snalen"?" we asked.

Angus looked at us pityingly. "A snalen," he said, "is a number of threads spun and

twisted together, and the person who spins them says a charm over them, and if a piece of the thread is tied to the horn of a bewitched cow, the evil spell is broken. So when Ruary got home again he tied a piece of the snalen to the horns of all the cattle, and from that day they gave him no more trouble."

The wind from sullen mutterings had risen to a wild shriek, driving the rain in thick sheets of white mist across the sodden land, but above the wind we could hear the thunder of the Atlantic breakers as they crashed on the sands, filling the air with a loud moaning, and for the time being we believed in the *snalen*, though well we knew that once we returned to the environment of the city, to the atmosphere of materialism and hard facts, we would become as sceptical as ever. A. MACLEAN.

—:o:—

AN COMMUNN GAIDHEALACH.

PRELIMINARY MEETING OF THE EXECUTIVE COUNCIL.

At the preliminary meeting of the Executive Council held at the close of the Annual Business Meeting, the Standing Committees for session 1912-1913 were constituted as follows:

EDUCATION COMMITTEE.

Malcolm MacLeod, Convener; Donald Macphie, Rev. Wm. Macphail, Dr. W. J. Watson, Miss Kate Fraser, Kenneth MacIver, J. A. Mackay, Donald Maclean, and Alexander MacAlister.

PUBLICATION COMMITTEE.

Rev. T. S. Macpherson, Convener; Donald Currie, William Mackay, Dr. W. J. Watson, Norman MacLeod, Rev. George W. Mackay, Angus Robertson, and Colin Macpherson.

PROPAGANDA COMMITTEE.

Mrs. Burnley-Campbell, Convener; Rev. Geo. W. Mackay, William Mackay, Rev. T. S. Macpherson, Kenneth MacLeod, Roderick MacLeod, Alastair MacLaren, and Kenneth MacIver.

FINANCE COMMITTEE.

Provost Macfarlan, Convener; Alex. Fraser, J. S. Bannatyne, A. B. Ferguson, Alexander M'Alister, Andrew MacMillan, Archd. Menzies, and J. A. Mackay.

MOD AND MUSIC COMMITTEE.

Rev. M. N. Munro, Convener, Arch. Menzies, Miss Kate Fraser, Alex. Fraser, Rev. Coll A. Macdonald, Mrs. Christison, Angus Robertson, and Malcolm C. MacLeod.

ARTS AND INDUSTRIES COMMITTEE.

Miss Campbell of Inverneil, Convener; Mrs. Burnley-Campbell, Miss Murray MacGregor, And. Stewart, Donald Macphie, Duncan Macfarlane, Mrs. Galloway, and Mrs. Reyburn.

The president, Mr. Malcolm MacLeod, is a member of all committees, *ex-officio*.

THE COMING HIGHLAND BALL IN EDINBURGH.

Owing to the success of last year's Ball, a second one will be held in Edinburgh on the 12th of December. The surplus funds, after meeting expenses, will be given to An Communn Gaidhealach. The assembly is under most distinguished patronage, such as that of the Duchess of Sutherland, the Duchess of Hamilton, the Marchioness of Bute, Lady Hermione Cameron of Lochiel, and a number of other well known ladies. Ladies are expected to wear tartan sashes, and Highland gentlemen the kilt.

—:o:—

SLAN LEAT.

Softly fell the evening shadows
O'er the forest's heaving breast;
Gentle zephyrs lulled the branches
To a sweet, contented rest;
But beneath the sighing fragrance,
Heavy hearts were beating sore,
For the land they long had cherished
Now would charm their gaze no more.

To a distant land they journeyed,
Where they ne'er would hear the surge
Lashing wildly on the foreshore,
Wailing forth its lonely dirge;
They would never trace the mountains
Decked in all their summer dress,
Never hear the burnie's whisper,
Never know a home's caress.

Never would they hear the rustle
As the Faerie host passed by,
Never watch the birches tremble
When the winter wind was high,
Never, never at the ceilidh
Listen to the cailleach's tale,
Never now, no, never, never,
Hear the pibroch's haunting wail.

Never know the peaceful solace
Of the hillside's wistful sigh,
Never hear the pulsing cadence
Of the days for ever by—
Longing, longing for the clachan
Nestling in the lonely glen;
Calling, calling for the Homeland,
Which they ne'er would see again.

GEORGE P. T. MACRAE.

—:o:—

Comhairle caraid gun a h-iarruidh, cha d'fhuair i riamh meas bu choir dhi.

Theab 's cha d'rinn, cù a's miosa 'bha riamh 'san Fheinn.

A REMARKABLE OLD COLLOQUY.

The remarkable example of "gearradh-cainnt" known as "Cas-shiubhail-an-t-sleibh agus a chailleach bheurt" is well worthy of being reproduced because it is one of the most extraordinary examples of wit or bandying of words known in Gaelic literature. The *cailleach bheurt*, who was called Coinnseag, was possessed of much worldly means, but was very inhospitable, and never known to ask any one into her house or offer food. *Cas-shiubhail-an-t-sleibhe* laid a wager that she would give him food, and that she would ask him to sit. Disguised as a beggar, he presented himself and the following dialogue ensued:—
 "Co as a thainig fear a' bhuilg chraobhaich, 'S e gu toirteil trom, tarbhach?"

Esan—Thàinig mis', a bhean mo ghaoil,

O lie a' Chaoil 'am beul an anmoich.

Ise—C' ainm a th'ort?

Esan—Uilleam dean suidhe.

Ise—Uilleam dean suidhe!

Esan—Suidhidh, suidhidh, 's math an air-idh, is bean an tigh 'g a iarraidh.

Ise—Uilleam dean suidhe, 's ged shuidheas cha'n fheàird—cha'n fhaigh thu ach làr lòn, talamh toll 'us deargadan; deargadan loma làir a chriomas do dhà mhàis gu h-anshocrach!

Esan—Ud, a chailleach, thoir dhòmsa biadh 'S leig eadar mi 's Dia 's an an-shocair.

Ise—Ged 'tha mise gun aran,
 Cha bhi mi ri gearan Craosaig;
 Ach cha'n 'eil agam de bhiadh,
 Na 'sheasadh air sgiath na faochaig.

Esan—Gu do dh-fhoghadh dhut féin,
 'S do d' mhuirichiùn gu léir
 Nach fhòghnadh dhomh féin car aon oidhech'?

Ise—Sobhraichean chreag, bàirnichean leac, uisge teth us deanntagan.

Cas-shiubhail-an-t-sleibhe then surveyed the apartment up and down, and said—

"Tha na cearcan a' dol air an iris; 's mithich fanadh.

Ise—Cha'n 'eil annt' ach eòin earraich 's iad làn galair.

She then laid her head on the quern (bràdh) as if she were falling asleep, and said—

"So cadal an doichill."

Esan—"So dùsgadh do dhunach.

With a sudden spring, he seized her by the legs and dragged her through the fire.

He then sprang into a corner of the room, and when she saw that it was difficult to get him to go away she cried—"Pill, pill, a dhroch dhuine, 's gheibh thu biadh."

She then went into the corner and took down the head and legs of a sheep, bidding him singe them. When this was done, he asked her—"Cia nise do chuid féin?"

Ise—Na bheir mi féin a mach le aon rann.

Esan—Bitheadh e mar sin.

Ise—Dà lior, dà léir, dà chluais, dà chéir, dà cham phearcall, ocdh inean dubha dùirn, ard labhrach a chinn, 's ceithir speir luirg-nean.

Esan—Dleasaidh fear cosgairt a' chinn;

Sùil 'us buisean 'us eanachainn,

Cluas a mach o bhun stice

Peirceall, agus leac, 'us leth-cheann."

'Nuair a dh'ith e beagan de 'n cheann. 's de na casan, dh'fhalbh e 's chaidh e steach do thigh a bha anns an nàbachd, 's chuir e dheth na lùirichean. Shuidh e ri biadh, agus cha luaith a thòisich e air itheadh na 'thug e 'n aire do 'n chailleich ag amharc thairis air a' bhalla-thar-sainn. Thuirit ise—
 "'S uaigneach a chriomas tu.

Esan—'S ann a' m'aonar a cheannaich mi.

Ise—'S iomadh fear a cheannaich a thug.

Esan—Ge b'e co dha thug thusa, faigh uaithe e. Thog e 'spain 's i làn eanraich ri 'bheul, 's thuirit ise. 'S trom a' luchd a th' air a' lurga chaoil.

Esan—Cha'n 'eil fad aice ri dhol.

Ise—Ge goirid e 's dìreadh e.

Esan—Cha luaithe dìreadh na tèarnadh!

Ise—Cha chreid mi fhin nach bàrd a b' athair dhuit.

Esan—Cha b' àrd 's cha b' ìosal, ach 's an staid mheadhonaich.

There are one or two other versions of this remarkable dialogue. One appeared in the "Inverness Courier" over forty years ago with an interesting historical note. It is probable that other versions may be found in various parts of the Highlands. The one given here is said to be the Glenelg version.

—:—

Is maig aig am bi 'n tighearna fann;

'S maig aig am bi clann gun rath;

'S maig aig am bi 'm bothan bochd,

Ach 's meas a bhi gun olc no math.

Is math an còcain an t-acras,

Is maig a ni tarchuis air biadh.

Fuarag eorn' a beul mo bhroige

'M biadh a b' fhearr a fhuair mi riamh.

COMUNN NEWS.

MEUR CHILL-DALTAN AGUS AN ODH.

Chaidh a mbeur so de'n chomunn a stéidheachadh air an ochdamh-la-fichead na Lúnasdail, agus ged nach robh air an áireamh ach beag bha iad uile lán misneach, a' creidsinn ann an brìgh an t-sean-fhacail. 'Gu'r h-ann uidh air 'n uidh a thogar na caisteil.

Chaidh Luchd-dreuchd agus luchd-riaghlaidh a thaghadh, agus gach nì a bha chum math a mheòir mhaòth so, a shoerachadh agus a mhineachadh. Tha Buill a chomuinn so, gu mòr an comain, Mhaighstear MacDhombh'uill, "An sgoil Shamhraidh" air son deagh chuideachadh agus combairle mhath, anns an dol a mach. Bha coinneamh aig an luchd-riaghlaidh air a chòigeamh latha de Shultuine, agus bha e air a shoerachadh leo, gu'm biodh cèilidhean air an cumail a h-uile ce-la-deug, agus gu'm biodh "ar canain 's ar ceòl" air an teagasg anns an Tigh-sgoil re a gheamhraidh. Bha a chiad cèilidh air a chumail anns an "Talla-chuimhneachan" air a 14 de Shultuine, 'nuair a bha an t-uasal Cailean Cairmbeul na fhear cathrach. Cha robh smid air a ghnathachadh an taobh a stigh de'n Talla ach Gàidhlig.

TYNNULT.—A branch of An Comunn Gaidhealach has been formed in Tynnull and the Rev. M. N. Munro is President, assisted by a Committee of management. At the opening meeting, the Rev. Coll Macdonald of Arrochar described the progress of the Comunn in the last 20 years.

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NOTICE.

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

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

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AN DEO-GRÉINE

Leabhar VIII.]

Dara Mìos a' Gheamhraidh, 1912.

[Earrann 3.]

CLÀR-ÌNNSIDH.

Nithean a Bhuineas do'n Ghaidhealtachd,	33
An Comunn Gaidhealach—Meeting of Executive Council, . .	35
Orain Ghaol nan Gaidheal,	38
A People and its Language,	40
Gaelic in the Schools,	40
Mr. Ainsworth on the Language Movement,	41
An Comunn Gaidhealach—Propaganda Work in the High-lands,	42
A' Chualart Mhaidne,	43
Leasain Ghaidhlig,	44
Comunn News,	45
Employment Bureau,	46
Reviews of Books,	46
Donations to Inverness Mod Fund, 1912,	47

NITHEAN A BHUINEAS DO'N GHÀIDHEALTACHD.

Aireamh an t-sluaigh.

Chunnaic sinn o chionn ghoirid anns na Paipairean-Naigheachd an cunntas a chaidh a chur am mach fo laimh an fhir do'n robh e mar dhreuchd a bhi a' gabhail gnothuich ri clàr-cuimhne àireamh sluagh nan Rìoghachd. Anns a chunntas a bhuineas do Shiorramachd Inbhir-nis agus a' Ghàidhlig, tha e air a chur sìos gur e àireamh an t-sluaigh gu léir anns an t-Siorramachd dà fhichead agus seachd mìle, dà cheud agus trì fichead 's a dhà dheug—trì as a cheud na's lugha na bha'n cunntas anns a bhliadhna 1901, agus mar an ceudna na's lugha na cunntas air bith o chionn cheud bliadhna. Tha traoghadh sluagh ri fhaicinn ann am Parais-tean Inbhir-nis, Chìl-mo-Naomhaig, Urchardainn, Ghlinn-Mhoireseadan, Phorthrigh, Shleibhte agus Dhuirinish—ann an cuid diugh seachd deug as a cheud. Tha anns

an t-Siorramachd dà fhichead eilean 's a h-ochd anns am bheil deich mìle fichead, naoi ceud agus cóig deug ar fhichead a' gabhail còmhnuidh. O chionn fhichead bliadhna b'e 'n àireamh, ceithir mìle deug ar fhichead, cóig ceud 's a deich. Tha anns an Eilean Sgiathanach dusan mìle, seachd ceud agus a naoi deug, na h-Earradh ceithir mìle agus a cóig deug, Uibhist a chinn a Deas cóig mìle deug ar fhichead agus dà fhichead 's a sè, Uibhist a chinn a Tuath, dà mhìle ochd ceud agus ceithir fichead 's a dhà, Barraidh dà mhìle trì cheud agus a h-aon deug, Beinn nam faoghla trì cheud deug agus a cóig. An coimeas ris an bhliadhna 1901, tha trì cheud, dà fhichead 's a ceithir deug na's lugha de thuathanaich 'san t-Siorramachd agus cóig fichead 's a seachd de chroitearan. Ach thug cuid dhiu suas iad fhein 'nan iasgairean 's 'nan croitearan. Tha dà mhìle agus dà fhichead 's a dhà dheug de dh'iasgairean 'san t-Siorramachd—corr agus dà cheud na's motha na 1901.

Ach dé staid na Gàidhlig anns a' chunntas seo? 'Se àireamh na muinntir a tha comasach Gàidhlig a bhruidhinn, dà fhichead mìle 's a h-ochd, seachd ceud agus ceithir fichead—còrr agus dara leth an t-sluaigh air fad. B'e an àireamh ann an 1901 leth cheud mìle 's a cóig deug, agus ann an 1891 trì fichead mìle 's a dhà, sè fichead 's a deich. Tha'n uiread seo as a cheud de'n t-sluagh comasach air a' Ghàidhlig a bhruidhinn agus 'ga' cleachdadh anns na Parais-tean a leanas:—

Arasaig agus Mùideart, 81½; Gleann Eilg, 71; Gleann Moireseadan, 68½; Cill-mo-Naomhaig, 64; Barraidh, 93; Cill Mhoire, 93; Uibhist, 92; Portrigh, 85; Inbhir-nis,

21.7; Peitidh, 25. Anns an t-Siorramachd uile tha dà fhichead mìle 's a h-aon, ceud agus a deich, comasach an dà chanain a bhruidhinn. Aig deireadh a' chunntais tha an Rìaghlaidair a tha os cionn nan cleireach (Mgr. Mac Dhughail), a' cuir an cèill, ged 'tha an àireamh a' bhruidhneas a' Ghàidhlig (ach eu-comasach a' Bheurla Sasunnach a' bhruidhinn) a' dol a lughad, nach bu choir sin a mheas mar dhearbhadh gu'm bheil iad a' leigeil seachad na Gàidhlig. Tha aon nì sònruichte ann, ars' esan, a tha firinn-eachadh a' bheachd seo; se sin gu'm bheil còrr agus an treas ceud de 'n chloinn fo chòig bliadhna dh'aois air feadh an t-Siorramachd, a bhruidhinn Gàidhlig a nùàin. Cha ghabhadh seo a bhi, mur biodh iad a' cleachdadh na Gàidhlig a ghnàth 'nan dachaidhean, agus mar sin tha e a' gabhail seo mar dhearbhadh gu'm bheil i air a' cleachdadh gu coitheann fad is farsuing.

Cùirt an Fhearainn. Ceangailte ris a' Ghàidhlig anns a' Ghaidhealtachd tha am fearann—ann an seadh. Chaidh Cùirt nan Croitearan agus Bòrd nan Cearnachan Dùmhail a chur 'bith, agus tha 'n sluagh fo riaghladh Achd ùr. Tha iomradh air saothrachaidh Bòrd nan Cearnachan Dùmhail agus am beachdan air a' chlo-bhualadh, agus mar sin fa chomhair na dùthcha. Am measg nithcan eile, tha iad a' toirt fainear nach fhaighte ann an Dùthaich-Mhic-Aoidh sè duine deug a bhiodh deònach dusan mìle acair a' gabhail a chum a roinn, agus gu'm b' fheudar gabhaltais na bu lugha a roinn orra mu dheireadh. A thaobh nam muinntir a' ghabh fearann ùr—se ceud agus dà fhichead—tha e air a chur sìos gu'n robh còrr agus còig mìle pundo Sasunnach de fhiachan orra. Tha nam mìltean air feadh na Gaidhealtachd a' faotainn am beò-shlàinte, bochd mar a tha i, o na gabhaltais bhig, agus ged nach 'eil paigheadh cumanta a' bhaile mhóir aca, tha sochair eile aca a tha deanamh suas air a shon. Tha sealbh-fearainn ann an gnè a' Ghaidheil, agus tha sinn a' creidsinn gu'n deanar leasachadh air a shon fhathast le deadh-thoil gach buidheann-riaghlaidh a chum a chrannchur a dheanamh na 's fheàrr.

'Nuair a bhàtar a' deilbh an Achd Ur anns a' Phàrlamaid, chaitheadh mòran saothair a chum a dheanamh freagarrach do staid na dùthcha air fad. Co dhiubh 'chaidh aca air sin a choimhlionadh, agus togradh is miann an t-sluaigh a shàsachadh, cha bhiodh e iomchuidh dhuinne a bhi rannsachadh. Ach tha aon nì soilleir, agus 'se sin, gu'm

bheil comas aig Cùirt an Achd-Uir barrachd de 'n talamh fhosglaidh do iarrtais nan croitearan, agus tuilleadh a thoirt do neach aig nach 'eil gu leòir cheana; oir faodaidh a' chùirt gabhaltais ùra a chruthachadh. Chithear anns na Paipairean - Naigheachd gu'm bheil mòran a' gabhail a' chothruim seo, agus cò aig 'tha fios nach fhaicearg glinn na Gaidhealtachd fhathast fo thuath, riaraichte, am fàs ann an sìrd, sìcireachd agus sonas; uachdaran is iochdaran a' toirt spèis da cheile ann an co-chòrdadh, agus a' Ghàidhlig steidhichte na h' àite dlìgheil fhéin mar o shean! An tachair seo, no am bheil taladh a' Bhaile Mhoir air an òigridh tuilleadh is làidir? 'N e brudair faoin a tha 'n?

Nan Lighichean agus Tinneas na Caitheamh.

Tha gnòthach cudromach eile ann a bhuineas do na Gàidheil, agus a tha fo chomhair nam muinntir a tha 'n ùghdarras—se sin am fritealadh a bu chor an sluagh fhaotainn o na lighichean. Tha na sgìrean farsuing, agus cha 'n 'eil e furasda do 'n lighiche ruigheachd leabaidh an tinneis ann an uair na fìor èiginn. A thuilleadh air sin, tha bochdainn an t-sluaigh 'ga dheanamh eu-comasach gu'm biodh nan lighichean na 's lionmhoire, agus gu'n solairiadh iad beò-shlainte a rèir an dreuchd. Aig a' chùirt a bha rannsachadh a ghnòthach seo o chionn ghoirid, chuir cuid de na fianuisean (lighichean), a' bheachd a mach gu'n robh a' chaitheamh a' dol am meud, agus a' sgaoileadh feadh na Gaidhealtachd, gu h-àraidh anns na H-Eileanan an Iar. Ars' iadsan:—Tha meadhanan eiridneachaidh an am tinn-eis neo-chomasach mòran feum a dheanamh. Am measg chòig mìle anam an Uibhist a chinn a deas, cha'n 'eil ach aon bhoireannach air son an dleasdanas seo, agus cha 'n 'eil èolas aice os ceann na bhùineas do bhean-ghluine. Tha lionmhorachd na caitheimh na aobhar doilgheis, agus 'se ar barail gur e am biadh neo-fhreagarrach a thatar a' toirt do na naoidheanan, agus do 'n òigridh, a chuidich an ceannas is an lamh-an-uachdar a fhuair i. Cha'n 'eil àireamh na màthraichean—a' bhios ag àrach an naoidheanan air a' chich, mar o shean, ach teare, air chor agus gu'm bheil leanaban air an togail suas air min chiorce, cha mhòr o'm breith. Thuilleadh air seo tha barrachd 's na bu choir de 'n tea 'ga òl. Tha Ban-rìgh na cagailte—a' Phoit Ruadh—na suidhe ro fhada ri taobh an teine! Tha gu tric am bainne a bu chor do 'n leanabh fhaotinn, 'ga thoirt

thairis do'n laogh a chum gu'm faigh e pris na's motha aig a'mhargadh. Cha'n eilear a' cur fèum air uighean, mar bhiadh teaghlaich, ach aineamh. 'S fheàrr leo an toirt do'n cheannaiche an ionaid air son teu agus rudan milis, agus 'se a chrioch gu'm bheil a' cholum a' dol am meath. agus fo dheireadh eu-comasach seasamh an agaigh cumhachd galair. Sin agaibh beachd na lighichean.

An Sgadan.

Os cuimhne leinn b'e an sgadan, cuide ri iasg eile, biadh an duine bhoichd ann an tomhas mòr, agus tha h-uile seors' obair a bhuineas do 'iasgach agus do 'shailleadh nuns gach port a' toirt obair fhéumail do mhóran de na Gaidheil, oir tha miltean de bhàraille-ean ga'n reic gach bliadhna ri tìrean céin. Ach o'n àm a thòisich na soithichean—smùid—luchd-na-lin-sgrìobaidh mar a their na h-iasgairean—a bhi a' cur an t-seorsa lin a th'aca fhéin, cha robh na h-iasgairean eile idir toilichte do bhrìgh gu'n robh iad a' cur ro fhaig air fearann. Thatar a' dèanamh a mach gu'm bheil mogullan nan lìontan a tha iad a' cur ro chumhang, agus gu'm bheil iad a' sgrìobadh leo a h-uile seors' éisg, cha'n e a mhàin sgadain bheaga air leth-fhàs, ach an sìol. Cha'n urrainn crèitair a tha air a' chuartachadh leis an lion seo teicheadh, agus 'se crìoch a' ghnòthuigh gu'm bi an t-iasgach air a mhillleadh air chor agus gu'n cail na h-iasgairean an teachd-an-tìr. Ann am beachd nan iasgair-ean, 'se gnòthuch cudthromach a tha seo. Tha innleachd iasgaich air bith a sgrìobas o ghrund a' chuaim tunnachan éisg bhig a dh'fheumas a thilgeil am mach air a' mhuir a rithist le-mharbh, gu'n leisgeul. Ged a tha an sgadan na's lionmhoire na iasg eile 'san mhuir, cuiridh an dòigh seo ceann-criche ri a shìolmhorachd. Cha'n seil an sgadan cho pailt 's a b'abhaist ann an lochan eileanan na Gaidhealtachd agus Tìr Mòr le coire spùinneadairean tha cearta-coma ma theid leo fhéin. 'Se an t-shean doigh is fearr fhathast, agus tha dòchas againn gu'n cuir Bòrd an Iasgaich gnòthaichean an òrdugh a chum tairbhe an duine-bhoichd.

—:o:—

Tha caraaid amaideach móran na's triob-laideiche na mamhaid aig am bheil gliocas.

'Nuair 'bhios am pobull dall,

Ni'n gille cam ministear.

Cha'n ith thu e, 's cha'n òl thu e, 's cha tig thu beò as aonais (an cadal).

AN COMMUN GAIDHEALACH.

MEETING OF EXECUTIVE COUNCIL.

The Executive Council met in the office of An Communn, 108 Hope Street, Glasgow, on Saturday, 2nd November. There was a good attendance of members. The President, Mr. Malcolm MacLeod, occupied the chair.

The Finance Committee having passed on to the Executive for consideration the General Secretary's request for the continuance of the services of the lad who had been assisting him with the extra work of the Mòd, the meeting agreed that the services of the lad should be retained until Mr. Macleod had completed his visits to the Branches. The Committee reported that an interim statement of the Income and Expenditure of the Inverness Mòd together with the relative vouchers had been submitted to them that they had found them very satisfactory, and that they had instructed the General Treasurer to prepare a final statement.

The minute of the Finance Committee was approved on the motion of the Convener, Councillor MacFarlan, Dumbarton, who congratulated the association on the excellent financial arrangements of the Inverness Mòd.

The Education Committee reported that, although the attendance at the Summer School of Gaelic held at Bowmore, Islay, in August, had not come up to expectations, the School had been in all other respects most successful, an outstanding feature being the interest taken in the work of the School by the resident population. The Committee had also gone over the applications for bursaries so far as received, and had agreed to continue the selection of bursars until next meeting, as a number of applications were still expected to come in. The minute was approved.

The Propaganda Committee reported that they had agreed to send Mr. T. D. MacDonald on a propaganda tour to the Lochcarron and Ullapool districts of Ross-shire. The Committee had also arranged, with the co-operation of the Sutherland Celtic Society, to send the Rev. Archibald M'Donald of Kiltarlity to lecture in Sutherlandshire on the aims and objects of An Communn. The Committee also reported that the Rev. Coll A. MacDonald, Arrochar, had done very successful propaganda work in North Argyll, where he had succeeded in forming new Branches of An Communn at Taynuilt, Lismore, Ballachulish, and Kinlochleven.

The Committee had now completed arrangements for the Gaelic Singing Classes in the West of Arran, and had appointed Miss Margrat M. Duncan as teacher of the classes, which would be situated at Pirn-mill, Lochranza, and Shiskine. An application having been received from Arisaig for a teacher of singing, the Committee, after consideration, agreed to appoint Mr. D. Macmillan, the conductor of the Lochaber Choir, to teach the classes, Mr. Macmillan having offered to undertake to conduct classes for three hours once a week during a period of four months for a fee of £15.

The Committee had again under consideration the proposed visit of the General Secretary to the Branches, and agreed that he should endeavour to get away from the office for one month before the New Year, and again for another month after that date, the Finance Committee to arrange for a substitute taking the Secretary's place while he was away.

The Committee recommended to the Executive that two large joint local Mòds be held during the ensuing summer, one of which should be held in the North Highlands, and the other in the South Highlands. At these proposed Mòds the Committee recommended that greater prominence should be given to the language competitions as distinct from the musical competitions, *i.e.*, to competitions for reading, writing, and reciting.

The approval of the minutes of the Propaganda Committee was agreed to, on the motion of the Rev. George W. Mackay, Vice-Convenor of the Committee.

The Publication Committee recommended that the Executive Council now grant permission to Mr. Hector MacDougall to publish his Mòd prize papers in a volume of his Gaelic writings which he is about to produce, as the Committee had decided, with the approval of the Executive, to defer publication of the Mòd literary prize papers until the series of Text Books had been completed.

The Committee reported that Mr. Norman MacLeod, who is preparing the new edition of the Elementary Course of Gaelic, had informed them that he was making good progress with the work.

The minute of the Publication Committee was approved on the motion of the convener, the Rev. T. S. Macpherson.

The Arts and Industries Committee re-

ported that the Sale and Competitions recently held at St. Andrews had been very successful, the drawings having amounted to about £500, most of which sum went direct to the workers, as the expenses of organisation and management had not been very large.

The Committee also reported that they had agreed that all tweeds for the Annual Sale be got direct from the workers; that no goods be accepted from middlemen; that all tweeds accepted for the Sale should be accepted only on condition that they would be entered for the competitions, and that no tweeds not entirely home-manufactured be entered for the competitions; and that They had also agreed that the 1913 Competitions and Sale be held at Dundee, during the Mod week.

The Farquharson picture drawing had been completed, the picture having been won by Miss Elizabeth Campbell of Jura.

The minute of the Arts and Industries Committee was approved on the motion of Mr. A. Stewart, seconded by Mr. Duncan Macfarlane.

Rev. Mr. Munro submitted the report of the Mod and Music Committee. At the outset, he read a letter from Mr. Wilson, the Secretary of the Scottish Folk Song Society, conveying the congratulations of the Society on the success of the Mod gathering at Inverness, and their great satisfaction at the noble work the Comunn was doing in connection with the Highlands. Engaged as the Folk Song Society was in the same kind of work, connected with the Lowlands of Scotland, although in a much smaller way, they felt that they ought to fraternise with each other as much as possible, and his Society intended to bring up later the question of adding to the Mod prize list in some way. Under the guidance of the Executive Council they felt that the song and literature of the north was not likely to suffer to such an extent as the Lowland song had done in recent years.

This letter it was agreed to cordially acknowledge.

Proceeding, Mr. Munro referred to the Inverness Mod, and said the Committee expressed much satisfaction at the result, and much credit was due to the local workers and all concerned.

The Committee had under consideration an offer by the Glasgow Gaelic Musical Association of a prize of £10 for a competition at next year's Mod between choirs consisting

entirely of Gaelic speakers, the individual members of which should be publicly examined as to their eligibility to take part in the competition, and they had agreed to accept the offer subject to adjustment of conditions later, except that they would not entertain the proposal to have a public examination.

The Committee suggested that the Carnegie Trust be approached and asked to give a grant to some suitable person for the purpose of collecting folk-lore and music in the Highlands.

It having been suggested that consolation prizes should be given to junior competitors at the recent Mod in Inverness who had not gained prizes, the Committee agreed to recommend to the Executive that book prizes not exceeding £10 in value be given to junior competitors in the musical, oral, and literary sections of the Mod competitions—i.e., to junior competitors who had not received prizes, but who had very closely approached the prize-winners.

The Committee had examined the Mod syllabus and made a number of changes for the 1913 Mod. Two new literary competitions had been added in the junior section, and three new ones in the senior section. The choral songs for the juniors had been selected. For the senior choral competitions a list of suitable songs had been drawn up, but consideration would have to be given to the selection before they were finally harmonised and issued.

The Rev. M. Munro, seconded by Major Menzies, moved the approval of the Mod and Music Committee's minute which was agreed to after considerable discussion, during which the question of the relative value of the marks given for Gaelic and Music in the Vocal Music Competitions was raised. The meeting agreed to ask the Mod and Music Committee to consider the question of the marks awarded for Gaelic in the vocal music competitions and report to the Executive Council.

The General Treasurer, Mr. Robert Macfarlane, submitted an interim financial report of the Inverness Mod. This showed that the Income to date had amounted to £720 15s. 8½d., and the Expenditure to £513 17s. 1d., leaving an apparent surplus of £206 18s. 7½d. The donations to the Mod Fund had amounted to £360 12s. 3d., the entry fees from competitors to £33 13s. 5d., and the receipts from the concerts to £243 13s. 6d.

A letter from the Inverness Local Committee was read recommending that the Executive pay Mr. John Mackintosh, the Local Secretary and Treasurer, a sum of £50 for his services.

Major Menzies, seconded by Mr. James Kennedy, moved the approval of the Local Committee's recommendation.

Mr. J. S. Mackay, seconded by Mr. Alex. Fraser, moved that the sum to be paid to Mr. Mackintosh be £35, and on a vote being taken this became the finding of the meeting.

The Rev. T. S. Macpherson moved that bye-law 21 be altered to read:—"No member," etc., till line 4, "except the Conveners of Standing Committees, who may, if the Executive Council so decide, receive payment of their travelling expenses to meetings of their respective Committees and of the Executive Council."

Mr. Macpherson indicated that at present, power was only given to pay the expenses of the Convener of the Mod and Music Committee. The work of the other Committees was as vital to the cause of the Association as the work of the Mod and Music Committee. If the Association made it possible to pay the travelling expenses of the Conveners of all the Committees they would secure the co-operation of men who were far removed from Glasgow, and they would take a long step towards removing the feeling of rivalry between Glasgow and other parts of the country.

Mr. Wm. Armstrong seconded.

Mr. Kenneth M'iver, seconded by Mr. Angus Robertson, moved the previous question.

The motion was defeated, the previous question being carried by 17 votes to 8.

The next meeting of the Executive Council, which falls to be held in Edinburgh, was fixed for Saturday, 11th January.

A cordial vote of thanks to the Chairman brought a very successful meeting to a close.

—:O:—

Tha esan nach toir maitheanas do dhaoin' eile a' bristeadh na drochaid air an èiginn da féin dol thairis; oir tha feum aig gach neach air maitheanas.

Sgrìobh t'ainm féin le càirdeas, gradh agus tròcair, air cridheachaibh nam muinntir sin uile ris am bheil do ghnòthuch; agus cha di-chuimhnichear thu gu brath.

ORAIN GHAOIL NAN GAIDHEAL,

LE EACHANN MAC DHUGHAILL.

Fhuair a' Bheachdaireachd so a' cheud duais
aig Mod 1912.

(Continued from Page 22).

Tha òran eile de 'n aon seorsa aig mo laimh
an ceart uair, 'se sin " 'S cianail m' aigne
bho na mhaduinn," le Uilleam Mac Coinnich
do nighean Fhìr na Comraich, a tha ma dh'
fhaoid'e a' toirt barr air an fhear a tha
mi a' cur sìos, ach leis nach e uile gu léir òran-
gaoil a th' ann ach òran-molaidh (faic Sar
Obair, duilleag 433) cha 'n e a thagh mi ged
is òran e cho tlachdmhor 'sa tha anns a'
chànain Ghàidhealaich. So an t-òran a dh'
ainmich mi. —

An nochd gur faoin mo chadal dhomh, sior
acain na bheil bhuan;
Do chomunn le deadh chaoimhnealachd, dh'
fhag mi o' n raoir fo ghruaim.

Gur tric mi ann an aisling leat, gach uair
da 'n dean mi suain;

Trom-osnach 'nuair a dhùisgeas mi, air bhi
a' t' ionndrainn bhuan.

Air bhi dhomh 'g ionndrainn suaireis bhuan,
's tu leagh mo shnuagh 's mo bhlàth;
Bho rinn do ghaol-sa fuarachadh cha dual-
ach dhomh bhi slàn,

'S ann riut a leiginn m'uireasbhuidh air
ghleus nach cluinneadh càch,

Dh' fhàg t'aogasg mi cho muldach 's gur
cunnart dhomh an bàs.

Is mór a ta de ghibhteann ort, a ta gun
fhios do chàch;

Corp seang gun mheall gun fhalachd ann,
gur cas thu mhealladh gràidh.

'S a lughad òigear furanach, a thuilleadh
orm-sa 'n sàs,

D' an tugadh t' aodan faothachadh, 's an t-
aog 'g an cur gu bàs.

Cha chuireadh gaol gu geille mi na'm freag-
radh tu mo ghlòir,

Gur h-e do chòmhradh maighdeanail mo
roghainn de gach ceòl,

'S gur h-ìomadh oidhche' neo-aoibhneach
chum do chaoimhneas mi fo leòn;

Is bidh mi nochd a' m' aonar an a' smaoin-
teach bean do neoil.

Tha bean do neoil am bràithreachas ri eala
bhàn nan spéur;

Gur binne leam bhi mànràn riut na clàr-
saichean nan téud.

Is tha do thlachd is t' àillidheachd a' cur
do ghràidh an ceill;
Gur cosmhuil thu ri àilleagan d' an geill-
eadh càch gu léir.

Is beairt a chlaoidh mo shochair thu, 's a
shochair ort mo ghaol;

Is gur e mheudaich tìrsa dhomh, gun thu
bhi dhomh mar shaoil.

Sgeul fìor a dh' fheadar aireamh leam, gur
leir a bhlàth 's a' chaoin;

Gu 'n d' fhàg gach speis a th' agam dhuit
an nochd mo chadal faoin.

Gu 'n d' rinn mi Alb'a chuartaich, bho
Chluaidh gu uisge Spé;

Is bean do neoil cha chualas, bu neo-
luainiche 's a béus.

Is corrach gorm do shùilean; gur geal 's
gur dlùth do dhéud,

Falt buidhe 's e 'na chuachaibh ort, 's a
shnuagh air dhreach nan téud.

Thug mise gaol da rìreadh dhuit, 'nuair
bha thu d' nìonaig òig;

Is air mo laimh nach dibrinn e air mìle
pund de 'n òr:

Ged ghabhainn fein 'na chrùintean e, 'ga
chùntadh dhomh air bord;

Cha theiginn gaol na ribhinne tha 'n Ile
ghlas an fheoir.

Cha 'n 'eil ach na h-òchd ruinn so an Sar
Obair nam Bàrd, ach tha trì ruinn eile, a
h-aon deug uile gu leir, an leabhar Mhìc
Ghill' Iosa. Dh' fhaodainn còmhla ris na
rannan so da rann eile chur sìos mar shamh-
lachas air òran òigimhna a' moladh a leann-
ain; dh' fhaodainn mar an ceudna a thoirt
fainear an so gur e riamh am fear a shiubh-
ladh garbhach a' sealg an fheidh, no òig-
fhear donn a dheanadh long a stiù adh a
b' ionmhainn le mnaoi mar leannan. Bha
mòran againn mi-fhortanach anns an t-seadh
so, 'nuair a thagh sinn ar ciùird, oir co a'
chruinneag a rachadh gu bàrdachd no a
dheanadh òran-gaol do—, ach cha 'n abair
mi an còrr. So an da rann air do bheachd-
aich mi:—

Tha beul an òigfhir mar bhlilbh ròsan, 's a
ghuth mar smeòraich no ceòl nan téud,
Da bhlàth-shuil mhiogaich 'na aghaidh mhin-
ghil, mar it' an fhìrean a mhala réidh,
Fear foinnidh dealbhach a shiubhal garbh-
laich, am beul an anamoich ri sealg an
fheidh,

'Se caoidh do chòmhradh a dh' fhàg fo
bhron mi, 's mi bhi gun chòir ort dh'
fhàg trom mo chéum.

Tha suil mo rùin-sa gu meallach ciùine, 's
mar dhearcaig dhù-ghuirm fo dhriùchd
a' fàs,

Mar ghréin ag éirigh moch maduinn chéitein
tha sealladh m'éudail gu h-éibhinn
tlàth;

Do dhéud geal dìreach fo d'bhilibh min-
bheul, a'm beul na firinn bho 'm milse
fàilt,

Cha 'n iarrainn sùgradh ach pòg bho d' chùr-
bheul. Co riamh thug suil ort, 's a
dhiùlt dhuit gràdh?

Annas an òran so a chuir mi sìos,
"Moladh òigfhir air a leannan," tha e ag
ràdh, "Tha bean do neoil an bràithreachas
ri eala bhàn nan speur." Mar a thubhairt
mi mar tha, bha na bàird daonnan a' coim-
eas an leannain ris an eala no ris an
fhaolinn, cha b' iad a' tighinn bàird na Gàidh-
ealtachd ach mar an céudna bàird dhùth-
channan eile. 'Nuair a mhol an Dùghlasach
Anna Laurie thug e an aon choimeas dhi,
oir "bha a muineal mar eala" 'na shùil-san
mar an céudna. Cha 'n 'eil àireamh air gach
òran annas am bheil an coimeas so a' togail
cinn, ach so cuid de na coimeasan air an
toirt a òrain an sud 's an so;—

"Gur gile mo leannan na 'n eala air an
t-snàmh."

"Do sheang shlios fallain mar an eala."

"Slios mar eal' air chuantan."

"Is thu mar eala bhàn-ghil, a bhiodh air
lochan fàisail."

"Do shlios mar fhaolinn mhara, no mar
chanach geal nam beamn."

"Do shlios mar fhaolinn ri taobh na fàirge."

"Do sheang-chorp sàr-ghéal fallain nuadh
mar eal' a' chuain an spòrsaileachd" agus
iomad aon eile.

Cha 'n e mhaoin gu 'n robh ògbhean an
àn an molaigh air a coimeas ris an eala, ach
ghabhadh a' mhaighdean a thréigeadh a
leannan i an t-èun sin mar choimeas d'a
staid aonaranach féin.

"Mar eala bhàn tròm éislinneach, a' caoidh
air lochan sleibhe mi," tha aon ògbhean
a bhristeadh a cridhe ag ràdh.

"Bidh mi tuille gu tùrsach, déurach,
Mar eala bhàn 's i an déidh a réubadh;
Guileag bàis aic' air lochan féurach,
Is càch gu léir an déidh a tréigsinn,"

tha an ògbhean a tha a' caoidh "fear a
bhàta" ag ràdh. Tha an rann so a' gabhail
a stigh a' bheachd gu'm fàg a compan-
aich an eala 'nuair a leonar i agus gu'm bi
guileag bàis aice leatha féin, grus an toir
an bàs faochadh dhi.

Cha b' urrainn do bhàrd sònraichte coim-
eas a b' fhearr fhaotainn d'a leannan a
thaobh eireachdais is glòire, na a' ghrian
ag éirigh. "Aotrom mar an samhraidh"; "a
snuadh air dhreach an t-samhraidh" tha
dithis eile ag ràdh, ach "dh' éisdeadh eun-
laith na coille 'nuair a sheinneadh i ceol,"
tha an treas fear ag ràdh, no mar a thubh-
airt ùghdair an òrain ghrinn "Mairi
Bhòidheach,"—

"Cha dean eala air slios nam mòr-thonn,
Cha dean smeorach an badan bòidheach,
Cha dean gach inneal ciùil ach crònan,
'Nuair a sheinneas mo Mhairi bhòidh-
each."

Tha Eoghan Mac Colla, bàrd tàlantach Loch
Finne ag ràdh a rithist—

'S binn an seomar ceol nan téud,

'S binn 'san fhàs-choill bàird nan géug;

'S binne na sud uile 'm béul

Bu mhiann leam féin bli pògadh.

Cha toireadh an samhraidh fein barr air
leannan a' bhàird chéudna 's e caoidh bhi
air Gaildachd,

"Nuair tha 'n Samhraidh is mo chéud run,

A 'stri co's grinne dheàrsas

Nis air àiridhean Ghlinn-crèran."

Ach thug MacAmhlaidh céum na b' fhaide,
oir bheireadh a leannan-san bàrr eadhon
air na mnathan-sith, ainmeil g' an robh iad
air ceol.

"Fuaim òrghain na fìdhle,

Ceol toraghain nam piob is nan téud

Cha do sheinneadh an sì-bhruth,

Ceòl is binne na pìoban do chléibh."

"Bu thrìan de m' lòn do bhriathran beoil,
a' teachd mar cheol a sì-bhruth," tha Uill-
eam Mac Coinnich ag ràdh a rithist annas an
òran a dh' ainmich mi mar tha.

Tha e annasach mar a chi sinn na h-aon
smuaintean a' bualadh a stigh an intinnean
nam bàrd, bàird Ghàidhleach is bàird eile,
go' a' bhiodh iad cho fada bho cheile an da
chuid an astar 's an ùine is nach b' urrainn
còmhraidh no co-chomunn a bhi eatorra. Tha
Gray, am bàrd Sasunnach ag ràdh, ged nach
ann gun teagamh air a' ghaol a tha e a'
beachdachadh annas an dàn ionmholta annas
am bheil na ruinn—

"Full many a gem of purest ray serene,
The dark un-fathomed caves of ocean
bear"

agus mar sin air aghaidh, ach grinn g'am
bheil na briathran sin, cha 'n 'eil an t-Urr.
Ailein Mac 'Illeathain, a rinn an t-oran "A

Mhairi aoidheil" fada air deireadh air 'nuair a tha e ag ràdh,—

"Tha séudan luachmhor an grunn nan cuantan

Nach deach a bhuannachd le luasgadh thonn,

'S tha géugan buadhach ann mu nach cualas

Bho luchd nan duanag is uallach fonn."

(*Ri leantuinm*).

—:o:—

A PEOPLE AND ITS LANGUAGE.

The "London Daily News" last month had the following pregnant words in one of its leading articles:—

The sternly practical man will say, "What is the use of reviving a language which has no place in the affairs of the modern world, and of wasting so much time and energy, which would be more profitably spent on mastering the craft or one of the tools, intellectual or physical, of modern commerce?" The answer is that nations do not live by bread alone, and that even commerce and industry may draw much from the spiritual strength of a nation. A nation wishes to realize itself as well as to eat bread, to express its own soul, to make its own individual contribution to the world's thought and art. No nation can do that except by virtue of its own tongue. The national tongue is the thread of national continuity; it gives organic life to the present and the past; it makes every hill and stream and valley rich with association. It is the mother of poetry and patriotism and idealism, a reservoir of spiritual force. Who are the fathers of the Bulgaria which to-day we see putting forward such prodigious national strength and which sixty years ago was not even a geographical expression? They are the priests who recovered and taught the Bulgar tongue and gave a broken amorphous mass of peasantry faith in itself and the key to the swift and splendid development which everybody to-day admits. What is true of Bulgaria is true of many another people and will be true of Ireland. Only a cynic or a superficial person thinks that in the history of the nations spiritual wealth and achievement are independent of material wealth and achievement. In order to accomplish anything difficult or memorable in the one sphere or in the other a people must accumulate a certain degree of spiritual force and idealism, and the instrument which nature has devised for that purpose is the

national tongue. The men who are working for the spread of the Irish language are also preparing the way for the victories of Irish commerce and industry, and no wise man or lover of Ireland would attempt to set a bar to its progress. But, indeed, such act of the national will as a resolution to recover and re-establish the national tongue are beyond the veto of any individual or any Legislature, and the House in resisting the attempt in this case by an exceptionally heavy majority was simply uttering the common sense of history.

GAELIC IN THE SCHOOLS.

HIGH PERCENTAGE OF PASSES.

In his report on Secondary Education in Scotland for the year 1912, Sir John Struthers has the following reference to the teaching of Gaelic:—

The candidates who presented themselves in Gaelic acquitted themselves, as they usually do, extremely well. The percentage of failures was comparatively small. The paper set was on the same lines as the paper of 1911. With the exception of the first sentence in the Gaelic prose extract, the meaning of the passages set for translation and paraphrase was well grasped by the large majority. The Chief Examiner reports that the first question was the best answered; this valuable exercise of reproducing in Gaelic the substance of a suitable English passage read to the pupils must have been regularly practised by those who came forward. Indeed, in very many of the answers returned, the only marks lost were due to slight errors in spelling. Gaelic orthography was, as in former years, the weak feature throughout, although the Chief Examiner finds that in this respect there is for the first time a decided improvement, an improvement which seems to be manifest in all centres. He says:—

"As I mentioned in my report of last year there are some districts, notably Lewis, where the pupils find greater difficulty in writing their local diction and idioms in literary form. The best papers from Stornoway are on this occasion much better spelt, although they still show somewhat unfavourably when compared with papers written, for example, in Ullapool and Tiree, where the attainments of candidates are this year unusually high. Another feature which must be regarded as relatively weak is the knowledge of elementary Gaelic grammar pos-

sessed by the greater number of the candidates. In the lower grade paper the chief requisite is that the candidate should have a fair command of the two languages, and this can be had with little knowledge of the rules of Gaelic grammar. Accordingly only very elementary questions in grammar have hitherto been set and but few marks have been assigned to them. Still it is disappointing to find that from year to year the least satisfactory answers invariably occur in this section of the paper. It would be difficult perhaps to ask an easier question than No. 5 in the paper for this year, and yet 14 candidates return answers of no value, while many others obtained but one or two marks of the four which it was possible to gain. The last question in the paper looks simple enough, but not a single candidate obtained the full mark in it. Further in these answers many candidates write of an indefinite article and of a neuter gender which are non-existent in modern Gaelic. The age of the vast majority of the candidates is from 16 to 18 or 19; Gaelic is their mother tongue; and in the ordinary subjects of school life they are taught by teachers competently trained and tested. So far as known to me, however, the teachers have not been trained and tested in Gaelic; and until this is done it is extremely doubtful whether the more advanced study of the language conducted under such circumstances would conduce to the higher education of these young people."

The Chief Examiner appends his usual interesting analysis showing the distribution of candidates over the Gaelic-speaking area. In reading it, it must, of course, be borne in mind, as indeed he indicates, that the centres at which the examination is held do not in some of the more important cases furnish any real clue to the domicile of the candidates.

"Of the 89 candidates, 56 are from Lewis, and 54 of these were examined in the Nicolson Institute, Stornoway. The candidates from Kingussie and Oban do not all belong to their respective districts. There is no candidate this year from Sutherland; there are 9 from the west of Ross-shire. Apart from Kingussie, there are none from the mainland of Inverness-shire; and apart from Oban, there are only 3 from mainland Argyll. From the whole of the Hebrides, Lewis excepted, there are only 7 candidates—2 from Skye and 5 from Tiree."

MR. AINSWORTH ON THE LANGUAGE MOVEMENT.

An interesting debate took place on the Home Rule Bill in the House of Commons when Mr. Ian Malcolm moved an amendment providing that English should remain the sole official language in the Irish Parliament and the Irish Courts and public services. Mr. Malcolm's point was that a knowledge of Irish should not be compulsory for public appointments.

Mr. Ainsworth said: Representing as I do one of the largest counties in the Highlands, where Gaelic is still the language used, especially in the agricultural districts, I should like to say a few words on this amendment. I think the Committee hardly appreciates how very important it is that we should wherever we can reasonably do so, keep alive among the people the desirability of their being able to learn two languages from their childhood. It is all very well to say that it would be of more advantage to learn German and French, but when you grow up with two languages from childhood you are able to think in two languages. There is nothing more important from the Imperial point of view than that when we can have children brought up as bi-linguists from childhood we should do so. We have it on the authority of a Governor-General of one of our Dominions that among the Colonists none were so successful as those who could speak two languages; because, having grown up with two languages they very easily learn a third. I have been told the same thing with regard to the soldiers of the Highland regiments in India. They can more easily learn the native language than those who have not had the advantage of bi-lingual education. Our Colonists and soldiers, and everyone who have to go abroad to other parts of the Empire, should go with every qualification of learning in the language if possible. What better qualification could there be than that of having been brought up from childhood with two languages. In the Highlands of Scotland, and in Wales, two languages are still used. What an advantage it would be for every doctor who goes to see a patient, and every lawyer who goes to make a will, to be able to understand the people in their own language. I think it is a great advantage to make it a test for a public department that the two languages should be known, both English

and the native language. Anybody who takes a public appointment is at an enormous disadvantage in the Highlands if he has no Gaelic, or in Ireland if he has no Irish, or in Wales if he has no Welsh. One of the most leading men who ever sat in this House, who is now at the head of the legal bench in Scotland, was a Gaelic scholar. I believe that the noble lord the member for West Perthshire (the Marquis of Tullibardine), is also a good Gaelic scholar, and you, Mr. Deputy-Chairman, if I may refer to you, come from the Highlands, and there is nothing you can be more proud of than that you are a Highlander and know something of the language. I hope the Opposition will see that they are spending their strength for naught in discouraging what would be a great advantage in that part of the United Kingdom whose interests we are now discussing. Far from making knowledge of Irish a matter for contempt they should look upon it as a great advantage.

—:O:—

AN COMUNN GAIDHEALACH.

PROPAGANDA WORK IN THE HIGHLANDS. New Branches Formed.

The Propaganda Committee have made an early start this winter with their campaign in the Highlands. Early in October the Rev. Coll A. MacDonald of Arrochar made a tour of North Argyll and established four new branches; and Mr. Alastair MacLaren, Crianlarich, with the assistance of other members of the Crianlarich Branch, has been instrumental in establishing two new branches, one at Ardlui, and the other at Tyndrum.

In the North, the Rev. Archibald MacDonald of Kiltarlity has been lecturing in Sutherlandshire, in co-operation with the Celtic Society of Sutherland, on the aims and objects of An Comunn; and Mr. T. D. Macdonald, our late secretary, is presently visiting the Lochcarron and Ullapool districts of Ross-shire for the purpose of arousing the interest of the Gaels of those parts in the work of An Comunn, and of founding new branches where a desire for such is manifested. Mr. MacDonald will have the invaluable assistance of Mr. Roderick MacLeod, Inverness, in the Lochcarron district.

The General Secretary of the Association, Mr. John Maclean, is also afield this month, paying a round of visits to the Branches

in Perthshire, North Argyllshire, and South-West Inverness-shire. As it is intended that all the Branches shall be visited in turn by the General Secretary, before the close of the winter session it is hoped that secretaries will endeavour to arrange meetings of their Branches on the dates intimated to them by Mr. Maclean, otherwise, owing to the large number of Branches to be visited (there are now over 70 Branches in existence), it will be impossible for him to cover the ground within the time available for such work.

Gaelic singing classes are being conducted by teachers appointed by the Committee in Skye, at Arisaig, and in the West of Arran.

The following are the office-bearers, so far as intimated to headquarters, of the Branches recently formed.

TAYNUILT.

President—Rev. M. N. Munro, U. F. Manse. Vice-Presidents—Mr. John M'Callum, Tighnabar and Dr. M'Nicoll. Secretary—Miss Mary MacArthur, M.A., Achabuaie, Taynuilt.

KINLOCHLEVEN.

Hon. President—Mr. W. Murray Morrison. Hon. Vice-Presidents—Rev. D. MacArthur, Kilmelford; and Mr. E. S. Morrison. President—Mr. A. H. MacDonald. Vice-Presidents—Mr. Duncan MacColl and Mr. Donald MacDougall. Committee—Messrs. Duncan Beaton, A. MacDonald, Robert MacDonald, Capt. Duncan MacDougall, Dugald F. MacEwan, D. M'Gregor, and Robert MacInnes; Mrs. MacColl and Miss Minnie Maclean. Secretary and Treasurer—Mr. Gilbert Macnab, St. Kilda Bungalow, Kinlochleven.

BALLACHULISH AND GLENCOE.

President—Rev. D. MacDonald, St. John's Episcopal Church. Vice-Presidents—Rev. D. MacLeod, The Manse; and Dr. Lachlan Grant. Committee—Messrs. D. Cameron, D. MacCarish, Alex. Stewart, D. MacMillan, Duncan Ferguson, Alex. Mackenzie, and James Cameron. Secretary and Treasurer—Mr. W. Mackenzie, West Laroeh, Ballachulish.

LISMORE.

President—Mrs. MacLachlan, Achuaran. Vice-Presidents—Rev. L. MacKinnon, Rev. Alex. MacBean, and Mr. Donald Carmichael.

Treasurer—Mr. Dugald MacGregor. Secretary—Mr. Donald MacColl, Balnagown, Lismore.

TYNDRUM.

President—Rev. Alexander MacColl, U.F. Manse. Vice-President—Mr. Angus MacNiven. Committee—The President and Vice-President with Messrs. Robert Stewart, Angus MacNiven, Andrew Brown, David Black, and Robin Stewart. Secretary and Treasurer—Mr. Duncan Wright, Kirkton, Tyndrum.

ARDLUI.

President—Mr. Donald MacRae, Inverarnan. Committee—Mr. John Campbell, Ardvorlich; and Mr. Malcolm MacDougall, Glenfalloch. Secretary and Treasurer—Mr. Donald MacGregor, Garabal, Ardlui.

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A' CHUAIRT MHAIDNE.

Choisinn seo a' cheud duais aig Mod Inbhir-nis, 1912.

LE NIALL MAC 'ILLE SHEATHANAICH.

Bu mhoch 'rinn mi gluasad 'sa mhadninn,
Cha d'èirich 'san adhar a' ghrian;
Ghairm mi gu'm shàil am madadh,
Is thog sinn ar n'aire ri sliaibh:
A' dìreadh an àird a' Bhealaich,
Seachad air Loch Chàir nan Eun,
Bha'n driùchd cho trom air a' chanach,
'S ged shileadh na frasán bho'n Iar.

Bu dìomhair na smuain' bh'air m'aire
Mo chridhe 'lasadh le fiamh!
'Sa chamhanaich chualas cheana,
Bhios sìthichean 's tannaig air sgiath.
Samhechair a' tamh mu'n chruinne,
A mhàin an sruthan 'na thrìall,
A sgaoileadh air sgiath na maidne,
An teachdaireachd bh'aige bho chian.

Nach smuainich tha féin mo chàradh,
A'm'aonar air maduinn cho ciùin;
Cho fada bho chòmhnaidh caraid,
Ag èisdeachd caitheam a' bhùirn;
A' chrònan 'cur sèun air m'anam,
'S cha b'èol domh manadh a' chiùil,
Ach thuit mi an suain mar chadal,
Gu'n chùram gu'n aire, gu'n tùr.

Mar bhruadar gu'n d'fhuair mi'n sonas,
'San uairs' air m'aire cho dlùth,
Mi ghabhail gu buachailleachd anam,
Is trend thoirt dhachaidh gu'n chù;

Tha sgìrean 'san duthaich fathast,
Am feum fear-labhairt mar thu,
'S bheir mise dhuit foghlum Abaid,
Nach fhaigh thu bho Chalum co-dhiu.

Thusa 'fhuair d'eòlas mu'n chagailt,
Gach oidhech agus maduinn air glùn,
Rinn d'athair a' dhleasnas mar riut,
'S na tilg a bheannachd air chùil,
Biodh a theagasg mar lòchran romhad.
A ghnàth fa chomhar do shùil,
'S am faigh thu do chas air a' charraig,
Tha seasmhach, daingean is dlùth.

An cuimhne leat idir an aising
A chunnaic thu d' bhalachan òg?
Am fàradh le shàil 'san abhainn,
'Sa bhàrr an falach 's na neòil;
Bha laimhir air aghaidh nan spèur,
Is iomall nan nùl mar òir,
'S gu'n d' thuit thu riut féin 'sa mhaduinn,
"Fhuair mi sealladh air glòir!"

Gu'n tugainn dhuit cridhe bu taise
Na'n innsinn earrann de bhrìgh,
A thionndadh do chèum gu baile
'S do thrèud gu'n aire 'san fhrith;
Ach 's dìomhaireachd mhóir an sealladh,
Cha mhinichear dad ach mar chì,
'S ma nì thu do thàlantán fhalach,
'S tu féin a chailleas am prìs.

Tha snàithean do bheatha gu léir,
Agams'an dèigh a shnìomh,
'S tha thusa 'ga thoinneanbh dhuit féin,
'S ga fhigheadh a rèir do ghniomh;
Fhuair thu cothrom thar chàich,
'S dean thusa mar 's fèarr a' chì,
Tha 'ghrian a' togail an àird
'S thèid mise gu tamh le sìth!

'Nuair fhuair mi sealladh mo shùil
Dhear mi gu dlùth mu'n cuairt,
A dh'fheuch am faicinn ann smùid
Oir dh' fhairich mi tùis dol suas;
Gach nì mar a bha gu'n mhùgh,
Ach ghèuraich an cù a' chluais,
'S nuair thog mi mo shealladh ri stùchd,
Bha mheanbh-chrodh cùl na Cruaich!

Dh'èirich an uiseag air sgèith
A' lionadh nan spèur le ceòl;
An smeòrach ri ceilear air ghèug,
Is luinneag dhi féin aig lòn;
Dhùisg an cruinne gu léir
'Toirt fàilte do'n ghreìn na glòir,
Ach mise, bha moille na m'chèum,
'S cha'n fhaighinn mo ghleus air dòigh.

Lean mi an cùrsa 'bh'agam
 Cha d'fhannaich mi lùmh 'san stiùir,
 Is ruigidh mi uair-eigin cladaich,
 Bìodh e gruamach agam no ciùin;
 Theagamh gu 'm buannaich mi 'n gealladh,
 A' fhuair ar n'athraichean tùs,
 Ach is ùrachadh dhòmhs' an sonas,
 'S gach braon de dh'fhallus mo ghnùis.

— : —
Leasain Ghaidhlig.

XX.

“OIDHCHE SHAMHNA.”

O chionn beagan làithean chuir bean Dhomhnuill Bhàin fios ornn fhéin agus air bean-an-taigh a dhol a shealltuinn oirre feasgar Di-haoine, agus dùil aice ri beagan chairdean eile a bhith a' coilidh oirre.

(1) *Cha tigeadh as dhuinn diùltadh*, ged nach robh mòran agam fhein (2) *mu cheann a' leithid* a riamh. Air feasgar Di-haoine, ma ta, dh'fhalbh sinn mu sheachd uairean agus thog sinn oirnn gu taigh Dhomhnuill.

A' dol suas chun an doruis chuala mi fuaim agus gleadhraich neo-abhaisteach a mach troimh na h-inneagan. Stad mi. “Eisd ri sul a Mhàiri. ‘De air an t-saoghal (3) *a ghlòir* a tha 'n taigh Dhomhnuill a nochd?”

“Eisd, bi samhach!” ars' ise, 's i gabhail roimpe, “nach 'eil a' chlànn bheag; nach 'eil fhios agad gur i ‘nochd” (4) *Oidheche Shamhna!*”

“Gu fìrinneach tha thu ceart,” a Mhàiri, cha robh nì a chuimhne agam oirre, ach tha mi glè thoilichte, 's toil leam an comh-nuidh àbhachd na cloinne bige.”

‘Nuair a rainig sinn 's a dh'fhosgladh an doras, cha chuala mise riamh gàireachdainn cho cridheil 's bha ri chluinntinn anns an t-seòmar bheag anns an robh a' chlànn (5) *cruinn*.

‘Nuair a sheas mi anns an doras, léum iad 'nam choinneamh agus dh'eubh iad a beul a cheile, “So e! so e! thainig e! thainig e! Am bodach (6) *ceòlmhor!*” Bha cuimhne aca air an (6a) *fhearras-chuideachd* a rinn mi comhla riubha aig an t-samhuinn mu-dheireadh.

‘De tha sibh a' deanamh a nis?” dh'fhoighnich mi, agus mi a' faicinn soitheach mór làn uisge ann an meadhon an rùma, ged a bha deadh fhios agam c'ar son a bhà e.

Nach 'eil fhios agaibh, a sheanair?” arsa té bheag (7) bheulach, bhàn; “tha sinn a' dol a dh'fheuchainn ri ùbhlán a ghlaacadh le (8) *gòbhlagan*.”

(9) *“Am faigh mise ann?”*

Gheibh! Gheibh! ars' iadsan, “ach feumaidh sibhse na h-ùbhlán a thogail le 'ur beul”—agus thòisich iad a' gàireachdainn a rithist. “Tha sibh robh chruaidh ormsa,” fhreagair mi—“ach, so, so, na ta, (10) *feuchaidh mi ribh*.” Thòisich sinn orra, agus cha 'n iarradh iadsan an tuilleadh spòrs ach mise' fhaicinn a' plumadaich anns an uisge, agus na h-ùbhlán a ruith bhuann.

Leig sinn ar 'n anail an sin ag ith nan ùbhlán, ach bha (11) *an fheadhainn òga* gu cùramach a' gleidheil nan (12) *gràinneanan*.

Chaidh sinn an sin a steach do 'n t-seòmar mhór a dhòl cupan tè agus 'nuair a shuidh sinn aig a' bhord agus a sheall mi mu 'n cuairt smaointich mi gu'm bu bhòidheach da rìreadh a' bhuidheann a bha sud.

Balaich òga, chalm; (13) *siol nan sonn*; Caileagan bòidheach, deàrrsadh nan ròs nan gruaidhean, caombalachd nan Gaidheal a' lasadh nan cridheachan; agus iad le cheile fileanta ann an “Caint-nam-Beann.”

Thill sinn air ais an sin do 'n t-seòmar chluich agus chruinnich sinn mu 'n teine (14) *a' losgadh nan gràinneanan*. (15) *“Sud thusa, a Mhàiri bhàin; agus sud thusa, a Dhomhnuill Ruaidh,”* agus mi a' cur gu cùramach dà ghràinein taobh ri taobh nan luidhe air (16) *èibhleag theinne*.

(17) *Eisd! Eisd!* Hup! “Domhnull! Domhnull!” arsa na caileagan beaga, 's iad a' bualadh am basan. Eisd! Hup! a ris! “Màiri! Màiri! arsa na balaich, 's na basan a rithist 'gam bualadh. (18) *“Tha sibh glacte! tha sibh glacte!”* (19) *ghlaodh an còrr*;—agus na 'm faiceadh tusa an deàrrsadh a thainig ann an aodann Màiri bheag, agus cho socharach 's a dh'fhàs Domhnull Ruadh! Lean sinn mar sin 'o chluich gu cluich agus sinn gach mionaid a fàs na b' aighearaich, gus an robh 'n oidhech air a dhol seachad gun fhios duinn; ach 'nuair (20) *a's fheàrr an sìgradh 's ann is còrr sgur deph*.

Thòisich sinn an sin ag ullachadh air son a dhol dhachaidh; dh'èirich sinn 'nar seasamh, ghlaic sinn làmhnan a cheile, agus air m'fhacal nach robh mi' riamh ann an cruinneachadh cho bòidheach, (21) *cho càirdell*, (21a) *cho daimheil*, cho ait; agus ged a bha mi cho sona ris an rìgh fad na h-oidhech, feumaidh mi aideachadh gu'n robh mo chridhe goirt, agus làn de chianalas 'nuair a sguir sinn a sheinn.

(22) *“Oidheche Mhath leibh, 's beannachd leibh.”*

“AM BUACHAILL.”

NOTES.

- (1) It would not come (out of it) for us to refuse—we could not refuse.
- (2) Lit.: over the head of the like (of it), i.e., I never cared for such things.
- (3) Lit.: the glory, i.e., the noise, or hubb!
- (4) Oidhe Shamhna—Hallowe'en: November—An t-Samhuinn. Oidhe Shamhna—the last night of October.
- (5) Cruinn—gathered.
- (6) Lit.: musical, tuneful, hence—in good humour—humorous.
- (6a) Lit.: fun, or merriment.
- (7) Lit. (perhaps—cheeky), but here used to mean—a talkative girl, in the sense of—"a wee wag."
- (8) Lit.: Forks.
- (9) „ Can I get in it?—Can I get playing? (putting it in a child's way).
- (10) Lit.: I'll try with you—I'll compete.
- (11) The young ones.
- (12) The grains—the seeds of apples.
- (13) Lit.: The seed of heroes—descendants of the heroes.
- (14) Lit.: to burn the grains—to fire the apple seeds.
- (15) „ That is you—That's one for you (placing one on a live ember).
- (16) Lit.: an ember of fire—a live coal.
- (17) „ Whisht! Whisht! (anxiously awaiting the results).
- (18) Lit.: You're caught—"the cat is out of the bag"—you're lovers.
- (19) Lit.: Shouted the rest (the other two silent, obviously).
- (20) Lit.: When merriment is at its height is the best time for stopping.
- (21 and 21a) So hearty, and so homely.
- (22) The favourite "*Parting*, Gaelic Song."

—:o:—

COMUNN NEWS.

COMUNN GAIDHEALACH BRÙID.—Chumadh ceud choinneamh na h-aimsir seo a' mhìos a chaidh ann an Talla Sraid an Thìr. Bheachdaich am Frobhaist Mac an Luainh, an ceann-suidhe, air seann sgeulachdan agus saobh chreidimh nan Gàidheil. Bha e a' deanamh a mach gu 'n robh na h-uirseulan a chuala e na òige a' togail intinn, agus a' teothachadh a chridhe na bu mhòta na na sgeulachdan Arabianaich. 'S e guothuch mi fhòrtanach a th'ann gu'm bheil na h-uirsead de ghillean gasda agus de nigheanan tlachd. mhòr a' fagail na Gàidhealtachd air son maoin a chosnadh dhaibh fèin ann an dùtechanan cèin, gun ghuth air na bheil a' dol de Ghlaschu chum math a' bhaile sin. Thug an t-Urr Aonghas Dòmhnallach mar an ceudna seachd òraid. Bha e a' coireachadh nan Gàidheil fhèin air son a lughad 's a bha de Ghàidhlig 'ga cleachdadh leo. Nam biodh cuid de Ghàidheil Bhaile Bhòid a' deanamh an dleasdanas, agus cho dìleas is bu chor dhaibh do 'n cànan, bhiodh tuilleadh de 'n òigridh ag ionsachadh na Gàidhlig anns an sgòil-oidhe a tha an t-Urr D. Ma Connich a' cumail. Sheinnidh òrain Ghàidhlig an deigh na h-òraidean, agus chuir piobaireachd Mhic 'Ill Eathain fonn an lathran na bha 'n làthair. Thugadh taing chridheil, le iolach aith, do 'n luchd-seinn, agus do na h-òraideichean.

THE COMUNN AND SUTHERLANDSHIRE.—The Rev. Archibald Macdonald, minister of Kiltarlity, was

recently appointed by An Comunn to lecture on its behalf in Sutherlandshire, and under the auspices of the Sutherland Celtic Society he spoke at Rogart on "The Policy and Aims of An Comunn Gàidhealach." The lecturer emphasised the claims of the Gaelic language on the Highland people, and pointed out the importance and value of the knowledge and use of it from the utilitarian, as well as the sentimental point of view. He eloquently shewed how the ancient tongue, in which there could be found rich treasures of poetry and prose, was deserving of studious and sustained recognition and should receive attention in the schools, that being the period when, for those that had to acquire it, the language could be most successfully learned, especially with a view to its being correctly and properly spoken.

ARDVASAR, SKYE.—The newly established branch at Ardvassar, Skye (of which the Lady Macdonald of the Isles has accepted the honorary presidency), held its opening concert on the evening of Friday 8th Nov., assisted by the Junior Gaelic Choir from Broadford, who were enthusiastically welcomed, the schoolroom being packed to the doors.

PORTREE, SKYE.—The Gaelic movement has quite taken hold of the young mind of Portree and singing classes are in full swing for the winter. The Comunn teacher, Mr. Maclean, has taken charge of the classes, but found his work rendered simpler by the previous tuition given by Mr. Roderick Mackenzie, Portree, of the Aberdeen College of Agriculture, and the hon. secretary, Mr. A. M. Murchison, Portree, both of whom were indefatigable in their efforts to give the classes a good set-off.

THE CANADIAN AGENT AT KILKERRAN.—Mr. Mackenzie, the Canadian Agent, addressed a meeting in Gaelic and English in Kilkerran last month. The objects and business of an agent of this description are surely apparent to all. But when he tried to assure his hearers that he had not come there to ask anyone to leave his home, one is tempted to cry "cant" or something else. It is reported that the audience were impressed. The following quotation from a letter received from one who emigrated to Edmonton may not be out of place here: "We sincerely advise all fellow countrymen to consider well their present position before taking up the idea of Canadian farming. Those people who can enjoy isolation and solitude in the Old Country have no idea what solitude really is. One cannot picture the scene, and feel the boredom of their position, until they are witnessing what life in a wooden shack is on a lonely prairie, with your next door neighbour miles away. Young women, if you don't want to be "buried alive," don't marry a Canadian farmer; and young men, if you come to this country and have no experience in farming or what farm life is, our advice is, if you are earning a living wage at home, stay there."

SCHOOL BOARDS PLEASE TAKE NOTICE.—We note with pleasure that the Fairs School Board received a circular from An Comunn Gàidhealach as to greater attention to the teaching of Gaelic in the Highlands. They expressed their great sympathy, and unanimously resolved to do what they could to further the objects of the Comunn. 'S fhìach a h-uile duine aca a roghnachadh air son an ath Bhòrd nuair a thig an t-àm.

DIVINE SERVICE FOR COMUNN BRANCHES.—It had been suggested and agreed to a few years ago that

pecial Divine Service in Gaelic might be arranged or, where suitable, by branches of the Comunn. The beginning of another year might be taken as a suitable time. Branches should consider this. We feel sure that Highland ministers would agree.

CRANLARICH.—The above branch held its opening meeting for the coming session on Friday evening, the 18th October, in Cranlarich Hall—the President, Mr. Alister M'Laren, in the chair. All the office-bearers were unanimously re-elected. Mr. William Macleod was elected an additional vice-president, and Messrs Nial Mackillop, missionary, and Mr. Donald MacDonald, Glenfalloch, were appointed to vacancies on the committee. The syllabus for the winter was drawn up, and it includes a Gaelic lecture, a concert and dance, and several ceilidhs in Cranlarich, Tyndrum, and Ardlui. It was decided to close the session with a Children's Mod, to be held in Cranlarich in April. Gaelic songs and piping by various members were given on the termination of the business. The number of members promises to exceed that of last year.

The Gaelic Classes were resumed for the winter on Wednesday evening last week in Cranlarich School, and include an adult class and two children's classes. Gaelic singing, and reading, writing and conversation are taught, the teachers being Messrs. Hugh Sutherland, Jas. MacNiven, and Alastair M'Laren.

—:O:—

EMPLOYMENT BUREAU.

The Employment Bureau in connection with An Comunn has now been formed, and applicants for situations and persons wishing to engage Gaelic-speaking employees are requested to communicate with the Secretary, Miss MACLEOD, 5 Church Road, Ibrox, Glasgow.

—:O:—

REVIEWS OF BOOKS.

The Book of Highland Verse : An (English) Anthology consisting of translations from Gaelic, and English Verse relating to the Highlands, Edited with Introduction and Biographical notes of the Gaelic Poets by Dugald Mitchell, M.D.

Paisley. Alexander Gardner, price 4/6.

It may be safely remarked at the outset that no one of literary taste ever saw an Anthology without deeming that he could have made a better. The satisfactory compilation of poetical extracts is an undertaking of considerably difficulty and demands more than ordinary judgment, but we think that Dr. Mitchell has in this work succeeded in producing a judicious selection, and that he has done a service to English lovers of poetry by impressing on them some of the forces that moved the spirit of the Gael and made him a true interpreter of nature, the creator of an atmosphere that has captivated some of the best writers in English Literature. The treasures of Gaelic Poetry are likely to be for ever hidden from the Saxon except in translation. Dr. Mitchell acknowledges the difficulty—indeed the impossibility—of conveying to

the English mind the magical subtleties and elusive beauty of the best Gaelic poetry by means of translation. This is true of most languages and particularly so of Gaelic. Dr. Mitchell writes a most interesting introduction, but we cannot help thinking that the Ossianic controversy might have been left alone and a study of Gaelic poetry in general substituted. We believe that the conclusions of the late Dr. MacBain are accepted by the large majority of people now. In any case the re-opening of the question in this form does not serve any useful purpose.

With this slight note of disagreement we hasten to congratulate Dr. Mitchell on having produced a work that should appeal to any one with literary instincts and especially to the Gael. And, by the way, why do so many Gaels neglect to buy books relating to their own literature? Ephemeral English magazine stuff is greedily devoured though it leaves behind it only momentary pleasure. The work under review is calculated to produce abiding pleasure. The first part of the book consists of (a) translations from Ossianic Verse; (b) Early Gaelic Verse other than Ossianic; (c) Modern Gaelic Verse—all done by competent scholars. The second part is taken up with English verse relating to the Highlands, and some of the greatest English poets have been laid under contribution. Among them we find Collins' "Ode on the Popular Superstitions of the Islands," a poem in which, according to Russell Lowell, the whole Romantic School is foreshadowed. It may amuse Uist folks to know that Collins talks of a dark forest in their island—"in the depths of Uist's dark forest dwells!" For our own part we would have no hesitation in setting one or two pieces in this book aside in favour of R. L. Stevenson's "In the Highlands"—

"In the Highlands in the country places,

Where the old men have rosy faces,

And the young fair maidens

Quiet eyes;

Where essential silence chills and blesses,

And for ever in the hill recesses

Her more lovely music

Broods and dies," etc.

Also Campbell's beautiful lines written on visiting a scene in Sgoil Shìre. But we must not be hypercritical. Sgoil Shìre am fear a tha na thamb gu' e fèin lann a 's fheàrr air an stùir. Dr. Mitchell's work is clearly a labour of love for the Highlands, and it is as rich as it is varied. So far as we know it is the first of its kind, and from the point of interest, comprehensiveness, and value, it deserves a wide circulation.

The School Gaelic Dictionary prepared for the use of learners of the Gaelic Language, by Malcolm MacFarlane.

Stirling, Eneas Mackay, 2/6.

This "Briarachan Beag" is an admirable piece of work. It ought to find its way into every school where Gaelic is taught, for there is no other dictionary published at the money that contains such varied and useful information. While it is primarily meant for schools, those who imagine that they are strong in Gaelic might be the better for consulting its pages. The author is widely known as a competent Gaelic scholar, and the present work shows characteristic care and exactness. The supplementary part of the book is extremely interesting. It contains a list of words of unsettled spelling, and spellings which are

held to be erroneous; National names, Personal names and Patronymics, the signs of written speech, together with interesting instruction on writing for the press—all the technicalities being in Gaelic. There is also a grammatical outline in which arithmetical numbers are dealt with more fully than in any grammar, and among other things, there is a sensible recommendation on the use of accents.

The use of the binder's knife on the edges of the leaves to prevent the one overlapping the other, would be an improvement in a future edition.

Na Se' Bonnaich Bheaga and other easy Gaelic Fairy Tales from the unpublished MS. Collections of the late J. F. Campbell of Islay, arranged by J. G. Mackay. To be had from Miss MacLennan, 82 St. John's Hill, Clapham Junction, London, S.W. (4d.)

Are our learners of Gaelic in earnest? If so, this is the very booklet for them. There are six little fairy tales told with delightful simplicity of language and idiom—as Highland as peats. Mr. Mackay is known to many as the author of a competent little book on easy Gaelic idioms, and this is a guarantee for the correctness of the Gaelic in the six Bannocks. The booklet deserves a wide circulation. An English translation may be had for 2d.

—:O:—

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CLÀR-INNSIDH.

A' Bhliadhn' Ur, -	49
Ballie MacMillan of Partick on Highland Depopulation, -	51
Sheriff MacIntosh on the Gaelic Language, -	52
Orain Ghaol nan Gaidheal, -	53
The Black Pests of Glen Lussa, -	55
Ho ro cha 'n 'eill Cadal Orm, -	56
Gaelic Society of London, -	57
Leasain Ghaidhlig, -	57
An Comunn Gaidhealach—Propaganda Work, -	59
Summer School of Gaelic, -	59
Besochdalreachd air Cleachdaidhean nan Airdhean Gaidhealach, -	59
Toimseachain, -	61
The Sign of an Exile, -	61
Timchioll an Teallaich, -	61
Comunn News, -	62
News, -	62

A' BHLIADHN' UR.

Bliadhna mhath ùr agus mòran diù—'s iomadh bial o' n do thuit an dòigh-labhairt chumanta seo air a' cheud latha de bhliadhna' eile. Le gach deagh dhùrachd tha 'n *Deo-Gréine* a' tairgse 'cheart fhurann d'a luchd-leughaidh, agus do gach Gaidheal anns gach cearn de 'n talamh. Tha clach-mhìle eile, mar gu 'm b' eadh, air dol seachad, agus tha 'ghrian air éirigh air bhliadhna' ùir. 'S e ar guidhe, matà, gu 'm bith gach soirbheachadh agus sealbh a' leantuinne ar càirdean Gaidhealach anns gach cèim. Mar a tha 'sean-fhacal ag ràdh, "tha smùdan fhéin an ceann gach fòid," agus is cinnteach nach amhaire cuid de 'r càirdean air a' bhliadhna 'chaidh seachad ach le dubhachas bròin agus sùilean deurach, 'nuair a smaoineachas iad air sgaradh bàis, no a' bhuille a bhuail a' bhòchdainn air doras na fàdaich. Ach cha bhuin e dhuinne a bhi 'briseadh a steach air a' bhalla dhìomhair a tha a' cuartachadh teaghlachan an doilgheis. Tha 'n t-ionad

sin coisrigte. "Is aithne do chridhe duine searbhas 'anama; agus 'na aoibhneas cha bhi comh-roinn aig coigreach."

Ann a bhi a' gabhail beachd air a' chall a thachair do 'n Chomunn leis a' bhàs air a' bhliadhna 'chaidh seachad, chumhnnichimaid air Mgr. Donnchadh Mac Ille Ruaidh fear deasachaidh an *Deo-Gréine*, deagh sgoileir Gàidhlig, fìor Ghaidheal, dileas do 'n Chomunn, agus làn de 'n uaisleachd a tha a' comharrachadh Gaidheal còthromach, gu 'n ghamhles no tù 'na ghnè. Tha e aig fois. Tha dìthis shònruichte air falbh gu 'm fois shiorruidh, agus tha litreachas nan Gaidheal an deigh buille ghoirt fhaotainn. Cha mhair eann an t-Olla Seoras Mac Eanruig, sgoileir àrd ann an eòlas-chainntean a tha soilleir-eachadh freumhan na Gàidhlig. Shiubhail e am meadhon a làithean ann a lánachd a neirt, agus bu mhór an call. Ge b' àrd a dhreuchd b'fhada bhuaithean stràic no uaibhreas. Thriall mar an ceudna an t-Olla Alasdair Mac Ille Mhicheil, ar Fear-Mìniche, mar a ghoir Coinneach Macleoid deas e. Lùb esan do 'n Eug mar mheas cùbraidh abaich, air a chrùnadh le urram agus làithean, ach ged do chaidh atharrachadh, bith ainm co-mhairreann ri litreachas nan Gaidheal, chan ann a mhàin air son na shàbhail e a dhol a dhi de bheul-aithris nan sean Ghaidheal agus a dh'fhàg e sgrìobhte mar dhileab aig a luchd dùthaich, ach air son an gnè breithneachaidh a dh'fhoillsich e a chum am brìgh agus an seadh a thuigsinn. Cha robh neach 'na latha aig an robh an dòigh dhìomhair sin a thàladh o shean daoine nithean nach aidicheadh iad do na h-uile fear. Bha e cho làn de thlus agus de bhàgh 's nach b' urrainn iad a

chleith air. Ge bith a chuid de 'r litreachas a theid fhathast fodha ann an ionad na di-chuimhne, mairidh 'Carmina Gadelica."

* * * * *

Tha An Comunn a'dol air adhart o neart gu neart. Tha 'fhreumhan a'greimachadh na's treise mar a tha na bliadhnanach a'dol seachad, agus tha a mheanglanan a'sgaioleadh na's farsuing air feadh na Tir. Tha 'chuid a bha meagh-bhlàth roimhe seo, a nis air fàs reth agus càirdeal. Tha na Mòid a' fàs na's taitneiche ann an sùilean an t-sluaigh—Gaidheil is Goill. 'S cinnteach gu'r e'n Ceòl 'tha 'gan tarruing. Ge grinn agus taitneach—Ceòl, na deanar dearmad air litreachas. A' bheil ar litreachas a'dol am meud—se sin, a chuid dhi air a' bheil coslas maireannach? A' bheil i a' cumail cèum ri ar Ceòl? Tha amharus againn nach 'eil; gu h' àraidh rosg-sgrìobhadh. Ged a tha comharraidhean ann nach h-urrainn a bhi 'g àicheadh, cha 'n e a mhàin am measg Ghaidheil na h-Alba, ach mar an ceudna ann an Tìrean thall air fàirge, gu'm bheil a' Ghàidhlig air an t-slighe 'tha ga treòrachadh gu 'h-àite dligeil fhéin, tha mòran ri 'dheanamh fhathast ma's teid a litreachas a thogail gus an inbhe a tha i 'toilltinn. 'N do mhùch an saoghal le shaoghaltach mac-meanmna a' Ghaidheil? Mar a thuirt Wordsworth, "The world is too much with us" etc. Nach mithich dhuinn dùsgadh?

Tha mòran de luchd-leughaidh an *Deo-Greine* ealanta ann an Gàidhlig, agus bhith-eamaid ro thoilichte rud-eiginn bhuaitha an drasda 'sa rithis a chum cuideachadh a' mhiosachain seo. Tha sinn fo fhiachan do ar càirdean a chuidich sinn o'n ghabh sinn an *Deo-Greine* fo chùram, agus gu sònruichte do 'n fheadhainn a lion an Aireamh dhubailte le sgrìobhadhean luachmhor a's t-fhoghar so chaidh. 'S e sgrìobhadair-ean de gach seòrs' is beachd, a ni ar miosachan tarbhach agus taitneach ann an sùilean an t-sluaigh. Tha mòran feum air tuilleadh de rùrachd am measg na nithean a bhuineas do na Gaidheil, agus a chuireadh soilleireachadh ùr air an dòigh 's air an cleachdaidhean, agus mar an ceudna air na ceistean a tha 'luasgadh imtinnnean Ghaidheil ar là. A rithis, bliadhna mbath ùr dhuibh uile, agus mòran sonais. Mar a tha am Bard Sgrìthanach Niall Macleoid a' seinn:—

"Saoghal fada maoin is cliù,
D' ar luchd-dùthcha bhos is thall;
Dòirteadh beannachdan mar dhriùchd,
Gach bliadhn' ùr 'thig air an ceann;

Ged a sgaradh sinn ri luaths,
Bi ar càirdean buan 's gach àm;
'S òlaidh sinn le caithrean chruaidh,
Làn na cuaiach air Tir nam Beann."

Eaglais nan Seann Ghaidheal.

Air a tnhios a chaidh thug an t-Urr. Iain Mac Aoidh, a bha o chionn ghoirid na mhinistir ann an Crombagh, ach a tha nis a chomhnuidh ann an Inbhir-nis, seachad còig òraidean ann an Duneideann agus b'e stéidh-theagaisg a' cheud té "Eaglais Chalum Chille." Anns a cheud dol am mach thug e iomradh air a' bhonn air an do stéidhich daoine dealasach a' bharail gu'n robh beagan de'n t-soisgeul air a theagasg am measg nan Cruithneach 'nuair a bha ceann a deas Bhreatainn fo smachd nan Roinn-anach. Ach cha 'n 'eil dearbhadh idir againn gu'n robh eòlas air Ainm Chrìosd ri aithneachadh ann an dùthaich nan Cruithneach mu Thuath roimh 'n àm a thog an Naomh Ninian Tigh - Mhanach aig *Whithorn* (400, A.D.). Tha fuigheall fhathast de na aithreimh Naomha a bha air an coisrigeadh do Ninian ri fhaicinn an cearnan àraidh de dh'Alba. Thatar a' deanamh am mach gu'm b'e teachdairean Eireannach a ghiùlain eòlas an t-soisgeul gus na h-Eileanan an Iar, mu'n do thuinich Calum Cille, agus a luchd-leanmhuinn, ann an I (563, A.D.). An deigh eunntas gearr a thoirt air obair naomh Chalum Chille labhair e beagan mu'n choinneimh ainmeil a bha cruinn ann a *Whitby* 'nuair a bha na Manaich an amhaichean a cheile (mar a theirear) a' comsachadh gu searbh mu'n mhodh 'bu choir A' Chàisg a chumail. Rinn na thachair às deigh seo na Ceiltich ro fhaicilleach a chum a bhi 'dion nòsan, is cleachdaidhean, is teagasgan na h-Eaglais aca fhéin. Ach thainig là gabhaidh orra. Cha 'n 'eil eunntas ann an eachdraidh Alba idir cho namhasach ris an leir-sgrìob a thachair do na h-uile aitreabh naomh a chaidh a thogail anns na h-eileanan an Iar agus Tir-Mór. Ré cheithir cheud bliadhna bha lamh-an-uachdar aig a' chaintinn Lochlannaich air feadh Leodhais agus an eilean Sgitheanaich cuide ri cèarnan àraidh deas orra. Ach chaidh an ruidh-tearachd agus an caithream a bha co-cheangailte ri aoradh Odin, Thor, agus Freya bun os cionn air feadh nan Eileanan, 'nuair a thainig an creideamh Crìosduidh nam measg. Thug an t-òraideach beachd gu'n

robh fàillinnean sònraichte air a mhodh air an do dhealbhadh Calum Cille nam meadhanan a chum a bhi a' craobh-sgaoileadh an t-soisgeil. Na'n robhe air an dealbh air mhodh an Tionnaidh Nuaidh, bhiodh an toradh a shruth o'n obair na bu tairbheartaiche agus na bu bhuan. Tha e coltach nach robh bonn-aontaichte eadar na Manaich a bha os cionn nan abaidean, oir cha do chuireadh coinneamh-chomhairle, no nadur de dh' àrd sheanadh air chois a chum barail no toil na h-eaglais a thaisbeanadh. Ach a dh' aindeoin sin thigeadh e dhuinn aiceachadh gu'r h-ann o Eaglais I a fhuair Ghaithheil nan eileanan agus Tìr Mór na bha de dh' eòlas aca air a chreidimh Chrìosduidh re chòig cheud bliadhna. Rinn na Teachdairean soilleir daibh na bha féumail a chum Slàinte, oir bha an aidmheil, agus riaghailt-shuidhichte an caithe-beatha, air a tharruing o'n Bhiobull.

Anns an ath òraid thug Mgr. Mac Aoidh cunntas air staid na h-eaglais 'nuair a bha Maol-Chalum a' Chinn Mhóir a' rioghachadh, agus an cuideachadh a fhuair an creideamh Chrìosduidh o'n Bhan-Rìgh Mairead—rinn an Eaglais i às deigh seo 'na Naomh. 'S ann o eachdraidh beatha na Ban Rìgh ainmeil seo a thatar a' faighinn am fiosrachadh is luachmhoire mu chor Eaglais an àm ud —an t-aona linn deug. Thionail i gu coinneamh na buill bu chomharrachichte de'n Eaglais Ghàidhlig a chum a bhi 'reiteachadh na nithean a bha 'bacadh comh-chòrdalachd ri Eaglais Mhóir na h-Iar. Cha thuigeadh an Bhan-Rìgh Ghàidhlig, agus b'fheudar an Rìgh a roghnachadh 'na eadar-Theangair.

[Aig an àm 'se a Ghàidhlig a bhatar a' cleachdadh aig Cùirt an Rìgh, agus ge bith an cuideachadh a rinn a' Bhan-Rìgh choir a thaobh a' chreidimh a bha cho faisg air a cridhe, cha robh i fàbharach idir do'n Ghàidhlig, 's bha bhuil air. Tha eachdraidh a' fagail air na boireannaich gu'r h-ìomadh cuilbheart a thàrmaich iad a thaobh riaghladh rioghachdan, agus gu'n taisich iad na Fir le'n teòmachd. 'Se Ban Sacsonnach a bha 'n a Mairead, dileas do Rian an t-Sacsonnaich, daimheil ri 'cairdean fhéin do'n d'rinn i na b'urrainn dhi, ach air cosdas Alba. Gheill an Rìgh r' a cainnt thlàth, air chor agus gu'n d'rinn iad an rathad réidh airson an Rian Gaidhealach a thigeadh bun os cionn. Co dhìu 'bu chrìoch dhe seo, math Alba ar làth-ne, no nach b'e, cha'n eil sinn a'dol a rannsachadh. "Tha da thaobh air a' Mhaolil."]

Ghleidheadh Eaglais Alba an àm ud anns

an dòigh a fhuair i o Chalum Cille, agus cha robh i air a sgaradh le eas-aontachd o'n bhonn air an deach a suidheachadh, ni mo bha a buill 'nam baoth-chreidimheach. Bha i ionann ri Eaglais I gun amharus. Thuirft an t-òraideach beagan mu na "*Culdees*," agus thug e iomradh mar a chomhdaich Eaglais na Roimhe an Tìr air fad, o Dhun Chaillinn gu ceann a Tuath Alba. Thogadh tighean mhanachan, Ard Eaglaisean, agus cuide ri sin tighean eiridneachaidh agus ionadan air son aoidheachd. Bha seo ro fheumail do na bochdan. Fhuair an Eaglais a nis tiodhlacan mòr de dh'fhearran, agus dh-fhàs na h-Ard Shagartan cho uaibhreach 's cho mòr-chuiseach ionnas gu'n d' thug iad bàrr air na Morairean fein. [Tha'n Sgrìobtur ag innseadh dhuinn "an uair a dh'fhàs Iesùrum reamhar bhreab e]. Air son sin, ged do fhuair Eaglais na Linn ud a leithid de mhaoin a bhuneachadh oirre, agus ged do bha i air a cur an ordugh cho comhlionta, thainig cùl-sleamhnachadh cho mòr oirre 's gu'n do thuit i o chion mothachaidh gu marbhantachd Spioradail.

Thoir aire. 'Se ar barail féin a th'anns na bheil air a chuartaichadh le crò-uilinn-each, mar seo [].

—:o:—

BAILIE MACMILLAN OF PARTICK ON HIGHLAND DEPOPULATION.

The Chief of the Clan Macmillan Society in addressing the annual gathering of his clan in Glasgow a month ago, spoke at considerable length on the land question and depopulation. This and relative questions, he said, were forced upon our attention at present by the fact that the tide of emigration is flowing, and that it is bearing from our shores the flower of our peasantry, the bone and sinew of our Highlands and Islands, leaving behind them the aged and infirm, who too often become dependent on the parochial authorities, or the Old Age Pension Fund. How could we account for the decline in population, and the decline of military spirit among the people? The districts of Lochaber, Glengarry, and Keppoch could raise 2,300 fighting men in 1745. To-day the fighting strength of the Lochaber district including Fort-William to Fort-Augustus—Cameron Highlanders and Scouts—is only 175.

During the last 36 years we have had quite a number of measures passed by Parliament, intended to improve the conditions

of the Rural Population. Some of them like the Crofters' Act came too late to accomplish the good intended. The Crofters' Act did little more than put an end to capricious evictions. Then there was the Congested Districts Act, and the Small Holdings Act, which failed to bridge the gulf between the crofter and the well-to-do farmer. Now we have the long delayed Scottish Land Act—so long delayed that it is proving quite abortive. In the time we waited for it, the best of our rural population had left our shores for other lands. What is wanted now is a land purchase act similar to that which has been given to a sister Isle, and which is proving so satisfactory there. It provides the people with the necessary capital at a reduced rate of interest to purchase their holdings, and the money to work the land, with the result that many of these purchasers are now their own landlords, and enjoying to the full the benefits of their own industry and foresight. In order to ensure the passing of such a measure, it was necessary for Highlanders to join hands, form one federated body, without losing their individuality, and select Parliamentary representatives who know the requirements of the people of the Highlands, and abolish the "carpet bagger" who had no higher ambition than to gain a seat and his £400 a year. If there was not a stop put to the flow of emigration from the country, it would soon tell on the towns and cities as well as on the Army and Navy. We may have Dreadnoughts and any number of war vessels, but how are we to man them? It would be a black day for Great Britain, if she had to depend on the lanes, and alleys, and slums, for her recruits instead of on the Highlands and Islands, the hills and glens and valleys; and he thought that every Government, irrespective of party for the last hundred years, have been acting on a very short-sighted policy when they did not see their way to keep the people on the land, and keep up the old loyal war cry, "Highlanders Shoulder to Shoulder." The Gael's attachment to his native land is well described by the poet who writes:—

Dear is that shed to which his soul conforms,
And dear that hill which lifts him to the storms,
And as a child, when scaring sounds molest,
Clings close and closer to the mother's breast,
So the loud torrent's and the whirlwind's roar
But bind him to his native mountains more.

—:O:—

'S maireg a shineadh lamh na h-airce do
chridhe na circe.

SHERIFF MACINTOSH ON THE GAELIC LANGUAGE.

It is always interesting to take note of the opinions of men in authority, and of learning, on our language, and the more so, seeing that some of our Highland friends are still somewhat apathetic, though it is pleasing to add that the Gaelic barometer is on the rise now all over. The learned Sheriff of Ross and Cromarty, speaking recently at the annual gathering of the Ross and Cromarty Association in Edinburgh, said that he felt one great drawback in succeeding his predecessor, and that was, not knowing Gaelic. He thought anyone who was to be in office in the north ought, if possible, to have that great qualification, but, for his own part, he must be content to get along without it. It often occurred to him that if one-tenth of the time that one spent in learning to read, and in many respects useless, languages was spent in learning a living language with modern associations, it would be good for them, and he thought it would be well if attention were given to acquire such languages. He did not refer to Latin and Greek, but to the smatterings of French and German over which so much pains was taken, and so little came of it in some cases. He was glad that in the Highlands more attention was being paid and more interest taken in the literature, music, and antiquities of the Highlands, and he hoped that movement would grow, and that the Education Department would show even more interest than they had hitherto done in that direction. One thing that struck him in his visits was the interesting state of the schools in the Lews. Going round with an inspector he saw the great keenness with which the children were doing their work. In a certain school the children were asked to hold up hands who had any relatives in the Colonies. Almost everyone held up a hand, and on being asked where they were, it was found they were scattered all over the New World, from Canada to Patagonia and on to New Zealand. There were visible symbols of the large emigration to the Colonies, and the effect it had in giving men greater opportunities than they had at home, in the fact that a very large number of the nicely slated stone houses which he saw there, were due, either to the money remitted home by those expatriated sons, or else to the fact that some had come back and built comfort-

able and substantial dwellings. It was a fine trait of character that these men, who went abroad and did well, did not forget the old folks at home, and that some returned and spent the evening of their days in the old place. One thing was pointed out to him, which was an evil effect of the emigration of the young people, and that was, that before very long there would be few left except the older and feebler men, and that it would soon be very difficult to prosecute the fishing industry, because the older men would not be able to undertake it.

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ORAIN GHAOIL NAN GAIDHEAL.

LE EACHUINN MACDHUGHAILL.

Choisinn seo a' cheud duais aig Mod
Inbhir-nis, 1912.

Thug Burns iomradh air mar a b' annsa leis a ghaoth 'n iar seach á àird eile 'san spèur, ach saoil sibh nach d' thug an Lighiche Mar Lachuinn buaidh air 'nuair a thubhairt e—

"O, nach innis thu ghaoth 'n iar, 'nuair a thriallas tu thar sail,
Ciod an dòigh a th' air mo ghaol; bheil i smaintinn ormsa 'n dràs?

Thubhairt Burns a rithist anns an òran grinn a rinn e do Mhairi Mhoireasdan—

*"Yestreen when to the trembling string,
The dance gaed through the lighted ha',
To thee my fancy took its wing;
I sat but neither heard nor saw,"*

ach cò a their riumsa gu'n robh Uilleam Ros, Burns na Gàidhealtachd, òirleach air deireadh air, mur do ghabh e an toiseach, 'nuair a thubhairt e—

"Chaidh mi steach an ceann na còisridh,
An robh òl is ceòl, is danns,
Ribhinnean is fleasgaich òga,
'S iad an òrdugh grinn gun mheang;
Dhearcas fa leth air na h-òighean,
Le rosg fòik a null 's a' nall;
'S ghleadadh mo chri 's mo shùil còmhla,
'S rinn an gaol mo leòn air ball!"

Airson gach caochladh beachd a thog ceann an intinnean ar baird féin aig caochladh amannan, cha deanadh e féum dhomh teannadh ri iomradh a thoirt orra, oir is gann nach còinnich iad sin anns gach rann. Mur brudaireadh iad air an leannain, bhi-odh an iomhaigh 'g an gleidheadh 'nan dùisg air leabaibh fhiabhrasach, no b'e an dùrachd a bhi an gleannan a' cheò no fo dhùilleach gorm nan crann leo féin, gun 'g an

còir ach eoin na coille gu seinn ciùil dhoibh; ach faodaidh mi aon choimeas a thoirt a tha car a' seasamh fa leth bho smuaintean a' mhór àireamh. Thubhairt Eoghan Mac Colla, am bard binn sinn a bha cho saobhair au coimeasan tlachdmhor—

" 'Nuair 's coma le sionnach an fhuil tha 'san uan,
'Nuair sguireas an talamh so dh' iomain mu'n cuairt,
'Nuair stadas Loch Finne a lionadh 's a thràgh,
'N sin sguridh mo ghaol-sa air éiteag mo ghràidh."

'Nuair a rachadh gach ni an aghaidh nàduir, dheanadh esan an ni céudna agus chuireadh e cùl ri leannan, ach gus an tachradh sin cha chuireadh. Ach so an dòigh anns an do chuir Iain Mac Ailein, am bàrd Muileach na ceart smuaintean—

"Is mor an caochladh a rinn a eri
Mir h-e 's gu'n d' thoill mise bhuaip an gnìomh,
An cailin daonta d' an robh mo shaor-ghradh
Gum faic an saoghal mar 's toil leam i.
Och, och, a dhaoine nach creid sibh bhuam,
'S mi toirt mar fhaosaid dhuibh anns gach uair,
Nach mò mo ghaol air a' chailin shaor so
Na gaol an fhaol-choin air fuil an uain."

Tha e an sin a' leantuinn air an aon bhonn a dhearbhadh "nach d' thug e gaol dhi," oir "tha e cho seachantach air a faicinn 's a tha am bradan air linge bhùirn," "cha mho a thlachd air a dhol na fagadh, na th' aig an lach air a dhol air snàmh," "tha e cho suarach m' a gaol 's cho fuathach 's a tha cat nan luath-chas air luch a shealg," agus, "cha mho tha gheall air a h-uaigneas cainnte ach mar tha an dall air a leirsinn shùl."

Ach domhain ga'n robh òrain mholaidh nam bàrd agus ard ga'n robh am briathraun cha toireadh iad bàrr air smuaintean tùrsach an fhir, no na té, a thug gaol, is gun an gaol a thug iad a bhi air a fhreagairt le gràdh d'a reir.

Tha mi a' creidsinn gu'n d' thug Uilleam Ros féin bàrr air gach bàrd anns an t-seadh sin. Tha "Cuachag nan Craobh" a' leigeil ris nan smuaintean dòrainneach a bha rèubadh a chridhe as a chom, 'nuair a bha e a' faicinn a leannain nach lùbadh leis an gairdeinibh fir eile. B' fhiach na h-uile facal a tha anns an òrain mholadach sin a chur sìos anns

gach àite anns an toirte iomradh air, agus cha'n eil mi an dùil gu'n sgithicheadh neach d'a léughadh, ach leis gu'm bheil tri ruinn dhiubh a' toirt bàrr air a chòrr an smuaintean tùrsach cràiteach, cuiridh mi sìos an so iad—

"Thuit mi le d'ghath, mhill thu mo rath,
Strìochd mi le neart dòrainn;
Saighdean do ghaoil sàit 'anns gach taobh,
'Thug dhiom gach caoin co' luath;
Mhill thu mo mhais, ghoid thu mo dhreach,
'S mheudaich thu gal bròin domh;
'S mur fuasgail thu tràth, le t'fhurann 's
le t'fhàilt
'S cuideachd am bàs dhòmh-sa!

Càirair gu réidh, clach agus cré
Mu m'leabaich-sa bhrìgh t'uaile—
'S fhada mi 'n éis a' feitheamh ort féin
'S nach togair thu ghéug suas leam
Na'm b' thusa bhiodh tinn, dheanainn-sa
luim,
Mas biodh tu fo chuing truaighe;
Ach 's goirid an dàil gu faicear an là,
'M bi prasan a' tràl' m'uaigh-sa!

Mallachd an tùs, aig a' mhnaoi ghluin,
Nach d'adhlaic 'sa chùil beo mi!
Mu'n d'fhuair mi ortail, 'ainnir dheas ùr,
'S nach dùraig thu fù pòig domh;
Tinn gun bli slàn, dùisgt a mo phràmh,
Cuimhneachadh dàin-pòsaidh;
Mo bheannachd ad' dhéidh, cheannaich thu
féin
Le d'leannachd gle òg mi."

Tha an rann mu dheireadh a' toirt bàrr orra uile 'nuair a tha e a' dòrtadh a mach a mhallachd air a' mhnaoi ghluine airson i cheadachadh dha bhli beò gu aithne fhaotainn air an te a dhiult e 's a dh'fhàg 'na leithid de chor e! Am measg òrain eile de'n t-seorsa so, ged nach aithne dhomh aon a thig suas ri "Cuachag nan Craobh," tha "Mo shùil a d' dhéidh" air aon cho eòlach 's air am bheil sinn, a thaobh an fhuinn ghasda ris am bheil e air a sheinn. Airson òrain caoidh nam ban an déidh an leannain, cha'n'eil aireamh orra. Tha "Fear a bhàta" air an d'thug mi iomradh mar tha, air aon de na's eòlaiche air am bheil sinn, ach 's iomad rann tùrsach a th'air an cur sìos am briathran coimhlionta a dh'fhaoidte beachd a ghabhail orra, mar tha an da rann so—

"Ged a gheall thu mise phòsaidh
'S ged a dh'fhàg thu an diugh mi
brònach,

Guidheam dhuit-se a chaidh gach sòlas
Cho math ri òg bhean a bheir dhuit
gràdh.

Thig a nis agus dùin mo shùilean,
'S a' chiste chaoil ni na saoir a dhùnadh
Leag a sìos mi 's an anart dhùbailt,
Oir 's ann 'san ùir a ni mise tàmh."

"Mar gu'n tilgeadh craobh a duilleach,
dh'fhàs thu umam suarach," tha ribhinn eile ag ràdh, 's a leannan an déidh a fàgail. Tha iad air uairean 'g an seasamh féin, agus cò a gheibh coire dhoibh 'nuair a tha iad 'g an coimeas féin ris an "te ùir" a thagh am fleasgach 'nan àite agus a' leigeil ris do'n t-saoghal gu'n seasadh ise ri a gualainn an seomar no air sràid an dà chuid an maise agus an grinneas laimhe, mar a thubhairt an te bha gun chrodh gun aighean,
"Ged tha mi gun chrodh gun chaoirach,
Cha'n'eil mi gun mhaise 'm aodann;
Dh'fhighinn breacan a bhiodh caol dhuit,
'S dheanainn aodach a bhiodh grinn";

no mar a thubhairt nighean Fhìr na Reilig,

"Mur tig thu féin tuilleadh, gur aithne
dhomh mhalairt a th'ann,
Nach'eil mi cho beartach ri cailin an
achaidh ud thall.

Cha tugainn mo mhiseach, mo ghliocas
is grinneas mo laimh
Air buaile chruidh bhallaich is cailin
gun iùil 'nan ceann.

Bu laoghaid mo thàmailt na'm b' airidh
ni b'fhearr a bhiodh ann,
Ach dubh-chaille bhuachair 'nuair ghlaicas
i buarach na laimh,
'Nuair thig an droch earrach, 's a chaill-
ear an ni anns a' ghleann,
Bidh is' air an t-siulaid, gun tuille dheth
bunaltas ann."

Cha deanadh leigh stà do'n chridhe bh' air a bhualladh leis a' ghaol, agus b'e sin am bualadh! "Nuair thainig orm a gaol mar a thig air craoibh an dealanach," tha Eoghan Mac Colla ag ràdh, no mar a tha ùghdair an fhìor òrain luraich sin, "Cuir a chinn dileis," ag ràdh—

"Rinn deisead a pearsa, nach facas a
thuarmsa;

'G imeachd fo'n chuach-chùl, chamag-
ach, thlà,

Rinn dealradh a maise is lasadh a gru-
aidhean

Mise ghrad bhualladh tharais gu làr."

Mar shaghlid á laimh an fhìr-bhogha an coimeas is trice th'air a thoirt do'n ghaol,

agus cò an fear-bogha ach Cupid féin ?
 “Innis do'm ghaol mar thù; gu'm bheil
 aiceid am chré, 's nach dean lighich' dhomh
 féum no stà.” “Cha dean lighich bonn
 féum dhomh, ni fo'n ghréin ach aon ni.”
 “An gaoil tha ceangailte ann am chridh,
 cha leighis lighich' thù.” Sin an suilheach-
 adh anns am fàgadh na saighdean corranch
 géur so com an neach a bhiodh air a bhual-
 adh leo.

Dh' fhaodamaid òrain caoidh, no cumh-
 achan air bàis leannain no céile-pòda, a chur
 air an aon cheann so. Tha cuid dhiubh sin,
 mar tha Dùn an Deirg, Cumha Ghriogair,
 agus feadhainn eile air an toir mi iomradh
 ni 's fhaide air aghaidh fo cheann air leth,
 ach dh' fhaodamaid beachd a ghabhail an so
 air rann no dha de'n aon seorsa. Rinneadh
 a' chumha so de am bheil beagan rann air
 an cur sìos gu h-ìosal le Mac Coinnich
 Ghrinneard d'a mhnaoi féin, agus faodar
 da rìreadh a' ràdh gu'm bheil an dà chuid
 gaol is bròn 'gan nochdadh féin an cainnt
 bharrachte bho cheann gu ceann deth, ged
 a tha e pailt fada gu chur sìos an so uile
 gu léir.

“Tha mo chridh' air fàs trom, 's taobh mo
 leap' air fàs lom, cha togar leam fonn
 air chòir.

Bhuineadh dhiom leis an éug, air m' fhir-
 inn cha bhréug, ni cho finealt ri
 léug de'n òr.

O Rìgh! gu'm b' àluinn do shuadh, nùl
 an t-sneachd ort mu'n cuairt, déud
 mar chaile, agus gruaidh mar ròs.

Do chialh chas lùbach dhonn, do shlios
 mar eala nan tonn, do bheul meachair
 o'm b' fhonnar glòir.

Do chos a b' ainneamh air féur, do shlios
 mar eal' air an t-sléig, do chorp mar
 chanach an t-sléibh 's e òg.

D' fhuil mar dhearcaig nan allt, do ghru-
 aith mar ròs air a' chraun, do ghuth
 mar smeorach an gleann ri ceò.

Bhris gach càbull 's gach ball, chaidh mo
 mhisneach air chall, tha mo sgiob'
 air fàs mall gun treòir.

Dh' fhàg thu mise bochd truagh, mar chol-
 tas luing air a' chuan, 'n deidh a stiùir
 a thoirt bhuaip' 's a seòl.”

Dè an aon seorsa tha marbhrann air bàs
 a fir, le Sìleas Ni Mhic Raonail. So a chiad
 agus a' cheathramh carrann—

“Si so a' bhliadluna 's fàid' a chlaoidh ni,
 Gun cheol gun aighear gun fhaoilteas,

Mi mar bhàt air tràigh air sgaoileadh,
 Gun stiùir, gun seòl, gun ràmh, gun taoman.

Chaill mi sin 's mo chuilean gràdhach,
 Bha gu foinnidh, fearail, aillidh,
 Bha gun bheum, gun léum, gun àrdan;
 Bha guth a' dhéil mar théud na clàrsaich.”

A leigeil fhaicinn a nis nach 'eil cuid de
 bhàird ar latha féin a bheag air deireadh
 air na bàird a dh' fhalbh, cuiridh mi sìos
 an so an dà rann leis am bheil an t-òran,
 “S ann air feasgar Di-ciadain,” le Mur-
 chadh Mac Leoid, a' crìochnachadh.

“Thug e suas mi do'n àite 's an robh m'
 àilleagan buan,

Rinn a sùilean ciùin dràbhadh, 's dreach
 a' bhàis air a gruaidh

A bha cho dearg ris na ròsan, 's a bha
 bòidheach is suaire,

'S 'nuair a rug mi air laimh oirr', dh' fhàg
 a cainnt i gu luath.

Ach sheall i ormsa 'san aodann, gu caomh
 mar a b' àbh' st,

'Nuair a phòg mi 'bìlean gaoil bha mar
 chaoran air fàs;

Rinn a gruaidhean ciùin aomadh, le aogas
 a' bhàis,

'S gu'n do dhùin i 'sùil shocair, gun a
 fosgladh gu bràth.”

(Ri leantuinn).

!—o—

THE BLACK PEATS OF GLEN LUSSA.

It was evening on the lip of the long
 strong days, when the sun rose early and
 went to bed like a weary shepherd at the
 lambing time; when a woman, a daughter
 of Clan Diarmid, lived with her son on this
 side of dreamy Glen Lussa where the
 shadows move slowly. These were the days
 before the Diarmids had stretched their
 green plaid over Macdonald's long kingdom
 and the Red fellows had their own way with
 it from wind-swept Cour to Glen Barr
 among the trees.

The shades of evening were silently steal-
 ing over crag and corrie and the lad felt
 the home longing come on him. “Laochain,
 its late, late, ye are this night,” said the
 woman as the lad closed the frail door be-
 hind him, proud as the warder at Inverara
 itself, when he draws the bars on the door
 of my Lord Duke's castle. “Ay, mother,”
 answered the lad, “it was the cutting of the
 peats on the ‘Black Lands’ of the Red Fel-
 lows that kept my brogues late on the road.”

"Mo thruaighe," said the woman: "on the 'Black Lands' I met the man that should have taken me home to his fireside." "Ay, mother," went on the lad not heeding her, for he was as full of news as the Aird's carrier, "and when I was at the cutting of the peats a Red Fellow straight as a rash and as lean as an Auchenbreck stag comes up to me. 'Ille, Ille,' says he, 'cut me some of the real peats, the right peats, the black peats,' so I just cut him a few. 'Ille, Ille,' says he again, 'for the eyes you have in your head cut as many peats of this ground as you have the notion, for I once kent a woman who had eyes like ye.'" "M'eudail," said the woman, "so he's still to the fore—Dhia, the time has come, the mouth of the morning will see ye at the smithy," and so it did.

"I ken your quest," said big MacCallum, the smith, "it has been waiting ye some time"; and he handed the lad the finest sword Glen Lussa saw till the day the Black Diarmids came from Loch Fyne side, "The Queen of Swords," said the lad as he put it under his oxtail and took the road with the feelings of a hero.

That evening the woman filled the lad's head with tales about the man who had wronged her till the grey dawn came stealing over the hills and the cry of morning was on the wind. Then the lad got to his feet. "Here's a man's ploy and no mistake," said he. "Ay," said the woman, "and the seventh is the one ye are wanting or I am no Taibhsear—but haste ye."

Down the glen stepped the lad like a man who has his life's plans before him, but with ever an eye on the "black pound" of the Red Fellows where the blue smoke was hanging in the still air, which showed they were up and ready to face whatever a new day might bring. The grey of the morning had passed when the lad halted and slaked his thirst in the clear Ifferdale burn which has its birth among the Coluska peat bogs. Three men passed on this side the glen and the lad cursed them and their tartan. Then came two bairns and the lad stamped his brogues into the soft green moss. As the sun rose over Beinn an Tuire a bodach slow in step passed and the lad grew sick at heart and weary of the ploy. As the sun sank slowly to rest kissing the green bens good night, the man straight as a rash and lean as an Auchenbreck stag came swinging down the glen. The blood rushed to the lad's face. "Thoir an aire,"

said the lad as he faced the Red Fellow and their blades met with a click. They fenced till the sun had long set and the dew was on their brogues. "Ye fence well little hero," said the Red Fellow, playing the lad on and off as a man skilled with the rod plays the grand old salmon king of fishes. The lad drew his bonnet over his eyes and set his teeth. The Red Fellow made a false move, then down came the clean cut such as the folks still ken in these parts and the Red Fellow came down like a stag at the finish. The lad cast a hasty glance at the corpse at his feet, then flung his sword from him. "Dhia," said he, "if it were not for a woman back yonder this ploy might have had another ending," and the glen echoed his saying.

J. MACLEOD CAMPBELL OF SADDLELL.

HO RO CHA'N 'EIL CADAL ORM.

KEY D. *Andante.*

SEISD.

{ . m | r : r . m | r : r : d | s : s : l | r' : l : | }

Ho rò cha 'n 'eil cadal orm, Cha 'n 'eil m'air air solas

{ . d' | l : s : m : r | d : r . m | s : s : d' t | l : s : | }

Mo chulaibh ri ceòl gaire, O'n là a chaidh mo phòsadh:

Fine.

{ . m | r : r . m | r : r : d . | }

Ho rò cha 'n 'eil cadal orm.

RANN.

{ . d | r : r : r . m | r , r : d : d | s , s : l . l | r' : l : | }

Bha m'athair is mo mhathair 'S mo bhraithrean uile deònach

D.C.

{ . d' | l : s : m : r | d : r . m | s : s : d' t | l : s : | }

Mo phòsadh ris an t-seann fhear O'n bha mi gann de stòras.

'Se 'n t-òr a thug an car asam
'Se 'n seann fhear rinn mo bhuaireadh,
'Se 'm pòsadh rinn mo shàrach'
'S tha blàth sud air mo ghruaidh-se.

'Nuair bhitheas càch 's na bailtean
A' crathadh an cuid ghùinteann
Bìdh mise leis an t-seann fhear,
Is srann aig air mo chùlaibh.

Comhairle oirbhs' a chailleagan,
An earail so na diùlaibh;
Gun tàir a dhean' air òig-fhear,
Ged bhith 's a sporan sumhail.

The rest of the words, including the husbands reply will be found in An t-Oraniche, page 335.
The above is from Miss A. C. Whyte's Prize Compilation of unpublished Gaelic Music at the Mòd of 1912.

GAELIC SOCIETY OF LONDON.

EDUCATION FUND CONCERT.

Gaelic Speech by the Chief, Major Matheson
of the Lews.

The twenty-third annual concert in aid of the Society's Gaelic Education Fund was held in December, 1912, in the Queen's Hall. The fund is applied as follows:

1. A capitation grant of 2s. 6d. is paid annually to teachers for every pupil in Standard IV. who passes a prescribed examination in Gaelic, the examinations being conducted in most cases by the examiners appointed in each district by the Trust for Education in the Highlands. (The Society has been fortunate in securing the hearty co-operation of that body, and their sincere thanks are due to the Governors and Secretary of the Trust).

2. A silver medal is presented to the dux pupil in each of the Highland counties, and for this a special written examination is conducted.

3. Book prizes are provided for the most deserving pupils.

During the last nine years nearly £900 have been distributed to the teachers, and some £180 have been expended in providing book prizes and medals for the pupils.

The gathering was under the patronage of H.R.H. Princess Louise, Duchess of Argyll, His Grace the Duke of Argyll, and distinguished members of the Scottish nobility and gentry. There was an audience of some two thousand. The following was the Chief's welcome:

A Luchd-dùthcha 's A Chàirdean—Fàilte Ghaidhealach! Cha 'n eil fàilte a's cridheile fo 'n ghréin na sin, agus 's e sin an fhàilte tha mi 'cur air na h-uile, air na Gàidheil agus air na cairdean a tha 'n ar measg.

Ceòl agus òran. Is iad sin a' chulaidh-bhròsnachaidh a tha 'gar tarruing gus an talla so an nochd, agus is mór a' bhuaidh a th' aca air na h-uile dhaoine. Gu'm faigh ar cairdean tlachd agus toil-intinn annabarrach ann a bhì 'g eisdeachd ri ceòl agus ri òran ar dùthcha, 's e so mo ghuidhe.

Ach, a Ghaidheil! A Ghaidheil! Cha 'n ann airson toil-intinn agus fearas-chuid-eachd a mhàin a thig sibh-se gus a' choinneamh so. 'Se so cuirm agus féill dhùthchasach, agus is dòcha gu'm bi iomadh Gàidheal an làthair a tha 'na eilthreach aig

am bheil cridhe trom, trom, agus air am bheil fadal cruaidh, cràidhteach, gus am faic e dhùthaich ionmhuinn féin aon uair eile. Is dòcha gu'n dubhairt e iomadh uair, mar a thuirt Deirdre chaomh, "Is mi-aobhinn do neach air feabhas a chuibhrrinn agus a chrannchuir mur faic e dhùthaich fhéin agus a dhachaidh fhéin an àm eirigh anns a' mhaduinn agus an àm laidhe anamoch." Ma tà, bithidh rùn a chridhe aige an nochd. Oir is gann a chluinneas e caoirean milis nan òran na bhios an t-astar a's mò air a chaitheadh as, na neultan a's tiugha air an sguabadh air falbh, agus chi e an t-seann dachaidh, an seann sluagh, agus an gleann 'san d' rugadh e. Chi e na beanntan mòra, na h-alltan brasa, agus farsuingeachd bhòidheach na mòintich. Chi e 'n lán 'na chaoir mu sgeirean a' bhàigh, agus na stuadhan mòra 'sadadh air na ereagan àrda 's a' lèumnaich 'nan still gheala gu h-uaidhbreach 'san spèur. Seall! tha ruadhadh 'na ghruaidhean agus soille 'na shùilean; 'Se gu 'bheil oiteag fuaim na cainnte mhàthaireil 'na chluais. Mo thruaighe! Cha 'n eil ann ach taisbean, ach cuiridh sin sòlas 'na chridhe agus nearn 'na làmh air chor 's nach fàs e fann 'san strì, agus ath-bheothaichidh e ain-teas a ghaoil a chum 's gu'm bi e, a so suas, ni 's dìlse d'a Thìr agus d'a Chànain na bha e roimh so.

—:O:—

Leasain Ghaidhlig.

XXI.

OIDHCHE NA BLIADHN' UIRE.

"C' àit' am bheil thu 'dol leis a' chabhaig sin, a Mhurachaidh?" "Tha mi 'dol sìos gu taigh Alasdair Bhàin." Agus de 'tha 'dol air aghart ann an taigh Alasdair?

Ach b' àbhaist dhuit-sa a bhith 'dol a cheilidh d' n taigh sin."

"O, cha 'n eil rud mór sam bith," arsa Mhurachadh. Ach dh'aithnich a sheanair—oir 's e bha a' bruidhinn ris—gu'n robh rud-eiginn ann an intinn Mhurachaidh nach robh e air son innseadh.

"O! 's (1) mi nach creid thu, Mhurachaidh, nach eil rud-eiginn ann an taigh Alasdair."

"Ach! cha 'n eil ach grunnan de na balach 's de na nigheanan cruinn air son (2) 'Fàilt a chur air a' bhliadh' ùir."

A Direach! Direach! Ceart gu leoir, a Mhurachaidh 's math an rud a bhith òg aighearach. 'Nuair a bha mise 'nam ghille

òg—(3) 's cha b'ann an dè a bha sin—bhitinn-sa cuideachd an measg nan caileag 's nan gillean aig a leithid sin de' chuirm."

"Dè seorsa cuirm a bhitheadh agaibh anns na làithean sin, a sheanair?"

"Bhitheadh biadh gu leoir againn, bhitheadh deoch againn, bhitheadh ceòl againn."

"Sin dìreach mar a bhitheas againn fhéin a nochd—agus bithidh danns' againn cuideachd."

"Dannsa! Cha 'n aithne dhuibh danns' a dheanamh idir, idir, an diugh! A, (4) *mo ghiullan math ort!* 'S bochd nach fhaca tu do sheanair air an ùrlar 'nuair 'bha e òg; 'se a (5) *bhragadh a chruadhan.*"

"Cuiridh mi geall," arsa Murachadh, "gu 'n danns' mise cheart cho math ruibh."

"A (6 and 7) *mo laochan! Fear d' iosgaid!*" arsa a sheanair—"se ri gaireachdaich."

"So! so! ma ta," arsa Murachadh, "thigibh comhla rium-sa gu taigh Alasdair agus chi sibh le 'ur sùilean gu 'n danns mise cho math ri (8) *fear 's an t-sreath.*"

Dh' fhalbh am bodach comhla ris. 'Nuair a rainig iad, (9) *ghabh na caileagan ris an t-sean duine gu cridheil caoinhneil.* Shuidh iad ris a' bhòrd agus ann an ùine ghoididh dh' fhàs am bodach cho (10) *bruidhneach*, cho aighearach, *cho géur* 's gu 'n do chùm e ann am fonn iad fad' na h-oidheche.

'Nuair a bha iad a' sgur de 'n t-suipeir thòisich clag mór na h-eaglais a' bualadh. B'e sud an (11) an "*Dà Uair Dheug.*"

Dh' eirich iad uile nan seasamh le aon ghlaodh "Bliadhna Mhath Ur do 'n Bhodach,"—agus (12) *duine mu seach rug iad gu cridheil air laimh air;* agus (13) *cha 'n fhoghnadh leis na caileagan ach pòg an tè a thabhairt dha.*

"O! (14) *mar a nàraich sibh mi,*" arsa am bodach, 'nuair a fhuair e cothrom buidhe sios, "ach, coma co dhuibh, cha robh mi cho sona (15) *'o nach 'eil fhios agam c' uin.*"

"A nis, a 'Mhairi," arsa Murachadh, 'se a' breith air laimh air caileag bhoidheach mu choinneamh, "leigamaid fhaicinn do mo sheanair mar a dhanasas sin 'Sean Triùbas.' Séid suas, a Thormoid." Ghléus Tormod a' phìob. Bu ghrinn, sgrìobalta, (16) *meirceill a bha a' chàraid òg* (17) *a' freagairt pucannan a' phuirt.* Bha sùileam a' bhodaich gu faicilleach, furachail a' leantainn easan Mhurachaidh: Sguir an dannsa; dh' eirich am bodach; "Mo ghille ghlan," arsa esan, "'s mo chailleag ghaolach," 'se breith air laimh orra le cheile, "'s math a rinn sibh. Tha do chasan caola, a Mhurachaidh, ach

tha smior do sheanar anns na cnamhan.

(18) *Sin thu, 'bhalaich.*"

Chaidh a' chuideachd a nis 1(9) *mu sgaoil.* Dh' fhalbh Murachadh dhachaidh comhla ri 'sheanair agus air an t-slighe thubhairt e ris, (20) *air son fealla-dhà,* "Ach a sheanair dè do bheachd air a' chuirm a nis?"

"Beachd math, mo laochan! Car son nach bhitheadh cuirm eile againn anns an taigh agam fhéin an àth oidheche? Faic fhéin na gillean gu léir agus na caileagan còir agus thoir cuireadh dhoibh 'uam-sa."

"Ceart gu léir," arsa Murachadh, "ni mise sin."

"Agus, a Mhurachaidh, na dean di-chuimhne air Màiri Bhòidheach."

"Cha 'dean gu dearbh," arsa esan.

"Ceart, a' bhalaich; dannsaich tu 'Gille Calum,'—thu fhéin 's do leannan—agus bithidh aon oidheche chridheil fhathast againn ann an taigh do sheanmhar 's do sheanar."

AM BUACHAILL.

1. Lit.: it is I who will not believe you; I don't believe you.
2. " " "to put a 'Welcome' on etc.; to usher in the New Year.
3. " " it was not yesterday that that was; that wasn't yesterday.
4. " " My good laddie on you; My good man (see No. 6).
5. This would amount to slang when translated literally. Crudhan—hoof; therefore phrase—"who would rattle his hoof"; meaning, of course, "his heels would rattle the floor." Therefore—"he was the boy who could dance."
6. Lit.: A. my little hero: My good man!
7. " " "a man of your [ankle] joints"; a kind of mild contempt for his spindle-shanks.
8. " " [any] man in the row; as well as the next man.
9. " " they (the girls) took to him; they received him well.
10. Lit.: talkative; géur—witty.
11. " " The twelve hours, Twelve o'clock. Mid-night.
12. " " a man about; one by one.
13. " " it was not sufficient with the girls but, etc. They would kiss him, etc.
14. " " How you have shamed me! Fie! for shame!
15. " " Since I do not know when; for a long time now.
16. " " Particular; exact.
17. " " Answering to the notes of the tune; responsive to the music.
18. " " That's you, lad! Good, my laddie.
19. " " 'about spreading'; they scattered; went away.
20. " " for fun.

AN COMUNN GAIDHEALACH.

PROPAGANDA WORK.

New Branches.

Mr. T. D. Macdonald, who is working in certain Highland districts under the auspices of An Comunn, visited Strontian, Ardgour, and Appin in the beginning of December. At all these places Mr. Macdonald explained the objects and aims of An Comunn, and the manner in which every district in the Highlands could do its share in advancing the movement. He emphasised not only the desirability of keeping the language alive, but also the need for developing the home industries of the people. It is satisfactory to note that the clergy are showing so much interest in the Comunn's movement. Strong committees have been formed in these places. The Rev. D. Macdonald presided at Strontian, the Rev. A. D. Maclean, M.A., at Ardgour; and the Rev. Charles Macdonald at Appin, with Mrs. Stewart of Achnacone as Hon. President.

Pursuing his propaganda work, Mr. T. D. Macdonald addressed a large meeting in Lochcarron, where a branch is now formed with Dr. Mackay as President, and Mr. I. Finlay Murchison as Secretary and Treasurer. The same week he addressed a meeting at Shieldaig, where a branch was also formed. The Rev. Samuel Nicolson was elected President, and Miss MacGillivray Secretary and Treasurer. Mr. Roderick Macleod is to visit the district early in spring.



SUMMER SCHOOL OF GAELIC.

We would remind our readers that the Summer School of Gaelic under the auspices of An Comunn is to be held this year at Broadford, Skye. The School will meet during the month of August but students may enrol for a part of the month if they are unable to attend during the whole period. The holding of the School is of course conditional upon a sufficient number of students coming forward, and it is hoped that the sufficient number will be forthcoming. Such an opportunity of acquiring the language, or of improving one's knowledge of it, ought to be eagerly taken advantage of. Names of intending students should be sent in to the Secretary of An Comunn at once.

BEACHDAIREACHD AIR CLEACHD-AIDHEAN NAN AIRIDHEAN GAIDHEALACH.

(An dara duals aig Mod Ghlaschu 1911).

LE RUAIRIDH MAC'ILL E MHOIRE, VALTOS (LEODHAS).

An àirigh! Co'n Gaidheal air falbh á tir a dhùthcha nach cuir am focal blàths na chridhe 'nuair a smuainicheas e air, no 'nuair a chluinneas e aig neach eil' e?

Bheir e na chuimhne am na h-òige 'san robh e eutrom aighearach, 'nuair nach robh uallaichean an t-saoghail 'ga shàruchadh, 's a bha e gu h-uallach maille r'a chompanaich ri 'g uallacha 'chruidh 'sa mhòintich.

Bheir e mar an ceudna gu 'chuimhne an t-àm agus an t-àite, air dha 'bhi tighinn gu inbhe duine, 's na chuir e'n ceill an toiseach smaointean a chridhe da cheud leannan. Ge tlachdmhor dha na inntinn a bhi 'dol air ais a dh'ionnsuidh an ama so, bheir e deùr o shùil agus osna o' spiorad a bhi beachd-smuaineachadh air gach caochladh a thainig air fein agus air iomadh neach eile 'b'abhaist a bhi comhla ris. Gabhaidh e creidsinn gu'n tig smaointean a' bhaird a stigh air 'nuair a thubhairt e,

"Chaochail maduinn ait ar n'òige

Mar an ceò air bhàrr na 'm beann."

Ged a tha'n Gaidheal aig an tigh ri fàs suas maille ri cleachdaidhean a dhùthcha, gidheadh cha'n eil e gun a bhi air uairean ri 'dol air ais na inntinn a dh'ionnsuidh am na h-òige, 's ri cuimhneachadh air "àbhachd na'n làithean a dh'aom."

'So bhi cur a chruidh a dh'ionnsuidh na h-àiridh aon do na cleachdaidhean còir Gaidhealach a tha 'dol a fasan ann an iomadh àite; oir, 'nuair a thig na h-ighneagan gu na h-ìre aig am b'abhaist da' màthraichean a bhi dol gu na h-àiridh, sann a theid iad a "dh'ionnsuidh an sgadain," no togaigh iad orra ri Galldachd. Mar sin, an àite na caileagan a bhi leis a' chrodh air a' mhòintich 'se dh'fheumas a bhi ann gu tric na màthraichean, agus ma tha iadsan air fàs sean lapach, 's ann a theid an crodh fhàgail air a chroit na bhios de dh'fheur ann na ni' chùis dhoibh.

Gidheadh tha iomadh baile ann a dh'fheumas an crodh a chur gu àiridh beagan sheachduinnean 'san t-samhradh a chionn gainne'n fheoir; agus tha mar an ceudna iomadh baile ann as nach deachaidh mòran chailleagan fhathast gu sgadan. Far am bheil an dà ni so a co-chòrdadh, gheibhear na seann chleachdaidhean a bh' ann o chionn linntean.

'S ann mu leth an t-samhradh a tha 'chuid is mo de'n chrodh ri dol a dh'ionnsuidh na

h-àiridh, no gu na mòintich, mar a theirear gu tric. Tha 'n t-àiteach seachad, a' mhòine air a buain, 's na caileagan air an sàruchadh leis an obair, agus cha 'n 'eil e na iongnadh ged a bhiodh aoidh ri tighinn orra 'nuair a tha 'u t-àin a teannadh dlùth 's a faigh iad còig no sè do sheachduinnean gun mòran 'ga dheanamh maille ra 'cheile air a' mhòintich. 'S maith is fhiach iad na seachduinnean so dhe 'n toil fhein, oir cha 'n ann an diomhanas a tha iad a' caitheadh a' chuid eile de 'n bhliadhna.

Ged a tha na caileagan subhach ri fàgail a' bhaile, cha 'n ann mar sin a tha na mnathan ri cur cùl ris an dachaidh air son beagan uine; oir bithidh imnigh orra mu ghnòthuichean an tighe 's an teaghlach gus an till iad.

Co-dhiu is mnathan no caileagan a tha dol a dh'ionnsuidh na h-àiridh leis a chrodh, feumar an imrich fhaighinn crìnn. Tha ann am bitheantas àiridh aig na h-uile té dhith féin, ach bithidh na ban-nabaidhean ri cadal, dithis cuideachd agus aig amannan triuir, 's mar sin cha bhi aig beagan de aodach leapa aig gach tè ri 'thoirt leatha. Féumar beagan shoithichean air son biadh a ghabhail asda; preis agus coire air son a dheasachadh, 's cha 'n fhaodar dearmad a dheanamh air an Phoit-Ti. Tha miosan dha 'm faighinn air son am bainne 'shuidheachadh agus sgiathagan, no cinn fhiodha, dhoibh, air son am bainne 'chumail glan; soitheach a ghleidheas am bàrr, agus cuinneag no dhà le 'iomaideal,' ('se sin pios do chraoicinn caorach gu bhi dha chur ma bheul soithich ma 's caill e ni sam bith) gu 'bhi bleedhann a' chruidh annta agus gu bhi toirt a' bhainne dhachaidh chun a' bhaile. Feumar buarach air son a' chruidh nach bi stòlda ri àm am bleedhann, agus cnàmhan cruaidh eisg a chumas cagnadh ris a chrodh an feadh a tha 'm bleedhann ri dol air adhairt. 'Nuair nach bi cnàmhan ann feumar eallaich fheoir a thoirt a mach na 'n àite, 's cha 'n 'eil sin cho furasd'. Tha ciste bheag sgiobalta 'dol maille ris a chuid eile de 'n imrich gu bhi gleidheadh a' bhìdh.

Ged a dh'fhaodadh cuid de na caileagan a bhi 'coimhead o'n taobh a muigh làn caoich is aighir, cha dean an tè is eutrom aca dearmad air a' Bhìobull no 'n Tiomnadh Nuadh a thoirt leatha do 'n mhòintich, agus bithidh iomadh tè ann a bheir leabhar seanachais eile leatha cuideachd.

Tha latha air a shuidheachadh anns gach baile gu bhi 'cur a chruidh gu na h-àiridh, 's ma tha 'n latha freagarach, 'sann feadh

a' bhaile bhios an othail. Tha 'n imrich 'ga ceangal suas ann an clèibh, an crodh a tha 'fagail a' bhaile air an cruinneachadh cuideachd, 's an crodh a tha fuireach, air an teadhradh air na croitean, oir cha 'n fhaodar mart fhàgail air cùl a' bhaile fhad 's a tha càch air a' mhòintich, agus 'se beagan chroit-eirean nach glèidh 'bò air a' chroit, gu bainne chumail ris, ma tha féur gu leòr aige.

Tha iomadh teaghlach anns nach 'eil banarach is urrainn a dhòl leis a chrodh gu na h-àiridh, ach tha na h-ighneagan easgaidh gu 'bhi 'gabhail uallach crodh neach eile maille ri 'n crodh fein, agus mar sin gheibhear gu tric crodh dà theaghlach, agus aig amannan barrachd, còmhla ri cheile air a' mhòintich. 'Nuair a tha crodh a tha aineolach air a' cheile 'gan cur cuideachd, mar a nithear a ris an fheadhainn a bhios cuideachd air an àiridh ma 'm falbh iad, gus ceartas fhaicinn eutorra, cha bhi muinntir òga 'bhaile fad as, oir cha 'n fhaic iad mòran sheallaidhean is taitniche leo na crodh ri sabaid; agus mar sin 's ann le ceann cròm 's cridhe tròm a theid balach do 'n sgòil a la 'theid an crodh gu na mòintich.

Cho luath 's a tha gach ni deiseal tha 'n crodh 'gan gluasad air falbh, agus tha iad fein mar gu 'm biodh fios math aca e 'àit am bheil ri 'dol, oir ni iad an t-slighe gu dìreach ma bha iad air a' mhòintich roimhe so. Tha banachaisean leis na clèibh, 's an crodh 'gan leantuinn, air thoiseach; na fir, a giùlan pìosan fiodha 'chuireas cinn air na h-àiridhean agus spaid a ghearras ciop air son balla na h-àiridh, agus sgrathan air son tuthadh, as deigh a' chruidh; agus na balaich 's a chlànn-nighean ri cumail 'nan gàmhna 's nan laoiigh còmhla ris a' chrodh, agus ni eutrom air chor-eigin aca nan làimh a chum nach bi na clèibh cho tròm aig càch.

Tha iad mar so ri 'dol air adhart gus am fàs luchd nan eallaichean sgith. Gabhaidh a nise na fir greis de na clèibh, 's bheir na boirionnaich leo a' spaid 's am fiodh gus a leig iad an ath anail.

Tha na h-àiridhean, an cumantas, deich no dusan mìle o'n bhaile, 's mu 's ruigear iad cha bhi duine no ainmhidh nach bi féumach air biadh 's air anail.

Gheibh an crodh fear millis uaine timchioll na h-àiridh, agus theid am bleedhann, agus aran is 'bainne 'chur air beulthaobh gach duine. Tha mòine thioram fagus do 'n àiridh a dheasaich na caileagan a' bhliadhna roimhe so gu bhi air an coinneamh, 's cha bhi iad fada 'lasadh teine 's a' toirt ti do gach neach tha 'lathair.

Tha'n àiridh mar is trice air tuiteam na
broinn le tuithean is gaothan, 's tha na fir
ri toiseachadh 'ga' cur suas.

(*Ri leantuinne*).

TOIMHSEACHAIN.

"Is e an t-eorna buidhe is athair dhomh,
'Se an athairneach mo sheanmhair,
'S mise mac na poite duibhe
A shuidheas air a' ghealbhan."
'Chi mi fear air fàireadh
Ailleagan na greine,
Fear na curraichde bàine
'S snàthainn dearg 'na leine."

W.C.

'Aoine a dhearg mi
'Aoine a chuir mi
'S Aoine a bhuain mi
'Fhir a dh' orduich na trì Aoineachan
Na leig mo chuid 's uile ann an aona
gad-guaille.

[Sid dh' fhalbh an t-eallach feadh an raoin].

"Cuiream fianuis air an Fhionn-loch,
Air an Dubh-loch 's air a' Phait,
Air an dubhan 's air an driamlach
'S air an t-slait,
Air a phùlas air an t-slabhraidh 's air
a' phoit,
Nach 'eil mise idir buidheach no
Leith-bhuidheach bhreac."

W.C.

THE SIGN OF AN EXILE.

As I sit by the lone sounding ocean
Far away from the home that I love,
There's an echo comes pealing towards me,
A whisper of peace it shall prove:
For I see the old cottage so homely
Nestling there in the hush of the glen,
And the wide stretching arms of the
mountains

Sloping down to the soft grassy plain.

I can hear the dear Mother's crooning
As over the fire she sings;
Oh! heavy her heart with its longing,
For each morrow but weariness brings:
'Tis a dear little cottage I dream of,
For it holds the world's comfort for me,
And there in the quiet of evening
My mem'ry for ever will be.

I can watch the peat-reek embracing
The rafters so snug in their rest,

And the sweet pungent perfume that rises,
Brings peace to my sad wistful breast:
'Tis a cottage where "sgéultachd" is
cherished

'Tis the haunt of the "ceilidh" o' nights;
'Tis the home where, in Sabbath communion,
The Scripture its glories recites:

'Tis the cot where the breath of the ages,
That for long has slept with the dead,
In the hush of a wistful horizon
Will in solace its glamour outshed.
O Home! that is dearer than grandeur,
I call in my sorrow to thee,
For I long to be there, where the burnies
Can whimper in gladness to me;

I sob for the soft melting music
That rings in the glens far away;
I cling to the lone wistful solace,
I dream of a lost world's display.

Dun-eideann.

GEORGE P. T. MACRAE.

TIMCHIOIL AN TEALLAICH.

Tha iad ag ràdh gur h-ann an deigh
blàir chuil-rhodair a thainig an dannsa ris
an canar "An Seann Triubhas" am fasan.
'N uair a thug na Sasunnaich a' bhinn an
mach an aghaidh an fhéilidh, tha e air fhàg-
ail air cuid de na Gaidheil gu'n do dh'
fhuaighil iad suas 'sa' mheadhoin e le leisg
a chur gu làr buileach, agus leis an trusgan
sin gu'n do dhannas iad "An Seann Tri-
ubhas."

Bhiodh briathran glé neonach aig cuid
de na seana bhodaich 'n uair a bhiodh iad
ag urnuigh 's an Eaglais. Bha bodach as
an Rudha uair, ag urnuigh as leth nachd-
aran Leodhais, agus so mar a thuirt e, "A
Thighearna, dean tròcair air an duine mhór
anns a' charn-chlach ud thall (an caisteal)
mu'n tuit e 'na urra-tharra air a cheann."

Cùirt an t-siorraim an Loch-na-madadh.
An Siorram:—"Bheil thu 'g ràdh, Dhomh-
nuill, gu'n do ghoid M— a' cheare ort?"

Domhnall: "Ghoideadh i 'n coileach cuid-
eachd na faigheadh i greim air."

An Siorram: "Bheil fianuis agad air sin?"
Domh.: Cha 'n 'eil.

Siorr.: Mur 'eil femaidh mi càin a chur
ort, airson a bhi briseadh a cliù.

Domh.: —it, a shiorram, nach tàmailt-
each dhomh sin 's mo chuid air a ghoid.

Bha cagal mór aig na cailleachan roinn 'n each-iaruinn (Bicycles), 'n uair a rinn e'rathad do'n Ghaidhealtachd an toiseach. Bha cailleach bhocht a' tighiun as a' mhònaidh aon la, agus de thachair rithe ach Sasunnach air each-iaruinn. Thilg i 'n cliabh-mònadh far an robh e agus chaidh i dhachaidh na deann. "O," ars' ise, "nach fhaca mi 'n donas air chuibhleachan a' tighinn 'n am choinneamh, agus taing do Dhia, 'n uair a bheannaich mi mi fhéin, chaidh e as an t-sealladh." IAIN.

COMMUN NEWS.

COMUNN GAIDHEALACH AN OBAIN.—At the opening Ceilidh of the Oban Branch of An Comunn Gaidhealach, the Rev. Dugald Macdonald, Ballachulish, delivered a Gaelic lecture on "Old Highland Customs." He said:—

"Labhairidh mi ribh airson beagan ùine mu na seana chleachdaidhean Gaidhealach a tha nise, mo thruaighe! a' dol air di-chuimhn'. Cha'n eil daoine a nise a' dol gu àiridh leis a' chroch an deireadh an Earraich. Tha na bothain àiridh fàs, 's cha'n eil naigheachd 'ga innseadh mu ghlaistig no mu ghruagach. Cha chluinnear ceòl aig na sìthichean anns na h-uamhaibh, 's cha'n eil daoine-beaga a' tighinn a mach a dhannasadh oidheche Shamhna no Nollaig. Chuala sibh uile an sgeul mu Choire Na Sìthe, mar a' ghabh an saighdear pagal 'nuair a chual e'n ceòl san uamha. Bha e cinnteach gur e na daoine-sithe a bh'ann agus an tug a chompanach air dol a stigh, agus 's gann a bha e 'creidsinn a shùilean 'nuair a chunnaic a Iain Mór nan Creag a' cluich gu sùrdail air dà thruimb Abraich. Tha so a' leigeil fhaicinn cia cho faoin an nì o'n èirich seanachas dùthcha mu nì tha iad gnàthaichte 'chreidsinn. Na'n tachradh tuiteamas do dhuine no do bheathach 's ann air na sìthichean a rachadh fhàgail. Bha na h-ùiread de sheòrsachan leighis aca airson nan tinneas sin. B'ann diubh sin:—

"Bainne cich circe,

Ann an adharc muice

'S ite' cait ga shuathadh ris."

'S iomadh sgeula dèistinneach a chuala sinn mu na h-amannan anns an robh daoine a' togail creiche. Nach b' uamhasach an cath a chuir eadh ann an Gleann Liobhainn 'nuair a chuir Iain Dubh as do na Sìosalach gu leir ach am piobare a mhaire! Agus thig crith air ar feòil 'nuair a dh'aithrisear dhuinn mar a rinn Mac an t-Sagairt air a' Mhugach Mhòr.

Cha chluinnear an diugh daoine bochda 'bhi dol air faoighe Nollaig'. Thachair anns a' bhliadhna 1543 ann an ceud mhios a' gheamhraidh gu 'n d' fhalbh oched fir dheug do mhuinntir Ghlinn Comhann air turas faoighe. Chaidh iad nan trì buidhean agus dh' aontaich iad mu 'n àite anns an coinnicheadh iad a ris leis na chruinnicheadh iad. 'S ann mar sin a bha Chuir na daoine an cuairt agus choinnich iad mar a gheall iad. Thuais iad air roinn na creiche, agus fhuair iad air aghaidh gu math agus an robh an cùl càise ri roinn. Bha fear ag radh gur anns an roinn aige-san bu chòr an

cùl càise a bhi, agus fear eile gur ann na roinn-san bu chòr dha bhith, agus an deachaidh na fir am mach air a cheile, agus o bhriathran thainig iad gu builleuan, agus fadheòidh nach robh mac màthar ann a b' urrainn an sgeul a thoirt dachaidh. 'Nuair a thugadh dùil nach tilleadh iad, chaidheas air an tòir agus fhuair iad nan sìneadh ri taobh ùill ris an abrar agus an latha 'n diugh "Lochan na Fala." 'S ann uaithe so a dh'èirich am focal, "Bidh tuilleadh uime na bha mu'n chùl chàise."

CEANNLOCHLUICHAIR.—Choinnich a mheursò de 'n Chomunn Gaidhealach air an fhicheadamh latha de 'n cheud mhios a' gheamraidh anns an Tigh-sgoil. Thoisich an seisean le ceilidh. Bha an Ceann-suidhe, an t-Urr. Iain Mac-Neachdainn, anns a' chathair. Bha àireamh mhath sluaigh an làthair, agus chaidh oidheche thaitneach a chur seachad, agus aig a chod-dhunaidh thuirtear Fear-na-Cathrach, gu'm bitheadh e iomhcheaidh do na h-uile 'bha air taobh na Gaidhlig a chumail beò, gu'm bitheadh sean agus òg 'ga labhairt gu tric, gu h-àraidh an oigridh.

PROCTOR.—At the opening meeting of this branch, the Rev. N. C. Macdonald gave a Gaelic lecture on "Blar Allt a' Bhonnaich." A Gaelic Class has been started by Miss Macdonald.

APPIN.—At the first meeting, the Rev. D. Macdonald, Strontian, gave a Gaelic address on "The Beauty and Worth of the Gaelic Language" to an appreciative audience. More members were enrolled.

LOCHABER BRANCH.—The Masonic Hall was filled at the opening Ceilidh of this branch. The chairman, Mr. P. MacLennan, stated that the School Board of Fort-William was sympathetic in giving increased facilities for the teaching of Gaelic in the Public School. The Rev. A. Shaw gave an interesting lecture on the "Evil Eye," in Gaelic.

MALLAIG.—This branch is showing signs of prosperity. At its last meeting at which the Rev. M. S. Maclean presided, an attractive Ceilidh programme was carried through.

CORRECTION.—In the short account given in our last issue of the Ardvassar Branch, the name of Lady Macdonald of the Isles was inadvertently put down as Hon. President instead of Lady Macdonald, Armadale Castle.

NEWS.

HIGHLAND BALL IN EDINBURGH.—Encouraged by the great success which attended the Highland Ball held in Edinburgh last year, the Committee resolved that a function of a similar nature should take place this winter, and that it should become an annual representative Highland gathering in the Scottish capital. The members of many Scottish families readily availed themselves of the opportunity of being present on the occasion of the second ball, which took place on Thursday, 12th December, in the Assembly Rooms and Music Hall. The ball was under the patronage of several of the Scottish nobility, many of whom were present.

IMPORTANT TO GAELIC STUDENTS.—The scarcity of Gaelic-speaking agricultural students was remarked upon at a meeting of the Governors of the North of Scotland College of Agriculture. An appointment fell to be made. It

turned out that only two Gaelic-speaking men qualified for the work are to be found in Scotland, apart from the four already in the service of the College, and that one of the two had not applied. In the near future there will be a demand for several Gaelic-speaking instructors. The matter is worthy of the consideration of rural teachers with apt pupils on the roll who have the Gaelic. In Ross-shire a likely lad would find the County Education Committee willing to give special encouragement, while the Governors of the College have hitherto smoothed the pathway of the Gaelic-speaking lad o' pairs.

HIGHLAND DECADENCE.—A lecture on "The Land, Labour, and Language of the Highlands," was delivered in Aberdeen by Rev. Colin Macdonald, Rogart, Sutherlandshire. Mr. Macdonald alluded to the depopulation of the Highlands and the problem of emigration, and suggested as a possible means towards a remedy that a committee should be appointed to formulate certain questions to be put to intending emigrants asking why they were leaving, and if they could suggest a remedy. Dealing with the labour question, Mr. Macdonald said that though they had no noisy labour disputes in the Highlands, there was a great deal of acuteness, inconvenience, difficulty, and anxiety in regard to the scarcity of labour, closely associated with the disinclination of a great many people to have nothing to do with the tilling of the soil, and the desire to emigrate. Mr. Macdonald also deprecated the decadence of the language, and deplored the apathy with which the question was regarded by Highland parents and children. They had beautiful volumes of prose and poetry in Gaelic literature—sacred and secular songs—and although the songs would live, the singers of them were disappearing, and their numbers were daily diminishing.

SCOTTISH INDUSTRIES ASSOCIATION.—The Duchess of Sutherland, who had specially come to Scotland for the purpose, paid a visit yesterday afternoon to the premises at 132 George Street, Edinburgh, of the Scottish Industries Association, where, on her Grace's invitation, she was met by a number of ladies and gentlemen. Among those present were Lord and Lady Guthrie, Lady Grant, Sir Kenneth and Lady Marjory Mackenzie, Miss Burton Mackenzie, Mrs. Burnley-Campbell, Miss Campbell, Inverneill, and Mrs. Patten Macdonald. Earlier in the day the co-operative Council of the Highland Industries, and some of the directors, including the Duchess of Sutherland, of the Scottish Industries Association had a joint meeting, at which matters both Associations have in common for the interests of the Highland people were discussed. The Scottish Home Industries Association was founded about seventeen years ago largely through the instrumentality of her Grace who has continued the work which had been begun by the late Lady Rosebery. The object of the Association is to improve the position of the crofters and small holders in the outer islands, the Hebrides, and the Highlands. The Association works for no profit, its whole object being philanthropic. Notwithstanding the fact that the movement is carried on on sound business principles, the workers have now more than a living wage, and are paid for the tweeds,

which is the staple industry, as each web is completed.

SUTHERLAND CELTIC SOCIETY.—The Duchess of Sutherland, at a meeting of the Sutherland Celtic Society on Tuesday in Golspie, said the Celtic movement was intended to rouse the national spirit of the people. There had been an acknowledged advance in the life of the people during the past twenty years, though much of the improvement was due to the money sent north from relatives who had gone abroad. She would like to see more industries started in the Highlands, and that much could be done by the co-operative movement among small holders. Good work had been done at the Sutherland Technical School, and she hoped that in the near future the Institute would be more useful in a wider sense than it was at present. She expected further moneys for the School, and said it would lead to an increased interest in the work, which would ultimately have far-reaching effects in the life of the people of the whole countryside. The Technical School, small holders' co-operative movement, and Celtic Society should be non-political. They should sink their political feelings in the general welfare of the country.

THE GAELIC SOCIETY OF LONDON.—At one of the monthly meetings of this large society Miss L. E. Farquharson of Invercauld delivered an interesting lecture on "Legends of Braemar." She opened in a few sentences in Gaelic and apologised for not being able to give the lecture throughout in Gaelic. Miss Farquharson's enthusiasm for the language is well known, however. The lecture was full of interesting things. She pointed out that Gaelic was the universal language on Deside up to 1830, while in 1901 there were 198 Gaelic speakers in Braemar and Crathie out of a population of 1452. In sketching the history of her own clan she referred to the beautiful Gaelic song on a lost Monaltraidh. The lecture was exceedingly well received and its information was most interesting.

SOUVENIR OF THE MOD.—We understand that a handsomely bound book prepared by our Inverness friends as a Souvenir of the Mod, is now for sale at D. Whyte's, Church Street, Inverness. It contains about eighty photographs of officials of the Comunn and others, also interesting letterpress in Gaelic. The price is 2/6 post free.

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

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AN DEO-GRÉINE

Leabhar VIII.]

Ceud mìos an Earraich, 1913.

[Earrann 5.

CLÀR-INNSIDH.

An Comunn Gaidhealach—Earrail do Bhuill a' Chomuinn, .	65
Depot for Sale of Highland Home-Made Tweeds, .	66
An Comunn Gaidhealach—Meeting of Executive Council, .	67
The Language Movement in Ireland,	69
Orain Ghaol nan Gaidheal,	71
The Role of the Celt,	73
Leasain Ghaidhlig,	73
An Comunn Gaidhealach—Propaganda Work, .	75
Celtic Music,	76
Comunn News,	77
Highland News,	77
Scottish National Song Society,	79
Employment Bureau,	79
Reviews,	79

AN COMUNN GAIDHEALACH.

EARAIL DO BHUILL A' CHOMUINN.

A Luchd-Dùthcha,

Tha Buidheann a' Chraobh-sgraoilidh a' cur fàilte na teòghalachd oirbh, is ag earbsadh gu'm bi fàs is feart 'n ur saothair re a' gheamhraidh so. Is aobhar gàrdeachais dhuinn meud bhuir saothrach anns na làithean a' fh' fhalbh, is tha sinn làn-chinn-teach nach ann an taisead ach am braisead a bhios 'ur n-oilhirpean a' dol. Anns a' Ghaidhealtachd, an uair a thig òganach gu ireachd duine, is e their càch ris, "Gu'm meal thu t'aois, gu'n cùm thu t'òige!" is gu'm b'ann mar sin a bhitheadh e a thaobh a' Chomuinn—lùth na h-òige anns a' chnaimh, ciall na h-aoise anns a' cheann, dualchas a' Ghaidheil, sean no òg da, anns a' chridhe.

A luchd-dùthcha, tha ceithir mìle Gaidheal ceangailte ris a' Chomunn a nis; is ma ni gach aon, air lughad a chothrom, a dhleasdanas, no eadhon bloigh de a dhleasdanas, theid an gnìomh gun teagamh thar a' bhradar. Nach bu bhoeth an ni na'm faodadh ar sliochd, tri chiad bliadhna an déigh so, a ràdh: "Tri chiad bliadhna roimhe so, bhòidich ceithir mìle Gaidheal an cànan a chumail beò, is anns a' cheart àm bha iomadh fichead mìle de luchd-Gaidhlig an Albainn, is a dh'aindeoin sin, leig iad an teine as." Gu'm bu fada uainn an smail! Cha'n uallach a' Ghaidhlig r'a thilgeadh dhinn, ach cul-taice r'a chumail teann. Ma's cudthrom air a' Ghaidheal a chànan, is cudthrom air pòr na talmhuinn a' ghrian; is b'ionnan, an iomadh dòigh, an dà ni, dìth gréine do'n phòr is dìth Gaidhlighe do'n Ghaidheal. Ach, a luchd-dùthcha, ged tha fios is cinnt againn gu'm bheil an t-anabarr bàigh agaibh ri bhuir cànan, cha leòir sin idir mur 'eil an gnìomh a reir na dùrachd. Nochdadh bàigh e fhein anns a' ghuth, anns an laimh, anns a' chois. Di-Domhnuich, coisicheadh bàigh gus an t-searmoin Ghaidhlig; re na seachduine, gabhadh bàigh gach cothrom a gheibh air a' Ghaidhlig a bhruidhinn is a leughadh; is ann an cuisean na sgrìreachd taghadh bàigh luchd-riaghlaidh a bheil a h-àite fein do'n Ghaidhlig an sgoil is an coinneamh. Mur feuch bàigh ris na nithe sin a dheanamh, cha'n 'eil eadar e is naimhdeas ach lìon an damhain-allaidh.

Tha cuid agaibh, a luchd-dùthcha, agus is e bhuir gearan gu'm bheil na fìor-Ghaidheil tearc 'n ur sgrìreachd, cho tearc is gu'm faod sibh a ràdh: "Ciamar a sheinneas

sinn òran ar dùthcha ann an tìr choimhich!'' Ràinig is ruigidh an osnadh sin cluas a' Chomuinn. Ach creidibh so, gu'm bheil tomhas mòr de'n fharmaid 'nar truas. Is e meud na deuchainne meud na h-urraim Is ma chuireas sibhe ceum làidir is cridhe aotrom ris a' gharbh, tha sibh a' cur Ghaidheal eile gu nàire is gu luaths air an rèidh. Co-dhiu, air lughad bhur n-àireimh, na leigibh dhibh! a' bhì cruinneachadh an ceann a cheile an dràs is a' rithist, a chumail an teine beò, is a chur tuilleadh blàiths anns a' chridhe. A co-chomunn thig co-sheasmhachd; a co-sheasmhachd thig aiseirigh ar sluaigh is ar cànaire. Os cionn gach nì, dh' iarramaid oirbh, o' dhoimhneachd ar cridhe, a' Ghaidhlig a chleachdadh anns an dachaidh. Freumhaichibh anns an fhuil òig an smuain so: gu'm bheil ar n-uaile snaimte ris a' Ghaidhlig; an Gaidheal aig nach 'eil i, gur coigreach e 'na dhùthaich fein; an Gaidheal a nì tàir oirre, gu'm bheil e toirt maslaidh air fhein is air a dhaoine nach toir eadhon an cuilean air a' mhadaidh.

Tha cuid eile agaibh, a luchd-dùthcha, is theagamh gu'm bheil sibh anns a' bheachd, a chionn nach cluinnear an diugh ach Gaidhlig anns an sgìreachd, gur dìomhaian, mar sin, a bhì gleac as leth nì nach 'eil idir, a reir coslais, ann an cunnart. Bha sgìreachdan eile anns a' cheart bheachd ciad bliadhna roimhe so, ach gu bog balbh shnàig an cunnart a steach, is cian mus robh luchd na Gaidhlig 'nan earalas, bha an cànaire ri uchd bàis. Cha'n 'eil sgìreachd air Tirmòr an diugh, cha'n 'eil eilean anns a' Chuan an Iar, mu'n urrainnear a radh le firinn gu'm bheil an dorus dùinte an aodann a' chunnairt. Is gann gu'm bheil clachan anns an seas an t-each-iaruinn, no caladh anns am buail na soithichean-smùide, anns nach 'eil an cunnart an dà chuid a' togail a ghutha is a' sìneadh a' cheuma. Dh' iarramaid oirbh, mata, an dorus a' ghrad-dhùnadh—cha'n ann an aghaidh nan coigreach, no an aghaidh an cuid inneachd, ach an aghaidh a' chunnairt a ta tighinn 'nan lorg. Ma's duine duine, is rìgh e 'na thigh fein; ma's duine an Gaidheal, is rìgh e 'na dhùthaich fein. Faodaidh neach cuid na h-oidheche thoirt do choigreach, is iomadh nì fhoghlum uaithe, gun an tigh a sparradh air 'na shaor-thiodhlac; is faodaidh an Gaidheal uile-shochairean na Beurla shealbhachadh gun aon lide de'n chaint mhàthaireil a chall. Is a thuilleadh air sin, a luchd-dùthcha, cunnart ann no as, fhad 's a ta òigridh 'n ar dùthaich nach urrainn an cànaire fein a leughadh, gun

ghuth air a' sgrìobhadh, nach 'eil dleasdanas anns a' mhasladh sin do gach aon againn? Cha'n 'eil leanaban, an aois sgoile, air fòid na Gaidhealtachd an diugh, nach rachadh anns an dearg rughadh, na'm b' fheadar da aicheadh nach b' urrainn da a' Bheurla aon chuid a' leughadh no a' sgrìobhadh. Gus am bi an rughadh, mata, ceart cho dearg anns a' ghruaidh òig, ma their sinn Gaidhlig an àite Beurla, gus a sin cha bhì sinn lan-riarachte.

A luchd-dùthcha, cha'n ann le uaill a ta sinn 'g a ràdh, ach cha sgithich, cha gheill sinn, anns an aobhar a ghabh sinn os laimh. Tha sinn a' meas, ma dh' fhalbhas ar cànaire, nach ann 'na h-aonar, ach le sreath 'na déigh de na nithe sin as caomh leinn. Tha aon tigh anns a' chlachan as gràin leis na coimhearsnaich. Bha uair da is b' e cagailt na dùthcha, ach an diugh tha e fuairidh fàs, gun ghàire, gun teine, is gris na h-oidheche 'na mhaoile. B' e an tigh ud dearbh-shamhailt na Gaidhealtachd, is a cànaire fo'n fhòid. A' creidsinn an nì a ta sinn a' creidsinn, mata, is an-aobhinn duinn mur dean sinn an spàirn as cruaidhe as urrainn do fhuil is do fheòil a dheanamh, chum an nì sin a chumail o thachairt nach còir gu'n tachradh.

C. M.

DEPOT FOR SALE OF HIGHLAND HOME-MADE TWEEDS ESTABLISHED IN GLASGOW.

The Arts and Industries Committee of An Comunn Gaidhealach desire to draw the attention of readers of "An Deò-Greine to the fact that they have established a depot at R. G. Lawrie's, Bagpipe Maker and Highland Outfitter, 60 Renfield Street, Glasgow, for the sale of genuine Highland hand-spun and hand-woven tweeds at 4/6 per yard. As this depot has been established for the purpose of enabling the home-workers to reap the fullest profit from their products, the Committee hope that all lovers of the Highlands will encourage and help the workers by supporting the depot, and by recommending their friends and acquaintances to do the same.

Am fear a theid do'n tigh mhór gun ghnathach, gheibh e ghnathach as.

C'ar son 'tha coltas socharach air an uaireadair? Tha e'n còmhnuidh a' cumail a làmhnan air 'aodann.

AN COMUNN GAIDHEALACH.

MEETING OF EXECUTIVE COUNCIL.

The stated meeting of the Executive Council of An Comunn Gaidhealach was held in Edinburgh on the 11th of January—Mr. Malcolm Macleod, Glasgow, president, in the chair. Considering the severity of the weather there was a good attendance of members. At no previous meeting of council was so much Gaelic spoken. The chairman gave the lead in giving his introductory remarks in Gaelic, and he wished to remind the meeting that proceedings might be carried on in either Gaelic or English. It might he said, be a good thing if full advantage were taken of this option, in order that they might be able to judge how far it was possible to carry the business through in their own language. After the reading of the minute of the Finance Committee held on the 8th of January, Mrs. Burnley-Campbell asked if the sum in bank mentioned in the minute was all the money at the credit of the Association. The Treasurer (Mr. MacFarlane) replied that the sum mentioned was only what was on current account, and that a sum of £750 was invested with the Glasgow Corporation. The Chairman directed the attention of the meeting to the scheme suggested by the Finance Committee for the payment of local secretaries. That scheme recommended that the remuneration be fixed at a minimum of £25, with an additional sum of £5 for every £100 or part thereof by which the gross drawings exceeded £500. Mr. Angus Robertson, seconded by the Rev. W. Macphail, moved that the scheme be not adopted, and that matters remain as before. A modified form suggested by Mr. A. Fraser, Dalmuir, did not find support, and, on a vote, the amendment was carried by a large majority. The minute was otherwise agreed to.

THE HIGHLAND BALL: £300 FOR AN COMUNN.

Mrs. Burnley-Campbell intimated that the Highland Ball recently held in Edinburgh had been very successful and that the Committee had arranged to hand over a sum of £300 to the funds of the Association. She also intimated that the ball had now been put upon a permanent basis, and that, to ensure the connection between the Association and the Ball being maintained in the future, the President of the Association would be, *ex-officio*, a member of the Ball Com-

mittee. The Chairman expressed his pleasure at the announcement of Mrs. Burnley-Campbell, and said he was sure that he was voicing the feelings of the meeting in asking her to convey to the Committee their warmest thanks for this very substantial help.

CLACHAN SURPLUS.

The treasurer reported that he had ascertained from the liquidator of the "Clachan" that the Comunn's share of the unpaid balance of the "Clachan" surplus would amount to £510.

EDUCATION COMMITTEE.

The discussion of this minute was carried on in Gaelic and on the motion of the Chairman the minute was adopted. The following were awarded Comunn Bursaries of £5 each tenable for three years—Joseph Dewar, Eileanabeich, Easdale; Johanna Macdonald, Kilmuir, Skye; John Macdonald, Uig, Lewis; Norman Macdonald, Shieldaig, Lochcarron; Christina Macdonald, Lochaline, a special bursary of £5 to enable her to complete her intermediate course. It was resolved to hold the Summer School of Gaelic (1913) at Broadford, Skye, subject to a sufficient number of students enrolling. Mr. Kenneth MacIver pointed out that an effort should be made to hold the School at a time of year that would permit Highland teachers attending it, and that it should be put on the same footing as other summer classes under Provincial Committees, with Departmental Sanction. The Chairman said this had been tried before, but without success.

PUBLICATION COMMITTEE.

The minutes of two meetings held in December and January were read and approved. It is understood that some of the Comunn's publications will be on sale before long.

PROPAGANDA WORK.

The minute of this committee held on the 10th January, and that of a joint meeting with the Mod and Music Committee was read and approved. The Propaganda Committee's report on this occasion was one of great interest, for it showed a distinct advance all along the line. Mr. T. D. Macdonald and the General Secretary had done excellent work. A short account of their tour is given on another page. Mr. Macdonald's work was so interesting, and contained so many useful suggestions, that the Secretary was instructed to convey to him the Committee's satisfaction at his excellent work. The thanks of

the Committee were also conveyed to the Rev. Archibald Macdonald, Kiltarlity, for his work in Sutherlandshire under the joint auspices of An Comunn and the Celtic Society of Sutherlandshire. It was agreed that the services of Mr. Hugh Maclean, teacher of singing, should be given to Mallaig, Glenelg, Isleornsay, and Ardvassar, for a period of three months on the completion of his engagement in Skye. Mr. H. F. Campbell, Aberdeen, in speaking of propaganda work in Sutherlandshire, suggested that, in order to encourage Gaelic teaching there, a capitation grant might be given to teachers, or a contribution of Gaelic prize books. As a result of the joint meeting with the Mod and Music Committee it was recommended, and agreed to, that two district Mods be held—one in Portree and the other in Tobermory—at which competitions for native speakers only should take place, and the Committee agreed to contribute to the funds of each Mod a sum not exceeding £25, and that the first prize in the reading at sight competition, and in the vocal music competition for the best boy and girl soloist, should be payment of travelling expenses to the National Mod at Dundee.

ART AND INDUSTRIES.

After the reading of the minutes of this Committee and the approval of the same, Miss Campbell of Inverneil stated that, with reference to the proposal to form a depot in Glasgow for the sale of Highland home-made tweeds, Mr. Lawrie, Renfield Street, had now agreed to the terms proposed by the Committee. She pointed out that the success of this venture depended largely upon the support given to it by the members of the Association, and expressed the hope that each one would help as much as possible. Mrs. Burnley-Campbell informed the Committee that an employment bureau had been established for Gaelic-speaking people. Miss Macleod, the president's sister, was secretary, and would supply information about it to all those who asked for it.

MOD AND MUSIC COMMITTEE.

Before considering the report of this Committee, the Rev. W. Macphail moved that the Syllabus for 1913 Mod be dealt with. This was agreed to and a short discussion, in Gaelic, took place. It was agreed that the word "faodaidh" be altered to *feumaidh* at the bottom of page 7 of the Syllabus.

Mr. Neil Orr drew the attention of the meeting to the fact that in the syllabus the

competitions for juniors contained two divisions—fluent speakers of Gaelic, and learners. He thought it was unfortunate that there should be no special competition for adult learners. He suggested that the senior competitions should be thrown open to those who had a competent knowledge of Gaelic, tested by reading or by conversation, and he moved accordingly. This was adopted.

THE LOVAT AND TULLIBARDINE SHIELD COMPETITION.

Mr. William Armstrong, Glasgow, seconded by Mr. K. MacIver, moved that a condition should be inserted in the syllabus providing that all choirs entering for the Lovat and Tullibardine trophy should contain at least twenty Gaelic speakers. This, said Mr. Armstrong, was the most important item in the Mod programme. All the choirs came with 25 members, and he did not think it was a great hardship to insist on 20 members being fluent Gaelic speakers. As matters were at present, no member of a choir for the Shield competition need be able to speak Gaelic. The Chairman said that formerly a knowledge of Gaelic on the part of three fourths of the choir was demanded. It would not be wise, he thought, to specify the number 20. Major Menzies suggested 50 per cent. (cries of "Nò! 75 per cent."). Mr. Orr considered that if Mr. Armstrong's suggestion was carried out it would leave the competition to two choirs, and he proposed an amendment that at least 50 per cent must be prepared to submit to an examination by a specially appointed judge. Mr. Andrew Stewart seconded. Mr. Roderick Macleod declared that music had made the Mod, and any Mod would be a very poor one without a musical production. He suggested 60 per cent. The Rev. Mr. Munro counselled a careful line of action. Rigid conditions might have the effect of wrecking the movement so far as choirs were concerned. He was inclined to agree with the 50 per cent. idea. Lady Helen Stewart Marray suggested that the donors of the Trophy should be asked if they would approve of the conditions being altered to provide for a certain proportion of members of choirs being Gaelic speakers. It was agreed that the suggestion should be acted upon. The feeling of the meeting was taken, and the *status quo* became the finding by a majority of six. The Mod and Music Committee finding themselves unable to accept the conditions attached by the Glasgow Gaelic Musical Association to their offer of a prize for a Special Choral Compe-

tion, viz.:—that all choirs entering for this competition must consist of at least 25 Gaelic speakers, referred the matter to the Executive Council for decision. On the motion of Mr. Armstrong, seconded by the Rev. W. Macphail, the prize was accepted on the terms offered. Thereafter the minute of the Mod and Music Committee was adopted.

DUNDEE MOD ARRANGEMENTS.

Mr. John Walker, Dundee, submitted a report from the Dundee Local Committee showing arrangements already made. Dr. Angus Macgillivray had been appointed convener, Mr. J. Walker, Secretary and Mr. James Shand, treasurer. The committee had secured the assistance of a large number of the most influential members of the community, and much was expected. Halls were secured for the 17th, 18th, and 19th of September, the dates of the next Mod.

COMMUNICATION FROM INVERNESS.

A letter from the Inverness Local Committee signed by Mr. Alexander Macdonald, convener, Miss Kate Fraser, hon. local secretary and Mr. Roderick Macleod, member of committee, was read expressing the deep disappointment of the Local Committee that their recommendation with reference to the remuneration to be given to Mr. John Macintosh, the Mod Local Secretary, had not been accepted by the Executive Council, and asking the Council to re-consider their decision. The Chairman pointed out that this matter having been disposed of at last meeting by a resolution of the Council, it could not be re-opened without the unanimous consent of the meeting. Mr. J. A. Mackay gave notice that he would move at next meeting, "that, in view of the additional information now submitted regarding the amount of work done, and expenses incurred by the Inverness Mod Local Secretary and Treasurer, a sum of £15 in addition to the honorarium of £35 be given." At this stage the Chairman referred to the Protest against the validity of the election of office-bearers which had been lodged by Mr. Donald Cattanach at the annual business meeting held at Inverness. The Executive Council inquired into the matter, and it was ascertained that through an overlook on the part of the Secretary, who expressed regret, there had been a delay of a few days in issuing voting papers to members.

On the suggestion of Miss Campbell of Inverneill, it was agreed to instruct the Secretary to write to the Secretary of the

Ball Committee expressing in warmest terms the thanks of the Council to the Ball Committee for their generous gift. The next meeting of Council will be held at Stirling on the 29th of March.

NOTICES OF MOTION FOR NEXT MEETING.

(a) by Mr. H. F. Campbell, Aberdeen. "To remit to the Education Committee to consider and report upon the propriety of intimating a movement for founding a University College within the Gaelic Area of Scotland."

(b) By Mrs. Furnley-Campbell. "That a Gaelic Bookstall be held in the same building as the competitions, and that this be a part of every Mod."



THE LANGUAGE MOVEMENT IN IRELAND.

In the following extracts illustrative of the language struggle in Ireland, we beg to acknowledge our obligations to the "Claidheamh Soluis," the ablest language paper, so far as we know in the sister Isle, and one whose aim is clear and direct. As the Americans would say, "it is a live wire," and perhaps ourselves in Alba might be the better of being touched "as with a live coal from off its altar." Still we have some doubt whether the policy of uncompromising compulsion is a safe one for any language movement. Put our brethren "taobh eile sruth na Maoile" are, it may be, the best judges as to their own line of attack. The *Comunn Gaidhealach* is pursuing its own course steadily and successfully on somewhat different lines, but with practically the same end in view, and its policy of peaceful persuasion has been found to lead to excellent results. In looking over the last dozen issues of the "Claidheamh Soluis," one is struck with the extraordinary earnestness and ability, amounting almost to what the French call "*Taudace*" displayed by the leaders of the movement, nearly all of whom are men of learning, and of a distinguished University career, but alive with intense patriotism. Who among Gaels does not know something of An Craobhin—Dr. Douglas Hyde? The National Board of Education seems to be the *bête noire* of the Claidheamh, also the School Inspectors. Says one writer, "The country is just ripe and ready for a general attack on the question of Compulsory Irish in all national schools. . . . Every day's postponement of Compulsory Irish in the national

schools is a dead loss to the language. . . The national teachers are the body who must restore the Irish language, but it is obvious that they cannot restore it in others, until after it is restored in themselves. The first and urgent step therefore, is Compulsory Irish for the teachers." The National Board is credited with the desire for dispensing with teachers who show any inclination to support the language movement, and a writer, with a dash of humour and sarcasm worthy of Swift, contributes a delightful article entitled "The Gramophone in Education," and how it would enable the National Board to return £80,000 annually to the Treasury! He says: "It has been found impossible to render the mentality of teachers proof against suggestions that one nationality or civilization is not as good as another, and that the system of education founded by Whately and securely propped by Traill (the National System), is not the acme of perfection. . . . It is plain that men or women of Irish birth can no longer be employed with safety in our primary schools. Neither can a foreigner be employed, for they would not be tolerated by the Irish people. What then can the commissioners do? Carry on the work of primary education by means of gramophones. It is the simplest thing on earth. Gramophones and records of all school lessons could be procured free of cost from the manufacturers of Pink Pills, or Moonlight Soap, if the benefactors were permitted to mention in a casual way, at the end of each lesson, the fact that Moonlight Soap is made at Port Moonlight, or that Pink Pills are made at Peckham. The gramophone teaching system would be tremendously economical, and would enrich the Treasury by £80,000 annually! It would solve the Irish problem also. The dirty habits of Irish children would be replaced by habits of cleanliness in a year. The soap manufacturers would supply records of hygienic songs. There would be hygienic concerts every Saturday!" How delightfully humorous Irishmen are.

The demand for a policy of fight seems to be gaining ground, and it has received a fillip, lately, through the arbitrary dismissal of a competent Irish teacher by the National Board. The whole country seems to be roused over this, and Councils and Municipal bodies generally have entered protests against the National Board. This is how Dr. Douglas Hyde refers to it. "The old pike, the mis-

called National Board, had really got the hook in its jaw this time, and they might soon see it landed, if the teachers and the Gaelic League combined and played it properly. The Board was called into existence by a stroke of the Viceroy's pen, and at any moment it might be wiped out of existence in the same way. It was at present a government inside of Ireland over which neither the Public nor Parliament, nor the Chief Secretary, had any control. Working through the Inspectors, who came to realise the true feelings of the Board, they said that the path of official favour and promotion did not lie in the promotion of the Irish Language." The highest church dignitaries in Ireland give unequivocal expression to their opinions. "Every encouragement and inducement should be held out to the teachers to induce them to teach the language, but no forms of threat should be used against them." "Irish should be placed on an equality with the other subjects in the School Programme. Until this is done we cannot hope for practical results." One Reverend gentleman declares that if Irish was not made obligatory in all the National Schools, it was unfair to have it compulsory for scholarships, or for any University. "Essential Irish in the Schools," is the title of a vigorous article by one writer, and he does not want compromise on the question of Irish teaching. "If we have," he says, "the support of the people, we have the right to demand that the language be taught in every school in Ireland. If we have not this, we have no right to demand its being taught in a single school. But the people at heart are as sound on the language question as the Rock of Cashel." The brief quotations we have given may help our readers to get some idea of the movement that is fighting its way in Ireland. When one considers the academic stamp of those who are chiefly engineering this movement, one is compelled to pause and think. Education in its highest sense does not consist in fitting a child merely for the machine of the commercial man, leading in many cases to nothing but a blind alley. If the machinery of School Education in any country does not take account of a child's individuality, and the literature of his own part of the country, it is lopsided. If he is to be squeezed into a Procrustean bed by a system of dull uniformity, foreign to his aspirations, regardless of his people's traditions and the things that stir his

imagination—the things of the heart—you produce a being that may fit some part of the machine of commercialism, but one that is likely to become the progenitor of a decadent race. We believe in making the most, educationally, of a child's environment and associations. We do not believe in a pattern framed by authorities unsympathetic to the language and aspirations of a people like the Gaels, whose fine traditions are part and parcel of their being. If English is absolutely necessary in this wonderful age of commerce and gold, and we suppose it is, as things are, surely the language of the Gael has a right to get a place alongside it, and march with equal dignity. It can at least boast of an antiquity that makes English a mere child in the history of languages. In the movement in Ireland, the only danger seems to us to be the risk of ignoring the "golden mean" in a controversy that appears to be only beginning, and whose results it is difficult to forecast. One thing seems certain, however, and that is, that the language of the Gael is likely to regain a place that has been lost for many years. But it is idle to expect that English will be altogether shunted in the process.

—:—:—

ORAIN GHAOIL NAN GAIDHEAL.

LE EACHUNN MAC DHUGHAILL.

Chòisinn am beachdachadh se a' cheud duals aig Mod Inbhir-nis, 1912.

Cha robh toil-inntinn ri fhaotainn air ùrlar dannsaidh, no fo eisdeachd ciùil nan téud, no an n eile fo'n ghréin dhoibh-san a bh'air an réubadh le gaol, 's a chaill an leannain aon chuid le te no le fear eile a thàlaidh bhuapa an rùn, no leis an nàmhaid ghuinich fhuair—am bàs—an nàmhaid mhór nach gabhadh diultainn.

Ach cha robh iad uile cho "sgleogach" sin mu'n d'thubhairt seann Ghàidheal còir rium, 's sinn a' còmhradh mu na beachdan a tha an cuid de na h-òrain so, oir tha gu tric àrdan a' Ghàidheil a' faotainn laimh-an-uachdar air gaol 'nuair a tha an gaol sin air a shaltairt sìos fo chasan leannain mar ni nach fhiu. Anns an òran bhriathrach, ghasda sin, "Air moch Di-luain" an dara leabhar nam Bàrd Leathannach, tha am maraiche an toiseach a' sìor mholadh a leannain; tha e an sin a' leigil ris mar a chuir i cùl ris agus a thaobh i ri fear eile, agus mar a bha na smuaintean sin 'g a chiùrradh, ge b'ann air meadhon oidhehe aig stiùir 's a

shùil 's a chomhaist, le fairege mhliteach is gaoh fheadhach chruaidh a' cath ris an luing; ach mu dheireadh tha e a' toirt a mach na buadha agus ag ràdh—

"Ma thug thu cùl rium gur beag mo chùram,
Gur h-ìomadh fùr a tha fàs fo'n ghréin,
Is maighdean bhòidheach a th'ann de
d'sheorsa

Is aithne dhomhsa thig air mo réir.

Gu'n stiùrainn bàta nan sgiathan pràise,
'S anns na croinn àrda gu'n deanainn
féum;

'S bheir Rìgh nan gràsan sinn dhachaidh
sàbhailt

Thar tuinn an t-sàile gu cala réidh."

Bha gaol leannain a' dol os ceann gaol chàirdean, eadhon gaol màthar.—

"Thug mi gaol, is gean is gràdh dhuit,
Nach d' thug piuthar riamh d'a bràthair;
Nach d' thug bó d'a laogh air àiridh,
Na bean òg d'a naoidhean ràithe."

Ach tha mi a' smuaintinn gur e an t-òran is tùrsaiche is aithne dhomh anns am bheil am beachd so a' tighinn a steach, "'S ann a' Port na Tigh-àiridh." Tha a' bhana-bhàrd a' deanamh caoidh air a leannan a chaidh a bhàthadh 's a tha 'na luidhe "cùl Sgeir Chaillich, fo fhaoleig na mara, 'g a réubadh 'san fheamainn, gun chiste, gun anart, ach gainneimh a' ghruinnid," agus ise 's gun chomas aice air faochadh a thoirt d'a cridhe le bhì togail a guth le bròn is gal na dhéidh; ach tha i a' guidhe an sin gu'm b'ann a chaidh a bhàthadh còmhla ri a triuir bhràithrean féin, oir gu'm biodh an uair sin leisgeul aice gu caoidh fhollaisich a dheanamh os a chionn, mar so—

"Fhir nan camagan donna, mhuineil ghil
's an uched shoilleir,

'S mi gu'n rachadh a' choinneamh, 's cha
bu choma leam thu.

'S na'n deachaidh do bhàthadh, 'n oidhliche
chaidh mo thriuir bhràithrean.

Gheibhinn leth-sgeul a ghràidh ghil, gu
la-bhràth bhi ga d' chaidh."

Cha bhiodh e freagarrach gun beagan a' ràdh anns a' phaisir so mu na ceithir bàird a thug bàrr air a chòrr de'n luchd-dùthcha, an da chuid an òrain-ghaol agus am bàrd-achd eile. Tha mi a' ciallachadh Alasdair Mac Mhaighstir Alasdair, Rob Donn, Donnachadh Bàn is Uilleam Ros. Bhual an gaol iad uile le shaighid ghéir aiceidich, ach rinn e réubadh air chridhe an fhir mu dheireadh fada, fada os ceann a thriuir chompanach. B' aobhar da so, an tomhas, gu'n do dhiult an ainair air an do thaom e mach a ghaol a

gaol féin air ais, agus gu'n do thagh i fear eile 's gu'n do dh'fhag i esan 'ga caoidh gus an do bhris a chridhe, mar a tha e air a ràdh, leis a' ghaol, agus an do chuir am bàs crìoch air briathraibh binne a bheoil.

Tha Mac Coinnich ag ràdh an 'Sar Obair nam Bàrd' gu'm bheil "Moladh Móraig" aig Mac Mhaighstir Alasdair air cho snasmhor am briathran 's a tha am bàrdachd nan Gàidheal, agus a thaobh doimhne, farsuingeachd agus fileantachd cainnte agus mar an céudna a' ghibht a bha aig a' bhàrd gu deilbh an sàmhla pìobaireachd, cha 'n eil gun teagamh a thig suas ris no co dhiubh a bheir bàrr air a mach bho Bheinn Dòbhrain, ach leis nach òran-gaoil an t-òran sin cha 'n eil ar gnothach ris.

Bha am bàrd pòsda 'san àm anns an do rinn e an t-òran agus cha b' ann d'a mhnaoi ach do chailin ghriinn a mhuinntir na dùtha sin, d'an d'thug e a reir coltais làn ghaol, a rinn se e. An aon chaire a th' air 'se gu'n do labhair e gu suarach mu cheanglaichean a' phòsaidh, ni a chuir farran nach bu bheag air a mhnaoi féin; ach a chur sin a leth taobh, tha "Moladh Móraig" an sreath-thoisich na bàrdachd mar òran molaidh, agus cha 'n fhaca solus gréine an te sin a chuireadh 'na suidhe air binnein a b' àirde na Mórarg, oir bha a—

"Shìl mar ghorm dheare driuchd
Ann an ceò-mhadainn;
Deirge 's gile 'd ghnùis
Mar bhlàth òirseidean.
Shuas cho mìn ri plùr;
Shìos garbh mo chulaidh-chiuil;
Grian nam planad cùrs,
Am measg òigheannan;
Réulla ghlan gun smùir
Measg nan rionnag iùil;
Sgàthan mais' air fùra
Na bòichead thu;
Ailleagan glan ùr,
A dhallas ruig gu'n cùl;
Ma's ann de chriadhaich thù
'S aobhar mór-ioghnaidh."

Cha robh a mholadh air "Banarach dhonn a chruidh" a bheag ais ais, oir (ars' esan)—

"'S mor bu bhinne bhì t-éisdeachd,
An àm bhì bleothan na spréidhe,
Na 'n smeorach sa' chéitein
Am barr géig ann am fàs-choill.

Chuireadh mail' air do léirsinn,
Ann am madainn chiùn chéitein,
Na gathannan gréine
Thig bho téud-chul cas, fàinneach."

Dh'fhàg Rob Donn againn mar an céudna aon òran-gaoil snasmhor a tha a' fuasgladh inntinn dhuinn 's a' leigeil ris a' ghaol a thug e, agus mar a chràidh se e 'nuair a chuir Anna Mhoireasdan—

"Anna chaol-mhalach, chioch-chorrach,
Shlip-cheannach ghriinn"—

cùl ris 's a thaobh i ris an t-Saor-bhàn; ach ged a tha e cur oirre, tha an gaol a thug e dhi cho domhain, 's an déidh na h-uile rud nach urrainn dha a spioladh á fhreumh, oir tha e ag ràdh—

"Ach cia mar bheirinn fuath dhuit
Ged dh'fhuaraich thu rium?
'Nuair 's feargaiche mo sheanachas,
Mu t-ainm air do chùl,
Thig t'-iomhaigh le annsachd,
Mar shàmhladh 'nam ùidh,
Is saoilidh mi gur gaol sin,
Nach caochail a chaoidh."

Bha Donnachadh Bàn fortanach na ghaol, oir ma thug e gaol a chridhe d'a leannan, dh'fhàilteich i e le gaol d'a réir agus fhuair e còir oirre, mar tha e féin ag ràdh "cho mòr 's bu mhaith leis, le pòsaidh ceangailt o'n chléir." Tha mi a' creidsinn nach 'eil òran-gaoil eile 'nar cànain air am mò an deach iomradh na "'Oran d'a chèile nuadh-pòsda," agus b' fhiach e sin oir cha b' urrainn bàrd a smaointean a chur am briathraibh ni bu taitneiche. Mhol e i cho àrd ris na spéuran, agus a dhearbhadh nach biodh dith oirre ri beo, dh'fheumadh e iomradh thoirt air an aon ni eile anns am bu mhò ùidh—am fiadh—

"Cha bhì thu ri d' bheo gun seòl
air aran 's mi chòmhnuidh far am
bì féidh."

Tha an t-òran so air a chur ri fonn gasda mar an céudna, agus tha sin 'na réusan air e dh'fhaotainn am barrachd greim air inntinnean an t-sluaigh. Cha chuir mi sìos an so ach an da rann—an seathamh agus an seachdamh, oir 'se mo bheachd gu'm bheil iad mar bhàrdachd agus mar rogha cainnte a' toirt bàrr air a' chòrr.

"Chaidh mi do'n choill, an robh croinn is gallain

Bu bhoisgeil sealladh mu'n cuairt,
'S bha miann mo shùl do dh'fhiuran
barraicht'

An dlùth 's nam meanganan shuas;
Géug fo bhlàth o bàrr gu talamh,
A lùb mi farasda nuas:

Bu duilich do chàch gu bràth a gearradh,
'Se 'n dàn domh 'm faillean a bhuain.

Shuidhich mi lion air fìor-uig tana,
 'S mi strìgh ga tharruinn gu bruaich,
 Is thug mi le sgrìob air tìr a' ghealag,
 'S a lùth mar eal' air a' chuan;
 'S toillechte dh' fhàg e 'n la sin m' aigneadh,
 An roinn a bh' agam 's an uair;
 Bu choimeas mo chéud mhua' réull na
 maidne,
 Mo chéile calail 's mi 'm shuain."
 (*Ri leantuinn*).

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THE ROLE OF THE CELT.

In a recent issue of "Le Pays Breton," M. Goblet writes an eloquent article on "La France Celtique et l'Occident." There is no mistaking his admiration for the Celt and everything Celtic. We take the liberty of translating a few extracts. "In the remote European west, from the shores of the Loire to the Hebridean rocks the vigorous sap of a revival is exercising its power on the Gaels and the Bretons filled with that racial faith which Renan calls the "Messianism of the Celts." St. Patrick, in order to convert Ossian, said to him: "The heroes for whom you weep are dead. Can they live again?" But the old bard knew well that nothing which has lived really dies, and that the heroes of his people were only asleep. The west resounds with the early call, the power of which the stranger misunderstands. For the Celts are known in Paris and London as the Sioux of the Zoological Gardens, and the Maoris of "The White City." A race conquered and dead, but so picturesque! . . . The actual Celtic renaissance presents the most noble sight. One of the great civilizations of the world, created by our own ancestors, and less generally known to-day than that of Ancient Egypt, stood alive in some lands and yields a new efflorescence. . . . Quite a strong race is beginning to recover its consciousness and to study its past in order to prepare for its future. "Vain attempt, a return to the past," says the sceptic who thinks himself the man of progress! "A beautiful attempt, and the more so because there is no practical utility" exclaims the dilettante—the superficial dabbler—with approval. But the well-balanced person (an duine cothromach) with the clear outlook thinks differently. "A work of progress necessary for the normal evolution of these peoples," he affirms. After pointing out how little the Celtic genius owes to Romans or Franks, M. Goblet proceeds to say that the

Celtic mind, its intellectual being, the national personality, is the same as 2,000 years ago. . . . Every time that French life becomes emotional and strained in the great hours of its history, it is led by Celtic thought. How much would it not gain by being more willingly conscious of this! . . . Between the five nations, Bretons, Welsh, Scotch, Irish, Manx, the Celtic speech and the racial fraternity create a double bond of body and spirit. The two great nations of Western Europe are connected by this bond, and the "entente cordiale" can become something other than a mere agreement of business men and of statesmen. . . . Few in number and unrecognized, the Celts are in reality the pivot of the political west of the 20th century. Thus it is written in the Myvyrian; "the Cambrians make an alliance with the men of Dublin, with those of Ireland and of Mona, with Brittany, Cornwall, and the borders of the Clyde." The role of the Celts is an undeniable one. Would it not be an act of folly to forget our Gaelic origin, and prohibit our Brittany from cultivating the speech and thought of the Celts, in very truth the national flowers of eternal Gaul?"

"Brittia" is a monthly paper devoted to the Breton movement, and has in its last issue a spirited article on the future of Celto-Breton Art. It gives a part of the tale Deirdre in the Breton language.

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Leasain Ghaidhlig.

XXII.

A' MHUC SHNEACHD.

"A mhathair, a mhathair, (1) *trobhad so*," arsa Mórach "trobhad (la) *ach* am faic sibh so."

"De tha 'nn, a ghraidh? fhreagair a mathair, 's i a' gabhail a null chun na h-uinneig.

"Nach 'eil sin àluinn, a mhathair?"

"O, sneachd! Sneachd geal a' gheamhraidh," arsa mathair. "Bithidh e glè fhuar an diugh agus feumaidh tu do chota mòr trom! a chur umad."

"Cuiridh, cuiridh," arsa Mórach, 's i a' ruith 'g a iarraidh; "ach, a mhathair," arsa ise 'nuair a thill i, "cia as a thainig an sneachd?"

"Thainig e (2) *as an athar*; thuit e a nuas dìreach mar a bhitheas an t-uisge a' tuiteam. Ach, a Mhórach, tha e gu bhith deich uairean, agus 's fheadar dhuit a bhih falbh do 'n sgoil."

Dh' fhalbh Mórág ach (3) 's *beag a bha dh' iomradh aice* air a leasain air an dearbh mhadaínn ud, ann (4) *an coimeas ris a' bhrat gheal* a bha sgaoilte fo a casan. Bha Mórág a' gabhail neónachas mor de 'n t-sneachd, oir cha robh i air a leithid fhaicinn a riamh; b' anns na (5) *H-Innseachan-an-Ear* a rugadh i.

A nuair a rainig i an sgoil 's ann an sud a bha an (6) *éigheachd agus an ùpraid*. Bha na caileagan eile a' glaochaich 's a' ruith a cheile 's iad uile a' deanamh comhghairdeachas gu'n d' thainig an sneachd mu dheireadh. Ach 's ann aig taobh eile na sgoile a bha (7) *an caoch* bu mhòtha.

Bha na balaich an sin agus bha iad uile coma ged a fhalbh gach leabhar agus sgoil (8) *agus eile air sgathan*—na 'm fuiricheadh an sneachd—gus am faigheadh iad fhein an leoir spòrs.

Bha feadhainn dhiubh (9) *a' toirt do cheile* le cnapan beaga sneachd—agus sud far an robh an cogadh, ged nach robh fuil air a' doirteadh. Bha buidheann eile agus (10) *"torr"* mor sneachd aca air a dheanamh 's iad (11) *a' cur char deth* rompa air an rathad.

B'e sud an rud ris an abradh iadsan 'Muc Shneachd.' A nuair a bha a' mhuc air fas cho trom, 's cho reamhar 's nach (12) *b' urrainn doibh a gluasad na b' fhaide* thoisich iad an sin a' leum thairis oirre gus, mu dheireadh, 'n do bhris iad na bloighean i.

Bha Mórág bheag 's a beul 's a dà shùil fosgailte le iognadh; cha robh i air sealladh de 'n t-seorsa 'fhaicinn a riamh.

Sguir a' ghleadhraich a nis agus chaidh a' chlann a steach do 'n sgoil, ach (13) 's *beag a bha de shunnd foghlaim* orra troimh 'n latha; b' fhada leotha gus an tigeadh am feasgar, a chum 's gu'm faigheadh iad mu sgaoil. Ach (14) *"ruigidh each mail muileann,"* agus, (15) *mu dheireadh thall*, fhuair na sgoileirean an saorsa. An uair a rainig Mórág dhachaidh 's ann aice a bha an seanachas.

"A mhathair," arsa' ise, "'s ann againn a bha an latha mòr an diugh." Bha deagh fhios aig a mathair mar a bhiheadh a' chuis, ach co dhiubh, thubhairt i.

"Seadh, mata, 'de bha sibh a' deanamh?"

"Bha sinn a' ruith 's a' leum anns an t-sneachd gus an robh sinn sgith, agus mu 'n do sguir sinn bha sinn cho blàth ris a' bhainne."

"Cha robh e glè fhuasda 'ruith anns an t-sneachd," fhreagair a mathair.

"O, bha sinn a' tuiteam glè thrìc, ach cha

robh sin chum eron sam bith. Ach, a mhathair, cuiridh mi toimhseachan oirbh.

"Cia mhead cas a tha air Muc shneachd?"

"Muc Shneachd!" arsa' mathair, "tha ceithir chasan mar muc sam bith eile."

Rinn Mórág gloc mòr gàire, 's thoisich i a' bualadh a basan. "A mhathair, a mhathair," arsa' ise, "tha sibh fada, fada cearr. Cha 'n eil cas idir air muc shneachd; (16) *cha 'n eil fiù ceann oirre,*" 's thoisich i a ris a' gaireachdaich.

"S neónach a' mhuc i sin," arsa' mathair (17) *[agus i mar gu'm b' eadh cho aineolach air a h-uile nì]* "feumaidh tu innseadh dhomh mu dheidhinn na muice."

Shuidh iad sìos aig a' bhord a' gabhail an cupan tì, agus an sin dh'innis Mórág sgeulachd mhòr fhada mar a rinn balaich na sgoile (18) *"Muc Shneachd."*

AM BUACHAILL.

1. Come hither : (c.p. *thugad* !; away you go).
- 1a. Ach=so, hence=so that you may see.
2. Lit. : out of the sky; from the sky.
3. " little there was at her of concern ; she little thought of.
4. " in comparison with the white mantle.
5. " The East Indies.
6. " The shouting and the hubbub.
7. " the madness ; here means " the greatest noise."
8. " agus eile=agus [gach nì] eile ; every other thing.
9. " Giving (blows) to one another ; laying it on to one another ; (they were having a snowball fight).
10. Lit. : a mound ; a large round ball of snow.
11. " putting turns of it ; rolling it along.
12. " Not able to move it any further—(it had gathered weight).
13. " Little there was on them of the tune [mood] of learning ; they were in no mood for instruction.
14. " a slow horse will get to a mill [sometime] ; the end of the school day would come, though slowly.
15. " At the last, yonder ; at long last.
16. " There is not even a head on it.
17. " (And she as if it were so ignorant of every-thing).
18. " A snow pig (c.p. a snow man).

P.S.—Am Buachaill will always be glad to have criticisms of the lessons, or any hints and suggestions that would make them more useful.

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An rud nach buin duit na bean da, mar a thuir clag Sgàin.

Fiadh a' fireach, breac á linne, 's slat á coille, trì rudan as nach do ghabh Gaidheal riamh nàire.

PROPAGANDA WORK OF THE COMUNN.

The General Secretary's Visits.

The general secretary of An Comunn, Mr. John Maclean, visited several branches during the month of December. In his tour Mr. Maclean was performing the work of an "Apollos" for the Association, watering the branches already established, though the elements seemed to be conspiring under Jupiter Pluvius to render his journey as disagreeable as possible. Still, in spite of the disagreeable nature of the weather, members turned out in satisfactory numbers to listen to his clear statements on the aims and objects of An Comunn Gaidhealach, and the part which the branches could take in furthering the work they all had at heart. To carry on this work, newly formed branches required to formulate those methods of procedure which had been found to work successfully in other branches. Mr. Maclean spoke in Gaelic throughout, except at places where the members were not sufficiently well versed in the language to follow entirely what he said. In such cases he added a few words in English. It is satisfactory to know that members of branches are taking a genuine interest in the Comunn's work, and visits of this kind make for strengthening that interest, and keeping it alive. Mr. Maclean started at Taynuilt, where a branch has been recently formed, and proceedings started with a "Ceilidh" and tea, after which Mr. Maclean added another stimulant in the form of a pointed Gaelic address. The Rev. Mr. Munro, Convener of the Mod and Music Committee, presided. Crianlarich, under the presidency of that enthusiastic Gael, Mr. Alastair Maclaren, organised a special ceilidh in view of Mr. Maclean's visit. Here there was a crowded audience filled with Gaelic enthusiasm. An inspiring meeting of this kind could never fail to bring the best out of a speaker and the cordiality of the vote of thanks to the general secretary spoke for itself. The following evening found Mr. Maclean at Ardlui in a steady downpour of rain. But though some were kept away by the general flooding of the country, the attendance was satisfactory. Mr. Donald MacRae, Inverarnan, presided. Proceeding to Kinlochleven in a fierce storm of wind and rain, he found the lesser hall of the Public Hall crowded in spite of the weather conditions. Mr. Maclean spoke in Gaelic

throughout to a most attentive audience. At this meeting a newly-formed Gaelic choir made an excellent display for a first public appearance. The stormy weather still continuing, the attendance at the Ballachulish meeting was somewhat disappointing. It was a case of people being storm-stayed in their own homes. At this meeting a general discussion took place, after Mr. Maclean had spoken, on the best means of carrying on the Gaelic movement. Certain schemes which were proposed were reserved for further consideration. At Kilchoan the attendance was good, notwithstanding the continued boisterous weather. Mr. John Connel presided. Mr. Maclean pointed out the enormous growth of the Comunn in recent years, and showed from the report of the Registrar-General that Gaelic was not on the decline. Proceeding to Arisaig he met the local committee of the newly-established branch and detailed all that was necessary for carrying on their work successfully. At this place Mr. D. MacMillan does valuable work as a Gaelic teacher, and much is expected of Arisaig. At nearly all the meetings mentioned there was no lack of music. As of old, Gaelic and song are indissolubly connected. Seeing that choirs have been formed in so many places, may we not look for a keener tussle in the choral and solo competitions of future Mods. Mr. Maclean also visited Acharacle, Mallaig, Rannoch, and Glenelg.

The Western Propaganda.

Mr. T. D. Macdonald.

Mr. T. D. Macdonald is doing yeoman service on behalf of An Comunn Gaidhealach in the West Highlands. He has had to contend with weather conditions of the same boisterous nature as the general secretary had in Argyllshire. The long and interesting report, which he sent to the Propaganda Committee which met in Edinburgh on the 10th of January, was received with expressions of praise, not only on account of the ability displayed in its composition, but on account of the interesting nature of it, and the valuable points it contained. Cùm ris, a Dhomhnallaich, tha thu 'deanamh gu h-eir-eachdail. At Applecross Mr. Macdonald addressed a meeting on the usual topic—the aims and objects of An Comunn, and at the close it was unanimously resolved to establish a branch, and office-bearers with a strong committee were formed. He had arranged

to address a meeting at Coigeach, but was storm-stayed for two days in the small island of Tanera, Lochbroom, but eventually got to Achiltibuie, and arranged for a meeting in the Schoolroom where the teacher acted as chairman. Mr. Macdonald gave a *resumé* of the progress of the Comunn during the past twenty-one years, and made clear many points which were necessary for the information of newly-formed branches, adding how easy it was for juniors to participate in the competitions selected for them, seeing that they could be held in their own schools. The usual office-bearers and committee were there and then appointed. A visit to Kyle resulted also in the formation of a new branch. The population of Kyle has become somewhat mixed, since the advent of the railway, and up till now there was not much enthusiasm for Gaelic. But the great awakener, Music, succeeded where other means seemed to fail. Probably the success of competitors from Kyle at the Inverness Mod helped considerably. The secretary of the new branch is Mr. D. Urquhart, M.A., the headmaster of the school. Mr. Urquhart has already done valuable work in giving Gaelic instruction in his own school, so that with the indispensable aid of music, we may look for Kyle giving a good account if itself in the future. The following quotation from a report in the *Oban Times* deserves the attention of the churches who deplore the want of Gaelic-speaking ministers. "Let them (the churches) begin with Gaelic in the Sunday Schools, and in the near future they will succeed with the church services. To the neglect of Gaelic in the Sunday Schools may be attributed in a large measure the dearth of Gaelic-speaking aspirants to the ministry. There can be little sympathy with the plight of the churches in this respect so long as they so flagrantly neglect the elementary stimulus derived from the use of Gaelic in the Sunday Schools of the Gaelic-speaking areas." Excellent words! Will the churches note? The following week this branch celebrated its establishment by an inaugural address by its president, Mr. Farquhar Macrae, after which Mr. Macdonald, who had returned from Lochcarron and Applecross districts, addressed them. Mr. Urquhart, the secretary, delivered an able lecture on "Norse Influences on the West Highlands and Islands." The sweet choral singing of the Kyle children added to the enjoyment of the meeting. Following up his propaganda work Mr. Macdonald addressed a meeting in the

Drill Hall, Ullapool. The Rev. M. Shaw, U.F. Church, presided. He repeated his address in other places, he pled for the establishment of a branch in Ullapool for Ullapool's own sake as well as for the cause in general. The chairman of the School Board of Lochbroom and the parish minister spoke in support of a motion to establish a branch, and the meeting unanimously agreed. Office-bearers were appointed and a meeting was arranged for to decide upon a programme for the coming winter. Leaving Ullapool, Mr. Macdonald addressed a meeting at Inverlael, where it was unanimously resolved to establish a branch. At this meeting a message of good wish was intimated from the Rev. Mr. Sutherland, who was unable to be present on account of illness.

CELTIC MUSIC.

From a Breton Paper.

Our Celtic brethren in Brittany appear to be fully alive to the power that music plays as a part of the Breton heritage, and "Le Clocher Breton" is now publishing interesting articles entitled short studies of Celtic Harmony by M. Duhamel, who has already published a brochure on the different modes in Breton music. The opening article is on cadences, and M. Duhamel said that a member of the congress of the District Federation of Brittany, while criticising the programme at one of the meetings, expressed the wish that in order to familiarize competitors with Breton music, a beginning should be made to harmonize popular melodies. At first sight, and for the few who are well up in the question of musical technique, the proposition may appear tempting and logical. But it is only so in appearance. The most characteristic Celtic melodies—Breton like Gaelic—are in effect built upon modes which ignore agreements of harmony. The traditional harmony is but a feeble help to us in fixing their import and worth. By way of example it is only sufficient to study a song composed in Locrien in order to show that if one harmonises it, the chords will not be connected or related according to academic rules, that frequently it will be necessary to make use of forbidden intervals, that the resolve to use appoggiaturas will often prove disastrous, and that it will be impossible to conclude by a perfect cadence in the lower notes. In other words, he says, a new science of harmony is necessary for new forms of

melody, and that science does not yet exist. It would be odd, he says to invite amateurs to venture upon ground where professionals themselves are merely stumbling. M. Duhamel proposes in his lectures to examine this problem, though he does not flatter himself that he can solve it, and he proceeds to discuss the various scales, using neither sharps nor flats nor accidents.

—:O:—

COMUNN NEWS.

THE MUSIC TEACHER TO AN COMUNN.—Mr. Hugh Maclean, the Commun's music teacher, is doing excellent work in his own sphere, and his music classes in Portree, Dunvegan, Uig, and Kilmuir are most successful. When one considers the distance these places are apart, and the nature of the ordinary means of conveyance, together with the inclement weather experienced in December, one has nothing but praise to bestow on Mr. Maclean in his efforts. We again repeat "ar canain 's ar ceòl." The two are inseparable. Mr. Maclean is expected to conduct music classes in Mallaig, Ardasar, Isleornsay and Glenelg. Other music teachers of An Commun are Mr. MacMillan of Fort-William, conducting classes in Arisaig once a week, and Miss M. Duncan doing similar work in Arran.

GLENELG.—At a ceilidh held in Glenelg, Mr. Alexander Macintyre delighted the audience with a piece of fiction of his own composition. Nach cuir thu chun an "Deo-Greine" e?

KILMUIR, SKYE.—This branch held a highly successful Gaelic concert towards the end of the year, and the quality of the singing reflected credit on the work of the Commun's teacher, Mr. Maclean.

ARDNAMURCHAN.—This branch held a very successful social gathering about the new year when solos were given by local artistes. A ball followed.

ISLAY.—The Kilarrow Branch is progressing favourably. Classes for instruction in Gaelic reading, and music are being held at Bowmore, and Newton, the School Board giving the use of the School. The classes are very popular and largely attended.

PORT ELLEN.—The Kildalton and Oa branch held a ceilidh at the close of the year. The chairman, Mr. John MacDougall, J.P., Kilbride, in his opening remarks rejoiced at the rapid progress which the Gaelic cause was making. It was worthy of advance, and claimed the allegiance of the Celt. What could be dearer to the race than its speech and music? They were the essence of what was best in the thought and spirit of their ancestors. In their written form they were the treasure-house of the mental gifts, the aspirations, the joys and sorrows of a romantic people. In their literature we behold glimpses of what they were in periods of stress, as in moments of repose. It was a privilege and a duty to preserve this heritage, and the Commun and branches realize the value and importance of the treasures they are called upon to protect.

LOCHABER.—At a recent ceilidh of the local branch of An Commun the Rev. A. Shaw, Fort-William, gave a lecture in Gaelic on the "Evil Eye," which was much enjoyed on account of its idiomatic style.

APPIN, BRANCH.—Early in January this branch held a meeting in the Public School, Rev. C. Macdonald in the chair. Mr. Iain Carmichael, M.A., Glasgow University, gave an interesting address in Gaelic and in English, while Miss J. MacInnes, M.A., gave a reading from "Clasach an Doire." Gaelic songs were sung at intervals.

UIG, SKYE.—A Gaelic concert under the local branch was held in the school. There was a large audience, and the tasteful singing of the choir reflected credit on the Commun's teacher, Mr. Maclean. The Committee expressed their gratefulness to the Commun for Mr. Maclean's services.

—:O:—

HIGHLAND NEWS.

HIGHLANDERS IN CLYDEBANK.—In the month of December a large audience of Highlanders listened to an excellent Gaelic concert in Clydebank. The chair was occupied by Mr. James Grant, who is an enthusiastic Gael, better known in Glasgow than any Highlander in the city. He was supported on the platform by the convener of the Publication Committee of An Commun, the Rev. T. S. Macpherson.

HIGHLANDERS AT KILMARNOCK.—Highlanders in Kilmarnock are determined to keep in touch with one another, and are well on their way of forming a Highlanders' Association in Auld Killie. They held a social gathering early last month at which the Rev. Mr. MacPhail, Dundee, spoke on the antiquity of Gaelic, pointing out many features that are not so well known as they should be, and how that research in the libraries of Paris, Vienna, and Rome, is discovering words in Gaelic which had a classic value when the English language was yet unknown as a medium of letters. The other part of his speech was in Gaelic. A humorous speech followed from Mr. James Grant.

THE OBAN BRANCH—LECTURE BY "FIONN."—The largest meeting ever held under the auspices of the Oban Branch of An Commun assembled to hear a lecture on the Bards of Lorn by Mr. Henry Whyte ("Fionn"). The lecture was of great interest, not the least item in that way being passages from the dying testimony of Alexander Campbell, published in 1820. It recalls to mind some of the pulpit utterances of some old Highland ministers of other days. Solos were given at intervals by Miss A. C. Whyte and Miss May Smyllie.

GAELIC SOCIETY OF LONDON.—At the usual monthly meeting of this Society in December, Professor E. C. Quiggin, Cambridge, delivered a lecture on "Highland Poetry before the Reformation." He pointed out that the surviving specimens of ancient bardic poetry, Irish and Scotch, are divided into panegyric and religious verse. Of the former type there is only one book in the Highlands—the Red Book of Clanranald. The earliest poem goes back to 1509, and the latest dates from about 1727. Going on to speak of the Book of the Dean of Lismore, Professor

Quiggin pointed out the fact that half of the volume had never been published, and said that half is distinctly the more difficult, and not less important, from a literary point of view. The book was written by Sir James MacGregor, in part at anyrate, before he was made Dean of Lismore in 1514, and by his brother Duncan. It was doubtless largely compiled at Forthingall, in Glenlyon, of which James MacGregor was vicar. Part of the contents consisted of Ossianic poetry, with which he had not time to deal that evening. The chief interest of the Dean's book is that it shows us what kind of poetry a well-educated Highlander delighted in just before the Reformation. This book is the only place where poems by Highland authors earlier than 1500 are preserved at all. Several of these Highland poems are addressed to the MacGregors, whilst a number of others are connected with the Argyll family. There are several poems in the Dean's Book the authors of which are somewhat nebulous, and they could not decide with certainty whether they belonged to Ireland or Scotland. MacGregor preserves poems by several writers, but there is only one well represented, Finlay MacNab the Red, to whom some ten poems are attributed. He was probably at one time the official family bard of John Dubh MacGregor of Glenstrae, who died in 1519. The family bards were professional entertainers. The Dean, however, committed to paper a cycle of poems emanating from the Argyll family of a very different character. The authors in this case were of aristocratic birth, not professional poets. The chief members of the Argyll family who are mentioned as the authors of poems in the Edinburgh MS. are Isabella, Countess of Argyll (according to the late Dr. Henderson she was daughter of the second Earl of Cassillis, who was killed at Prestwick in 1527), Sir Duncan Campbell, and the Earl of Argyll himself. The mansion of the Earl of Argyll delighted in precisely the same things as the Court of the better known Marguerite of Navarre.

EDINBURGH—SALE OF TWEEDS.—The sale of tweeds left from the St. Andrews sale in autumn was held in Edinburgh on the 13th December, and proved very successful. The Earl of Stair presided, and in the absence of Miss Murray Macgregor of Macgregor the sale was opened by Lady Marjory Mackenzie of Gairloch who expressed the great pleasure it gave her to open the sale. She conveyed the following message from Miss Macgregor: "It would have given me the greatest pleasure to have had the privilege of opening the sale. I love the dear Highland hearts and the dear Highland hands that prepared this work, and my sympathies go out to one and all, hopeful that by the efforts of those Highlanders who can bring before a sympathetic public, the labours of those who work amongst the mists unseen some brightness, some gleam of sisterly sympathy, may bring a gleam of cheer to the workers. Serious and crippling illness with old age is the cause of my absence from this interesting function, but be sure my sympathies and my heart will attend it." Lady Marjory pressed on those present the duty of buying liberally, so that the Comunn would not have tweeds, etc., to return to the workers and with the goods disappointment. Her hearers took the injunction to heart for close on £40 was realized by this

small sale. The thanks of An Comunn are due to Miss Campbell of Inverneill, convener of the Arts and Industries Committee, for the excellent and very practical work which she does for the industrial side of An Comunn, and to Miss Mary Watson who arranged the local details.

THE PRESIDENT OF AN COMUNN AT PAISLEY.—At the annual gathering of the Highlanders of Paisley, held towards the end of December, the President of An Comunn Gaidhealach, Mr. Malcolm Macleod, addressed the meeting in Gaelic. After some introductory remarks he said, referring to Gaelic: "An robh iad 'ga cleachdadh 'san tigh agus a' toirt cothruim do'n òigridh a h-ionnsachadh? Tha eagalam gu'm bheil ubhir mhór de na Gaidheil a tha chòmhnuidh anns na bailtean móra caon-shuarach uimpe aig an am sò, am feadh 's nach 'eil ni cur na h-aghaidh. Ach de shaoileadh sibh, a thachradh na'n cuirteadh am mach fògradh a' baradh a bhuidhinn anns a' Gaidhealtachd? Am bheil Gaidheil anns a' Gaidhealtachd no aise, nach bitheadh a bhiodag rùisgte 's air cùl dhùine aige? Nach aunn an sin a bhiodh àireamh nam ball anns na h-eaglaisean Gaidhealach air am meadachadh! Ach mo thruaighe, cha 'n e sin an seòrsa cunnairt a tha an ceartair a' bagradh ar càinain aosda, ach 'se dìmeas a càirdean—no iadsan a bu chòir a bhi 'nan càirdean, bu chòir a ràdh. Cha tèid a' Ghàidhlig as gu brath gun iadsan d'an dual i mar chainnt, a bhi toileach. Cha ghabh e a ràdh gu'm bheil sibhse toileach sin a thachairt. Ciamar, ma ta, a chumar beò ar càinain? Cha 'n'eil ann ach a bhuidhinn, a sgrìobhadh 's a seinn anns a h-uile h-àite agus aig gach am 'bhios iomchuidh. Cha 'n'eil teagamh nach 'eil i a' seargadh far am bu chòir i bhi a' dol am feabhas, agus is fheadar stad a chur air a t-seargadh sin. Dh'fhàg ar sinnear mar dhileal dhuinn càinain, is ceòl, is litreachas, a tha airdh air ar spéis; agus ma tha sràd de'n fhìor spiorad Ghaidhealach annainn, cha chuir sin an suarachas iad, ach ni sinn an altrum gu dian dìchiollach. Ach cha 'n fhaod sinne a tha dileas d'ar càinain dhùthchasaich agus gach ni a tha 'na leanmhuinn, a bhi call ar misnich, ach 's e bu chòir dhuinn a bhi cur barrachd tlachd innte, a chionn bithidh e 'na chall mòr, gun bhuannachd idir m'a choinneamh, do na Gaidheil ma thèid as d'an càinain. Anns a' chomhhdhùadh, a chionn gu'm bu bheachd leis gu'n robh Gaidheil Phaislig air cùl an dleasnas as leth an càinain, ghuidh e piseach agus saoghal fada do Chomunn nau Gaidheal anns a' bhaile sin.

THE EDINBURGH GAELIC MUSICAL ASSOCIATION.—The Annual Concert of this Association, which is now one of the principal events of the musical season in Edinburgh, takes place in the Music Hall on Friday, 14th February, when an excellent programme will be submitted. The Gaelic soloists are Miss Margaret Macleod, the 1912 Mod Medallist, and Mr. Duncan S. Currie, Glasgow. Scottish Songs will be rendered by Mrs. Marion Christie, the popular local contralto, while Mr. Scott Skinner, the Strathspey King, will give two of his inimitable Highland Allegories. A special attraction will be the rendering by the Ladies' Choir of Waulking Songs in character. Mr. W. B. Moonie's Select Orchestra will accompany the Choir in several of the part songs, the accompaniments having been specially scored by Mr. Moonie for this concert. Mr. Neil Orr, F.E.I.S., is the choir conductor.

SCOTTISH NATIONAL SONG SOCIETY.

In the report of the November meeting of the Executive Council which appeared in the December number of the magazine, it was stated that a letter from the secretary of the Scottish "Folk" Song Society had been read congratulating the Comunn upon the success of the recent Mod at Inverness, and intimating the intention of the Society to consider the question of adding to the Mod prize list in some way.

The Society which has thus so generously recognised the work of our Association is the Scottish National Song Society, and we greatly regret that the proper title of the Society did not appear in the report.

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REVIEWS.

THE MOD SOUVENIR.—In our last issue we noted the issue of the Inverness Mod Souvenir. Since then we have received a copy. It is beautifully got up, and altogether a fine example of photographic art. On the first page there is a "speaking photo" of Mr. Mackay, the president. On the next are photos of The Mackintosh, Lord and Lady Lovat and Rothiemurchus. Then follows seventy others—judges, choirs, winners of prizes, officials, etc., with appropriate Gaelic mottoes below, though the one below the first prize quartette is susceptible of being misunderstood in its application. The letterpress is also interesting. It gives a full account of the official opening including the President's Gaelic oration, and a short Gaelic article by the Rev. Neil Ross. It also gives extracts from the published impressions of the music judges. This handsome souvenir deserves a large sale, and we cordially recommend it to the notice of members of the Comunn.

THE CELTIC ANNUAL YEAR BOOK OF DUNDEE HIGHLAND SOCIETY. Edited by Malcolm C. Macleod. Dundee: John Leng & Co. 6d. A book of 63 pages exclusive of advertisements, beautifully illustrated, and containing delightful stories in pure idiomatic Gaelic, together with songs set to music in both notations, all for a sixpence! The very sight of it would make the *saxpence* go bang. We know of no other booklet of the kind more calculated to afford a couple of hours' enjoyment at the fireside on a winter's night. It contains a judicious mixture of the grave and the gay, the lively and the severe.

NOTICE.

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

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

The Editor takes no responsibility for rejected MSS.; but will be careful to return such as are accompanied by a stamped addressed envelope.

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Leabhar VIII.] *Mios Meadhonach an Earraich, 1913.* [Earrann 6.

CLÀR-INNSIDH.

Sgiursadh an Turcaich, - - - - -	81
The Dearth of Gaelic speaking Ministers, - - - - -	83
The Employment Bureau, - - - - -	84
Propaganda Work of the Comunn, - - - - -	84
Nigheanag a' Chuil Duinn Nach Phan Thu? (Music), - - - - -	85
Death of Two Noted Highland Ministers, - - - - -	85
Orain Ghaol nan Gaidheal, - - - - -	86
The Summer School, - - - - -	87
Leasain Ghaidhlig, - - - - -	88
A Plea for the Kilt, - - - - -	88
Mar a fhuair am Ministear Dhachaidh o Choinneamh a' Chomunn Gaidhealach an Duneideann, - - - - -	89
"A' Chullionn" (The Coolin), - - - - -	90
Gearan Fear na Cailleiche, - - - - -	91
An Comunn Gaidhealach—List of New Branches, - - - - -	91
Comunn News, - - - - -	92
Literary Points of Interest, - - - - -	93
Reviews, - - - - -	93
An Comunn Gaidhealach—List of New Members, - - - - -	94
1913 Mod, Dundee—Donation List, - - - - -	94

SGIURSADH AN TURCAICH.

'S i 'n Ear an Ear, 's i 'n Iar an Iar, 's cha tig iad gu cheile gu sior. 'S an mar seo 'tha Kipling, am bàrd Sasunnach, a' cur sìos, agus is mòr a tha filte 's an bheachd. Tha e cho neo-chomasach gnè, agus dòigh-ean, is mothachadh, chinnich na h-Airde-n-Ear fhighe an gnàths, is aigne, na h-Airde-n-Iar, 's a tha e ola a mheasgachadh ri uisge. Cha do tharruing iad r'a cheile riamh, 's cha tarruing fhad 's a bhios an dara creideamh cho calg-dhireach an aghaidh a' chreidimh eile. Cha robh gnothach aig an Turcach a bhi riamh 'san Roinn-Eòrpa, agus ged a fhuair e ann le cumhachd a' chlaidheimh cha ruige e leas a nis a bhi 'meas na eucoir ma 'sgiùras an cumhachd ceudna e a dh'ionnsuidh an imir air 'n do fhàs e. 'S iomadh Gaidheal bochd a dhòirt fhuil air son an Turcach a shàbhalaibh o laimh nan Rusian-

ich ann an cogadh a' Chrimea, agus ma fhuair na Reisimeidean Gaidhealach urram chomharraichte air son an treubhantais ud a choisinn cliù na h-Eòrpa—an t-saoghail dh'fhaodamaid a ràdh—phàigh iad gu goirt air a shon. 'San àm ud bha clàr-dhealbh na Roinn-Eòrpa (mar a tha e 'n diugh) mar gu'm b'è clàr-Fèòirne, air an robh rìghrean is luchd-riaghlaidh a' cluich 'chum an dùthchannan fhein àite inbheach fhaotainn, agus nach biodh barrachd cothrom aig aon cinneach air cinnich eile. Cha 'n'eil e soirbh a' mheidh a chumail cothromach 'nuair a tha glòir-mhiann rìghrean 'ga luchdachadh. 'Nuair a bheir sinn fa'ear an t-ullachadh 'tha gach cinneach a' deanamh am meudachadh am feachdan, a' géurachadh an claidhmhean, 's a' togail shoitichean-cogaidh, a chosdas mìltean thar mìltean de dh'airgead a dheanadh a leithid de dh'fheum a chum leasachaidh math an t-sluaigh, co-èignichidh e sinna a bhi foighneachd, gu dè idir a rinn oilean, is diaihachd, is creideamh dhuinn, ge mòr a tha iad air an sgaoileadh an measg nan cinneach as cumhachdaiche 'san Roinn Eòrpa? Cha 'n'eil ach beag coltais air coimhliothachd na sean fhàidheadaireachd, "Buailidh iad an claidmhean gu coltais, agus an sleaghan gu corranaibh -sgathaidhe." 'S ann a tha mar gu'm biodh an saoghal a' dol bun os cionn, no mar gu'm biodh a' chuibhle a' tionndadh air ais gus na linntean dorchaidh.

Chìtear 's na paipairean-naigheachd gu'n do chail na Turcaich a chuid is motha de 'n tìr—cha chan sinn de 'n dùthaich, oir cha robh còir-dùthcha ac oirre riamh—agus gu 'n deach an cur an cur mu chuart *Constantinople* ge b' oil leo. Bha 'n Turcach rìghinn,

carach, mar a bha e riamh, ach 'nuair a ghabhas e 'stigh gu'm bheil rud an dän—*Kismet*—striochdaidh e. Cha deach aig air cumbachdan na Roinn-Eòrpa a chur an aghaidh a cheile, mar bu mhián leis, oir cha bhiodh e iùir cothromach gu'n cailleadh na *Bulgarianaich* na bhuinig iad le faobhar a' chlaidheamh aig blàir cho fuilteach 's a chaidh a chur o chionn fhada. Ach tha na Prìomh-chumhachdan (mar a theirear) còirdte mu'n dòigh a bu chòir gnothaichean a' rèiteachadh eadar an Tuirc agus *Bulgaria*, 's a' Ghréig, agus na Stàtan eile. Cha bhiodh neach duilich ged a ghabhadh an Turcach in-riach thar a' Bhosporus, agus ged a' stiùireadh e air an tìr o'n d' thainig e o thùs. Co-cheangailte ri 'riaghladh 's an Roinn-Eòrpa, cha robh ach an-ìochd, aintighearnas agus neo-thruacantas. Ciamar a gheibhte dad a dh'fheobhas o leithid seo a shuidheachadh? An urrainn an t-Etiòpach a chraicinn a mhùthadh?

Thugamaid cunntas goirid air mar a fhuair an Turcach a steach do'n Roinn-Eòrpa an toiseach. Tha mòran a gabhail tlachd ann a bhi 'leughadh eachdraidh an dùthaicha fhéin, ach ann an cumantas cha teid iad na 's fhaide na sin. A nis, is mór an fiosrachadh, agus an leudachadh inntinn 'tha sruthadh o bhi beachdachadh air na thachair an eachdraidh chinnich eile an t-saoghail. Tha am fear nach ruig seo, neo-uidheamichte ann an cumhachd breithneachaidh mu thimchioll nithean a' luaisg cuid de cheàrnan de'n t-saoghal gu rùn math, no dona. Tha e mar gu'm biodh e an cùil; am barail gur h-e 'n ceàrn 's an do thogadh e féin an aon cheàrn taghta de'n Chruinne. Gheibh sinn solus mu shuidheachadh an Turcaich an dràsda, o bhi 'meòrachadh air eachdraidh na Roinn-Eòrpa. Tha 'sgiathan air am bearradh, agus ma ghearras e iteag a rithist, cumadh e 'shùil ri *Asia*, oir is rud e'n aghaidh nàduir gu'm biodh còrdadh eadar a' Chrois, (suaicheantas a' chreidimh Chrìosduidh), agus an Leth-Chearcall (suaicheantas nam *Moslemaich*).

'Nuair a bheir sinn faineair staid nan dùthchannan móra tuath, deas, agus an Ear, air a' mhuir mhóir ris an can sinn, *Mediterranean*, chì sinn gu'm bheil na Tìrean Eòrpach (a' mhór chuid co-dhiùbh), fada na 's fhaide air aghart am beusachd agus deagh fhaighail, na tha na tìrean deas agus an ear air a' mhuir mhóir. Cha'n 'eil againn air taobh Africa de'n mhuir ach creùtairean allmhara, neo-oileanta. Ach ma 'b' amhairceas sinn air ais còig cheud bliadhna,

gheibh sinn am mach o eachdraidh, gur 'than timchioll na mara seo a chinnich agus a thionail an gliocas, an t-oilean, an t-eòlas agus a' mhalaire a b' àirde air an talamh 'san àm ud: Cionnas a thachair e matà gu'n d' thainig lom-sgrìos air oirthrean *Africa*, 's nach fhaic sinn ach làrach, sgapte an sud 'san seo, de mhòrachd agus òirdheirceis na Ròimhe, agus gu'm bheil *Anatolia* agus *Syria* a sior dhol air ais o chionn cheudan bliadhna, ach an Roinn-Eòrpa a' dol air aghart o chéum gu céum (mall mar a thà e), ann an slighe na saorsa? Ma bheachdaicheas sinn air clàr-dhealbh nan ceàrn ud, mar a bha iad 's na seann linteann, chì sinn gur 'than mu'n cuairt do'n mhuir mhóir a thachair na nithean is cudthromaiche, a thaobh a' bhuil a shruth uatha, a bhuineas do dh'eachdraidh an t-saoghail—nithean a tha 'giulain toraidh na'r la fhin. Smaoinich air an Eiphit, a' Ghréig, *Syria*, an Eadailt. Dè 'thainig mu'n cuairt, agus a' stiùir spiorad an aghartachaidh gu bhi sìubhal rathad na h-Airde-n-lar—gu Breatann cuide ri ceàrn eile? Gheibhear freagairt na ceisde ri bhi beachdachadh air baile iongantach an ear air a' mhuir mhóir—*Mecca*. 'Se a bhliadhna 622 ceann cunntais aimsir nan Arabach, 'nuair a theich *Muhammed* (am fàidh bréige), o *Mecca* gu *Medina*. Aig an aon àm thoisich ionnsuidh naimhdeil nam Muhammedanaich a' brìochadh a mach, 's a' stiùireadh an Iar, a chum gach tìr a chur fo smachd a' chreidimh aca fhéin leis a' chlaidheamh, agus chum iad orra gu buadhach fad mhìle bliadhna, an dùil gu'n paisgeadh iad suas an Roinn-Eòrpa gu léir, 's gu'm biodh an "*Koran*" far robh 'n Biobull. Nach b' iongantach gu robh a leithid a shoirbheachadh a' leantuinn creideamh a bha air a stéidheachadh air a' chlaidheamh, agus gu 'n do mhair e cho fad? Tha rùintean an Uile Chumhachdaich diomhair.

Aig an àm 's an do thoisich Muhammed an obair naimhdeil seo, bha oidhearpan a' dol air aghart an Sasuinn a chum an sluagh iompachadh do'n Chreidimh Chrìosduidh, agus mu'n àm 's an robh *Bede* a' sgrìobhadh 'eachdraidh' na abaid, bha *Abdubrahman* ag obair gu tréun a chum an Fhrainge a chur fo smachd. Rainig e leitheach slighe do'n dùthaich ud, far an do thachair *Karl Martel*—An t-Ord Mór—ris, agus chuir iad blàir fuilteach dheth. Bhuinnig "An t-Ord Mór," 's bu mhath sin. Dè shaoileadh tu a thachradh na 'n do bhuinnig an nàmhaid? Bhiodh an Fhraing 'na dùthaich Mhuhammedanach agus, math a dh'fhaoidte, gu'm biodh Sasunn

an diugh mar 'tha *Macedonia*, agus Lunnainn mar 'tha *Constantinople*. Bu choir cuimhne a chumail air a' bhàr ainmeil ud—Tours (732)—far an do chuir *Karl Martel* an ruaig air nam Moslemaich, 's a shàbhail e an Roinn-Eòrpa. Bha nadur de chlos orra fad choig cheud bliadhna as dèidh seo. An sin bhrùchd buidheann luaineach de dh'fhòg-arrach a mach as an airde 'n ear faisg air an abhainn mhòir ris an abrar "*Euphrates*." Rainig iad taobh eile na mara a tha 'n ear air a' Ghréig. Thòisich iad air an dùthaich sin a cheannsachadh, 's chaidh leo. Sgaoil iad air uachdar threan eile 'san nàbachd, agus 'nuair a thainig iad freagarrach rinn an ceann-feadhna mòr ud—*Murad*—ionnsuidh eile a thoirt air an Roinn-Eòrpa, agus ghlac e *Adrianople*, dìreach o chionn choig cheud agus leth cheud bliadhna—am baile sin a tha iad a' strì, an dràs, a chumail o namh Bulgarianaich. Beagan na dhéidh, chailleadh saorsa nan Serbianaich ann an aon bhàr—*Kosovo*. Ghéill *Constantinople* (1453), agus leis, thuit an t-Iompaire, dìreach an dèidh dha bòrd a' chomanaichaidh fhàgail o Eaglais "*St. Sophia*," is fhuair an creideamh Moslemach làmh an uachdar air a' Chreidimh Chrìosduidh. 'Na dhéidh seo thuit bailtean eile agus shin Iompaireachd an Turcaich gu crìochan na Gearmailt, dìreach 'nuair a bha *Luther* a' dol an greim ri Eaglais na Ròimhe agus a' toirt mu chuairt an Ath-Leasachaidh. 'S ann air *Vienna* (1529), a thug an Turcach an ionnsuidh ma dheireadh a chum an Roinn-Eòrpa a'smachdachadh, ach cha deach leis. B'e seo àrd an làin, agus thòisich crìonadh air tighinn air Iompaireachd. Dh' éirich cinnich eile na h-Eòrpa, 's thòisich iad 'ga bhrùthadh, a chuid 's a chuid, chun nam crìochan 'sam bheil e 'chomhnuidh an diugh—crìochan 'tha fàs na 's lugha 's na 's lugha, gus an tig an t-am an sgiùrsair e chun an Ear as an t-thainig e. Tha saorsa 'san Iar, tha sàr-uchadh is cruaidh-chàs 'san Ear. Deanadh teachdairean-rioghachdan mara a thogras iad, ach tha aon ni domhain, dìomhair, an intinn luchd-àiteachaidh na Roinn-Eòrpa a tha iad am meas mar dhleasdanas, agus 'se sin, am Moslemach a thionndadh a mach. 'S ann aig na Bulgarianaich 'tha fios dè seòrsa maighstir a tha 'san Turcach, oir 's iad a dh'fhuiling. Thug e uatha o shean a h-uile dad ach am fearann, 's cha b' urrainn dà sin a' sguabadh uatha. Cha robh chridhe aig sluagh Bhulgaria gus a chionn ghoirid eaglais a thogail. B' fheudar dhoibh tàill a dheanamh fo 'n talamh air son àite aoraidh!

Ach cha do dhi-chuimhnic iad an creideamh Chrìosduidh, no an cànan, no sean eachdraidh na dùthcha. Thog ial a' cheud sgoil 'san bhliadhna 1835, agus chaidh a' cheud phaipear naigheachd a chur a mach ann an 1844. 'Nuair a chaidh cogadh a' Chrimea a chur, thug iad nach b'e an Turcach an aon duine mòr a bh' air an talamh. Ghabh iad misneach, agus 'nuair a dhùisg spiorad na saorsa suas unnta, leum iad gu calma air son an dùthaich 's an cànan. Chaidh cànan an Turcaich a' sguabadh a mach a Pàrlamaid 's a sgoil. Tha nis aca 4,500 de thighean sgoile, 9,000 luchd-teagaisg, 390 Ard-Sgoiltean, is Colaiste far am fèum a h-uile fear teagaisg a bhì coinhlionta 's a 'chànain Bhulgarianaich. 'S e an cànan fhéin a tha ri chluinntinn air sgàlain nan tighean-cluiche.

'S mòr an leasan a dh' fhaodadh neach ionnsachadh o eachdraidh 's o ghnìomhara nan Turcaich—mar a chaidh leo, 's mar a chaidh 'nan aghaidh, ach tha aon leasan ri fhaicinn leis an t-sùil léirsinneach agus an intinn thuigseach. 'S e sin; Lamh a' Chruithfhear an eachdraidh a' Chinne Daonna.

'Si 'n Ear an Ear, 'si 'n Iar an Iar, 's cha tig iad gu cheile gu là mòr na Cruinne.

THE DEARTH OF GAELIC-SPEAKING MINISTERS.

In a former issue of *An Deo-Greine*, while expressing our satisfaction with the courteous and sympathetic manner in which the three main Presbyterian Churches in our land received a deputation of An Comunn Gaidhealach, we touched on this matter and pointed out the dangers ahead. It now appears that, according to a well informed writer in the "*Scotsman*," the supply of Gaelic-speaking ministers has come to a sudden stop. The churches have difficulty in filling their charges, and the Free Church is said to be in a worse plight, having about a hundred vacant charges. If this is correct, and if the alleged deficiency arises from a scarcity of ministers able to preach in Gaelic, it is an unfortunate state of things. It seems that the apathy of the past with regard to the teaching of Gaelic is now bearing the inevitable fruit. Churches have been multiplied in the Highlands, but it appears that consideration of the equipment necessary for ministers to fill them have been neglected. And now "the call to service"

finds little response. What has brought this about? Can it be that the spirit of religion is decaying? Is it the fruit of modern education, or a change in the point of view of things? These are questions we do not venture to answer. They may be left to reverend fathers themselves. Undoubtedly "the real call to service" in the religious field is of prime importance, and culture is a valuable accompaniment, but it is not easy to hear it amid the din of sectarian rivalry in the Highlands, where one runs the risk of wearing out a useful life on a small income in the narrow groove of denominationalism. There are other fields where one can render noble service to his fellows without wasting precious time on non-essentials, which appeal only to small minds. But apart from this, we are of opinion that, if the churches had realized their duty thirty years ago, and encouraged the study of Gaelic in schools, and had supported the study of Gaelic literature in general among the people, so that young men might be equipped with a competent knowledge of that language in which Highlanders still prefer to hear the gospel preached, the present dearth of Gaelic-speaking ministers might not have happened. We recall to mind our early days, when Sabbath Schools were in many cases conducted in English by laymen, whose knowledge of that language was of the most elementary type, and who ignored the language which was the only avenue to the minds and hearts of the youths under their charge. Even the sermon used to be garnished with English phrases, as if the poor old Gaelic lacked flexibility, and power, sufficient to convey the meaning of the preacher to his hearers. No wonder that the youth grew up indifferent to their mother tongue. When the shepherd had recourse to an alien language, what could one expect from the influence on the fold?

But valuable lessons may often be derived from blunders. Let the mistakes of the past be a lesson; let us turn to the literary beauties of our own language. Let us hear no more of people characterizing Gaelic tales, songs, and music, as "faoinneis." Not so did Dr. Norman Macleod, Dr. Mackintosh Mackay, Dr. Cameron of Brodick, Dr. M'Lauchlan, to mention only a few of the cloud of witnesses who were as distinguished for their religious zeal, as they were for their loyalty to Gaelic. Surely it is not too late to bring about that condition of things, when our Highland glens can furnish, as of old, young

men capable of repairing the breach in our Gaelic Zion. For that end the time has come, when every minister and elder in the Highlands should give whole-hearted support to An Comunn Gaidhealach as the only competent body in our time, organized and able to carry out its chief aim, viz., the teaching of Gaelic in schools. The sympathy of the churches would be of immense benefit. Many ministers, we are glad to record, are now sympathetic, and we believe the number will be increased the more the real aims of An Comunn are understood.

THE EMPLOYMENT BUREAU.

Secretary, Miss M'Leod, 5 Church Road,
Ibrox, Glasgow,

To whom all communications should be sent.

We draw the attention of our readers to this most useful institution under the auspices of An Comunn Gaidhealach. Young girls from the Highlands may rely upon being properly directed to good places. The Committee have situations for Gaelic-speaking housemaids and tablemaids in Aberdeen. Good wages are offered to experienced girls. A situation as Book-keeper is wanted by a girl aged 18, with good references and experience. A young lady residing in Glasgow, and who is a trained teacher, is prepared to give lessons in Gaelic.

PROPAGANDA WORK OF THE COMMUN.

Mr. T. D. Macdonald's Tour—New Branches.

A large audience assembled in the Public School at Jura, to hear Mr. T. D. Macdonald, explain the aims and objects of An Comunn Gaidhealach. It was unanimously agreed to form a branch, and office-bearers were there and then appointed, the president being Rev. D. J. Robertson, and the vice-president Rev. C. M. Robertson—a distinguished Gaelic scholar. A branch was formed at Colonsay with the same unanimity. In pursuance of his propaganda work, he addressed a well-attended meeting in Easdale School, and it was unanimously resolved to establish a branch of An Comunn for the district of Kilbrandon. Proceeding to Luinig, he addressed a meeting there where it was also decided to form a branch with the usual office-bearers. Here Mr. Donald Macvicar, quarry-master, conducts a successful Gaelic choir.

O' ar son 'tha na deòir coltach ri buntàta?
Tha iad a' fàs as an t-shùil

An nì a chuir na maoir a dh'ifrinn;—
a faraid a' nì a b' fhearr a b' aithne dhoibh.

NIGHEANAG A' CHUIL-DUINN NACH FHAN THU?

KEY F. *With spirit.*

CHORUS.

One of the Songs of Miss A. C. WHYTE'S
Prize Collection, Mod 1912.

{ ḋ ,ḋ :r.ṁ - -	{ ḋ ,ṫ :l.ṡ - -	{ ṡ ,ṡ :ḋ ,ṙ	{ ṁ ,ṁ :r.ḋ - -	{ ḋ ,ḋ :r.ṁ - -
{ Nigheanag a' chuil-	{ duinn nach fhan thu',	{ Fhios a's tir gur	{ mi do leannan :	{ Nigheanag a' chuil-

VERSE.

{ ḋ ,ṫ :l.ṡ - -	{ ṡ ,ṡ :ṡ ,l̇	{ ḋ ,l̇ :ṡ ,ḟ	{ ṁ ,ṁ :ḟ ,l̇	{ ṡ ,ḟ :ṁ ,ṙ - -
{ duinn nach fhan thu,	{ Nigheanag a' chuil	{ bharr'inn bhodhreach	{ Tha mi 'n toir ort	{ o chionn tamuil.

'S ann o'n bha mi beag am phàisde
Thug mi 'n gràdh dhuit a bhios maireann.

'S nuair a bha sinn ris a' chuallach
Thug mi luaidh do d' chualailein barr 'ionn.

'S leis na dh' fhàs de dhreach 's de dh' aoibh ort
Thaladh thu mo ghaol, gu daingean.

A Lochaber Melody.

'S ann 's a' mhadainn latha Càsga,
Thug thu dhomh do làmh 's do ghealladh.

C' uime rachadh tu gu Galldachd
Dh' fhòghlum fealltachd o na Gallaibh?

Fan, a ghaol. an tir nan Gaidheal,
Far am bheil an àbhaist cheanail.

Words by the late JAMES MUNRO, Gaelic Grammarian.

DEATH OF TWO NOTED HIGHLAND
MINISTERS.The late Rev. Hector Mackinnon,
Shettleston.

Many of our readers throughout the Highlands have already heard of the death of the Rev. Hector Mackinnon of Shettleston, at the early age of 46. "Whom the gods love die young." His death is a distinct loss to the Church of Scotland. Mr. Mackinnon was a native of Tiree, that island in the west which has earned for itself the name of "a nursery of preachers." After receiving the early part of his education in his native island, he was admitted as a bursar to the Raining School, Inverness, then taught by the distinguished philologist, the late Dr. M'Bain, who prepared him for the University, where he proved himself a capable student. He was medallist in the Celtic Class. Licensed in 1891, he was appointed minister of his native parish. In 1894 he was translated to Stornoway, where he became known as the "Spurgeon of the North" on account of his eloquence and fervour as a preacher. He succeeded the Rev. Dr. Russell in Campbelltown, and was afterwards called to Shettleston, where he increased the membership of the church by 600, so that it now stands at 1750. This in itself is an eloquent testimony to his powers as a preacher. But it was his personality and his charm of manner, combined with trans-

parent earnestness, that earned for him the regard of all with whom he came in contact. Mr. Mackinnon was much interested in the work of An Comunn Gaidhealach, and acted as a judge at the Greenock Mod, and, as a co-auduciator, we still remember the pleasant evening we spent with him under the hospitable roof of Mr. Macdonald, Solicitor, Greenock. It may be said, without making any invidious comparisons, that the Highlands have not produced a man of the stamp and calibre of Mr. Mackinnon for a long time, and his departure is a serious loss to the church which he adorned, and served so faithfully.

The late Rev. D. J. Martin, Oban.

Oban people mourn the loss of the Rev. Donald J. Martin, one of the most esteemed ministers of the U.F. Church in the West Highlands, who died suddenly last month. Mr. Martin was a descendant of one of the oldest families in Skye. He was a native of Arisaig, where his father, Dr. Martin, was a landed proprietor. Like Mr. Mackinnon, he was for a time a minister in Stornoway, and took much interest in the educational welfare of Lewis. In 1897, he was called to Argyll Square Church in Oban, where he built up a flourishing congregation. His two sons had distinguished University careers. Both have qualified for the Indian Civil Service.

ORAIN GHAOIL NAN GAIDHEAL.

LE EACHUNN MAC DHUGHAILL.

Chiosinn am beachdachadh seo a' cheud duais aig Mod Inbhir-nis, 1912.

Rinn e òran eile mar an céudna do Mhàiri —
 “A Mhàiri Bhàn gur barrail thu” — a tha air a chur ri chéile am bàrdachd chumhachdach, ach leis gu'm bheil e a' gabhail an dara aite seach “A Mhàiri Bhàn Og” cha d'fhuaras an uiread colais air. So mar a tha e 'ga moladh anns a' choigeamh rann: —

“Tha t'aghaidh nàrach, bhànail, da chaol mhala mar it' eoin ort;

Rosgan réidhe, fallaine 's da shùil ghorm, mheallach mhòthar:

Do ghruaidh mar chaorann meangain, a thug barrachd air na ròsan;

Do dhéud geal, dreachmhor, meachair, grunn, 's do bhéul o'm binn thig òran.”

agus mar nach do chrìochnaich e a bheag d'a òrain riamh gun iomradh a thoirt air fiadh, tha e ag ràdh —

“Marbhainn iasg na mara dhuit 's am fiadh 'sa bhealach chèothar,

Le gunna caol nach mearachdaich, 'sa mhealladh fear na cròice.”

Thug mi iomradh mar thà air bàrdachd Uilleim Rois, ach 's eiginne domh tilleadh rithe a rithist. Dh'òl esan na bu doimhne na aon de bhràithrean 'sa' cheoldraidh a tobar a' ghaoil. Fhuair Donnachadh Bàn milis e ach b'ann searbh agus dòrainneach a fhuair Ros e. Thug esan gaol a mhill e mar lasair theine, agus an te sin mu'n do ghlas a chridhe 's gun aomadh air a chuais. Is tric mi a'smuaineachadh na'n d'thug Mor Ros a gaol dhà de an t-atbarrachadh a dheanadh i an eachdraidh a bheatha. Saoil sibh nach fhaigheadh-maid bho a bhilean rannan eir-eachdail a thigheadh suas ri “Màiri Bhàn Og” féin, agus saoil sibh nach biodh Mór Ros, ard 's ga'n do mholadh i mar bha, air a togail ni b' àirde 'na bhàrdachd agus mar an céudna an intinnean an t-sluaigh.

Tha éu-dòchas a' tighinn am follais an òrain-ghaoil Rois mar a tha gairdeachas is dòchas ro-mhath an òrain Dhonnachaidh. Rinn e dà òran eireachdail da leannan, an ciad fhear, “Feasgar Luan,” a rinn e air lha tachairt oirre aig bàl dannsaidh, agus am fear eile, “Cuachag nan craobh,” 'nuair a bha mhisneach air fhàgail buileach, 'sa thug e thairis an éu-dòchas còir fhaotainn oirre ri bheo. Thug mi iomradh air an dà òran so mar tha air cheannaibh eile, agus leis a sin cha toir mi an còrr iomraidh orra tha, beagan iomraidh air òran-gaoil no dha an dràsd.

D'a òrain-gaoil eile tha “Moladh na h-Oighe Ghàidhealaich” air cho barraichte 's a tha dhiubh, 's tha cuid eadhon 'ga chur air thoiseach air “Feasgar Luan” so mar tha e 'ga moladh anns a' cheathramh agus anns a' choigeamh rann —

“Gur foinnigh, mileanta, dìreach, dreachmhor i;

Cha lùb am feornain fo bròig 'nuair shaltras i;

Tha deirge 's gile co-mhire gleachdanaich, 'Na gnus ghil eibhinn rinn céudan airt-neulach.

Réidh dheud còmhnaidh an òrdugh innealta,

Fo bhillibh sàr-dhaitht', air bhlàth bhermillian;

Tha h-aghaidh nàrach cho làn de chinealtaich,

'S gu'n d'thug a h-aogas gach aon an ciomachas.”

Bheir mi a nis, mar a thubhairt mi mar tha, beagan iomraidh air òran-gaoil no dha ris am bheil eachdraidh shònraichte co-cheangailte. Aon dhiubh sin cha do ghabh am barrachd greim air m'intinn na Cumha Ghriogair Mhic Ghriogair, ach ged is cumha e gun teagamh, 'se mar an céudna fìor òran-gaoil a th'ann, agus mar sin ar leam gu'm bheil e freagarrach beagan iomraidh a thoirt air an so.

Phòs nighean do Dhonnachadh Dubh a' churraic, Caimbeulach Bhraid-albain, Griogar Mac Ghriogair an aghaidh toile a h-athar, agus bhòidich esan gu'm biodh beatha Ghriogair aige air tàille sin, oir b'e a bheachd a nighean a phòsadh ri Baran na Dalach. Tha an eachdraidh a th'air a h-innseadh mu'n chuis ro fhada gu cur sìos an so, ach co dhiubh rug Donnachadh 's a dhaoine aon mhadainn tràth air Griogar, 'se féin 's a bhean an uamha, 's iad aig an àm a' mireag ri'm pàise da bha a mhàthair ag altrum air a gluin. Cheangladh Griogar air ball agus thugadh air falbh e féin 'sa bhean 's a phàise do'n Cheanna-mhor, agus an uine ghearr chaidh an ceann a thoirt thar Ghriogair fa chomhair sùla a mhnatha. B'ann an oidhe sin a thàlaidh i a leanabh gu cadal leis an òran so. So a chiad rann —

“Moch 's a' mhadainn là Di-dòmhnach

Bha mi sùgradh mar ri'm ghràdh;

Ach mu'n d'thainig meadhon latha

'S mise bha air mo chràdh.”

ach 'siad na brìathran a tha anns a' cheathramh rann a chuir mi thoirt iomraidh air an òran so uile gu léir, —

"Chuir iad a cheann air ploc daraich
'S dhóirt iad fhuil mu'n lár;
Na'm biodh agamsa sin cupan,
Dh'òlainn dhith mo shàth!"

Bha a gaol cho làidir 's gu'n òladh i
fuil a chuim! Ach ma tha an gnìomh sin
do-chreidsinn dhuinn, faodaidh mi a ràdh
nach ise mhàin aig an robh am beachd sin.
Tha Deirdre ag òl fala Naois, nuair a mhar-
bhadh e, an aon de gach caochladh dhòigh-
ean anns am bheil an sgùla sin air a h-inn-
seadh. Chì sinn a rithist an aon bheachd
anns an òran "Ailein Duinn shiùbhlainn
leat," le nighean Fir Scalpaich d'a leannan
'nuair a chaidh a bhàthadh—

"Chuala mi gu'n deach do bhàthadh;
Gur a truagh nach mi bha làmh riut;
Ge be sgeir no bogha'n traigh thu;
Ge be tiurr am fàg an làn thu;
Dh'òlainn deoch ge b'òil le m' chàirdibh;
Cha b'ann a dh'fhion dearg na Spàinntè,
Ach a dh'fhuil do chuim 's i b'fhearr leam."

Tha ceithir ruinn de'n òran "Dàn an
Deirg" an Deo-Gréine dara mìos an t-samh-
raidh 190, ach tha e uile—deich ruinn—an
leabhar Mhic Ghill' Iosa (1786). Bha fios
aig Dearg, no Diarmad mar a their cuid
gu'n robh mòr ghràdh aig a mhnaoi dha,
ach ghabh cuid os làimh a dhearbhadh dha
nach robh a gràdh treibh-dhireach, agus
chum na crìche sin chuir iad teachdaire d'a
h-ionnsaidh le chuid aodaich làn fala, 's
dhinnis iad dhi gu'n do mharbhadh Dearg
le torc-nimhe. Air cluinntinn na sgeoil
dhubhaich dhi-se rinn i an dàn agus chluich
i air clàrsaich e;

So an treasa 'san seathamh rann.—

"B'ionmhainn t'aghaidh mhìn-dhearg
mhór,

Bu deacair a clòth ann an cath,

Sin is cridhe farsaing fial,

'S bu ghile na ghrian a dhath.

Ni 'n d'iarr thu duine fa shéud,

Ni 'n d'rinn bréug 's ni 'n d'fhidir lochd;

'S ni mo dhiult thu còmhrag arm

O aon neach 'g an robh an 'm na chorp."

Tha i an sin a co-dhùnadh—

"Sud a sheabhaic 's a dha chù,

Leis an dòigh cròn na sealg;

'S an té leis am b'ionmhainn an triuir,

Cuirear i nochd ùr le Dearg!

'S bidh mi anns an uaigh an nochd

Mu'n sgarar mo chorp bho Dhearg."

Bhris a chridhe an sin is chaochail i.

(Ri leantuinn).

THE SUMMER SCHOOL.

We would again remind our readers that
intending students of the Summer School
should send their names to the Secretary of
An Comunn as soon as possible. The place
selected for the School this year possesses
peculiar attractions from the point of view
of scenery and historical associations. No
one who has read Alexander Smith's "Sum-
mer in Skye" but would desire, if at all
possible, to visit the "Misty Isle"; and it
is at its best in August. Then there is
Canon MacCulloch's book, more modern, and
containing a greater amount of interesting
information than that of Alexander Smith.
MacCulloch says that "if you are not a
native of Skye, but have come from the
settled and common-place landscapes and
surroundings of the south, all the more will
the magic of the place charm and please you.
Antiquity accompanies one at every step,
and the mind has a liberal choice of bygone
ages to revel in, from the romantic days of
Prince Charlie back through the voiceless
generations to those dim ages when the is-
land was built up, stratum by stratum, out
of the unknown deep." Then describing
Broadford, where the Summer School is to
be held, he writes: "A wide sweeping bay,
whose shore is dotted round its whole length
by crofts and cottages; beyond that the
moorland undulating far inland till it rises
into distant hills; a long pier stretching out
into the water, while over all loom the
steep sides and rounded summit of Beinn-
na-Cailliche—and you have Broadford in
your mind's eye. On the summit of this
hill the Norse princess sleeps her last sleep."
In the distance is seen Dun Caan, the high-
est point of Raasay, and beyond that the
mountains of Ross-shire. In the other direc-
tion is seen the serrated peaks of the Coolins
—the broken top of Blaaven. Could a spot,
fitter than this, be selected for a Summer
School of Gaelic? Skye is charming in any
kind of weather; the magic influence is
there. Let us hope, then, that the coming
Summer School will surpass its predecessors
in point of attendance.

—:O:—

HOMESPUN TWEEDS.

Attention is directed to the Depot opened
by the Art and Industries Committee, at
Messrs. R. G. Lawrie's, 60 Renfield Street,
Glasgow.

Leasain Ghaldhlig.

XXIII.

TAIGH A' CHNUIC.

"Nach boidheach a' mhaduinn a th' ann, a Chaluim!" arsa bean-an-taighe rium an latha roimhe. "Nach fheàrr dhuit Tormod beag a thoirt am mach air son cuairt an diugh; (1) *cha mhisde a shlàinte e.*"

'Se Tormod am balach a's òige a th' againn, agus cha 'n' eil (2) *e glè làidir*, agus tha e mar sin na's (3) *vuailteiche do gach seorsa tinneis* na ball sam bith eile de 'n teaghlach.

"Direach sin," arsa mise, "ach dé do bheachd fhein, a Thormoid? Am bheil thu air son a dhol a mach?"

"O! Tha gun teagamh," ars' esan, "'s fhada bho nach fhaca mi an dùthaich."

"'S fhada gu dearbh, a ghràidh," ars' a mhathair ach tha dòchas againn gu'm faigh thu mach na's trice tuilleadh 'o'n thainig an t-Earrach."

"So! So!" ma ta, arsa mise. "Cuir ort do bhrogan, (4) *'s deanamaid air son an turais.* Ach (5) dé'n taobh a theid sinn?"

Cha robh Tormod fada sam bith ag inn-seadh dhomh dusan turus air am faigheadh sinn cuairt ghasda, ach, co dhù, dh' fhalbh sinn agus ann an uine ghoirid, bha stùr a' bhaile mhoir air fhàgail air ar cùl.

Choisich sinn gu mall socair sìos ri taobh an Loch Mhoir, agus bha Tormod beag air a dhòigh, cho fada 's a chitheadh e tunnag no eala a' snamh an sud 's an so.

Dh' fhag sinn an loch as ar deidh agus (6) *thug sinn sgrìob troimh 'n choille.*

Sud far an robh Tormod an àird a shòlais. Bha na craobhan fhathast car lom rùisgte, ach sin dìreach (8) *mar a b' fhasa dhà-sann streap suas agus feuchainn ri greim a dheanamh air na meanganan a b' isle*; bha na h-eòin bheaga mar an ceudna anabarrach taitneach leis, agus iad uile, mar gu'm b' eadh, a deanamh geardeachas ann (9) *an ceud bhlàthas an Earraich.*

'Nuair a thainig sinn a mach às a' choille bha an rathad romhainn a' lùbadh (10) *'s ag ealadh eadar cnuc agus glinn gus, mu dheireadh, an deachaidh e as an t-sealladh air gualainn Beinn-a' Cheo.*

"Am bheil thu sgith, a Thormoid?" arsa mise.

"Cha 'n' eil," ars' esan, "ach (11) *bhithinn coma ged a bhitheadh deoch bhainne agam.*"

Ceart gu leoir, a laochain! tha mi faicinn taigh Iain Bhàin aig bonn a' chnuic agus

(12) *ni sinn dìreach chuige agus leigidh sinn 'ar n' anail.*

Rainig sinn Taigh a' Chnuic ann an tiota. Chuir sinn fàilte air Iain Bàn fhein aig an dorus, agus (13) *dh' fhiadhaich e a steach sinn gu caoimhneil.*

Rinn sinn sin, agus ann am beagan ùine thainig caileag bheag laghach a steach le gloine de (14) *"bhainne blàth na buailte"* gu gach fear againn.

Chuir sud Tormod ann am fonn agus thug e neart dhuinn le cheile; chuir sinn mar sin ar n-aghaidh air ar dachaidh agus dh' fhàg sinn ar beannachd aig Iain Bàn 's aig a thaigh.

AM BUACHAILL.

1. His health will not be the worse of it; he will be the better of it.
2. Not very strong; he is not very robust.
3. More liable to (catch) all kinds of disease.
4. Let us make for the journey.
5. Lit.: what side? What direction?
[c.p. *turus*—next line].
6. We took a turn.
7. Lit.: the height of his joy—of his delight.
8. Lit.: as it was the more easy; it was all the easier for him.
9. The first warmth of spring; the first touch of spring.
10. Lit.: meandering, etc., twining between hills and glens.
11. Lit.: I would be [indifferent] if I had, etc.—but the leaning is in favour of the "having" it, hence the phrase means "I would not mind if I had a drink of milk."
12. We will make straight: c.p. { *chuige*—to it.
 thuige—to it.
13. *He invited us.*
14. Lit.: Warm milk of the cattle fold, i.e., milk just from the byre.

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A PLEA FOR THE KILT
FROM SINGAPORE.

Sir,

I have been perusing, on the way out, "The Letters of Queen Victoria, 1837-1861," which form very interesting reading. I have been struck by the contents of one of these letters, which, I think, may prove of considerable interest to your readers. The letter to which I refer is one from H.M. Queen Victoria to the Marquis of Lansdowne, President of the Council, and is dated from Osborne, 3rd March, 1849. It is as follows, viz.:—

"The Queen sends Lord Lansdowne the book she mentioned to him. — The Queen takes this occasion of repeating her hope that *Gaelic* will be taught in future in the Highland schools, as well as English, as it really is a great mistake that the people

should be constantly *talking* a language which they often cannot read and generally not write. Being very partial to her loyal and good Highlanders, the Queen takes much interest in what she thinks will tend more than anything to keep up their simplicity of character, which she considers a great merit in these days.

The Queen thinks equally that Welsh should be taught in Wales as well as English."

A foot-note to the above letter says—

"Lord Lansdowne, in his reply, undertook to combine instruction in the Gaelic with the English language in the Highland as well as the Welsh schools, and to have a view to it in the choice of Inspectors."

I may add, I think, with advantage here, as coming from one who has passed most of his life abroad and seen many parts of the Empire, that it has not unfrequently been my experience to find, abroad, Highlanders who, *at home*, used to be somewhat ashamed of owing to a knowledge of Gaelic, only now too proud, as they ought to be, of their native tongue.

My first Mod was in 1895, when on fur-lough, and, since then, on my visits to the old country, I have attended the Mods of 1901, 1907 and 1912, and on each occasion, have been much impressed by the steady growth of the Highland movement, which has now become a power to be reckoned with. There is, however, one subject, connected with An Comunn Gaidhealach, which I regret to see, has not been given the prominence which it, in my humble opinion, deserves. It is this—the *encouragement of the use of the Highland dress*. This is set forth by An Comunn as one of its aims. I was, however, sorry to see, at the last Mod, that, though some of the competitors were in Highland garb, still by far the largest proportion left that garb severely alone. Not only this, but, from the platform but only one allusion was made to the object of An Comunn to which I have above made reference. I allude to what Lord Lovat said in the course of his remarks as Chairman of the second Mod concert. I sincerely trust that this omission to lay stress upon the importance of forwarding the Highland movement by the use of the Highland dress, may, in future, be rectified by those who may be called upon to speak in the interests of An Comunn; and that, if some years hence, I am spared to again attend a Mod, I may be accorded the happiness of seeing

a large proportion of those who take part in it, clad in the "Garb of Old Gaul."

Yours faithfully,

FRANK ADAM,

F.R.G.S., F.S.A. (Scot.).

—o—

MAR A FHUAIR AM MINISTEAR DHACH- AIDH O' CHOINNEAMH A' CHOMUINN GHAIÐHEALACH AN DUNEIDEANN.

Fhir-deasachaidh an "Deo,"

Tha fios agam gu'm bheil thu fo throm iomagain ciamar a fhuair mi dhachaidh Di-Sathuirne, agus tha cho math dhomh fois-inntinn a thoirt dhuit tràth, agus innseadh nach d' fhuair mi dhachaidh gu feasgar na Sàbaid. Bithidh cuimhne agad gu'n robh gaoth àrd le gath geur a' séideadh o'n ear, agus glib sneachd a' lathadh luchd-turuis air sràidean Dhun-eidinn. Bha amharas aig buill a' Chomuinn a thainig air astar, gu'n robh cur is cathadh anns a' Ghaidhealtachd. Mu'n d' thug mise mach mo dhachaidh, fhuair mi cothrom agus aobhar breithneachaidh air an t-sneachd. Bha'n oidheche cho dorch a' s a' dh' fhaodadh i 'nuair a dh' fhàg mi Glaschu. Fhuair mi brath gu'n robh each-iarruinn a suas gu amhaich ann an cuithe taobh Ghearrloch, agus fear eile, le luchd sgadan Sgitheanach fo'n t-sneachd, ann an gleann àrd fàs air thoiseach oirnn. Thug an gearran, ris an robh mi fein ag earbsadh m' fhaicinn tèaruinte dhachaidh, a suas an deò aig àite seasamh far an robh e 'cleachdadh deoch mhòr òl, mu'n cuireadh e uched ri bruthaich. Cha tugadh e céum, agus cha robh ach a' chuid a' b'fhearr a dheanadh de'n chuid bu mhiosa. Bha seòmar mòr farsuing, no dhà, ann an carbadan an eich, ach bha iad cho blàth le anail an eich, agus gu'n robh sinn seasgair sona rè na h-oidheche. Air teachd do'n mhaduinn, bha an saoghal maiseach, bòidheach, gach preas le còta geal ùr, agus gach craobh a' lùbadh le cudthruim a deise rionhaich. Cha robh eun ri fhaicinn ach grille beag a' bhròillich dheirg, agus e gu dàm dalm a' sìreadh spruilleach arain air gach neach. Cha robh smeòrach no lon-dubh ri fhaicinn. Bha iad uile as eugmhais an tràth-maidne, a' tighinn beò air am blonaig, agus ann an cùil dhìomhair ag ùrnuigh gu dùrachdach gu'n tigeadh cothrom cothachaidh bho theachd na h-oidheche. Bha sinn ann cuideachd bheag a' feitheamh, agus ag éisdeachd, 'nuair a thainig neach a thog deasbaireachd 'nar measg. Thug esan a' bheachd gu'n robh an sneachd

ri 'mholadh, agus na 'n robh anart, clàrdhath, agus pinn ghaoiseadach aige, gur e 'dheanadh an dealbh briagha. Dhuig e fearg tuathanaich agus buachaille, agus dh'fhosgail iad air le srùth caint a chuir mab-adh air. "A dhuine gun iochd, gun eòlas," thuit iadsan ann an aon anail, "'s ann a thoil thu leabaidh a thoirt dhuit anns an t-sneachd, 'gad thoirt gu tùr agus tuigse. Na 'n robh thusa 'nad chaora, no caorich agad, a' chuid a tha os cionn an t-sneachd air acras, 's a' chuid 'tha fodha ann an cunnart bàis, cha 'n ann a fritealadh do 'd mheudnhor le dealbhannan faoin a bhith-eadh tu. Nach lionmhor àireamh nan creutairean a tha 'n diugh gu fuar, fann, acrach, ged 'tha do mhàileid-sa air dòigh. Cha 'n 'eil fiadh ann an coire, no earb ann am fàsach, nach h-eil, le gainne agus teanntachd, cho càlda ri crodh na bàthaich, agus na leanas an t-sid so, brisidh iad lagh dhaoine agus ainmhidhean, agus bithidh iad 'nan dubh-mheirlich. Tha na caorich 'ga mùchadh agus sinne an so gun chothrom cobhair a dheanamh orra, agus ciobairean ann an cunnart ann beatha a' cruinneachadh chaorach gu fàgadh. Cha 'n 'eil coinean no maigh-each bhàn, coileach dubh no ruadh-cheare, nach 'eil a' mallachd air an t-sneachd, agus na 'n robh thusa gu 'd mheadhon air cliathach beinn bhàn bhiodh ceòl eile agad."

"Tha mi 'gaideachadh" thuit am fear-làrruing "nach 'eil m' eòlas air obair fear-ainn farsuing, ach shaoil mi gu 'n robh an sneachd a' mathachadh an fhearainn, agus a' cumail freumban faoine nan lusan agus nam blàthan, blàth. Ach ciod e barail a' mhinistear air a' chuis?" "Tha" ars' am ministear "gu 'm bheil bloigh de 'n fhirinn agaibh le cheile. "Tha dreach an t-saoghail taitneach do 'n t-sùil, agus faodaidh neach tlachd a ghabhail ann am naise naduir, gun a bhith di-chuimhneachadh an cruadal agus a' challdachd a tha tighinn air muir agus air tìr ann an lorg an t-sneachd. Faodaidh sinn a bhli cinnteach gu 'm bheil am Freas-dal a' ceadachadh an t-sneachd, agus Easan a tha deanamh obair uile ann an gliocas, agus ann an tròcair, cha do chuir e an sneachd a chum calltachd dhaoine no fulangas ainmhidh. Tha sinn air a teagasg nach 'eil aon chuid soirbheachadh no call-dachd air fhàgail na 'r làmhnan fein, agus airson eunlaith agus coinean, bithidh an àir-eamh air an tanachadh da rìreadh, ach bithidh a' chuid a tha fallain, làidir, a' tighinn roimhe agus bithidh tuilleadh lòn aca an dèidh so. Biodh earbsa aig an tuathnach

anns na buachaillean a dh'fhàg e na dhéidh. Ni iad an dichioll, agus ged a bhiodh am maighstir maille riu, cha b' urrainn dhaibh tuilleadh a dheanamh. Agus air do shonsa, a sheirbhish dhileas, bi taingeil gu 'm bheil thu tearuinte. Na 'n robh thu aig do dhachaidh bhiodh tu a' buaireadh an Fhreasdail, agus na 'n tigeadh tu as a' mhonadh fhiadh-aich am bheil do sgrìob, bu leòir dhuit thu fein a theàrnadh gun oidhirp idir air caorich."

Bha mi 'dol a thoirt facal do 'n fhear-tharruing, ach thug an t-each-iarruinn sìtir chruaidh as, agus ghearr e 'n còmhradh goirid. Thug e mise gu astar cóig mìle o 'm dhachaidh, ach bu mhiosa na cóig mìle, na cóig ar fhichead ri là math. Bha sneachd os cionn nan glùinean air fearann còmh-nard, agus anns na lagan isal bha mi gu tric gu 'm amhaich, ach eadar coiseachd air mo chasan agus a' snàgan air mo ghlùinean thug mi mach m' fhàdach fein gu sgith, cadalach, ach gu taingeil, toilichte. Sin agad-sa fhir-deasachaidh an "Deo" mar a thill mi o'n choinneamh mu deireadh a bh' aig a' Chomunn Ghaidhealach.

Is mise, le mór seip,

'Ur caraid,

COLLA DOMHNULACH.

—:o:—

"A' CHUILIONN" (THE COOLIN).

Grim and silent, serrated and clear cut,
Rising proudly from the western sea—
That sea which holds alone the wonderment,
The question, answer, and the mystery—
Blue-black, dim, unasking love or favour,
Guarding their secret, yet with much to tell,
Majestic tower the Coolins, calm, indifferent,
Know they, or care, that they are loved so
well?

Hills of the thund'ring torrent, mist-whirled
corrie,
Haunts where the soaring eagle finds her
nest,
Over whose crystal streams the deer stoop
bending,
Guarded by whom the fabled heroes rest,
Little there is of verdure or of softness,
On your bold peaks and pinnacles austere,
And yet a *something* in you ever beckons
To each brave heart that holds you ever
dear.

To the plain-dweller lovely are the corn-
fields,

The rich straths and waving reedy fen,
And to the townsman dear the thronged
pavements,
The pointing spires, and humming haunts of
men.

But for me, dweller 'mid the mountains,
In whose veins strongly throbs the hillmen's
blood,
There is naught can stir me like the calling
Of those everlasting hills across the flood.

Mountains of the long ridge, jagged, riven,
Circling around your lochans, glimm'ring,
lone,

With your shuddering, toppling cliffs
stupendous,
Hanging o'er your corries fragment-strown,
Brooding o'er your sea-lochs, where the
Norsemén

Boldly ran their galleys to the shore,
Where the hardy Islesmen met them knee-
deep,
In the salt tide's eddies dyed with gore.

All the solemn sweetness, grandeur, yearn-
ing,

Mystery of the sea, the mountain wind,
The hillman's heart's-desire, and dreamy
longing,

My heart, "A' Chuilionn," in thee seems to
find.

May I, in thee, oft living find enchantment,
My mind oft turn to thee in memory's
dreams,

My spirit freed, to thee at length turn
homewards,

Its rest thy fastnesses, its song thy streams.

ALASTAIR MAC LABHRAINN,
Crianlarich.

GEARAN FEAR NA CALLEICHE.

Saoilbh-fhein nis, 'fhearaibh,
Nach bu mhise an t-amadan gòrach
'Nuair a chaidh mi 'phòsadh ri cailleich
Le 'làn earrais 'us stòrais.

Ged bha crodh air a buailaidh,
Làn cuaiche de dh-òr aic';

O! fheara 's a dhaoine

Nach beag am faochadh sud dhòmhsa,

'S mi air mo leòn;

'S mi air mo leòn.

Saoil an deasaich a' chailleach
Mo lòn-maidne gu cinnteach,
Gus am bi muinntir a' bhaile
'Dol dachaidh gu 'n dinneir.

'Nuair 'bhios mise 's an fhearrann
A treòbhadh nan sgrioban,
Biodh is' mar is math leatha
Air a leabaidh 'na sineadh.

'S i fann gun treòir:—

'S i fann gun treòir:

Nuair 'theid mise 'thoirt còmhail' oirre,
"Gu dé, ghaoil, chum gun ghluasad thu?"

'S ann a their i gu ladarn' rium,

"Cùm do theanga-sa bhuamsa !

Thug mi dhuit mo chuid earrais,

'S, oh! b'è 'n gnothuch neò-shuaire' e!

An e gu 'n rachainn 'gam shàruch'

Airson an àrmuinn a fhuair mi!

Cha teid ri m' bheò—

Cha teid ri m' bheò."

'Nuair a theid mi do 'n chlachan,
Dh-ionnsuidh banais no féillidh ;

Cha dean mi còmhradh ri cailleig,

Ged bu bhocht i 'na 'n déiric,

'Nuair 'bhios a' chailleach làn-idaich

Gu 'n dean mi siabhadh le té eil'.

O! gu dé ni mi, fheara!

Mur an teich mi o 'n bheist ud.

An teich a sheòid?

An teich a sheòid?

Ged a theichinn do 'n fhàsaich,

Seach a bhi air mo phianadh

'Uile bliadhna mar thà mi.

Gheibhinn fhathast ri pòsadh

Gruagach bhòidheach nam blàth-shuil ;

'S mar bu ghainn' bhiodh a stòras,

Is ann bu dòch' i bhi malduinne.

Nach ann a sheòid?

Nach ann a sheòid?

—o—

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COMUNN NEWS.

GLENDARUEL.—Fhuair a' mheur so de 'n Chomunn cuireadh o Bhantighearna Ormadail gu Ceilidh ann an Tigh-Mór Ormadail air an fhicheadamh la 's a h-aon de mhios d'uireannach a' Gheamhraidh. Bha mòran an làthair, agus chaidh an t-Urr. Iain Camshron a chur 's a chathair. Bha Rùnaire a' Chomuinn Ghaidhealach, Iain Mac-Ghilleathain, agus an t-òranaiche barraichte sin Riabheart Mac-Gille-mhuire air an cuireadh mar an ceudna. Fhuair oraid bhròsnachaidh o'n Rùnaire air eachdraidh na Gaidhlig, cho buadhmoir agus cho oirdheire 's a tha i mar chàinain. Sheinn Mac-Gille-mhuire "Cead deireannach nam beann" le guth cho binn 's gu'n cuireadh e na h-èoin 'an crannaibh. 'S ann a theab a' chuideachd na sparran a thoirt gu lár. Sheall a' Bhantighearna a h-aoidheachd ann a bhí riarachadh na cuideachd le biadh is deoch ann am fear de sheòmarraichean an tighe. B'e sin am bord cuirme a bha falaidh—luchd-aichte de gach seòrsa "bhìadhan. An dèidh orain a sheinn le buille eile de 'n chuideachd, chaidh an oirdhe chridheil so a chrìochnachadh.

FORT-WILLIAM BRANCH.—The president of An Comunn Abrach dealt with the tale of Deirdre at a meeting of this branch. The version read was orally collected in Barra by the late Dr. Carmichael. Miss Macdonald spoke also.

APPIN.—The Rev. Martin MacRae, Duror, lectured on this branch on "Early Celtic Literature" from 400 to 700 A.D., reviewing principally the Columban times and the labours of the early monks.

BOWMORE.—The Kilarrow Gaidheal held a very successful Ceilidh in Bowmore School. Mr. Morrison of Islay presided, and was accompanied by Lady Mary, and the Hon. Harriet Cavendish Bentinck. An excellent programme of Gaelic and English songs was carried through.

NORTH UIST.—A Ceilidh was held in Carinish School. A humorous speech from the chairman, and a good programme of Gaelic songs made an enjoyable evening.

GLENELG.—At a Ceilidh held here, Dr. Keiller gave a lecture on "The Six Stages of Life."

KYLE.—Mr. N. C. Macintosh lectured to the Kyle branch on the "Cathedral Kirk of Ross." The early history of religion in the east of the country was graphically sketched, together with the architectural beauties of Fortrose Cathedral.

LOCHABER CEILIDH.—At this Ceilidh of the Comunn Abrach, Dr. A. C. Miller gave an interesting account of the period spent by Prince Charles under the protection of the seven men of Glenmoriston. Though these men had seen their families slaughtered and their homesteads burned they banded themselves by oaths of fidelity. It was intimated that consolation prizes to competitors in the Lochaber choir had been sent by the Inverness Comunn.

COMUNN CHILLEMHAODHAIN.—Air an dara la deug de chuid mhios an Earraich, chaidh deasachadh a dheanamh air son deasachairachd eadar Iain MacLachlainn agus L. Mac'Illosa mu'n phuig. 'Cò is fearr Saoghal, luchd-obair na dùthcha' no 'luchd-obair a' bhaile.' Ghabh MacLachlainn taobh na dùthcha, agus Mac'Illosa taobh a' bhaile. An dèidh do 'n dithis a' phuiga a' sgrùdadh gu cruaidh, ghabh a' luchd-èideachd taobh barrail Mhic Lachlainn. Chaidh a' chuid eile de 'n oirdheiche a chur seachad le òrain, agus comhradh mu shean-fhacail 's an glocas a tha filte anna. Thug Alasdair Mac-a-Phearsain sgar air a' phìob-mhoir.

CEANNLOCHLUICHEART.—Chum a' mheur òo Ceilidh anns an Tigh-sgoil, air an t-seachdamh la thar an fhichead de dhara mhios a' gheamhraidh. Bha an Ceann-suidhe, an t-Urr Iain MacNeachdainn anns a' chathair, chaidh oirdheiche thoilichte 'chur seachad le òrain agus sgeulachd. Air an dara la thar an fhichead de chuid mhios na bliadhna, chum a' mheur so. Deasbuid—air a' chuspair, "Am bu chòir na tuathanasan mòra bhith air am bristeadh suas gu bhith 'n an tu athan-asan beaga." Bha Mghr. Alasdair Camshron a' cumail a mach gu bu 'chòir, agus Maighstear Alasdair Mac Illiennin, nach bu chòir. An deigh na guthan taghaidh a' ghabhail, bha mhor-chuid air taobh Mghr. Camshroin. Cho-dhuineadh an Comunn le bhith toirt tanig do cheannardan na deasbuid agus 'n Ceann-suidhe Urramach bha anns a' chathair.

COMUNN GAIDHLIG PHEAIRT.—Aig coinneimh a bha air a gleidheadh aig a' chomunn seo, sir Diardaoin, an tracas la deug de 'n mhios a chaidh, bha Alasdair Stiubhartach a' seanachas air aoidhealachd nan Gaidheal. Bha an òraid air a roinn ann an trì earranan mar a leanas—am fios a tha againn ann an eachdraidh na Gaidhealtachd agus ann an sgrìobhaichean Luchd-turuis air cho comharrachaidhe agus a bha falaidheachd nan Gaidheal—Sgeulachdan air an cruinneachadh ri cheile agus air an aithris mar dhearbhas air cho faramach falaidh agus a bha na Gaidheil—Cunntas air feartan agus buaidhean na h-aoidhealachd Gaidhealach mar a chunnaic agus a mhothaich sinn fein iad. Eadar roinnean na h-òraid bha òrain agus ceòl air an cur ri fearas-chuideachd na coinneimh le buill agus caidrean do 'n Chomunn. Aig toiseach na coinneimh bha

faillte air a' chur air a' chluideachd le port piob-airceach air a' chluich gu grinn le piobair a' chomuinn, agus an àm do'n chomunn dealachadh fhuair iad cuairt eile air a' phìob mhoir, rud a' chur iad ann am fonn airson an turas dach-aidh.

—:O:—

LITERARY POINTS OF INTEREST.

LECTURE ON CELTIC LITERATURE.—The Rev. A. Macdonald, Kiltarlity, delivered an address on this subject to the Sutherland Celtic Society. The lecturer dealt with the loss of the greater part of Celtic literature through the vandalism of the Scandinavians during their invasions of Scotland up to the 12th century. Among fragments now extant, were the Red Book of Clanranald, the Book of Deer, the Dean of Lismore's Book, and the MSS. in the Bodelian Library, and the Advocates' Library in Edinburgh.

DR. KUO MEYER'S DISCOVERY.—This learned Celtic scholar announces in a letter to the London "Times," what he sets down as a discovery. He writes: "I have found in ancient Irish literature the old Gaelic name for Ptolemy's 'Epidion Akron,' which has long been identified with the Mull of Kintyre, and rightly so, as now appears. The name which occurs in the old Irish tale called 'The Death of Curoi,' is 'Ard Eehdi,' i.e., 'Echde's Height,' where 'Echde' is, a man's name answering exactly to 'Epidios,' the singular of the British tribal name 'Epidii,' a people who were settled in Argyllshire in Ptolemy's time. The place is expressly stated to be 'i Cinn Tire'—i.e., 'in Cantyre.' 'This is solemn,' said my friend Professor W. P. Ker, when I told him of my discovery, and indeed it is. For not only is the accuracy of the old geographer established, and the conjecture of generations of scholars as to the true location of the place borne out, but a name has been recovered from the beginnings of our era and beyond.

A writer in the "Glasgow Evening News" on the above topic says:—"It takes some of the 'solemnity' out of Professor Meyer's disclosure that Dr. Alexander Macbain, by deductive reasoning, found out the same fact which the Professor learns from his ancient M.S."

—:O:—

THE GAELIC SOCIETY OF INVERNESS.

INTERESTING SPEECH BY THE
EARL OF SCAFIELD.

The Gaelic Society of Inverness, which was instituted in the early seventies, and which is by common consent the most distinguished of its kind in the kingdom, held its fortieth annual dinner in the middle of last month. The Earl of Scafield, who presided, said in the course of his speech: "I yield to no one in my admiration and love for the music, the poetry, and the art of the Highlands, and its history and traditions. It is most unfortunate that the cultivation and encouragement of the Gaelic language is not always regarded with such sympathetic interest as shown by the gentlemen assembled here to-night. I am afraid that, in this utilitarian age, many people consider and think that, as Gaelic is of no commercial advantage to anyone, it should be left alone and allowed to become a dead language. My personal opinion is that, if the rising generation devoted more time to the

study of the traditions, the history, and the language of their forebears, they would be better equipped and more fitted for any walk in life than by reading the numerous ephemeral and cheap novels of the day. Your Society, gentlemen, seeks after truth, and preserves reliable historical events and legends, many of which would otherwise be lost or handed down in a mutilated form, owing to the additions and alterations suggested by the future narrator. Highlanders are by nature sentimental, and they love their country. This love of one's country should be fostered by every means, and by every man and woman. The way you have adopted by publishing the volumes of Transactions of the Society should make these traditions and legends and Highland writings available to everyone who is interested in the ancient history of our country and our Highland glens. The wearing of the kilt should also be encouraged, and everyone attending these gatherings should dress in the national garb. I must confess that I hoped to see more gentlemen in the kilt here to-night—at the dinner of the Gaelic Society held in the Capital of the Highlands. I learn there is a Kilt Society in Inverness; perhaps in future years, and by their influence and example, everyone who attends these dinners will be 'in the garb of ancient Gaul'. Volume 27 of the Transactions of this Society is now in the hands of the printers, and will be issued shortly, and I would commend it to all who seek after Highland and Celtic knowledge."

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REVIEWS.

The Literature of the Scottish Gael. By the Rev. Donald Maclean, William Hodge & Co., Edinburgh. 2s. 6d. net.

The contents of this book appeared as articles in that scholarly quarterly, which should form part of the equipment of every Gaelic student, "The Celtic Review." Mr. Maclean states in his preface, that the book is an attempt to meet the demand and circumstances of students who complain that books dealing with Gaelic literature are published at a price beyond their means. This complaint is perhaps true with regard to some books, but if ever books dealing with Gaelic literature are to become any cheaper. Gaels, in greater numbers, must be prepared to buy them, if publisher and author are to be saved from financial loss. In many parts of the country the Gaelic public are, we fear, guilty of spending on the ephemeral literature supplied in third rate English magazines ten times the money they spend on literature concerning their own race. This is not as it should be. Some of the Europeans races, notably Hungarians and the Bulgarians, could teach us a lesson with regard to this. It is twenty one years ago since the Rev. Nigel MacNeil wrote a most readable account of the "Literature of the Highlanders," and the "Literature of the Highlands," by Professor Maclean, appeared only a few years ago. The book under review, consisting of eighty pages in fine bold type, contains an admirable outline of Gaelic literature from Columban times to the present. The author knows what he is about, and a look through its pages will convince any one that he is fully equipped for the work.

It is clearly and concisely written, and yet sufficiently full for the student whose aim is to go farther, and consult the works to which he is guided. It is interspersed with sane, well-balanced, criticism calculated to awaken in the mind of the patriotic Gael, a desire to dip into the treasures of his country's literature. In writing of the period between 1500 and 1745, Mr. Maclean says:—

"Between the religious and secular writings there was a difference in ideals, in ethics, and morality. The unfortunate antagonism that appears between these two in our literature was hurtful to both. The religious writers and readers, instead of assimilating the truly beautiful elements in the secular, ostracised it as a whole because of certain gross defects in parts." We understand some of our Highland clergy and "men" regard secular poetry yet as "faoineas." Again, "It is surprising that none of the Highland clergy formulated their religious doctrines in the language of the people." The opinion of Mr. Maclean on the work of An Comunn Gaidhealach may be commended to a few of his brethren in the Highlands, and we hope they will listen to the voice of so competent an authority. "The Comunn with the liveliness of their enthusiasm have already stirred up the people in many parts of the country to an appreciation of their own speech, and this revival of interest will undoubtedly have the effect of preserving, not merely what remains, but of encouraging such a close study of the language, as has been formerly very largely a feature of foreign scholarship alone."

Mr. Maclean possesses "the saving grace of humour," and gives two or three very amusing little anecdotes, but those who wish to enjoy these tit-bits must go to the fountain head for them. Mr. Maclean is not obsessed with the pessimistic notions of certain types of Gaels who, since Reid's time in 1832, have been prophesying the decay and death of Gaelic. It may die, but the end is not yet. All the omens are favourable in the meantime. We have no hesitation in saying that this book is well worth the money, and that the writer's aim has been efficiently accomplished. There is a slip in the first sentence at the top of page 33. Two negatives make an affirmative.

—:0:—

AN COMUNN GAIDHEALACH.

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

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Contents.

Simon, Lord Lovat, an Improver of Land. Depressed State of Episcopacy in Inverness after the Battle of Culoden, 1746. A Mercantile Transaction of Keppoch's, Son of "Coll of the Cowes," Keppoch, 1683. Allan Muidartach Captain of Clanranald, 1696. Young Clanranald, 1745. The successive Prisons of Inverness. Old Tack of the Citadel Grounds, 1683. A Highland Chief's Death, Living-in-State, and Funeral—Lachlan Mackintosh of that ilk, 1731. The Castle of Inverness, 1532. The Cattle Tocher of Brides, 1723. Bond of Union amongst the Clan Chattan, 1609. The Castle of Urquhart, 1719. Disarming Order to the Mackintoshes, 1725. Rental of the Forfeited Estate of Cluny, 1748. The Magistrates of Inverness Threatened by one Mackillican, 1676. Poverty of the Burgh of Fortrose, 1704. Specimen of a Bond of Interdiction, A.B., 1708. Horse-Lifting Extraordinary—Lovat and Thundertoun, 1716. Valuation Roll of Inverness-shire, 1691. David Ross of Balnagown ob: 17th April, 1711; Glimpses of the Estate. The Magistrates of Inverness and Society in Inverness, 1689-1704; Further Glimpses of Society and Customs; Intrigues for Trouble arising out of a Trial before them for Murder, taken red hand, 1723. Connection 'Twixt the Knights of Lochinvar, afterwards Viscounts of Kenmure, with the Mackintoshes—A Bye Path in History, 1520. Objections by the Master of Tarbat and Others to the Brewing Privileges in Ferintosh given to Forbes of Culoden, 1690. "Connection of Distant Ages by the Lives of Individuals"—Local Illustrations. Rule Regarding Foot-prints of Stolen Cattle—Case of Alexander Fraser of Culduethel, 1729. Inventory of Writs of the Estate of Lovat, 1652. Rental of the Bishoprick of Moray, 1641. Case of Fraud by a Tradesman of Inverness upon his Apprentice—Cummings v. Anderson, 1684. Assignment Lord and Lady Doune to David Denoon, 1684. Circular from Government to the Sheriffs regarding the Estates of Forfeited Persons, 1747. Military Assistance called for by Sir John Dempster in his Decree against the Seaforths, 1696. Letter from a Prisoner in the Tolbooth of Inverness, an: 1740. Rental of the Scottish Bishopricks, 1692. Some Account of the Baynes of Tulloch and Sale of their Estate. The Mackintoshes of Connage, an: 1640. *et subsequen.* List of the Writs, &c., of James Dunbar of Dalcross, 1712. Church Patronage

of the Family of Gordon, 1764. The Honourable Thomas Mackenzie of Pluscardine, 1649-1655—Pluscardine and the Town of Inverness; Pluscardine and General Monck. Who were the Combatants at the North Inch of Perth, 1396? Enquiries by, a Guardian Regarding his Niece's Suitor and the Answers, 1676. List of the Writs in the Lands of Rhindoun, in Urray, 1572-1770, and some Account of the Chisholms. The Frasers of Phopacy, afterwards of Torbreck, 1661, *et subsequen.* Proclamation Regarding the State of the Highlands, 1678. Letter Lord Lovat to Duncan Forbes of Culoden, 10th May, 1716. The Titles of the Urquharts of Cromarty, 1658. Lament of the Old Cross of Inverness, 16th August, 1678. Sett of the Burgh of Inverness, 1675. Rental of the Scottish Counties, 1649. The Conscientious Minister of Creich, 1623. Expense of the Duke of Gordon's Commission as Governor of Edinburgh Castle, 1686. Ancient Names and Places in and about Inverness. Game Preserving in the North, 1680. Protest by the Earl of Stafford and Others against the Appointment of Commissioners on Forfeited Estates, 1716. List of the Heritable Jurisdictions of Scotland, and Sums asked for their Abolition, 1751. Rental of the Bishoprick of Ross, 1691. Price List of Provisions in Inverness, 1645. The Earl of Sutherland and the Earl of Cromarty, 1668. Mary Queen of Scots. The Frasers of Philworth, and the Title of Saltoun, 1668. Writs of Certain Altarages within St. Giles, Edinburgh, &c., 1491, *et subsequen.* The Church in Inverness, 1359, 1560, 1606, 1769. An Old Map of Inverness-shire. The Meeting which established the Inverness Great Sheep and Wool Fair, 1817. Parliamentaria—Inverness, 1681, Moray, 1781. The Scots "Committee of Process and Moneys" in Account with Sir Robert Farquhar, their Treasurer, 1646. The Lost House of Culbin—The Murrays and Kinnairds—The Kinnairds and Duffs—The Duffs and Grants. The Highland Club—A Suggestion. Reminiscences of the "Forty-Five"—1, How Sheugie was Preserved to James Roy Grant—2, The Colours of Clan Chattan. James Second, Lord Duffus, "Slaughters," William Ross of Little Kindecay; Letters from the Countess of Seaforth and Lady Duffus, 1688. Valuation Roll of the Sheriffdom of Inverness, including Ross, 1644. The Robertsons of Inshes, 1448-1599.

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Leabhar VIII.] Mios Deireannach an Earraich, 1913. [Earrann 7.

CLÀR-ÌNSSIDH.

Taladh Chanada,	97
An Comunn Gaidhealach—Executive Meeting at Stirling,	99
Orain Ghaeil nan Gaidheal,	100
The Ransay Lament—Kenneth Macleod,	103
Oran Mòr, for the Mòd at Dundee,	104
Prose Translation,	105
David Livingstone—An Interesting Point in Ethnology,	106
Leasain Ghaidhlig,	106
The Employment Bureau,	107
Wales and its Language,	107
Comunn News,	107
Other Meetings of Gaeil,	109
Celtic Lectures in Paris,	109
An Comunn Gaidhealach—List of New Branches,	110
An Comunn Gaidhealach—List of New Members,	110
1913 Mòd, Dundee—Donation List,	110

TALADH CHANADA.

Le teachd an earraich tha *Canada* a' togail a guth 's a' toirt cuireadh do mhuinntir Bhreatainn seallbha a ghabhail air fearann a thatar a' tairgse, cha mhór, a nasgaidh. Tha Gaidheal is Gall a freagairt mar gu'm biodh e làn chinnteach coinneachadh ri 'fhortan thall. Bha làithean eile ann—làithean na bochdain 'san t-sàrachaidh; àm na h-airce 's na h-èiginn; an t-àm ud 's an deach spiorad na teòghalachd air seacharan, 's a thòisich An-ìochd ri àicheadh gu'n robh còir aig a' Ghaidheal air a dhùthaich féin; àm an fhògraigh 's na h-imrich gu tìrean eòin. Ach ciod an stà a th' ann a bhi a' meòrachadh air an dubhachais a bhà, no am briste-eridhe a bha 'na luig. Cha tig mòran tairbhe o bhi ag amharc 'n ar dèidh. Chaidh an t-àm ud seachad mar nùl dorchaidh aodann nam beann. Thug cuibhle 'n fhortan mu chuairt làithean is tioraile.

Chuir beachd a' mhór-shluaigh, is spiorad a' chomh-fhaireachaidh, fuadach air an doill-eireachd a bhà, 's tha na Gaidheil am meal-tuinn shochaircan nach robh riamh aca. Ach tha iad a nis a' dealachadh r'an dùthaich le'n toil féin a chum beo-shlàinte na 's tait-niche na gheibh iad far an d' rugadh 'san do thogadh iad. Tha bann-dùthcha a' dol a luige do bhuaidh bheachdan eile. Cha riar-aic an seann chaithe-beatha iad. Tha iad a' teicheadh mar a dh' fhaodas iad bho oir na bochdainn, agus cò a chuireas coire orra ma 'léumas iad do'n t-sruth-nuadh cuide ri càch, is maghèilleas iad do 'n t-soisgeul ur a tha a' teagasg gur h-e crìoch àraidh an duine airgead a dheanamh air dhòigh air chor-eiginn. Mar a tha staid na Gaidhealachd an diugh, a thaobh malairt is rudan eile, cha bhiodh e soirbh a chur cruinn na chumadh teaghlach air dòigh, ged do gheibte fearann a nasgaidh. Mar sin am bheil e na aolhar ioghnaidh gu'n gèill an Gaidheal do ghairm na h-Iar a tha 'ga thàladh mar gu'm b' ann gu Tìr-nan-og. Ma theid gnothaichean air adhart mar a tha iad a' dol, cha bhi againn 's na glinn ann an 'ùine gheàrr ach bodaich is cailleachan far am b' àbhaist gillean calma a bhi 'chòmhnuidh.

Am measg gach seorsa lomaidh a thig air dùthaich, cha 'n eil aon ann cho mi-chiàtach ris an lomaidh a thachras 'nuair a chailleas i a' chuid is calma de 'n t-sluaigh, ge bith na chàrnas i suas de stòras eile. Gun teagamh 'san do cheàrn eile de'n Rìoghachd a tha iad a' dol; ach air a shon sin, 'se lìonadh is buannachd Chanada tràghadh is call Alba. Gu ma fada bhuainn an t-àm mu'm bi Breatainn air a lì-uilinn, agus laoiach a dhith

oirre a chum a' dìon o'n nàmhaid. Ach ma tha sin an dàn, chì am fear a bhios beò gur h-e fìor-bheartas dùthaich tuath chalma, thoilichte, agus nach e caoirich, is féidh, is cearcan-fraoich. O chion còrr is ceithir fich-ead bliadhna sgrìobh an t-ùghdair ainmeil, *Sir Walter Scott*, mar a leanas:—"In too many instances the glens of the Highlands have been drained, not of their superfluity of population, but of the whole mass of the inhabitants. The Highlands may become the fairy ground for romance and poetry, but if the hour of need should come—and it may not, perhaps, be far distant—the pibroch may sound through the deserted region, but the summons will remain unanswered. The children who have left her will re-echo from a distant shore the sounds with which they took leave of their own—cha till, cha till, cha till me tuilleadh." An e spiorad nam fàidh-eadaireachd a dh' iadh mu Shìr Valter 'nuair a' sgrìobh e mar sud?

Tha Canada an comain nan Gaidheal o'n là a choisinn iad mór-chliù aig glacadh Chuibeg (1759), fo thrèòrachadh a' cheann-aird ainmeil, *Wolfe*, a bha na oifigeach 'san arm-dhearg aig blàr Chuillfodair trì bliadhna deug roimhe sin. Cha'n ann a thaobh saighdearachd a mhàin a tha 'n dùthaich mhór ud—cho farsuing cha mhór ris an Roinn-Eorpa—an comain nan Gaidheal. 'Nuair a ghabhas sinn beachd air ainm-eannan nan daoine a chuidich, ann an tomhas mór, Canada a'stùireadh ann an slighe an t-soirbheachaidh a tha i a' seallbheachadh, mar thoradh, an diugh, chì sinn gur h-e sliochd nan Gaidheal a b' àirde ann an inbhe a fhum na crìche sin. Choisinn iad an inbhe ud troimh na feartan-inntinn agus na buadhan a chinnich annta gu nàdurra, agus chuir iad meas is onoir air an dréuchd. Thatar a cur as ar leth an diugh nach 'eil sgoiltean na Rìoghachd, no 'n t-oilean ùr, uidheamaichte air son a leithid seo a bhùadhan a bheothachadh no 'àrach. Ach fàgamaid sin mar a thà e. Cha mhiann leinn cràdh an tallachaidh a chreachadh o'n mhuinntir do'n eubhaidh e.

'Se am mìos seo toiseach tòisiche na h-imrich gu Canada o Chluaidh. Ma ghabhas neach céum sìos mu mheadhoin làtha àraidh ri taobh na h-aibhne an Glascho, chì e sealladh a' lìonas e le iognadh, agus math dh'fhaidt cianalas. Cha'n fhaicear ach domhlachd sluaigh, sùil gach neach, eadar mhór is bheaga, air an luing mhór a tha a' dol 'gan giùlan thairis, is a tha 'nis a' snàgadh, le sgrìachail na fideig, air uisg' odhar

Chluaidh. Am measg nan eilthireach tha càirdean is luchd-daimhe a' gabhail beannachd leo—am beannachd mu dheireadh, 's dòcha—té a' caoineadh is neapaicinn r'a sùil; fear a' leigeil air nach 'eil dad a' cur air-san—seòrsa de shnotha gàire air, ged a tha rùchd a' dìreadh 'na sgòrnan ge b' oil leis. Tha h-uille h-ullachadh rompa air bòrd. Chaidh gach inneachd a' thionnsnadh air son an toirt gu seo. Bha gach seòrsa de phaipear-naidheachd làn le iomradh an ionmhais a bha 'feitheamh orra,—fearann a bheag 's a nasgaidh—deanair gun dìth agus gu leòir air a son. Nach h-iad, ars' thusa, bu chor a bhi aighearach. Ach ma's fìor na tha 'n fheadhainn a bha thall 's a chunnaic, a cur an céill, cha 'n 'eil eùisean cho fìor mhat 's a bha an luchd-gnothuich a' cur 's na paipearan, agus 's e deireadh an sgeòil gu'm faigh cuid a mach air an cosg, nach 'eil an t-sean dùthaich fhathast cho dona 's a thatar a deanamh a mach. Am brúadar na h-oidhe chi iad i, agus dùsgaidh togradh is féidh. Togaidh iad orra air ais.

"From the lone shieling on the misty island
Mountains divide us and a waste of
seas!

But still our hearts are true, our blood is
Highland,

And we in dreams behold the Hebrides!"

Bheiramaid earail do na tha a' faireachadh tàladh na h-Iar a bhi cinnteach gu 'm bheil na tha rompa ceart agus réidh, mu 'n dean iad suas an inntinn eùl a chur ris an dùthaich-mhàth'rail. An deireadh ar sgeòil dh' fhoighneachdamaid seo. Am bheil e neo-chomasach do Phàrlamaid Bhreutann eùisean a chur air a leithid a shuidheachadh a dhom agus gu'm faigh luchd-àiteachaidh Gaidhealtachd na h-Alba beò-shlàinte reusanta a chuireadh an crannchur am feobhas? Am bheil e os cionn tùr na toiniseg luchd-riaghlaidh tuilleadh 's na rinn iad a cheana a dheanamh? Mur a teid rud-eigin a dheanadh theid an tràghadh air adhart, agus chithear a' bhuil aig a' cheann mu dheireadh.

—:o:—

Ma's gaoth a deas, teas is toradh;
Ma's gaoth a tuath, fuachd is feannadh;
Ma's gaoth an ear, meas air crannadh;
Ma's gaoth an iar, iasg gu caladh.

Cha tig uisge mór o'n tuath,
'S cha tig sneachda buan o'n deas.

Ole air mhath le fear ga h-iarraidh,
Thig i'n iar an deigh an uisge.

AN COMUNN GAIDHEALACH.

EXECUTIVE MEETING AT STIRLING.

Big Schemes.

The meeting of the Executive Council was held on the 29th ult., in Stirling, when there was a good attendance. Mr. Malcolm Macleod presided. Apologies for absence from several members were read.

Consideration of the minutes of the various Committees were then taken up.

FINANCE COMMITTEE.

It was reported in the minute that the balance of the surplus from "An Clachan" amounting to £506, had now been received, thus making a total of £1,520 10s. as the share of An Comunn. The Art and Industries Committee had submitted a statement of the income and expenditure of the St. Andrews sales. After paying all the prize money, which hitherto came out of the funds, repaying the sum of £30 advanced by the Comunn to assist the local committee at the commencement of the sale, and stocking the tweed depot in Glasgow, the Committee had a balance in hand of £16 18s. 5½d.

EDUCATION COMMITTEE.

The Education Committee reported that the Strath School Board had granted the use of the School at Broadford during August for the Summer School of Gaelic. The Committee recommended that Mr. John Macleod, inspector of poor, Breakish, be appointed local secretary, and suitable gentlemen were recommended as teachers.

CAPITATION GRANTS TO TEACHERS.

The Committee having considered the remits made to them by the Executive Council on the subjects of Capitation Grants being given to teachers for teaching Gaelic, and the steps that should be taken to get into touch with the Trust for Education in the Highlands and Islands, with a view to getting that body to improve their methods of examination for their Gaelic grant, resolved to recommend that they should be authorised to seek a conference with the Governors of the Trust for the purpose of ascertaining what amount was offered in capitation grants annually, and what amount was actually earned, and of discussing with them the methods of examination. Thereafter the Committee would be prepared to consider and report as to the extent to which the Highland Trust Scheme of Capitation Grants should be supplemented by An Comunn and, if supplemented, on what terms

and under what conditions the grants should be awarded.

PUBLICATION COMMITTEE.

It was gathered from the minute of this committee that the offer of the *Northern Chronicle* to print the Gaelic text books was accepted, but that it was agreed to ask separate estimates for binding. With regard to the text book "The Literature of the Scottish Gael," which the Committee at last meeting had agreed to subsidise, it was resolved, that headmasters of centres in the Highlands where students are being prepared for the Leaving Certificate, should be informed that copies of this work could be got through An Comunn for 1s. 6d.; the published price is 2s. 6d. net.

PROPAGANDA COMMITTEE.

This Committee reported that Mr. T. D. Macdonald had formed 16 new branches in Argyllshire, and that the Rev. A. Macdonald, Kiltarlity, had addressed eight meetings in the north and west of Sutherlandshire. The music classes conducted by Miss Duncan in Lochranza, Pirmill, and Shiskine, Arran, had been brought to a successful conclusion. Miss Duncan is now in Islay, where her work is meeting with success. Music classes have been formed in Mull under the tuition of Miss A. C. Whyte, Glasgow.

The General Secretary having drawn attention, in the report of his visits to the branches, to the complaints which he had received from various branch officials of attacks being made upon their work by certain lay preachers, it was agreed to publish in pamphlet form the details of the interviews which the deputation to the Highland Committees of the Presbyterian Churches had had with these bodies last year, and to send pamphlets out, not only to the branch officials, but to the preachers themselves.

THE PROPOSED CANADIAN TOUR.

The Committee recommended that a special committee should be appointed by the Executive Council to consider a proposal that a tour of Canada and the United States should be undertaken on behalf of the Comunn's finances, and to stimulate interest in the work of the Comunn in the places visited. It was estimated that a guarantee fund of at least £1,000 would be necessary. The services of Mr. Roderick Macleod, Inverness, would be available, along with other Gaelic soloists. It might also be desirable that the party should be accompanied by one capable of addressing large audiences

in Gaelic. The special committee are to consider this matter and report at an early meeting. This was approved.

ARTS AND INDUSTRIES COMMITTEE.

It was reported that the tweed depot had now been established at Lawrie's, 60 Renfield Street, Glasgow, and the Committee hoped that members would patronize it. The Committee are sending a supply of tweeds and stockings to the "Daily Mail" Exhibition at Glasgow, on 4th April, and also to the Peasants' Handicrafts Association's Depot at Hazlemere.

MOD AND MUSIC COMMITTEE.

The Committee discussed at their meeting the remit from the Executive Council with regard to Mod marks, and agreed to consider the subject further and report to the June meeting. Judges were appointed for the Junior Literary Competitions and for the Comedy Competition, No. 35.

Mr. Walker, Dundee, submitted the report of the Dundee Local Committee, and stated that donations were now coming in. Among those received locally was one of £100 from Sir James K. Caird. This announcement was received with loud cheers, and on the motion of the Chairman it was agreed to convey the thanks of the Comunn to the generous donor.

RESIGNATION OF GENERAL SECRETARY.

The President at this stage expressed his profound regret at having to ask the meeting to consider the next item on the agenda, the resignation of the Secretary. It was a serious loss to the Comunn that Mr. Maclean had definitely made up his mind to go to Canada. The meeting would agree with him that Mr. Maclean had done his work as secretary faithfully, intelligently, and with conspicuous efficiency; and that efficiency was growing from day to day. Several members having asked if Mr. Maclean could be tempted to stay, the president announced that the decision was final, and amid expressions of very great regret, and good wishes for his future career, Mr. Maclean's resignation was accepted. Mr. Maclean expressed his gratitude to the Council for their kind appreciation of his services. The meeting agreed that a special appreciation of his services be recorded in the minutes. It was remitted to the Advisory Committee to take steps to fill the vacancy.

A UNIVERSITY COLLEGE FOR THE HIGHLANDS.

Mr. H. F. Campbell, advocate, Aberdeen, moved "that it be remitted to the Education

Committee to consider and report upon the propriety of initiating a movement for founding a University College within the Gaelic area of Scotland." The motion was unanimously adopted. Mr. Campbell's statement in support of his motion will appear in our next issue. On the motion of Mrs. Burnley-Campbell, it was agreed that a Gaelic Book-stall should have a place at every Mod. Mr. J. A. Mackay, Dundee, having moved that a sum of £15 be granted to the Inverness Mod local secretary in addition to the honorarium already given, it was agreed to remit the matter to the Finance Committee for report.

CIVIL SERVICE EXAMINATIONS.

In the event of the Royal Commission on the Civil Service agreeing to accept evidence from An Comunn in favour of Gaelic as a qualifying subject for entrance to the Civil Service it was agreed that the president, Dr. Watson, Mr. H. F. Campbell and Mrs. Burnley-Campbell should present the views of the Comunn before the Commission.

The next meeting of the Executive will take place in Oban on the 10th of May.

—:o:—

ORAIN GHAOIL NAN GAIDHEAL.

LE EACHUNN MAC DHUGHAILL.

Chòisinn am beachdachadh seo a' cheud duals aig Mod Inbhir-nis, 1912.

Oran eile air am bu mhaith leam beagan fhacal a sgrìobhadh, "Maili bheag og." Tha beagan rannan dheth an leabhar no dha, ach tha e uile, agus mar an cèudna beagan eachdraidh co-cheangailte ris an "Sar Obair nam Bàrd." Thuit an t-òighear a rinn e an gaol air nighinn fir fearainn, agus thug ise dha-san a gaol mar an cèudna, ach bho nach robh inbhe-san an coimeas ri a cuid-eachd-se, agus bho nach fadadh dùil a bhi aca ri ni eile ach diultadh phàrantan, 'se a rinn an gille dol do'n arm, far an d' fhuair e air aghaidh gu ro-mhaith air bu ghille sgairteil tréun e. Thill e an ceann ùine agus bha a leannan fhathast gun phòsadh, ach ged a fhuair ean air aghaidh cho maith, cha d' thug sin atharrachadh air beachdan a h-athar. Mar sin, bho 'n a bha gaol Maili cho làidir 'sa bha e riamh, 'se rinn iad teicheadh le chèile; ach nuair a mhothaich a h-athair mar a bha, lean e iad le dhaoine agus thainig e suas riu anns a' ghleann, mar a tha an t-òran féin ag innseadh, madainn Di-dòmhnaich. 'Nuair a thainig a lechd-tòrachd air, ghlac ean a chlàidheamh gu e féin 'sa leannan a dhion,

ach air dhi-se teicheadh gu chùlaibh gu fasgadh fhaotainn bho fheirg a h-athar 's an a fhuair i buille-bhàis bhuaithe gun fhios agus thuit i aig a chasan is chaochail i. Thug esan e fein suas an sin an làrach nam bonn, ag ràdh nach robh a dhìth air a bhi beo nì b' fhaide, oir nach robh nì aige a nis gu bhi beo air a shon. Rinn e an t-òran beagan laithean mu 'n do dh' fhuiling e m' bàs. So an rann mu dheireadh.—

Ged bheirte mi bho 'n bhàs so,

Mo Mhaili bheag òg,

Cha 'n iarrainn tuille dàlach,

Mo chiad ghràdh 's mo rùn ;

B' annsa 'n saoghal fhàgail

'S gu'm faicinn t' aodann gràdhach,

Gun chuimhn' bhi air an là sin,

'San d'fhàg mi thu eiuirt.

Chuala mi aon rann eile nach 'eil aon euid 'san t-sar-obair no an aon air bith eile de na leabhraichean anns am bheil an t-òran. Tha e a' toirt iomradh air Loch Earann an Siorramachd Pheirt oir a réir coltais b' ann a mhuinntir a' chearna sin de'n dùthaich a bha iad le chèile. *

Tha "Oran an amadain bhoidhich" car de 'n aon seorsa ; mharbh esan a leannan 's i ga failleadh air abhainn 's e smaintinn gu'm bu ladh i, oir dh'innis a mhàthair dha roimh laimh, 's gun i airson e 'thaobh-sainn ris an nighinn, 's a réir coltais airson e chur as dhi buileach, gu'm fac i lach àlainn air an abhainn. 'Nuair a chunnaic esan dè a rinn e chaill e a rian buileach. So beagan shreath-an de 'n òran a rinn e 'nuair a chunnaic e gu'n do mharbh e 'leannan.

* Bho 'n a sgrìobh mi mu "Orain-ghaoil nan Gaidheal" fhuair mi mo làmh air an rann so air an d' thug mi iomradh. Is ann mar a leanas a dh' aithriseadh dhomh e—

"Nach cruaidh leat féin mar dh' éirich

Do m' Mhaili bheag òg :

A cur ciste chéireadh,

Mo chiad ghràdh 's mo rùn.

'S ged lionainn-se Loch Earann,

Le deoir mo chinn 'gan reubadh,

Cha ghluais a chaoidh 's cha 'n éirich

Mo Mhaili bheag òg."

Dh' fharbhaich mi a mach mar an céudna beagan tuille mu 'n òran so na tha air innseadh an "Sàr Obair nam Bard." Tha "Fionn" ag innseadh dhomh gur e "Oran Lachuinn Hògaidh" Eireannach a bha ann Lachunn agus gu'n d' a their na Lathurnaich ris an òran so, gur e thainig e an all as a dhùthaich féin gu ruig Earra-ghàidheal. Gun teagamh 's am bith tha na h-Eireannach a' tagar an fhuinn, agus faodaidh an dèidh na h-uile rud gur e Loch Earann am Fear-manach air am bheil am bard a' toirt iomradh, agus is coltach gur e oir cha 'n e idir Loch Eireann ach Loch Eir a their na Peartich ris an loch ud ris an abrar 'sa Bhéurla Loch Earn.—E.M.D.

"A Mhairead òg 's tu rinn mo leòn,
Gur cailin bhòidheach lurach thu,
Gur guirm' do shùil na 'madainn driuchd
An deare air chùl nan dùilleagan.
Gur gile thu ghràdh na sneachda bàn
A' cur air aird nam monaidhean.

'S e 'n gunna caol a rinn mo leon,

Cha téid e oirleach tuille leam ;

'S a thé rinn dhomhsa léine chaol

Cha dean thu ghaoil grìn tuille dhomh."

Tha da òran anns an leabhar ris an abrar "Fìlidh nam beann"; tha iad nar an céudna an leabhar Raonail, mac do Alasdair Mac Mhaighstir Alasdair (1776), ris am bheil eachdraidh bhrònach co-cheangailte. Rinn eadh a' chiad fhear le Mac Fìr Dhail-an-eas, do nighinn Fìr Thir-na-drìs, agus an dara fear leatha-sa 'ga fhreagairt. Bha iad a réir coltais an gaol air a chèile, ach chuir a cuid-eachd-sa eatorra le bhi an dara cuid a' gleidheadh litrichean, no a' cur litrichean tuaisleis gu aon no aon-eigin aca. B'e deir-eadh a' ghnòthaich gu'n do shaoil iad le chèile gu'n do thréigeadh iad agus phòs ise, ach thuit esan an galar a bhàs. Beagan laithean mu'n do chaochail e 's e nis air a thuigsinn mar bha cùisean, rinn e an t-òran a dh' ainmich mi 's e air a leabaidh. Cha 'n fhaod mi ach na trì ruinn mu dheireadh a chur sìos an so.

"Gur mis' th' air mo leon, mu mhnaoi òig a chul duinn

'S tu dheanadh mi slàn, ged a tha mi gu tinn :

Tha do ghruidh mar na caorann, do shlios mar fhaollinn an tuinn,

'Se bhi sealltainn a' t' aodann a b' aoibh-niche leam.

'S truagh nach robh mi 's mo leannan, anns a' ghleannan an uaigneas.

No 'sa bhadan bheag choilleadh, far an goireadh na cuachan ;

Thu sint' ann am bhreacan, dlùth paisgt' ann am shuainich

Gu'm faighinn le deoin a ghaoil do phòg is cha b' fhuathach.

Gur diombach mi 't' athair, do d' luchd-tighe, 's do d' chàirdean,

Le an litrichean bréige, mar a thréig iad do ghràdh orm ;

Bha 'n dream d' an robh sinne làn toil agus àrdain,

'S 'se ar cumail bho chèile dh' fhàg fo éislein gu bràth mi."

Dh'aithriseadh an t-òran dhi-se gun dàil, agus, ged a bha i nis 'na mnaoi phòsda, cho luath 'sa thuig i an cleas a rinneadh, thug i a h-aghaidh air Dail-an-eas. Tha e àir a ràdh gu'm b'ann 'sa mhadainn an am éirigh 'san sneachd air an làr a fhuair i dearbhadh air mar bha cuisean agus air suidheachadh a' ghille, agus nach do dh'fheith i eadhon ri caiseart a chur uimpe mu'n do dh'fhalbh i air eagal nach beir-eadh i beo air.

Ràinig i Dail-an-eas agus dh'iarr i a leannan fhaicinn. "S daor a cheannaich sinne do chasa geala casruisgte," arsa Bean Dhill-an-eas. "Cha bu shaor a cheannaich mi féin iad," arsa ise 's i toirt a h-aghaidh air an leabaidh air an robh an gille 'na luidhe 's thuit iad an glaciaibh a chéile agus cha do dh'fhàg i taobh a leapa gus an do chaochail e. B'ann an sin a rinn i an t-òran so mar fhreagairt do'n chiad fhear. Cha chuir mi sìos ach an ciad rann agus an rann mu dheireadh.

"Ged a chaidh mo phòsadh cha bu deonach leam féin e ;

'Nuair a sheall mi am dheighidh 's e mo roghainn a thréig mi :

Og ùr a chùil ghasa, bu tu mo thaitneach do chéile,

'S truagh a ghaoil, gun mi riut fo sparr-adh na déile.

Gur truagh nach robh mise gun fhios air do chùlaibh

'Nàim togail do lice agus bristeadh na h-ùrach :

Cha'n iarrainn do chiste, ach mo shlios a bhi dlùth riut,

Sgéal a sgath as mo chéudfaidh', 's ann do'n éug thug thu cùntas."

Cha'n'eil an còrr agam ri ràdh aig an àm so mu òrain-ghaoil nan Gàidheal ; ach anns na thubhairt mi ged nach robh m'oidhirp ach fann tha mi an dòchas gu'n do leig mi ris do m'leudh léughaidh gu'm bheil maise do - labhairt an òrain-ghaoil nan Gàidheal ; maise nach 'eir ri a faotainn an cainnt eile fo chop nan speur 'san aon tomhas, oir co i an teanga a bheir barr air a' Ghàidhlig gu smuaintean gaoil a chur am briathraibh binne beoil, tha mi mar an céudna an dòchas gu'n léugh iad air an son féin na h-òrain ghrinn fionnmhor as an do thagh mi cuid de na ruinn agus de na sreathan air an deach iomradh a thoirt. Ann a bhi deanamh sin tha iad a' leigeil ris gu'm bheil meas aca air an cànan

dhùthchail féin, agus air na bàird thàl-antach a thug dhoibh briathran am beoil agus smuaintean an cridhe an teanga an dùthcha, an teanga bhlada air am bu mhòr an gaol agus am meas ; tha iad a' leigeil ris gu'm bheil iad a' cur urraim air an dileib fhiachail a dh'fhàgadh aca, oir cha cheannaicheadh òr na h-Oipidh no clachan luachmhòra na h-Aifric cànan dùthcha, agus i air a smaidheadh 's air a cur an eagaibh a chéile le saothair bhàid ; agus gu sònraichte bho'n is gaol aon ni air nach tig crìoch, biodh daoine air muir no air tir, a' falbh feoir no air longaibh sìubhlach an aigeann an athair, ag àiteach fuinn no a' cur sìubhal fo rothan am muilnean cuibhleach nan iomad srann am bailtean móra na machrach, bidh òrain-ghaoil nan Gàidheal cho ùrar dhoibh agus d'an suidheachadh 's a bha iad do'n linn a bha beo 'nuair a liubhair na bàird seachad an obair air chùram an co-luchd-dùthcha gu an cumail air chuimhne agus an liubhairt thairis do'n àl a bha teachd 'nan déidh.

Cha'n'eil mi am beachd gur urrainn dhomh a nis crìoch a chur air mo bheachdachadh air òrain-ghaoil nan Gàidheal ni's freagarr-aiche na co-dhùnadh le dà rann as an òran "Mo rùn air an òigh."

"Ach co bheir air grian gun dol sìar anns an là,

No air fairge nan liath-shruth gun iarr-aidh gu tràigh,

Ri bruthach co stiuras abhainn Dù 'lais gu bràth,

Is co e le dùrachd a mhùchas an gràdh ?

Ach O, 'san tha'n gaol do gach aon tha fo nèamh

Mar shnothach o'n chraoibh, is e sgaoil-eadh gu sèimh ;

Ma bhacas tu dhìreadh no spionas tu 'fhrèumh ;

Cha'n fhàg thu da rìreadh ach crìonach gun sgèimh."

A' Chrioch.

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HOMESPUN TWEEDS.

Attention is directed to the Depot opened by the Arts and Industries Committee, at Messrs. R. G. Lawrie's, 60 Renfield Street, Glasgow.

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SUMMER SCHOOL OF GAELIC.

The Secretary is now receiving names of intending students for the Summer School of Gaelic, to be held at Broadford in August, and it is hoped that all who intend joining will send in their names with as little delay as possible.

THE RAASAY LAMENT.

Kenneth Macleod.

This song, recently introduced into Mod circles by rather John Macmillan, Benbecula, and sung into popularity by Mr. Roderick Macleod, has always been a favourite one in the Isles. The verses given here are collated, and to a slight extent adapted, from two versions taken down by the writer—the one from Mary Macleod, Island of Eigg, the other from Catriona Maclean, Island of Raasay. The song is really of the class in which the last two lines of each verse form the first two lines of the next, but for obvious reasons the traditional arrangement is not followed here, though for the singer it has the great advantage of being an aid to the memory. The lament is known both as “Cumha Iain Ghairbh” and “Cumha Mhic-ille-Chalum Rarsaidh.” A version of it, with music, first appeared in the “Gael” Magazine (Vol. VI).

Iain Garbh, John the Sturdy, the subject of the song, lived in the seventeenth century. He was a Macleod of Raasay, one of the Mac-ille-Chalum family, and was evidently regarded in the Northern Hebrides as one of the outstanding men of the day. The high place accorded to him in popular estimation, is shown by the fact that five laments for him still survive. Two of these—the one in *Coisir a' Mhòid* (page 50), and the one in Mackenzie's *Beauties of Gaelic Poetry* (page 26)—have always been attributed to Mary Macleod; the third (that given here), is generally attributed to the hero's sister; the authorship of the other two, which are still unpublished, is unknown.

Iain Garbh was drowned while crossing the Minch from Stornoway (in those days the mart of the Northern Hebrides), to his home in Raasay. The folk refused, however, to attribute his death to any natural agency; such a man, so strong and so heroic, could never have been worsted by mere wind and wave! “It was thus it happened. Iain Garbh had a wicked step-mother, and she had the knowledge of the Black Art. She

had the red-hot hatred of her heart for her step-son, as well she might, for wherever the hero would be, there it was never worth while for her own weakling of a son to be. And one day this is what she did. She filled a wooden cogue with water, and put a little play-boat into it; and she stirred and lashed the water, and chanted the seven black curses over it, until the little play-boat was capsized. Iain Garbh was out at sea, and at that very moment a raven alighted on the mast-top, and a black cloud gathered at the root of the wind. ‘There is no fear on me,’ said Iain Garbh, ‘one raven can never sink my boat.’ Then another raven came, and another, and another, until there were six of them about the mast, each of them with a squall in its beak. ‘There is no fear on me yet,’ said Iain Garbh, ‘my boat can carry six ravens.’ At last the seventh raven appeared, with the squall of death in its beak. ‘There is no fear on me yet,’ said Iain Garbh, ‘but yon seventh raven will sink my boat.’ And it did. That night the step-mother was the joyous woman, and the hero's sister the sorrowful one, sitting by the sea-shore.”

A curious variant of the legend was given to the writer, some two years ago, by Peggy Mackenzie, Kintail. According to her version, a celebrated hero from “somewhere else,” hearing of Iain Garbh's prowess, sent him a challenge either to wrestle or to cross swords. The step-mother, seeing a boat out at sea, thought it might be the rival hero on his way to Raasay, and full of dread lest her step-son should be defeated in the contest, she used her knowledge of the Black Art to sink the approaching boat. When later on she discovered her mistake, she was stricken with sorrow and remorse, and ever after spent her days weeping the tears for Iain Garbh, and making songs to him. Be the legends what they may, however, Mod singers would do well to remember that the folk who sang this song were not singing mere notes and words; they were singing a tragedy, whether the passionate love and sorrow of a sister or the passionate remorse of a step-mother; and in all and through all they felt the quickening thrill of the spirit-world.

RAASAY LAMENT.

KEY B flat. *Slow time.*

Air from FATHER M'MILLAN, Benbecula; noted by MRS. KENNEDY-FRASER.

cres.

{		$\dot{1}_1$:-	$\dot{1}_1$		\dot{d}	: \dot{d}	\dot{d}		$\dot{1}_1$: \dot{S}_1	.		\dot{m}	:-	\dot{m}		\dot{m}	: \dot{r}	\dot{m}		\dot{S}	:-	\dot{S}		}
{		'S	mi		am		shuidh'	air	an		fhaodh'	linn,	'		'S	mi		gun	fhaoilte,	gun		fhur	-	an,		}

cen. do. dim.

{		$\dot{1}$:-	\dot{S}		\dot{S}	: \dot{m}		\dot{r}	: \dot{d}	:-		\dot{r}	: \dot{d}	: \dot{r}	\dot{m}		$\dot{1}$: \dot{S}	: \dot{m}	: \dot{r}		}	
{		Righ!	cha		tog		mi		fonn	:-		aotrom,	O	Dhi-	h	-	aoin	-	-	e		mo		}

CHORUS.

{		\dot{m}	\dot{m}	:		\dot{d}		$\dot{1}_1$: \dot{S}_1	\dot{S}_1	:-	\dot{S}_1		\dot{m}	: \dot{m}		-	: \dot{r}	\dot{m}		\dot{S}	:-		}
{		dhunaidh ²	Sil		o		hó	ró	bha	hó,		Sil		o	hó		ró	bha	hó-					}

dim.

{		$\dot{1}$:-	\dot{S}		\dot{S}	: $\dot{1}$		$\dot{1}$: \dot{S}_1	\dot{S}_1	:-	\dot{S}_1		\dot{d}	: \dot{r}	\dot{m}	\dot{r}	\dot{d}	\dot{t}_1	:-	\dot{t}_1		$\dot{1}$: $\dot{1}$		}
{					Sil		o	hó,	sil		o,	ró	bha	hó		rionn	ei		le.							}	

1 "Sandy beach." Generally pronounced "faolinn," but evidently founded on "faodhail"—"sea ford."

2 or "dhunaich" (whichever the singer may prefer).

- | | |
|--|--|
| <p>2 O'n la chailleadh¹ am bàta
Air na bhàthadh an curaidh,
Gille-Calum a b'òige,
Iain Mòr, mo sgeul duilich—sil o, etc.</p> <p>3 'S i do ghuala bha làidir,
Ged a shàruich a' mhuir i,
Righ! cha b' fhear de shliochd Adhaimh
Chuireadh làmh anns a' churaidh—sil o, etc.</p> <p>4 Nochd gur h-ìosal do chluasag
Fo lic fhuaraidh² na tuinne,
'S ann an clachan gun tràghadh³
Tha mo ghràdh-sa 'n a uirigh—sil o, etc.</p> <p>5 'S faodaidh damh a' chinn chràsgaich
Cadail sàmhach 's a' mhuinadh,
'S Gille-Calum—och, m' èire!—
Nach tig béud dhuit o'ghunna—sil o, etc.</p> | <p>6 'S bidh na mial-choin air iallan,
Moch cha triall chun a' mhullaich,
Dil' air fireach nan sealgair,
Shuas fo gharbhlaich a' Chuilinn—sil o, etc.</p> <p>7 'S bidh na tréun-fhir 's na cùiltean,
'S iad a' mùchadh an tuiridh—
Cùl ri fìdheall 's ri clarsaich,
Ri ceol-gàire 's ri cuireid—sil o, etc.</p> <p>8 'S iomadh baintighearna bhréid-ghil
Bhios gu déurach 'gad chumha,
Agus stiomach og uasal
Nach bu dual bhi fo mhuilad—sil o, etc.</p> <p>9 'S té 'n a suidh' air an fhaodh'linn,
'Si gun fhaoilte, gun fhurann—
Righ! cha tog mi fonn aotrom
O Dhi-h-aoine mo dhunaidh—sil o, etc.</p> |
|--|--|

1 or, *mhillleadh.* 2 or, *uaine.* 3 or, *na tràghad.*

NOTE.—Mod Competitors should prepare verses 1 to 4 (with chorus), for the competition. We give the variants, to the air at Mrs Kennedy-Fraser's request. In her opinion, the adoption of a rigid version is not advisable, for the best singers among the folk are adepts at balanced re-adjustments of the rhythmical content of an air, and such artistic bendings of

phrases as are seen above, ought to be cultivated. Therefore, we give the various forms and recommend that singers should introduce them in the course of the chorus or verses of song, as their tastes may direct. Low set voices may select a different key from that given above.—M. N. MUNRO.

PROSE TRANSLATION.

(1) By the sea-shore I sit, without gladness, without cheer; and O King! never a lilt can I raise since the Friday of my sorrow. (2) Since yon day the boat was lost and the hero drowned, Gille-Calum the younger, Iain Mor, my sad story. (3) Strong was thy shoulder, though sore-tried it the sea: O King! 'twas never one of the race of Adam would dare lay hand on the hero. (4) But to-night, lowly thy pillow under the cold tombstone of the waves; in the clachan that ebbs not lies my love in sleep!* (5) Now may the stag of the antlered head sleep quietly in the hill; Gille-Calum—och! the burden of me—from his gun no hurt can come to thee. (6) And the hounds are on leash; in the morning they troop not out to the heights; and desolation† is over the hunting-ground, high up under the crag-land of the Coolins. (7) And the heroes are in hiding-places, so to smoor‡ their wailing; they have turned their back on fiddle and harp, on music-laughter and frolic. (8) Many a lady-lord, white-coifed**, is keening thee with tears; and many a snooded one, young and gentle-born, to whom sorrow comes not by nature. (9) And by the sea-shore sits a woman, without gladness, without cheer—and O King! never a lilt can I raise since the Friday of my sorrow. K.M.

* Lit. "In his couch (or bed)."

† Lit. "Flood," but used in the secondary sense of "disaster," "change," "desolation"; c.f. Mary Macleod's lices—Thainig dil' air an aitreabh, 'Sann is cianail leam tachaist 'n a coir.

‡ For the less poetical English "smother."

** The coif or kertch (*bréid*), was worn by matrons; the snood (*stiom*), by maidens. *Stiomach*, snooded one, is an adjective used as a noun—c.f. *na big*, the little ones. Dr. Alexander Carmichael has *stiomag*, maiden, and *bréideag*, wife (*Carmina Gadelica*, Vol II, p. 336).

DAVID LIVINGSTONE.

An Interesting Point in Ethnology.

At a meeting of the Royal Geographical Society in London last month, in celebration of the centenary of the birth of Dr. Livingstone, Sir Harry Johnstone gave a lecture illustrated by lantern views, and pointed out that David Livingstone was of Highland descent, his grandfather having been a crofter on the little island of Ulva,

off the West Coast of the larger island of Mull. In appearance Dr. Livingstone showed clearly that the predominant strain in his ancestry was what was called Iberian, for want of a more definite term. In other words, he was of that very old racial strain still existing in Western Scotland, Western Ireland, Wales, and Cornwall, which had apparently some kinship in origin with the peoples of the Mediterranean, and especially those of Spain and Portugal. Indeed, according to such descriptions of him as were available and such portraits as illustrated his appearance, he was not unlike a Spaniard, especially in youth and early middle age. His height scarcely reached to 5ft. 7in., his hair and moustache, until they were whitened with premature old age, were black, his eyes hazel, his complexion much tanned by the African sun, but at all times inclining to sallow. He possessed a natural dignity of aspect, however, which never failed to make the requisite impression on Africans and Europeans alike. Bubbling over with sly humour, with world-wide sympathies, and entirely free from any narrowness of outlook, he possessed a very strong measure of self-respect, coupled with a quiet, intense obstinacy of purpose. In earlier life he was so eager to advance the bounds of knowledge and so certain that he was a predestined and appointed agent to accomplish great purposes, that he may have been slightly arrogant, contemptuous towards fools and palterers.

LORD CURZON'S TRIBUTE.

In opening the meeting, Lord Curzon said: "In the course of his wonderful career, Livingstone served three masters. As a missionary he was the sincere and zealous servant of God; as an explorer he was the indefatigable servant of science; as a denouncer of the slave trade he was the fiery servant of humanity. Livingstone's was the type of character and career, that would always remain an inspiration for our race. Born with no social advantages, possessing no prospects, backed by no powerful influence, that invincible Scotsman had hewed his way through the world, and carved his name deep in the history of mankind, until in the end he was carried to his grave in Westminster Abbey amid the sorrowing admiration of an entire people, and bequeathed a name which had been, and would ever be, a light to his countrymen."

Leasain Ghaidhlig.

XXIV.

“CUAIRT NAN CAILLEACH.”

Ciamar a tha sibh an diugh, a bhean Iain?
 “O! tha glè mhaith; cia mar tha sibh fhéin, a bhean Chaluim? Nach àluinn a’ mhaduinn a tha’n?”

“O! maduinn chiatnach! Smaointich mi dìreach (1) a *chionn* gu’n robh an latha cho ciuin gu’n rachainn sros am baile a dheanamh beagan ceannachd.”

“Sin dìreach an turas air am bheil mi fhéin; nach co maith dhuinn a dhol cuid-eachd?”

Dh’ fhalbh na mnathan coire, mar sin, (2) *gairdean air ghairdean*, sìos an t-sràid, ‘s a chionn gu’n robh a’ mhaduinn cho boidheach cha robh cabhag orra.

“Agus am bheil naigheachd ùr sam bith agaibh fhéin, a bhean Chaluim?” “O, dearbh, cha chuala mise àl ùr sam bith. Cha robh mi glè mhaith ‘nam shlàinte (3) ‘o *chionn* greis, agus cha robh, mar sin, cothrom agam air tighinn a mach.”

“O! ma ta, (4) ‘s *maith an naigheachd* a bhith *gun naigheachd idir*.”

(5) “*Bha’n facal ag radh sin*, ach ‘s bochd a bhitheadh sinn *gun naigheachd idir*.”

“‘S bochd gun teagamh; ach ciamar a tha Màiri bheag do nighean? Nach cuala mi gu’n robh i tinn?”

“O! bha; bha a’ (6) *ghriuthach* ghrànnda oirre, ach tha i gu maith a nis, taing do’n Fhreasdal,” “‘S maith leam sinn a’ chluinntinn, gu dearbh, tha eagal orm fhéin an comhuidh roinbh ‘n tinneas ghrànnda sin, ach so againn a’ bhùth agus bithidh e cho maith dhuinn a dhol a steach.” Chaidh na mnathan coire a steach, agus choinnich gille beag anns an doras iad (7) a *thug seòladh dhoibh* chun an aite cheart anns a’ bhùth mhoir a’ bha so.

Thàinig caileag ghrinn laghach ‘nan coinneamh le gàire cridheil air a h-aodann, agus chuir i faillte orra.

(8) “‘S ‘*de b’ fhearr leibh*, a nis, a mhnathan uasal?” arsa’ chaileag gu modnail.

“Am bheil (9) *mir de bhreacan* Chlaun’ic Leoid agaibh a’ chaileag?” arsa bean Iain.

“O! tha gu leoir,” arsa ise.

(10) “*Siuthad*, ma ta, thoir thugam pios deth; tha mi air son deise’ dheanamh do Mhàiri, agus feileadh do Mhùrachadh beag, agus bu mhaith leam rud ceart fhaighinn air an son.”

“So agaibh e, ma ta,” arsa’ chaileag, “agus gu dearbh tha e boidheach; (11) *b’ fhearr leam fhéin gu’m bu Leodach mi* ‘s gu’m faighinn deise dheth.”

Bha iad a’ bruidhinn mar sin car greis agus an uair a rinn na mnathan gach ceannachd a bha dhith orra leig iad maduinn mhaith leis a’ chaileag agus dh’ fhalbh iad.

“Ach, c’ àite an teid sinn a nis, a bhean Chaluim?”

“Dearbh, theid a ghabhail cupan té; tha mi fhéin a’ faireachdainn car sgith agus b’ fheairde mi cupan beag.”

“Tiugainn a steach an so; tha e cho sàmhach, falachaidh ‘s ged a’ bhitheadh tù aig an taigh.”

Chaidh iad a steach do (12) *thaigh-bidhe* agus shuidh iad aig bòrd beag grinn air son dithis ann an oisinn an t-seomair.

“An gabh sibh siùcar agus bainne, a bhean Iain?” “O! gabhaidh, gu dearbh, gu’n robh maith agaibh.” “So, ma ta, tha mi’n dochas nach do rinn mi rò mhilis an té.”

“Tha so dìreach ciatach, a bhean Chaluim; agus nach blasda na bonnaich bheaga sin a th’ aca!”

Ghabh na mnathan coire an cupan air an socair, agus an deidh dhoibh beagan arain a cheannach, dh’ fhalbh iad agus chuir iad an aghaidh air an chaidh.

“Nach sinn a bha fortanach an seòrsa làtha a fhuair sinn an diugh?” “Sinn gu dearbh, bu chòr dhuinn a bhith glè thàingeil.”

(13) “*So mise*, ma ta,” arsa bean Iain, an uair a ràinig i an doras. “Ach c’ uin’ a thig sibh a steach a’ chèilidh?”

“O! ghràidh, cha’n eil mòran ùine agam-sa air son cèilidh uair sam bith.

(14) “*Falbh! coma leat*, leig leis ‘an (14a) *t-saoghal a bhith a’ cur nan car dheth*; thig a nall Di-Sathuirne, ‘s gu’m faigh mi do naigheachd.” “Dh’ fhaodadh gu’n tigeadh, ma ta, mur bi mi (16) *rò dhripeil*.”

“Dripeil (17) *ann no as* bithidh sùil agam riut, a nis: feasgar maith leat an dràsda.”

“Mar sin leat fhéin, gu dearbh—

Thig! o thig! Di-Sathuirne!”

AM BUACHAILL.

1. A chionn, equal to—because (since, in the sense of “reason.”)
2. Literally, equal to—arm on arm.
3. O chionn, equal to—Since (c.p. with Note 1.) equal to—in sense of “time”; greis, equal to—a period of time; hence, equal to—since a good time.

4. Lit.: equal to—it is good the news to be without news at all : i.e., it is good news to have no news.
5. Lit.: i.e., the *word* was saying that—"the proverbs said so"; or, "there is a saying to that effect."
6. Lit.: equal to—*measles*.
7. Equal to—who gave them direction ; [an attendant directed them].
8. Lit.: equal to—what would be better [preferable] to you? equal to—what would you like?
9. Lit.: equal to—a piece of tartan [Macleod tartan].
10. Lit.: equal to—Go on; etc. [proceed to get it, etc.].
11. Lit.: equal to—"I were better with myself that I were a Macleod, etc.
12. Lit.: a house of food ; [c.p. eating house]. equal to—Restaurant or 'tea-room.'
13. Lit.: equal to—"Here am I": equal to—"this is my place."
14. Falbh! equal to—Away [with you]!
- 14a. Coma leat: equal to—[lit., indifferent to you]. equal to—Never mind.
15. Leig . . . dheth: equal to—Lit., allow the world to be putting the turns of itself: equal to—[c.p. Let the world go hang].
16. Equal to—Too busy.
17. Equal to—Busy in it or no.

—:o:—

THE EMPLOYMENT BUREAU.

Secretary, Miss M'Leod, 5 Church Road,
Ibrox, Glasgow,

To whom all communications should be sent.

The Committee desires to hear of cook, and house table maid, for situations in Edinburgh; preference given to applicants who are sisters, or friends.

Nurse, experienced, to take entire charge of boy of $4\frac{1}{2}$ years, and of an infant.

House table maid for situation in Greenock; good wages given.

General servant who can milk, for small farm in Perthshire.

They would also like a quiet situation in country for general servant, middle-aged.

The Secretary will be glad to give all particulars regarding these situations.

—:o:—

WALES AND ITS LANGUAGE.

Sir W. Robertson Nicoll, the eminent bookman, writing in the "British Weekly" of his impressions of a recent visit to Wales, says:—"Thirty years ago even enlightened Welshmen thought the Welsh language would be allowed to die gently. Now it is enshrined in the fortresses of the Primary and Secondary Schools. Welsh is taught in every one

of them. In the University Colleges the Chairs specially devoted to the Welsh language and literature are held in high consideration." There is an important lesson here for the fainthearts among Highlanders. We have them in our midst who tell us that our efforts to arrest the decay of the Gaelic are bound to be futile. Let us see to it that their doleful fore-bodings do not come to pass. With over 200,000 persons still speaking Gaelic in Scotland, it should be easy to falsify their predictions.

—:o:—

COMUNN NEWS.

INVERNESS.—At the annual ceildh of the Inverness Branch of An Comunn Gaidhealach, there was a big attendance of the best known people in the town. An excellent programme of Gaelic songs was carried through, while Gaelic speeches were delivered by the Rev. D. Connell and Major Gunn. Mr. Alexander Macdonald spoke on the progress of An Comunn, and the substantial work it was doing in advancing the interests of the language. The artistic and the literary side of Celtic life ought to be maintained in the interests of nationality. Mr. W. Mackay, ex-president of An Comunn, delivered an interesting address on the progress of the Association, remarking that he had been informed that the membership of An Comunn was now nearly 5,000. Such a number bound together in the interests of Gaelic was a power for good. After referring to the success of the last Mod, he went on to point out the special work undertaken by the Inverness Branch in the conducting of Gaelic classes, and in the work of the Gaelic Reading Circle, at which the poetry of the chief Gaelic bards was read. Another branch of their organization was that of Music under the leadership of Mr. Roderick Macleod. The Junior Choir had succeeded in realising £57 for the Poor Children's Boot Fund. The branch had received a sum of £43 out of the proceeds of the Highland Ball. Mr. Mackay concluded with a few remarks in Gaelic, after which the usual votes of thanks brought to a close one of the best ceildhs ever held under the auspices of the branch. The arrangements were carried out by Miss Kate Fraser, Secretary.

NAIMHDEAN AR CANAIN.—Mr. William Cameron, teacher, Poolewe, lectured on this topic to large audiences at Gairloch and Inverasdale, and received a hearty reception. We have not been informed who the enemies are, but we are sure that the redoubtable champion of Gaelic in Poolewe gave a good account of himself. We are pleased to note the interest taken by the youth of the district in their own language. The School Board's attitude towards the appointment of a suitable teacher for Inverasdale School is under the consideration of a committee who are determined to see that a male teacher with Gaelic qualifications should be appointed, and doubtless they will be successful. In such a district Gaelic should be an essential qualification, and for that part of it for every school in the Highlands. Let the Gairloch and Inverasdale people keep their

weather eye open at the next School Board election, which is not far off. The meeting was enlivened by Gaelic songs tastefully rendered. Bhur cànan 's bhur ceòl a mhuinntir Gheàrrloch is Inbhràsdaill! Togaibh a' bhraatach sin ri crann a dh'aindeoin co theireadh e. Leanamaid gu dlùth ri clùr ar sinn-sreachd.

ISLAY.—Last month a ceilidh was held in Oa School for the purpose of promoting interest in the Gaelic cause and there was a large gathering of people from the surrounding district. The Rev. Mr. Lamont, a staunch adherent of the Comunn, presided. His speech was of a most stimulating nature, and the meeting was most successful. A good programme was carried out.

CRIANLARICH.—A concert, under the auspices of the local branch was held in the Hall, Mr. McKillop in the chair. A long programme of vocal and instrumental music was submitted, and the proceeds, which amounted to nearly £5, were in aid of the coming Children's Mod.

JURA.—A successful ceilidh was held in the Small Isles School, the Rev. D. J. Robertson, president of the local branch in the chair. There was a gratifying attendance, and they enjoyed a very successful programme. The Rev. Charles M. Robertson, U.F. Manse, and Dr. M'Diarmid were also present.

ROTHESAY.—The Gaelic Class, taught by the Rev. D. W. Mackenzie, presented their teacher with a gold-mounted umbrella to mark their appreciation of his services. Speeches were given by the chairman, Ex-Provost Milloy, Dr. Lawson, Chairman of the School Board, and others. An excellent programme of songs was carried out. The Gaelic-speaking members of the class are now able to read the language with a considerable degree of ease, and the junior members have made much progress.

EASDALE.—The local branch met at a ceilidh in the Easdale School, the Rev. Mr. McPhail in the chair. A large gathering attended and an excellent programme was provided.

NORTH UIST.—The Carinish branch held a ceilidh in the Schoolroom which was crowded, Mr. Alex. Ferguson presided. Regret was felt that Father Macmillan, St. Mary's, was unable to be present as expected. In his absence, however, Mr. R. Mackay read a paper on the poetry of the Highlands. Songs were given after the lecture.

LOCHDONHEAD.—Here a very interesting meeting was held in the school, and an excellent concert was sustained before a large audience. The president of the branch, the Rev. W. Mackintosh, M.A., referred to the good work being done by the Comunn Gaidhealach, and the consequent revival of Gaelic in the Highlands. Their own parish, he said, showed decided interest in their efforts to preserve the ancient language of the Gael. He regretted that so many of the young, on leaving their native Highlands, neglected the study of a language which, for the beauty of its poetry and music was unsurpassed. He expressed the hope that, with so much talent in their midst, the membership of An Comunn would be considerably increased. A musical programme composed of Gaelic and English songs was carried out.

ARDLUI.—The Rev. C. A. Macdonald, Arrochar,

presided over a successful concert in the hall. He made a strong appeal to all to promote the success of An Comunn. After a very successful programme sustained by the best local talent, the audience had tea. A dance followed.

PORTREE.—A large and appreciative audience gathered in the Reading Room to a ceilidh under the chairmanship of Mr. J. G. Mackay, J.P. Mr. Mackay is known as a most capable exponent of matters relating to Gaelic, and what he has to say on a subject that is so dear to him, always commands attention. His opening remarks on episodes of the old Celtic world were enlivened by anecdote and humour. The Comunn is fortunate in having such a leader in Portree. The programme at this ceilidh was most interesting—folk songs of the hall, the shelling, and old tales. Some pupils of the Public School contributed a successful recital of a "Comhradh." The Senior and the Junior Choirs rendered excellent choral singing. At this meeting, Mr. Maclean, the General Secretary of An Comunn, spoke, and advocated the claims of the language. He also explained the nature of the duties devolving upon branches in district propaganda work. Portree is to have a Juvenile Mod in June, and we heartily wish it all success.

KILMUIR, SKYE.—This branch had a most successful concert, all in Gaelic, and there was a large gathering over which Mr. M'Nab, teacher presided.

DUNVEGAN.—A Gaelic concert, at which Captain Martin of Husabost presided, was successfully carried through last month. The chairman gave a short address in Gaelic.

KINLOCHLEVEN.—A large gathering of Gaels from all parts of Scotland was present at this ceilidh, over which the Rev. Mr. Macrae of Duror presided. The proceedings were entirely in Gaelic, and an excellent concert followed.

KILLIN.—The closing ceilidh of the session was held last month, the Rev. G. W. Mackay, in the chair. The president of An Comunn delivered a Gaelic address. The proceedings were all in Gaelic.

GLENELG.—This branch had an all Gaelic Concert last month to mark the termination of a series of Gaelic singing lessons. There was a large gathering present who expressed their appreciation of Mr. Maclean's work in the training of the choir. Mr. Maclean is employed by An Comunn and is doing excellent work.

ATHOLL.—The Logierait section of the Atholl branch held its annual Ceilidh last month. Among those present were Lady Helen Stewart Murray and party, also Colonel Scott of Eastertyre and party, and Mrs. Stewart, Pitlochry, and party. Lady Murray conveyed the thanks of the branch to Mr. A. Maclean, M.A., Headmaster of Logierait school, and to Mr. D. S. Grant for their work in the teaching of Gaelic to the youth of the district.

CRANNLOCHLUICHAART.—Choinnich a' mheur so air an naomh lù deug de ceud mhios au Earrach anns an tigh-sgoil, agus chum iad "Oidhche Sop as gach Seid." An deidh na cùis-ean a' freagairt agus orain a Sheinn cho dhùineadh le biith toirt tanig chridheal do'n Cheann-suidhe Urramach a bha anns a chathair.

OTHER MEETINGS OF GAELS.

A LECTURE ON OGHAM.—The Rev. Geo. Calder, B.D., the recently appointed Celtic Lecturer in Glasgow University, lectured to the Glasgow High School Ceilidh on Ogham. Ogham, he said, was earlier than the Irish manuscripts, but later than the Roman conquest of Gaul. It was based on the Roman and not the Greek Alphabet. It was exclusively Gaelic. Some 360 Ogham inscriptions are known to exist, and many Ogham problems still remain unsolved.

GAELIC SOCIETY OF LONDON.—This Society is to hold a Gaelic Mod in London in May, and the competitions are opened to members free. Professional singers are not eligible to compete.

EDINBURGH CELTIC UNION.—“Negro Man in Britain.”—Mr. W. J. Edmonston-Scott lectured in Edinburgh on the above subject, and discussed the many aspects of the pre-Aryan problem. The new aspects of this problem as presented by the lecturer, aroused much interest among a large and appreciative audience.

COISIR CHIUIL LUNNAINN.—Dr. H. C. Gillies lectured in the Reform Hall, London, to a large audience on “The Gaelic Concepts of Life and Death.” The Marquis of Tullibardine presided. Dr. Gillies sought to show how the old Gaelic conception of life and death, as expressed in the poetry of Ossian was cheerful, because it was bound up with happy mythological beliefs, and he traced the changes towards the sterner outlook which characterized the Highlander of to-day.

HIGHLANDERS IN CANADA.—The first annual banquet of Skye natives was held in Calgary on the 31st December last. Many from other parts of the Highlands were present. Vancouver and other parts of the Dominion held a number of meetings throughout the winter, and all of a successful nature. Gaelic is not by any means forgotten in the Dominion.

CLOSE OF LONDON HIGHLAND MEETINGS.—Scotsmen and Highlanders in London do not allow memories of their native land to fade though living in the land of the Sasunnach. Associations of various kinds, and for various objects, meet regularly during the winter months. County associations, literary societies, and clan gatherings meet, some for benevolent purposes, some for musical evenings, others for the purpose of keeping up a knowledge of the language and literature of their native country. Among the latter are the Gaelic societies who are doing laudable service to the Gaelic language. We note the Gaelic Society of London, the Highland Society of London, the Inverness-shire Association, Clann na h-Alba, Wimbledon Scots Association, Scottish Clans Association; all these carried out excellent programmes through the winter. A feature of Scottish life in the metropolis is the London Choir, which has been in existence for twenty years, and was the first society to introduce all-Gaelic concerts. Dr. Alex. Gibson, the well-known Gaelic vocalist, is the conductor, and the teaching of Gaelic receives attention under the tuition of Mr. J. G. Mackay and Mr. Hugh Paterson. There is a London Gaelic Service Committee which arranges every season for Gaelic services in suitable churches. The preachers are selected from the Highlands, and are

well known for their eloquence in Gaelic. It may thus be seen that any exile from the Highlands can have no difficulty in getting into touch with people of his own country, and that life in London may be robbed of its supposed terrors by joining any of these associations.

COISIR-CHIUIL LUNNAINN.—The Fourteenth Annual Gaelic Festival of the London Gaelic Choir takes place in the Portman Rooms, Baker Street, W., on Saturday, 19th April, Miss L. A. Farquharson of Invercauld will preside. At this, the only all Gaelic Concert on a large scale south of the border, the programme will be sustained by Mr. Kenneth J. Macrae, Inverness, Miss Margaret Finlay, Miss Esther Yunson and others. The Juvenile Gaelic Choir (the only organisation of its kind out of Scotland), will contribute action songs, &c., while the Senior Choir will sing a number of Gaelic part songs. The headquarters of the choir are at the Reform Hall, Farnival Street, Holborn.

OBAIL-BHROTHAIG.—Bha Cèlidh air a cumail air feasgar Dhiathaine 28 la de'n Mhios Mharbh, an t-uasal Gilleasbuig Mac Caluim, Machrimore, ceann suidhe anns a' chathair. An dèidh suiper, thug Mgr. Mac Caluim araid fhada mu ceann-fath a' Chomuinn, agus chuir e faillte Ghaidhealach air na Gaidheil agus air na cairdean a bha 'nam measg an oidhe sin. Rinn an t-Urramach Dèorsa Hitchcock freagair mhat air thaobh nan cairdean. An dèidh sin, chuireadh seachad a' chuid eile de'n oidheche gu da' uair 's a' mhadninn le òran is còl is dannsadh.

B' iad na sèinneidearan Bean C. Chaluim; Sine Chaluim; Mairghread M. Lindsay agus Sèòid Nic Mhaolain, agus Mgr. C. R. S. Caluim agus Alasdair Blair. Thug Mgr. 'Liam Caluim puirt an Gaidhlig is Beurla air a' "ghramophone." Air feadh an fheasgair chluich pìobairean a' Chomuinn Cailean MacCormaic is Seumas MacGaradh, rùnaire puirt binn air a' phìobmhoir.

Bha aireamh mhath de bhuilt a' Chomuinn is cairdean an lathair, agus bha iad anabarrach toilichte leis na chuala iad. Air gairm an Iar-Cheann-Suidhe Mgr. C. R. S. Caluim, bha taing chridheil air a thoirt do Mgr. Gilleasbuig Mac-Caluim, fear-na-cathrach.

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CELTIC LECTURES IN PARIS.

Professor Y. M. Goblet, the well-known Breton Celtist, who was the favourite disciple of the Celtic scholar, d'Arbois de Jubainville, of the Collège de France, began in January, a course of lectures, at the École des Hautes Etudes Sociales, Paris. It is now the sixth year, since Prof. Y. M. Goblet founded these Celtic lectures, which are the only ones in France, and perhaps in the world, on contemporary social life in Celtic countries, and on the Celtic renaissance.

Their success is each year greater than the year before, and we are certain that the next one will win the approbation of a numerous audience. For the first time, and under his direction, lectures will be given on Celtic music, by the young Breton musicographer, Maurice Duhamel, a disciple of the Maestro Boungault-Ducoudray. The syllabus was as follows:—

THE CELTIC COUNTRIES.

By Prof. Y. M. Goblet.

1. The Ancient Empire of the Celt, and the Modern Celtic Countries.
2. The Isle of Celts: Ireland.
3. Wales: Its Castles and Manufactures.
4. Brittany: Its Beauty and Its Wealth.
5. The Forgotten Lands: The Highlands of Scotland, The Isle of Man, Cornwall and Celtiberia.
6. The Celtic Ocean: from Brest, Fishguard, and Queenstown to Irish America.

(Each Thursday at 3 p.m., from 9th January).

CELTIC MUSIC.

By the Maestro Maurice Duhamel.

1. What Must be Understood by Celtic Music: Importance of Its Study.
2. Different Theories on the Origin of Celtic Music and Their Inadequacy.
3. Instrumental and Vocal Music: Instrumentalists and Singers.
4. General Characteristics of Celtic Music.

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AN COMUNN GAIDHEALACH.

List of New Branches.

Mr. T. D. Macdonald has completed his propaganda tour on behalf of An Comunn. The following four branches were established in Kintyre.

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President—Rev. J. Argyll Baker. *Secretary*—Mr. John MacKinnen.

CLACHAN.

President—Rev. Neil Macleod. *Secretary*—Mr. J. Meikle, Teacher.

All these have strong and enthusiastic Committees.

—O—

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 Alastair R. C. MacKenzie, Esq., Portland, Oregon,
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ORDINARY.

Miss Jessie C. MacLaren, Strathtummel School,
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In this edition the text of the first edition has not been interfered with, save to correct errors due to hurried reading of proofs. The Editor has, however, by means of notes, supplemented the text, and, it is hoped, added to the interest and value of the book."—*Extract from Editor's Preface.*

Contents.

Simon, Lord Lovat, an Improver of Land. Depressed State of Episcopacy in Inverness after the Battle of Culloden, 1746. A Mercantile Transaction of Keppoch's, Son of "Coll of the Cowes." Keppoch, 1683. Allan Muidartach Captain of Clanranald, 1696. Young Clanranald, 1745. The successive Prisons of Inverness. Old Tack of the Citadel Grounds, 1683. A Highland Chief's Death, Lying-in-State, and Funeral—Lachlan Mackintosh of that Ilk, 1731. The Castle of Inverness, 1532. The Cattle Tether of Brides, 1723. Bond of Union amongst the Clan Chattan, 1609. The Castle of Urquhart, 1719. Disarming Order to the Mackintoshes, 1725. Rental of the Forfeited Estate of Cluny, 1748. The Magistrates of Inverness Threatened by one MacKillican, 1676. Poverty of the Burgh of Fortrose, 1704. Specimen of a Bond of Interdiction, A.B., 1708. Horse-Lifting Extraordinary—Lovat and Thundertoun, 1716. Valuation Roll of Inverness-shire, 1691. David Ross of Balnagown ob. 17th April, 1711; Glimpses of the Estate. The Magistrates of Inverness and Society in Inverness, 1689-1704; Further Glimpses of Society and Customs; Intrigues for Trouble arising out of a Trial before them for Murder, taken red hand, 1723. Connection 'Twixt the Knights of Lochinvar, afterwards Viscounts of Kenmure, with the Mackintoshes—A Bye Path in History, 1520. Objections by the Master of Tarbat and Others to the Brewing Privileges in Ferintosh given to Forbes of Culloden, 1690. "Connection of Distant Ages by the Lives of Individuals"—Local Illustrations. Rule Regarding Foot-prints of Stolen Cattle—Case of Alexander Fraser of Culduthel, 1729. Inventory of Writs of the Estate of Lovat, 1652. Rental of the Bishoprick of Moray, 1641. Case of Fraud by a Tradesman of Inverness upon his Apprentice—Cummings v. Anderson, 1684. Assignment Lord and Lady Doune to David Denoon, 1684. Circular from Government to the Sheriffs regarding the Estates of Forfeited Persons, 1747. Military Assistance called for by Sir John Dempster in his Decrees against the Seaforths, 1696. Letter from a Prisoner in the Tolbooth of Inverness, an. 1740. Rental of the Scottish Bishopricks, 1692. Some Account of the Baynes of Tulloch and Sale of their Estate. The Mackintoshes of Connage, an. 1640. *et subsequen.* List of the Writs, &c., of James Dunbar of Dalcross, 1712. Church Patronage

of the Family of Gordon, 1764. The Honourable Thomas Mackenzie of Pluscardine, 1649-1655—Pluscardine and the Town of Inverness; Pluscardine and General Monk. Who were the Combatants at the North Inch of Perth, 1396? Enquiries by, a Guardian Regarding his Niece's Suitor and the Answers, 1676. List of the Writs in the Lands of Rhindoun, in Urray, 1572-1770, and some Account of the Chisholms. The Frasers of Phopacy, afterwards of Torbreck, 1661, *et subsequen.* Proclamation Regarding the State of the Highlands, 1678. Letter Lord Lovat to Duncan Forbes of Culloden, 10th May, 1716. The Titles of the Urquharts of Cromarty, 1658. Lament of the Old Cross of Inverness, 16th August, 1678. Sett of the Burgh of Inverness, 1675. Rental of the Scottish Counties, 1649. The Conscientious Minister of Creich, 1623. Expense of the Duke of Gordon's Commission as Governor of Edinburgh Castle, 1686. Ancient Names and Places in and about Inverness. Game Preserving in the North, 1680. Protest by the Earl of Strathford and Others against the Appointment of Commissioners on Forfeited Estates, 1716. List of the Heritable Jurisdictions of Scotland, and Sums asked for their Abolition, 1751. Rental of the Bishoprick of Ross, 1691. Price List of Provisions in Inverness, 1645. The Earl of Sutherland and the Earl of Cromarty, 1668. Mary Queen of Scots. The Frasers of Philworth, and the Title of Saltoun, 1668. Writs of Certain Altarages within St. Giles, Edinburgh, &c., 1491, *et subsequen.* The Church in Inverness, 1359, 1560, 1606, 1769. An Old Map of Inverness-shire. The Meeting which established the Inverness Great Sheep and Wool Fair, 1817. Parliamentaria—Inverness, 1681, Moray, 1781. The Scots "Committee of Process and Moneys" in Account with Sir Robert Farquhar, their Treasurer, 1646. The Lost House of Culbin—The Murrays and Kinnaids—The Kinnaids and Duffs—The Duffs and Grants. The Highland Club—A Suggestion. Reminiscences of the "Forty-Five"—1, How Shueglie was Preserved to James Roy Grant—2, The Colours of Clan Chattan. James Second, Lord Duffus, "Slugh-ters," William Ross of Little Kindecide; Letters from the Countess of Seaforth and Lady Duffus, 1688. Valuation Roll of the Sheriffdom of Inverness, including Ross, 1644. The Robertsons of Inshes, 1448-1599.

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AN DEO-GRÉINE

Leabhar VIII.]

Ceud Mhìos an t-Samhraidh, 1913.

[Earrann 8.

CLÀR-INNSIDH.

An Tighearna Gilleasbuig Caimbeul nach Maireann, . . .	113
The Proposed Highland College, . . .	115
Comhradh nan Croitearan, . . .	116
Sir James K. Caird, Bart., . . .	118
Mort Ghlinne Comhann—Oran Mòr, for the Mòd at Dundee, . . .	119
On Gaelic Phraseology, . . .	120
Leasain Ghaidhlig, . . .	122
Niall 's am Poca Buntata, . . .	123
1913 Mòd, Dnndee—Additional Competitions, . . .	124
Comunn News, . . .	125
1913 Mòd, Dundee—Donation List, . . .	126
An Comunn Gaidhealach—New Branch, . . .	126
An Comunn Gaidhealach—List of New Members, . . .	126
Reviews, . . .	126

AN TIGHEARNA GILLEASBUIG CAIMBEUL NACH MAIREANN.

B'e an Duine Uasal urramach so dara mac Diuc Earraghaidheal nach maireann (athair an Diuc a tha làthair). Chaochail e mu dheireadh a' mhìos a chaidh aig tighe Rudha-na-Creige, Inbhir Aora. Bhuail an droch fhuachd ud e ris an abrar, "Influenza," agus cha d'fhuair e as a chionn. 'Nuair a fhuair an dùthaich fios air naigheachd a bhàis, bha mòran fo bhròn agus sprochd, oir b'e fìor Ghaidheal, anns gach dòigh, a bh'ann. B' ainneamh a leithid—cho eir-eachdail, cho sgiobalta, is cho cuimte na phearsa fo 'n deise Ghaidhealach anns an do chuir e uiread a dh'ùidh. Bha meas mòr aig air dùthaich a shìnnsearan, agus cha bu lugha am meas a bh'aig a luchd-dùthcha air fìuran cho grinn. 'Nuair a chaidh An Comunn Gaidhealach a chur air bonn 'san

Oban o chion dà bhliadhn' thar fhichead, b'esan an ceud Ceann-Suidhe. Nochd e 'bhàidh do'n Ghaidhlig, 's do nithean Gaidhealach ri bhi ag aontachadh an dreuchd cheudna 'ghabhail aig an ath Mhòd. Chuidich e'n Comunn air iomadh dòigh; bha e fialaidh na sporan, agus rinn e na b'urrainn e airson gu'n gabhadh na Gaidheil ùidh do'n chlàrsaich. Thairg e duaisean a chum na crìche so, fhad 'sa bha luchd-farpuis ri fhaotainn.

An ainm buill a' Chomuinn dh' iarramaid a bhi 'taisbeanadh ar bròn cuide ri càch airson an dòighis a thuit air a chèile 'sa teaghlach, agus mar an ceudna air an teaghlach urramach do'n do bhuin e fein.

Am measg gach cuairt a ghabh an duin' uasal so do thìrean eile, cha robh ceàrn a thogadh aigne cosmhuil ri sìorrachd Earra-ghaidheal far an d'fhuair e 'àrach òg, agus far am bu mhiann leis an deireadh a laithean a bhi tadhal. Bha na cnuic, na h-uillt, 's na lochan 'ga tharruing le'n tàladh dìomhair. Agus ged bha e àrd ann an inbhe dh'fhàs spiorad na h-irioslachd agus na tèogh-alachd ann cho mòr agus nach do dhi-chuimhnich e a shean luchd-eòlais, ged bha iad na b' isle ann an staid. Se a b' aobhar da so, theagamh, an t-oilean a chleachd a bhanaltrum da thaobh o'leanabas. Thogadh e mar Ghaidheal mar bu chòr. Chual e mu na sean sgéulachdan 's na nithean dìomhair a tha fillte am beul-aithris nan Gaidheal, agus a bha a' cuartachadh an caithe-beatha, agus fheumhaich iad na inn-tinn cho dian 's nach b' urrainn gnàths nan Sasunnach an cur air chùl. 'Nuair a thàinig

e gu' ire duine, rinn e na 'thaodadh e a chum solus a chur air na sean rudan sin, air chor agus gu'n do fhàs e min èolach air litreachas, 'beul - aithris agus ceòl nan Gaidheal. Chithear so anns na leabhraichean

Gaidhealach an àite an fhéilidh, dhùisg sud a chorroich cho garg 's gu'n do phòg e 'bhiodag, a réir an t-sean deas-ghnath, aig coinneamh àraidh a chruinnich ann an Lunnain, agus a chum a leigeil fhaicinn do



(By kind permission of

the "Oban Times.")

AN TIGHEARNA GILLEASBUIG CAIMBEUL NACH MAIREANN.

a' sgrìobh e mu'n tìomcheall. Cha mhór na làthra a rinn na bu mhotha airson an fhéilidh agus pìobaireachd. 'Nuair a chomhairlich Ceannardan an airm agus luchd-riaghlaidh eile briogaisean a chuir air na Reisimeidean

'n tìr an dèiseachd a bh' aige do'n éideadh Ghaidhealach, a bha co-cheangailte ri iomadh blàr ainmeil. Chaidh aig air a' ghnòth-uch, oir thug luchd-dreuchd an airm geill dha. Sin agaibh an gne Ghaidheal a bha 'san

Duine Uasal urramach so. Cha mhór a tha de 'sheòrs' an diugh againn, mar sin is mór an call gu'n do shiubhail e. Dh'adhaiceadh e ri taobh a shìnnisrean ann an cladh Chille Mhunna.

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THE PROPOSED HIGHLAND COLLEGE.

In a sense An Comunn Gaidhealach may be regarded as an itinerant Gaelic University. True An Comunn does not possess a professorial staff or college buildings, but it possesses some of the most essential parts and pertinent of an academical institution. Numerous classes of earnest hard working students belonging to it are scattered up and down the country. They are preparing for their annual examinations and will in due course earn their prizes, medals and other academical honours. No one need be surprised then, if a movement should arise within An Comunn Gaidhealach for securing for Gaelic Scotland a fully equipped University housed in proper buildings, and possessing an adequate professorial staff. All this would be but to crown the existing apparatus in a worthy manner.

At the recent meeting of the Executive Council held at Stirling on 29th March, there was a discussion on this important subject, and the Council unanimously agreed that the proposal should be remitted to the Education Committee for further consideration. At this stage any ideas on the subject of a Highland College must be more or less tentative in character, but our readers will probably be interested to get an outline of the plea for a college, which was laid before the Executive at Stirling.

It was contended that in order to meet the higher educational needs of Gaelic Scotland, there should be instituted (1) a technical college answering to the industrial life of the Highland people, and (2) a university college over whose portals might be inscribed the motto "Suas leis a' Ghaidhlig." The technical college would be what is termed in the Education Act of 1908, a "Central Institution" financed from public funds and under public control. The university college on the other hand would be financed by the voluntary benefactions of generous donors. Not being dependant on public funds, it would enjoy immunity from public control, in fact would be an autonomous institution, subject only to such academical

jurisdictions as are provided in the Universities' Acts. Possessing a Gaelic atmosphere, the University College would become a seat of the higher learning, where the intellectual life of the Highlands would find free and ample scope for full expression.

As regards the need for a technical college and the best way of securing such an institution for the Highlands, the subject was considered in relation to the industries of the country.

AGRICULTURE is, of course, the most important of these industries. At present agricultural education for the greater part of the Highlands—that is for the whole country north of Argyll—is provided by the North of Scotland Agricultural College with its headquarters at Aberdeen. Full recognition was made of the excellent work which the North of Scotland College has done since its institution, yet it was maintained that the present provision of agricultural education in the Highlands is far from adequate, and is in some respects unsatisfactory. The Governors of the North of Scotland College mostly belong to the north-eastern counties, where the system of agriculture and the economic conditions generally are widely different from what they are in the north and west. As a rule the College Governors are interested in agriculture on the large scale, and in its most advanced form. The Highland country is even now largely one of small holdings, and is likely to become still more so. The Highlands really need an agricultural college specially suited for small holders and with courses adapted to the special rural economy of the Highlands. Under the present system the language difficulty is tackled only to a limited extent, but the new college would provide adequate courses of instruction suitable to the needs of the Gaelic area of the country. In fact, the Highland Agricultural College would need to be on distinctive lines of its own, and quite different from existing agricultural colleges. No one would think it proper that the agricultural instruction of Connaught should be in charge of the County Council of Antrim or of the city of Belfast; yet that would be analogous to the present position of matters in the north of Scotland.

FORESTRY promises to become of great importance to the Highlands in the near future. Advocates of afforestation urge that small holders would be enabled to obtain employment in the forests. To equip working foresters for work of this kind, a department of forestry would have to be pro-

vided in the proposed college. The courses in forestry like those in agriculture, could be specially framed to meet the requirements of small holders.

FISHERIES form the most important Highland industry next to agriculture. Laudable efforts have been made in recent years to aid the northern fisheries by improving harbours, providing state loans for fishermen, and policing the fishing waters. Those efforts, however, cannot succeed in permanently improving the economic condition of Highland fishermen unless the men are enabled to avail themselves of the most improved methods of carrying on the industry. They should be taught to employ the newest applications of mechanical power. For this technical education is required. A technical college for the Highlands would not be adequately equipped unless it provided courses of instruction for fishermen calculated to enable them to contend with the more improved methods of fishing prevailing at the larger ports. Classes in navigation and in engineering would also have to be provided. A system of demonstration work could be conducted by the college in the fishing villages analogous to the system of extension or county work in agriculture.

DOMESTIC SCIENCE (including Home Industries) is a department which would have a specially appropriate place in a Highland technical college. An Comunn has already done such excellent work in this department that it would be expected to charge itself in a special way with the development of Home Industries (textiles), and Domestic Science. Would it not be an appropriate return for the enthusiastic energy displayed in past years by the ladies of An Comunn Gaidhealach, if the authorities of the new college should select a lady to the professorship of Domestic Science? Closely associated with such a department would be the branches of Dairying and Poultry-keeping in the promotion of which the Board of Agriculture might be expected to give substantial assistance. There is need for all these branches of technical instruction if the proposed college is to be adequate to the requirements of the Highland people, and if the Highland people themselves are to keep advancing along with the rest of the country. So great has been recent progress even in the poorer parts of Ireland in technical education as well as in other respects, that unless Gaelic Scotland is going

to "wake up" the Highlands are in danger of falling behind in the race and becoming the most backward part of the British Isles.

(To be continued).

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COMHRADH NAN CROITEARAN.

LE IAIN MACFADYEN.

Choisinn na beachdan seo a' chuid dualais aig
Mod Inbhir-nis, 1912.

Bha Lachunn Mac Eoghain ag obair na chroit fein, a bha taic an rathaid mhoir, agus chunnaic e fear nach d' aithnich e, air a cheud sealladh a fhuair e dheth, a tighinn an rathad a bhà e; agus o nach robh na coigreach lionar a tighinn an taobh ud, bha Lachunn a toirt suil an dràs 'sa rithis an rathad a bha 'n duinne a tighinn h-uige, gus an d' thàinig an coigreach ann an astar bruidhne dha; 'san sin dh' aithnich na fir a chèile, 's thuit Lachunn:—

"Nach fhada o'n uair sin 'Illeasbuig? Car 's mar a thachair do rionnag na smùid, cha'n fhaicear an taobh so thu, ach aig amannan suidhichte agus sònraichte; ach cia mar sin a tha thu?—ged is beag a ruigeas mi leas a cheisd fheòraich, a chionn tha thu gu leathann làidir, tha mi 'g a fhaicinn sin: "Tha mi ann am slàinte," arsa Gilleasbuig, 's e breith air lannh air an fhear eile, "taing do 'n Fhreasdail air a shon, agus tha mi 'faotainn mo leòir ri itheadh agus ri òl, agus de dh' aodach na chumas a' ghaoth tuath dhìom, agus 's iomadh neach air an t-saoghal, agus anns an sgìreachd so féin cuideachd, nach urrainn sin a ràdh; tha thu féin gu math? Cha'n i mo shùil is eagal dhuit, ach 's math a tha thu 'eumail ris, agus is slàn do chollas."

"Ma ta," arsa Lachunn, "a dh' innseadh na firinn, tha mi a' creidsinn nach 'eil aobhar gearrain idir agam, ged a bhios mi ris a sin cor uair. Am bheil slàinte dhaoine, móran éisg, agus bàrr nath bhuntà, air an taobh agabhsa de 'n dùthaich am bliadhna?" "Tha na daoine aig an àbhaist, cho fad sa 's aithne dhomh," arsa Gilleasbuig, agus a thaobh an éisg, cha'n 'eil fhios agam ciod is cala dha, ach cha do nochd e móran spéis do na cladaichean againne o chionn iomadh latha, agus a thaobh a' bhuntà, cha'n 'eil mi 'cluinnntinn gearan 'sam bith mu'n bhàrr, ach tha sinn a talach air a bhun."

"Tha'n talach dùthchasach do chuid de dhaoine, agus tha e air innseadh dhuinn

gu'n téid dùthchas an aodan nan creag." arsa Lachunn.

"Rachadh an dùthchas 'nan aodan no ann an cùl an cinn," arsa Gilleasbuig, "ach sud agadsa mar a thà; nach 'eil sgeul ùr agad dhomh, 's cho fada 'sa tha 'n ùine o na thachair sinn, ri chèile roimhe."?

"Sgeul ùr," arsa Lachunn, "nach ùr uile iad? Cha 'n fhaic 's cha chluinn mise, ach sgeul ùr a' ruith sgeòil ùr eile, gus an di-chuimhnich mi 'n diugh na chuala mi 'n dé, agus o na tha thu féin air an astar, 's gann nach bi 'sgeul ùr na dha agad." "Cha 'n 'eil mi gun sgeul ùr na dha," arsa Gilleasbuig, "ach dh' fhaodte nach bi iad ùr dhuitse; tha mi cinn-teach gu'n cuala tu, gu'n do leig na Barraich dhùl a bhi pàidheadh an fhearainn a bh' aca air a mhàl-cheannaich, agus gu'n deach iad air an ais gus an t-sean dòigh, 's fo na sean riaghaill-tean a pàidheadh màil a dh' fhéumar a bhi pàidheadh cho fad 'sa shìleas fras o'n speur, no 'chinneas fear air lòn; dè nis do bhàrail fein air a chùis?"

"Cha 'n 'eil barail agamsa air a chùis ach barail bhochd," arsa Lachunn, "faodaidh mi ràdh nach d' thàinig an gnothach gun fhios da orm, leis na bha mi 'cluinninn o chionn ghreis, tha mi tacan math fo chùram, gu'm b'e sud an ceann-uidhe aig an stadadh iad, ach air a shon sin uile, tha e a cuir mòran dorrain orm nach d' rinn na Barraich am barrachd féum de 'n chothrum a fhuair iad, na leigeadh leis sleamhnachadh eadar an corragan, mar nach biodh aca ach greum air earball na h-easguinn."

"Dean thusa air do shocair," arsa Gilleasbuig, agus na bi cho deas gu béum a thoirt do dhaoine eile, gus an leig thu fhaicinn dhòmhsa de 'n t-aobhar a bheireadh air duine no air daoine, suidhe sìos a' pàidheadh màl mór, an uair a dh' fhaodas iad am fearann sin a bhi aca air leth a mhàil a bha iad a pàidheadh roimhe so."

"Cha dean mo bhéum, no m'achmhasan ruigheachd air na Barraich a nis," arsa Lachunn, "agus ged ruigeadh iad orra cha ghabhadh na daoine riutha, ach 's fhada o na thug an sean-fhacal fainear—am fear nach gabh ri achmhasan ga dheòin, paidhidh e 'chàin ga dh' aindeoin, ach tha eagal orm gu'm bheil am facal, màl 'ga d' chur air iomrall, agus gu'm bheil thu 'di-chuimhneachadh, gu'm bheil atharrachadh mór eadar màl coitheann agus màl-ceannaich. Cuimhnich thusa, feadh sa bha iad a pàidheadh a mhàil-cheannaich, nach bu mhàl leth de na bha iad a pàidheadh, ach

luach an fhearainn a bha iad a ceannach, agus a bhiodh saor aca féin ann an ceann beagan ùine, agus saor gu bràth aig an sliochd nan dèidh."

"Ach cha 'n e beagan ùine, a their thu ri ùine, a theid tharais air fichead bliadhna," arsa Gilleasbuig, "agus cha 'n 'eil paip earan na seachdain so, a faotainn coire dhoibh air son an rud a rinn iad." "Se," arsa Lachunn, "beagan ùine a their mi ri còrr agus da fhichead bliadhna, anna an coimeas ri ùine air nach tig ceann no crìoch, ach a mhaireas cho fad sa bhuaileas tonn air tràigh, no shéideas gaoth ri aodan chreag. 'S aithne dhuiinn le chèile fearann a thug am fear a cheannaich e fichead bliadhna 'ga phàidheadh, agus an dèidh a bhàis thug a mhac oclh bliadhna eil 'ga phàidheadh ma 'n robh e saor aige, ach tha e saor aige 'n diugh; agus cha 'n aithne dhòmhsa de 'n t-aobhar a chum nach faodadh na Barraich na fhuair iad fein a shaoradh; agus a thaobh—mar a thuir thu—nach 'eil na paip earan a faotainn coire dhoibh, tha na paip earan mar a tha mòran de dhaoine, cha 'n abair iad ach an rud a fhreagras dhoibh féin aig an am. Ach thug na paip earan comhairlean teann, agus sparraidhean cruaidh orra, anns a cheud dol a mach, ag innseadh dhoibh gu'm feumadh iad a bhi duineil diorrasach, 's iad a chuimhneachadh 'sa chumail daoman fo 'n comhair de 'bh'aca 'san amhare; a chionn nach be sùil na sgìreachd, 'no eadhoin na sìorramachd, a bha gabhail beachd orra, ach sùil na dùthcha gu léir; agus a bharrachd air a so uile, chaidh rabhadh agus achmhasan a thoirt dhoibh uair is uair, le iomall neach—am fìor chàirdean fein—an uair a mhothaich-eadh air tùs, gu'n robh na croitearan a nochdadh meatachd 'nan cath, agus 'nan aobhar féin."

"Faodaidh sin uile a bhi mar sin," arsa Gilleasbuig, "ach dè eile a dh' iarradh tu orra a dheanadh, mur a b' urrainn iad a màl a phàidheadh?"

(R' a leantuinn).

HOMESPUN TWEEDS.

Attention is directed to the Depot opened by the Arts and Industries Committee, at Messrs. R. G. Lawrie's, 60 Renfield Street, Glasgow.

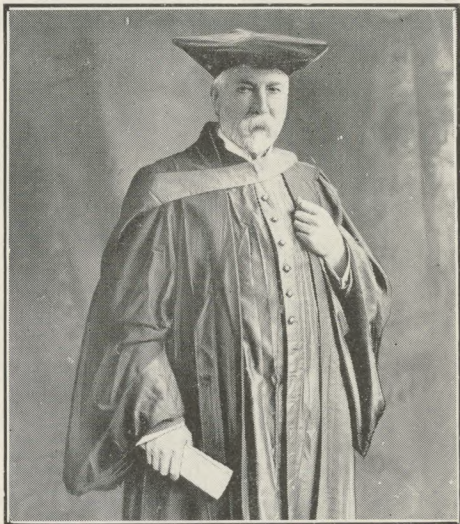
SUMMER SCHOOL OF GAELIC.

The Secretary is now receiving names of intending students for the Summer School of Gaelic, to be held at Broadford in August, and it is hoped that all who intend joining will send in their names with as little delay as possible.

SIR JAMES K. CAIRD, BART.

Sir James K. Caird, Bart., who has just given the Dundee Mod, 1913, a subscription of £100 is, although born in the manufacturing city of Dundee, a son of the Glens, his father, the late Mr. Edward Caird, manufacturer, having been a native of Argyllshire. Sir James is one of the most

The last gift was a large area to the north of the city for a public park, which cost £25,000. Previous to that he gave £10,000 to the British Association, and £10,000 for Free Trade Propaganda. He also built a hospital for the treatment of cancer, and it may be truly said that no object of a benevolent character which meets with his approval in the city has failed to benefit by his generosity. He received a baronetcy a



(By kind permission of

Messrs. John Leng & Co., Dundee.)

SIR JAMES K. CAIRD, BART.

successful business men in Dundee, and gives employment at the present time to about three thousand operatives. But independent of this he has been long noted for his generous benevolence to every description of enterprise likely to add to the welfare and comfort of the inhabitants. Altogether he has given over £100,000 to such objects.

few months ago. Sir James many years ago married a Perth lady, a sister of the late Sir John Millais' wife, and his daughter was a model for one of Millais' famous pictures entitled "Cinderella." Sir James's wife and daughter died some years ago. We are glad, indeed, to see that Sir James's interest is now aroused in the tongue of his forefathers.

No. 2.

ORAN MOR.

For the Mod at Dundee.

MORT GHLINNE COMHANN,

LEIS A' BHARD MHUCANACH.

KEY E OR G FLAT. *Slowly.*

{ | 1:—: 1 | 1:—: s: 1 | d':—:— | d':—:— | 1:—: 1 | 1:—: s: m | m:—: r: r | r:—:— }
 Lámh Dhé leinn a shaogh - all Tha thu carach mar chaochladh nan sian,

{ | d:—: d | t:—: 1: t: | r:—:— | r:—: m | m:—: 1: 1 | 1:—: s: s | d:—:— | —:—:— }
 Ní nach guidheamaid fhaot - alnn, Mar na sruthaibh ag aomadh a níos;

{ | f:—: f | m:—: r: m | s:—:— | m:—: r: r | m:—: r: d | r:—: m: s | 1:—:— | —:—:— }
 'S l'chneadh féin thar gach aobh - ar, Bhios gach duine ri caoine, 'se tinn,

{ | d':—: 1 | 1:—: s: f | m:—:— | d:—: r: m | s:—: m: r | d:—: 1: 1 | 1:—:— | —:—:— ||
 Breith Mhic-Sámhain air saoidh - ean Tigh'nna a ghleachd ruinn a taobh cùlar cinn.

2 Cha b'i sud an fhuil shalach

Bha ga taomadh mu'n talamh 'sa'
 ghleann,

'S a liuthad ùmaidh mar ghearran

A bha eir fùdair na dheannaibh mu'r
 ceann;

A Rìgh dhùlaich nan aingeal!

Gabhsa cùram d'ar n-anam, 's sith thall,

Chaidh ar cunntas an tainead

Le garbh dhùsgadh na malairt a bh'ann.

3 Rìgh! Gur mis' tha fo airsneul

Ri àm dhomh bhì faicinn ar beann,

'S cha lugha mo chùram

Ri bhì'g amharc ar dùthchanna thall,

Mur bhitheadh mar thachair,

'S ann leamsa gum b'ait bhì dol ann,

Gus an d' thàinig a' chreach oirnn'

Mar gu'n tuiteadh a' chlach leis a'
 ghleann!

4 Leum an stiùir bharr a claignn

Le muir sùigh 's gun sinn ath-chaint-
 each dhò,

Dh' fhalbh na croinn, 's na buill-bheairte,

'S leig sinn uallach na slait air an sgòd

'S bochd an dùsgadh 's a' mhaduinn

So,—fhuair sinn gu grad a theachd

oirnn',

'S ma gheibh sinn ùine ri fhaicinn

Bheir sinn fùcadh mu'n seach air a'
 chlà.

NOTE.—The air is from Miss A. C. Whyte's Mod Prize Collection of unpublished Music, 1912. The melody was taken down from the singing of a native of Glencoe many years ago. The words were noted by the compiler of "Sàr-obair nam Bard Gàidhealach" from the recitation of an old man in

Glencoe about 1833. For the rest of the poem see p. 375 of that work. The author, according to M'Kenzie's note, was one of the M'Donalds of Glencoe, who lived in the Island of Muck, hence his designation "Am Bard Mucanach."

M.N.M.

ON GAELIC PHRASEOLOGY.

By LIEUT.-COLONEL JOHN MACGREGOR.

Past Hon. Vice-President of An Comunn

and Author of "Tuinneagan Luaineach,"

"Through the Buffer State," etc.

I have lately been reading, more or less critically, the large collection of songs in "Mackenzie's Beauties of Gaelic Poetry." It was not the first time nor the second that I read this book, and I confess I was much struck with the grammatical blunders to be found in that anthology. Gaelic grammar is by no means to be learnt all in a sitting. But the careless construction of many of the poems must have been, at least in a measure, due to the new edition of the book, which seems to me to be very badly edited.

Many of the authors of these songs were of course illiterate, and quite ignorant of the laws that govern language, and therefore often gave vent to their woodnotes and war-notes wild in a sufficiently wild fashion indeed, as if they would fling grammar with all its restraints to the four winds of heaven.

And this at once suggests the enquiry of: "What is Grammar?" On asking this question I can see in my mind's eye the old boys, the "Boys of the Old Brigade," so to speak, holding out their hands all at once, and screaming with one voice: "Grammar is the art of speaking and writing a language correctly." And this is, indeed, one of the very earliest sentences that the present writer can call to memory as among the first ever learnt in early childhood.

But grammar is more than this. It is the classification of words under more or less arbitrary rules, for speakers and writers to follow. It is not an exact science like Logic or Mathematics, and is liable to be affected by surroundings. It varies, therefore, within certain limits like the fashion in ladies' Dollyvarden hats. Hence the various idioms of various languages, and even of the same language in different localities. The French language got actually divided into two main divisions of the *Lang d'oc* and the *Lang-d'oui*, on the strength of the way in which these very polite people said the simple word "yes" in French! and we all know what that awful aspirate (*h*) in the word "Shiboleth," meant to the Ephraimites at the fords of Jordan, for if they used it and called the word "Shiboleth," they were im-

mediately slain. I wish they had slain the aspirate at the same time, and then it would not be giving such trouble to the Highlanders in their grammar at this late hour of the day.

Viewed in this light, grammar may be looked upon as "The Natural History of Words," as Zoology is the Natural History of Animals, and Botany is of plants. Cuvier was not the first to classify animals nor Linaeus to classify plants. Yet so absorbed do people of that sort become in their favourite studies that Linaeus, the Swedish botanist, on once visiting Scotland and seeing a furze-field in full blaze of colour, was so overcome with emotion that he suddenly threw himself down on his knees in an attitude of prayer and thanked God for giving his eyes the pleasure of seeing so beautiful a scene.

Whoever first invented the classification of words, they are now divided into what is known as Parts of Speech, some of which are again subdivided among themselves, as in the declensions of nouns, the persons of pronouns, the moods of verbs, etc. That the arrangements are more less arbitrary can easily be proved. In the Gaelic language, for instance, Munro in his grammar gives five declensions, Forbes gives three, and Stewart (Dr. Gillies's edition) gives three, two only of which are declinable.

A rather amusing instance of this arbitrary character of grammar may be quoted here, if only for its novelty. I was trying to help a boy to get over the first stepping stones of his English grammar. I noticed that he always alluded to the particles "a," "an," and "the," as "Demonstrative Adjectives." I corrected him more than once and told him that these words were not Adjectives at all, but Articles. But the boy persisted, and at last told me that his master always called them so. Though now rather rusty in individual grammatical rules, I thought I ought to remember my old friend the Article if I saw it. But still the boy would have his will, as Wordsworth would say, till sheer curiosity prompted me to look at his grammar, when I was not a little surprised to discover that the Article, the first part of speech in my day, was not now in the grammar at all! It had been spirited away since I was at school, and had literally disappeared like the mirage of the desert. Nothing could better illustrate the more or less arbitrary nature of grammar, and it brings me to

discuss shortly some prominent characteristics of the Gaelic language that affect its welfare to a considerable extent.

The aspirate (*h*) is a natural characteristic of the Gaelic language, and it is the fickle evasive nature of it that leads to so much trouble. I should like to see the Highlander so accomplished as a Gaelic scholar as never to misplace this will o' the wisp in his native language, though he seldom misplaces it in English where the misplacement of it means so much. It would not be advisable in a paper like this to go into minute details, but rather to point out in a broad way certain blemishes that must have struck intelligent students of the language.

And while alluding to the aspirate (*h*), there are certain words where it is used or not used according to the whim of the individual. This is wrong. Words should have such clearness of outline as would as much as possible appeal to the eye, the ear, and the understanding, all at once. When different spellings and different sounds are given of the same words, they get superimposed on one another, and thereby blur the individual images on the retina of the mind, leaving them undefined and confused, especially to the learners of the language. Should we say "*domh*" or "*dhomh*" (to me), etc. It is comparatively immaterial which to say. But pray, don't wobble, and call it "*domh*" just now and "*dhomh*" the next time you use it. Personally I prefer the form of "*domh*." Why? Because we are emasculating the language by the excessive use of the aspirate. *It should not be used when not required, and in this case it isn't.*

As is well known the letter "H," the sneaky thing that it is, never begins the simple form of any word in the Gaelic language. But no sooner does a word become infected in any way, than these infectious bacteria immediately try to creep in.

The Gaelic is overcrowded with hyphens and apostrophes, and they should therefore not be used when not required. There is one class of "*h's*" that long puzzled me, and that is when "*h*" is joined by a hyphen to words beginning with a vowel. The truth at last dawned upon me, that this particular "*h*" is governed by a very clear grammatical law, and that the hyphen was not at all required.

Please note that nouns beginning with a vowel are aspirated exactly the same as when beginning with a consonant, but with

this very important and easily remembered difference, namely, that the aspirate (*h*), invariably comes *before* the letter aspirated and *not behind it*, as when nouns begin with a consonant. Then I worked out the problem that governed the aspirate (*h*) in those instances, and here it is:

(1) *A noun beginning with a vowel is aspirated when preceded by the article "Na"* (representing the genitive singular feminine, and the nominative and dative plural of both genders).

(2) *When preceded by the possessive pronouns "a" expressed or understood, representing "her" (but not when the same particle "a" represents "his").*

With regard to No. 2, it is worthy of note that this is the exact reverse of what holds true of words beginning with a consonant, for there the possessive "*a*" (his) aspirates the word following, while the possessive "*a*" meaning "*hers*" does not.

FEMININE SINGULAR.

Nominative—An oigh (the virgin).

Genitive—Na *h*-oighe (of the virgin).

Dative—Aig an oigh (at the virgin).

PLURAL.

Nominative—Na *h*-oighean (the virgins).

Genitive—Nan oighean (of the virgins).

Dative—Aig na *h*-oighean (at the virgins).

MASCULINE SINGULAR.

Nominative—An oigear (the youth).

Genitive—An oigeir (of the youth).

Dative—Aig an oigear (at the youth).

PLURAL.

Nominative—Na *h*-oigearan (the youths).

Genitive—Nan oigearan (of the youths).

Dative—Aig na *h*-oigearan (at the youths).

Now for an example of the possessive pronoun feminine:

Phog esan oighe (he kissed his maid).

Phog is' a *h*-oigear (she kissed her youth).

which is exactly reversed in words beginning with a consonant:

Phog esan a mhathair.

Phog is' a bhrathair.

This is a very important grammatical rule, and is easily committed to memory, but to the best of my knowledge it has hitherto escaped all previous grammarians, for I have here the Gaelic Grammars of Munro, Forbes, and Stewart before me, and none of them makes any mention of it. Dr. Stewart's Grammar, without suspecting the reason of it, touches on par. (2) of the above rule,

when it says at page 14: "It will be puzzling to the learner why "a" (*his*) should aspirate while "a" (*her*) should not." Here then this puzzle is now solved, and it is seen that they both aspirate, only that "a" (*her*) aspirates the *succeeding* vowel, while "a" (*his*) aspirates the *preceding* consonant, under as clear, a rule as any in the language.

This is well worth the consideration of the reader. Why, then should we not do away with the hyphen in these cases altogether and incorporate the aspirate (h) with the word to which it properly belongs, instead of holding on with a tow-rope as it does at present?

(To be continued).

—:O:—

Leasain Ghaidhlig.

XXV.

BODACH NAN SPAINEAN.

Thainig tuathanach còir an latha roimhe 'steach do'n bhaile mhòr. Chaidh e gu taigh a mhic agus an uair a ghabh iad cùpan té thubhairt e r'a mhac. "A Chal-uim, tha mise a' dol sìos am baile."

"Carson a tha sibh a'dol a dheanamh sin?" dh'fheoraich Calum.

"Tha ach am faic mi na (1) *bùitean*." "Tiugainn, ma ta," arsa Calum, 's e a' cur uime a chòta.

Dh'fhalbh iad ach cha robh iad fad' a muigh an uair a chunnaic Calum duine mòr tapaidd air taobh eile na sràide.

"Am bheil sibh a' faicinn an duine ud thall, 'athair?" arsa Calum.

"Co'm fear?" dh'fheoraich am bodach.

"Sud e! sud e thall!" arsa Calum 's e (2) a' gogadh a chinn a null far an robh an duine.

(3) "*Cobhair 's gleidh mi!*" arsa 'm bodach, "ar' e sud Seumas Ruadh?"

"'Se gu cinnteach," fhreagair Calum (4) "*Leig fead ris,*" arsa 'm bodach.

"O! cha leig," arsa Calum, "cha 'n e caora a th'ann: (5) *theigir a null far am beil e;* ach stad; chunnaic e sinn, tha e a' tighinn." Ghabh Seumas (6) a *nall* far an robh iad agus chaidh an tuathanach 'na choinneamh.

"Ach cia as a thainig thu Iain?" arsa Seumas, "agus ciamar a tha thu?"

"O! tha i gu gasd', Iain."

"O! thainig mi co dhùil agus tha mi glè mhath gu'n robh math agad."

"Agus ciamar a tha bean-an-taigh?"

"Am bheil sibh fhéin gu trang an diugh, a Sheumais?" dh'fheoraich Calum.

"Cha 'n 'eil gu dearbh," fhreagair e, "cha'n 'eil (7) *nì mòr sam bith* agam r' a dheanamh."

"Ma ta, Iain, tha m'athair a' dol sìos am baile airson beagan gnothuich a dheanamh agus 'o 'n tha mi fhéin car trang (8) *bhithinn fada 'n'ur comainn* na'n rachadh sibh sìos comhla ris."

"Gu dearbh 's mise 'nì sin; (9) *'s ann 's math leam an cothrom fhaighinn* ach an cluinn mi naigheachd na dùthecha bh'uaith."

Dh'fhalbh na bodaich agus thoisich iad a' (10) *seachas air iomadh nì thall 's a' bhòs*. "Agus 'dè tha thu 'g iarraidh auns a' bhaile mhòr an diugh, Iain?" dh'fheoraich Calum.

"O! direach beagan (11) *ghnothuichean* airson na cailich! Cha robh i fhéin glè mhath an diugh agus cha b'urrainn dhith tighinn."

"O! seadh!" arsa Seumas, "gheibh thu nì sam bith a (12) *tha dhith ort* anns a' bhaile so."

"Chi sinn, chi sinn," ars' Iain, "C'àite, ma ta, am faigh mise paidhir (13) *de bhrògan glaadh?*"

"Brògan glaadh," arsa Seumas, "cha 'n fhaca mise' riamh brògan mar sin."

"Nach fhaca," ars' Iain, "'s neònach sin. C'àite, ma ta, am faigh mi (14) *sean chliabh*: (15) *a chrochas mi* airson gu'm bi na cearcan a breith ann?"

Rinn Seumas gàire, 's chrath e 'cheann. "Cha 'n 'eil fhios agam gu dearbh, a charaid." "Tud!" ars' Iain, "bha dùil agam gu'm faigheadh duine rud sam bith anns a' bhaile mhor so."

Thoisich iad a' gaireachdainn a rithist (16) "*Rinn thu chùis orm glan,* Iain," arsa Seumas.

"Sin agad a nis, a Sheumais, tha rudan agam fhéin nach 'eil agaibh anns a' bhaile mhòr, ach, coma co dhùil, feamaidh mi a dhòl a steach do'n bhùth ud thall.

Chaidh iad a steach agus thainig caileag bheag sgiobalta g'am frithealadh.

"Am bheil (17) *cùpanan uibhe* agaibh?" ars' Iain. "Cùpanan uibhe!" ars' a' chaileag le ioghnadh "tha—mi duilich nach 'eil."

"Cùpanan uibhe" arsa Seumas air a shocair leis fhéin, "de tha e a' ciallachadh?"

"Am bheil (18) *spàinean bhròg* agaibh, a' chaileag?" ars' Iain.

"Spàinean bhròg!" ars' a' chaileag, "de 'n seorsa spàinean a tha sin?" —agus thug i sùil air Seumas.

"Spàinean bhòg!" arsa Seumas air a shocair, —agus (19) *bhris e air a ghaire*.

"Diriach, spàinean bhòg," ars' Iain — agus (20) *lach an dithis eile le cheile*.

(21) "Nach b'e so am baile mòr gu dearbh," ars' Iain, "Latha math leat-sa 'chaileag; mach a so a Sheumais; 'De eile ach sibh-se 's am baile mòr."

Bha Seumas fhathast a' gaireachdainn gun stad.

"Ach Iain," ars' esan, 'de bha thu' dol a dheanamh leis na spàinean bhòg? Nach e bha thu' gearraidh (22) *spàinean adhaire?*"

(23) "*Cha b'e na spàinean earbail*, ach spàinean bhòg; bha mi ceart gu leoir; spàinean air son nam bròg a chur umam, ach" —'s e' (24) *dunadh a dhuirn* —"an uair a bhitheas spàinean a dhith air Mairi a rithist thigeadh i 'g' an iarraidh, cha (25) *deanar amadan* de dh' Iain an dara h-uair.

AM BUACHAILL.

TO READERS.—*The Buachail* will be delighted to have any suggestions to make the lessons more useful.

1. Buitean=shops (also buthan).
2. A' gogadh, etc.=nodding his head.
3. Help and keep me (c.p. guide preserve us).
4. Let a whistle to him; whistle on him.
5. Go over to him; a null=over from.
6. Over towards; a null=over to.
7. Nothing big at all=nothing particular.
8. I would be far in your obligation—I would be much obliged.
9. Lit.: it is good with me the opportunity to get; i.e., I am only too glad to get the chance.
10. To talk on many things over (there) and here=many different things.
11. Gnothuichean = affairs, things = odds and ends.
12. Which is awaiting on you=which you want.
13. A pair of *glue* shoes—(probably india rubber soled).
14. An old creel.
15. Which I shall hang up.
16. You did the job on me=you had [the best of] me there.
17. Egg cups.
18. Lit.: shoe-spoons [meaning, of course, shoe-horns].
19. He broke on his laugh—he burst out laughing.
20. The other two roared out together.
21. Isn't this a fine town indeed! [contempt].
22. Horn spoons=spoons made of horn.
23. No, nor tail-spoons [tail suggested by horn, above].
24. And he closing his fist.
25. A fool will not be made of John a second time.

NIALL 'S AM POCA BUNTATA.

Mar a tha fios agaibh uile tha mi a' creidsinn, bha *strike* ag cairtearan Ghlascho bho chionn ghoirid an seo; cha n'eil Gàidhlig agam dhuibh air *strike* oir cha robh a leithid sin de bheistalachd a' dol air aghaidh nuair a chaidh a' Ghàidhlig a dheilbh ann, agus cha mhò a tha mise ag iarraidh Gàidhlig a bhi a chur air an fhacal mhosach. Ach their mi seo an drasda: chuala sinn gu leor bho chionn ghoirid air aineolas nan Gàidheal a thaobh cion sgile an àm tinneis agus mu na gisreagan a chuireas iad an àite sgile leigh nuair nach leig an sporan gann no an t-astar fada leo an duine fèumail sin a thoirt gu taobh na leapa.

Chuala sinn mar a thiodhlaiceas iad cinn choileach; mar a ni iad eolas do'n neach a tha tinn le snàthainn clòimhe, no le uisge anns an tumar airgead geal, no le "bùrn casan an t-sealgair," agus iomad ni faoin eile, agus eadar ruinn fhein le nithean nach 'eil aon chuid faoin no gisreagach, ach a fhuair na Gàidheil a mach le gèire inntinn ré nan céudan bliadhna, agus leis na buadhan nàdurra a bh'air a bhùileachadh orra. Ach am bheil e gu mòr ghloir do bhàilt-ean mòra is do an luchd riaghlaidh, cairtean is eòrnan cheithir-chuibheach air an luchdachadh le marsantachd de gach seorsa, min, feoil, im is càise agus eadhon bocsaichean de na "coilich dhubha" fein fhaicinn a' falbh nan sràidean is aon oched no dusan maor 'nan clogadan 's 'nan deisean gorma, cuid air eich is cuid air an cois, a' cur dìon air duine, beathach is cuid bho lan sràide de dhaoine borba, a bu chòir a bhi 'nan daoine Crìosdail, ach a tha, a thaobh roinn de 'n ana-cneasdachd féin agus tomhas nach beag de neo-thruacantachd mhaighstirean ri taobh na slighe, mar leoghan am bun na coille a' feitheamh gu leum am bad an fhir a tha a' toirt an aire air obair agus sin gu sìobhalt, gun ghuth mòr gun droch fhacal?

Tha mi an dùil nach 'eil, agus a thaobh ain-eolais nach 'eil iad ach anns an aon fhang ris a' Ghàidheal féin.

Ach co dhiubbh, fàgaidh sinn sin mar sin féin, oir 's ann a tha mi an dràsda a' dol a thoirt iomraidh air an èuchd a rinn mo charaid Niall Mac Eachainn an la roimhe, agus mar a rinn e suas inntinn, mar a thuir e fein, *strike* ann no as gu'm faighthead e dhachaidh am poca buntata a chuir "Raoghnall brath 'r a mhàthair" chuire a' Miobast, agus a bha nis ri linn nan cairtearan a bhi

"a mach" 'na luighe an sud an stòr Mhic Rogaimn gun duine toirt sùla air, ged a dh'fhàsadh bachlagan cho fada ris na dhuidheanain as gach sùil dheth.

Bha mi mata a' gabhail mo thuruis air an fheasgar ud suas aon de na sràidean casa a tha ruith sìos ris an abhainn, nuair a thug mi sùil, agus cò bha tighinn 'nam chòmhdhail a' deanamh air a' cheidhe eadar da spàig bara, le chutaig fo chùlaig agus am fonn sin roimhe ach Niall Mac Eachainn. 'S ann foidhe bha an sùrd. "Dè is motha leamsa an *strike*" ars' esan, "'s iomad eall ach mór agus poca trom a thug mi suas uair-eigin de'n t-saoghal gu lobhta 'n t-sabhail mhóir aig Mac Lachuin, agus bu chas am fàradh a bha dol suas chuire, agus airson a bhara, nach ann a bhios ann d'ibhearsain dhomh an dèidh a bhi fad an latha 'nam shuidhe an sud ri taobh bùird le'm phinn cùl mo chluaise. Tha mi ag radh riut gur fheairrd mi fad sheachd seachd-uinean e."

"Thig a nuas La na Sàbaid," ars' esan is e falbh, agus gheibh thu deadh dhinneir de'n aon bhuntàta is fhearr a dh'ith thu bho'n a dh'fhàg thu am baile beag robach sin do'm buin thu, ma fhuair thu an sin féin e." Dh'fhalbh e is srann aige mar gu'm biodh ann each airm, agus am bara a' cur teine as a' chabhsair air a shàil.

Car mu thrì cheathramhnan na h-uarach an dèidh sin, thug mo thurus mi mu'n cuairt oisinn far am bheil mo charaid a' fuireach trì staidhrichean suas. Bha bara na sheasamh ri taobh a' chois-cheum fa chomh-air staidhre Neill, agus ged a bha aon taobh dheth 'na spealgan, a spàg dheas briste agus coltas droch ghiullachd air a' chòrr dheth, thuig mi gur e am bara a bh'aig Niall còir a bh'ann, agus thuig mi leis an ùinich a bha tighinn orm far na staidhreach, nach robh am poca buntàta fhathast taobh a stigh stairsnich Nèill. Ach dìreach nuair a chuir mi stad air mo chéum gu éisdeachd co dhiubh 'se Niall fein no am poca buntàta bhatar a slodadh suas, thainig an aon fhuaim sin mu'm chluasan 's shaoil mi gu'n robh an aitreabh a dol a thuiteam mu'm cheann; ach cha b'fhada gus am facas cìod a bha cèarr. Cha robh fios cò bu chruaidhe bha toirt fead air na ballachan, mionnan Nèill, na fuaim a' bhuntàta a nuas leis an staidhir! Sgaoil màs a' phoca dìreach 'nuair a bha e air a' cheum mu dheireadh air ceann ard na staidhreach, agus car air char is

céum air chéum, mar gu'm biodh an dòlas féin 'gan stiuradh, 's iad a' cur réis feuch co aca bu luaithe, bha na h-uile cnap de'n bhuntàta a nuas an staidhir.

Dh'fhàg mise an rathad 's thug mi an tigh orm nuair a theann mathan is clann bheag na coimhearsnachd ri cruinneachadh mu bheul a' chlose, air eagal gu'm beireadh sùil Neill orm 's mi a' call mo luith's a' gàireachdaich, oir cha b'urraim dhomh ged a chrochte mi cumail orm féin.

"Strike mo dhunach agus b'e sin esan." b' iad sin na facail mu dheireadh a chuala mi bho bhilean Neill, agus cha b'iad idir a bu mhiosa 's mi a' greasad mo chas mu'n cuairt an oisinn, 's mi aghaidh air an tigh.

Cha 'n'eil fios agam co dhiubh a theid mi suas a dh'itheadh a' bhuntàta aig Niall La na Sàbaid no nach teid; ma theid, feumaidh mi a' mhadainn a chur seachd ri smuaintean cràbhach, agus ag itheadh luibhean searbha a chum is gu'n cùm mi aghaidh rianail, fhada orm, agus nach brath mi mi fein nuair a thoisicheas Niall ri innseadh cho sgairteil 's a thug e dhachaidh am poca buntàta.

Eachann Mac Dhùghaill.

—:o:—

1913 MOD, DUNDEE.

ADDITIONAL COMPETITIONS.

The attention of intending competitors in the Senior Vocal Music Section is directed to the following additional competitions, viz.:

1. FOR THE BEST RENDERING OF A SONG from Mrs. Kennedy Fraser's new book "*Sea Tangle*." Male and female voices. Competitors must prepare the two following songs, "Aillte" and "Deirdre." The judges will call upon the competitors to sing either of them. Prizes—1st, "Songs of the Hebrides" (presented by Mrs. Kennedy Fraser), and £1; 2nd, Six separate songs to be selected by the prize-winner from "Songs of the Hebrides" (presented by Mrs. Kennedy Fraser), and 10s.
2. SOLO SINGING of a Mull or Iona Song, the words of which must not have been previously published. A copy of the song must be sent to the Secretary when entering. Prizes—1st, £1 1s.; 2nd, 10s. 6d. Presented by the Glasgow Mull and Iona Association.

COMUNN NEWS.

MEUR EILEIN DHIARMAID.—Bha coinneamhan seachdail air an cumail a' buill a' Mheoir seo re a' Gheamhraidh. Bha a' cheud chuid de gach oidheche air a chur seachad ann a' bhà a' teagasg seinn agus leughadh is sgrìobhadh Gàidhlig. An deigh sin bha cèilidh air a chumail air neo **paipèir teagasgach** air a leughadh le aon de na buill. Ghabh an oigridh gu h-àraidh mòr-shuidh de na coinneamhan seo, agus nochd iad sin le aireamh mhath dhiubh a bhà lathair gach oidheche. Bha Mr. MacGhilleathain, an fear teagasg seinn a tha air a' chur a mach le Comunn A' Chraobh sgaolaidh, a' teagasg seinn do oigridh is do inbhich re beagan sheachdainean anns a' Mhàrt agus 'sa Ghiblean. Thainig adhartas mòr air seinn fo teagasg agus mu n' d' fhalbh e bha coinneamh-Chuill ghriinn air a cumail ann an tigh-sgoile Dhuiseidh a thug mòran cridhealaas do gach neach a bha lathair.

AN COMUNN GAIDHEALACH SAN T-STRATH.—Air feasgar Di-haoine an aona latha, deug de n' mhios, bha cruinneachadh mòr aig a' Mheur so de n' Chomunn ann an Talla An Lèitheachain. Bha Mr. Iain MacPhionnghainn, Laobhras, anns a chathair. Bha an tigh luma—lan sluagh, agus chaidh oidheche thaitneach a chur seachad le Seinn 's le Cluich. Bha e air a chraobhsgaol-each feadh nan bailtean gu robh a' Chluich abhachdach, gheurhiseach, sin, "Am Fear a chaill a Ghaidhlig" le Iain MacCormaig, gu bhith air a taisbeanadh an oidheche so le buill shonraichte a mhuinntir an àit; agus gu dearbh ma tha gaireachdaich agus bualaich sùrdail air boisean na dhearbhadh air subhachas, cho robh dith nach do chòrd a' Chluich ri na bha lathair. B' so a cheud uair a riamh a chunnacas Cluich Ghaidhealach 'san àite, agus theid sinn an urras an ath uair a chluinnear gu 'n bi 'Màiri' agus 'Coinneach' aig baile, gun teid gu léor a chèilidh orra!

MOD COMUNN CHILLENHACHDHAINE.—Chaidh an Mod seo a chumail air an 25th de n' Mhàrt. Eadar clann is inbhich bha thairis air da cheud a lathair. Bha n' luchd-farpais lionmhor. Thug Coisir-Chuill Ornadaid seachad orain air doigh ro thaitneach do n' luchd-èisdeachd. Bha aithris bàrdachd leis an luchd-farpais sonraichte math, agus rinn luchd-nan-sgeulachd gu h-èirreachdail. Cha robh an doigh anns an d' thugadh an dan-chleas dad air dheireadh. Chriochniceadh obair na h-oidheche le seinn "Iaidh an Rìgh" leis a' chuideachd fo sheòladh Coisir-Chuill Ornadaid, agus an mhaighdeann Neinean Chaimbeul air an eunn. Cuide ri teaghlach tigh Ornadaid bha cuideachd mhòr de uaislean a dh' fhuirich gu 2 a.m. ris an danas a lean an Mod. B' na broitheamhan Bmhr. Stiùbhart, Fasnachloich; Mgr. Bmhr. Macmhurchaidh, Dunciean, agus an t-Urra. Deorsa Macaoidh, Cill-thinn. 'Se na leanas ainmean an fheadhainn a choisinn duaisean. Leughadh is eadar-theangachadh rann as a' Bhiobull:—(1) Siùsan Dòmhallach (2) Catriona Dhomhnullach. Shoirrbeach leo air a cheart doigh air son aithris bàrdachd, agus fhuair Catriona a' cheud duais air son sgrìobhadh Gàelic o dheachdadh. Leughadh is eadar-theangachadh Rosg Gàidhlig:—(1 agus 2) Siùsan agus Catriona Dhomhnullach. Oran-Aon-Neach. Balachain:—(1) Gillesbuig Mac-a-Bhacsdair; (2) Alister Mac-a-Bhacsdair. Seinn le cail-

eagan Marsali Nic-a-Bhacsdair. Inbhich (o's einn 15): Leughadh is eadar-theangachadh:—(1) A. Nic-a-Bhambeir, (2) Donncha Mac-an-lasgair. Leughadh rann as a' Bhiobull:—(1) Lachann Mac Illosa; (2) Anna Nic-a-Bhambeir. Aithris sreath Bàrdachd:—(1) Iain MacLachainn (2) Donncha Mac-an-lasgair. Sgrìobhadh o dheachdadh—Lachann Mac Illosa. Sgeulachdan:—Bmhr. Nic Dhomhnull; (2) Iain MacLachainn. Oran-Aon-Neach. Boireannaich:—(1) Neinean Nica Lomuinn; (2) Bmhr. Deòr. Chaidh duaisean, a' thoirt seachad do mhnathan air son, fuine is fighe is fuaigheal. Cha di-chuimhnich na bha lathair air chabhaig mod gasda Chillemhachdha.

LOCHABER JUVENILE MOD.—The Seventh Annual Mod was held in Fort-William in the latter end of March. The entries numbered 102, and there was a keen contest. The following are first and second prize-winners. Letter Writing:—1, Flora Macdonald; 2, Donald Maclean. Dictation:—1, D. Maclean; 2, Mary MacColl. Reading:—1, Alex. Stewart; 2, D. Maclean. Advanced Juvenile Reading:—1, Louisa Macpherson; 2, Mary Macpherson. Recitation (children over 12):—1, M. Macpherson; 2, Flora Macdonald. Recitation (children under 12):—1, Christine Chisholm; 2, R. Crawford. Recitation (open):—1, Mary Macpherson and Christine Chisholm (equal); 2, Flora Macdonald. Solo Singing:—over 12:—1, Jeanie Cameron; 2, Jeanie MacLaren. Those under 12:—1, R. Crawford; 2, J. Ramsay. Special Prize for an Essay (subject, the Inverness Mod):—Jessie Chisholm. Special Prize for Singing (under 12):—Jessie Stirling and Kathleen Jones. Special Prize for Dictation:—James Macintyre. Mr. Roderick Macleod was the judge for singing. A most successful evening concert followed, at which Mr. Macleod sang three solos. The choirs were under the leadership of Mr. D. Macmillan, and they acquitted themselves remarkably well.

BOWMORE GAELIC CLASS CÈILIDH.—A highly successful social took place in the Public Hall to mark the end of the Gaelic Class session. In the absence of Mr. James Forbes, M.V.O., Mr. M. MacTaggart presided. The chairman gave an interesting speech in Gaelic expressing his gratification at the success of the classes held during the winter. Everything augured well for the future of the Gaelic cause in Islay. Major Cameron's Choir from Newton made their first public appearance at this meeting, and along with the Bowmore Choir they submitted an excellent programme which was most successfully carried through.

MOD AT CRIANLARICH.—This lively branch held a very successful local Mod last month, and it was patronised by a large number of the public who showed a keen interest in the proceedings. Mr. Alister MacLaren is of course the moving spirit in Gaelic matters at Crianlarich. The prize-winners were (Juniors under 14): Reading:—1, Minnie Morrison; 2, K. MacNiven. Gaelic Conversation:—1, I. M'Niven; 2, Tom Lambie. Knowledge of Everyday Words:—1, T. M'Coll; 2, M. Morrison. Solo Singing:—Same winners. Recitation:—1, T. M'Coll; 2, M. Morrison. Seniors: Solos:—1, Miss E. Smith; 2, Miss K. Anderson. Solos (males):—1, Mr. I. M'Coll; 2, Mr. I. M'Leod. Reading:—Miss K. Anderson; 2, Miss K. Sutherland. Gaelic Conversation:—Mrs. Malloch. The judges were the

Rev. M. N. Munro, Taynult; and Mr. D. Macdonald, Easdale.

We regret that want of space prevents us giving full accounts of most successful "ceilidhs" and concerts held at Mallaig, where Mr. Hugh Maclean, the singing teacher employed by the Comunn, showed how well he had trained his choir; at Arisaig, where a concert in connection with the winding up for the season of the Gaelic classes was held. At these Mr. Roderick Macleod, Inverness, charmed the natives. Kinlochleven, Easdale, and Salen, Mull, with Kilmartin held similar meetings. Miss A. C. Whyte, Glasgow, is doing most useful work at Mull, in conducting singing classes under the auspices of An Comunn. Miss Whyte is a distinct asset in furthering this work and success attends her work. Gigha and Badenoch had also popular entertainments. The "ceilidhs" at all these places must have been productive of much good during the long winter evenings. Such wholesome entertainments relieve the monotony of life.

We also regret that we have no space for interesting meetings held by our Gaelic friends in London, notably that of the Gaelic Society when Iain MacGill' Iosa gave an excellent lecture on Galloway, also the Wimbledon and District Scots' Association.

DUNDEE MOD, 1913.

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—:O:—

REVIEWS.

"An Etymological Dictionary of the Gaelic Language." By Alexander MacBain, LL.D. 12/6 (Stirling: Eneas Mackay).

We sometimes read of certain books described as epoch-making. So far as Celtic Philology is concerned, few volumes have a greater claim to this epithet than Dr. MacBain's Dictionary. The present edition is an enlarged one on the first edition of seventeen years ago. In point of beauty of printing, paper, and general get-up, this handsome volume is a credit to the publisher. No serious student of Gaelic can afford to be without it. The production of his Dictionary raised MacBain by one bound to the front rank of Celtic scholarship, not only in his own country, but throughout Europe. Many have tried their hand at Gaelic Etymology, but seldom got beyond the region of what is called "etymological guess-work," because, being insufficiently equipped, they failed to realise that etymology must be governed by well-established general principles, if it is to be scientific and accurate. According to the new school of philologists—Brugmann, Osthoff and Paul along with others—language is both a physical and a psychical product. Phonetic law, they say, is invariable, and without sporadic changes. This doctrine, in spite of arguments arrayed against it, appears to have gained the assent of scholars. To appreciate what is involved in it all, means not only the possession of classical scholarship of a high order, embracing some knowledge of European languages, but great industry and concentration of mind. MacBain possessed this knowledge, and left the Celtic world a priceless legacy. His untimely death at 52 leaves a blank that cannot be easily filled. The present edition was seen through the press under the editorship of Mr. Calum Macfarlane. The editing was meant to be carried out by Dr. Henderson, Lecturer in Celtic to the University of Glasgow, but for some reason, the work was left to Mr. Macfarlane, who says in an editorial note that "Dr. Henderson found it necessary to abandon his intention of seeing the Dictionary through the press, after reaching the 16th page of the Outlines." Dr. MacBain had published a list of "Further Gaelic Words" in vol. 21 (1896-7) of the Transactions of the Gaelic Society of Inverness, and we gather that his copy of the first edition of the Dictionary contained these words written either on the margin or on interleaved sheets. These the editor incorporated in the present volume, but unfortunately several blunders have crept in, either through failure to read indistinctly written notes perhaps, or through typographical mistakes. Knowing the instinct for exactness in proof-reading possessed by the editor, one is inclined to throw the blame on the printer. For example: "breac" for brac; "iubrach" for iubhrach, "bòr" for bàr (thatch—Sutherland dialect on which the

Rev. A. Gunn and the Rev. C. M. Robertson have contributed interesting papers to the Gaelic Society of Inverness.

English words: "skinn" for skin; "erum" for crumb. Latin words: "debutus" for debitus and others; jungo is made to mean "joke"!; "jug," by the way is a root which occurs in most of the cognate languages. It is seen in Italian, guignere. The Greek verb peináo means I hunger, not "hunger." Arran is written for Aran (off Ireland). In "Further Words" "bear-ach" is from "bior" according to Meyer. But in the Dictionary the word "Meyer" is omitted. After all, these slips are not sufficiently serious to detract from the value of this very important Dictionary, and they can scarcely lead any capable student astray.

The edition, as it stands, is indispensable to all who seek to know something of the origin of the Gaelic language, and it ought to have a good sale on account of the vast amount of erudition within its boards.

"The Spiritual Songs of Dugald Buchanan." Edited with Introduction, Notes, and Vocabulary by Rev. Donald Maclean. 3s. 6d. (Edinburgh: John Grant).

When Buchanan wrote his hymns the Highlands were, and for years after, practically heathen. The Gaelic Scriptures were not ready for distribution among the people. But the old order was changing, giving place to new. The impression produced by these hymns on a sensitive and emotional people was profound. Bishop Carsuel, in the 16th century, complained that Highlanders loved the tales of Fingal and Ossian more than the Gospel, and that they spent all their spare time in the recital of these vain heathen stories. The new religion, however, settled on them like a dark pall, and in many cases the inevitable result followed—melancholy. The belief that everything outside of this religion was sinful, gained ground, and, by the middle of the 19th century, music and song were banned from the pulpits. People wrapped themselves up in gloomy introspection, and "the wine of life" became vinegar. *Orthodoxus Tyrannus*, wielding the hangman's whip—the fear of hell—demanded, and got, a dull uniformity. In a word, the literature of the Gael had to give way to a rigid if not distorted Calvinism, which involved a denial of all progress in religious thought.

And yet this state of things produced a remarkable type of men, metaphysical in nature, but who in their own sphere, were intellectually and spiritually superior to most of their class in Scotland. Like all who are obsessed with only one idea, and who are content to look at things from one particular angle, they were ignorant of their own ignorance. But, however, much we may differ from them, their honesty, and their adherence to their principles was unquestionable. In some respects it is refreshing to come across people of this stamp in an age when the pendulum is swinging too much the other way, and when religious beliefs are in state of flux. It is, however, unfortunate that they do not take a larger and a saner view of life, and realise that the many sided interests of humanity are not inconsistent with true religion. By many, Buchanan's hymns are treasured now,

if for no other reason than that they strengthened our forefathers, and afforded them consolation at a time when oppression and injustice surrounded them. Among Gaelic hymn-writers Buchanan stands easily first in poetic power and strength of imagery. Over others in the same field, he had the advantage of higher culture. He lived in the golden age of modern Gaelic poetry, and was in his prime about the time of the '45; being a contemporary of Macdonald, Macintyre, and Rob Donn. It is perhaps unfortunate for Gaelic literature, that the powerful influence of the mysteries of the world to come prevented him from writing secular poetry. It is said he did, but it is lost. The message he had to deliver was so important in his estimation, that all else was as dross. If in his songs he sometimes violated the acknowledged canons of taste, e.g., in that dramatic description of "*Latha a' Bheathanais*," he was merely carried away with the sublimity of his theme. Terse in diction, Buchanan required but a line, "compactly built together," for a pen-picture, where Macdonald would overload the canvas with a bag-full of adjectives, some of them coined for the occasion. Considerations of space will not permit us quoting some of his finest lines, notably those in the hymn on the sufferings of Christ.

The "*Claigeann*," however, contains some frightful imagery, e.g., the verse where God is represented as converting a lost sinner's bones into iron, his sinews into brass, and his flesh into an anvil, so that it may resist the heat of hell, and prolong the punishment! And yet Buchanan was a man of tender sympathy, yearning for the salvation of his countrymen.

For this accurate and scholarly edition of Buchanan's poems—by far the best we have now—we have nothing but unqualified praise, and we congratulate the editor. For the student, it is a well of Gaelic undefiled, and no Gaelic library is complete without it. Mr. Maclean has enriched it with full notes of much value, and an appendix on the vocalic Auslant and the nasal Auslant. There are also useful notes on metre, and a serviceable vocabulary. This goes to prove the editor's competence for his work. The volume is very finely printed, and the price is moderate. We hope it will have a wide circulation, so that such a distinct service to our mother tongue may be fitly acknowledged.

NOTICE.

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

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AN DEO-GRÉINE

Leabhar VIII.]

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CLÀR-INNSIDH.

Bord an Tuathanachais,	129
An Comunn Gaidhealach—Executive Meeting at Oban,	130
Special Meeting of Executive at Stirling,	133
Comhradh nan Croitearan,	134
The Proposed Highland College,	135
Pòsadh Tighearn' Og Ratamhurchais,	137
Leasain Ghaidhlig,	137
On Gaelic Phraseology,	138
Summer School of Gaelic, 1913,	140
Tir agus Teanga,	140
The Employment Bureau,	141
Comunn News,	141
Reviews,	142
1913 Mod, Dundee—Donation List,	143

BORD AN TUATHANACHAIS.

Chuireadh fa chomhair na Parlamaid air a' mhìos a chaidh cunntas mu shaothair Bord an Tuathanachais. Bha 'n t-ìomradh a' gabhail gnothuich ri obair a' Bhuird o'n earrach gu deireadh na bliadhna (1912). Anns an dol a mach chuir iad sìos mar a thachair doibh a thaobh oidheirp suidheachaidh fearainn, agus nam màil a bha 'nam beachd ceart agus cothromach. Mar an ceudna bha na gabhaltais air an socrachadh do'n tuathanach air a leithid a dhoigh agus gu'm bi iad 'na dhéidh. Tha 'n t-Achd ùr a' gabhail iad seasmhach a chum gu'm meal a shliochd gnothuich ri Albainn air fad, ach o chionn gur math is aithne do na Goill sealltainn as deidh an cuid féin, buinidh an beagan a their sinn an seo ris a' Ghaidhealtachd.

Tha cuid a' deanamh dheth fhathast (ceart no ceàrr cha 'n abair sinn), gu'm bheil an t-achd na 's freagarraiche do'n Ghall no do'n

Ghaidheal, agus ma chaidh a dheilbh a chum sluagh na h-àirde tuath, agus nan eileinean a thàladh chun an Fhearainn, nach 'eil a' chrìoch mar a shaoil iad. Ach 's dòcha nach d' thug an fheadhainn a chruthaich an t-achd faineas buaidh an tàlaidh eile 'tha 'dol air adhart cho buadhnhor—tàladh Chanada. Tha 'm Bord a' deanamh aithnichte 'nan cunntas gu'n d'rinn na h-uachdarain, annan cuid de cheàrnan, cùmhnantan ùra ri muinntir shònraichte do thaobh an cuid fearainn, agus mar sin gu'm b' fheudar iarraidh air Cùirt an Fhearainn seòl a dheanamh a chum miann an luchd-iarraidh eile a shàsachadh. Tha ùghdarras aig Cùirt an Fhearainn reachd a chuir a mach a chum seo a' leasachadh far am meas iad a chùis a bhi riatanach. Am measg trì mìle, trì cheud agus trì fichead 's a deich a chuir an ainm a stigh airson gabhaltais ùra, bha sè ceud agus ceithir fichead o shiorrachd Inbhirnis; seachd ceud is dà fhichead 's a sè deug o shiorrachd Rois agus Chromba; cóig ceud agus a dhà dheug ar fhichead o shiorrachd Earraghaidheal; ceud is trì fichead 's a sè o dhùthaich Mhic-Aoidh. An cumantas cha robh iarr-tasan-meudachaidh gabhaltais cho tric ri miann air gabhaltais ùra anns na siorrachdan seo. Mar sin cumaidh an Bord 'san t-sùil na ceàrnan 'sam bheil an t-iarrrtas seo dian, agus roinnear Albainn na trì roinn air chor agus gu'm bi an tìr a tha tuath air monadh Dhrum-uchdair cuide ris na h-eileinean an iar fo chùram dithis de bhuill a' Bhuird, agus na ceàrnan mu dheas fo chùram an treas fr. B' fheudar buill shònraichte a thaghadh air son a bhi a' rannsachadh mu staid nan croitearan an Leòdhas,

Tiriodh, agus Colla. Nochdadh miann air gabhaltais ùra le còrr agus trì cheud deug croitear is tuathanach beag 's an Eilean-fhada, Uidhist, is Barraidh, agus bha 'n dàrna leth dhiubh o Leòdhas. Am measg nam muinntir seo tha trì seòrsa luchd-iarrtais. (1) An t-iasgair air nach 'eil a dhith ach mu chòig gu h-òchd acraichean fearann-aitiche, a bharrachd air mu dheich acraichean fichead airson fearann-ionaltraidh do spréidh. 'S an o' n mhuir a tha 'n t-iasgair a faighinn a' chuid is mótha de 'bheò-shlainte; cha 'n 'eil e ag amharc air beagan fearainn ach mar ni cuideachail a chum na crìche sin. (2) An croitear a tha 'g amharc ri fearann airson a' chuid is fearr de theachd an tìr, agus a dh'fhéumas mu dheich acraichean fichead air son talamh-aitiche, agus mu cheud acraire monaidh a chumadh mu shè mairt euide r' an àl, deich caora fichead agus each. (3) Fear-fearainn a tha meas gu 'm bheil an gabhaltas, a th' aige cheana ro bheag, agus a tha miann a mheudachadh. Ged tha earrair muinntir na h-àirde deas an cumantas cothromach a chum seilbh fearainn, cha 'n 'eil suidheachadh nan croitearan a thaobh seo ach bochd, agus bi féum air airgead-iasaid o' n Phàrlamaid. 'S cinnteach gu 'm féum na h-innleachdan a dh'uidheamaich am Bòrd, a chur fa chomhlair Cùirt an fhearainn, cha 'n ann do bhrìgh gu 'm bheil na h-uachdarain an aghaidh na cùise uile, ach do bhrìgh nach deach gach ni mion a dh'fhéumas a dheanadh fhathast a chum ceann-cordaidh a thoirt gu buil. Mu dheireadh na bliadhna 'a chaidh, bha 'm Bòrd a feuchainn seòl a thoirt mu 'n cuairt air son gnothuichean a' reiteachadh ris na h-uachdarain. 'S e rùn a th'aca 'san t-sealladh a thaobh tuathanaich aig am bheil fearann mar thà fo chumhnant, agus a tha 'ga oibreachadh le sgl, gu 'n a bhi a' cur dragh orra ma's urrainn iad idir a sheachnadh. B' fearr leo feitheamh gus an tig cumhnantan gu crìch, agus gach ni a dheanadh le toil-mhath nan uachdaran ma ghabhas sin a thoirt mu 'n chuairt. Ach tha e air innseadh dhuinn anns a' chunntas nach robh cuid de na h-uachdarain fàbharach an cuid fearainn a' roinn air son gabhaltais bheaga, do bhrìgh nach robh am fearann 'nam beachd freagarrach air son a' roinn air an doigh seo, agus a thuilleadh air sin nach biodh e ceart cumhnantan a bhriseadh. Bha e soilleir (mar a tha 'm Bòrd a cur sios) nach do thuig cuid de na h-uachdarain no an comhairlichean na riaghailtean fo am bheil an obair a' dol air adhart, agus an t-ùghdarras a tha 'n

lagh a' toirt do 'n bhòrd a chum gnothuichean a chur gu buil. 'Nuair a dh'fhàsas iad na 's eòlaiche air brìgh an Achd agus na tha filte ann, bi cùisean na 's réithe. Cha robh dragh aig a' Bhòrd a thaobh uachdarain nan eileinean an iar, oir bha iad deiseil fearann a thairgse gun dàil. Am beagan chèarnan thugadh mu 'n cuairt comh-chordadh eadar an dà thaobh, agus chaidh socrachadh a dheanadh. Ach 'nuair a chuir eas Bòrd an fhearainn a mach reachd an dèidh gearan Bòrd nan tuathanach fhaotainn, féumaidh na h-uachdarain gèilleadh ge b' oil leo. 'S cinnteach nach gabh seo a sheachnadh, ged bhiodh e na bu taitneiche cùisean a bhi air chor eile. 'Nuair a theid an reachd seo a chur a mach, buinidh e ri iarrtasan ceithir cheud, trì fichead 's a seachd deug a tha 'g iarraidh gabhaltais ùra, no na gabhaltais a th'aca a mheudachadh. Am measg nam muinntir seo tha ceud agus a h-aon deug ar fhichead a chomhnuidh an Leòdhas, Uidhist, is Barraidh. Tha iad ag iarraidh faisg air deich mìle fichead de dh'-acraichean; ceud an Earraghaidheal ag iarraidh trì mìle, ceithir cheud agus trì fichead 's a dhà dheug de dh'-acraichean. Chithear bho seo gu 'm bheil còrr agus còig cheud fear-iarrtais ri bhi air a shàsachadh mu 'm bi cùisean air an reiteachadh.

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AN COMUNN GAIDHEALACH.

EXECUTIVE MEETING AT OBAN.

THE HIGHLAND COLLEGE MOVEMENT.

A meeting of the Executive Council of An Comunn Gaidhealach was held in the Caledonian Hotel, Oban, on Saturday, 10th May. Mr. Malcolm Macleod, Govan, the president, occupied the chair.

THE LATE LORD ARCHIBALD CAMPBELL.

The President said he thought the Council would agree with him that it would be appropriate to take advantage of this the earliest opportunity of the Council putting on record an expression of their regret at the death of Lord Archibald Campbell. He was a good Highlander, and was deeply interested in the history, literature, and music of the Highlands, and did much useful work in furtherance of these. He was the first President of An Comunn, and always took a warm interest in its affairs, and gave it exceedingly useful help. The President concluded by suggesting that the Secretary be instructed to place on record an expression of the Comunn's regret at Lord Archi-

bald's death, and their appreciation of the work that he did for the Highlands during his lifetime. The resolution was unanimously agreed to.

FINANCE COMMITTEE.

The Committee reported having carefully considered the accounts rendered in connection with the recent propaganda operations in Sutherlandshire, and resolved in view of the amount involved, that they could not undertake the responsibility of passing these accounts for payment without bringing them before the notice of the Executive Council.

The minute of the Finance Committee was approved on the motion of Councillor Macfarlane, seconded by Mr. Angus Robertson.

The meeting then took up the proposal in regard to the extra honorarium to the local secretary of the Inverness Mod, and after some discussion it was agreed to grant payment of the £15 on condition that it is not to be regarded as a precedent.

The Council, after discussion, agreed to the payment of the propaganda account, which, it was stated, amounted to £75.

PROPOSED HIGHLAND UNIVERSITY COLLEGE.

The Secretary submitted the report of the Education Committee. The minute stated that the Committee, having taken up consideration of the remit from the Executive Council "to consider and report upon the propriety of initiating a movement for founding a University College within the Gaelic area of Scotland," resolved to recommend to the Executive Council that definite steps should be taken by An Comunn to promote a public movement in favour of the establishment of an Agricultural, Technical, and University College within the Highland boundary, where tuition would be given in accordance with the special conditions prevailing in the Highlands. It was agreed that an effort should be made to have an informal talk with the Secretary for Scotland on the subject, and the Secretary was instructed to write to the Board of Agriculture asking an interview on the same subject.

SUMMER SCHOOL OF GAELIC.

Further arrangements for the Summer School of Gaelic at Broadford were discussed. It was reported that Mr. D. Macdonald, Easdale, had agreed to act as Principal, and Mr. Neil Orr, Edinburgh, as teacher of music.

OFFER TO GAELIC-SPEAKING TEACHERS.

The Committee resolved to recommend to the Executive Council that to encourage

Gaelic-speaking teachers engaged in Highland schools to qualify themselves to become teachers of Gaelic, they be authorised to pay the expenses of a limited number of such teachers in attending the summer school.

GAELIC AND THE CIVIL SERVICE.

It was reported that the Civil Service Commission intimated that a personal appearance by witnesses was unnecessary, but that they would consider a written statement from the Association in favour of Gaelic being accepted as an optional language for entrance to the Civil Service. It was agreed to instruct the Secretary to draft a statement embodying the views of the Association, and to submit the same to the individual members of the Committee for approval before forwarding.

CONFERENCE WITH HIGHLAND TRUST.

It was agreed to appoint the Convener, with Mr. Donald Macphie and Mr. H. F. Campbell, to meet the Governors of the Highland Trust in the event of the conference already sought being granted.

The President, as Convener of the Education Committee, moved the adoption of the minute. They would notice from the report that the Civil Service Commission had stated that a personal interview was not necessary, and that they would be glad to consider any written statement that might be submitted. That statement, he might say, was in course of preparation, and would be in the hands of the Commission by the end of the month. They would try to make the statement as strong as possible, and they hoped to succeed in having Gaelic included amongst the list of subjects to be taken at Civil Service examinations. The suggestion with regard to encouraging Highland teachers to attend the summer school was pressed upon the Committee from various quarters. Unfortunately the summer school had not as yet attracted teachers to any extent. The Committee were asking authority to spend somewhere about £30 on paying the expenses of teachers who attended the school. Mr. Macphie seconded the adoption of the report.

The Secretary intimated that, so far, a dozen people had intimated their intention of attending the summer school. The President, in reply to a question, said if a sufficient number did not come forward, the summer school would not be held. The minutes of the Committee were approved.

THE PROPAGANDA TOUR IN CANADA.

The Secretary read the minutes of the

Propaganda Committee, which showed that after full and careful consideration on instruction from the Executive Council to consider necessary arrangements for a tour of Canada and the United States, the Committee had deferred coming to any decision until they had had a meeting with Mr. Roderick Macleod, Inverness, and Mr. Stewart, Canada. The President, in moving approval of the minute, said the Committee had discussed the matter very fully. They were impressed not merely with the importance of this proposed tour, but also with its seriousness from the financial point of view, and they wanted to have the arrangements very carefully considered before committing themselves to any definite plans. The Committee were informed that Mr. Stewart, who had taken a very active and friendly interest in the matter, was likely to be in this country soon, and they had written Mr. Stewart asking an interview. The Committee hoped to talk the matter over with Mr. Stewart and Mr. Rod. Macleod, to whom they looked for the success of the tour when entered upon. As soon as that conference took place, they would be able to report further progress. Rev. Mr. Mackay, Killin, seconded, and the minute was adopted.

JUDGES' MARKINGS AT THE MOD.

Rev. M. N. Munro, the Convener, submitted the report of the Mod and Music Committee, which met in Oban on the previous evening and on the forenoon of that day. With regard to the remit from the Executive Council to consider and report on the marks awarded for Gaelic in vocal music competitions, the Committee indicated that they could not make any alteration on the present system this year. The Committee reported that information had been received from Mr. Jones, University College, North Wales, which showed that the system for folk song competitions at the Eisteddfod and the Mod were practically the same.

COMPETITION FOR RURAL CHOIRS.

In regard to the remit to consider the feasibility of instituting choral competitions for a new class of senior choirs from rural districts, each choir being limited as to the number of its members, the Committee thought the proposal was worthy of serious consideration for a future year, but it was too late to make arrangements in regard to the matter in time for the Dundee Mod.

DUNDEE MOD SUBSCRIPTIONS.

It was agreed that the recommendation of

the local committee to entertain the juvenile competitors at Dundee, the expenditure not to exceed £20, should be authorised.

PAN-CELTIC CONGRESS.

In connection with the Pan-Celtic Congress, the Committee recommended that Mrs. Christison be appointed delegate. She would be abroad in Belgium shortly, and would be able to attend the Congress.

THE COMMENTS OF THE JUDGES.

Mr. Armstrong's proposal to publish the adjudication comments at the Mod in booklet form did not find support. It was pointed out that a column was provided in the judges' papers for marks or notes, and the judges might be asked to write out more fully in words their impressions of the merits and faults of choirs and soloists not for publication, but for the private information of competitors.

THE APPOINTMENT OF MOD JUDGES.

A lengthy discussion took place in regard to a motion of which the Rev. Mr. MacPhail had given notice, namely, "That no member of the Executive Council of An Comunn, whether elected by An Comunn or representing a branch or affiliated society, be appointed as a judge at the annual Mod."

Mr. MacPhail ultimately withdrew his motion on the understanding that the item of the appointment of judges would be put on the agenda of the special meeting to be held shortly at Stirling for the appointment of a secretary in place of Mr. Maclean.

The President expressed the hope, if any member had suitable names of those capable of acting as judges, that these names would be given to Rev. Mr. Munro, the convener of the Mod and Music Committee, or to Mr. Maclean, general secretary. There were, no doubt, lots of good men who could act in the capacity of judges; the difficulty was to find them.

GAELIC AT COMUNN MEETINGS.

Mr. Angus Robertson spoke of the following motion, of which he had given notice: "Ann am barail na coinnimh so gu'm biodh e chum beothachadh, toradh, agus aghartas na Gaidhlig gu'm biodh i air a labhairt a ghnàth ann an co-dheasachadh obair A' Chomuinn."

After a lengthy discussion, the Council approved of the motion.

PLACE OF NEXT ORDINARY MEETING.

The next ordinary meeting of the Executive Council was fixed to take place at Perth on Saturday, 28th June.

GAELIC EQUIVALENTS FOR ENGLISH WORDS.

Mr. Fletcher, Lochaline, read an interesting paper, in which he pointed out that as the outcome of modern invention, commercial enterprise, and political reform, a host of new words and new ideas had come into general use, and for these words and ideas there were few suitable equivalents in Gaelic.

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SPECIAL MEETING OF EXECUTIVE.

NEW SECRETARY APPOINTED.

MOD JUDGES—A DEPARTURE.

A special meeting of the Executive Council was held in the Christian Institute, Stirling, on Saturday, 24th May. Mr. Malcolm MacLeod, the President, occupied the chair. There was a good attendance of members.

The chairman stated that the Advisory Committee had, as instructed by the Executive, invited applications for the post of Secretary and Organiser rendered vacant by the resignation of Mr. John Maclean, who was going abroad, and had drawn up a short list of names for submission to the meeting. The four gentlemen who had been placed on the list were Mr. Angus Duncan, Glasgow; Mr. Murdoch M'Lean, Clydebank; Mr. John Macphail, Rothesay; and Mr. Neil Shaw, Gourack.

Each of these gentlemen having been formally moved and seconded a vote by ballot was taken. No candidate having an absolute majority over the others on the first vote a second vote was taken between Mr. Duncan and Mr. Shaw, the other two being dropped owing to the small number of votes given them. The final vote resulted in favour of Mr. Neil Shaw who received 18 votes, as against 16 given to Mr. Angus Duncan.

Mr. Shaw was thereafter brought into the meeting and informed of his appointment.

MOD JUDGES.

The Mod and Music Committee recommended that Professor Granville Bantock be approached with a view to his undertaking the adjudication of the musical work on the Friday of the Mod. Professor Bantock, it was stated, is probably the most brilliant and original of native British composers, alike for choirs and orchestra, and it was believed that the choirs and the soloists would count it an honour to sing before him. He has been adjudicator for the Welsh Eisteddfod for two or three years,

and recently officiated at the Glasgow Choral Festival.

The recommendation was unanimously and cordially adopted.

The Committee also recommended the appointment of the following judges:—

JUNIOR.—*Oral Delivery*: Rev. G. R. MacPhail and Rev. G. Maclean, Dundee; Mr. Archd. Maclean, Logierait; and Mr. Donald Macphie, Cumbernauld. *Vocal Music*: Music—Mr. Duncan Fraser, Edinburgh; and Mr. Frank Sharp, Dundee. *Gaelic*—Mr. Lachlan MacBean, Kirkcaldy; and Mr. Kenneth MacLeod, Strathloch.

SENIOR.—*Literature*: Dr. Cameron Gillies and Dr. Farquhar MacRae, London; Mr. Angus L. MacDonald, H.M.I.S.; Mr. Angus Robertson, Glasgow; Mr. Murdo Morrison, H.M.I.S., Elgin; Rev. G. M'Lean, Dundee; Rev. Norman MacKenzie, Auchterarder; Mr. John R. Bannerman, Glasgow; Mr. David Urquhart, Kyle; Rev. Roderick Morrison, Stornoway; Mr. Lachlan MacBean; Mr. John Whyte, Inverness; Dr. Keith N. MacDonald, Edinburgh. *Musical Composition and Compilation*: Mr. W. H. Murray, Glasgow; Mr. Duncan Fraser; Dr. K. N. MacDonald. *Phonograph*: Mrs. Kennedy Fraser, Edinburgh; and Mr. Kenneth MacLeod. *Oral Delivery*: Mr. John R. Bannerman, and Mr. Donald MacDonald, Easdale. *Vocal Music* (Solos and Medals): Music—Mr. Frank Sharp, and Mr. Robert MacLeod, Edinburgh; Gaelic—Mr. Lachlan MacBean, and Mr. R. Barron, H.M.I.S. *Choral Music*: Professor Granville Bantock; Gaelic—Mr. William Mackay, Inverness; and Mr. Kenneth MacLeod. *Instrumental*: Mr. Nisbet, Oban; Major Menzies, Edinburgh; Mr. Samuel Hirst, Dundee; and Miss MacArthur, Newtonmore.

These recommendations were also unanimously adopted.

DELEGATE TO OIREACHTAS.

It was unanimously agreed to appoint Mr. Kenneth MacIver, Dunfermline, to represent the Comunn at the Oireachtas in Dublin.

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Faoileach, Faoileach, làmh an crios,
Faoilte mhór, bu choir bhith ris;
Crodh is caoraich ruith le teas,
Gul is caoidh bu choir bhith ris.

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HOMESPUN TWEEDS.

Attention is directed to the Depot opened by the Arts and Industries Committee, at Messrs. R. G. Lawrie's, 60 Renfield Street, Glasgow.

COMHRADH NAN CROITEARAN.

LE IAIN MACPHAIDEIN.

Choisinn na beachdan seo a' cheud duais aig
Mod Inbhir-nis, 1912.

"Sin thu fein 'sa màl," arsa Lachunn, "ach nach duirt mi cheana riut nach bu mhàl a chuid bu mhò de na bha iad a pàidheadh, ach luach an fhearainn a bha iad a ceannach, agus na'm biodh iad fo na sean laghannan, anns na sean làithean, nach 'eil cho sean, no cho fada air ais 's nach faod cuimhne a bhi againn orra, an uair a dh' fhéumadh iad a màl a chuirte orra a phàidheadh no gabhail a mach air an doras, na'm biodh sud mar sud an diugh phàidheadh iad na bha iad a pàidheadh gun ghuth mór, gun droch fhacal ged dh' fheumadh iad dol tri uairean thar a chuain shiar 'ga chruinneachadh; chuireadh e iongatas ort, na théid agad air a dheanamh, an uair a dh' fhéumas tu 'dheanamh." "Cha'n 'eil mi a cuir teagamh ann an dad de na thuirft tu rium," arsa Gilleasbuig, "ach tha e anabarrach furasda leis an fheadhainn a tha teòma, air a bhi 'faotainn coire do chàch—agus tha iad lionar—a bhi 'meudachadh na coire sin, ach na'm biodh an t-uallach a bh' aig càch ri ghiùlan, air a chur air guallean na muinntir a tha faotainn coire dhoibh, bu bhoedh a bhiodh an glìug 'san cnàmhan aon uair 's gu'n fàsadh iad sgèith dheth; 's cha bhiodh sin fada."

"Cha'n 'eil ann an sin," arsa Lachunn, ach a bhi 'eur plàsda riobaig ri ceann robaig, agus a cuma na coise ris a bhròig, ann an àite a bhi cuma na bròige ris a chois; 'suarach leibideach an leiseul, eadhoin do'n lìobaste, a ràdh—"Cha'n 'eil mise na 's miosa na càch"; cha'n i cheisd idir, co i? co e? no co iad? a bheir béum, na brosnachadh, dhuinn, ach sì a cheisd, an d' rinn sinn ar gnìomh air dhòigh 's gu'n cuir onair urram air a gnìomh sin? Ma rinn, cuiridh ar gnìomh fein urram oirne. 'S bochd an t-altruman do neach an spiorad o'n tig na briathran—"cìod is mò leamsa de theoir no de nì càch, nì mise mar a thogras mi fein!" Cha d' thà'nig a leithid sud de bhriathran riamh o bheul curaidh."

"Cha'n 'eil an sin agad," arsa Gilleasbuig, "ach buille air cù, 's buille air cat, 's buille eile air an làir bhàin." Ma tha'n dùthaich agus càirdean nan croitearan cho gean, agus cho géur, ann an cùis nam Barrach, agus gu 'm bu mhath leo a' faicinn 'nan tighearnan fearainn ann am bliadhna na dhà, c'arson

nach do chuidich iad leo gus an sin a dheanamh."

"Am fear a dh' fheumas dithis 'ga chumail 'na sheasamh, 's beag stàth dha a bhi 'oath no a cothachadh," arsa Lachunn, "ach air a shon sin, tha iad lionar 'nar measg fein agus cha'n 'eil teagamh agam nach 'eil iad ri'm faotainn am measg dhaoine eile cuid-eachd, a tha creidsinn, no co dhìu a' gluasad mar ga 'm biodh iad a creidsinn, gur h-e dleasnas na Rìoghachd daltachan a dheanamh diubh fein, agus an altrum 'san cumail gu sochdrach saibhir, le'n soithichean daonnann làn, 's iad fein gun dith, gun deireas." "Ceart gu leòir," arsa Gilleasbuig, "agus nach e dleasnas na Rìoghachd fhaicinn, gu'm bheil uidh, còir, 'us cothrom, aig an t-t-sluagh?" "Se, gun teagamh," arsa Lachunn, "dleasnas luchd-riaghalaidh na Rìoghachd, fhaicinn gu'm bheil cothrom agus soch-airean coitheann, còir nan uile, aig gach neach, agus aig gach roinn de'n t-sluagh, cho fada 'sa 's dleas sin dhoibh; ach ma thòisicheas an luchd riaghalaidh air altrum roinn de'n t-sluagh 'nan uohd, agus roinnean eile dhìu fhàgail a màgran air an ùrlar, bithidh an luchd riaghalaidh sin, cia air bith co iad, ann an cunnart gu'n teid a bhàirlinn a chur nan dòrn, agus iuchairichean an tigh-mhoir 'sa chaisteil a chur ann an làmh-an eile."

"Faodaidh e bhith gur h-ann mar sin a thachradh," arsa Gilleasbuig, "ach cha'n ann air an toillteannach is trice a thuiteas an t-slat, ach c'arson a dh' fhéumadh neach idir pàidheadh airson an fhearainn a thug Dia saor do'n t-sluagh?" "Cha'n aithne dhòmh-sa," arsa Lachunn, "dòigh, ach an aon dòigh, air a cheisd sin a fhreagairt, agus 's i so i, ceisd eile fheòrach mu 'coinneamh. C'arson a bha daoine a reic agus a ceannach fear-ajun, cho fada air ais 'sa tha Eachdraidh no beul aithris a' dol, agus tha sin tharais air dà mhìle bliadhna, c'arson a nis, a bha iad a ceannach chòirichean, na bha iad a creidsinn gu'n robh am fearann saor o Dhia aca?"

"Cha'n 'eil mòran sgil agamsa," arsa Gilleasbuig, "air eachdraidh sam bith, agus cha'n 'eil sgil idir again, air de bha a tachairt o chionn còrr agus dà mhìle bliadhna, agus cha mho a tha mi a' creidsinn gu'm bheil fios agadsa, no aig mòran de'n t-seòrsa dhaoine do'm buin sin le chéile, air eachdraidh a tha cho sean sin; ach tha iad ag innseadh dhomh, gu'm bi iad a' deanadh nan uibhean ann an America. Ma dh' fhaodte gu'n dean iad Eachdraidh

an sin cuideachd." "Na biodh eagal ort," arsa Lachunn, "gur h-ann a deanabh uail as na bheil agam de dh' Eachdraidh a tha mise, a chionn cha'n eil Eachdraidh agam, nach robh aig m'athair 's aig mo sheanair, agus se sin an Eachdraidh a thar i' fhaotainn anns a Bhiobull; a chionn gu'n leubhadh iad an aon chànan a b'aithne dhoibh, bha iad mion eòlach, air na tha eadar da chlàr an Leabhar sin; agus thug iad an aire gu'm biodh a' fòghlum ceudna agamsa; sin agad mar as aithne dhòmhsa Eachdraidh a tha còrr agus dà mhìle bliadhna 'dh' aois."

"Se mo bheachd," arsa Gilleasbuig, "nach faic thu bheag mu reic, no mu cheannach fearainn anns an Leabhar sin."

"Cha'n e 'm beag idir a chi mi ann," arsa Lachunn, "ach a' mór, leis a sin foghnuidh leam am beagan fein a thoirt fo t-àire aig an am so; tha mi cinnteach gu'n cuala tu roimhe so, gu'n do cheannaich Abraham am fearainn anns an d'rinn e 'n uaidh anns na thiodhlaic e 'bhean; ged a chaidh am fearainn sin a thairgsinn dha a nasgaidh cha do ghabh e e."

"Ach an innis thu dhomh," arsa Gilleasbuig, "c'arson nach do ghabh e 'm fearann a chaidh a thairgsinn a nasgaidh dha?"

"Bha dà aobhar shònraichte air a sin," arsa Lachunn, "b'e 'cheud aobhar, neo-eisimeileach inntinn fein, agus b'e an dàrna aobhar gu'm bu duine faicilleach e da 'm b' aithne a ghnòthach, agus a chleachd a bhi 'sealltainn roimhe; leis a sin thugheadh e, ged dh' fhaodadh am fearann a bh' air a thairgsinn a nasgaidh dha, a bhi ceart gu leòir, fad a bheatha féin, agus fad beatha an fhir a thug dha e, no co dhiù, a bha cho dìonach air a thoirt dhà. Co b' urrain innsadh, ciod a dh' fhaodadh tachairt as a dheidh sin, leis a so uile fo chomhair, agus fo bhreathnachadh inntinn?"

(Ri leantuinne).

—:O:—

THE PROPOSED HIGHLAND COLLEGE.

Is it possible to carry out a comprehensive scheme of higher technical education like this? The question is largely one of ways and means. Never was there a time when so many sources of financial aid were available. Much has been done in recent years to provide money for the improvement and furtherance of technical and agricultural education. We now have the Development Commissioners, the Board of Agriculture, the Fishery Board, the Carnegie

Trustees, and other organizations which might be named. The proposal sketched above has a special claim upon the sympathies of the Board of Agriculture, seeing that the Highland country is to a large and increasing extent occupied by small holders, and that there is no existing provision of agricultural education on lines specially to suit small tenants. All the existing agricultural colleges are conducted for the benefit of students intending to become large farmers, factors, estate managers, surveyors, etc. The Board of Agriculture has since its appointment evinced a strong desire to further the best interests of small holders, and an appeal for its support should be made with some confidence of success. As has been stated, the Highland country forms a distinctive economic area with agricultural problems peculiar to itself. In connection with stock for example, the Highland small holder is concerned not only with shorthorns and Clydesdales, but also with Highland ponies and cattle, and other stock suitable for the Highland country, or the isles. In the case of grasses, fertilizers, and seeds, it is the same. Even agricultural economies would require a different kind of handling in the Highlands and in the Lowlands.

Assuming then that the authorities can be persuaded that the proposed college is necessary, how is the money to be got? Let us suppose that the department of Agriculture and Forestry in the new college would require, say, a capital outlay to begin with of £30,000. How could this be financed?

Following the lines adopted in financing the other Scottish colleges, we should expect that the Development Commissioners would provide one half of the required sum, or, ... £15,000

The Scottish Board of Agriculture, if disposed to support the scheme in the same way as it supports the other colleges, would offer a grant of say, ... 7,500

The Highland County Councils out of their Government Grants exceeding £40,000 per annum might reasonably be expected among them to furnish, say, Leaving to be provided from other sources, say, ... 2,500

£30,000

For the departments of navigation, fisheries, and engineering, assistance might be sought from such bodies as the Scottish Fishery Board, the Carnegie Trustees, the larger burghs, and the large commercial corporations in the Highlands.

For the department of Domestic Science An Comunn might be disposed to assume a fair share of the financial burden, as well as to discover other sources from which to get help.

There is at present admittedly a good deal of overlapping of churches in the Highlands. It is not here suggested that any church is not making the best use of its resources, but all the same a time may come when some economies will be possible in the ecclesiastical life of the Highlands, and if funds may cease to be required for church purposes, a way may be found to make them available for higher education, even if it were only to endow those branches which are required in the preparation for the ministry.

To meet the current expenditure of the Technical College, funds would have to be obtained from public sources as the College would have the status of a Central Institution. Something no doubt could be got from the Carnegie Trustees, or even from Mr. Carnegie, who himself is a Highland laird.

Further, it may be said that the moment is opportune for raising this matter. The Board of Agriculture not long ago proposed to found an institute for small holders at Craibstone, near Aberdeen, but negotiations fell through. It would be well to get into communication with the Board of Agriculture at the earliest possible date, before the schemes of the Board for the advancement of agricultural education are fully matured. The claim of the Highlands should be in the hands of the Board before they finally adjust their educational policy. Then Forestry is also under consideration at present not only by the Board of Agriculture but by a departmental committee. The sooner that the claims of the Highlands for improved education in forestry are put forward the better. The subject of Fisheries also, is like the others at present in the melting pot. Various schemes, both educational and financial for the benefit of fishermen, are being laid before the Government and the Development Commissioners. The time is therefore ripe for demanding a comprehensive scheme of higher technical instruction for the Highlands—in other words,

a Highland Technical College. The Development Commissioners are even now framing schemes for assisting agricultural organization and co-operation, and not a moment should be lost in putting the Highland claim fully before them.

The proposed college would train young people who are to live their lives in the Highland country. The great mass of those who at present receive higher education after leaving the Universities, scatter abroad to exercise their professional callings, and only a small proportion of them return to their native glens. Further, the new college would not be in conflict with any existing educational institutions, as it would really meet wants not at present met by existing colleges.

One word in conclusion as to a University College.

We have dealt above chiefly with the scheme for a Technical College, but something more than that is required in order to completely satisfy the educational wants of the Highlands. Man does not live by bread alone. The University College would become the embodiment of the higher intellectual aspirations of the free Gaelic spirit. The two institutions would mutually aid one another. The nucleus of a University Senate would be provided by the heads of departments in the Technical College, but the growth of the University College would really depend upon the measure of support which it would receive—financially—and otherwise—from the Highland people at home and abroad. A fair start could be made by establishing faculties of Arts, Science, and Education, and these could be organized so as to work hand in hand with the Technical College in staffing and administration.

With such an institution Gaelic Scotland would attain to the favoured position now enjoyed by Ireland and Wales. There would be materialized a store house of the treasures of Gaelic literature. In the days to come the feuds of the clans might take a new form. Instead of pounding one another with battle axes the clans might enter into friendly rivalry with one another as to which could provide the largest measure of financial benefit for the Highland College.

—:o:—

Cha'n 'eil eadar an t-amadan 's an duine glic, ach gu'n ceil an duine glic a rùn, agus gu'n innis an t-amadan e.

POSADH TIGHEARN' OG RĀTAMHURCHAIS.

Air an deicheamh là de mhios deireannach an Earraich chaidh ceangal-pòsaidh a dheanamh eadar Iain Peadar Grannnd Tigh-earn' Og Rātamhurchais agus Marsail, nigh-eann an Urramaich D. H. A. Truell agus Baintighearna Cornelia Truell, piuthar Iarla Moreibh, Tigh Cloumannon, Siorrachd Uiglo an Eirinn. Ghabh frithealadh sòlaimte a' phòsaidh àite ann an Eaglais Cilluisge, a réir riaghailtean na h-Eaglaise Eirionnach; rinn sagart Eaglais Easbuigeach na h-Alba, an t-urra: Seumas Macpharlain Barrow am frithealadh, agus an t-urra: A. D. Moore pears' eaglais Cilluisge 'ga chuideachadh. An àite flùran, ghiulain Bean-na-Bainnse Leabhar na h-Urnuigh Choitheoinn, (anns a' Ghaidhlig) tiodhlac fir-na-bainnse.

Cha'n eil e furasda do dhuine de m' sheòrsa-sa cunntas a thoirt mu éideadh Bean-na-bainnse, ach bha i sgeadaichte gu min, riomhach 'nam bheachd-sa. Airson Fear-na-bainnse, bha esan (mar bu chòir dha 'bhi), sgeudaichte an éideadh a dhùthaich féin—anns an fheileadh, agus Bràist Mhic Alpein, sean Bhràist Rātamhurchais air a ghualainn. Bha Tighearna Rātamhurchais e fhéin ann, agus bha esan mar an ceudna sgeadaichte leis an fheileadh. Sheas duine còir laimh ri fear-na-bainnse, is feileadh air-san cuideachd—an duine uasal Imhear For-sàidh Grannnd. Bha'n eaglais làn sluaigh agus riomhach le flùran. An déidh a' phòsaidh chaidh a' chàraid òg do Thigh Chloumannon—an duine uasal Ailean Gillmoire a cluich air a' phiob-mhóir fad an rathaid bho'n Eaglais. Aig an tigh bha cruinneachadh mór de chàirdean an teaghlach, agus aig còig uairean dh'fhalbh a' chàraid òg. Ach mu'n d'fhalbh iad chaidh ruidhle a dhannasadh le ceathrar de na Gaidheil Alban-naich, na i thug mór aoibhneis de'n chuideachd. B'i buill a' Chomuinn Ghaidhealach toilleicht gu'n d'fhuair Rātamurchus Og bean a tha cho toigheach air a h-uile nì Gaidhealach, 'sa tha e fhein. Tha fios againn air na rinn e airson a' Chomuinn 'nuair a chuir e air bonn am bannal-dannasaidh Gaidhealach an Dun-eideann 'san bhliadhna 1911. Chuidich sud sporan a' Chomuinn gu mór. Tha'n t-usal òg so na phiobair ainmeil, agus am measg a' chàirdean tha làn fhios air na rinn e airson piobaireachd. Tha sinn cinnteach gu'n dean a' chàraid òg na's urrainn doibh a chum a' Ghaidhlig a chur air adhart cuide ris na h-uile nì Gaidhealach eile. Mar so guidheamaid saoghal fada dhoibh.

S. M. B.

Leasain Ghaidhlig.

XXVI.

AM PUNND TOMBACA.

"Nach dean thu suidhe, a Thòmais," arsa bean-au-taighe.

"Cha'n urrainn mi," fhreagair Tòmas, "tha càbhag mhór orm."

"De chabhag a tha so?" ars' ise a rithist. "Tha mi fhéin agus mo bhrathair a' dol do'n bhaile mhór an diugh, agus thainig mi steach a shealltainn an robh rud sam bith a dhith oirbh."

"O! tha gu dearbh! 'S iomadh rud sin a tha dhith oirne."

"Seadh, ach am bheil nì sam bith ann a b' urrainn mise a thoirt thugaibh?" "Tha, a bhalaich," ars' am bodach mór—fear-an-taighe—"thoir thugam-sa punnd tombaca."

"Punnd tombaca!" fhreagair a bhean le ioghuadh, "de tha thusa' dol a dheanamh le punnd tombaca?"

"Toit! a bhean, toit! toit!" Rinn Tòmas gaire eridheil, ach fhreagair bean-an-taighe.

"A direach! a Thòmais, ach cò phàidheas an tombaca dha?"

"Paidhidh am (1) 'fear a rinn a' phoit bheag," fhreagair am bodach gu h-aithghearr.

"Cò am fear a tha sin?" dh'fheòraich a' chailleach, "cha chuala mi riamh guth agad air."

"O! coma leat-sa," fhreagair am bodach, "duine còir, deagh charaid domh fhéin."

"Ach e' àit' am (2) faigh mise lorg air?" arsa Tòmas, oir bha e a nis, (3) *mar gu'm b'eadh*, a' ereidsiun gu'n (3a) *robh duine de'n t-seòrsa so ann*.

"Theirig thusa," ars' am bodach, "a steach do'n cheud bhùth mhoir a chi thu, agus iarr punnd tombaca domh-sa, agus an uair a gheibh thu e abair gu'm pàidh 'am fear a rinn a' phoit bheag' e."

"Ceart gu leoir," arsa Tòmas, agus dh'fhalbh e a mach.

(4) *Ghabh* e fhéin agus a bhrathair *rompa*, rainig iad am baile mór, agus chaidh iad sìos an t-sràid air an socair.

Cha robh iad fada air an t-sràid so gus am faca iad bùth mhór àluinn (5) *thall mu'n coinneamh*.

"Nach nònach sin," arsa Calum ri Tòmas, fuic an t-aium a tha air a bhùth sin thall—'TEARLACH MAC-AN-ROTHAICH'—aium Thearlach Mhóir anns a' bhaile againn fhéin." Stad Tòmas agus sheall e ris a' bhùth gu géur. "Agus," ars' esan, "'s e tombaca a tha iad a reic (6) *innle*, agus dh' iarr Tear-

lach Mór orm-sa punnd tombaca a thoirt thuige as a cheud bhùth a chithinn."

Chaidh iad a steach do 'n bhùth (7) *'nan dithis* agus dh' iarr Tòmas punnd tombaca. Cheangail caileag bheag sgiobalta suas ann am paiper dha e ann an tiota, agus an uair a shin i a lamh leis a' phaipier thubhairt i ri Tòmas gu modhail.

(8) "*Crùn, ma 'se 'ur toil e.*"

"O! pàidhidh 'am fear a rinn a' phoit bheag' e," arsa Tòmas.

"Sheall a' chaileag ris le ioghnaidh mór."

"Cò am fear a tha sin?" ars' ise.

"O! (9) *am fear ud shuas,*" fhreagair Tòmas gu ciùin, seolta.

Thionndaidh a' chaileag a ceann agus gu fortanach, cò a chunnaic i ach maighstir na bùth a' tighinn a nuas an staidhir. Chaidh i 'na choinneamh, agus bha Tòmas bochd air chrith leis an eagal; cha robh fios aige (10) *de thigeadh as a' chùis.*

'An uair a chuala am maighstir mar a bha, rinn e gloc mór gàire agus thainig e far an robh Tòmas.

"An ann airson Thearlaich Mhoir a tha an tombaca?" dh' fheòraich e.

"S ann," fhreagair Tòmas, agus (11) *shuair e faochadh* a nis, dh' fhàg an t-eagal e.

"Seadh dìreach!" arsa fear-na-bùth—"cia mar a tha Tearlach?"

"Tha e ciatach," arsa Tòmas.

"An duine coir!" ars' esan; "an uair a bha mise òg bha Tearlach (12) *glé bhochd anns a' chrannchur*, agus bha e a' comhnuidh ann am bothan beag ri taobh an rathaid. Chaidh mi a shealltainn air aon làtha agus chàraich, mi dha a' phoit anns am biodh e a' deanamh na té; cha robh gin elle aige, agus a riamh 'o'n làtha sin 'se an (13) *far-ainm a bith-eadh aige* orm—'am fear a rinn a' phoit bheag'; tha mi glé thoilichte a chluinntinn gu 'm bheil e gu math fhathast."

"O! tha e fhéin agus bean-an-taighe glé laghach," arsa Tòmas.

"A Mhairi!" arsa fear-an-bùth, ris a' chaileag a bha a' frithealadh, "dean suas punnd té agus cuir gu bean Thearlaich e."

An uair a rainig Tòmas dhachaidh agus a thug e am punnd tombaca do Thearlach, agus am punnd té do bhean-an-taighe (14) *cha robh fios cò bu mhòtha air an robh de dh' ioghnaidh.*

"Sin agad, a nis," ars' am bodach mu dheireadh thall, "tha meas aig na h-uaislean air Tearlach Mór.

2. Lit.: where will I get a track [trace] of him=see him.

3. Lit.: as if it would be—as it were.

3a. Lit.: that there was a man of such a kind [in it].

4. Lit.: took . . . before them=they proceeded.

5. Lit.: over in front of them.

6. Innte=in her [the shop]: bùth=a fem. noun.

7. Lit.=in their two; two together.

8. Lit.=a crown=a five shilling piece.

9. Lit.=the man up above yonder=[merely an evasive answer].

10. Lit.=what would come out of the business =how the matter would end.

11. Lit.=he got a relief.

12. Lit.=very poor in the providence: =in very poor circumstances.

13. Lit.=It is the nick-name that would be at him on me.

14. Lit.=There was no saying which was the more surprised.

—:O:—

ON GAELIC PHRASEOLOGY.

By LIEUT.-COLONEL JOHN MACGREGOR.

Past Hon. Vice-President of An Comunn and Author of "Luinneagan Luaineach,"

"Through the Buffer State," etc.

(Continued from page 122).

CORRECTION: Towards the end of that article, page 122, for the word "preceding" please read "succeeding," or delete the word altogether.

I concluded the previous article by the enunciation of the law that governed the aspirate in nouns beginning with a vowel and also pointed out what is probably the first recorded instance of the infinite trouble caused by this aspirate, when the poor Children of Ephraim were slaughtered like sheep at the Fords of Jordan, because they could not pronounce this letter in the word "Shibboleth," and always called it "Sibboleth." That alone would go far to prove what an old trouble this malady of the aspirate must be, and it also proves something else, namely, that if the Highlanders are descended at all from one of the Lost Tribes it certainly cannot be from the Tribe of Ephraim, for they are only too fond of this sneaky letter.

So much for the aspiration of nouns beginning with a vowel. What about the adjectives?

Adjectives beginning with a vowel are aspirated when preceded by the particle "gu," which at the same time converts them into adverbs.

The particle "gu," acting as a prefix to

1. Lit.=the man who made the little pot=a nameless somebody [c.p., Mr. So and So].

Gaelic adjectives, corresponds to the particle "*ly*," when used as a *suffix* to adjectives in English.

Uaibhreach—proud.

Gu h-uuibhreach—proudly.

No hyphen, of course, is required, though in this instance I follow the bad custom prevailing at present.

It is the overlooking, by the older grammarians, of the part played by the aspirate in nouns and adjectives beginning with a vowel, that has led to no little confusion in the written language, and accounts to this day for the great redundancy of hyphens that are a blot on the page and a puzzle to the reader. They had heaps to say of the aspiration of consonants, but quite ignored the aspiration of vowels, which is quite as important, though effected in a different way, namely, by coming *before* and not after the letter aspirated. What *could* these little tugboats and towropes mean, readers must have often asked themselves, and here at last is the whole puzzle explained.

By observing the above-mentioned law, that governs the aspirate and renders the hyphen useless, we get rid of the great majority of these blots on the written page of the Gaelic language. And for that purpose it is well worth the while of the reader to remember the following plain and simple fact, partly mentioned before, that the sneaky letter "*h*" *never* begins any word as an integral part of that word. Therefore, whenever there is an "*h*" at the beginning of a word, it is *always* in the form of the aspirate. What could be simpler?

Of course, the "*h*" is sometimes an integral part of the word as in "*mathair*," "*brathair*." In the expression "*Mo bhrathair*," the first "*h*" is a sign of the aspirate, the second "*h*" is an integral part of the word in its simple form.

I shall now propose a method, and a simple one too, by means of which we can get rid of the great majority of microbes that we call apostrophes. There is a good old rule in the game of Whist: "When in doubt, trump it." There would appear to be an equally prevalent, though far from equally good, rule in Gaelic writing, namely, "When in doubt (and even when not in doubt), splutter the apostrophes." Why, between the hyphens and the apostrophes, the written Gaelic text is enough sometimes to remind one of the Morse alphabet of dash, dash,

dot; dot, dot, dash, until one almost feels inclined to use a big, big "*D*," and *dash* the whole lot of them where I don't care to mention.

These microbes of apostrophes are of a very migratory character, and are to be found in all sorts of unexpected places, where their presence is by no means desirable. An amusing instance of this habit of theirs came under my observation not very long ago. I was casually glancing over the current issue of "*Burke's Peerage and Baronetage*." Among some articles I glanced over, there was one under the heading of Sir Alexander Bosville Macdonald, who has lately established his claim to the Baronetcy of Sleat, as well as to be a member of the three-headed hydra that now seems to constitute the Chiefship of the ancient Clan Donald. I was not long reading this short article when I came across the words: "*MacDhonuill na'n Eilean, Macdonald of the Isles*." After reading this I suddenly closed the book with a "*Bang* went saxpence." "Well, well," I thought, "if the great Clan Donald, the most numerous in Scotland, cannot produce enough Gaelic scholarship to construct a phrase of only three words without making a mess of it, how is the beautiful old Gaelic going to resume its proper place in the comity of Indo-European languages?" And it was all the presence of that microbe that roused the resentment. What business had it there?—for it made the phrase quite meaningless.

The proper wording, of course, is "*MacDhonuill nan Eilean*," without the apostrophe at all. The word "*Eilean*" is in the genitive plural, which in this case as in many others, has the same form as the nominative singular, and the article "*nan*" (not "*na'n*") is in the genitive plural, to agree with it. In the expression for instance of "*Eilean nan Eilean*" (Isle of Isles), the first "*Eilean*" is in the nominative singular and the second "*Eilean*" in the genitive plural, with the article "*nan*" to agree with it, exactly as in the other case. It is only generous to suppose that this is a printer's error, but whether that is so or not, the presence of the microbe here is a good illustration of how it creeps everywhere, and it should not be allowed to remain at all in this instance.

A little while ago I was reading in MacKenzie's "*Beauties of Gaelic Poetry*" a well known song that is called "*Oran Mòr Mhic-Leoid*," page 102. I transcribe one verse literally for the inspection of the lover of the Gaelic language:

"Tha Mac-talla fo ghruaim,
 Anns an talla 'm biodh fuaim a cheoil;
 'S ionad taghaich nan clìar,
 Gu'n aighear, gu'n nhiagh, gu'n phoit.
 Gu'n mhire, gu'n mhuirn,
 Gu'n ionrachra dlù nan corn;
 Gu'n chuirn, gu'n phailteas ri daimh,
 Gu'n mhacnas, gu'n mharan beoil."

Here is an example of "spluttering the apostrophe" with a vengeance. For in the last five lines of that single verse, it is used not less than ten times where it is not required at all, but rather very much the reverse. I need only refer to "fuaim a cheoil," in the second line, as quite ungrammatical. Indeed, it was the reading lately of that book that induced me to write these articles in the official organ of An Comunn Gaidhealach, at this critical juncture in the history of the Gaelic language.

Now, how are we to get rid of the many superfluous microbes of apostrophes? Wait and see.

(To be continued).

—:o:—

SUMMER SCHOOL OF GAELIC, 1913.

Arrangements Completed.

The arrangements for the Summer School of Gaelic which, as our readers know, is to be held at Broadford, in the Isle of Skye, have now been completed.

Mr. Donald M'Donald, Easdale, will again act as principal teacher, and will have as his colleague Mr. David Urquhart, Kyle. The Music Classes will once more be conducted by Mr. Neil Orr, Edinburgh.

The session will begin on Friday, 1st August, and it is proposed to have three classes, viz. — *Advanced*, *Intermediate*, and *Elementary*. The Text Books selected are Gillies' Gaelic Grammar, "Aig Tigh na Beinne" (Mrs. K. W. Grant), and M'Donald's Gaelic Songster in the Advanced Class; Reid's Gaelic Grammar, "Companach na Cloinne," "Seanachaidh na Tràghad" and "Dàin Thaghte," in the Intermediate Class; Elementary Lessons in Gaelic (L. MacBean), "An Treòraiche" and "An Comh-Threòraiche" in the Elementary Class.

In the Music Classes Mr. Orr purposes giving tuition in Theory of Music—Staff and Tonic Sol-fa notations, and Modal Characteristics of Gaelic melody; How to write down unpublished melodies; Voice Management;

and Singing of Gaelic Songs in Unison and Harmony. The Text Books will be "A' Chòisir-Chiuil," "Còisir a' Mhoide," and Mod Competition Songs.

Gaelic lectures have been promised by the Rev. Donald Lamont, Parish of Strath, Broadford; the Rev. Malcolm MacLeod, United Free Church, Broadford; Mr. J. G. Mackay, Portree, and Mr. John N. Macleod, Dornie.

Already a goodly number of students have enrolled, but a few more are still required to ensure the success of the undertaking, it is hoped, therefore, that all who intend taking advantage of the facilities afforded by the School for the acquisition of a sound knowledge of the Gaelic language will send in their names to the General Secretary of An Comunn, 108 Hope Street, Glasgow, without delay.

The fee for the full course of four weeks is £1 1s., for the half-session 10s. 6d.

Mr. John MacLeod, Upper Breakish, Broadford, Skye, the Local Secretary of the School, will arrange for accommodation for the students during the term.

Concerts and excursions to places of interest in the island, are presently being planned.

—:o:—

TIR AGUS TEANGA.

Yes, there's word among the heather,
 We can hear it in the breeze;
 In the calm and stormy weather,
 On mainland and Hebrides;
 In the *ranrioched* of the winter,
 And in summer's gentler sighs,
 We can hear the Gaelic music
 In a song that never dies.

There is beauty in the homeland,
 There is music in the rills,
 A charm in every Highland glen,
 And magic in the hills;
 There's vigour in the atmosphere,
 And blessings everywhere,
 But there are longings in the Highland heart,
 The people are not there.

We recall; and we're reminded
 Of the tunes our mothers sung,
 Of the stories and the legends
 Woven with the Gaelic tongue;
 And we picture with affection
 All the fancies they awoke—
 When the glens were filled with heroes,
 And the birds the Gaelic spoke.

And we feel a bracing impulse
 To be up and play a part
 To resuscitate the nation,
 And the language of our heart;
 To see the glens repeopled
 By the Clansmen, brave and strong;
 And to hear the echoes waken
 With the milk-maid's morning song.

Ever watchful; ay, and heeding
 All the signs, and every word
 Of the whisps in the heather,
 On the moorland lone and weird—
 They are telling of the coming,
 With a force none dare assail,
 Of the homeland for the people,
 And the Gaelic for the Gael.

So, we'll tune our harps, *a bhalach* !
 And we'll sing a song of praise
 To the pioneers of battle,
 And the worth of other days.
 Cry the slogan on the mountains,
 Cry the slogan down the glen,
 Rally all the Highland laddies
 To their heritage again!

Fill the glens with love and laughter,
 With the matron and the maid;
 With the old man and the stripling,
 With the lightsome and the staid;
 With whate'er the good God gives them,
 Whether grief, or whether joy,
 They will learn to bear life's burdens
 With the lightness of a boy.

Sound the pibroch, loud, triumphant!
 Wake the echoes of the glen!
 Bring the crofter from the low-ground,
 And the shepherd from the ben;
 Let them shout the only watch-word
 Till their claims of right prevail;
 Cry—The Homeland for the people,
 And the Gaelic for the Gael!

T. D. MACDONALD.

—:o:—

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COMUNN NEWS.

CLOSE OF SESSIONS.—Interesting meetings which were not reported in time for our last issue took place at Dervaig, Torosay, Kilmeny, Islay; Portree, Kyle of Lochalsh, Isleornsay, and Port Ellen. The main theme at all these meetings was the advancement of the language, but music also formed a part. At the Dervaig concert Miss A. C. Whyte, the music teacher in Mull, delighted the audience by her singing. Torosay held its annual general meeting, and things were reported to be in a healthy condition. The office-bearers for next year are—Rev. W. Macintosh, M.A., parish minister (president), Rev. John Macdonald, M.A., U. F. Church (vice-president), and Miss Macdonald (secretary and treasurer). A strong committee was appointed. The speech of the chairman of the Kilmeny branch, Mr. M'Fadyen, was invigorating. He warmly supported the Comunn and its aims, and referred to the opposition of its enemies, and the gloomy forebodings and croakings of its lukewarm friends, and pled for the interest and sympathy of all Gaels to further the movement. At Port Ellen the chairman, Mr. Colin Campbell, declared that the Comunn had given a marked stimulus to Gaelic song and literature in the locality. It was doing splendid work. Isleornsay held a capital concert conducted by Mr. Maclean, the Comunn's music teacher. Portree also held a highly successful concert at which Mr. Roderick Macleod was present, and the local artistes gave an excellent account of themselves. Kyle of Lochalsh wound up the seasons work by a social and dance—a very innocent and healthy manner of finishing up despite the croakings of the "unco guid." Dalmally held a similar meeting at which the Rev. Mr. MacRae, who conducted the Gaelic class, was presented with a barometer. Lochdonhead had a most successful Gaelic concert at which Mr. John Macdonald, headmaster of the school, presided. Mr. Macdonald made most appropriate and sympathetic reference to the work of the Comunn, and the success that was attending its labours. References were made to Miss Whyte's success in music teaching. At Salen, Mull, the Rev. Mr. Fraser, M.A., gave an inspiring lecture on the "aims and objects of An Comunn," which was most sympathetically received by the audience. The same strain was followed in Arisaig, where Mr. Ronald Macdonald occupied the chair in the absence of the Rev. Canon Chisholm. An excellent concert was carried out. The following meetings were held in May—

MORVEN.—A closing Ceilidh was held in the school, and there was a crowded audience. The Rev. J. K. Maclean presided and gave an address on the "Beauty and Antiquity of the Gaelic Language," in which he claimed a knowledge of Gaelic by the Apostle Paul. A concert followed.

SALEN, MULL.—There was a crowded audience at one of the most successful meetings held in Salen during the season. The Mull troop of Scottish Horse was present, and a number of officers and men attended in uniform, whilst various local gentlemen appeared in Highland dress. Amongst those present were Capt. Sir

Thomas Erskine, Major Stewart and Lieutenant Mackenzie, Scottish Horse. An attractive concert was held—the first Gaelic concert of the branch.

PORT ELLEN.—The Gaelic Reading and Singing Classes closed the session by a Ceilidh. Mr. John M'Dougall, J.P., an ardent Celt, presided. He spoke admirably and emphasised the importance of preserving and fostering the heritage of the mother tongue. A concert followed.

LUING.—A closing concert was held in the Public Hall, at which all the local singers of repute appeared, and gave a very good performance. The Rev. W. MacPhail presided, and was supported by Mr. D. Macdonald, headmaster of Easdale School. The school children gave a number of action songs which delighted the audience.

CEANNLOCHLUICHEART.—Tha 'mhéur seo a' dol air adhart gu soirbheachail air gach dòigh. Chaidh coinneamh na luchd-riaghlaidh a chumail air an t-seachdamh là de'n chéitein a chum amharc thairis air na gnòthaichean a ghabh iad as laimh re an gheamhraidh 's an earraich, agus a chum a bhi a' toirt fairear an t-ullachadh as fhéudar a dheanadh an dùil ris an ath gheamhraidh. Bha coinneamhan an t-seiscan a chaidh seachad, 'nam meadhoin leasachaidh a thaobh an t-seann chànan 's a céol, agus thug iad toil-inntinn nach bu bheag do'n a bha 'lathair. A h-uile deadh-ghuidhe do chairdean dileas a' Chomunn Ghaidhealach.

KILTARLITY.—The concluding Ceilidh of the Kiltarity branch of An Comunn Ghaidhealach was held in the public hall. There was a very large audience and a long and interesting programme. The Rev. A. Macdonald, president of the branch, presided, and intimated apologies from Lord Lovat, the honorary president, and also from Lady Lovat. The programme was largely sustained by local talent, a choir trained by Mr. William Campbell with his usual ability and success rendering several Gaelic songs arranged in four part harmony, with very pleasing effect, including the rallying song of An Comunn. Mrs. Macdonald, the Manse, and Mr. MacWilliam, Culmill, opened the evening's proceedings with a selection of fine Gaelic airs on the violin and pianoforte, and later on Misses Gauld and Flora Macdonald played further selections of Highland melodies on the mandoline and pianoforte in excellent style. The ever-popular Gaelic singer, Mr. Roderick Macleod, Inverness, rendered several beautiful Gaelic songs in his inimitable style. At intervals during the evening Mr. James Campbell, Inverness, piper to the late King Edward, played the national instrument in masterly style. The soloists, Miss E. Campbell, Miss Gauld, Miss Flora Macdonald, Miss Jessie Cameron and Mr. William Campbell all acquitted themselves with credit and were well received. A humorous Gaelic reading by Miss Fraser, Corrimore, and a Gaelic recitation by Miss Isa Macrae, Culburnie Schoolhouse, were interesting and appropriate features. Mrs. Macdonald, the Manse, and Miss Rhoda Macleod, Inverness, acted as accompanists. Rev. N. Maclellan, Kirkhill, gave the oration of the evening, pressing with much eloquence and force the duties of the Gaelic people to their language.

REVIEWS.

An T-Ogha Mor no Am Fear-Sgeoil air Uilinn.
Le Aonghas Mac Dhonnachaidh. 3/6. Fosg-rachadh le Uisdean Mac an Rothaich. Glasgow: Robertson, Ware & Co., 47 Waterloo street.

It must be regarded as a sign of the times that so many Gaelic publications are being issued now. The filip given by *An Comunn Ghaidhealach* is bearing fruit in spite of the carping criticism of some of its quondam friends, who may be left to browse on the bitter pasture of Mount Ebal. If the author of this interesting story cannot claim to have written the first Gaelic novel, he can claim the distinction of having given us the first *illustrated* Gaelic novel.

The production of a novel marks an epoch in modern Gaelic literature, and the author of this one deserves hearty congratulations. The movement of the story is easy and natural, and the opening pages immediately arrest attention, not only on account of the poetic ring that pervades them, but on account of the descriptive powers of the author. The picture he draws of Broadford Fair, and of the scenery described on page 161, is exceedingly good. Mr. Robertson is gifted with an imagination of no mean order and much may be expected of him yet. He occasionally gets into the Ossianic mists where he sees visions—*taibhsean*—and hears unearthly cries. But it is all beautifully expressed; no other writer, so far as we know, has approached him in this. Readers, however, may be apt to lose their temper for having to face difficult, or uncommon words and expressions, however, poetically expressed. Lucidity and simplicity of expression are of much importance in writing a story or a novel, if it is to capture the public and become popular. On the other hand, if Gaelic vocabulary is to be enriched at all, or brought into ordinary use among Gaels, it is not desirable to descend to the level of those whose vocabulary is so meagre as to require a dictionary constantly at their elbow. We must practice the use of the fine old words and expressions used by our grandmothers throughout Gaeldom, and if, these words show power of meaning, let us stop calling them provincialisms, no matter what philological vivisectionists say. At the same time we are not recommending a florid and turgid style—the besetting sin of the Gael. As regards this novel, we refrain from following the practice of most reviewers by giving an outline of the plot and the characters. For that, the book itself must be consulted, and it is well worth the reading. The story is concerned with the period of the '45, and the scenes are mainly in Skye. One is in London where the then Prince of Wales proposes to sell to the Stewarts for £100,000 his rights to the British throne! Among many expressive epithets and phrases rescued or coined by Mr. Robertson we quote the following:—*"coille a' criathradh solus na 'gealaich," "dalladh aig air òran," "dudar-éum," "cha bhi a nie-cridhe," "a dhiùidh nam fuidh," "a bharail air bhogadán," "glòmanaich an latha," "na their-eadh dheth e" (surpass), "morban an uilt mar chonaltradh nan daoine-sithe fo iomagain," "finne is gaoh a' faileacadh a' gharbh-bhalla," "a' stiubhal air oiteag nan diar," "lùbaidh i*

liagh-raimh an achlais nan tonn," "a' phoit le plub-ghoil a' b'brochain." Helen, one of the characters is described thus:—"mar ubhal an abuchaidh bha' ghradhean min-dhearg, agus mar bhrudair baird a' bilean tana." But readers will find on other pages some caustic epithets applied to our dear superiors. How ungallant Mr. Robertson!

After saying all this, it seems ungracious to refer to the author's differences from well established grammatical usages, not to say spelling, even when he does take refuge in a prefatory explanation. Readers may demur, and Sir Oracle will certainly bark. But it is a delightful method of outflanking the immaculate beings among us who have passed by Gaelic Grace, beyond the liability of making mistakes, into that serene region where joy is to be found in the congenial occupation of summing up blunders of less fortunate beings, and registering them graphically on some divine squared paper. In the face of the "Leisgial" in this book, how are they going to deal with this new law of accommodation? We leave them and the courageous author to settle matters between them, and then perhaps we may witness "bonnie fechtin'," when apostrophes shall be flying with terror at every thrust of the claymore, and the article shall, in the melee, lose his neighbour "m" before certain consonants, and be content with a hyphen to indicate his old connection, until he regains his soul somewhere in the vicinity of Paisley. For who in this age of freedom would be bound with the old strait-jacket when a mere hyphen can spell liberty? "Macte virtute esto," a Mhic Dhonnachaidh! Consistency, however, demands either "collach" or "coltach," "halla" or "thalla." Is there any need for writing "guiniosd" for "gun fhiosd"? And why "beanntairean" for "beanntan"? "Calg-dhireach" is more common than "cala-dhireach." Surely "urlar a' gheann" must be a printer's blunder. What about "teuma" for "teoma"? "Thill Mairéarad" (re-torted Margaret), "ughdar a' leiridh," "dhuth mi 'ur fàrdachd," smells somewhat of Sasunnach idiom, which is Anathema to the author. But we cry "halt!" In spite of all this, the book is delightful and deserves a wide sale, and we hope that members of An Comunn as well as all Gaelic-speaking persons, and particularly students of Gaelic, will not hesitate to have a copy. If Gaelic writing is to be encouraged, Gaelic books must be bought. We have a number of capable writers among us, and Mr. Robertson is one of them, but Gaels must awaken to a sense of their duty to the old language. We need only add that the pen illustrations of Mr. Hugh Munro are good, and that the print is clear and easily read.

Hebridean Sketches.

Mr. Nisbet of Oban has published some very attractive piano music under the above title. There are three movements—a Lullaby, Spinning Song, and Lament. Each of these movements are based on, or suggested by, themes from Gaelic song. The Lullaby is a really wonderful elaboration and development of the simple little song "Ho ro ladie bheag." It is delightful when played on the piano, and perfectly charming with piano and violin. Yet with all the fine development into larger and more satisfying form

of the original little melody, the Celtic atmosphere is preserved or indeed intensified.

The Spinning Song, dedicated to Mrs. Nisbet, introduces with beautiful effect the recently recovered air of "Mo Chùbhrachan."

The Lament is a massive and powerful composition. It is original, with some suggestions of the air "Maiden of Morveu," and is dedicated to Rev. M. N. Munro, Convener of the Mod and Music Committee.

These sketches have been adopted for one of the Mod Competitions in piano-playing. The Competition should prove very interesting.

We congratulate Mr. Nisbet on his successful treatment of Celtic themes, and trust that this is but the first instalment of further brilliant work from his pen. There is plenty fine material for the composer in Gaelic music; the wonder is that no one seems to have discovered this before. Our folk songs are rich in melody, an element noticeably lacking in modern musical compositions, and they could, by a sympathetic composer of talent, be built up into noble musical structures for orchestra, organ, or piano.

These pieces are published by Messrs. Bayley & Ferguson, Glasgow.

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AN DEO-GRÉINE

Leabhar VIII.]

Treas Mios an t-Samhraidh, 1913.

[Earrann 10.

CLÀR-INNSIDH.

Meuran a' Chomuinn,	145
Na h-Eaglaisean agus a' Ghaidhlig,	146
Air an Rathad gu Aonadh,	146
Culcabock and the Highland College,	147
Iain Ghlinne-Cusich,	148
Sgeul air Beau-Shith (a Tale of a Fairy Woman),	148
Scarcity of Gaelic-Speaking Candidates,	150
Address by Mrs. Burnley-Campbell,	150
Comhradh nan Croitearan,	151
Notes on the Junior Mòd at Portree,	153
Highlands and Islands Education Trust,	154
Leasain Ghaidhlig,	154
On Gaelic Phraseology,	155
Timcheall an Teallaich,	157
Comunn News,	158
Highland News,	158
Gaels in London,	158
Highlanders in Canada,	159
An Comunn Gaidhealach—List of New Members,	159
1913 Mòd, Dundee—Donation List,	159

MEURAN A' CHOMUINN.

Is airidh meuran a' Chomuinn Ghaidhealach anns gach càrn de 'r tìr air taing, cha'n ann a mhàin air son an dilseachd do rùn agus do oidhirpean a' Chomuinn ach air son na rinn iad re a' gheamhraidh 's an earraich a chaidh seachad a thaobh canain na dùthcha. Tha e soilleir gu'm bheil ar cànan 's ar cèol na 's dlùithe ri inntinn an t-sluaigh na bha iad o chionn fhada. Tha 'n t-ath-bheothachadh aithnichte a dh' aindeoin grùsgull an tiolpadair, co dhù 's e pears' eaglais no foirfeach. Tha e taitneach gu'm bheil a nis na ministearan, agus an dream 's farsuinge beachd am measg an t-sluaigh, a' gabhail tlachd an obair nam meuran. Thug iad gnùis di do bhrìgh gu'm bheil i measail innte fein, agus buadh-mhor a thaobh ar canain. Gidheadh tha sinn a' cluinntinn gu 'm bheil fuigheall ri fhaotainn an cuid de sgìrean a chrathas an cinn ma theid òrain ghasda Ghaidhlig a sheinn 'nan màbacht, no na chrìochnaichear céilidh le ruidhle

dannsa, mar gu'm bu mhór an lochd sud! Gu dearbh 's e ruidhle-thulachain obair is tlachdmhoire no bhi a' màbhadh do chomh-chreutair, do bhrìgh 's nach 'eil e ag amharc troimh do spéucairean-sa. Cha 'n 'eil sinn idir miannach air beum a thoirt air muinntir a tha treibhdhireachd 'nan aidmheil fein, ged nach fhaic cuid eile an gnothuch mar 'tha iadsan a' faicinn. Ach ciod è 'their sinn ris an dream fein-spéiseil a tha 'g altrum a' bheachd gur th'ann orra fein a chaidh an tomhas is motha de spiorad na treibhdhireachd a thaomadh; gur th'ann 'san ionad-tasgaich acasan a gheibhear fiosrachadh diomhair mu'n fhìor mhodh a bu choir a bhi 'riaghladh caithe-beatha. Fhad 's a bhios meuran a' Chomuinn fo riaghladh nan daoine cothrombach a tha a' gabhail tlachd 'nan obair an dràsda, cha léir dhuinne gu'm bheil dad càrr.

'Se an cùl-sgrìobhadh a th'air bratach a' Chomuinn, "Ar canain 's ar cèol." Tha 'n dà nì comh-cheangailte; agus cha bu choir dhuinne 'nar n-aineolas am bann, leis na cheangail ar n-aithrichean iad 'nan gliocas, fhuasgladh. 'Nuair a dh'amhairceas sinn thairis air na chaidh air adhart aig gach coinneamh is céilidh, féumar aideachadh nach biodh e soirbh dòigh eile air son oidhe dh'orcha gheamhraidh a chur seachad cho neo-lochdach, gu h-àraidh 'nuair a bheirear fainear nach 'eil i a' cur bacadh air na dleasdanas eile a bhineas do bheatha chreutairean. Cudthromach mar a tha na dleasdanas sin anns an t-seadh is àirde, tha slàinte inntinn an duine ag iarraidh tomhas de dh'abhacas is aighear reusonta, ma 's e 's gu'n siubhail e troimh 'n t-saoghal ann an slàinte cuirp is inntinn. Cha 'n urrainn duinn sunnd agus feala-dhà a thilgeadh a

leth - taobh mar nì neo - fhreagarrach do chaithe-beatha. Mar an cèudna cha 'n e faoineas a th'ann a bhi meòrachadh air a' ghhiocas a tha fillte anns na seann sgeulachdan. Tha na h-òraidean ciatach a chaidh a chur a mach leis na meuran an uiridh a' foillseachadh nach do chaill na Gaidheil an gràdh do'n chanain mhàthaireil. Ach thug-amaid fainear gu'm bheil mòran ri dheanadh fhathast, mu'm faigh i a choir is dlìgheach dhi 'n ar dùthaich. Is ann 's an òigridh a tha ar n-earbsa. Feumar àite fhaotainn dhi an cùrsa-teagaisg nan sgoilean, oir ma dh'èireas òigridh na Gaidhealtachd gu ìre, aineolach air a' Ghàidhlig, cìod è a shàbhail-eas i o dhòl a dhìth mu'n tìg an ath ghinealach. Deanadh gach meur ullachadh air an ath-gheamhradh a chum agus gu'm bi iad deiseil, 'nuair a thig àm-taghaidh bùird nan sgoilean a' s t-earrach so tighinn. Cùmte a' Bhratach suas a dh'aindeoin cò theireadh e.

— o —

NA H-EAGLAISEAN AGUS A' GHÀIDHLIG.

Saor o na thuit an t-Urra: Mgr. Russell, agus Mgr. Mac Phàrlain, ministear Chinn a' Ghiuthsaich, mu thiomcheall cuideachadh oileanaich oga, 's gann gu 'n d' fhuair a' Ghàidhlig na b' fhaide na cùl na còmhlaidh 'nuair a bha Ard-Sheanadh na h-Eaglais 'nan suidhe an Dun Eideann o chionn ghoidrid. 'Nuair a bha a' bhuidheann uasal a shuidh aig am biadh-maidne Di-cìadain riarichte, thugadh a cùis fainear le neach no dhà, ach cho robh aon an làthair a labhair cho loinneil ri Bain-tighearn' Ormadail. Na 'n gabhadh sradag no dhà de 'n eud a tha innte-se a thaobh na Gàidhlig àite-beò-thachaidh fhaotainn am buill na h-Ard-Sheanaidh, chluinnte toirm agus crith-ghluasad am measg nan cnàmhan tioram an cuid de cheàrran de 'n Ghaidhealtachd. Chithear air taobh duilleig eile cho cothromach 's a labhair a' Bhain-tighearna choir. Thug Mgr. Mac Phàrlain cunntas air an deagh obair a tha 'dòl air adhart 'na sgìreachd fhéin—oileanachadh ghillean oga a tha 'deanamh deiseil air son dreuchd nam ministreileachd. Tha ainm an Dotair Mhic Choinnich nach maireann comh-cheangailte ris an obair chluichteach seo. 'S esan a chuir an gnòthuch air bonn, agus tha Mgr. Mac Phàrlain a' dol air adhart 'san cheart ròd. Chaidh tagradh a chur a mach aig a' choinneamh air son a'airgid, oir cha 'n urrainn an obair soir-

bheachadh a chion seo. Is cinnteach nach tréig fìalaidheachd luchd nan sporanan móra a' chùis an àm a h-aice, agus gu'm faigh Mgr. Mac Phàrlain na dh' fhóghnas.

Am measg nan òraidean a chuir na Diadh-airean a mach aig cruinneachadh nan trì Eaglaisean mu ghainnead frithealaidh theachdairean air feadh na Gaidhealtachd, cha 'n fhiosrach sinn gu'n d' thuit iad lideadh mu bhun a' ghnòthuich; 'se sin bacadh na Gàidhlig as na sgoilean eadar àrd is ìosal. 'Se seo an cunnart is motha 'tha 'ga bagradh. Mur a cuir na h-Eaglaisean an taic ri seo, mur a cuidich iad an dream a tha 'stri ri a h-àite dlìgheach a thoirt do'n Ghaidhlig, cìod è stà a th'ann a bhi 'teachd do Dhun-Eideann uair 'sa bhliadhna 'sa tuireadh nach 'eil ministearan ann air son na Gaidhealtachd? Fèumar an t-allt a ghlanadh aig a' thoiseach mu'm faicear an sruth a' ruith glan. Seo an sanas a bheireamaid do nam ministearan còir. Gabhadh iad e na thràth. Cha mhìd iad taobh eile na cùise a chluinntin. Tha dà thaobh air bean a' bhaillidh, 's dà thaobh air bàta 'n a'isig.

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AIR AN RATHAD GU AONADH.

Is e aonadh Eaglais na h-Alba ri Eaglais—Shaor Aontaichte na h-Alba a' phuìng, os cionn gach puìng, a bha fa chomhair an dà bhuidheann aig àm a' chruinneachaidh. Cò na 'r measg a chuala mu'n chonnspoid shearbh a bha 'dol air adhart, gun sgur, air feadh Albainn an dèidh an Dealachaidh (1843), a chreideadh gu'n tìgeadh an dà Eaglais cho dlùth r'a cheile, agus gu'm biodh iad a' rèiteachadh an rathaid gu aonadh? Tha cuid de na ministearan is àird' an inbh a' deanamh a mach gu'm bheil an t-slighe rèidh gu 'deireadh, agus gu'm bith an dà Eaglais aontaichte mu'n tìg deich bliadhna. Gun teagamh tha 'bharail seo urramach d'am miann, ach cha 'd' rainig iad fhathast balla-meadhonach an eadar-dhealachaidh, far an tòisichear bun agus stèidh nan eaglaisean a chur an eagan a chèile. Buaidh leo 'nuair a thig sin. Chaidh àm an t-searbhadais a nis seachad, agus dhùisg gradh-bràthrail na àite. Tha obair na's cuibhaidhe ri 'n laimh no bhi a' dol an amhaichean a chèile mu phuìngean nach buin ri diadhachd no cor sìorruidh an t-sluaigh. Tha beachdan air atharrachadh, tha aire dhaoine na's farsuinge, tha spiorad nan seann deasbaireachd marbh do bhrìgh nach robh feum no beatha 'ga leantuin, agus

an àite seo uile chithear dearbhadh gu'n do dh-fhàs spiorad an t-soisgeil, na firinn 'sa' chomh-chordaidh far an robh fuarachd agus strì mhi-sheirceileachd roimhe seo. Ma theid an trusgan a chaidh a réubadh a charadh a nis, nach bi a' bhliadhna air an tachair sin ainmeil an eachdraidh Albainn. Cha'n eil mórán de'n ghinealach og a tha eolach air eachdraidh an àm ud; air a shon sin is airidh cuimhne a chumail air na curaidhnean a sheas a mach air son bheachdan nach leig-eadh an coguis leo a chur a leth-taobh, agus a thoirmisg dimeas a dheanamh air an admheil. Soirbheachadh leis an aonadh.

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CULCABOCK AND THE HIGHLAND COLLEGE.

"The heaven's breath
Smells wooingly here."

Where is Culcabock? It would puzzle many people even in the Highlands to answer this question. Yet Culcabock possesses many good qualities and deserves to be more widely known. Situated amidst attractive surroundings and amply endowed with beauty of earth, and sea, and sky, Culcabock enjoys a commanding situation and an atmosphere of bracing health-giving quality. Near by stood the Castle of Macbeth where the gracious Duncan exclaimed

"The air
Nimbly and sweetly recommends itself
Unto our gentle senses."

The surrounding country is well timbered on all sides, and in a state of high cultivation. Evidently the soil is good, and the sub-soil satisfactory. Culcabock has an admirable situation for a model farm and the other adjuncts of an Agricultural Institute. It is well adapted for providing such things as dairies, forest gardens, and nurseries. If forestry is to be tackled in the Highlands, and the possibilities of afforestation tested under favourable conditions, no better place could be secured than the farm of Beechwood recently acquired by the Board of Agriculture at Culcabock. Beechwood must have been carefully selected, for its advantages are manifold. In "The Celtic Element in Inverness," Mr. William Mackay gives the origin of the word Culcabock. It is the Gaelic for "cheese hollow." The early Celts of Inverness appear to have reared their dairy cows on its lush pastures; or was the name due to an intelligent anticipation of

coming events? Was it a case of second sight? There is a growing hope and expectation that Culcabock may ere long become the scene of dairying, and other cognate activities, if the Board of Agriculture put the crown upon their scheme of agricultural education for the Highlands by providing an Agricultural Institute on the farm of Beechwood. In embarking upon such a policy the Board would receive loyal and hearty support, both educationally and financially, from all classes and interests throughout the Highlands.

In most of the recently established farm institutes in England, provision is made for a limited number of residential students. Culcabock has several advantages as a site for a hostel, or residential institution of that kind. Situated within twenty minutes walk of Inverness Railway Station, and within reasonable distance of the Caledonian Canal Steamers at Muirtown, it combines in a remarkable degree the advantages of town and country. Nowhere could there be found a situation more accessible to all parts of the Highlands and Islands. Beechwood lies on high ground enjoying a fine exposure, yet the lie of the ground is even, and the soil of uniform quality. Excellent building sites can be selected almost at any point. The golf course is close at hand, and there are facilities without limit for all kinds of recreation on land and water.

One word in conclusion about the town of Inverness. Few towns have such a variety of access. Daily trains run into it from Perth and Aberdeen in the south and east, as well as from Thurso and Kyle in the north and west; while the canal steamers link it with Oban, Mallaig, and the Hebrides. The climate of Inverness is one of the best in Scotland—equable, dry, and exceptionally free from thunderstorms. The average rainfall for 24 years (1881-1905), was only 26.79 inches, and the sunshine is above the average in duration. Inverness is situated in beautiful surroundings, with magnificent views in every direction harmoniously blending mountain, wood, and water. Many localities in the neighbourhood have interesting historical and literary associations covering the prehistoric period, the legendary age of Macbeth, the days of the clan feuds, and of the Jacobite Risings which terminated at the neighbouring Culloden Moor. No better situation could anywhere be found for a Highland College.

H. F. C.

IAIN GHLINNE - CUAICH.

KEY D. *Slowly.**From Miss A. C. Whyte's Prize Collection.*

{	:s .l O		d ⁱ :l Iain		d ⁱ :l Ghlinne -		s : — :s .l Cuaich, fear do		d ⁱ :d ⁱ :t choltais cha		l : — :s dual da		s : — fias	}
{	:m ⁱ .r ⁱ Cul		:m ⁱ .r ⁱ :d ⁱ bachlach		:t nan		l : — :d ⁱ .s dual 'se gu		l :s :m cama - la - gach		m : — :r suas gu		d : — bhàrr.	}
{	:d .r Thoir an		m :m t soraidh		:s so		l : — :l .t bhuam dh'ionns'		d ⁱ :d ⁱ :m ⁱ an fhleasgaich		l : — :l as uaisle		s : — dreach	}
{	:m ⁱ .r ⁱ Dh 'Thag		:m ⁱ .r ⁱ :d acaid		:m .s am		s : — :d ⁱ .s thaobh 's a chuir		l :s :m saigh - ead an		m : — :r aoig fo 'm		d : — chrios.	}

'S math 'thig sid air mo rùn-s' boineid bhallach is dù-ghorm nàil,
 Dos da 'n t-sìoda 'na cùl air a phleata' gu dlu fo 'n t-snàth'd.
 Mar ri còta cho daor do 'n bhreacan is craobh-dhearg reul;
 'S aig faighir an Rì' gum bu bhriagha leam fhìn an Ga'e!

Ach Iain, a ghaoil, cuime 'leag thu mi faoin air cùl,
 Gun chuimhn' air a' ghaol a bh' againn araon air tùs.
 Cha tug mise mo spéis do dh-fhear eile fo 'n ghrein ach thu,
 'S cha toir 'ir 'na dheidh gus an càirir mi fein 's an ùir.

The above song is from a MS. copy of Gaelic Songs and Proverbs collected by the late MR. MACDONALD, minister of Fortingall. The melody is that to which it is sung in Glen Cuaich.

The following "sgeulachd" with translation (the first of a series), will be found useful to learners of Gaelic. It is contributed by a competent teacher of Gaelic.

SGEUL AIR BEAN-SHITH.

A TALE OF A FAIRY WOMAN.

Bha tuathanach anns an leth iochdraich de an Eilean Mhuileach, agus chaidh aon de 'n chrodh aige air iomrall.

Dh' fhalbh e fèin agus a mhac a dh' iarraidh a' mhàirt a bha air chall, agus ghabh fear gach rathad dh' fheuch am faiceadh iad i.

Air do 'n mhac a bhi sgith le a thurus, shuidh e ri taobh sruthain a tha 'ruith troimh àite ris an abrar Coire-nan-Caorach, ann am braigh a' bhaile ris an abrar Cille-Mhuire. Bha eù aige, 's bha e 'na luighe làimh ris. Thoisich an cù ri deilinn 's ri comhartaich ro dhian. Thug so air a' ghille a shùil a thogail, feuch co ris a bha an cù a' comhartaich.

Chunnaic e taobh eile an t-sruthain gurbhan beag boirionnaich còmhdaichte le aodach uaine, agus leth-chuinnein a sròine dùinte.

Bha an gille aig an àm a' nigheadh a chas anns an t-sruthan. Thug e a mach

There was once a farmer in the nether part of the Isle of Mull, and one of his cattle went astray.

He and his son set about searching for the cow that had been lost, and they went in opposite directions to see if they could find it.

His son being tired with his journey, sat down by the side of a little rivulet that runs through a place called Coire-nan-Caorach, in the higher part of a township called Cille-Mhuire. With him was a dog which was lying by his side. Suddenly the dog began to bark and howl furiously. This caused the lad to look up to see what it was barking at.

There he saw crouching down on the other side of the little rivulet, the figure of a little woman clothed in green, one of whose nostrils was shut.

The lad was washing his feet in the rivulet at the time, and had taken out a

sgian airson a ingnean a lomadh. Lean lus a bha 'na phòca ris an sgithinn an uair a thug e a mach i—b'e an lus, Achlasan Chaluim-Chille.

Labhair a' bhean-shìth ris mar so, "Caisg an cù, a' Dhòmhnuill, air neo caisgidh mise e."

"Caisgidh mi féin e."

"Thoir dhomh-sa an lus sin."

"Cìod a ni thusa de an lus so?"

"Ni mi snaoisein dheth."

"Chan fhaic mi àite snaoisein agad."

"Galar luchd-falbh na h-oidheche ort!"

"Cìod e an galar a bhios an sin?"

"Cha bhi sin agad ri a innseadh do d' mhnai no do d' leannan, oidheche do sgeòil no do bhainne."

Dh' éirich Dhòmhnuill 's dh' fhalbh e, ach dh' fhan an cù.

Uair anmoch de 'n oidheche thàinig an cù dhachaidh, agus cha do dh' fhan rib fionn-aidh air, agus fhuair e bàs, ach dh' fhan Dhòmhnuill beò.

IAIN MAC AOIDH.

NOTES.—In this tale the fairy tries, but in vain, to entrap the lad into calling his dog by name. But the lad is keenly alive to the danger of doing so; he is well aware that as soon as ever she learns the name, she will be able to call the animal to herself, enlist its fighting powers on her own side, and turn it against its own master. (This exemplifies the old belief that knowledge of a name was equivalent to the possession of power over the bearer of the name, whether the bearer be man or brute. Among the modern Australian aborigines there are tribes with whom it is still customary to have a second name, which is never revealed to a stranger, lest the stranger "sing" the man whose name it is, sing, that is to say, an incantation over them, and thereby work them harm. Similarly, Old Rome had a second name that was not allowed to transpire, and was known only to the highest officials. The names of Brahma and Confucius are still taboo in India and China; Woden never gives his own name; Herodotus uses great reserve with regard to the name of Osiris, and, but with a deeper meaning, Moses is equally careful and reserved in using the name of Yahveh. This belief is probably of very great antiquity.)

The fairy also tries, and equally in vain, to make the lad give her a piece of the plant which happened to be sticking to his knife, a plant whose magic virtue was such that whoever found it without looking for it was protected from death for that night—

"Luibh Chaluim-Chille, gun sìreadh, gun iarraidh, 's a dheoin Dia, cha bhàsaich mi nochd.

St. Columba's wort, unsought, unasked, and please God, I won't die to-night.

Said by children on unexpectedly finding the flower, called in English, St. John's wort."

knife to pare his nails. A herb that was in his pocket was sticking to the knife when he took it out—the herb called "St. Columba's Wort."

The fairy-woman spoke to him thus—

"Stop thy dog, Donald, or else I will."

"I will stop him myself."

"Give me that herb."

"What wouldst thou do with it?"

"I will make snuff of it."

"I see nothing in thy possession that would hold snuff."

"The disease of night-travellers be upon thee!"

"What disease is that?"

"Thou shalt not have that to tell either to thy wife or to thy sweetheart, neither on the night thy turn comes to tell a tale, nor on the night of thy wedding."

Donald arose and departed, but the dog stayed behind.

At a late hour of the night, the dog came home with not a hair of his fur remaining on him, and died. But Donald survived.

Nicolson's *Gaelic Proverbs*, 302.

The lad refuses to give up the fragment of St. John's wort to the fairy, because parting with the holy plant to such an evil creature would be tantamount to throwing away the protection of Heaven. The lad is far too wise and careful to suggest that that is the reason for his not doing so, but affecting not to have noticed that the little green woman is not of mortal race, gives as his reason for refusal that he sees no receptacle for snuff about her, in allusion probably to her having only one nostril. Fairies and creatures called Fuathan or Voughs, are said to have either only one nostril or no nose at all.

Equally interesting is the fairy's refusal to tell what the disease is that attacks night-travellers. In the happy old days of story-telling, to know a good story was to be sure of being courted and favoured, and any one with an eye to the main chance would never give such a valuable thing as a story away without a substantial quid pro quo. To tell what the disease was, would have needed a long story, and the fairy is as reticent as the lad in giving anything away.

The dog stays behind in order to fight with its natural enemy, the fairy. In other tales, dogs have all their fur burnt off when fighting with fairies, and we may safely conclude that it must have been so in our story, and that it was from injuries received in the fight that the animal dies.

Our tale originally appeared with five others in Gaelic only in *An Goidheal*, 1873, Vol. II., 137, to which magazine it had been sent by the famous collector, the late J. F. Campbell of Islay. Two other tales similar to ours in framework, but differing in detail are recorded by the late Rev. J. G. Campbell in his *Superstitions*, 104.

SCARCITY OF GAELIC-SPEAKING CANDIDATES.

The Church of Scotland Committee on the Highlands and Islands report that from statistics collected from Highland ministers and clerks of Highland Presbyteries they conclude that the supply of Gaelic-speaking licentiates and of actual or prospective divinity students is not sufficient for the present and the future needs of the Church. They are satisfied, however, that there is at present a sufficient number of Gaelic-speaking lads attending supplementary classes and secondary schools from whom the Church might recruit her Gaelic-speaking ministry. But the altered conditions of social life in the Highlands, and the increased attractiveness of other professions, are diverting from the ministry of the Church, many who might otherwise enter it. The Church, the Committee thinks, must consider the whole problem of preparation for the ministry (so far as the Highlands are concerned), and from the outset encourage her lads with financial support. At present the only help given in this direction is that afforded by the Ladies' Gaelic Schools and Highland Bursary Association, and its success in attracting Gaelic-speaking lads into the ministry is well known. But this is an organisation depending wholly on voluntary contributions, and it lacks the scope and permanency of a scheme supported by the Church. It is such a scheme, directly controlled by the Church, which would seem best fitted to meet the needs of the present situation.

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ADDRESS BY MRS. BURNLEY-CAMPBELL.

At the Church of Scotland Highland Breakfast during the Assembly meetings in Edinburgh, Mrs. Burnley-Campbell said:

"It was with great diffidence that I consented to say a few words here to-day, before this large assembly of Highland clergy and others interested in the welfare of the Highlands. Not, believe me, that I am insensible to the honour, but there are so many present whose practical experience of Highland questions is greater than mine.

However, I give way to no man or woman in my deep love for the Highlands and its people, and in my earnest desire to assist

every movement that makes for their moral and material betterment.

The Highland Bursary Association, of which this is the annual meeting, is doing a most necessary and useful work in making it possible for promising Gaelic-speaking lads to win their way upwards to the ministry of the Church of Scotland. Gaelic-speaking ministers are becoming scarce and there are still in the Highlands many thousand souls who require to have the gospel preached in their own Gaelic tongue.

But, if you will not think me too presuming, I would like to appeal to this Association to go a step further and to bring pressure to bear on the School Boards—especially that of Kingussie, where the majority of these young Gaelic-speaking bursars are being prepared for the University—that Gaelic be no longer omitted from their daily curriculum.

All honour is due to the Association's Secretary, the Rev. Dugald Macfarlane, Kingussie, who is doing all he personally can, by giving instruction every Sunday in reading and understanding the Gaelic Bible; but is it suitable that this important work should be left to a voluntary teacher and the whole subject of Gaelic education be confined to an hour on a Sunday afternoon? Some of these lads have learned to read simple Gaelic at their primary Highland schools, others have not even that advantage, and yet they speak nothing but Gaelic in their homes and do all their thinking in their mother tongue. And by-and-by these lads are intended to work as ministers, for a few years at any rate, in Highland parishes, where they will preach and pray in Gaelic, and where they can get at the hearts of their people only through Gaelic.

Is this what the Highland people—the most religious and spiritually minded people in the world—deserve of their mother church, to have men sent to minister to them, untrained and uneducated in the language which they are legally obliged to use? A missionary to the heathen would hardly be so poorly equipped!

I have often heard it lamented that the Gaelic-speaking ministers will not remain in the Highlands. What is done at Kingussie school to make these lads think of their Gaelic heritage as anything but an obstacle to their educational career, or to count their temporary service in the Highlands as anything but a hard duty to be exchanged as soon as possible for a more convenient Low-

land charge? How will these lads be fit to profit by the advanced teaching in the Celtic class at the University, which I am glad to see they are recommended by the Assembly to attend, if they arrive there ignorant of the very elements of Gaelic Culture?

What about the advantages of a bi-lingual education, advantages now so universally conceded in other lands to be an important aid in intellectual training, and which might be so easily obtained for Kingussie; as the appointment of a teacher of Gaelic is permitted by the department in secondary schools, and the only difficulty in granting a Higher Grade Gaelic leaving certificate, is the want of suitable Gaelic text books—a want which will shortly be supplied by Dr. Watson of the Edinburgh High School, who is presently employed on this useful task.

I know there are some people, even some Highlanders who would like to see a speedy end made of Gaelic church services, and who consider Gaelic education and culture a sorry waste of time. Their idea of human progress is to reduce the whole British nation to one dull dead level, as uninteresting is it is uninspiring. My ideal is quite different, and I believe it is shared by most of those who are present here to-day. I believe that uniformity is fatal to progress, and that it is for the best interests, not only of our own Celtic fringe, but of the whole British nation, that the racial characteristics of its component parts should be accentuated. *The* great racial characteristic all the world over is language, which has been rightly called “the soul of a people.”

Now, if we believe that a beneficent Providence has pre-arranged the affairs of men, it is almost impious to imagine that the peoples of the earth and the spoken words in which they express their thoughts, have been united by accident. It seems reasonable to suppose, that only through the action and reaction of racial thought and its hereditary expression, can the highest efficiency be attained, and the widest scope be given for the expansion of a nation's genius.

If we believe this, it is our duty to do all in our power to see that the teaching of Gaelic has its fair place in the primary and secondary Highland schools, and that the preaching of the gospel in Gaelic is honoured as it should be, as the living link with the great Apostle who used the Gaelic tongue when he first taught Christianity in Scotland so many centuries ago.

COMHRADH NAN CROITEARAN.

LE IAIN MACPHARDEIN.

Choisinn na beachdan seo a' cheud duais aig
Mod Inbhir-nis, 1912.

Cheannaich e 'm fearann, a chum 's gu'm biodh còir aige fein agus aig a shliochd gu bràth air; agus ged nach 'eil an so, a thaobh Eachdraidh, ach iteag bheag a broilleach a' chalamain, thug an iteag sin, troimh na linntean, ugadsa agus ugamsa, an fhirinn so; gu'n robh còir cheannaich air a cumail, 's air a meas mar ni seunta diomhair le sluagh de gach fine agus creuda, aig an robh am bith anns an t-saoghal so o chionn na mìltean bliadhna.” “Ach ciod air bith,” arsa Gillesbuig, “a bha daoine 'deanadh o chionn mìle, no o chionn ceud bliadhna, dh' fhaodte nach biodh e iomachaidh, no ìdir freagarraich dhuinne na nithcan ceudna, a dheanamh air an latha 'n diugh, 's cha mho na sin a dh' fhaodamaid cuid dhiu a dheanamh ged a bhiodh an toil againn; ach coma co dhiù, cha 'n 'eil dad de sin ag atharrachadh na cùis, tha 'n sluagh a creidsinn gu'n tugadh am fearann saor o Dhia do'n duine, agus leis a sin, nach 'eil còir aig neach sam bith dol a dh' iarraidh màil no luach air son fearainn.” “S'gann dà,” arsa Lachunn, “S'gann gu'm bheil an sluagh a' creidsinn gu'n tugadh am fearann saor do'n duine, a chionn tha fios aig a mhór chuid de'n t-sluagh gle mhath, a cheud criomhan fearainn a chaidh a thoirt saor do 'n duine, nach b' fhada a ghléidh e'n criomhan sin, agus chaidh a chur a mach as, agus cead a choisie a thoirt dha air an talamh choitcheann, as an robh e ri aran a thoirt ann am fallus a ghnùis; ach faodaidh mi aideachadh gu'm bheil mòran de'n t-sluagh a tha 'creidsinn, agus a' gluasad a réir an creideimh, agus 'se 'n creideamh sin, gu'n tug Dia—no cumhachd air choireigin eile—fearann saor dhoibh fein, agus cha 'n e mhàin am fearann, ach a h-uile rud eile a chì an sùilean 's air an ruig an làmhnan, gun dradh 'sam bith a chur orra fein, 'se crùnadh an sòlais a' bhi daonnan a tional as na h-ionadan anns nach do sgaoil iad.” “Tha 'n leithidean sin ann gun teagamh sam bith,” arsa Gillesbuig, “ach cha 'n 'eil iad aon chuid cho seadhail no cho lionmhor, 's gu'n ruig sinn a leas a' bhi tric 'ga'n àireamh; ach cha 'n e sin an tarrunn air na chrochadh an fhalluinn idir. Cuime nach biodh am fearann saor aig na h-uile a tha ga àiteach?

Agus cuime a dh'fhéumar a bhi 'pàidheadh mail do dh'fheadhainn eile, aig nach 'eil còir air ach na thug bleid, mèirle, no ceilg dhoibh, no tiodhlachd amharasach air choreigin a thilg rìgh air fear de'n sinnsrean o chionn fada?" "Thuir an rìgh, thug an rìgh, 's rinn an rìgh a h-uile rud," arsa Lachunn, nach fada ag éisdeachd nan sgeul sin sinn, 's ged a tha sinn a nis air fàs sgith dhiu, bha latha 's cha bu bheag ar leòir dhiu. Bu taitneach a bhi 'g éisdeachd riu, mar a chaidh an rìgh a shealg 's mar a bhuail an t-acras e, mar a chaidh e do thigh duine bochd, 's mar a rinn an duine bochd meadar brothais dha, 's mar a dh'ith an rìgh a leòir, 's mar a thug e bhaile fearainn do 'n duine bhochd, le aonta ri bheò, a bhiodh aig a shliochd na dheidh, cho fad 'sa shiùbhlas gudaiboc air sgiath-an, no 'shiabas bò a h-earball a chur dhith nan cuileagan; nach iomadh uair a thug sinn tacan ag éisdeachd, agus tacan a b' fhaide, a guidhe, gu'n tachradh rìgh oirn fein latha-éigin 'se air acras, 's gu'm faigh-eamaid fuasgladh a dheanadh air na fhéum. Tha sud uile gasda, ach cha robh na rìgh-rean uile gu léir cho fialaidh sud mu 'n fhearrann; an uair a bheireadh iad còirichean do neach sam bith. Cha b'ann saor a leigeadh iad an làmh a e; dh'fheumadh am fear a gheibheadh fearann, a bhile 'fhichead, le 'cheud, no le 'mhile fear—a reir a sheilbh—air a leithid so de latha, aig a leithid sud de dh'àite, an uair a dheanadh an rìgh fead. Agus dh'fhéumadh e féin agus a dhaoine, a bhi armaichte, deas gu 'dol do 'n tuasaid as leith an rìgh; agus ged bhiodh e féin, agus a chuid bu mho de' dhaoine marbh air an àraich, cha bhiodh aig a' chòrr dhiu ach tilleadh dhachaidh mar a b' fheàrr a b' urrainn iad, cuid dhiu 'nan criplich, fad a chòrr de'n làithean. Cha robh *pension* ann no a leithid de dh'fhacal aithnichte am measg an t-sluaigh. Sin agad mar a bha iad a pàidheadh a' mhàil, anns na làithean glòrmhor ud a dh'fhalbh, agus mu'm bi sinn uile—a tha na' ciall—a guidhe nach till tuillidh; agus thairis, air a so uile bha còirichean aig daoine anns an Rìoghachd so, mu'n robh rìgh riamh aca."

Faodaidh sin uile a bhi mar a tha thu 'g ràdh," arsa Gilleasbuig, "cha'n 'eil fhios agamsa, ach tha fios agam, gu'm faod mi'n deadh thigh a chur a suas, ged nach bi mi a' togail air a chloich-stéidh a bh'aig mo sheanair; ach nach coma domh de'n stéidh air an tog mi, cha'n 'eil sinn a' dol dad na's fearr an déidh a h-uile lagh is achd a tha

tighinn a mach g'ar còmhnaidh, ma 's fìor."

"Cha dean achd soc, no'm paipear air am bheil e sgrìobhta bord-ùireach do chrannt treabhaidh," arsa Lachunn, "rinn daoine eile an t-achd, ach féumaidh sinne an treabhadh a dheanadh."

"Nach coma co dhiù ni sinn treabhadh no ruamhar, cho fad 'sa tha'n dùthaich làn ròcaisean, fhìadh, agus choigreach," arsa Gilleasbuig.

"A thaobh nan ròcaisean," arsa Lachunn, "cha'n fhaca mi riamh am math, ged a bhios cuid ag ràdh nach cron uile iad, agus a thaobh nan coigreach, cha'n fhaca mi riamh an cron, agus a thaobh nam fiadh, a dh'aindeoin na bhios cuid ag ràdh mu'n deidh-inn, tha iad fein agus ar sinnsrean fada 'nan coimhearsnaich, 's ma 's dona ann iad, bu mhiosa as iad, Cha'n aithne dhòmhsa de a chuireadh tu air taobh na beinne ud thall mar a cuir thu féidh oirre, ged a bha caoraich oirre, cha robh iad ach a' dol leis na creagan 'sa 'bristeadh an cnàmhan a h-uile lath 'sa bhliadhna. Agus ged a chuireadh tu gobhair oirre, cha'n 'eil farraid 'sa mhargadh orra, 's cha teid a' chlann-nighean g'am bleedhann am bliadhna dhuit, b'fhearr leo a Ghalldachd a thoirt orra. Ach dh'fhaodadh tu seilleinean fheuchainn air taobh deas na beinne, théid iadsan do dh'iomadh fruchag agus sgor anns nach téid créutair 'sam bith eile ach eun."

"An e sin do bharail air an fhìadh," arsa Gilleasbuig, "nach e mollachd na dùthcha? Am fàg e dias no duilleag air achadh nach ith e?" "Nach dean a' bhò sin ort ma leigeas tu leatha?" arsa Lachunn. "Ni a' bhò a cheart rud orm ma leigeas mi leatha," arsa Gilleasbuig, "ach togaidh mi fein callaid a chumas a mach bò, ach cò a thogas callaid a chumas a mach fiadh?"

"Sin agad e," arsa Lachunn, "mar a thuir am fear a chaidh anns an t-suil-chrith:—Bha mo cheann 's mo chom 'gan snìomh 's 'gan toinneamh, ach bha mo chasan ann an làrach nam bonn. Ach tha mòran againn a th'ann an làrach nam bonn daonnan, ged nach 'eil sinn an suil-chrith idir. Ma ghabhas callaid togail an suil-chrith a chumas a mach bò, gabhaidh callaid togail a chumas a mach fiadh. B'fhearr leam gu'n tigeadh e, 's gu'n itheadh e'n crìoman coirce sin agamsa, cha'n 'ith e ach an dias dheth; gheibhinn luach mo choirce le làn riadh, agus bhiodh a' chòmhlaich agam fein."

"S coma leam e fein, 's gach duais 'us luach a thig na lorg," arsa Gilleasbuig. "Cuiridh mi geall 's bheir mi dùbhan, do

neach 'sam bith a thig mu'm choinneamh, nach 'eil math, ach cron, do ar dùthaich, anns an t-seilg, no anns na h-uabhrich bheairteach a tha 'ga ceannach 's 'ga stròic-eadh 's 'ga cur o fhéum."

"Mu'n toir thu dùbhan do neach sam bith," arsa Lachunn, "feumaidh tu do bheachdan féin a thomhas thairis is thairis, agus thairis a rithis, agus mur a dean thu sin, gheibh do chonnspaidiche iomadh meang ad armachd anns a' faigh e bàrr a chlaidheimh a shàthadh, gun dol gu achlais na lùirich."

"Tha thusa 'n greim ris a' chreig, mar a tha bhàirneach," arsa Gilleasbuig, "agus cha 'n e putadh de'n òrdaig a chuireas dhith thu; ach cha toir so a mach dhòmhsa mo cheann uidhe."

"Tha 'm feasgar fada, 's cha 'n 'eil a' chabhag ann," arsa Lachunn, "'s ged nach sgoilear no feallsanach mise, tha mi tuigsinn air dath na toite aig mullach an luidhear, gu 'm bheil am buntata bruich, 's théid sinn a stigh."

A' Chrioch.

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NOTES ON THE JUNIOR MOD AT PORTREE.

By ONE OF THE COMMITTEE.

The fostering of Junior Mods among the Gaelic-speaking children of the Highlands and Islands is undoubtedly one of the most urgent problems which An Comunn Gàidhealach has to face at the present time. The cradle of the Gaelic language is in the Highlands, and the hope of the movement for the future lies with the Gaelic-speaking boys and girls who roam about the beautiful glens and straths of the Highlands. Too long have the energies of An Comunn been devoted to the exiled Hebrideans in our large towns. To them Gaelic certainly brings the fragrant memories of earlier days, and perhaps brighter visions for the future, but the hard struggle for existence in the din and bustle of city life prevents a goodly number of enthusiastic Highland men and women from obtaining any degree of efficiency in the language save the fluency of speech common to most native speakers of any language.

Attention must therefore be directed to our Highland schools. Pupils must be induced to take a greater pride in being able to read and write their own language, and

to have a general knowledge of those haunting airs which have been the solace and delight of many a Highlander who found himself for a time on a foreign strand with no congenial spirit to cheer him. The Portree Mod was a splendid beginning. We had expected to see there a far greater representation of Highland Schools, but we know that financial difficulties prevented a good many teachers from sending competitors. Concerts are played out. They finance almost all public concerns in Highland villages from school prizes to beds in Infirmarys, so that little margin is left. But An Comunn must step in. The money spent in initiating dormant branches would be well spent in financing local Mods in Highland parishes, and so discovering gems of genius among our Gaelic-speaking boys and girls.

The singing competitions were remarkably good, thanks to the untiring energy of Mr. Hugh Maclean, the singing teacher of An Comunn. To him is the honour due. We could hardly realise his excellent work, in such a short time, for we know by experience what it is to tackle children who have never been taught even the scale. If funds permitted, An Comunn could do no better than engage him permanently, for "the harvest is truly great and the labourers are few."

It is a good sign of the times when the singing teachers employed by An Comunn have all met with such great success in their different spheres. The Highland scholars are undoubtedly musical. They acquire it unconsciously from the ripple of the brooks, the roll of the mighty breakers, and the sweet songs of the birds—nature sings, with native expressiveness, all the year round about them. We were rather disappointed with the literary side of the competitions. In looking over the programme we can only see one competitor from Skye among five literary competitions. Are all the good old "sgeulachdan" from Eilean a' Cheo forgotten? Have all the Skye children ceased to converse in Gaelic? Surely not.

There is a great problem to be faced here, and something must be done. Instead of sticking to the hard and fast system of the Junior written examinations in Gaelic, why should not An Comunn, for a change offer prizes to Highland Schools for the best Reading-at-sight, for the best Sgeulachd, for the best Conversation, for the best Recitation of a song by a local bard, etc?

We are sure that local ministers would be glad to examine their schools for these prizes, as they are doing for the Highland Trust. This would make a good beginning. The prizes should be in money and payable to the teacher who instructs the pupils. Though a good many Highland teachers cannot teach singing, all native teachers are quite capable to take up this part of the work.

We do not intend to enlarge here on the retrograding influence of certain ecclesiastical bodies in Skye, in relation to the present Gaelic movement. Suffice it to say that teachers must use all endeavours to instil sound liberal Christian doctrines into the minds of our Highland pupils, and through time civilization, the most powerful weapon of all, will "fight" the present narrowness and bigotry, and the days of shadows will pass away.

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HIGHLANDS AND ISLANDS EDUCATION TRUST.

Report of Gaelic Committee.

At the meeting of the Governors for the Trust for Education in the Highlands and Islands, the Gaelic Committee reported that applications from 70 schools to be examined for Gaelic reading had been received, and these would be submitted to the Scottish Education Department for approval.

Gaelic Society of London.

A letter was read from the Gaelic Society of London, in which it was stated that the Council of the Committee had decided that, owing to the lack of funds, the payment of capitation grants for passes in Gaelic under Section IV. must be laid in abeyance for the time being, but it was their intention to resume the payment of these grants as soon as the state of their finances would permit.

ULLAPOL SCHOOL.

A letter was read from the Clerk of Lochbroom School Board, in reply to the express request for an explanation of the cost of the teaching staff and books in Ullapool Public School, in which he stated that the Board provided a five years' course of instruction in the higher grade school, and that on account of the number of classes, while they were using every endeavour to keep down the expenses in connection with the school, they could not at present make any reduction in the school staff if the Department's requirements were to be satisfied. As to books, these

were at present given free throughout the school. But the Board was conferring with the headmaster as to whether it would not be possible to effect a saving on this head. There were four pupils entered for the full leaving certificate at the examination this year. The meeting resolved to delay consideration until they received the school documents for this year.

PORTREE SCHOOL.

A letter was read from the Clerk to the Portree School Board expressing disappointment at the continued withdrawal of the Governors' Grant from Portree Higher Grade Public School, and stating that the Board had repeatedly increased their staff and enlarged their buildings to an extent which imposed a serious burden on the parish, and that still the Governors apparently called for further expenditure. They desired to know whether a grant for the year 1912 would be made. The meeting resolved to delay consideration of a grant until the school documents for 1912 are received.

The Secretary reported that applications for bursaries had been received from 86 boys and 102 girls, as compared with 95 boys and 100 girls last year, and he was instructed to make the same arrangements for the examination as formerly. The minutes were adopted.

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Leasain Ghaidhlig.

XXVII.

AN SGOBAIR FLIUCH.

Aon fheasgar ciùin samhraidh an uair a bha obair an latha seachad chaidh mi a' ghabhail cuairt ri taobh na mara. Bha gach nì cho samhach mu'n cuairt 's gun saoil-eadh neach gu'n robh gach crèutair beò 'na chadal.

Bha na craobhan (1) a' snàmh gu fann anns a' ghaoith, agus bha na h-eòin bheaga an deidh an cinn a phasgadh fo an sgiathan.

Ghabh mi romham gus an do ràinig mi geodha mór anns an robh eathar no dhà air an tarruing suas air a' mhol.

Bha triùir no ceathrar de bhalaich bheaga 'nan suidhe fagus daibh. Chaidh mi sìos (2) far an robh iad agus thoisich sinn a' comhradh.

"Dé naidheachd nan gilleann beaga an diugh?" arsa mise. Rinn am (3) fear bu lugha dhiubh gàire, ach fhreagair am fear bu mhotha.

"Cha 'n'eil naidheachd idir."

(4) "S math an naidheachd a bhithe gun naidheachd idir," fhreagair mi fhéin, "ach c'arson nach'éil sibh a' dol a mach leis an eathair ghrinn sin?" (5) *Las suilean an fhir bhig.*

"Tha i ro throm," ars' esan, "agus cha'n urrainn dhuinn a' cur chun na mara."

"So! So! ma ta," arsa mise 's mi a' breith air toiseach an eathair, (6) "a mach leatha!"

Leum (7) na fir air an casan, agus 's ann an sud a bha an sgoinn gus an d'fhuair sinn an t-eathar (8) *air bhog*. Leum sinn a steach fear an deidh fir, thug am fear beag (9) *crúinn-leum* sios do 'n deireadh agus ghlaodh e (10) *àird-a-chlaiginn*.

"S mise an sgiobair!"

"Ceart gu leoir," arsa mise, "de nì sinn, ma ta?"

"Cuir a nuas an ramh beag sin gu Murachadh."

"So dhuit sud, a Mhurachaidh."

"A Sheumais," arsa an sgiobair gu duineil, "gabh thusa an ramh eile."

(11) "*Sin thu!*" arsa mise, "ach dé tha mise 'dol a dheanamh?"

"Suidhibh air an tota sin an dràsda, ma 's e 'ur toil e, rinn sibh-se obair gu leòir, mar thà, agus cha'n fhaod sibh (12) *an còrr a dheanamh*."

"Cha do rinn mise nì sam bith fhathast."

"O! rinn; nach do chuir sibh a mach an t-eathar dhuinn! (13) *Mur b'e sibhse* cha bhitheadh sinn an so idir."

Lean na gillea romhpa gus an do chuir iad cuairt air a' bhàgh, (14) *agus 's ann aca fhéin a bha an lamh air an iomradh*.

An uair a chuir sinn ar n-aghaidh air a' chladach thòisich an sgiobair beag a' fàs anabarrach mear; dh'éirich e 'na sheasamh, thòisich e a' leum bho thota gu tota mar (15) *gu 'm bitheadh long-chogaidh air a chùram*.

"Dé tha cearr ort?" arsa mise, "nach dean thu suidhe!"

"O! cha shuidh mi idir," fhreagair e, cha'n urrainn mi. Féumaidh mise an t-eathar a thoirt sàbhailt chun a' chladaich." Thòisich càch a' gaireachdaich.

"Tomair, a Sheumais," ars' an sgiobair.

(16) "*Cum fodha*, a Mhurachaidh, cum fodha!" (17) *Le chèile*, a nìs, le chèile!"

Bha e shuas anns an toiseach agus thionndaidh e agus léum e a sios chun an deiridh, ach gu mì-fhortanach cha do ràinig a chas air an tota, agus thuit e (18) *an coinneamh a chinn* a mach air taobh an eathair.

"Mo chreach!" arsa Seumas, 's e ag éirigh 'na sheasamh. Dh'éirich am fear beag agus

thòisich e (19) *a' plumadaich* aig deireadh an eathair. Shin mi a mach mo lamh agus rug mi air a ghualainn agus thog mi a steach e.

An uair a sheas e air an tota 's a' chrath e e fhéin thubhairt mi ris.

(20) "*Seadh!* *fhìr bhig*, 's neonach an sgiobair thu 'nìs."

(21) *Coma leibh! Coma leibh!*" ars' esan, "cha (22) *mhór is fhiach* an sgiobair nach bi flùch uair-eiginn—

Cum fodha, a Sheumais!

A Mhurachaidh! Le cheile!

(23) *Bhuail i!* Mach a so!"

1. A snàmh anns a' ghaoith; Lit.=swimming in the wind=floating on the breeze.
2. Where they were.
3. Am fear . . . dhiubh; the one who was the smallest of them.
4. Lit.: It is good the news to be without news at all. 'Tis good news to have no news.
5. The eyes of the wee fellow glistened: (he was keen on a sail).
6. Out with her!
7. Lit.: the men; the lads! the gallants!
8. Lit.=on soft, =afloat.
9. Lit.: a leap without a run, hence=a bound.
10. Lit.: the height of his head; as high (loud) as he could.
11. That's you! Good lad!
12. Lit.: the rest; you must not do any more.
13. Lit.: Were it not for you, etc.
14. Lit.: And it is at themselves that there was the hand at the rowing; (and they were the boys who could row).
15. Lit.: as if a man-of-war were on his care.
16. Lit.: Keep under=back water. } sea terms.
17. Lit.: Together=row together. }
18. Lit.: In the direction of his head; head-long.
19. Lit.: Splashing.
20. Lit. Well! my little man!
21. Lit.: Never mind! (Away with you!).
22. Lit.: the skipper is not worth much.
23. Lit.: it (the boat) struck; grounded.

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ON GAELIC PHRASEOLOGY.

BY LIEUT.-COLONEL JOHN MACGREGOR.

Past Hon. Vice-President of *An Comunn and Author of "Luinneagan Luaineach," "Through the Buffer State," etc.*

There is a very important class of words in the Gaelic language that are so recurrent and so characteristic as perhaps actually to deserve the status of a Part of Speech on their own merit. At present they are called "Prepositional Pronouns" and represent a combination of a preposition with a personal pronoun, such as "*Ort*, a Shamsoin" (*upon you*, Samson), "*Tha tigh'nn fodham eiridh*" (It is coming *under me* to rise)—

and so on. By the way, how the *vim* of the latter expression disappears on translation!

Perhaps the name of Prepositional Pronoun is not sufficiently comprehensive, as this class of words includes a combination with the article as well as with the pronoun, e.g., "Ged tha mi uaibh *san* fheoil, tha mi maille ribh *san* spiorad" (Though from you *in* the flesh, I am with you *in* the spirit). A better name, therefore, would be the Compound Part of Speech, or still better, "Compound Vocables," for they play a very important part in the Gaelic language.

Hitherto, so far as the pronoun is concerned, it is the combination of the preposition with the *objective* case of the pronoun that is admitted into this sacred category, to the comparative exclusion of the *possessive* case. You can say "*domh*" (to me), but you cannot say "*dom*" (to my). You must use the microbe and say "*do m*." Why not use "*dom*"? No sufficient reason, except the caprice of grammarians. These should be used in all good grammars and dictionaries exactly as other pronouns and prepositions are, and then by one fell sweep of the scythe of destruction, you would get rid of quite a little army corps of these miserable microbes—once and for ever!

Though the intention of these articles, is to point out curable blemishes on general broad principles, yet it is impossible to avoid bringing in certain examples of anomalies for purposes of illustration, though they may appear a little too technical to such people as look on the surface of things only.

One naturally approaches the Bible with a spirit of reverence, but that is no reason why we should blind ourselves to the typographical errors of its letterpress. At one time, when abroad, and in order, at any rate in part, to keep the Gaelic language in my memory, I was in the habit of reading the Gaelic and English Bibles side by side, chapter by chapter, and verse by verse, beginning from the very commencement of Genesis. Nothing is more likely to impress one with their vast differences of construction in putting similar ideas into words. Few languages can be more varied from each other in idioms than the two languages mentioned.

The practice of comparing them is to a certain extent a liberal education in itself, of that particular kind. It enables the spectator, so to speak, to look at ideas round the corner from different points of view, as one does at physical objects through the stereo-

scope or, still better, by aid of the inevitable *cinema*, instead of looking at a plain level surface, as in the case of an ordinary photograph. This power of throwing objects into perspective is also the one that lends its great charm to landscape painting, as compared with the art of the Kodak.

I was in the habit of marking by marginal dashes, particular passages that struck me in any way, and I found out, among other things, that Gaelic orthography was far from being at all times the same throughout. If a certain word was spelt, say, "*dhiùbhsan*" (of them) or "*dàsan*" (to him) in one place, there was an even chance that the word would be aspirated into "*dhiùbhsan*" or "*dhàsan*" the next time I came across it. Now the initial sound of these words, meaning the same thing, is quite different and very confusing to one unfamiliar with the Gaelic language. There were many of these and other blunders, from lack of precision and care, so necessary in writing the text of the sacred volume.

A strange thing occurred when I reached in this slow way the book of Second Samuel, the twenty-third chapter and the 8th verse, where I saw that one of King David's very, very strong men had according to the Gaelic Bible slain with his spear three hundred of his enemies in one spill, while the English Bible was not content with such a paltry trifle as three hundred, but made the very, very strong man kill not less than eight hundred on the same occasion. Here, I thought to myself, is another example of the brag of the English language, where it cannot tell the truth even in the Bible! For surely three hundred were quite enough for any man to kill in a single bout of bad temper.

I had no means of verifying the passage at the time in India, and I afterwards lost that particular Bible during some subsequent wanderings. But later on I was disgusted to discover that the English Bible was correct, and that this almost impossible hero did really kill his 800 men after all. A duodecimo Gaelic Bible of 1905, before me just now, records the same blunder.

There are certain anomalies in the letterpress of the Gaelic Bible that I would wish to lay before the reader for his own earnest consideration.

(1) The word "*agus*" (and), when contracted is invariably spelt "*is*" in the Bible instead of the proper contraction of "*us*." The word "*is*" is a verb that has got its

own proper functions. Some spell the word "us," with the tadpole in front to indicate the contraction, but no such tadpole is at all required. The English word "though" is a contraction of "although," and the word "till" a contraction of "until," yet nobody would think of using the apostrophe in front of either of these; nor more is it required in the Gaelic contraction. Some people, I think, maintain that there is some philological reason for contracting "agus" into "is." But there is really none of any account and we must also bear in mind that in the Gaelic language we are not dealing with a mere antiquarian fossil, but with a still living and breathing language, and must not give undue heed to what every "Jonathan Oldbucks" may wish to maintain, however interesting it may be in the way of speculation.

(2) The preposition "de" (of) is wrongly rendered "do" in the Bible, although the word "do" (to) often means the very opposite of "de."

(3) The combination of the relative "a" with the verb "is," is invariably rendered "a's," with the tadpole between, but neither the "a" nor yet the tadpole is at all required. The relative pronoun is frequently suppressed in languages without the least detriment to their clearness of expression, but rather the opposite. Take for an English example: "The girl you love speaks Gaelic." The relative pronoun here is suppressed and the full expression is "The girl *whom* you love speaks Gaelic." But would anybody maintain that the former expression is more difficult to understand or less graphic of description? Just the reverse is the fact, for a certain terseness of expression is one of the beauties of graphic description. In other words, brevity is the soul of wit. I may point out, however, that, "contrary" as these two languages are to one another, it is the objective case that is suppressible in English while it is the nominative that is suppressible in Gaelic, e.g., "Bruilhnidh an nighean is caomh leat Gaidhlig." The full expression of which is "Bruilhnidh an nighean a is caomh leat Gaidhlig." The "a," it will be seen, is not required, neither is the apostrophe.

(4) The Gaelic Bible is far too fond of the aspirate in such words as "fios," "fathast," "falamh," "domh," etc., which should not be aspirated without due and proper reason. Among other Biblical anomalies, I have got before me just now a list of not less than

thirteen cases, one after the other in which the word "fios" is wrongly aspirated in the Bible, and I could give the text in every case, though it would be too cumbrous here. Indeed, there is too much of a tendency in colloquial Gaelic, to an excessive use of the aspirate.

I find, that Dr Stewart's Grammar (Gillies's Edition), has fallen into the trap, like others, as regards the word "fios." For on page 83 I find it giving as an illustration:

"Cha 'n 'eil fhios co a bhuail e" (It is not known who struck him).

Then two lines further on I find the illustration:

"Cha 'n 'eil fios cionnus a thuit e" (It is not known how he fell).

Why is the word "fios" used in the one case and "fhios" in the other? It must be, of course, a slip of the pen, and the word in this instance should not be aspirated at all. Moreover, the negative "cha'n" is now getting obsolete and the modern form is "cha" before consonants and "chan" before vowels or an aspirated silent "f," without the apostrophe at all. It must not be supposed that I wish to criticize adversely this excellent grammar, though bound to quote examples in explanations of the points which I would wish to illustrate.

(To be continued).

—:—:—

TIMCHIOILL AN TEALLAICH.

'Se breabadair a bha'n athair an Dotair Domhnallaich a bha 's an Tòiseachd, agus duine a bha fada 'n aghaidh ciùil.

Bu ghle thoil leis an Dotair a bhi cluich air a' phìob-mhoir, agus aig àm àraidh 'n uair a bha 'athair a' faighinn coire dha air son ciùil, thuit e ris, "'Athair, nach 'eil sinn a' leubhadh gu'm bi ceòl an nèamh, ged nach cuala duine riamh beart-fhighe bhi ann."

The sinn a' leughadh ann an eachdraidh Iain Ghobha na h-Earradh, gu'n do choinnich Màiri Nighean Alasdair Ruaidh agus Màiri-a-Ghobha aon là ri cheile. Thuit Màiri Nighean Alasdair Ruaidh,

"Fàilt' ort fhein a Nic a' Ghobha,
'S tu air fàs cho odhar riabhach,"
agus fhreagair Màiri eile.

"S tusa bha gu lachdunn odhar,
Ged bhiodhte 'g a do thodhar bliadhna."

Bha bodach á Leodhas uair eigin a' min-eachadh 's an sgoil Shàbaid ciall nam faclan

"bho Dhan gu Beersheba." "Tha sin dir-each," ars' esan "mar gu'n canadh tu bho Thigh nan cailleachan-dubha ann an Uige gu tigh Mhiedhughail ann a' Nis."

Chaochail Domhnall bochd toiseach an earrach. Thainig na càirdean a dh'amhara air a' bhantraich a thoirt comh-fhurtachd dhith. "O," ars' aon diubh, "chaochail Domhnall." "O chaochail," ars' ise, "cha d'rinn an duin' ud rud riamh ach an àm mhi-àraid —'s a' buntàta gun a chur!

—:O:—

COMUNN NEWS.

AN COMUNN GAIDHEALACH.

JUNIOR MOD COMPETITIONS AT PORTREE.

The first of the two Children's District Mods instituted by the Propaganda and Mod and Music Committees of An Comunn was held in Portree on Friday, 6th June, and was very successful. Great interest was taken in the competitions by the general public. The prize list was as follows:—

Literary Sgeulachd—1, Jessie Macdonald, Dornie; 2, Ina Macrae, Dornie; 3, John Macleod, Portree; 4, Bessie Campbell, Dornie.

Conversation—1, Margaret Matheson; 2, Ina Macrae; 3, Mary Macrae; all of Dornie.

Recitation from Memory—1, Isabella Macrae, Kyle; 2, Lizzie Macleod, Kyle; 3, Ina Macrae.

Reading at Sight—1, Ina Macrae; 2, Annie Stewart, Kyle; 3, John Forrest, Kyle.

Gaelic Names—1, Bessie Campbell; 2, Jessie Macdonald; 3, Mary Macrae.

Musical Union Singing for Choirs—1, Mallag; 2, Dornie; 3, Kyle.

Part Singing for Choirs—1, Portree; 2, Dornie; 3, Mallag.

Solo Singing, for Boys—1, John Forrest, Kyle; 2, John Macdonald; 3, Angus Mackinnon; 4, Donald Mackinnon; all of Ardsavar.

Solo Singing, for Girls—1, Bessie Campbell; 2, Mary Macleod, Portree; 3, Maggie Sinclair, Portree; 4, Mary Macdonald, Uig.

Duet Singing—1, M. Sinclair and M. Macleod, Portree; 2, Ina Macrae and Mary Macrae, Dornie; 3, Annie Stewart and Peggie Finlayson, Kyle.

The judges for music were Major Menzies, Edinburgh; Mr. L. A. Owen, Inverness; the Rev. M. Munro, Taynuilt. Literary—The Rev. Neil Ross, Aberdeen, and Mr. J. G. Mackay, Chairman of Competition—Mr. J. J. Maclean, Procurator-Fiscal, Portree.

A successful concert was given in the evening, under the chairmanship of Mr. J. G. Mackay, president of the Portree branch.

The competitors, as showing the interest taken in the event, travelled long distances, not only from the outlying part of Skye, but from the mainland.

—:—:—

SPECIAL NOTICE.

Ordinary Members of the Association are respectfully requested to note that the Annual Subscription for Session 1913—1914 (Five Shillings), became due on 1st June 1913, and should be paid to the Treasurer as soon as possible.

HIGHLAND NEWS.

LORD CASSILLIS AND THE HIGHLANDS.

Among the speakers at the re-union of former members of the Edinburgh University Celtic Society was Lord Cassillis. He said that he was keenly interested in preserving the Gaelic language, and he thought that, important though the preservation of the language was, the physical welfare of the people who spoke it was still more important. If they could do something to secure the well-being of those who dwelt in the Highlands, so as to induce them to remain there, the future existence of the language would be completely assured. The flood of emigration which was carrying away the best of the young people of the Highlands, was increasing yearly; soon they would have but a small remnant in the west. What he wished to see was a movement for the encouragement and extension of home industries on the lines of the Association which had been so ably managed and directed by the Duchess of Sutherland. He hoped yet to see thriving communities arising in these depopulated districts.

—:O:—

GAELS IN LONDON.

CLANN NA H-ALBA.

GAELIC CONCERT AND PLAY.

The annual Gaelic concert was held last month in Queensgate Hall, Kensington. In addition to songs by the London Gaelic Choir attached to Clann na h-Alba, and by individual members of the choir, the evening was noteworthy for a new Gaelic play, by Mr. Alasdair Gibson and Mr. Hugh Paterson, entitled "Iadsan a theid sìos d'on fhaire air longaibh." The play formed a worthy addition to the series of Gaelic plays produced in former years, such as "Ceithir Mallachdan nan Gaidheal," "An Dugadh," and "Gealladh a' Ghaidheil." A large and enthusiastic audience frequently testified its approval.

The play was in two acts, and introduced waulking songs, rowing songs, milking songs, and laments, chiefly selected from Miss Frances Tolmie's Collection; it also included some unpublished songs, such as "A ghaoil, saoil am faigh mi thu," and "Horo, chaoil eile."

THE LONDON GAELIC CHOIR.

Coisir-Chiul Lunnain held a successful ceilidh in the Reform Hall, Holborn. There was a large gathering present. The most interesting part of the evening's proceedings was the presentation to Miss Isabel Murray, the choir conductor. Equally interesting were the remarks of Dr. Hugh Cameron Gillies in making the presentation.

IN SUPPORT OF GAELIC.—HIGHLAND BALL IN LONDON.

The Gaelic Society of London, which by the way was founded as far back as 1777, held a ball in aid of the Society's funds for paying capitation grants to schoolmasters in the High-

lands who teach Gaelic. This society has done much service in upholding Highland traditions and Gaelic Music in London, and in encouraging the teaching of Gaelic to Highland children. It is said that the ball was the most interesting gathering that has ever been held in the metropolis. The majority of those present were arrayed in Highland garb, and the ladies wore clan sashes over their evening robes. Miss Louisa E. Farquharson, the ball secretary, worked enthusiastically in order to make the function successful.

Gaelic Mods are becoming fashionable now. A crowded audience gathered in the large hall of the Royal Scottish Corporation to witness the carrying through of the first Mod held by this old society. The function was eminently successful and every item of the programme was followed with delight and enthusiasm. The old Gaelic airs roused patriotic emotions in the hearts of exiles in London, and the Mod is sure to be repeated next year. We congratulate our countrymen in the metropolis on their loyalty to their mother tongue. *Buaidh leò. Suas leis a' Ghaidhlig.*

HIGHLANDERS IN CANADA.

COMUNN GAIDHLIG CHALGAIRIDH.

Calgary is a town in the North West Territory of Canada on the Canadian Pacific Railway, and dates from 1884. Its situation in view of the snow-clad peaks of the Rocky Mountains is not wanting in resemblance to the hills and glens of our own Highlands. There is, as our doubtless readers know, a bay of this name on the north west coast of the island of Mull. It is not, therefore, surprising that the exiled Gaels of Calgary should form a Gaelic Society. When it was instituted in 1909 its president was Mr. Duncan Macdonald, Bernisdale, Skye. Its business, readings of minutes, speeches, lectures, songs and conversation are all in Gaelic. Surely this is a lesson to our ceilidhs and meetings in the home country. One of its most successful social gatherings was held in April. Calgary has a big population of Gaels who are determined to preserve Gaelic among them.

AN COMUNN GAIDHEALACH.

LIST OF NEW MEMBERS.

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The Hon. Gertrude Forbes-Sempill, Edinburgh.
Alex. Cameron, Victoria Hotel, Glasgow.

ORDINARY.

Donald Smith, Drimonyon, Gigha.
J. Dunlop, Edinburgh.
Miss A. C. Whyte, Glasgow.
R. Percy Thomson, Bearsden.
Angus Robertson, Glasgow.

DUNDEE MOD, 1913.

Mod Fund.

The following are the Donations received and intimated for the past month.

The considerable increase in the work of the Mod entailing a correspondingly increased expenditure it is earnestly hoped that members and friends will liberally support the Mod Fund.

Already acknowledged, ... £351 4 6

RECEIVED AT HEAD OFFICE.

Councillor MacFarlan, Dumbarton,	1	1	0
Dr. K. N. MacDonald, Edinburgh,	0	5	0
Mrs. Burnley-Campbell of Ormisdale,	5	0	0
Norman Lamont, Yr., of Knockdow,	1	1	0
Glasgow Tiree Association,	2	0	0
Edinburgh Gaelic Musical Association,	1	1	0
David Annan, Madras, India,	2	0	0
Gaelic Society of Glasgow,	3	0	0
Paisley Highlander's Association,	2	2	0

RECEIVED AT DUNDEE.

Per Mrs. Lindsay, Dundee,	0	13	6
E. Shepherd, Esq., Dundee,	0	10	6
J. Carmichael, Esq. of Arthursstone,	3	0	0
Lord Lovat,	3	3	0
Mrs. Mason, Glasgow,	1	1	0
Miss Robertson, Dundee,	2	0	0
G. K. Gordon, Esq., Giffnock,	0	2	6
T. Edwards, Esq., Edinburgh,	0	2	6
Copland & Lye, Glasgow,	1	1	0
G. Mackenzie, Esq., Broughty Ferry,	1	1	0
Per J. McKinley Stronner, Esq., Dundee,	0	10	0
James S. Low, Esq., Dundee,	0	5	0
James Rutherford, Esq., Dundee,	0	5	0
L. MacBean, Esq., Kirkcaldy,	1	0	0
Lord Kinnaird, Rossie Priory,	1	0	0

Total to date, £384 9 6

NOTICE.

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

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

The Editor takes no responsibility for rejected MSS.; but will be careful to return such as are accompanied by a stamped addressed envelope.

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AN DEO-GRÉINE

Leabhar VIII.]

Ceud Mìos an Fhogharaidh, 1913.

[Earrann II.]

CLÀR-INNSIDH.

Crannchur a' Ghaidheal, -	161
An Comunn Gaidhealach—Executive Meeting at Perth, -	163
Gaol air a Dhearbhadh—Dealbheachd na Pearsachan, -	166
Lowland Scots and Celtic Study, -	168
Domhnall Mac Ruairidh Bhain, -	169
Ex-Secretary of An Comunn Honourèd, -	170
Tobermory Mòd, -	170
Leasainn Ghaidhlig, -	171
The Proposed Highland College, -	172
On Gaelic Phraseology, -	173
1913 Mòd, Dundee—Donation List, -	175

CRANNCHUR A' GHÀIDHEIL.

Am bheil e uidheamaichte air a shon?

Am measg dhaoine foghlumte a tha geùr ann beachd, tha cuid am barail gu'm bheil rùn dìomhair co-cheangailte ri cinneachraidh, a tha 'ga stiùireadh troimh an deuchainnean gus an t-suidheachadh a tha, mar a theirear, an dàn doibh, agus gu'n ruig iad an ceann-uidhe fa dheòidh, fada no goirid an t-slighe. Mar a tha gnothuichean na beatha seo a' fosgladh a suas, gus mar a tha na rudan a bha 'g amharc dorch a' toinneamh á fill-eadh, tha'n t-slighe a' fas na's soilleire; tha cial is gliocas a' rèiteachadh thrioblaid-ean, agus tha ceartas anns an t-seadh is airde a' faotainn a' chòir a bhuineas da an cùrsa an t-saoghail.

Aig an àm seo 'bhliadhna tha muinntir nani bailtean mòra a' teachd 'nan ceudan air tòir tàmh agus ùrachadh beatha ann an gleannan na Gaidhealtachd, ach saoil cia mhead a ghabhas faineair co dhìu tha na sléibhtean boidheach, a tha 'togail a leithid a thoil-inntinn anna, na's freagarrach air

son tuath àrach no air son raointean-seilge. Dh'fhaodadh gu'n abair a' chuid is mò de'n luchd-seilge gu'm bheil gnothuichean air sheòl math gu leoir mar a tha iad. Gidheadh tha a' mhuinntir a's geùre beachd 'nam measg a' gabhail a stigh gu'm bheil atharrachadh do-sheachnadh air tòiseachadh, ach air a shon sin nach ruig e leas a bhith an aghaidh leantainn seilge na h-àite fein. Ma shèolas na rinn Parlamaid aire an t-sluaigh —àrd is iosal—gu 'bhi a' meòrachadh air na puingeon a bhuineas gu sonruichte do'n Ghaidhealtachd, thig toradh an cois na cùise, ach cha'n 'eil an *Deo-Gréine* a' gabhail taobh seach taobh—Athaiseach no Adhartach—anns na deasbudan a tha do-dhealaichte ri innleachdan-riaghlaidh. 'Se math na Gaidhealtachd agus an t-sluaigh a th' againn 'san amharc, ge bith de'n taobh o'n tig e.

Tha cuid de'n bheachd nach d'fhuair na Gaidheil an t-ullachadh a shruthas bho theagasg is oilean freagarrach, a chum a' bhuil a dh'fhaodadh iad a chosnadh mar thoradh air an atharrachadh a tha a' dol air adhart mu'n cuairt doibh, agus mar sin gu'm bheil fada ma's ruig iad air na tha an càirdean dian am meas mar an Còir-Bhreth. Co dhìu tha bun 'san bheachd seo no nach 'eil, tha fios aig an t-saoghal gu'n do dhearbh an Gaidheal gu tric an comas a th' ann mar ghnè, a chum e fein uidheamachadh an aghaidh nithean neo-chumanta; an teòmachd a dh'fhoillsich e 'nuair a rachadh a chur thuige. 'S gann gu'm bheil ceàrn de'n Rìoghachd thar chuan, nach h-eil ainm air doigh air choreigin co-cheangailte ri stèidheadh bhailtean, is riaghladh threan a chum buannachd Bhreatainn. 'S ann na dhùthaich fhein, 'na 'gleannan 's 'na 'srathan a thainig e, ann an seadh, geàrr. Math dh'fhaodte gu'n abair

cuid nach do shoirbhich e aig an tigh do bhrìgh nach gabhadh e 'dheanamh air fearann neo-thorach. The began de'n fhirinn an seo—beagan, cha'n eil an corr. Gun teagamh féumaidh fear-àiteachaidh fearainn air a Ghaidhealtachd inntinn a dheanamh suas air son aghaidh a chuir ri cruadal. Ach mur a deach leis a' Ghaidheal na dhùthaich fhéin an coimeas ri muinntir na h-àirde deas 'nan ceàrnan-sa, cha bu chòr a chuire gu léir a chur air bochduinn an fhearainn is droch shìde, no ma thainig esan gearr uair no dhà ann an comas-tionnsgnaidh. Ma ghabhas sinn beachd chothromach air a' ghnòthuch, feumar a thoirt fainear gu'n do bhrùdhd cleachdaidhean is nithean nuadh o'n deas timchioll air, a bhrosnuich a chorruidh 'nan aghaidh 'nuair a bha e ann an suidheachadh mi-fhreagarrach air an son. Thainig e 'stigh air cho neo-uidheamaichte 'sa bha e mu choinneamh an rian ùir a bha 'g iathadh mu'n cuairt da, agus a thionndaidh a bheachd mu bheò-shlainte bun os cionn. 'Ole no math, dh'fhalbh an t-seann dòigh, ach cha d'fhuair an Gaidheal fhathast fìor chothrom a chum leigeil fhaicinn do'n t-saoghail, cìod e 'seòrsa beò-shlainte a tha a' Ghaidhealtachd comasach air a bhuileachadh air te atharrachaidh chùisean. Aig àm an sgapaigh chaidh cuid gu tìrean cèin, tharruing deàrsadh is ionmhas nam bailtean mòra cuid eile, agus tha 'chuid is mò de 'na dh'fhan anns na cùiltean 'san d'fhàgadh iad, a cuir umpa an gnàths ùr mar is fearr a dh'fhaodas iad—gnàths nach robh riamh gnàthach doibh, agus anns nach 'eil mòran féum.

Cha'n urrainn fear-turuis beachdail a dhol air feadh na Gaidhealtachd an diugh gun dearbhadh fhaotainn air rian na Galltachd ann measg an t-sluaigh. Chaill iad barrachd no'n do bhuannaich iad ri bhi a' toirt géill do dhòighean Gallda mu'n caitheamh beatha. Bha àm ann 'nuair a bu thaitneach dho bhean-an-tighe na breacagan blasta coirce, a dh'fhuin i féin, a chur air a' bhord-bhithidh, ach an diugh chuir an cruineachd a' mhìn-bhàn a' leth taobh, agus tha barrachd tlachd air buillonn na Galltachd. Gu dearbha cha b'e an cruineachd a chuir smior anns na laoiach a dh'fhalbh, ni mo a b'e an *tea* dubh o'n a' phoit ruaidh—banrigh na cagailte! A rithist dhi-chuimhnich muinntir ar làth-ne an t-eòlas a bha aig ar. 'S athraichean air féum lusan is mheasan. 'S ann aig a' chloinn bhighe, a mhaoin, a tha fios mu'n na cùiltean, na coilltean, 's na glaiic far am bheil sùbhagan is dearcagan a' fas gun chùr-

am mar a bha iad riamh. Nach b'fhearr a bhi a' cur féum air nam measan seo, no bhi a' ceannach truilteis mhilis na Galltachd?

A nis an déidh na thubhairt sinn, cha'n 'eil sinn idir a' tagradh air son pilleadh chun na seann dòighean gu h-ionman. Cha bhiodh sin ach amaideachd, agus cha ghabh e a dheanamh. Ach bhiodh e iomchuidh gu'n gléidhte a' chuid is fearr de na dh'fhalbh. Cìod e a thungaidh-leighis a tha freagarrach do'n Ghaidhealtachd aig an àm seo? Bi plàsdan gu leòir am màileid nan laoch a tha strì air son cathraichean shocrach *Westminster*, agus ceithir cheud pùnd Sasunnach 'sa bhliadhna. Ach 'na 'r beachd-ne 'se suidheachadh fearainn dòigheil, agus oilean sònruichte, dà ni o'n sruthadh fìor chuideachadh. Tha am modh-teagaisg ann an sgoilean na Gaidhealtachd air rian gun mhòran féum do'n t-sluaigh choitcheinn. Tha 'n clàr-ionnsachaidh air a chumadh mar gu 'm b'e ceann-uidhe gach balaich ministear, maighstir-sgoile, no léighe. Cha'n eil ullachadh air a dheanadh air son an fhir aig am bheil rud eile 'san t-sùil—an gille aig am bheil tàlant air son obair shnasmhor a dheanamh le 'lamhan, no am fear 'san do chinnich ùidh a bhi a' sgrùdadh nithean a bhuineas do dhìomhaireachd naduir. Bu chor an Gaidheal a bhi air a theagaisg mar Ghaidheal na òige; a bhunait a bhi air a stéidheachadh air chor agus gu'm bi an rathad réidh air son togail an ionnsachaidh eile a bhios glé fhéumail dha—an t-ionnsachadh uda bhuineas do dh'ealdhean, obair-laimhe, no mar a theirear 'san Bheurla *Technical Education*. Tha Comhairlean—Siorrachdan a'deanamh na fhaodas iad a reir an tuigse a thaobh seo, ach cha'n eil e soirbh fhaicinn fhathast a' bhuannachd a tha sruthadh o'n oidhirpean. Na'm biodh na Comhairlean seo air an aon riamh (mar a theirear), agus na 'n còrdadh iad mu 'n dealbh a fhreagarradh an tìr a chum agus gu'm biodh crìch a' ghnòthuch soilleir 'nan sùil, bhiodh fuighair againn ri tairbhe. Ach mur a bi am modh-teagaisg a réir cor na dùthecha, cha bhi ann ach cosd gun mòran stà. Ma tha 'n Gaidheal òg gu a bhi air a theagaisg a chum a' chuid is fearr a dheanamh de dhùthaich fhéin, agus beò-shlainte chuipeach fhaotainn innte, féumaidh e oilean sònruichte a chum na crìche sin, agus féumaidh an Rìoghachd an cosdas a dhioladh. 'S aìridh e air staid eile na suidheachadh dilleachdan leth-oireach. Féumaidh e bhi ealanta an eòlas mu thuathanachas; mar 'bu chor am fearann a laimhseachadh a

chum bàrr math a thogail; an leasachadh air am bheil e a' cur fèum; an leasachadh a th' ann 'san talamh gu nàdurraich; an doigh àiteachaidh is buannachdail, agus nìthan eile a bhuineas do'n phuing. Saoraidh eòlas de'n t-seòrsa seo e o bhi ag obair air thuasiream mar a bha athraichean. Mar a tha chùisean air an suidheachadh a nis, 's ann na àraidair ghabhailtais bhige a chaithe-se a bheatha, agus bu chor na tha fillte an sin a chur fa chomhair an àm oileanachaidh.

Cha ghabh buil an oileanachaidh mu'm bheil sinn a'sgriobhadh fhaicinn ann am bliadhna no dhà. 'S dòcha nach fhaicear i gus an ath ghinealach, ach cha'n aithne dhuinne seòl eile a chum an Gaidheal a dheanamh comhfhurtachail 'na dhùthaich fhéin, no a dheanadh barrachd fèum da a chum an toradh is motha a tharruing as an talamh. Gus am faigh e an t-ionnsachadh seo; gus an tig e stigh air, gu'm faod e caitheamh-beatha chothromach a chosnadh (eadar-dhealaichte ri strailigh is ùpraid a' bhaile mhóir), cha bhi e ach mar a bhà e. Cha'n eil a bhi a' leantuin seasmhach anns na seann dòighean a thaobh fearainn ach seargadh do-sheachnadh, 's cha dhùisg e togradh anns an òigridh do bhrìgh gu'n d'fhac iad cheana nach bi a' chrìoch tairbheach. Mar sin shluig na bailtean móra eir-eachdas nan gleann.

—:o:—

AN COMUNN GAIDHEALACH.

EXECUTIVE MEETING AT PERTH.

The special meeting of the Executive Council of An Comunn Gaidhealach was held at Perth last month. Mr. Malcolm Macleod, Govan, President of An Comunn, occupied the chair, and there was a good attendance.

THE FINANCES OF THE COMMUNN.

The annual reports for the year 1912-13 were submitted for the approval of the Council. The Finance Committee reported that the revenue of the past year had been sufficient to meet the expenditure. Subscriptions from annual members, branches, and affiliated societies had realised £31 10s. more than the preceding year. The Mod at Inverness realised the handsome surplus of £143 10s. 5d. as against £73 14s. 7d. at Glasgow in the previous year. There had been spent on special propaganda during the year the sum of £369 6s. 11d. The magazine accounts showed a better result this year than last, but the cost to the Association was still very considerable. The Committee had again to

acknowledge with gratitude the receipt of a sum of £300 from the Edinburgh Highland Ball. The final instalment, amounting to £506, of the Association's share of the surplus of "An Clachan" was received during the year, making the total sum obtained from this source £1,520 10s.

Provost Macfarlan, Dumbarton, in moving the adoption of the Finance Committee's minutes, congratulated the Executive on the soundness of the financial position. After all, he said, the Finance Committee was the backbone of that institution, and they were not to be granting sums continually, for, though the income was able to meet expenditure, the funds required constant watching. He would like to say a word in favour of his clansman and namesake, the treasurer, whose hard work and intelligence in managing the finances of An Comunn deserved high praise. He never came across a chartered accountant in this world who did so much work for so little.

Mr. William Mackay, Inverness, seconded, and the report was adopted.

PROPOSED HIGHLAND COLLEGE.

In their report, the Education Committee dealt with the remits—(1) The grants for Gaelic given by the Highland Trust, and (2) a proposal to found a Technical and University College within the Gaelic area of Scotland. It was stated that the representatives of the Committee's deputation who interviewed the Board of Agriculture with regard to the proposed Highland College had been most sympathetically received by the Board. The Governors of the Highland Trust had also extended a courteous and friendly reception to the deputation in their conference with them upon the matter of the assistance given by the Trust to the teaching of the Gaelic language, and in their discussion of the methods of examination under which grants were paid by the Trust. The Committee, it was reported, had remitted to a Sub-Committee to draw up a memorandum of a suggested scheme, embodying the Communn's views as to what changes might be made in the Trust examinations and the methods of awarding the grants, and also as to what the Communn would be prepared to do by way of supplementing the Trust provisions.

Mr. Campbell, Aberdeen, suggested that the secretary read the report of the interview they had with the Board of Agriculture.

The Chairman said that the understanding

with the Board of Agriculture was that the interview was to be regarded as private. Proceeding, Mr. Macleod moved the adoption of the report and said that the deputation found a most gratifying measure of sympathy with their views to exist in the Board of Agriculture, and they also found that the proposals they made met with a very considerable amount of hearty sympathy from the members of the Board. They proposed to ask the Executive to continue the matter in the hands of the Education Committee, in order that they might prepare a fuller scheme, which in due course would be submitted for the Executive's approval. Most of them, he supposed, would notice that the Secretary for Scotland, in the course of his speech on the Scottish estimates on Thursday, had made a more or less direct reference to the matter. He said: "The Board were anxious to provide new institutions where inexpensive and practical training would be given to those who could not afford to go to the agricultural colleges. They had put a scheme before the Development Commissioners for this purpose, which he hoped they would be prepared to assist, but he had not received any answer yet."

The deputation appointed to meet with the Governors of the Highland Trust had a most friendly and instructive interview with them. They found not only on their part a perfect readiness to recognise their right to approach them on that matter, but also a remarkable readiness to receive suggestions from them as to how their methods should be modified if it was found they required modification. The Education Committee had remitted to three of their members, who were well-known educationists, the duty of preparing a scheme, which would be submitted at an early meeting of the Committee, and then brought before the Executive for approval. These interviews, he thought, were likely to do considerable good.

Mr. Campbell, Aberdeen, who first brought up the matter of the College, seconded the adoption of the report. He said that in view of the proposal to remit the matter further he would hand over to the Committee certain suggestions he meant to have put before the meeting.

THE TEACHING OF GAELIC.

Mrs. Burnley Campbell moved the adoption of the minutes of the Propaganda Committee. Rev. Mr. Mackay seconded.

Mr. Angus Robertson, Glasgow, made the

suggestion that in the teaching of singing children should be made to understand the words they were singing. He thought if they were to have some sort of an examination on what the children were really singing it would be the beginning of a natural interest in the learning and reading of the language.

The Chairman pointed out that that very point had been discussed at the Committee meeting the previous night, and they had agreed to issue notices to the teachers that they should teach Gaelic reading as well as Gaelic singing.

MOD AND MUSIC COMMITTEE'S REPORT.

The chief business was the final adjustment of the list of adjudicators. The Secretary reported the names of those who had agreed to act. Most of the judges named at last meeting had accepted office. In the place of those who were unable to act as judges the following were appointed:—For Literary Papers—Dr. Cameron Gillies, London; Mr. John MacDonald, Glasgow; Mr. John MacCallum, Tainui. Musical Papers—Mr. W. Waddell, Edinburgh. Choral Competitions—Gaelic judge, Mr. Alex. M'Donald, Highland Railway, Inverness.

The new Mod poster was exhibited, and changes in lettering, etc., suggested in order to make it more effective.

The appointment of accompanists and organists for the Mod was discussed, and the following names suggested: Mr. Affleck, Edinburgh, and Mr. Nesbitt, Oban, accompanists; Mr. Cove, Dundee, organist. Other names may be added if required.

A list of names for Chairmen of proceedings was drawn up provisionally.

With regard to the test song for choirs, three verses will be selected in order that all choirs may sing the same passages. Various other minor details of arrangements were discussed and arranged.

The report was adopted unanimously.

MUSICAL EXPERT AS JUDGE.

Rev. Mr. Munro moved the approval of the minutes. They were gratified at receiving a letter from Professor Granville Bantock, the well-known composer, who stated that he would be pleased to act as judge at the principal musical competitions, and on this occasion he would waive the question of an honorarium, and accept only his travelling expenses. He had seen a good deal of the Welsh Eistedfodd, and would be glad of the opportunity to become better acquainted

with Gaelic music. He mentioned also that his father had been born near Dunrobin.

Major Menzies seconded, and the minutes were adopted.

FORTHCOMING DUNDEE MOD.

Mr. John Walker, solicitor, Dundee, for the local Mod Committee, reported that the subscriptions intimated to the Local Committee to date amounted to £303 18s. locally collected, and the Committee had the greatest confidence that a very much larger sum would be collected before September. Already the fund compared very favourably with last year, as at the end of July, 1912, the total fund amounted to £255 19s. 3d. The Local Committee desired to thank the Executive of the An Comunn Gaidhealach for approving of the expenditure of £20 of the Mod fund in entertaining the juvenile competitors at the Mod. The Mod Committee found that the Princess Louise was not likely to be present. They had approached the Viceroy of Ireland and Lady Aberdeen, both of whom had intimated their willingness to come. The Countess of Airlie would preside over the juvenile concert.

THE OFFICIAL MAGAZINE.

The financial loss on the magazine has been substantially reduced, the debit balance being £21 4s. 4½d. as against £56 15s. 4d. last year. The Chairman announced that at a meeting of the Publication Committee it had been agreed specially and formally to thank the retiring secretary for his diligence and success in contributing to bring about that result.

NURSING NEW BRANCHES.

Mr. J. Abrach Mackay, Dundee, asked anything had been done in the way of nursing the branches that had been newly formed.

The Chairman replied that they were quite alive to that. They had resolved that the first duty of the new secretary should be to go round and visit all the branches.

THE ALLOCATION OF FUNDS.

Mr. Kenneth Maciver, Dunfermline, raised the question as to the exact basis on which they allocated money to the various committees.

The Chairman said that the committees were expected to make an estimate of their expenditure to the Finance Committee.

Mr. Maciver, speaking more particularly in connection with the work of the Propaganda Committee, said he thought it was scarcely fair to ask them to formulate

schemes involving the expenditure of a good deal of money, and then to find, after their schemes had been formulated, that they could only get a good deal less than what they estimated for. He thought they ought to let them know how much money would be available for the committees.

Provost Macfarlane, Dumbarton, said that those engaged in propaganda work should remember that the Comunn had not unlimited funds.

Mrs. Burnley Campbell, Ormidale, supported this view, and said it would certainly be of very great assistance to committees to have some hint from the Finance Committee beforehand as to what would be the maximum sum they might be able to spend during the coming year.

Mr. Angus Robertson emphasised the view that they wanted Gaelic nourished. They need not give a rap for the number of branches if they did not give some inducement to the people—particularly to the younger people in the Highlands—to learn Gaelic. He expressed the view that if they spent as much money in teaching them to speak as well as to sing Gaelic, then they would, in five or ten years, get better results than at the rate they were going at the present time.

The Chairman did not think it would be advisable to give this estimate beforehand.

Mr. Donald Currie, as a former convener of the Finance Committee, deprecated the idea that they had to spend all the money they had at their disposal in one year. He considered that the present system had worked well in the past, and any other system would result in confusion and certainly extravagance.

HIGHLAND HOME INDUSTRIES.

The Art and Industry Committee reported that they are arranging a sale to be held in the Y.M.C.A. Halls, Dundee, during the Mod next September, and that Miss Kynoch, 8 Airlie Place, Dundee, had kindly agreed to act as local convener.

It was reported that they were also assisting the Co-operative Council for Highland Home Industries with a sale which they are holding at the Highland and Agricultural Society's show in Paisley from Tuesday till Friday of next week.

AN EMPLOYMENT BUREAU.

It was further reported that an employment bureau, managed by a special committee of the Art and Industry Committee

had been in operation for the greater part of the year. Its purpose was to find suitable situations for Gaelic-speaking women and men—mainly women—and to recommend suitable persons to those desirous of obtaining Gaelic-speaking employees. Representatives have been appointed throughout the Highlands, who were expected to recommend applicants and to vouch for their character. The reports were adopted.

NOTICES OF MOTION.

The following notices of motion were tabled for the annual meeting:—

By Mr. Angus Robertson—That the following section be numbered as 20 (a) and added to the constitution, viz.: “At all meetings of the Association and of Executive Council no member may speak otherwise than in Gaelic unless with the permission of the chair.”

By Mrs. Burnley Campbell, Ormisdale—“That the minutes of the Executive meetings be in Gaelic.”

By Mr. J. S. Mackay, Stirling—“That the Central Office of An Comunn be in Perth.”

By Mr. Norman Macleod, Glasgow—“That it be remitted to the Education Committee to prepare as soon as possible a return showing what is actually being done towards Gaelic teaching under the various School Boards of Scotland.”

By Mr. Abrah Mackay—“That Rule 23 of the constitution be amended to read as follows:—“There shall be two stated meetings of the Executive Council in each year. The one of these to be called the ‘Preliminary Meeting’ shall be held at the place, and immediately following the annual meeting or at such time and place as the annual meeting shall determine, being not less than two months and not more than three months prior to the ensuing Mod. All meetings of the Executive Council other than the preliminary meeting shall be held in rotation at Inverness, Stirling, Edinburgh, Perth, Crianlarich, Glasgow, and Oban. (B) That the present rules 24 and 25 be deleted, and the consequent alterations be made in the numerical order of the subsequent rules.”

“That the last sentence of Rule 26 beginning with the words ‘The Special Meetings’ be deleted.”

By Donald M'Master Cattanaich—(A) That Rule 23 of the Constitution be amended to read as follows:—“There shall be two stated meetings of the Executive Council in each year. The first of these to be called the ‘Preliminary Meet-

ing’ shall be held at the place of and immediately following the annual meeting of Comunn, or at such other time and place as the annual meeting may determine. The other stated meeting to be called the ‘Extraordinary Meeting,’ shall be held at such time as the Executive Council may determine, being not less than two months nor more than three months prior to the date of the ensuing Mod. All meetings of the Executive Council other than the Preliminary Meeting shall be held in rotation at Inverness, Stirling, Edinburgh, Crianlarich, Glasgow, and Oban. (B) That Rules 24 and 25 be deleted. (C) That the last sentence of Rule 26, beginning with ‘The Special Meetings,’ be deleted.”

VALEDICTORY.

The Chairman said that was the last meeting at which Mr. Maclean, their retiring secretary, would be present, and although they had already expressed their appreciation of his work, he thought they ought to say again how greatly they had valued the work he had done as secretary. He had their best wishes for his success in Canada. He (the Chairman) took advantage of the same opportunity to welcome Mr. Shaw, their new secretary.

On the motion of Dr. Watson, a cordial vote of thanks was awarded the President for his services during the year.

—:O:—

GAOL AIR A DHEARBHADH.

Cluich goirid abhachdach le IAIN MACCORMAIG.
Choisinn so a' cheud duais aig Mod, 1913.

Dealbh-Chluich na Pearsachan.

Seumas Bàn,	Suiriche.
Dùghall Mòr,	Seann daoine.
An Cìobair,	
Peigi Eachainn,	Leannan Sheumais.
Eòghan Ruadh,	Fear eile an Gaol air Peigi.
Seònaid Mhòr,	Cailleach a' trusadh nighean.
Ruaraidh,	Gilleann Oga.
Calum,	

Bean a' chiobair, Gilleann agus nigheanan.

(Togar am brat).

Seumas Bàn agus Dùghall Mòr a' coinneachadh
a chèile.

DUGHALL.—Tha feasgar bòidheach ceòthar ann, a Sheumais. C'ait' 'eil balaich a' togail orra an nochd?

SEUMAS.—Do thigh a' chiobair, a charaid; do thigh a' chiobair.

D.—Seadh. Am bheil comh-chruinneachadh sònruichte gu bhì agaih? Chunnaic mi h-aon no dhà deanamh air nuair bha mi tighinn seachad.

S.—O, fearann! Fearann, a dhuine! Sin agad mo phàpear; 's tha mi falbh dìreach

g'a lionadh. Tha m' fearann 'ga stialladh ; 's tha mi dìreach a' smaointinn gu'm bi mo chuid agam dheth. Thug mi fada gu leòr eadar spàgan croinn - threabhaidh dhaoine eile ; 's tha mi smaointinn gu'm feuch mi ris a chòrr de m' shaoghal a chur seachad as dèidh mo sheisrich féin. Nach 'eil mi ceart, a Dhùghaill?

D.—Ceart agus ro cheart, a laochain. Ach creid thusa mise nach e sin an gnothuch soirbh fearann a ghabhail an dèidh a h-uile dad a th' ann. Nach seall thu cìod e ghabhas e g'a stocachadh. Moire! Cha b'è sporan falamh a fhreagradh air.

S.—Tha sin fìor, a Dhùghaill; ach mur a bheil sporan againn féin, math dh' fhaoidteadh gu'm bheil fios againn c' àit' am faigh sinn e. Ha, hà, bhalaich ; Tha dà thaobh air a' Mhaoil!

D.—Tha mi agad, 'ille. Ma's fìor an ràdh, tha coltach gu'm bheil *small holding* no dhà ann beachd ghilleann. Theid mis' an urras gu'm bi deagh làn t'achlais agad ann am Peigi; agus creid thusa: té thug cho fada an deadh chosnadh, nach 'eil i gun tagan math a bhì aice.

S.—Cha'n 'eil dà theagamh ann; agus 's ann aice theid air a ceann féin de'n amull a chumail suas gun sin idir. 'S i boireann-ach coimhlionta th' innte.

D.—Ach feucham féin nach teid an t-seilg a chur as ort. Tha Eoghan Ruadh ann an sud agus sùil aige féin innte—hà, hà! Thug iad iomadh latha leannanachd roimh, nuair bha thu' air Gailldachd gus an d' rinn e eabar mu'n cuairt an tigh mhóir.

S.—('Se falbh)—U, tha phòb am mach tuillidh. Slàn leat; feumaidh mise falbh.

D.—Slàn leatsa, ma ta; agus buaidh is piseach ort. Cluinnidh sinn cìod e bhios a' dol gun dàil.

D.—(Falbhaidh Seumas. Seallaidh Dùghall as a dhéidh agus their e a leth-taobh)—Ha, hà, Sheumais; tha eagal orm nach cuir an teaghlach cùram ort, co-dhùbh. Tha iomadh eag an adhare na té ud; 's cha lugha tha na t-adhare féin. Nach b' i 'n t-seann shuiridh i gu dearbh. Nach fhada o na chuala mi iomradh air uan air beul othaigs; ach cha'n fhèarr, 's cha'n fhèarr uan air beul croig. Ha hà!

Tigh a' chìobair.

Gilleann is nigheanan air chéilidh. An cìobair a' leughadh paiper.

CIÒBAIR.—Cha'n 'eil teagamh 'sam bith agam, a bhalach, nach i té dhiubh chunnaic sibh. Theid na sgothan-builg ud cho àrd 'san athar 's nach faic thu iad na's

motha na riabhag; is teurnaidh iad cho cinn-teach ris an riabhaig féin.

A' CHUIDEACHD.—A dhuine, dhuine; dhuine chridhe!

FEAR DE NA GILLEAN.—Chunnaic sinn i, dhaoine, snámh os cionn an talmhanta a cheart cho so-fhaicsineach 's a chunnaic mi riamh sgarbh a' falbh os cionn an uisge. Nach fac, a Chalum?

CALUM.—Chunnaic.

FEAR DE NA GILLEAN.—Rud mór cruinn dubh. Nach b'ò, Chalum?

CALUM.—'S è; is srann aige.

FEAR DE NA GILLEAN.—'S e mar gu'm biodh e dìreach a' sealltuinn c' àit' an luigheadh e. Nach robh, a Chalum?

CALUM.—Bha.

FEAR DE NA GILLEAN.—Tha sin cho cinn-teach 's a tha sibh sibh ann sin. Nach 'eil a Chalum? Foighnichibh féin de Chalum.

CALUM.—Tha sud fìor gu leòr.

A' CHUIDEACHD.—Ma ta, ma ta!

A H-AON DE 'N CHUIDEACHD.—Cìod è tha 'n saoghal a' dol a thighinn chuige!

A' CHUIDEACHD.—Cha 'n 'eil sinn a' cur teagamh 'san rud. Tha e coltach a réir a' phaipeir gu'm bheil sìubhal iongantach 'nam beachd an ceartair. 'S cha 'n 'eil mi 'g ràdh nach faic sinn fathast na Gearmailtich a' tighinn oirnn 'nam mìltean as na neòil. 'S iomadh rud cho iongantach. Tha rudan neònach a' dol.

CALUM.—Nach e *modoblanes* a their iad riutha sud?

FEAR DE NA GILLEAN.—Cha 'n e, ach *blibanes*.

AN CIÒBAIR.—Nach coma cìod e theirear riutha. Cha'n 'eil iad cneasda. Thig iad sud oirnn la éiginn as na speuran gorma mar a thig an fheannag air gur èun, agus mu'n abair sibh 'bo-chugad-e!' 'Se 'n ceò bhì cho trom a chuir a leithid de dhànachd an nochd innte; no cha'n fhaca sibhse, fheara, iall dhi.

(Thig Seumas Bàn a' steach).

Bean a' chìobair agus a' chuideachd air fad à beòil a chéile.—So, so; slàn oirne!

AN CIÒBAIR.—Tha thu air deireadh, a Sheumais. Moire, cha fhreagair so nuair a bhios dà cheann air an aon amhaich.

SEUMAS BÀN.—Ma ta, thachair Dùghall Mór orm, 's chum e greis air m' a'is mi. Tha mi cinn-teach gu'm bheil iad so 'san cuid phaipeirean làn ('se a' toirt am mach a phaipear féin).

A' CHUIDEACHD.—Tha sin seachad, a bhalach. (Ri leantuinne).

LOWLAND SCOTS AND CELTIC STUDY.

By Professor Donald Mackinnon.

Professor Donald Mackinnon, who delivered the customary Promoter's Address at the graduation ceremony of Edinburgh University in July, took for his subject "The Claim of Celtic Studies upon the Lowland Scot." During the last sixty years, he said, Celtic had been studied by a large and increasing number of eminent scholars in Europe and America, to the great benefit of linguistic science and the increase of knowledge in several directions. He confessed, however, to a feeling of profound disappointment when the roll of Celtologues was made up to find that it hardly contained the name of a single non-Gaelic-speaking Scot. Surely that was not as it ought to be. Reviewing the history of the Scots, he said the inhabitants of the South were persons of very composite blood, largely Saxon, indeed, but with strains of varied strength from the old races who occupied the land, and from the adventurers who from time to time sought our shores. Nor was the Gael, as he now came to be called, hardly less of a mongrel, representing as he did the Scot of Dalriada, the Gaelicised Pict, a strong Norse strain, with the substratum of a pre-Celtic race which at one time had sway over the isles. It was a comforting reflection that this composite breed had in the North, as in the South, produced a race of men exceptionally fitted in body and mind to stand the strain and stress of life all the world over. In our country's greatest straits, in her strenuous struggle for existence as an independent nation, the Celt bore his full share, while in recent times he had been equally prominent with the Saxon in extending and upholding the strength and fame of the Empire in all parts of the world. The Gael, alone of the tribes which the Saxon replaced, had preserved his language and remnants of his literature and traditions. Surely the claim was a strong one that these should be examined in order to ascertain what amount of light they might throw upon the race origins and history of the early settlers in these islands. But the claim had hardly yet been acknowledged, much less met. Until recently the Scot had not shown much regard for studies of this kind, and as to the Gaelic language and literature they were ignored, or at best pooh-poohed. The usages and

institutions of the Gael were not considered worthy of serious examination at first hand. The late Dr. Skene was practically the only author who read a Celtic manuscript before he wrote a history of these people. This was not to the credit of the Lowland Scot, and was wrong to the Gael.

An Essential Consideration for Historians.

Knowledge of old Gaelic did not finally settle questions of race relationship, but still the evidence of language was not to be lightly set aside. The scientific student of Celtic dialects would find them a branch of the Aryan family, but with distinct traits, which showed that tribes in their wanderings sojourned with non-Aryan peoples long enough to have their speech permanently impressed by them. And if one turned to the literature, while much the greater part had been produced and preserved in Ireland, the Gaelic language had been spoken and written continuously in Scotland since the days of Columba, if not earlier. One would have wished that the fragments that remained contained more historical matter than they did, but enough had come to them to show that no full and reliable account of Scottish history could be written without a knowledge of the contents of Gaelic literature. One was not obliged to write a history of Scotland, but surely we were entitled to expect that historians should examine the available sources. What value, he asked, would they put upon a history of Rome written by a person who did not know a word of Latin? Citing the case of Lord Macaulay, he said that fine writing, not truth, was his great object when writing the history of his Highland ancestors, and the extant Gaelic literature of the period proved to demonstration that Macaulay's famous picture was, at any rate, so distorted as to make it historically of no value. One could easily, he proceeded, multiply instances where erroneous and absurd views, due to ignorance, had been expressed, and could have been corrected or modified by even a slight knowledge of Gaelic literature.

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DUNDEE MOD, 1913.

COMPETITION 8.—JUNIOR SECTION.

Competitors can have corrected copies of "*Sgeulachd na Cailliche Bige*" on application to the General Secretary, 108 Hope Street, Glasgow.

DOMHNULL MAC RUAIRIDH BHAIN

SGEUL MU LEANNAN-SITH.

Bha, ann an iochdar Mhuile, fear d'am b' aon Domhnall MacRuairidh Bhàin.

A h-uile h-oidhe, an dèidh luighe, b' éigin da éirigh agus a bhean-phòda 'fhàgail 'na cadal.

Bha e ùine fhada mar so. Cha robh fios aig aon neach c'àite an robh e 'dol, no ciod a bha e 'deanamh. Philleadh e air ais aig deireadh na h-oidheche fuar, fliuch.

Cha robh so taitneach le a mhnaoi, 's throdadh i ris gu sgaiteach, airson a bhì falbh cho tric bho a leapaigh.

Thoisich Dòmhnall air seargadh às, gun fhios aig aon neach ciod a b' aobhar da.

Mu dheireadh, bliris an t-ìomradh a mach gu'n robh leannan-sith aig Dòmhnall ris an robh e 'deanamh coinnimh.

Chunnaic so a bhacadh, chomhlairlich iad d'a mhnaoi eòlas no soisgeul 'fhaighinn d'a fear.

Fhuair i so agus cheangail i e mu a amhaich.

Thàinig an leannan-sith a dh'ionnsuidh na h-uinneig far an robh Dòmhnall 'na luighe, agus thuit i,

"Tha thusa an sin, a' Dhòmlnuill, 's a' gheallbhain bhòidheach mu t'amhaich."

Dh'fhan Dòmhnall an oidheche sin, 's chan fhacas tuilleadh i air a thoir.

Mòran bhliadhnaichean 'na dhéidh sin, bha marsanta-siubhail a' falbh le bathar aig an robh each a' giùlan a' bhathair. Bha e air a thurus eadar Misinnis agus Cuimhnis; thàinig e gu beul-atha aibhne ris an abradh Abhainn-tuil-Ghall.

Dh'fhaireadh air an t-each a chur thairis.

Mu dheireadh, thuit an marsanta, "Cuiridh mise thairis thu an ainm Tri Pearsa na Trionaid, ged robh a h-uile deamhan an ifrinn ann."

Air dha so a ràdh, dh'éirich gurrahan beag caillich air taobh thall na h-aibhne, 's thuit i,

"Nan abradh Dòmhnall Mac Ruairidh Bhàin sin riumsa a' cheud oidheche a choinnich e mi, cha robh mi cho fada 'ga leanailt," agus fhuair am marsanta thairis.

IAIN MAC AOIDH.

DONALD, THE SON OF FAIR RORY.

A STORY ABOUT A FAIRY SWEETHEART.

There was in the nether part of Mull, a man called Donald, son of Fair Rory.

Every night after going to bed, he was compelled to rise and leave his wedded wife asleep.

He continued in this manner for a long while, and no one knew where he went nor what he did, only that he used to return at the end of the night cold and wet.

His wife was not at all pleased at this, and she used to scold him scathingly and bitterly for being so frequently out of his bed.

Presently Donald began to pine and waste away, and none knew what was the cause of it.

At last, the rumour broke out that Donald had a fairy sweetheart with whom he was keeping tryst.

In order to stop this, people advised his wife to get a charm or a "gospel" for her husband.

This she procured, and bound it about his neck.

And the fairy sweetheart came to the window where Donald was lying, and cried, "Thou art there indeed, Donald, but the pretty jewel is round thy neck."

Donald remained at home that night, and never again was she seen to follow him.

Many years after this, a wandering pedlar was going about with his goods and a horse to carry them. When journeying between Mishnish and Quinish, he came to a ford across a river, called "Abhainn-tuil-Ghall."

But try as he might, he could not drive the horse across.

At last, the pedlar said, "I will drive thee across in the name of the Three Persons of the Trinity, though every devil in hell were present."

Upon his saying this, a little old woman rose up on the other side of the river, where she had been crouching down, and she said, "Had Donald the son of Fair Rory said that to me the first night he met me, I would never have followed him so long"—and thereupon the pedlar got across.

NOTES.—A' gheallbhain bhòidheach. Evidently a feminine noun, but not in dictionaries. The translation, "pretty jewel," must be looked upon as provisional only. The belief in the power of a name receives further exemplification from the above. The merest mention of the name of God, or the mere sound of His name, breaks all spells and puts all evil to flight. This is one of the prettiest, if not the noblest, of folk-beliefs. It is all but universal, being known even among Mohammedans and others, and is a very close approach to the truth. This story is from the same source as the other.

EX-SECRETARY OF AN COMUNN HONOURED.

Presentation to Mr. John Maclean.

Members of the High School Ceilidh and friends met in the Christian Institute on Thursday, 3rd July, to do honour to Mr. John Maclean, hon. president of the Ceilidh, and ex-secretary of An Comunn Gaidhealach, on the occasion of his leaving Scotland for Canada, and to present to him a gold watch, albert, and pendant as a token of their appreciation of his work and worth. The watch bears the inscription: "Bho Ceilidh Comunn Gaidhlig Ard-Sgoil Ghlascho do Dh-Iain MacGilleathain A bha 'na Bhall fad Ochd bliadhn' diag agus 'n a Cheann-Suidhe fad Ceithir bliadhna. Mar dhearbhadh air an Speis dha. Dileas do d' Chanain, Dileas do d' dhuthaich. 3rd July, 1913."

Mr. A. B. Ferguson, the president, when making the presentation, referred to Mr. Maclean's long distinguished connection with the Ceilidh, and to the excellent and enthusiastic manner in which he had worked for the cause of Gaelic both inside and outside the Ceilidh.

In returning thanks for the gifts, Mr. Maclean referred to the valuable training he had received in the Ceilidh. The High School Ceilidh was the mother of ceilidhs of its kind, in fact the mother of all Highland societies, as we understood them. The rules laid down for the Ceilidh revolutionised the management of Highland societies, as was evident from the Highland societies' meetings before 1894. Continuing, Mr. Maclean spoke very feelingly in Gaelic, and paid a tribute to the memory of the late Mr. Duncan Reid.

Messrs. D. B. Watson, J. S. Bannatyne, D. Brown, and R. Bain also testified to their appreciation of Mr. Maclean's work, and to their deep sense of loss at his departure, and Mr. Malcolm Macleod, president of An Comunn Gaidhealach, in a long and interesting speech, referred to the excellent work performed by Mr. Maclean while acting as secretary to An Comunn, and to the eulogiums he had earned for his business ability, his tact, and his sterling character.

Thereafter songs were contributed by Miss Margaret M. Duncan, Miss Cathie P. Turner, Miss Nettie Stewart, and Messrs. William Reynolds, Neil Shaw, and William May.

The usual votes of thanks were heartily

given, and Mr. Maclean made a complimentary reference to the work of Mr. A. B. Ferguson, his successor in the Ceilidh, and Mr. Neil Shaw, his successor in An Comunn Gaidhealach.

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TOBERMORY MOD.

The institution of Local Mods under the auspices of An Comunn Gaidhealach is an excellent idea. It is to the youth of the Highlands that one must look for success in the language movement, and not to those of riper years who may have formed prejudices difficult to remove. The Tobermory Mod was in every sense a splendid success, and doubtless much is due to the exertions of Mr. Cattanach, secretary; Councillor Fraser, V.P. and convenor; and Mr. Cameron, treasurer; and also to the decided support given by the general public. The weather, an important element in functions of this kind, was all that one could desire; and it was a delightful sight to observe the street filled with prettily dressed children with bright intelligent faces, and that easy swing of limb which betokens the health and vigour derived from hills and glens. Candidates came from Craignure, Salen (Mull), Lochaline, Drimmin, and Dervaig. It is remarkable that the Aros Hall was filled with an interested audience, while the competitions were going on, and the excellent appearance made by the children was a revelation not only to the judges, but to the audience. Such distinction of utterance, and intelligent phrasing of sentences in unseen Gaelic, is not often heard at Mods; and we look to such of those children as may appear at Dundee in September to give a good account of themselves. Further, the ease with which they answered in idiomatic Gaelic, under oral examination, was no less remarkable. All this means intelligent teaching as well as excellent material to work on. The work in written composition—spelling and grammar—would have done credit to people of more advanced years, while the singing throughout was delightful in purity of tone and expression. The meeting was opened in a Gaelic speech by Mrs. Burnley-Campbell, who presided during the competitions, and at the evening concert. The effective manner in which she put forward the claims of Gaelic was answered by loud applause. At the evening concert, when the hall was packed to its utmost capacity, Mr.

Roderick Macleod, Inverness, was in his best form, and that is saying a good deal. The intense expression of appreciation on the faces of the audience indicated the enjoyment which found expression in vociferous applause. Excellent renderings of songs were also given by Miss A. C. Whyte, Glasgow, who is doing useful teaching work throughout the district, and by Miss May Smyllie, who happened to be in the town that day, and kindly gave her services. Miss Smyllie's reputation as a cultured soloist is well known. The first-prize winning choirs and competitors also did their part effectively. Supporting Mrs. Burnley-Campbell on the platform were Mr. Allan of Aros, Councillor A. J. Fraser, Bailie Fletcher, and Mr. D. Macphie. Bailie Fletcher in a rousing speech, delivered with telling effect, proposed a vote of thanks to the Committee, and added how pleased he was to observe such enthusiasm in connection with the subject they had so much at heart. The holding of such Mods as this was, he said, most useful, and if such enthusiasm was to continue a bigger hall would soon be needed for Tobermory.

The judges were, Mr. Hunter, Kilfinichan, and Mr. Malloch, Inch Kenneth, for pipe music, pianoforte, and dancing; Mr. Roderick Macleod, Inverness, and Mr. D. Macphie, Cumbernauld, for Gaelic composition, reading, recitation, oral examination, and vocal music. The following are the prize-winners:

Gaelic Letter on some subject appertaining to the districts where the competitors reside—1, Neil Morison, Tobermory; 2, Lexie Macpherson, Drimnin; 3, Katie Cameron, Drimnin.

Reading Poetry, with expression—1, Katie Mackenzie, Lochaline and Anabella Macvicar, Lochaline; 2, Morag Cameron, Drimnin; 3, Mary Brock, Lochaline.

Reading Gaelic Prose—1, E. C. Fletcher, Lochaline; 2, Bessie MacDonald, Lochaline and Anabella Macvicar, Lochaline; 3, Annie MacIntosh, Tobermory.

Reading at Sight an unfamiliar prose piece—1, Neil Morison, Tobermory; 2, Cath Cameron, Drimnin; 3, Anabella Macvicar, Lochaline.

Reciting from Memory—1, Anabella Macvicar; 2, E. C. Fletcher, Lochaline; 3, Annie MacIntyre, Lochaline.

Narrative, based upon some local incident, tradition, or legend, to be followed by conversation between the judges and the competitor—1, Neil Morison, Tobermory; 2, Hugh Cameron, Lochdonhead; 3, Anabella Macvicar, Lochaline.

Solo Singing (Girls)—1, Bessie MacDonald, Lochaline; 2, Grace Livingstone, Lochaline; 3, Mary Mackinnon, Tobermory.

Solo Singing (Boys)—1, Jas. MacIntyre, Der-

vaig; 2, L. Kennedy, Dervaig; 3, John Cameron, Drimnin.

Duet Singing—1, Mary Sinclair and Mary MacLean, Tobermory; 2, Mary Mackinnon and Marion MacLean, Tobermory; 3, Katie Cameron and Lexie Macpherson.

Choral Singing—1, Tobermory Choir; 2, Bunabhullinn Choir; 3, Dervaig Choir.

Unison Singing—1, Bunabhullinn Choir; 2, Dervaig Choir; 3, Lochdonhead Choir.

Playing of Highland March, Strathspey and Reel on Pianoforte—1, Annie J. MacMillan, Dervaig; 2, Agnes R. Cowe, Dervaig; 3, Mary MacLean, Tobermory.

Playing of Selection of Gaelic Song Airs—1, Mary Maclean; 2, Mary Calder; 3, Annie J. MacMillan.

Playing of Marches on the Bagpipes—1, D. Scoular, Lochaline; 2, L. Livingstone, Lochaline; 3, John Scoular, Lochaline.

Playing of Strathspeys and Reels on the bagpipes—1, D. Scoular; 2, L. Livingstone; 3, J. Scoular.

Dancing the Highland Fling—1, Rita Robertson, Tobermory; 2, John Scoular; 3, Alasdair Robertson, Tobermory.

Best Dressed Boy in the Highland Garb—1, D. Scoular; 2, A. Robertson.

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Leasain Ghaidhlig.

XXVIII.

LATHA NA FEILLE.

"C'ait' am bheil sibh a' dol an diugh, a Sheumais?" "Tha mi 'dol chun (1) na Feille," fhreagair e.

"Am bheil an Fhéil ann an diugh?"

"O! tha gu cinnteach. Nach robh fios agad gu'n robh?"

"Cha robh, cha chuala mi smid mu déidhinn." "Siuthad, ma ta, (2) cuir umad 's falbhaidh sinn le chéile."

"'Se sin as fheàrr domh," ars' esan, "Cha chum mi fada thu."

An uair a bha Coinneach ullamh dh' fhalbh e fhéin agus Seumas agus ghabh iad rompa agus an d'rainig iad (3) *Beinn-na-Dròbha*.

'S ann an sud a bha a' ghleadhraich 's an ùbraid; (4) *bha uiread ann de dh' eich*, 's de chrodh, 's de chaoraich *is gur h-ann air* eiginn gheithheadh duine àite seasamh; bha na balaich bheaga 'ruith 's a léum mu'n cnairt agus an leoir spòrs aca 'ga dheanamh air nì no neach 'sam bith a chitheadh iad.

Chaidh Seumas agus Coinneach a null gu taobh a chluic far an robh an cròdh 'nan seasamh. Bha (5) *dithis dh'ròbhairean* an sin a'deasbairachd ris an luchd-reic.

"Dé tha thu ag iarraidh air an agh sin, a bhean?" arsa fear dhiubh.

(6) "*Sè puinnid 's a deich*," ars' ise.

"Nach tu tha gòrach," fhreagair esan, (7) "*cha'n 'eil an sin ach prìs eich*."

"Tha e fhéin cho láidir ri each latha sam-bith," fhreagair ise, "agus cha reic mi aon sgillinn na's saoire e."

"Mur 'eic gléidh e," ars' esan 's e a' falbh. "Gléidhidh gun theagamh," ars' ise, "'s e sin as fheàrr leam na reic ri duine mi-mhodhail."

Lean na fir eile suas an deidh nan dròbhair, agus chunnaic iad bodach beag, peallach le laogh caol dubh air ròpa.

(8) "*Dé th' agad an sin?*" arsa fear dhiubh agus e a' priobadh air an fhear eile. Ach bha am bodach ro-ealamh air an son.

(9) "*Tha muc-mhara,*" fhreagair am bodach,—"oir dh' aithnich e gu'n robh iad airson spòrs a bhith aca, agus chuir e roinn nach leigeadh e sin leotha.

"Tha e glé choltach ri (9a) *each-uisge*, co-dhiù." ars' an dròbhair—agus thoisich a h-uile duine timchioll a' gaireachdaich.

"Tha mi 'creidsinn gu'm bheil thu eòlach gu leoir air eich uisge," fhreagair am bodach, "tha iad sin (10) *na's saoire na 'n fheadhaim eile.*"

(11) "*So dhuit,*" ars' an dròbhair eile, "*fhuir thu an té ud.*" "Coma co-dhiù," ars' esan an uair a'sguir a ghàireachdaich, "*dé tha thu ag iarraidh air an laogh?*"

(12) "*Cha'n eil cail,*" ars' am bodach, "bheir mi dhuit a nasgaidh e. Mur 'eil (13) *peighinn ort bu* (14) *shuarach ormsa* "preusant" a dheanadh dhuit dheth.

"O!" ars' an dròbhair le feirg, "'s ann da rìreadh a tha mi; bheir mi dhuit (15) *deich air fhichead air.*"

"Pris eich uisge,"—ars' am bodach, air a shocair—"so dhuit e, ma ta, agus 's glan as fhiach e e. Feuch gu'm bi thu math dhà; ged tha e caol tha (16) *càil mhath aige*, ithidh e rud sam-bith.

Dh' fhalbh an dròbhair leis an laogh agus thionndaidh am bodach ri Coinneach agus ri Seumas.

"Rinn mise margadh math an diugh co dhiù, ach mur (17) *seall an dròbhair glé bheò* cha'n fhada gus an ith an laogh caol (18) a chòta mòr 'o chùlaobh gun fhios dha; 's iomadh paidhir bhròg a dh' ith e ormsa, ach—(19) *siubhal math leis.*"

AM BUACHAILL.

1. Latha na feille; market day.

2. Lit. : put on you, dress yourself.

3. Lit. : the hill of the drove, "market-hill.

4. There were so many horses, etc., etc., that it was with difficulty a person could get a place to stand on.

5. Two drovers, cattle buyers.

6. Six pounds and ten.

7. Lit. : (there is not there but the price of a horse) —that's a (fair) price for a horse (—let alone a beifer).

8. What's that you've got?

9. Lit. : a sea pig—a whale.

9 (a). Lit. : a water-horse [c.p., water-sprite].

10. These are cheaper than the others (the insinuation is, of course, that the dealer could not afford to deal in first-class beasts).

11. That's for you, etc., etc.—you've got that one; that's a good one for you.

12. Nothing! (I don't want anything)

13. If there isn't a penny on you [c.p., if you're stoney-broke].

14. "I've a trifle to me to make a present to you of him (the calf); i.e., I would not mind making you a present of him.

15. Lit. : ten over twenty for him; i.e., 30s.

16. There is a good appetite at him; he has a good appetite.

17. Unless the drover looks sharp (alive).

18. His big coat off his back.

19. Lit. : good passage to him; good luck to him.

—O—

THE PROPOSED HIGHLAND COLLEGE.

Highland Districts.

The Education Committee of "An Comunn" has at present under consideration the appointment of an Organizing Committee in connection with the Highland College. It is proposed that this Organizing Committee should as far as possible represent the various districts of the "Gaidhealtachd" and so the question arises what is the best basis of territorial representation upon such a committee.

For civil purposes we have the country divided into counties, districts and parishes. For ecclesiastical purposes the division is into synods, presbyteries, and parishes. When the matter is looked into, it will probably be found that the presbyterial districts form, for the purposes of "An Comunn," a more convenient territorial division than the civil divisions into which the counties are divided. The ecclesiastical divisions into presbyteries are much older in date than the county districts for civil purposes, and they appear to be singularly well suited for the purposes of "An Comunn Gaidhealach." Let us see how the matter works out.

There are in the Highlands twenty-four Presbyteries distributed over the whole area from Caithness to Bute. The distribution of these Presbyteries, as it happens, is roughly in proportion to the distribution of the Gaelic-speaking population. The three large Gaelic-speaking counties of Ross, Inverness, and Argyll, each possess five presbyteries. The Highland portion of the county

of Perth has three; the county of Sutherland two; and the four counties on the fringe of the Gaelic area, Bute, Dumbarton, Caithness, and Nairn, have one each. Along with Nairn would have to go the upland parishes of Moray, Banff, and Aberdeen, for it would not do to relinquish any part of the Gaelic territory. Ecclesiastically Bute includes Durnoon, and for the purpose of "An Comunn" that arrangement might stand.

Every yard of territory within the Highlands falls within one or other of these presbyterial districts, and there is no overlapping. The parochial divisions of each district are equally definite and easily ascertainable. A committee representative of these twenty-four districts would in this way possess territorial completeness. The Committee would, so to speak, be a sort of Highland Parliament. Matters affecting the Highlands could be discussed and handled with a sense that no part of the country was being overlooked or left out in the cold. The deliberations of the committee would have an authority which would be bound to carry weight in every quarter. Some people believe, that in the good old days the Lords of the Isles were wont to assemble the Highland chiefs at Ardtornish to deliberate on matters of public interest. If so, it can be said that the proposed committee would be even more representative of the whole Highlands than those chiefs of old. On questions affecting Highland education it would have an authority such as is enjoyed by the Welsh Intermediate Education Board comprising representation of all parts of the Principality. There would be an advantage, too, in making use of our presbyterial districts in furnishing statistics regarding Gaelic teaching in the schools, the allocation of Gaelic grants, and such like matters. The progress of the Gaelic cause would be more justly estimated if reports had to be furnished from each of these districts, and the Education Committee would be able to feel that it had a grip over the whole of the Gaelic area.

"An Comunn" would be better able to exert itself to maintain, and even extend, the study of our beloved language. Let us hope that, in the hands of a thoroughly representative committee, the college scheme will go on and prosper, and that in consequence an encouraging impulse will be given to every branch of Highland education.

—:o:—

Tòiseach is deireadh na sìnne
Clachan mine meallain.

ON GAELIC PHRASEOLOGY.

By LIEUT.-COLONEL JOHN MACGREGOR.

*Past Hon. Vice-President of An Comunn
and Author of "Luinneagan Luaineach,"*

"Through the Buffer State," etc.

(Continued from page 157).

Before concluding my remarks about the phraseology of the Gaelic Scriptures, I cannot do better than quote a paragraph from an outside profane (!) Gaelic writer.

There is a certain Highlander that occasionally writes to the "Oban Times," instalments of old Gaelic sayings, which go far to show that the late Sheriff Nicolson did not at all exhaust the supply of these worthy aphorisms; and I read his pithy paragraphs from time to time with both pleasure and, I hope, profit. In the issue of July 12th, he has a small series of these sayings and I shall take up just the very first of them in illustration of what I have been saying in my last contribution to the *Deo-Greine*. Here is the proverb:

"Triuir bhan-chompanach is coir do gach duine bhi mor a's iad—a' bhean, a stamag, agus a chogais."

Now let us examine the phraseology of this proverb. The reader will at once see that this writer, in using the verb "*is*" above, does not put the relative pronoun "*a*" in front of it, and convert it into "*a's*" as invariably found in the Scriptures. Why? For the very simple reason that it is not a bit required, as I explained fairly fully in my last article. I wish I could equally well congratulate this no doubt good Highlander on the phraseology of the rest of the paragraph, for he appears otherwise as fond of "spluttering the apostrophes" as any of us.

If we look a few words further on, we see the inevitable "*a's*" immediately creeping up. Now what does this particle or rather compound particle, "*a's*," in this particular instance mean? It has certainly nothing to do with the usual relative pronoun "*a*" in combination with "*is*" to form the "*a's*," which I have been lately discussing, for that would make the proverb to become actual nonsense, whereas it is a good proverb with a particularly good Gaelic idiom and flavour. I fancy many readers would be puzzled if asked to analyse and parse the "*a's*" in this instance. Well, in my opinion, it means nothing else than a new and quite an unwarrantable rendering of our old friend "*us*" the contraction of "*agus*" (*and*), which has been lately under our observation, and

so neither the relative "a" nor yet that beautiful tadpole of an apostrophe is at all required.

Again, in the same proverb, why is the tadpole on the top of the letter "a" before the word "bhean?" The reader will probably say that it is the substitute of the letter "n" of the article "an" dropped in front of the labial beginning the word "bhean." And this undoubtedly is the explanation that most scholars would take of it on first casual reading. In that case the translation would be as follows:

"Three feminine companions it is right for a man to be great and they—the woman, his stomach, and his conscience."

Whereas, what was really in the mind of the author of this proverb, as regards the latter part was: "*his wife*, his stomach and his conscience," which is quite a different pair of shoes, and the particle in front of the word "bhean," should be the possessive pronoun "a" (his), and not the article "a" at all. Don't you now see the great harm that "spluttering the apostrophe" can do? For in this particular instance, it has actually degraded a *wife* to be a mere *woman*. Just think of it, the "*imperant*" sneak that it is! But remove that tadpole, and the text and its meaning become quite clear.

The idiom of the first part of the proverb is peculiarly Gaelic, though not altogether very rare. Let us supply another for further information:

"*Ard us (or agus) mar tha thu, chan 'eil thu cho àrd ri slat-chreagaich*" (Tall and as you are, you are not as tall as a fishing rod!).

My rapid perusal of a part of the text of the Gaelic New Testament, has not been very convincing as regards the typography. I turn to the sixth chapter of Ephesians, and the second verse, where I read "Thoir urram do t' athair agus do d' mhathair." Why is the "t" used in the one case and "d" in the other? And why! oh, why is the apostrophe, to which I have been giving such sweet names—why is it used at all? It is simply a legitimate contraction of the words "do" and "do," where the first "do" corresponds to the English preposition "to" and the second "do" corresponds to the possessive pronoun "thy"; in other words "to thy." It is a pure example of one of the compound vocables explained and advocated in one of the previous articles, and the proper symbol is "dod," without any apostrophe whatever.

The contractability of the Gaelic language, highly commendable in its proper place, and the easy telescoping with which words slide, as it were, into one another, is a source both of weakness and of strength to the Gaelic language. It is particularly handy in metre and verse, where a poet feels inclined to perform a surgical operation and perhaps to cut off the leg of a word in order to be able to pack it neatly, like Jack in the box, into his metrical compositions. But this very fact is the great cause of the fatal facility, with which doggerel can be written in our language.

There has been a discussion some time ago in one of the English literary journals, as to whether the poets would not be the proper authorities on whom to depend for proper pronunciation. Many readers must have smiled. Avoid the poets like the plagues that they are, if you wish to be sure of your pronunciation—"except just one," I hear a gentle seraph say behind my ear!

This crotchety crew have no compunctions in performing all sorts of illegal operations on poor words, to make them wheel into line with their celestial effusions. In a previous article I pointed out the word "cheòil," which was inserted for "chiuil" in "Oran Mòr Mhic Leoid," and no doubt for no other purpose than to make it rhyme with the word "bheòil," that was soon to follow. Poets are proverbial for what is known as "poetical license" (Not a few of them have been proverbial for other licences as well), and are not a little responsible at times, for the *mis*-pronunciation of both Gaelic and English.

A very common example of this telescoping or running words into one another is to be found in the expression "*chan 'eil fhios* agam." Indeed, that might be the reason why the Highlander pronounces the first three words with a mother's-milk sort of fluency that makes them sound like one word. And for that purpose he wrongly puts the stress on the word "*'eil*" and wrongly aspirates the word "fios" to the bargain, in order to smooth it down to his purpose. But pleasant as a certain measure of smoothing undoubtedly is, there is a certain stage, which is not always easy to fix, beyond which it becomes a weakness to the language.

In a previous article I have pointed out, and there is no harm in repeating so important a matter, to the gentle reader, that there are only two legitimate cases in which a

noun beginning with a vowel is aspirated, namely :

- (1) When preceded by the article "na."
- (2) When preceded by the possessive pronoun "a" meaning "her," but not when the same particle "a" means "his."

In the case of adjectives beginning with a vowel, I pointed out that it is only aspirated when the vowel is preceded by the particle "gu," which at the same time converts it into an adverb. It is worthy of note, though not previously mentioned, that this particle "gu" does not aspirate adjectives beginning with a consonant, e.g.:

Uaibhreach—proud.

Gu h-uaibhreach—proudly.

But: Gorach—foolish.

Gu gorach—foolishly.

No change, be it noted, in the adjective beginning with a consonant, when converted into an adverb by the prefix "gu."

Moreover, I have reason for a repetition of this statement, as the Gaelic Bible text is most reckless in the use of the aspirate and the hyphen, in words beginning with a vowel. In glancing rapidly over the text of the New Testament lately, in order to illustrate these articles, I came across the first chapter of the First Epistle of Peter, which I found bristling with typographical mistakes. The third verse begins: "Gu ma beannaichte gu robh Dia." What is the meaning of the particle "ma" here? a particle which is by no means confined to this place. It might take a college of cardinals to find out! before going further, I wish the reader to think about it and then see if he agrees with the following. (Pause!). Now that you are all finished, I shall tell you my reading of this nonsensical word.

Of course, there is a word "ma," which means "if" in English, but this "ma" has nothing to do with that "ma." My idea is that it is nothing more than a corrupt rendering of "Gu'm bu beannaichte, etc." A couple of pages in front, Epistle General of James, 2nd Chapter and 12th verse, I read: "Gu ma h-amhluidh sin a labhras sibhse." You see, to begin with, how the sneaky aspirate "h" creeps in here without proper reason. For the proper rendering here is Gu'm amhluidh" or Gu'm b'amhluidh." Both of these forms are correct, but I prefer the former as it enables us to get rid of an extra sneaky one without loss to the meaning of the text.

In this style the Testament aspirates, and

even gives the wrong meaning to words beginning with a vowel, when preceded by the prepositions "le," "ri," etc. In the 5th Chapter of Hebrews and the 2nd verse is the expression "Air a chuairteachadh le h-anmhuineachd," which literally means "compassed with "her" infirmity," though we know that this is not what is intended to be meant. In the 7th verse of the same chapter occurs: "Maille ri h-ard-eighich agus deuraibh," which literally means "with her strong crying and tears," though that is not what is meant. I could give many more examples noted in front of me here just now, but I only give enough to illustrate the text, for fear of superfluity. We should get rid of these corruptions as best we may, as they are a serious blot on the language. I fancy, however, I may have said enough in this issue on this important subject.

(To be continued).

—:—:—

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Leabhar VIII.] *Darna Mìos an Fhogharaidh, 1913.* [Earrann 12.

CLÀR-INNSIDH.

Fear-Iuil a' Phrionnsa,	177
The Gaelic Census of 1911,	179
Summer School of Gaelic,	180
Scottish Secretary and Small Holdings,	186
Sgeul mu Haoisgeir-na-Cuiseig,	181
Aora Lubach nan Craobh (Music),	182
On Gaelic Phraseology,	183
Timchioll an Teallaich,	185
The Mod and Dundee Highland Society (with Portrait of the Executive of Dundee Highland Society for 1913,	186
Gaol air a' Dhearbhadh—Dealbheachd na Pearsachan,	188
Leasain Ghaidhlig,	190
1918 Mod, Dundee—Donation List,	191
An Comunn Gaidhealach—List of New Members,	191

FEAR-IUIL A' PHRIONNSA.

Am bheil eisimpleir eile an eachdraidh an t-saoghail a bheir bàrr air dilsead nan Gaidheal do Phrionnsa Tearlach? Gheibhear na h-uibhir a dhearbhadh nan sgeulachdan an t-seann t-saoghail air cho seasmhach, daingean, 'sa bha cuid àraidh a thaobh nith-eagan cudthromach a bhuidheadh do 'n dùth-aich, agus cho neo-chomasach 'sa a' bha e an ceannach le tiodhlac-brathaidh. Tha sinn a' leughadh an eachdraidh nan Ròmanach gu'n do dh'fheuch *Pyrrhus* gach innealachd a chum an laoch *Fabricius* a thoirt a thaobh le gealltanais mòr airgid. Cha robh na bha de stòras air thalamh comasach air a bhuidheadh a chum a dhùthach a bhrath, agus thuir *Pyrrhus* mu dheireadh, gu'm b'usa a' ghrian a thionndadh as a' cùrsa 'san iar-mailt, na toirt air *Fabricius* rud mi-chiatach a dheanamh. Ged bha mòran de na Gaidheil an déidh latha Chuil-Fhodair, eolach air ionadan folaich a' Phrionnsa, agus ged bha iad cho bochd ris a' chlobha, mar a theirear, dhiùlt iad am fògarrach truagh a bhrath air

son eadhoin deich mìle fichead punnd Sasunnach. Cha ruig sinn a leas a' bhi a' leudachadh mu 'n dilseachd a tha seo a' foillseachadh. Mairidh cuimhne oirre cho fad 'sa mhaireas eachdraidh na dùthcha; bithidh i 'ur 'nuair a bhios iomad carn-cuimhne na dhùslach.

Bho chionn ghoidid chaidh leabhar a chlo bhualadh an Inbhirnis a tha 'toirt cunntais air na rinn curaidh a mhuinntir an Eilean Sgitheanaich mar fhear-iùil do Phrionnsa Tearlach. 'S fhiach ainm a chumail air cuimhne—Domhnall Mac Leòid a rugadh 'sa a thogadh an Galltrigil, taobh loch Dhun-bheagain, diùlnach a dhleas carn-cuimhne cho math ri Fionnaghal Dhomhnallach. B'e *Palinurus* a' Phrionnsa eadar Arasaig agus Uibhist, ach cha deach e na chadal air an ailm mar a chaidh an seann stiùradair ud a thuit an comhair a chinn 'san fhaire. Thachair do Dhomhnall a' bhi an Inbhirnis mu àm a' bhlàir, air tòir luchd mine, agus ged bha a cheann-feadhna, MacLeòid Dhun-beagain air taobh na Hanobherianach, bha esan air taobh buidheann a' Phrionnsa. Bha Murachadh a' mhac, giollan aois choig bliadhna deug, ann an àrd-sgoil Inbhirnis, agus òg mar a bha e theich e o'n sgoil; chrìoslaich e e fein le claidheamh is bidadg, agus a' mach a' ghabh' e an aghaidh an airm dheirg cuide ri càch! Nach b'e an laochan e—mac mar an t-athair. Cha d'amaid Domhnall fèin a' bhi 'san tuasaid, ach tha e soirbh a thuigsinn a mhoit a chaidh roimh 'chrè 'nuair a choinnich e ri Murachadh an Arasaig an déidh a' bhlàir. Bha e a' cur ghnòthuichean an òrduigh a chum an Phrionnsa a thearnadh. 'S ann an coille bhig a thachair e ri Tearlach, a bha nise na

fhògarrach bochd agus a cruaidh fheuchainn seòl air chor-eigin fhaotainn gu eileanan Inne Gall a ruigheachd, oir cha robh tearnadh ri fhaicinn air tìr-mór agus an t-arm dearg air a thòir. A thuilleadh air sin bha càbhlaich Shasunnach 's a' chòimhearsnachd air son a ghilacadh. Ars' am Prionnsa ri Dòmhall. "Tha mi an teanntachd; thatar ag innse dhomh gur duine onarach thu; tha m' earbs' annad, agus tha mi 'gam thilgeil ort air son cobhair." Fhuaradh bàta ochd-rannach le sgìoba an uidheam. Bha coltas gailbheach air an iarmailt an oidheche Shathuinn ud, agus bha oirthir Uibhist trì fichead mìle mara bho Arasaig. Chomhairlich Dòmhall an oidheche a chur seachad far an robh iad. Ach bha Tearlach misneachail thar tomhais, agus cha'n fhanadh e ged rachadh e fein 'san sgìoba fo'n doimhne. B' fhéudar cur rithe, agus Dòmhall air an stiùir. Am measg nan lann cha d' fhuair gealtachd aite. Shéid stoirm dhearg, dhoinnionnach. Bha'n oidheche eagalach. Dh'eirich an cuan Sgith na thonnar béuach, mar gu'm biodh cumhachdan Naduir suidhichte am Prionnsa 's na bha còmhladh ris a shlugaadh as an t-sealladh 's an cur a dhith. Cha robh solus no combaiste, no pioch-thaosgaidh air bòrd. Ach bu mhatan an combaiste Dòmhall fein, a bha gu tric air ais 's air adhart eadar a' mhòr-thìr 's na h-eileanan an iar. Chuir an T-Agh iad air tìr ann an Roisinnis 's a' Bheinn Mhaol, agus shàbhailleadh am Prionnsa le cuideachadh an Fhearsdaid agus stiùradairachd Dòmhuill 'ic Leòid. Sin agaibh eisimpleir air dilseachd agus treubhantas nan laoch a ghabh am beatha nan laimh, mar a thèarar, air son an smuain dhiomhair ud a chinnicheadh ann an cridhe cuid de'r comh-chreutairean agus a bhios mar iùil do'm beatha. Sin agaibh a ghnè dhaoine a bha 's na Gaidheil a dh' fhalbh. An d' fhàg iad an samhail 'nan deidh?

Bha 'm Prionnsa fo chùram an Sgitheanach mu dhà mhios; an dithis 'nam fògarraich o eilean gu eilean; luingeis na Hanobherianach mu'n coineamh air a' chuan Sgith; luchd-rannsachaidh air gach bealach a chum greim a dheanamh air fear fuadain air bith. B' iongantach gu'n do thàr na fogarraich, a bha iomadh uair air dhroch càradh, as. Mu dheireadh b' fhéudar a bhi 'dealachadh, agus thug iad an crathadh-laimhe deireannach da chèile le rùchd 'nan amhaich, an sùilean a' lionadh leis na deòir. 'S e gle bheag a' bheir deòir air sùilean cuid, ach 'nuair a chithear dithis laoch 'san sùil-

ean làn, faodar a bhi cinnteach gu'm bheil fìor chràdh ann. Fhuair Dòmhall gealltanas sgrìobhte fo laimh a' Phrionnsa air son suas ri leth cheud pundo Sasunnach, ach cha d' fhuair a rianbh cothrom air airgead fhaotainn air a shon. 'S ann boagan an deidh an ama seo a thachair Tearlach agus Fionn-aghail Dhomhnallach gu fortanach. Ach mur a bhitheadh Dòmhall agus na rinn e, bha 'chuis air sheòl eile. Air dha dealachadh ri Tearlach bha e fo na choill, 'ga fholach féin mar a b' fhearr a b' urrainn da, 'san eilean Fhada fad cho'-la-deug. An sin chaidh a ghilacadh, ach fhuair a mhaic, Murachadh an diùnach òg, dhachaidh air dòigh air choreigin do Ghalltrigil. Thugadh e air beulthaobh ceannard airm air bord luinge do'm b' ainm "Furnace," agus gu dearbh is math a dhleas an long a h-ainm— an àmhuinn—oir cha mhòr nach do thacadh Dòmhall bochd na broinn air a turus gu Lurpainn. Chuir an ceannard seo na chuimhne an t-airgead-brathaidh a bha cho soirbh a nis' a chosnadh. Ars' esan, am bheil thu a toirt fainear gu'm bheil deich mìle fichead pundo Sasunnach 'nad chomas a chosradh; ionmhas a dheanadh thu féin 's do ghinealach sona gu brath? Fhreagair an curaidh dìleas mar a leanas: "Ged gheibhinn e cha mheallaim e ceithir uairibh fichead. Thigeadh mo choguis an uachdar; cha b' urrainn luchd airgid a chumail a sìos. Ged thairgte dhomh Sasunn agus Alba, cha leiginn do neach air uachdar an t-saoghail beantainn ri gaoisdean de cheann na'm b' urrainn domh a chuideachadh." Coimeas an Sgitheanach bochd gun fhoghlum no ionnsuchadh ris an Urra: Iain Mac Aulaidh, ministear Uibhist a' chinn deas, a thuit fo bhuairleadh an airgid-bhrathaidh ged nach deach leis. Seall air an dithis. An t-aon làn de dhùinealas agus spiorad dhùthchail, agus a chuir a bheatha an cunnart; am fear eile, a dh' aindeoin ionnsuchaidh, na thràill fo chumhachd airgid. Nach fìor mar a' sgrìobh Burns, am bard Gallda; "the hert's aye the pairt aye." Saoil an d' thainig an riabhag a bha toinnte ann am Macaulaidh an uachdar na 'ogha, Lord Macaulay, a sgrìobh cho tarchuiseach mu na Gaidheil? Ma 's ann airson gradh dùthcha a dh' fheuch am ministear beartas a chosnadh air an doigh seo, nach fhaod sinn a ràdh mar a thuit sgrìobhadair àraidh; "patriotism is the last refuge of the scoundrel."

Ach leanamaid Dòmhall na 'amhghair. 'Nuair a rainige *Tilbury* air an "Amhuinn,"

thuit e maille ri truaghain de sheòrsa ann ann an àmhuinn eile—tè de na luingeis a chuireadh air leth air son aite prìosan do dhaoine ceannaireach mar a bha e fein. Bha 'n daingneach oillteil seo—briuin na luinge—fo chùram ceannard cho an-ìochd-mhor agus neo-thruacanta 's a sheas am bròig. Thilgeadh na prìosanaich a sìos 'san toll dhubbh seo am measg chlachan is shal-achar de gach seòrsa, gun stiall aodaich orra ach ablach briogais no sean fhéileadh, agus gun chòmhdach cadail ré na h-oidheche. Am measg a' bhìdh a bh' air a thairgse dhaibh, bha mìrean de dh'fheòil ghrod o chrodh a bhàsaich leis a' phlàigh! Bhatar 'gan slaodadh suas air uairean le ròp, agus 'gan tumadh 'sa mhuir gus am biodh iad leth-bhàthte, agus an sin 'gan ceangal ris a chrannt 's gan cuipeadh le ròp cainbe. Bha Dòmhuill a deanamh a mach nach robh 'san droch càradh seo ach innleachd air son an cur gu bàs uidh air n'uidh. Ach ged bha ar laochan ri fichead 'sa h-òchd a dh'aois, agus deich mìosan 'sa phrìosan oillteil seo, thainig e as beò, agus leigeadh mu sgaoil e an Lunnainn, far an d'fhuair e aoidheachd agus càradh càirdeil o bhuidheann nan Sèumasach. Thugadh adharc shnaoisean airgid da mar chuimhneachan. Air a rathad dhachaidh do Ghalltrigil thaoghail e an Dun-éideann (1747), far an do choinnich e an teasbuig Forbasach do'n d'thug e cunntas air na chaidh e roimhe. Dh'fhoillsich muinntir a' bhaile meas air le cuirm mhór ullachadh, agus rainig e Eilean a' Cheò mu thoiseach a' gheamhraidh. 'S cinnteach gur h-iomadh aon de 'nàbuidhean, sean is òg, a chruinnich timchioll teallaich taigh Dòmhuill, ag èisdeachd le suilean mòra an ioghnaidh, is beòil leth-fhosgailte, ri sgeòil nan gàbhadhean 's nan dèuchainnean troimh an deach e air sgàth a' Phrionnsa. Ceithir bliadhna an dèidh seo chunnacas an earrann seo am paipair àraidh an Dun-eideann. "Aore perennius. Some time last month died at Galtrigil, Isle of Skye, aged 72, Donald Macleod, of late so well known to the world by the name of the faithful Palinurus. In the decline of his life he gave a strong proof how much he despised the gilded dust, that idol of the times." . . . Quantum cedat virtutibus aurum!"

Giod e a nis' a their sinn? Ma's fhiach cuimhneachan a thogail air son duinealas, gaisgealachd, dìlseachd is teas-ghradh do dh'aobhar, tha ainm agus dìlseachd Dòmhuill 'ic Leòid a' tagradh air na Gaidheil, agus gu h'àraidh muinntir an Eilean Sgithean-

aich carn-cuimhne a chur suas mar a chaidh a thogail do Fhionnaghal Dhomhnallach, ged nach do dh'fhuiling i an treas cuid de'n amhghair a thuit aisan. Gheibhear an eachdraidh gu combhlionta 'san leabhar a chaidh a chlo-bhuailadh an Inbhrinis. Prince Charlie's Pilot. A Record of Loyalty and Devotion. By Evan Macleod Barron. R. Carruthers and Sons. 5s.

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THE GAELIC CENSUS OF 1911.

The second volume of the Report on the Scottish Census of 1911—a somewhat bulky volume—has just been issued. This volume furnishes details of the Gaelic and Irish speaking population in all the Scottish counties, and the percentage showing their relative distribution. For the first time the total number of persons speaking Scottish Gaelic is returned at less than 200,000. To be precise the number is 198,040, to which there falls to be added 4,358 persons who speak Irish-Gaelic, making the total Gaelic population up to 202,398 compared with 230,806 in 1901.

Let us hope that An Comunn will make a renewed endeavour not merely to stop the decline in the Gaelic population, but to secure an increase of Gaelic speakers within the current decennium.

The detailed Gaelic Census discloses the extent of the migration of Gaelic people from the Highlands to the populous centres of lowland Scotland. As a result of this migration the returns from some counties are rather surprising.

It appears that after the three great Gaelic-speaking counties of Inverness, Ross, and Argyll, the next in point of numbers is Lanark with a Gaelic population of 24,947 while Sutherland has 11,839, and Perth 9,038. Again the Gaelic populations in Renfrew and Edinburgh exceed those of Dumbarton and Bute, though the latter form part of the Celtic fringe. The Gaelic population of the county of Stirling is 1742, while Caithness has 1,685, and Nairn 929.

There is a regrettable omission in the Census Report. The details of the Gaelic population are not given according to Parishes, but only according to Counties. In the first Volume of the Report published in 1911, the parochial figures were given for the three counties of Inverness, Ross, and Sutherland, and it was naturally expected that the second volume would give the parochial figures for all the Scottish counties. As

that has not been done, we can only hope that representations will at once be made to the Registrar-General requesting him to issue the parochial details of the Gaelic Census for the whole of Scotland. The figures given in the Report are not sufficient to enable one to judge of the distribution of the Gaelic population in such important counties as Argyll, Perth, Dumbarton, and Bute. For various reasons it is desirable to know more precisely how the Gaelic people are distributed in these and other counties. All the churches for example will want to know what parishes require Gaelic services, and where these services are no longer needed. In various departments of local administration it is likewise desirable to know more precisely than can be ascertained from the published Census Reports how the Gaelic people are distributed particularly in what is called the Celtic fringe of the Gaelic area and in the more detached parts of that area.

Let us hope that at an early date fuller information will be vouchsafed upon this important matter.

A question of interest to all Gaelic-speaking people asked in the House of Commons by Lord Tullibardine.

29. Marquess of Tullibardine.—To ask the Secretary for Scotland, if he will state why the figures for the Gaelic-speaking population for different parishes in Inverness-shire, Ross-shire, and Sutherland were given in Volume 1 of the Census of 1911 and were not given in Volume 2 for all the Scottish counties; and whether he can publish a Return showing the distribution of the 9,038 Gaelic-speaking persons in the county of Perth, such information being required to enable the various churches to arrange for providing services in Gaelic, where required, and also useful for the provision of medical benefit.

The reply was:

"I am not in a position to answer the Noble Lord's question, which only appeared on the paper yesterday, without consulting the Registrar-General for Scotland, which I propose to do."

We understand that the Noble Marquess has now written to the Secretary for Scotland pressing him for a definite reply, which will doubtless be given in due time. Indeed, under provisions of Sec. 9 of the Census Act the Registrar is bound to do so.

SUMMER SCHOOL OF GAELIC.

Broadford, 1913.

The Summer School was opened in Broadford Public School, on 1st August, by the Rev. Malcolm MacLeod, M.A., Broadford. Twenty-seven pupils appeared at the opening, which is extremely gratifying. The Junior and Senior Singing Classes are also being well attended.

Mr. J. G. Mackay, Portree, read a most interesting paper on "An Deise Ghaidhealach," which was much appreciated.

Concerts and Ceilidhs have been held weekly, all of which have been well attended. Concerts have also been arranged for Kyleakin and Kyle of Lochalsh, with a closing Concert at Broadford.

Much interest in the Gaelic movement is being manifested by visitors and natives.

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SCOTTISH SECRETARY AND SMALL HOLDINGS.

The Secretary for Scotland received a deputation at the offices of the Board of Agriculture in Edinburgh on the 18th of August. The deputation consisted of the Rev. Malcolm Maccallum, Muckairn Manse, Taynult; Mr. Donald Shaw, S.S.C., Edinburgh; Mr. Duncan Campbell, Taynult; Mr. John H. Maccallum, hon. secretary of the Mid-Argyll Highland Association, Glasgow; and Mr. John George Buchanan, Island of Coll, and they came to represent the desirability of expediting the process of land settlement in the West Highlands under the Small Land-holders (Scotland) Act. Some discussion took place as to the difficulties which have to be faced in view of the terms of the statutory procedure for making land available.

Mr. McKinnon Wood, who was accompanied by the Chairman of the Board, the Small Holdings Commissioner, and the Secretary, explained that the Board of Agriculture, as the authority charged with initiating schemes of land settlement, had had to proceed with some caution at the beginning of its work, with the view of ensuring that settled practice should follow on right lines, but that, after the initial period had been passed, endeavours would be made to press on the work of settlement.

SGEUL

MU HAOISGEIR-NA-CUISEIG.

Bha triùir choimhearsnach ann an iochdar Mhuile, aig an robh briuthas.

Air dhaibh beagan uisge-beatha a dhean-amh, dh'fhalbh iad leis 'nan triùir dh'a reic do Eilean Thiriodh.

An déidh dhaibh an t-uisge-beatha a reic, phill iad air an ais, ach an uair a bha iad fagus air cladach Mhuile—oidheche na Noll-aige Bige—shéid a' ghaoth 'nan aghaidh le cur sneachda ro ghailbheach.

Bha an oidheche dorchach agus am fuachd do-ghiulan, ionnas gu'n do bhàsaich dithis de na fir, mu'n robh iad ach goirid an déidh fuadach a ghabhail.

Mhair an treas fear beò, agus stiùir e am bhàta cho math 'sa b' urrainn dha.

Beagan an déidh mheadhon-oidheche, chuala e gàirich-cladaich; rinn e air, agus an uair a thàinig e am fagus, ghlaodh fear bho thir ri fear a' bhàta,

"Gabh mar so."

"Cò thusa?"

"Mise Mac GhilleRuaidh."

"Gabh mar so," ars' an dara guth.

"Cò thusa?"

"Mise Mac Ghille Dheing."

"Gabh mar so," ars' an treas guth.

"Cò thusa?"

"Mise Mac Ghille Bhàin."

Fhreagair am fear a bha 'sa bhàta, "Gabhaidh mi a dh'ionnsuidh an àite 's an cuala mi a' cheud ghlaodh."

Chaidh e air tìr, agus chunnaic e gur i sgeir-mhara a nis ann an robh e, le glé bheagan talmhanta oirre.

Rinn e toll leis a' bhiodaig, anns an robh e 'luighe gun bhìadh, gun deoch, ach aon chàrd de im.

Chaidh e an sin a shealltainn an robh duine no creutair air an sgeir ach e fhéin: thuig e nach robh. A thuilleadh air a so, sheall e air na h-àiteachan bho'n cuala e na guthannan, agus chunnaic e gu'n robh e eu-comasach dól air tìr ach a mhàin far an robh a' cheud ghlaodh.

Dh'fhan e air an sgeir bho oidheche na Nollaige Bige gu Latha Fhéil Pàdraig.

Bha e 'teachd beò air bàirnich a' chladaich, air am buain le sgithinn agus air an cur ris a' ghréin an uair a bhiodh i 'dearr-

A TALE

ABOUT HAOISGEIR-NA-CUISEIG.

There were once three neighbours in the nether part of Mull, who had a pot-still.

Having made a little whisky, the three of them took it with them to the Island of Tìree to sell.

They sold the whisky and returned, but when they were near the shore of Mull—on the night of Little Christmas (New Year's Eve)—the wind blew against them with an exceedingly heavy driving of snow.

The night was dark and the cold unbearable, so that two of the men perished, only a short while after they had been driven out of their course.

But the third man lived, and steered the boat as well as he was able.

A little after midnight, he heard the breakers roaring on the shore; he made in that direction, but when he drew near, some one from the land shouted to him,

"Come this way."

"Who art thou?"

"I am the Son of the Servant of the Auburn, M'Iloy."

"Come this way," called a second voice.

"Who art thou?"

"I am the Son of the Servant of the Red One."

"Come this way," cried a third voice.

"Who art thou?"

"I am the Son of the Servant of the White One" (Fair One).

The man in the boat answered, "I will make for the place whence I heard the first call."

Upon going to land, he found that he was on an island rock, with but very little soil upon it.

With his dirk he made a hole in which he used to lie down. Of food or drink he had nothing but one firkin of butter.

He then set out to ascertain if there were any man or creature on the rock but himself, and found that there was not. Besides doing this, he examined the places from which he had heard the voices, but saw that it would have been impossible to land except at the place whence the first voice had come.

He remained on the rock from the night of Little Christmas till St. Patrick's Day.

He lived upon shore limpets, which he dislodged with a knife and exposed to the sun whenever it shone. He would then eat

sadh. Dh'itheadh e an sin iad le beagan de'n im 'nan déidh.

A h-uile h-oidheche chluinneadh e glaoth-aich agus sgreadail mar gu'm biodh muinntir 'gam báthadh; ruitheadh e sìos chun a' chladaich, 's an uair a ruigeadh e, cha robh creutair beò air thoiseach air.—Lean e mar sin gus an d'fhàs e sgith de bhi air a mhealladh.

Bha e air an sgeir gus an do thog bàtaiasgaich e an déidh Féill Pádraig, agus thugadh e do Uibhist, far an robh e bho thigh gu tigh 'ga eiridinn leis a h-uile caomhneas gu Bealltuinn.

Thàinig e air ais gu ruig Muile, agus an latha thàinig e bha a bhean a' roupadh no a' reic a h-uile ni a bha aice.

Nochd am fear a bha air a shaoilsinn a bhi bàite, e féin, 's thill gach duine na nithean a chaidh a cheannach a dh'ionnsuidh na mnatha.

Tha an sgeir air an robh e fagus air Eilean Chanaidh, agus is e a h-ainm "Haoisgeir."

them, taking a little of the butter immediately afterwards.

Every night he used to hear shouting and screaming as though people were being drowned, when he would run down to the shore, only to find upon arriving, that nobody was there, not a living creature.—This he continued to do until he grew tired of being deluded.

He remained on the rock till just after St. Patrick's Day, when a fishing boat picked him up. He was taken to Uist, and there he was nursed in house after house with every kindness till May came.

Then he came back to Mull, and happened to arrive the very day that his wife was rousing or selling everything she had.

It was supposed that he had been drowned, but when he showed himself, everybody returned to his wife the things that had been purchased.

The rock on which he had lived is close to the Isle of Canna, and its name is "Haoisgeir."

IAIN MAC AOIDH.

NOTE.—Two tales, similar in framework, are given in English only in "Waifs & Strays," V., 18. The name of the island rock is said to mean "The High Rock of the Rye grass or Windlestraws, the name being variously spelt, Haisgeir, Heiskir, etc.

AORA LUBACH NAN CRAOBH.

KEY F. *Moderato.*

{	:l	:s		m	:s	:l		r	:-	r	:d	:r		m	:s	:d'		l	:s	{
{	Och	ged		tha	mi	o'm		rùn		geal,	B'e	no		roghainn		'bhi		dlùth	dhi	{

{	:l	:t		d'	:s	:l		r	:r	:d	:d	:m		s	:d'	:t		l	:—	
{	Far	am		b'òg	sinn,	glé		chuirteil,	Aig	Aora		lubach		nan		'craobh.				

Aig taobh Aora na gànraich
Dh'fhàg mi 'n éiteag a's bàine;
Ribhinn ùr na gruaidh nàraich
B'fhearr bhi 'n tràs' leat nan saoghal.

'S tric an tràsda le 'm uan mi
'S tric—ach O! 's ann am brudair—
Far am b'òg bha mi 'n uaigneas
Dhi, is uaipe 'toirt gaol.

Far an ciataich na h-òighean,
Far an grian doibh mo Sheònaid;
Far nach iarrainn de bheò-shlaint
Ach bhi pogadh a bheil.

'Se bhi, 'ghaoil riut a'sùgradh
'Dheanadh m'èibhneas a chrùnadh
Ged robh 'n saoghal so le 'chùram
'Dol 'na smuid leis a ghaoith.

Mar tha chombaist' an comhnaidh
Sireadh dh'ionnsaidh 'n Tuath reòta
'S ann tha m'inntinn' air Seònaid
Rionnag bhòidheach mo ghaoil.

'S ged shnamhas mi cuaintean
'Nuair thig Samhradh mu'n cuairt oirnn
Cha 'n fhaod idir mo ghrugach
Bhi teachd o'n bhuaille leath' fein.

The above song is by the late Evan MacColl, the Lochfyne Bard. The melody is that to which it is sung in the bard's native district.

ON GAELIC PHRASEOLOGY.

By LIEUT.-COLONEL JOHN MACGREGOR.

*Past Hon. Vice-President of An Comunn
and Author of "Luinneagan Luaineach,"
"Through the Buffer State," etc.*

(Continued from page 173).

I am now going to tackle, and not for the first time—I am going to tackle the "Old Man of the Sea!" What is the "Old Man of the Sea?" The "Old Man of the Sea," as regards the Gaelic language, is the wicked rule of the "Law of Correspondence," to which I propose to devote the whole of this article, as it has done, and continues to do, infinite harm to the language of the Gael.

We must come into close quarters with this mischievous rule at once; and as it is a law of supreme importance for evil, I shall ask the close attention of all intelligent readers to what I am going to say upon the subject; and then they shall be the better able to judge for themselves. For, in my opinion, the "Old Man of the Sea," that afflicted Sindbad the Sailor, was nothing compared with this nightmare that sits so heavily on the shoulders of the language that so many of us love so well. So let us examine this curious canker in detail.

Many readers already know what the "Law of Correspondence" amounts to. Others may not have given it enough thought and consideration, to see what great harm it does. Here, then, is the "Law of Correspondence." What is this "correspondence?" Let us explain for the sake of the uninitiated:

There are five vowels in the Gaelic language, *a, e, i, o, u*, and they are divided without any rhyme or reason (except to give countenance to this strange rule!), into two divisions of *broad* vowels (or *leathain*, as we say in Gaelic), and into *narrow* (or *caol*) vowels. Of the whole five vowels, three of them, *a, o, u*, belong to the broad division, and two of them, *e* and *i*, to the narrow one. Why the division was ever made is more than any one, I think, can say. But there it is, and we have to deal with it.

The rule means that if one of the broad vowels (*a, o, u*), as an integral or essential letter of a word *precede* the dividing consonant or consonants of a word of two or more syllables, one of the same class (*a, o, u*), must *follow*. The same remark, of course, applies to the narrow vowels (*e* and *i*). If one of them *precede*, one of them must *succeed* the dividing consonant.

The converse of this rule is equally true, namely, that if an integral vowel *succeeding* the dividing consonant be of a certain class, a vowel of the same class must *precede* that consonant; and this is what is meant by "correspondence" in this silly law. To begin with, it is not always possible to say which is the integral or essential vowel, and which is the adventitious or "corresponding" one. This of itself would lead to continual confusion, were the law otherwise commendable, which it is not. Let us explain by quoting two words that are spelt the same though pronounced differently:

Càraid, a couple; *Caraid*, a friend.

As regards the first word *Càraid*, it is divided into two syllables by the consonant *r*. Then why is the "*a*" there in the second syllable? For the very good reason that it is an integral or essential, letter of the word, and is pronounced accordingly. If you now ask why the "*a*" is in the second syllable of the second word *caraid*, a friend, the only reply is that it is not pronounced, that it is not an integral letter of the word, and that it has no reason to be there, except to conform with this stupid rule; and because a broad vowel "*a*" precedes the dividing consonant, another broad vowel (*a* in this instance), must succeed the same. It is just there as tares are among the corn, to cumber the ground, and is not pronounced in the least.

I have just pointed out that the rule acts upon the vowels preceding the dividing consonants, just in the same way as a vowel succeeding the same, though that fact is not so generally realized. Pronounce the word "*airgid*" (silver). It is pronounced "*argiod*." Then why is the "*i*" in the first syllable? To conform to this rule, and for no other reason whatever. The small vowel "*i*," which succeeds the dividing consonants, is an integral letter of the word, and therefore the vowel *preceding* the partition, must belong to the same group (*e* or *i*). This is the only use or rather abuse of this letter in the first syllable.

Who first thought of this stupid rule, and how did it start? Not from the Tower of Babel? Oh, dear, no! I am told that the "Law of Correspondence," or "*Leathain ri Leathain agus Caol ri Caol*," is of comparatively recent origin in the Irish language, and that we Highlanders actually stole the accursed thing, when Gaelic was first being put into printed form, two or three centuries ago. I wish we had

left it with our brother Celts over the "scatter!" For I always find that, nowadays at any rate, what we steal from others is not worth much; whereas what we allow others to steal from us is of great value, for we are gradually being flattened down into mere colourless Sassenachs, *Sans* kilts, *Sans* bagpipes, and saddest of all, *Sans* the Gaelic language.

This mischievous rule does infinite harm to the prosperity of the language; for it is not an isolated blemish here and there, but a veritable canker that eats into the very tissues of it, for it is there, ready to pounce upon every single word of the language of more than one syllable. Some few people, I think, maintain that these so-called "corresponding" vowels are pronounced in some occult way, which they fail to explain. If there are really any intelligent Highlanders who advocate this rule, I shall bring them to the scratch in a jiffy.

Watch :

(1) The "corresponding vowels" are pronounced.

(2) The "corresponding vowels" are not pronounced.

I think all readers will agree to that statement, namely, that the "corresponding" or non-integral vowels are or are not pronounced. Then, if the pleaders for this rule say that they are pronounced, the reply is: "Why, then, have the rule?" For it stands to reason, that if these vowels are pronounced on their own merits, no artificial bolstering rule is required.

If, on the contrary, they admit that they are not pronounced, then they give themselves away at once, for the immediate rejoinder is: "Why are they there?" So, whichever way they put it, the apologists of this rule are like the Scribes and Pharisees of old, when questioned as regards John the Baptist; for whatever they would say, their own words would rule them out of court.

Perhaps I may be thought to be writing a little too strongly upon this subject. But I have always felt strongly about it since I first realized the harm it is doing to the prosperity of the language. In mere bulk alone these corresponding vowels amount to one eighth or one tenth of the whole literature of the Gael! Please remember that the main purpose of orthography is to help the proper pronunciation of any language. It is not always successful in this respect, but this rule teaches, not exactly how not to

do it, but actually teaches how to do it wrong!

Take, for instance, the word "airgid" (silver), already alluded to. The letter "i," in the first syllable, is only there in order to "correspond" with the letter "i" in the second syllable, and it misleads many people to mis-pronounce the word, as if it were spelt "ayrgiod." The same applies to many other words. Take the word "Soisgeul" (Gospel). This is a compound word made up of the particles "so" (good) and "sgeul" (news), and should be spelt "Sosgèul" accordingly. But though a compound word, when it is converted into one word it is spelt "Soisgeul," to conform with this stupid rule, with the equally stupid consequence, that many Gaelic speakers, mis-pronounce the word as if it were spelt "Soysgeul."

A very curious thing happened in my Gaelic researches on this point. In Munro's Gaelic Grammar, I came across the following sentence:

The dative plural should always be written "abh," to correspond with the pronunciation, as well as to distinguish it from the 2nd person plural of the imperative mood; which also ought in every case to be spelt with a final "abh."

When I read this, I thought it was a good rule, but it struck me at once that it would clash with the wicked "Law of Correspondence," because though one would use "abh" in words whose previous syllable had a broad vowel, one could not use it when that vowel was a narrow one. You could use "frasabh" as the dative plural of "fras" (shower), where the previous vowel is a broad one, but you could not use "frithabh" as the dative plural of "frith" (a forest), because the previous vowel was a narrow one and must have a narrow one to follow—"frithabh." The same remarks apply to the imperative of verbs, which he mentions, but we need not go into details, as too much detail is liable to confuse the reader. You might say "tuigibh" (understand), as regards the verb, but you could not say "togibh" (lift), because you must have a broad vowel after the previous broad vowel "o" and say "togaibh."

Preparatory to writing this article, I looked up Munro's Grammar again, though not the same volume as I had previously studied, when to my utter surprise the rule was not there. This was rather staggering, for the paragraph had made quite an im-

pression on my mind, when I first read it, on account of my dislike to the "Law of Correspondence."

In my first article of this series, I mentioned my surprise to find that the part of speech called the Article had disappeared from the English Grammar since the days of "Auld Lang Syne," when I was at School. But this affair surprised me still more. For in my mind's eye I could put my finger on the very place of the paragraph, which was at the bottom of a certain page.

What had happened to it? Some time afterwards I happened to be at the Public Library here, and took the opportunity of enquiring for Munro's Gaelic Grammar. And what is more, I went up with the attendant to the proverbial "top shelf," where they keep grammars of Gaelic, Welsh, Irish, and other such barbarous books! The attendant found two copies of Munro's Grammar, both of which I took down to the reading room for consultation, on the subject I am writing about. It was then I was able to see how the milk had escaped out of the cocoanut. The volume that I had first read, and contained the paragraph, was published in 1835. The other copy I had taken down with me was a second edition published in 1843, and did *not* have the paragraph at all. Any Edinburgh Highlander can verify this statement for himself at the Library, by comparing page 28 of the 1835 edition with page 24 of the edition of 1843.

Why was this? I am as sure of the reason as if the ghost of Munro were standing in front of me just now, to say so. And the interpretation is: After the first edition was published, Munro realized that his precious little paragraph conflicted with the iniquitous rule of the "Law of Correspondence," and he quietly dropped it in the second edition of 1843. That that was the reason, I am certain. Yet poor Munro was quite right all the time, and the "Law of Correspondence," quite wrong, and will ever be wrong, however long the Highlanders be blind enough to endure it.

To be continued.

—:o:—

Gearrain an duine bhochd,
Uachdaran nach faic sinn,
Bàilidh nach dean ceartas,
Ministear nach dean baisteadh,
Dotair nach toir feart oirnn.

TIMCHIOILL AN TEALLAICH.

Bha Seumas air a léireadh le eagal nam bodach. Chaidh e air cheilidh do'n ath bhaile ri ra-dorcha, agus cha'n fhaigheadh e duine chuireadh dhachaidh e. Le leisg fuireach fad na h-oidheche far an robh e, thug e leis balach beag agus chuir e air a mhuin e—druim a' bhalach ri dhruim-san—airson gu'm faicheadh e na bodaich. An dràsda 'sa rithist, 'se 'na dhion ruith fad na tide, chanadh e ris a' bhalach, "Bheil thu faicinn dad?" "Cha'n 'eil," ars' am balach. "Cha'n 'eil," ars' esan, "cha'n 'eil a' chiall sin agad."

Am measg chleachdudhean matha a chaidh as air feadh na Gaidhealtachd chaidh Ceasnachadh Sgìreachdail air mùthadh. An ceann iochdrach paraiste àraidh, astar math o thigh a' mhinistear, bha seann duine còir a chomh-nuidh, agus chaidh am ministear is fear de na h-èildearan g'a amharc là a' cheasnachaidh. Bha iad 'gam faireachadh sgith agus acrach aig deireadh na slighe. Bho'n a bha beagan ùine aca mu'n tòiseachadh a' choinneamh chaidh ac' air sanas a thoirt do bhean-an-tighe nach bu mhisd iad uireasbhuidh na feòla a shàsachadh. Cha do leig i oirre gu'n robh i aindeonach fialaidheachd dhùthchail fhoillseachadh aig a' cheart àm ud, agus an tiota chaidh i air ghléus. Sgaoil i air a' bhord aran is caise agus bainne—cha robh làn miarain de'n dileig eile r'a fhaotainn! Shuidh an dithis dhiaidhaidh ris a' bhòrd, agus cha robh iad fada a cur na bha air, as an t-sealladh. "Nis a Sheonaid" ars' am ministear le seòrsa de ghuth tiamhaidh, agus e 'suathadh a bhoisean gu min socrach. "Am bheil cuimhne agaibh air ceann-teagaisg mo shearmoin là na sàbaid 's a chaidh?" "Ma ta, gu dearbh 's ann agam a thà," fhreagair Seonaid; "bha sibh am minicheadh mu'n a mhiorbhuil a' rinn an Slànuighear a thaobh nan seachd buillean agus am beagan èisg a bh' aig a dheisciobuill air son ceithir mìle sluagh a shàsachadh." "Seadh, ro-mhath a Sheonaid; agus an robh sibh am meòrachadh air an iongantais a tha fillte ann a leithid seo a mhiorbhuil?" "S mise a bha sin," arsa Seonaid; "truaidh mar a thà mi, 's mòr an t-annas a chuir e orm, ach aig a' cheart uair tha e air tighinn a stigh orm na'm biodh sibhe agus an t-èildear am measg na cuideachd, nach cuirte féum air uiread a blascaidean air son nam fuigheach!"

THE MOD AND DUNDEE HIGHLAND SOCIETY.

The Dundee Highland Society is an old institution in the city of Dundee. At the beginning of the nineteenth century the Auxiliary Gaelic Schools' Society was founded in Dundee with the object of aiding the Society in Edinburgh for the support of Gaelic Schools in the Highlands. Since that time, the Gaels resident in Dundee have been extremely active in reviving and perpetuating the Gaelic language in the city. Recognising in 1908 that the *Comunn Gaidhealach* had become a national institution, they felt that the time had arrived for joining it and, like true Gaels, to stand shoulder to shoulder in carrying out its aims and objects.

As everybody knows, the Mod is to be held this month in Dundee, and the necessary arrangements are well forward. While the entries are not so numerous as those of some previous Mods, the subscriptions to the funds have eclipsed them all. Enthusiasm for a cause is what carries us along over difficulties, and crowns our efforts with success, and this spirit, reigning without ostentation in Dundee, has produced its inevitable result. Gaelic has many friends in the important centres of Scotland, as the subscription list shows. In this connection we note again with extreme pleasure the gift of £100 towards the funds by Sir James Caird. While all this is most gratifying (for no great movement can get on without the sinews of war, as the saying goes), much remains to be done yet by all true Gaels in the way of establishing a love for the ancient language in our midst. Causes are greater than the individuals advocating them, and we need occasionally to remember the well known saying "*Clanna nan Gaidheal ri guallilb a cheile*"; and save ourselves from the reproach that Gaels seldom stood shoulder to shoulder except on the field of battle. That the *Comunn* is pursuing its way in terms of its aim and objects, must be patent to every fair critic. Some think we do not march quickly enough, and that the result of the efforts of more than a score of years is not what was looked for. May not the cynicism of some, and the indifference of others, have arrested the expected progress? And yet there is deep-seated in the heart of every Gael, we believe, a strong attachment to the language of his ancestors.

Nowhere is this seen than among our kith and kin in foreign lands. From all accounts they have left the spirit of captious criticism in the old country, and have concentrated their attention on establishing a kind of new Gaeldom in the land of their adoption; such is the power of healthy sentiment which, after all, largely rules our life. May we not hope that the Gaelic atmosphere of Dundee during the forthcoming Mod will stir up those who are inclined to be apathetic on the language movement, and that they will take a lesson from the enthusiasm of, and the effective work done by, the Highland Society there? We hope that every Gael, who can at all manage it, will give the support of his presence at the Mod, so that Dundee may rightly boast of not only a record attendance, but also of a record subscription list. The programme is an attractive one, and the presence of such a distinguished musician as Professor Bantock, who is to adjudicate on the Choral Competitions, is an additional attraction. Support of this nature will cheer, not only the *Comunn* itself, but also the band of loyal Gaels who are doing yeoman service in our cause in Dundee. Let us hope that the Gaelic tongue will be more in evidence in halls and hotels during the Mod than on any previous occasion, and that strangers may note that our language is not lost; that we are doing our part in "preserving its great inheritance of legend, of tradition, of poesy, of memories dear to the heart, and instinct with the genius of a brave, true-hearted people."

—:—:—

Bha dròbhair-each aig margadh ann an aite àraidh a chum an t-each dubh a reic. Chaidh aig air seo a dheanamh, ach cheil e na failluingean a bha 'san ainmhidh. Beagan na dhéigh seo thairg am fear-ceann-achaidh siol 'uisge-bheatha do'n dròbhair na'n aidicheadh 'e dè 'bha cearr air an each. Dh'òl e an siola, agus thuir e nach robh ach dà chron air an each. 'Nuair a leigte mu sgaoil e, bha e duilich breith air, agus 'nuair a gheibhte greim air, cho robh féum 'sam bith ann!

Cha'n ionndrainn an loch na dh'òlas an lach.

Thuir am Faoileach ris a' Ghearran
C' àit an d'fhàg thu 'n gamhainn bochd?
Chuir mi 'n t-seich' aig air an fharraidh,
'S chuir mi 'n ceann aig air an t-sop.



MEMBERS OF THE EXECUTIVE OF DUNDEE HIGHLAND SOCIETY FOR 1913.

GAOL AIR A DHEARBHADH.

Cluich goirid abhachdach le IAIN MACCORMAIG.
Choisinn so a' cheud duais aig Mòd, 1913.

Dealbh-Chluich na Pearsachan.

Seumas Bàn,	Suiriche.
Dùghall Mór,	} Seann daoine.
An Clobair,	
Peigi Eachainn,	Leannan Sheumais.
Eòghan Ruadh,	Fear eile an Gaol air Peigi.
Seonaid Mhór,	Cailleadh a' trusadh uighean.
Ruaraidh,	} Gillean Oga.
Calum,	

Bean a' chiobair, Gillean agus nigheanan.

(Togar am brat).

Seumas Bàn agus Dùghall Mór a' coinneachadh a chèile.

SEUMAS BÀN.—A' sineadh a phaipeir do'n chiobair.—So dhuibh, ma ta. Cha chum mise fada sibh.

AN CIOBAIR.—A' sealltainn air a' phaipear.—Tha ceist an so nach 'eil a' freagradh air balaich, ciod e 'sam bith ciod e dh'èireas am mach an dèidh so. Ha, hà! Ciod e'n tèaghlach a th'agad, a Sheumais? Ha, hà!

BEAN AN TIGHE.—Coma leatsa, Sheumais.

FEAR DE'N CHUIDEACHD (a leth-taobh).—Laògh a'g seamlach!

SEUMAS BÀN.—O, eudail; am bheil a leithid sin ann?

FEAR EILE DE'N CHUIDEACHD.—(a leth-taobh).—Cha 'n 'eil fhios cò bha fada gun tighinn: an t-achd no pòsadh Sheumais!

AN CIOBAIR.—Tha; agus rud eile tha r'a inneadh: ciod e'n calp a th'agad. Ach fiodhaidh tu féin sin a chur sìos ann an diomhaireachd.

SEUMAS BÀN.—Calp! Cha chuala mi riamh a leithid. Ciod e'n gnòthuch a th'aig an *Land Court* ciod e'n calpa no'n gàirdean a th'aig neach air bith. (Ni a' chuideachd air fad gàire). Na'n robh fhiosam gu'n robh an leithidean de cheistean m'obhail r'an cur cha robh mi aig an dragh cur air son fearainn idir. Ach air son a chuid sin deth, chà bhiodh nàir orm mo chalp no mo ghàirdean a' rùsgadh an àit' air bith (Ni a' chuideachd gàire a rithist). Seallaibh sin ('se a' cur suas mogan na briogais). Seachd oirlich dheug mu'n cuairt (gàire eile bho'n chuideachd). Agus an gàirdean sin—nach 'eil e mar chois-deiridh eich ('Se ga crathadh, agus a' chuideachd a' gaireachdaich).

AN CIOBAIR.—Cha 'n 'eil thu 'gam thuigsinn, a Sheumais. 'Se ciod e'n t-airgead a th'agad a tha so a' ciallachadh. Cha bhiodh e ceart dol a bhristeadh fearann math chaorach mur biodh dòigh air a thogail. Am bheil thu tuigsinn?

SEUMAS BÀN.—A' sealltainn 'san làr—U;

tha mi tuigsinn a nis; (a leth-taobh), cha 'n fheàrr 's cha 'n fheàrr; ach gur mìosa 's na's mìosa. (Ris a' chiobair) Seadh, ma tà; cuiridh mi féin sin a sìos.

AN CIOBAIR.—(A' caogadh)—Direach sin, a Sheumais. Cha mhaith le luchd an airgid, uair air bith, gu'm biodh fios aig na coimhearsnaich ciod i a th'aca. Ha, hà!

BEAN AN TIGHE.—Ceart gu leòr, a Sheumais.

FEAR DE'N CHUIDEACHD.—Croideadh sibhse gu'n d'rinn Seumas maorach am fad 's a' bha 'n tràigh ann.

TE DE NA H-INGHEANAN.—'Se e rinn sin. Tha farmad agam féin ri Peigi Eachainn.

TE EILE DE NA H-INGHEANAN.—Gu dearbh, tha, agus agam. Nach buidhe do thé a gheibh fear làn airgid.

FEAR DE NA GILLEAN.—Cum suas i, Sheumais. Saol nach 'eil margadh air balaich a nis. Cha'n ionnann is lasgairean nach 'eil de bhuinn-a-sè aca a bhuailcas iad r'a chèile, ach aig àm faidhreach. Ni'n t-airgead a ghnòthuch féin daonnan. Nach glan a leumas na caillean ris: dìreach mar gu'm faic-eadh tu piocach a' leum ri maghar. Ha, hà! (Thig Ruaraidh Iain a steach).

RUARAI DH.—Am bheil slàinte dhaoine 'n so an nochd?

BEAN AN TIGHE.—Thig air t'aghaidh, a Ruaraidh. Faigh cathair.

AN CIOBAIR.—Ciod i do naidheachd an nochd, a Ruaraidh?

RUARAI DH.—Cha 'n 'eil ach gu'n do shàbhail mi'n dail bhuntàta agaibhse bho tharbh Iain Bhric, co-dhiùbh.

AN CIOBAIR.—O, eudail, am bheil thu'g ràdh rium! An ann an ceartair?

RUARAI DH.—O chionn greis.

BEAN AN TIGHE.—Mhoire! Cha 'n 'eil fhiosam nach e so an long-bhuilg, am *modò-blane*—no ciod air an t-saoghal an t-ainm a th'agaibh oirre—a chunnaic sibhse, fheara.

FEAR DE NA GILLEAN.—Ma's e, 's ann, 'sna neòil a bha e.

RUARAI DH.—Bha 'n tarbh an sud, co-dhiùbh; agus thug mise an deagh sgailc air le ploc. Tha mi creidsinn gu'n do rinn e nead 'san dig mhóir leis an leum a thug e as, agus b'e sud an ràn.

(Thig Seonaid Mhór a steach).

SEONAI D.—Is cliabh uighean air a druim.—An d'thàinig duine 'sam bith a steach o chionn greis?

BEAN AN TIGHE.—An duine mu dheireadh a thàinig a steach an so, 'se Ruaraidh Iain. Cha d'fhuaraich e air a shuidheachan fathast.

SEONAIÐ, a' tionndadh ri Ruairidh 's a' maoideadh air leis a' bhata.—A Mhic Iain 'ic Alasdair, leigridh mis' fhaicinn duit 's gu'n cuir mise clach is aol mu d' shròin.

AN CIOBAIR.—Uhh, ùbh! Cìod e tha 'n so?

RUARAIÐH.—Cìod e tha ceàrr, a bhean?

SEONAIÐ (ann am feirg).—Cìod a tha ceàrr! 'S maith a tha fios agad cìod e tha ceàrr. Cha deach duine riamh cho dlùth air mo bheatha thoirt dhìom 's a chaidh thu. An cluinn sibh, a bhean a' chiobair? Bha mi coiseachd air a' ghàradh dhroma 'thaobh am fear a bhi cho fìnech gu h-ìosal, 's gun mo chaiseart ro dhionach, nuair a fhuair mi sgileog de phloc bog ann an taobh a chinn, a chuir a dh'aon phlub gu m'amhaich an glumaig mi. Cha'n 'eil stiall thioram air mo chorp. Saoil nach e sin an dìol air seana bhean!

BEAN A' CHIOBAIR.—Uhh, ùbh; nach b'e so e, gu dearbh!

AN CIOBAIR.—Thalla, thalla; dhuine chridhe! Cìod e a th' agad ri ràdh ri sud, a Ruairidh!

FEAR DE NA GILLEAN.—An e so tarbh Iain Bhric!

(Ni a' chuideachd gàire).

RUARAIÐH.—Cha 'n 'eil agams' air mo dheth ach gu'm faca mi tarbh Iain Bhric a' dean-amh air an dail bhuntàt' agaibhse mar is minic a rinn e. B' fhuasad a shlabhaicean aithneachadh.

SEONAIÐ.—Tarbh Iain Bhric! Chunnaic thu mise le m' chliabh uighean air mo dhruim. Saoil nach b' eu-coltach mi ri tarbh a bhiodh a' dol a bhùrach bhuntàta. Agus rud eile dheth. Chaidh seachd uighean a bhriseadh orm; agus paighidh tusa gu laghach a h-uile fear diubh sìos ann an sud (a' còcadh a boise).

(Ni a' chuideachd gàire).

Bha mi dìreach air mo cheum do'n *chobhoporat* aig bean an tàilleir leò; agus mach dhòmhsa paigheadh m' uighean. Cha'n urrainn mise challdachd a sheasamh. So; làmh ort.

RUARAIÐH.—A mhic chridhe; am bheil mise dol a phàigheadh nan uighean a bhris sibh féin? Co meud dusan a bh' agaibh?

SEONAIÐ.—Bha seachd.

RUARAIÐH.—Cìod e bha 'n dusan?

SEONAIÐ.—Bha aona sgillinn deug.

RUARAIÐH.—Aona sgillinn deug! Tha sin sgillinn an t-ugh, agus ugh gun dad. Cha'n 'eil call 'sam bith agad anns na h-uighean. Fhuair thu féin gun dad iad.

(Ni a' chuideachd gàire. Bidh bean an tighe a' cunntas a corrag, 's an ciobair ann

an glong a' sealltainn am mullach an tighe).

FEAR DE NA GILLEAN.—Ma tà, cha chreid mi féin nach 'eil Ruairidh ceart.

SEONAIÐ (ann am feirg).—Cìod e mar tha e ceart? 'N ann agads' is fhearr fios na mi féin cìod e a phàigh mi air m' uighean? Phàigh mise leis an làmh ud an sud sè agus còig sgillinn orra, agus togaibh de'r tratan.

RUARAIÐH.—Seadh, dìreach! Na'n robh iad tasdan an dusan, phàigheadh tu seachd tasdain orra. Tha mi ceart fhathast.

SEONAIÐ.—Cò tha bruidhinn air tasdan an dusan? Nach duilich a chur a'd chlaigeann. 'N ann a' smaointinn a tha thu gu'n robh mise fad sheachd bliadhna air fasdadh aig maighstir sgoil, agus nach aithne dhomh cunntas? Cuiridh mi geall gu'm bheil am *Baltimacation dable* agam na 's feàrr na tha e agadsa; agus feuch riut.

RUARAIÐH.—Chaidh thu ceàrr ann am pris nan uighean, co-dhiubh.

SEONAIÐ.—Cìod e a tha sibh fein ag ràdh, a bhean a' chiobair?

BEAN A' CHIOBAIR.—Ma tà, gu cinnteach, 's ann a tha cunntas Ruairidh an dèidh mo cheann a chur 'na bhrochan (Ni i féin 'sa' chuideachd gàire). Tha fhiosam ann an dòigh gur tusa a tha ceart; ach saoilidh mi gu'm bheil rud eigin ann air a shon sin.

SEONAIÐ.—Cìod e tha fear an tighe féin ag ràdh, bho'n is duine ciallach socrach e?

AN CIOBAIR.—Ha, hà! Tha toil agadsa, Sheònaid mis' fhaotainn an iorghuill. Tha eagal orm gu'n do thog Ruairidh ceist coltach ri 'sgadan gu leth air trì buinn a sè; co meud a th' air sè sgillinn?

SEONAIÐ.—Biodh sin 'sa roghainn 's a dhà roghainn da, cha dean e suas mo challdachd-sa. Cha'n ionann ceist de'n t-seòrsa sin agus mo sheachd uighean mòra-sa bhi briste am chliabh mu choinneamh mo dhà shùil. Agus paigh iad ('s i a' tionndadh ri Ruairidh).

RUARAIÐH.—Ha, hà! Nach ann agamsa bhiodh e r'a dheanamh, gu dearbh, na'm feumainn a h-uile h-ugh a bhristear ortsa phàigheadh—gu sònruichte 'nuair tha thu féin 'gam faotainn gun dad. Dean a suas an cunntas ceart. Ha hà!

(Ni a' chuideachd gàire).

SEONAIÐ (ag éirigh a dh' fhalbh).—Thalla; thalla, ma tà! Cha chreid mise gu'n cuir do sgoileireachd a bheag am phòca nuair ruigeas mi *cobhoporat* bean an tàilleir. (Théid Seònaid am mach).

(R' a leantuinn).

Leasain Ghaidnlig.

XXIX.

TORMOD SEONAIÐ.

Bha fear ann an sud a roimhe agus 'o'n bhàsaich' athair nuair bha esan 'na bhalach beag 's e (1) *Tormod Seonaid* (2) *theirreadh iad ris*—oir b'e Seonaid ainm a mhathar.

Dh'fhàs Tormod suas gu 'bhith 'naghille mór, calma, maiseach. Nuair bha e cóig bliadhna fichead chaidh e aon latha a steach do 'n bhaile mhór 's (3) *cha 'n fhacas a dhubh no' dhath* o'n uair sin, bhatar (4) *'ga mharbth-iarraidh* fad iomadh seachdain an deidh sin.

Bha Seonaid bhoichd a' caoidh agus a' tur-raban, ach b'e sin an t-saothair dhìomhainn; cha robh coltas sam-bith gu 'n tigeadh Tormod. Bha na coimhearsnaich 'ga misneachadh agus a' feuchainn ri 'eridhe 'thogail cho maith 's a' b' urrainn daibh. Bhitheadh iad an còmhnuigh ag radh rithe mar so, "Tud! Chaidh Tormod a sheòladh; chì thu (5) *fhathast 'na Chaiptein* e."

Theirreadh feadhainn eile, "Coma leat-sa' Sheonaid, tha Tormod ceart gu leoir; thig e lath' eigin (6) *'na Mhillionaire*."

Bha Seonaid bhoichd ag eisdeachd ged nach robh mòran dòchais aice. B' eigin dhith mu dheireadh am bròn a dhruideadh suas 'na eridhe agus a h-aghaidh a chur air an t-saoghal (7) *airson a beo-shlàinte*, ach gu bràth cha deanadh i di-chuimhne air a h-aon mhac Tormod.

Chaidh na bliadhnanachan seachad ach ged a chaidh cha robh cunntas air a' ghille òg. Bha Seonaid a' fàs aosda agus bha fear agus fear, té agus té de (8) *a co-aoisean a' dol as an t-sealladh*. Bha 'nìs leth-cheud bliadhna 'o nach fhacas Tormod agus nach cualas uaith.

Bha Seonaid bhoichd (9) *air gabhail ris an leabaith*.

"Och!" ars' ise, "dh'fheith mi leth-cheud bliadhna ri mo ghràdh, 's na 'n tigeadh e 'n diugh dheanadh e neart dhomh ged tha mi dlùth do 'n bhàs."

B' iomadh latha agus oidhe e bha an ùrnuigh ud aig Seonaid bhoichd ach cha d' fhuair i freagairt cho luath 's bu mhiann leatha-se; thàinig am bàs ach cha d' thanig Tormod.

Sè miosan an deidh Seonaid adhlacadh, air

feasgar bòidheach ciùin bha 'bàta-na-smùid' a' cur (10) *coileach roimh' sròn* a steach Loch Steornabhagh. Bha 'n duine mór, tapaidh sin 's a làmhnan (11) *puisgte fo' uchd air taobh na luinge* agus 'Theusag fhada, gheal a sìos air a' bhroilleach. Sheas e 's sheall e mu 'n cuairt. Thòisich e a' cainnt ris na daoine mu' thimchioll, agus b' iognadh leis gach neach cho (12) *mìn-eolach* 's a bha e air gach gleann agus cnoc, air gach geodha agus òb, gach eilean, gach sgeir, gach càrn a bha ri'm faicinn.

Nuair a ràinig an long an caladh rinn am bodach liath air an tigh-òsda, ach cha do dhuin a shùil fad 'na h-oidheche.

Bha làithean 'oige agus (13) *gach neach bu chuimhneach leis* cho glan fo chomhair inntinn 's nach b' urrainn dhà cadal.

Bha mar an ceudna (14) *a choguis 'ga dhèidheadh* air son an dearmad a rinn e air (15) *na bhuineadh dha*.

Dh'eirich e gu maith moch; chaidh e cuairt troimh 'n bhaile is lorgaich e (16) *"inneal giulain"* gu ruig Baile' Chladaich.

Air an t-slighe bha e 'cur mòran cheistean air fear na carbaid agus b' iognadh leis-san có am fear mór, liath féusagach a bha so.

"Tha coltas beartach air co dhiù," their-eadh e ris fhéin.

Ràinig iad am baile beag. Rinn am bodach dìreach air (17) *tòrr chlach* a chunnaic e beagan uaith. Ràinig e 'n tòrr, chrath e' cheann, shìl a shùilean gu frasach chun an làir.

Bha bodach boichd fagus air an tòrr le mart air taod agus sméid e air.

"Dé," ars' am fear liath, "an tòrr chlach a tha so?"—ged a bha fhios maith aige fhéin. "O! tha" ars' esan, "làrach bothain a bha aig bantraich bhoichd anns a' bhaile a bhàsaich 'o chionn se miosan."

"Dé b' ainm dhith?" dh'fheòraich am fear liath

"Seonaid Mhór!" ars' esan, "Cha robh duine anns an taigh comhla rithe; cha robh aice ach aon mhac agus (18) *chaidh e air chall* 'o chionn leth-cheud bliadhna, 's ma tha e beò fhathast cha do chuimhnich e oirre-se."

"Agus có bha 'sealltuinn 'na deidh, ma ta?"

"Bha mise agus mo bhean," ars' esan, "b'i mo phiuthar, 's bha mi 'deanamh na b' urra-aun mi rithe."

"A Mhurachaidh!" ars' am fear liath, "an aithnicheadh tu Tormod Seonaid?"

"Tormod—! Seonaid—!" arsa Mhurachadh, fo 'anail, 'sa shùilean air sea-saith 'na cheann leis an ioghnadh, "Tormod! Seonaid!" "Direach! Direach! 'S mise Tormod!"

Cha robh feum air a' chòrr, ruith iad 's phlog iad a chèile—an dà sheann duine.

(19) "*Cha chail sibh-se,*" a Mhurachaidh, air a chùram a ghabh sibh de m' nìhathair."

Bha oidliche mhór aig na bodaich. Bha (20) "*Mac Stròdhail*" air a thighinn 'na *Mhillionaire*.

AM BUACHAILL.

1. Tormod, Normon; Seonaid, Janet; hence—Norman, Janet's son.
2. They would say to him—i.e., they used to call him.
3. Lit.: his black (shadow) nor his colour—not a trace of him.
4. Lit.: at his dead seeking—i.e., he was sought for as dead.
5. In his captain—you'll see him.
6. A captain some day—Similarly (6) he'll come home a millionaire one of those days.
7. For her living.
8. Lit.: . . . of her contemporaries were going out sight—i.e., her contemporaries were dying one after another.
9. Had taken to the bed—i.e., had become bed-ridden.
10. Coileach, a cock, but here used for cirean, crest; hence—the white spray before the prow. The boat was going well.
11. Folded under his breast on the side of the boat—i.e., leaning over the side with folded arms.
12. Eolach, acquainted; min-eolach, very acquainted, minutely acquainted.
13. Each one that was present to his mind.
14. His conscience was accusing him.
15. What (the things and folks) belonged to him—i.e., his folk and his affairs.
16. Lit.: a means of conveyance—machine.
17. A pile of stones—a rough heap.
18. Lit.: he went on lost—he was lost, or last heard of.
19. You will not lose on it—(i.e., by so doing).
20. The prodigal son.

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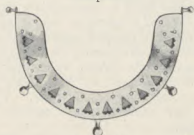
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