

AN·DEO·GRÉINE



W. CHRISTIE.

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AN COMUNN GAIDHEALACH.

114 WEST CAMPBELL STREET, GLASGOW.

CONTENTS.

GAELIC DEPARTMENT.

	PAGE		PAGE
AM FEAR DEASACHAIDH—		Adhartachadh agus Foghlum na Gaidhlig	85
Oraid a' Chinn Suidhe, - - -	1	Am biodh oibrichean mora chum maith	
Am Foghar agus an t-Samhain, - - -	17	na Gaidhealtachd, - - - -	117
An Geamhradh, - - - -	33	Ardachadh na Gaidhlig agus na Sochair-	
A' Bhliadhna Ur, - - - -	49	ean a gheibh sinn troimh eolas oirre,	162
Gaidheil agus Fearann, - - - -	65	Blàr Chairinnis, - - - -	67
An t-Earrach, - - - -	81	Ceilidh nan Gaidheal, - - - -	123
Croiteirean an la an diugh, - - -	97	Cruinne Eolas: Alba, - - - -	38, 77
Meuran a' Chomuinn, - - - -	113	Dealbh Chluich, - - - -	41, 53
Spiorad na h-aimsir a tha ann, -	129	Eoghann Mac an Tòisich agus na	
Leas na Gàidhealtachd, - - - -	145	Cuimeinich, - - - -	100
Saothair a' Chomuinn Ghaidhealaich,	161	Fas Gnìomhachais na Gaidhealtachd, -	148
Seachd Bliadhna 'n ama so, - - -	177	Fear a' Chòta Shlibistich liath-ghlais, -	25
A' Bheurla Shasunnach mar a Ghnach-		Latha Blàr Shron Chlachain, - - -	84
aichear i an Albainn mu Dheas,		Mar a thainig a latha fhein air Maol	
	132, 175, 179	Innis, - - - -	181

Bardachd.


	PAGE		PAGE
Alba, - - - -	61	Feasgar 'sa Ghleann, - - - -	13
Fàilte do Bharraidh, - - - -	83	Tìr nan Og, - - - -	72

Bardachd agus Ceol.

	PAGE		PAGE
A' Chailinn tha tamh mu Loch Eite, -	121	Bodach na Gealaich, - - - -	58
A' Chaora Cheann-fhionn, - - - -	93	Caisteal a' Ghlinne, - - - -	154
An Gaidheal air leaba-bàis, - - - -	73	Dh' fhalbh mo leannan fhein, - - -	104

ENGLISH DEPARTMENT.

	PAGE		PAGE
An Comunn (New Members)		Highland Gathering at Thurso,	95
15, 32, 63, 95, 110, 127, 143, 157, 175, 191		„ Home Industries,	138
An Comunn (News)	46	„ Reconstruction,	57
A People's Music,	47	„ Wealth in 13th Century,	79, 88
A Specific for the Gaelic Language,	135	Kilt, The,	139
Ancient Forests in the Highlands,	99	Land Settlement,	59
Annual Business Meeting,	19	Leaving Certificate Examination,	122, 136
April Classes at Inverness,	155	Letter to the Editor,	15
Arbroath Gaelic Society,	39	Lia Fail, The,	138
Book of the Dean of Lismore, From the,		Lochbroom Branch,	120
	153, 168	MOD IN OBAN—	
Branch Reports, 30, 62, 78, 93, 109,	124	Twenty-fourth Mod,	3
Branches (New),	45	Children's Day,	3
Broadford Singing Classes,	111	Official Opening,	4
Cadboll Stone, The,	135	President's Address,	4
Ceilidh Semi-Jubilee,	125	Choral Contests,	8
Celtic Temperament, Principal Mac-		Grand Concert,	8
Alister,	37	Prize List,	9
Colonel H. Burnley Campbell,	15	Music <i>a la</i> Mod,	13
Coming Argyllshire Gathering,	91	A Judge's Impression,	14
Corrections,	66, 180	Memorial, Miss Kate Fraser,	131
Etiquette of the Gael,	147, 187	Mod Competition Song,	154
Ex-Provost MacFarlan,	126	Notes and Comments,	111, 126
Executive Council, 1920-21,	21	Oban Mod Fund,	47
„ „ Meetings, 51, 107, 141,	166	Propaganda Tour,	91, 140
Fernaig MSS., From the,	75, 152	Racial Distinctions in Scotland,	75
Gaelic in London,	121	Reviews,	15, 31, 46, 63, 127, 143, 153
„ Parting Songs,	105	Scottish Gael's Bequests,	78
„ Poetry of Aird,	61	Scotland's Physical Disabilities,	143
„ Society of Perth,	35	Secretary's Page,	
„ The Joy of,	114	29, 40, 60, 74, 92, 108, 159, 171, 186	
„ The Position of,	107	Some interesting associations of a	
Glasgow Mod Fund,		pioneer Celtic Society,	156, 173, 184
95, 110, 127, 143, 159, 175, 191		Songs of the Hebrides,	46
Highland Character (Sir John L. Mac-		Vacation Gaelic Classes,	-14
Leod),	90		



VOLUMES

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AN DEO-GRÉINE

Leabhar XVI.] *Mhìos Deireannach an Fhogharaidh, 1920.* [Earrann I.

CLÀR-INNSIDH.

Am Mòd, 1920	Oraid a' Chinn Suidhe,	1
Twenty-Fourth Mòd of An Comunn Gàidhealach,		3
The Children's Day,		3
The Official Opening,		4
The President's Address,		4
The Choral Contests,		8
The Grand Concert,		8
The Prize List,		9
"Feasgar's a' Ghleann,"		12
Music a' la Mòd,		12
A Judge's Impressions,		14
The Vacation Gaelic Classes,		14
The Late Colonel H. Burnley Campbell,		15
Letter to the Editor,		15
Review,		15
An Comunn Gàidhealach—New Members,		15

AM MOD, 1920.

OROID A' CHINN SUIDHE.

Labhair Ceann Suidhe a' Chomuinn Ghaidhealach, an t-Urr. Seoras U. MacAoidh, ministèir Chillhinn, mar a leanas, aig Mòd an Obain. Bha cruinneachadh mòr an làthair.

* * *

A mhnathan-uaisle agus a dhaoine-uaisle—Is beag nach 'eil mi air mo nàireachadh leis an onoir mhòir a chuireadh orm leis a' Chomunn Ghaidhealach. Chuir sibhse anns a' chathair mi. Tha mi air m' àrdachadh gu bhith air bhur ceann—Ceann Suidhe a' Chomuinn. Is gann is urrainnear onoir is mò na sin a bhùileachadh air Gàidheal san bith air an là an diugh. An uair a smuainicheas m' orra-san a thainig romham anns an dreuchd so is gann is urrainn domh mo cheann a thogail, mo bheul fhosgladh, no mo bhriathran a liubhairt—Ceannardan comasach, foghainteach, dealasach, deas-chainnteach, mar a bha Ban-Tighearna Orm-adail, an t-Ollamh MacAoidh, Inbhirnis, agus Calum MacLeoid, Glaschu.

* * *

Is eiginn domhla a' bhith 'leantuinn 'nan

ceumannan cho fad agus is urrainn mi, agus a bhith a' deanamh mo dhìchill an Comunn Mòr agus cliùiteach so a' stiùireadh le glicneas agus le eud. Ach so cha 'n eil e 'nam chomas a dheanamh na's lugha na l'heir sibhse misneach agus cuideachadh dhomh agus gu'n cum sibh taic ri mo ghàirdeanan. Is àrd, glòrmhor an rùn airson an deach An Comunta a chuir air chois agus am Mòd Naiseanta a ghiùlan air aghaidh o bhliadhna gu bliadhna. A' Ghàidhlig, ar cànan mhathaireil, sean chanain Alba, a chumail beo air Gàidhealtachd agus air Gallt-achd, bratach na Gàidhlig a chumail a' snàmh anns a' ghaoith. So d'leab mhòr a thainig a nuas o ar n-aithrichean. Nach mor am beud, nach ole an àiridh, gu'm bitheamaid a' deanamh dearmaid air an d'leab so; gu'm bitheamaid mar a tha, tuilleadh 'sa chòir de Ghaidheil a' deanamh, a' cur an snarachas an ionmhais so agus a' reic an còir-bhreith. Nar leigeadh Dia gu'n lean ar luchd-dùthcha anns a' cheum so. Gu dearbh fhein is ann a ghuidheas sinn gu'm bi tuilleadh agus tuilleadh meas aca air an canain, gu'm bi iad a' cumail taobh rithe, gu'm bi iad a' nochdadh bàigh agus gràidh dì, gu'm bi iad a' gach àm agus ams gach àite a' deanamh an dìchill chum a' bhith a' cuideachadh leis a' Chomuinn Ghaidhealach ann a bhith a' cumail suas na Gàidhlig agus eòlas oirre a chur am meud.

* * *

Cha 'n e uair no dha a chuala sinn na briathran "measail aig islibh agus uaislibh." Tha mi an dòchas nach 'eil an là fad as anns am bi eòlas air a' Ghàidhlig aig a' h-uile Tighearna fearainn anns a' Ghaidhealtachd, dìtean is ban-dìtean, morairean, cinn-chinnidh, agus mar sin sìos. Nach bu ghasda na'm b'urrainn maithean is mithean, daoine de gach inbhe, àrd is ìosal, conaltradh a dheanamh agus seanachas

a chumail ri cheile ann an teanga mhilis, bhlasda an aithrichean. Nach biodh e chum maith na dùthcha, chum leas an t-sluaigh air fad. Bhiodh barrachd daimh is càirdeis is adhartais an lorg sin.

* * *

Ar leam gu faic mi sealladh fa mo chomhair air na dh'fhaodas tachairt. A' Ghàidhlig a' faotuinm a h-àite fein anns a' phàrlamaid, anns an àrd-sheanadh, 'san Oil-thigh, 'sna h-Ard-sgoilean, 'sna sgoilean coitcheinn, an ùchairt an rìgh, an caisteal a' mhòraire, an tigh mòr an uachdarain no an duine bheartaich, an seòmra cuasachd a' mhinisteir no an fhoghlumaiche, anns a' chuirn-chiùil, anns an t-seòmarghnothuich, ann an gnòthuichean follaiseach agus ann an aoradh an Tighearna. Cha 'n 'eil caint fo'n ghréin as freagarraiche agus as draughtiche na a' Ghàidhlig airson aoradh a dheanamh do Dhia, airson smuaintean àrd a chuir an ceill a thaobh diadhachd no a thaobh fheartan Dhe, airson faireachduinnean domhain a' chridhe a leigeil ris ann am briathraibh, agus cràdh goirt an anna ann an cionta a thaisbeanadh, no creidimh, dòchas, gràdh laiste a' nochdadh.

* * *

Tha a' Ghàidhlig airidh air gach ùrram agus noir. Tha cuid 'nan àineolas 's bheachd gu bheil i borb, neo-shnasmor, neo-mhin, neo-fhileanta, ach tha làn fhios againne gur ann a tha i uasal, binne, blasda, òirdheire. Tha cuid 'nan àineolas a' smuainteachadh gu bheil i na's dorra a leughadh is a litreachadh na a' bheurla Shasunnaich, ach tha fhios againne gur i an dearg bhreug a tha an sin. Tha cuid a smuainteachadh 'nan àineolas nach 'eil i freagarraich airson malairt is co-cheannachd, ach tha fhios againne gu bheil malairt air a ghiulan air aghaidh a h-uile la ann ri ìoradh ceàrn de'n Ghàidhealtachd agus a cheart cho luath agus a theid Faclair Chalum Mhic Pharlain a chuir an eò, agus a thoirt am follas agus a sgoileadh am measg an t-sluaigh, leigear faicinn gu bheil ar cànan cho comasach ri cànan 'sam bith eile airson cunntais no malairt. Tha cuid a smuainteachadh 'nan àineolas, nach gabh litreachas nan Gaidheal coimeas ri litreachas cinnich eile, ach tha fhios againne, gan ged dh'fhaodas a stòras a bhi, gu bheil i air iomadh dòigh a' ruigsinn àirde agus maisc agus a' nochdadh fheartan agus chomasan nach ruig a leas rugha grauidhe a thoirt ornn. Tha cuid a smuainteachadh 'nan àineolas gu robh òrain Ghàidhlig a dh'èireasbhuidh grinneis agus ealain ach tha na h-àineolaich a nise, agus o cheann greis, air fas fiosrach, glie, modhail an làthair na tha Am Mod a' teagasg agus a' nochdadh, agus a thaobh na tha daoine a tha foghlumte ann an ceòl ag radh agus luchd seinn

milis agus grunn a' taisbeanadh. Tha cuid 'nan àineolas a' cumail a mach gur ann a tha a' Ghàidhlig a' cumail air ais na beurla, gu bheil i 'na ceap-tuislidh, gu bheil i toirt droch bhlas, ma 's fìor, do 'n bheurla, gu'm biodh e mòran na b' fhasa a' bheurla ionnsachadh 'san sgoil mur biodh a' Ghàidhlig 'ga cur an cleachdadh idir. Tha iad ag radh gu bheil pàrantan ann an cuid de na h-èileanan a tha 'sa bhàraill sin. Dh'fhaoidte gu bheil pàrantan 'san Oban 'sa cheart bhàraill! Tha fhios againne gu bheil barrachd cumhachd agus comais aig neach aig a bheil da chànan. Ma gheibh a' Ghàidhlig ceartas, ma gheibh an leanabh Gaidhealach cothrom na Féinne, ma bhios a' Ghàidhlig air a' teagasg an toiseach mar bu chòir dhì bhi, ma bhios a' bheurla air a teagasg tre 'n Ghàidhlig bithidh an leanabh an da chuid comasach air a' chànan mhàthaireil a leughadh agus a sgrìobhadh agus a litreachas ionnsachadh agus a mhealtuinn, agus comasach air a' bheurla a leughadh gu fheanta agus a tuigsinn gu pongail agus a bruidhinn le snas.

* * *

Ann an co-dhùnadh, ma tha neach 'sam bith ann an so an diugh caoin-shuarach, no eadhoin meagh-bhlath, a thoibh aobhar na Gaidhlighe no a' ghluasaidh Gaidhealaich, biodh e air a bhrosnachadh chum tuilleadh dùrachd agus dìchioll. Duisgibh! Duisgibh suas a Ghaidheala! Buillichibh beagan de bhur n-uine, bhur n-airgid, ùr deadh-ghean, bhur misneach air a' chùis co. Abraibh ris an fheadhainn a tha a' giùlan uallaich agus tens an là—Glacaidh misneach, ni sinne còmhnaidh leibh, seasaidh sinn ri bhur taobh. A' chànan sin a dh'ionnsaich sinn ann an làithean ar n-òige cha tréig sinn gu bràth gus an luidh sinn fo'n fhòid. A' chànan sin leis an do shearmanach Calum Cille soisgeul Chrìosd, agus leis an do bhulicheadh air ar cinneach sochairan na Crìosdachd, a' chànan sin anns an do sheinn Mairi Nighean Alasdair Ruaidh, Alasdair Mac Mhaighstir Alasdair, Donnachadh Bàn, Rob Donn, Iain Lom agus Uilleam Ros. Saòil sibh an leig sinn leatha a dhol bàs. An leig sinn leatha a dhol a dh'ith? Cha leig. An dean sinn dearmad oirre? Cha dean. Am bi sinn fuaraidh 'nar cairdeas? Cha bh'. An cuir sinn an teagamh gu bheil mòr-mhath a' sruthadh do na Gaidheil bhon chànan so? Cha chuir.

* * *

Mosglaibh! Duisgibh suas ma ra. a chairdean, agus càiribh a' Ghàidhlig 'na h-àite dlìgheach enorach féin?

„Cha gheill i do 'n Eabhra.

Do 'n Fhrancais no Ghrèigis.

No Laidiunn no Bheurla.

No do chaint fo na speuran.”

24th MOD

OF

AN COMUNN GAIDHEALACH.

FIRST DAY'S PROCEEDINGS.

Wednesday, 22nd September.

THE CHILDREN'S DAY.

The twenty-fourth annual Mod of An Comunn Gaidhealach was held in Oban on the 22nd, 23rd, and 24th ult. The weather was delightful, and the town—"the Aphrodite of our western shore," as Professor Hastie called it—looked its best. In singing of the beauty of the Bay of Naples, the Italians say, "See Naples and then die." That is, you have seen the best the world can show, so that there is nothing left to live for. But in beauty of natural setting and surrounding scenery, Oban is hard to beat. The railway journey from Callander onwards discloses "hills peeping over hills, and Alps appearing on Alps."

But it is on the Mod we have to write, without being enticed by the beauty of Oban's surroundings. In this connection one might enlarge on the beginnings of An Comunn Gaidhealach, which owed its inception to the Lorn Ossianic Society, and in particular to Sheriff J. MacMaster Campbell, now of Campbeltown, ex-Provost MacCowan, ex-Provost D. MacIsaac, and the late John Campbell, solicitor. For a full account, written by Sheriff Campbell, see Vol. 7 of *An Deò Gréine*, page 183. When one contrasts the condition of things in 1892, when the first Oban Mod was held, with that of the present year, one sees the progress made since then. The proceedings of the Mod of 1892 lasted for only a few hours, and the amount contributed for prizes was about £35. There were only 10 competitions, and 40 entrants. This year there were 68 competitions, with 575 competitors, and the prize-money amounts to £245, in addition to four gold medals, the "Oban Times" Challenge Trophy, and the Lovat-Tullibardine Shield. The fine success of this year's Mod—indeed, one of the most successful ever held—is largely due to the competence of the Oban Committee, and in this connection one must mention the names of Mr. John MacDonald, Convener of the local Mod Committee; Mr. John M. Skinner, the secretary and treasurer. Nor should one forget the services of Mr. T. D. Macdonald, whose powers of organisation are well known. All these, along with Mr. Neil Shaw, the general secretary of An Comunn, who paid occasional visits to Oban, made a happy family, and their foresight contributed largely to the splendid success at Oban.

On Wednesday, the opening day, in bright sunshine, crowds of anxious children made their appearance in the Argyllshire Gathering Hall. The musical events were being decided in the large hall, and the literary competitions in the small. As usual, the solo and choral competitions of the juniors attracted a large audience, the hall being quite crowded. In the small hall the audience was comparatively small, but the children made an excellent appearance; not a whit behind that of any previous Mods. Miss MacQueen, the Gaelic teacher in Oban High School, deserves warm recognition for the efficiency in Gaelic shown by the children under her care. In the evening a concert by junior choirs and soloists took place. Sheriff MacMaster Campbell presided.

In his opening remarks, the Sheriff said he did not think that there had been a more heartening meeting than that day's since the inception of the Mod. Not only on the musical side, but more particularly on the conversation and narrative side, such knowledge of the language had been shown by many competitors that one had every hope and confidence we were on the eve of arresting the decay of the grand old tongue. It was entirely appropriate that this experience should be met with in this little grey town in the west—the metropolis of the Western Highlands, which was the cradle of the Gaelic movement. The Gaelic language had had a unique and severe struggle for existence. It was now something like 1,500 years since Gaelic first struck the county of Argyll—the cradle of the tongue so far as Scotland was concerned. Gaelic soon overcame the Pictish tongue, and in a few centuries became the language of the whole of Scotland. Then came the Norse invasion, and if anything was calculated to destroy the Gaelic tongue it was that. But the Norse invasion came to an end, and Gaelic came to its own again. It was a remarkable thing that in the Islands, where the Norse influence was strongest, Gaelic finds its strongest hold to-day. But Gaelic had not only survived the Norse invasion; it survived something more trequent. He meant the sustained hostility of the Scottish Parliament, who endeavoured to accomplish the suppression of the language. This attempt also failed. In 1616, during the reign of James VI. of Scotland and I. of England, an Act of Privy Council was passed which ordained that the Irish—that

is the Gaelic—language should be abolished and removed. Years afterwards the grandson of James I. lost the British Throne and never returned again. In other words, the Gaelic language survived the Stuart dynasty. From 1616 to 1918 Gaelic had many a hurdle to cross. He need not enumerate them, but he might remind them that so recently as two years ago the British Parliament passed an Act to the effect that every Education Authority should make provision not only for primary, intermediate, and secondary education in English, but adequate provision for teaching Gaelic in Gaelic-speaking areas. So that at the end of the day Gaelic had won. He felt proud that this great victory had been due in no small measure to the activities of An Comunn Gàidhealach. He need not enumerate the different steps taken by An Comunn towards this accomplishment, but he should like to mention four names in that connection. There was first Rev. Mr. Mackay, the present President of the Comunn, and three past Presidents—Mr. William Mackay, Inverness; Mrs. Burnley Campbell of Ormidale, with whom he was sure they all felt the deepest sympathy in her bereavement; and Mr. Malcolm Macleod, the immediate past President. All members of An Comunn would agree that no four people had contributed more to this great achievement than those he had mentioned.

During an interval in the programme, the prizes were presented by Mrs. Mackay of Glencruitten.

SECOND DAY'S PROCEEDINGS.

Thursday.

THE OFFICIAL OPENING.

The official opening of the Mod took place on Thursday, and was largely attended. Many were unable to secure seats in the Argyllshire Gathering Halls. At the opening of the afternoon session, Bailie Mitchell, on behalf of the Magistrates and Town Council, welcomed the Comunn to Oban. There was a large platform attendance to hear the President's address, amongst those present being Sir William Sutherland, M.P. for the County; Sir Norman Lamont of Knockdow; Colonel G. Gardyne of Glenforsa; Colonel Macrae Gilstrap of Balimore; Major Colin MacRae of Feorlin; Sheriff MacMaster Campbell, Campbelltown; Mr. A. MacMaster Campbell and Mrs. Campbell, Campbelltown; Mr. A. Mackay of Glencruitten; Mr. Duncan Macleod and Mrs. Macleod, Dumbreck, Glasgow; Mr. Angus Robertson, Glasgow; Mr.

Malcolm Macleod, ex-President, Glasgow; ex-Provost H. MacCowan, ex-Provost MacIsaac, Bailie Mitchell, Dr. Campbell, all of Oban; Mr. John Macdonald, President of Oban Mod Committee, Mr. J. M. Skinner, secretary; Mr. H. F. Campbell, advocate, Aberdeen; Campbell of Lochnell; Mr. and Mrs. Reyburn, Ballachulish; Miss Juliet Macdonald, Lochaber; Dr. Calder, Celtic Lecturer, Glasgow University; Miss Campbell of Inverneil; Mrs. Christison, Glasgow; Mr. Fred. T. Macleod, solicitor, Edinburgh; Mrs. Cairns MacLachlan, Glasgow; Mrs. Colquhoun, Glasgow, and many others. Sir William Sutherland, who came from London specially to attend the Mod, in the course of a short address, conveyed the regret of the Prime Minister that he had been unable to visit Oban, as was expected. He said they wanted Gaelic to be a living language—a language pertaining to the daily life of the people. They did not want the language to be entirely a matter for University Professors and their dull books and duller lectures. They wanted the language to have something of light in it; they wanted it to be used for the singing of songs around the home fires as was done hundreds of years ago before they ever heard of universities, education authorities, or the rates. Continuing, Sir William said that when he left London on the previous day, the Prime Minister told him how sorry he was at being prevented from travelling to Oban. Mr. Lloyd George took a real delight in the songs of the Scottish Highlands, and as they all knew he took the keenest interest in the Welsh language movement. A great opportunity had come to the Scottish Gaels, and if the provisions of the new Education Act were taken full advantage of, there was a great future in store for Gaelic.

THE PRESIDENT'S ADDRESS.

LADIES AND GENTLEMEN,

Although conscious of inadequate endowment for the honourable position of President of An Comunn Gàidhealach, I yield to none in my love for, and interest in, Gaelic and Gaelic culture. All my lifelong I have felt the charm of the ancient tongue. It is not yesterday nor some years back, but long ago, that the position of the language and education in the Highlands and the gross neglect of the Gaelic side, seized my attention and occupied my mind. I have been re-reading of late a number of very interesting annual volumes, the translations of the famous Gaelic Society of Inverness, and as far back as Janu-

ary, 1888—32 years ago (i.e., three years before Commun started)—I find I expressed myself as follows regarding Highland Education, at the annual dinner:—"He spoke of the importance of teaching Gaelic-speaking children English through the medium of their native Gaelic, and deplored the ignoring of the Highland history in the schools. Every child should, he thought, be taught the history of the Highlands, and particularly the history of his own county. Gaelic singing had also been too much neglected; nothing was better or more pleasing than the ability to render a Gaelic song. He advocated the establishment of a training college at Inverness for Gaelic teachers, and the granting of pecuniary encouragements; at present they went to the Lowlands, where they obtained better salaries. He alluded to the disposition of Highland proprietors, such as Lochiel, The Mackintosh, and the Marquis of Stafford, to give their children a knowledge of Gaelic, and said it would have been a grand thing for the Highlands if these classes had paid more attention to the language in times past."

THE EDUCATION ACT OF 1918.

The great Scottish Education Act of 1918 is now under way. There are three points in it of special interest and value to us Gaels—First, the larger and more spacious areas; second, the national scale of salaries; and, third, the Gaelic Clause. The County area means more freedom and scope for the Gaelic-speaking teacher—better chance of promotion, more congenial atmosphere—better outlook in every way. The national scale secures to a large extent a reasonable and satisfactory sphere of work and ambition in the Gaidh-caltachd. It helps to retain the best Gaelic speaking men and women there, and operates in the direction of precluding the necessity (supposed or real) of drawing the Gaelic-speaking teachers from the south or other quarters, and placing them over children to whom English is a foreign tongue. The Gaelic Clause secures that facilities *must* be provided by Education Authorities for instruction in Gaelic within the Gaelic-speaking areas.

The Gaelic Clause is a tremendous change. It is something definite, decided—revolutionary, indeed; in any case, highly progressive, and in thorough consonance and accord with the ripest wisdom and with downright commonsense. One may well ask—doubtless the generations after us will often ask—why, in the name of all that is true in culture and psychology, and sensible in affairs, did the reigning authorities not pass such a clause long before? While we rejoice at the passing of

the clause, even as late as 1918, and while we recognise to the full the eloquent advocacy in Parliament of many of those who gave it their support, we cannot but deplore that it needed deputations of quite unusual influence and standing from the three great Presbyterian Churches in Scotland appearing before the Scottish Secretary and Dr. Struthers in Edinburgh, that it needed the presence of distinguished members of the Highland Committees of these Churches to march to London to spend much valuable time and money there interviewing and enlightening members of Parliament representing Gaelic constituencies and others in respect of educational administration and the requirements of Gaelic—that it needed three influential Committees of this great Association—a Northern, Central, and Southern—to organise and prepare and get signed a great manifesto from the people in the Gaelic-speaking area and elsewhere, to indicate to the legislators in Westminster and to the Education Department that what was sought for was not merely the request of Celtic dreamers and unsound educationalists and sentimental enthusiasts, but the real genuine wish of the main body of the people. Had there been time, the number of signatures could have been doubled. Any way, the petition, such as it was, gave very potent backing to the movement, and showed the people's representatives that if they did not do their best to provide the passing of the Clause, they would know the reason why on their re-appearance amongst their constituents. In connection with the work of the deputations in Edinburgh and in London much credit is due Professor Watson and Rev. Dr. Macleanman. In connection with the petition, Mr. John N. Macleod's work will be remembered with gratitude.

Now that Gaelic has to be taught, we want vacancies in the inspectorate within the Gaelic-speaking area to be filled by men with a knowledge of the language, and competent to examine therein.

We see many reasons why there should be a University College in Inverness, with two affiliated Colleges in the West—one at Oban, and one at Stornoway. We see no reason why Government shouldn't provide liberally towards that end. There is a vast geographical stretch of the Kingdom of Scotland without any University teaching. Notwithstanding the sparseness of population, it is unfair that such a large tract should be without some great school of learning representing the highest culture and the special genius of the Gaidh-caltachd. Here is some large aim, great object to bind all classes of the people, from peer or peasant, in promoting the highest good

of our race, and if a wave of well-regulated enthusiasm were to pass over our people, surely some would be found amongst our great Gaelic merchant princes in this land, and if necessary in the Colonies, to pour out their hundreds, yea their thousands, in support of the cause.

It is the function of An Comunn Gaidhealach to enlighten and guide and to inspire men and women to labour and sacrifice for the Gaelic cause, to draw men of all classes and all creeds and all politics together, and to keep them together, thinking and planning and toiling for the great aims of An Comunn.

We cannot surely be out of place in urging that many of the straths of the Highlands, now more or less empty of inhabitants, should be once more re-peopled with a Gaelic stock, and that the industries that may be started here and there may primarily be so with a view to encouraging the Gaelic-speaking people to remain in their native land.

"To conduct an active propaganda merely for the sake of fostering the Gaelic language can have no practical purpose if the Highlands continue to be depleted of their inhabitants, who are compelled to seek elsewhere the livelihood they cannot obtain in their native glens and straths and islands. Our language will live and flourish only when our people who speak it have sufficient inducement offered them to remain in their own land. And why should they not have that?"—*An Deò Greine*, Vol. I, 195.

As Gaelic is the ancient language of the whole of Scotland, and as many Gaels live in all parts of Scotland, An Comunn Gaidhealach confines its activities to no one part of the Kingdom. While undoubtedly it operates mainly in what is usually called the Highlands, it operates in many parts of what is usually called the Lowlands. It is a national organisation. While it of course recognises that only a portion of the people of Scotland now speak Gaelic, the vast mass of the Scottish people are descendants of people who once spoke Gaelic. Gaelic blood flows in their veins, and whether they are aware of it or not, the genius, the temperament, the outlook are largely Celtic.

It is the function of An Comunn Gaidhealach to instil into the people pride of race and pride in their language, music, and culture, to remind them of the great service rendered by that language and culture in the past, and of the splendid contribution made thereby to civilisation, to realise and appreciate the splendid heritage that has come down to them, to assert their rightful place in the sun for that language and that culture.

We believe that all classes in Scotland will

find it advantageous to acquire a knowledge of the language. The day may come when Gaelic and Gaelic culture may be put on the same footing as Greek or Latin or French in schools all over Scotland. Meantime let An Comunn lend every encouragement to the promotion of Gaelic study, Gaelic culture, Gaelic music, Gaelic history, not only in the Gaelic-speaking area, but also amongst the vast masses of non-Gaelic-speaking people, including the great cities. We want great numbers of Gaelic-speaking parents of all classes who have allowed or are allowing their children not to speak Gaelic, in many cases positively discouraging them from speaking the language, we want them to see that they are making second-rate Sassenachs of their children, and that honourable Sassenachs in the long run would honour them more, were they to remain loyal to their own race and develop along the lines of their own special culture. We want a race of scholars who will go forth from our Universities at least equally equipped with those of France, Germany, Ireland, and Wales, to maintain aloft the banner of Celtic learning in this land. We want Gaelic song, with its sweetness, its haunting melodies, its pathos, its humour, to be taught in our schools. We want the history of the Gaelic race to be taught in our schools, so that every child may grow up with an adequate knowledge of the rock from which he was hewn, and not look upon Scotland as a land mainly Saxon and a mere province of England. I would say to-day:—Join the Association, become members; 's a year is surely not a heavy figure these days. Help to start a local branch if there be none. If there is a local branch, join it. We want more money spent on Gaelic books and magazines. If we are to encourage more output from Gaelic talent we must be willing to buy the productions of writers. The talent, yea the genius, fitted to provide great works of literature in the mother tongue is there, is existent, if you will only give it the chance and the proper encouragement. We have writers in Gaelic journalism and Gaelic fiction, and Gaelic essayists, of great ability, with a grace of style, a touch of sly humour, a power of succinct and lucid expression, a capacity to bend the language to convey abstract ideas, that are, to say the least, quite remarkable. Give them a chance; buy books, and continue to buy. There is ample genius within the Gaelic race to produce a Gaelic literature, to make fresh and valuable additions to Gaelic literature. It only needs the warm breath of encouragement. It would be well if more of our newspapers admitted a Gaelic column into their pages. "Alba" and "Guth na Bliadhna" deserve great credit for the brave

and capable way they come out once a month and once a quarter.

We recognise with much gratitude the splendid liberality this year of two worthy sons of Skye to the Comunn. Their munificence was a great uplift to the cause. We sincerely hope many other ardent Gaels, who love their language and know its value, will follow in their footsteps, and emulate their generosity. We thank heartily all other kind donors who have given much appreciated contributions. Money is needed, let me assure you. I wish we had £500 for propaganda work; I wish we had £1,000 to publish Gaelic Classics; I wish we had £500 to promote summer schools for adults in various parts of the Highlands; I wish we had £500 to publish small Gaelic books (booklets), selections or original matter to spread among the people; I wish we had £500 for the promotion of lectures in Gaelic music; I wish we had £1,000 to assist the Mod Gaelic prize fund for the next five years. Many of the Mod prizes, both for language and for music ought to be much larger than they have hitherto been.

I would advocate to-day what I have often urged, an annual flag day for the funds of An Comunn all over Scotland. I would also advocate to-day a bazaar in Glasgow next summer (1921) to raise at least £1,000 for the funds of An Comunn. If the Gaelic ladies of Glasgow take the matter up in earnest, it can be done.

I appeal to-day to my brethren the clergy of all denominations to give their countenance and support to the Gaelic cause. Many of the best and ablest workers are to be found in their ranks, and An Comunn would have been much less influential and effective than it is were it not for the clergy. At the same time, some are painfully indifferent or lukewarm, and some are hostile.

An Comunn was founded in this town of Oban 29 years ago. The originators were four in number—Sheriff MacMaster Campbell, ex-Provost MacIsaac, ex-Provost McCowan, and Mr. John Campbell.

They were men of vision, courage, of faith, hope, and deeds. Their names deserve to be written in letters of gold. What a proud day this must be to those of them happily still surviving to see the small beginnings develop into a powerful organisation, to see that organisation exercising powerful influence over education and legislation, to see Gaelic bit by bit, slowly and steadily, but surely, obtaining its place, to see the Gaelic-speaking people themselves, while still in too many quarters indifferent or discouraged, gradually coming to find that their language is worth fostering for

its own sake, that Gaelic music, art, and culture are something to be proud of.

In August last about 50 teachers attended at vacation classes in Glasgow. About 100 teachers attended similar classes in Inverness. What a charming sight, what a splendid consummation to their hopes. Well may their hearts be stirred to-day. Well may Oban, Metropolis of the West, lift up her head to-day in pride, as she thinks of the distinction conferred upon her by those worthy and brave citizens.

At the close of his address, the President acknowledged his indebtedness to the representatives of the Town Council for their presence. In the absence of Provost Skinner, Bailie Mitchell extended a hearty welcome to the Comunn. He was sure that the Oban Festival would tend to bring about a feeling of new enthusiasm into the language movement.

With the exception of six literary competitions, the events from Thursday onwards were entirely musical, and were conducted simultaneously in the Argyllshire Gathering Halls, and in St. Columba Parish Church Hall. The large audiences present testified to the interest taken in this department of the meeting. When the Gold Medal competitions were on, the large hall was filled to its utmost capacity, many having to find seats on the platform. The two medals were won by competitors from Kinlochleven—Mr Kenneth J. MacRae and Miss Catherine MacAskill. At all the musical competitions, the adjudicator—Mr. Robertson, Glasgow—offered useful criticisms for the benefit of the singers, and his remarks, often couched in humorous and pleasant vein, were received with relish by the audience. In giving his opinion of the appearance made by the competitors for the Gold Medals, he insisted on the great importance of phrasing and rhythm. To all singers he would say, first get the rhythm, and all other things would follow. Miss MacAskill's singing was described as "a rich wood wind kind of tone," and as being at times "like a pipe played by a nymph." Despite certain faults, Mr. MacRae "had magnetism and he gave an artistic and most impressive performance." The Rev. Coll Macdonald, B.D., Logierait, was the Gaelic adjudicator. He said that from the point of view of the language the competition was a most satisfactory one.

A delightful reception, or Ceilidh, was given this evening by the Oban Committee, and was largely attended. Many Gaels met old acquaintances at this homely function.

THIRD DAY'S PROCEEDINGS.

Friday.

THE CHORAL CONTESTS.

Although the struggle for the Gold Medals always attracts a large audience, the Choral Contests on Friday are generally regarded as the outstanding musical events of the Mod. The competing choirs were Inverness Gaelic Choir (conductor, Mr. Roderick Macleod), Oban Gaelic Choir (conductor, Mr. John Macdonald), Dundee Gaelic Choir (conductor, Mr. G. Patrick), Glasgow Gaelic Musical Association (conductor, Mr. J. N. MacConochie), Kinlochleven Gaelic Choir (conductor, Mr. Kenneth MacRae). The songs prescribed were "Mairi Bhàn òg" and "Ho ró mo chuid chuideachd thu." Dundee Choir was first here, Oban being second. These were restricted to male voices. The feature of the afternoon was, according to the judges, the singing of the ladies' choirs. These choirs, said Mr. Robertson, "could teach the men something in the art of phrasing and rhythm." He added that in the essential qualities of musical feeling—that is in the emotional perception and the capacity for emotional expression—he had never heard anything more beautiful." The songs prescribed for these choirs were "Fhir a dh'ireas am bealach" and "Cagaran Gaolach."

The winners were the Oban Choir, Inverness being a close second. Mr. Robertson, referring to the Oban Choir, said that they showed a fine flowing tone, and the expression was all nicely woven in, not an artificial thing, but growing, so to speak, out of the pattern. The chording was dead true. "This choir had not the glamour of No. 2 (Inverness), but it was musically sounder." The Inverness Choir was splendidly squipped vocally, but there was a failure in the flow of tone. With good part music, the Inverness Choir would be tip-top." Mr. Robertson had also complimentary things to say of Glasgow and Dundee.

The biggest choral event of the day was the contest for the Lovat and Tullibardine Shield. All the five choirs entered. The test song was "Tog orm mo phìob." The arrangement of this song by Mr. Julian Nesbitt, Oban, is described as a searching piece of work. The atmosphere of grief created in the model harmony of the opening is at once arresting. What renders the song weird and thrilling is the soft superstructure of the other parts as now arranged. On the musical side Dundee was first, Glasgow, Inverness, Oban, and Kinlochleven following in the order named. But when the Gaelic marks were added to the music marks, the order became Glasgow first

with 105½ marks, Dundee second with 105, while Oban and Inverness tied for third place with 102 each. It may be recalled that the Glasgow Choir won the Shield at Stirling in 1909, and tied with the Stornoway Choir at Inverness in 1912. It was announced that Mr. J. MacConochie, M.A., Glasgow, gained the prize for a four-part arrangement of "Beun Dobhrain." The other prescribed songs for this competition were "Till, till òigh mo rùin," "Hi r' in bò," and "Eilean Muile."

The Grand Concert.

A Mod of outstanding success closed its proceedings on Friday evening by a Grand Concert. People poured in from all quarters to enjoy the musical treat that was in store for them. The Argyllshire Hall was too small to accommodate ticket-holders, and a second "house" had to be arranged for. This was the only drawback at a Mod which many of us will long remember as a rare treat. The very elements seemed to smile on Oban all the time, for the weather was delightful, and everybody was beaming with satisfaction—even the non-prize-winners! His Grace the Duke of Argyll, who was accompanied by his sister, Lady Elspeth Campbell, presided. The Highland dress was well in evidence. The lady choristers were prettily attired, and the whole scene presented a brilliant spectacle.

The Duke of Argyll, who spoke at each of the concerts, expressed his gratification that the Oban Mod had been such a wonderful success. The object of the Mod was to maintain the old tongue. Gaelic was the prevailing language in Scotland ages ago, and it was still spoken, he was glad to say, by many of the inhabitants of the Highlands and Islands. A great many of the songs printed in Gaelic music books were the old shieling songs which were sung by the Highland people in the old days, when they inhabited those strange little houses on the hillsides. Years ago he was interested to observe such shielings in Switzerland, and that enabled him to realise how it must have been at one time in the Highlands. His visit was in the summer-time, and he saw the cows being taken up to the hills for grazing. He was struck by the fact that the Swiss peasants sang several songs to the shieling songs of the Highlands. He hoped that Oban would see many future Mods, but he thought it right that other places should have the benefit of the Mod's influence. In such cities as Glasgow there was an enormous number of Highlanders congregated. Many of these could not get to

Oban to attend such gatherings, and it was desirable that they should have opportunities of hearing the old songs in the cities to which they had gone.

THE PROGRAMME.

The programme was one of exceptional interest. After the National Anthem had been sung in Gaelic, the concert appropriately opened with bagpipe selections skilfully performed by the Argyll Mountain Battery Pipe Band, and with the rallying song of the Commu, "Suas leis a' Ghaidhlig," joined in by the whole audience. Thoroughly satisfying performances were given by Miss MacAskill and Mr. Kenneth MacLae, the Oban Mod gold medalists, and by Miss Flora M'Neill, the gold medalist of last year's Mod. A charming item was provided by Miss Margaret Macpherson and Miss Flora MacLean, the winners of the duet competition. Miss Myrtle Campbell, who divided the first prize for Oran Mor singing with Miss J. M. B. Currie, gave a delightful inter-retation of the prize song, while Miss Currie, as a first-prize winner in instrumental music, contributed a skilfully-played selection on the pianoforte. A fine example of quartette singing was given by the first prize quartette. An excellent impression was created by Mr. Neil MacLean, Oban, the winner of the Oban and Lorn Commemoration Medal. Mr. Roderick MacLeod, Inverness, who is still the prince of Gaelic singers, aroused his audience to a high pitch of enthusiasm by his solo work. Combined with a thorough knowledge of Gaelic, Mr. MacLeod possesses a fine musical temperament. He has also that rare quality in a singer, personal magnetism, and he is a master of interpretation. His principal contributions were "Oran an t-Samhraidh" (E. MacLachlan) and "Là Blàr Iolar Lochaidh" (Iain Lorn). Another feature of the performance was the singing of "Tog orm mo Phìob," the test song, by the combined choirs. Led by their respective conductors, the Dundee Male Voice Choir, the Oban Ladies' Choir, and the full Glasgow Choir, who secured the Lovat and Tullibardine Shield, all gave most effective performances. The combined choirs, under the direction of Mr. MacConochie, sang, "Till, till oigh mo ruin" with fine spirit. By general request, Mr. Robertson afterwards conducted the choirs in this piece, and under his magnetic personality the music was sung in a manner which inspired the audience. A memorable concert was brought to a close, the audience upstanding, by a recital of the old Psalm tune, "French," by the combined choirs, Mr. Roderick MacLeod acting as precentor. The recital had a grandeur of treatment which greatly impressed the audience. The piano-

forte accompaniments, often difficult, elusive, and obscure, were wonderfully handled by Mr. Julian Nesbitt.

During an interval in the programme of the second concert, the Lovat and Tullibardine Shield and other leading prizes were presented by Lady Elspeth Campbell.

A very successful dance, arranged for by the Oban Committee, was held in the Argyllshire Gathering Hall on Friday evening.

The annual meeting was held on Saturday morning, when the Executive Council was elected. A report of the proceedings will appear in our next issue.

THE PRIZE LIST.

JUNIOR SECTION.

LITERATURE.

Letter on a simple subject chosen from a list sent under sealed cover, to be opened by the Local Examiner after places have been taken for the competition. Prizes—1st, 10s; 2nd, Book.

1, John MacDonald, Broadford; 2, Miss Augustina MacMillan, Dervaig; 3, J. MacLean, Broadford; 4, Archie MacMillan, do.; 5, Miss Margaret Campbell, do.; 6, Miss Louisa MacLeod, do.

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, John MacDonald, Broadford; 2, Miss Augustina MacMillan, Dervaig; 3, Miss Helen T. MacMillan, do.; 4, Miss Margaret Campbell, Broadford; 5, J. MacLean, do.

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, John MacDonald, Broadford; 2, J. MacLean, do.; 3, Archie MacMillan, do.; 4, Miss Mima Matheson, do.; 5, Miss Effie Robertson, do.

Translation from Gaelic into English of 20 verses from ii. Samuel, chapters 14 to 24; and from English into Gaelic of 10 verses from St. Luke's Gospel, chapters 13 to 24. The verses to be translated will be printed and sent in a sealed cover which must not be opened until places are taken for the competition. Prizes—1st, £1 and "Caraid nan Gàidheal"; 2nd, 10s and "Caraid nan Gàidheal."

1, Miss Helen T. MacMillan, Dervaig; 2, John MacDonald, Broadford.

SPECIAL PRIZES FOR TEACHERS.

(a) A First, Second, and Third Prize of £3, £2, and £1 respectively will be given to the Teachers whose Pupils win the highest average of marks.

1, Angus MacMillan, Dervaig; 2, John MacPherson, Broadford; 3, Miss MacQueen, Oban High School.

(b) A First, Second, and Third Prize of £3, £2, and £1 respectively will be given to the Teachers whose Pupils win the highest aggregate marks. Prizes in (b) presented by Mrs. Stewart, Simla, India.

1, John MacPherson, Broadford; 2, Miss MacQueen, Oban High School; 3, Angus MacMillan, Dervaig.

ORAL DELIVERY.

Reading with expression a Piece of Prose or Poetry, by Native Speakers. Prizes—1st, £1; 2nd, 10s; 3rd, 5s; 4th, 2s 6d; 5th, a Book.

1, Miss H. Macdonald, Oban; 2, Miss C. MacGillivray, Oban; 3, Miss A. MacLellan, Oban; 4, John MacDougall, Oban; 5, Donald Jackson, Oban.

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

1, Miss A. MacLellan, Oban; 2, Miss H. Macdonald, Oban; 3, Miss M. MacPherson, Killin; 4, Thomas Kirsop, Oban; 5, Miss C. MacPherson, Killin.

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.

1, Miss Macdonald, Oban; 2, John MacDougall, Oban; 3, Donald Jackson, Oban; 4, Miss S. MacKinnon, Oban; 5, Miss A. MacKenzie, Oban.

Reciting from Memory "The Relief of Lucknow," translated by Angus Robertson. Prizes—1st, 15s and a copy of "M'Dougall's Folk Tales"; 2nd, 10s and a copy of the same book; 3rd, a copy of "M'Dougall's Folk Tales"; 4th and 5th, special prize of 5s each.

1, Miss S. Kennedy, Duror (Oban High School); 2, Donald Jackson, Oban; 3, Miss H. Macdonald, Oban; 4th, Miss A. MacLellan, Oban; 5, Miss S. MacKinnon, Oban.

Narrative based on some local interest, tradition or legend. Prize—1st, 10s; 2nd, 5s; 3rd, 2s 6d.

1, Miss H. Macdonald, Oban; 2, Miss Susan MacKinnon, Oban; 3, Donald Jackson, Oban.

For Excellence in Gaelic Conversation for Boys and Girls. Prizes—1st, 12s 6d; 2nd, 7s 6d.

1, Miss A. MacLellan, Oban; 2, Miss Sarah Kennedy, Duror (Oban High School).

VOCAL MUSIC.

Traditional Singing of a Gaelic Song. No instrument accompaniment. Prizes—1st, 10s; 2nd, 6s; 3rd, 4s.

1, Miss A. MacCorquodale, Oban; 2, Miss Isabel Gillies, Taynuilt; 3, Alasdair Baxter, Colintreave.

Solo Singing of a Song. Girls. Prizes—1st, 15s; 2nd, 10s; 3rd, 5s.

1, Miss M. M. Colquhoun, Glasgow; 2, Miss Kate MacPherson, Tyndrum; 3, Miss Dolina Campbell, Oban.

Solo Singing of a Song. Boys. Prizes—1st, 15s; 2nd, 10s; 3rd, 5s.

1, Don. MacCallum, Campbeltown; 2, D. Livingstone, Oban.

Solo Singing of a Song. Boys and Girls. Prizes—1st, £1.

1, Miss Mary Colquhoun, Glasgow.

Solo Singing of a Song by Gaelic-speaking Boys and Girls, confined to competitors not over twelve years of age. Prizes—1st, 10s; 2nd, 7s 6d; 3rd, 5s. Presented by Oban Branch of An Comunn.

1, Miss Peggy MacInnes, Oban; 2, Miss C. MacPherson, Killin; 3, Miss M. MacPherson, Killin.

Solo Singing of a Song, confined to learners of Gaelic not over twelve years of age. Boys and Girls. Prizes—1st, 10s; 2nd, 7s 6d; 3rd, 5s. Presented by the Oban Branch of An Comunn.

1, Miss Alexa MacIntyre, Killin; 2, Miss Edith MacCulloch, Oban.

Solo Singing of a Song. Girls. Prizes—1st, £1 and the Silver Medal of An Comunn; 2nd, 10s; 3rd, 5s.

1, Miss Isabel Gillies, Taynuilt; 2, Miss Janet MacPhail, Luing; 3, Miss A. MacCorquodale, Oban.

Solo Singing of a Song. Boys. Prizes—1st, £1 and the Silver Medal of An Comunn; 2nd, 10s; 3rd, 5s.

1, Alex. MacMaster, Oban; 2, Archie MacColl, Oban; 3, Willie Macdonald, Glasgow.

Duet Singing of a Song. Prizes—1st, £1; 2nd, 10s.

1, Miss A. MacCorquodale, Oban, and Miss Carmichael, Oban.

Duet Singing of a Song. Prizes—1st, £1; 2nd, 10s.

1, Miss Lizzie MacGregor, Oban, and Miss Nancy Macdonald, Oban.

Choral Singing of a Song, with or without chorus, in two-part harmony. Prizes—1st, £5 and a baton to the Conductor; 2nd, £3.

1, Oban High School Choir; 2, Abriachan Junior Choir.

Unison Singing Competition for Junior Choirs. The Songs prescribed are "Moch Di-luain ghabh i 'n cuan," "Dh'eirich mi moch Maduinn cheòthar," "Do 'n chuthaig," and "Chi mi na Mòr-bheanna." The Songs Nos. 1, 2, and 4 to be sung in the traditional manner—i.e., the verse to be rendered as a solo part. Prizes—1st, £3; 2nd, £2.

1, Abriachan Junior Choir; 2, Rockfield School Oban, Gaelic Choir.

Choral Singing of a Song, with or without chorus, in two-part harmony. Prizes—1st, £5, retention for a year of the "Oban Times" Challenge Trophy, and a Baton to the Conductor; 2nd, £3.

1, Oban High School Senior Choir; 2, Taynuilt Public School Junior Choir.

SENIOR SECTION.

LITERATURE.

Poem, not exceeding 50 lines, on any subject.

Prizes—1st, £3; 2nd, Copy of "The Macdonald Collection of Gaelic Poetry."

1, Malcolm MacRae, Glasgow; 2, Alex. Stewart, Glenlyon; 3, special (equal), Murdo Murray, Foyers, and John Martin, Glasgow.

Essay on "The Achievement of the Highland Regiments in the Great War." Prize—£5. John MacCormick, Glasgow.

Three Short Stories not exceeding 500 words in each. Prizes—1st, £5 5s (presented by the Atholl Branch of An Comunn); 2nd £2.

1, John MacCormick, Glasgow; 2, Rev. D. M'Callum, Lochs.

Essay on "The Industrial Development of the Highlands viewed from the Material, Social, and Moral Standpoint." Prize presented by Cèilidh nan Gaidheal, Glasgow.

Hector M'Dougall, Glasgow.

Gaelic Story, extending to 2,000 words or more.

The tale may be based on actual historical incidents or local legends. Prize—£5.

John M'Cormick, Glasgow.

A Short Gaelic Play for Children. Time not to occupy more than 20 minutes. Prize—£2.

Hector M'Dougall, Glasgow.

Gaelic Humorous Dialogue. Prize—£2.

Kenneth Macdonald, Contin.

Best Poem describing some deed of Heroism in the Great War. Prize—£3.

Kenneth Macdonald, Contin.

Original Short Essays on the promotion of the study of Gaelic and the benefits of a knowledge of the language. Prizes—1st, £5; 2nd, £3; 3rd, £1. Presented by Mrs. Stewart, Simla, India.

1, Hector M'Dougall, Glasgow; 2, James Thomson, Stornoway; 3, Miss Catherine MacLeod, Stornoway.

An Original Gaelic Hymn to an original air of Celtic character. Prize—£2.

Rev. D. MacCallum, Lochs.

Senior Winner of the Gold Pendant given to the most distinguished prize-winner in the Literary Competitions.

Hector MacDougall, Glasgow.

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

1, Mrs. Coutts, Glasgow; 2, Archd Munn, Oban.

Reading of an unfamiliar Piece of Prose chosen by the Judges. Prizes—1st, £1; 2nd, 10s. Open to all.

1, Miss Nellie Cameron, Oban; 2, Miss B. MacWilliam, Killin.

Ancient Folk Tale, preferably unpublished—narrated in traditional style. Prizes—1st, £3; 2nd, £2; 3rd, £1.

1, Malcolm MacIntyre, Colonsay; 2, Archd. Munn, Oban; 3, John Stewart, Morenish.

Reading of a Piece of Gaelic Prose by a native of Perthshire, preferably an extract from Dr. Norman MacLeod's "Teachdaire Gaidh-

calach." Prizes—1st, £2; 2nd, £1 10s; 3rd, £1. Presented by Mrs. Stewart, Simla, India.

1, Miss K. MacNaughton, Killin; 2, Miss C. Campbell, Killin; 3, Miss B. MacWilliam, Killin.

Best prepared Gaelic Speech. Prizes—1st, £2; 2nd, £1.

1, Mrs. Coutts, Glasgow; 2, Wm. Cameron, Petty.

Best Acted Dialogue between Two Performers.

The words may be selected from any published Gaelic Work, or may be specially composed. Not to exceed fifteen minutes in delivery. Prizes—1st, £5 5s; 2nd, £3 3s; 3rd, £2. First Prize presented by Glasgow High School Gaelic Class Ceilidh.

1, Mrs. Coutts (Glasgow) and John M. Bannerman (Glasgow); 2, Miss Nellie Cameron (Oban) and Peter Fletcher (Oban).

VOCAL MUSIC.

Solo Singing of a Song. Female voices. Confined to Members of An Comunn Gaidhealach, its Branches and Affiliated Societies. Prizes—1st, £2; 2nd, £1. Former gold medallists and first-prize winners for singing excluded.

1, Miss Rhoda MacLeod, Inverness; 2, Miss C. MacCaskill, Kinlochleven.

Solo Singing of a Song. Male Voices. Confined to Members of An Comunn Gaidhealach, its Branches, and Affiliated Societies. Prizes—1st, £2; 2nd, £1. Former gold medallists and first-prize winners for singing excluded.

1, Neil MacLean, Oban; 2, Calum Stewart, Hyndland.

For the best rendering of any one of six selected songs by the late Henry Whyte, "Fionn," "A' mhaighdean àluinn," "An cluinn thu mi mo nighean donn," "An Gaidheal, air leabaidh bàis," "Caisteal a' Ghlinne," "Dhealach mise nochd ri m' leannan," and "Mo Ghille Dubh." Prize, £2. Presented by Miss A. C. Whyte, Glenetive.

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

A competition for Seniors in Solo Singing of "Puir à-Bèul." The words and music to be sung must be submitted to the Secretary on entry, for approval. Competitors should select sets of tunes that are adapted to vocal rendering, and words that are unobjectionable from the point of view of good taste.

Two tunes be to be professed by each competitor, one of which must be unpublished. For published tunes see Dr. K. N. Macdonald's collection of Puir-à-Bèul. Prizes—1st, £1 10s; 2nd, 15s; 3rd, 10s.

1, Alex. Cameron, Glasgow; 2, Miss J. M. B. Currie, Ford; 3, Mrs. C. MacPherson, Glasgow.

Solo Singing of a Gaelic Song connected with the Lochness-side district (Stratherrick, Port-Augustus, Glenurquhart, etc.), to be known as the "James Grant Memorial" Prize. Open. Prizes—1st, £2 10s; 2nd, £1 10s; 3rd, £1.

1, John B. Munro, Inverness; 2, Miss Jenny M. B. Currie, Ford; 3, Miss Bessie Campbell, Glasgow.

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

1, Miss Jenny M. B. Currie, Ford; 2, Malcolm MacIntyre, Colonsay.

Solo Singing of a Song. Female voices. Confined to learners of Gaelic. Prize, £2. Presented by Miss Myra Norman, Glasgow.

1, Miss Mary MacCallum, Oban.

Solo Singing of a Song. Male voices. Confined to learners of Gaelic. Prize, £2. Presented by Miss Myra Norman, Glasgow.

1, Norman MacKinnon, Oban.

Solo Singing of a *Lochaber* Song in the traditional manner, without accompaniment. Prizes—1st, £2; 2nd, £1. Presented by Miss Juliet Macdonald, Lochaber.

1, Miss Jenny M. B. Currie (Ford) and Miss J. Cameron (Fort-William), equal.

Gaelic Folk Songs—For the best rendering of two unpublished Gaelic Folk-Song Airs. The sources from which the melodies are got should be clearly stated. No pianoforte accompaniment allowed in this competition. Prizes—1st, £110s; 2nd, 10s.

1, Miss J. M. B. Currie, Ford; 2, Malcolm MacIntyre, Colonsay.

Oban and Lorn Association War Commemoration Medal (open), for the best rendering of a Song composed by a Lorn Bard. Prizes—1st, Gold Badge and £1; 2nd, £2. Presented by the Glasgow Oban and Lorn Association.)

1, Neil MacLean, Oban; 2, Miss C. Campbell, Ardrassan.

Solo Singing of an *Oran-mór* selected by the competitor from the following list—"An Dubh Ghleannach," "Luinneag Mhic Leoid," and "Oran do Mhorair Ghlinn Urehaidh." Prizes—1st £2; 2nd, £1.

1 and 2, equal—Miss Myrtle Campbell (Clydebank) and Miss Jenny M. B. Currie (Ford).

Solo Singing of an unpublished Argyllshire Song. Confined to female voices. Prizes—1st, £2; 2nd, £1. Presented by Mr. John MacLean, Calcutta.

1 and 2, equal—Miss Myrtle Campbell (Clydebank) and Miss Jenny M. B. Currie (Ford).

For the Best Rendering of a Song from Mrs. Kennedy Fraser's book, "Songs of the Hebrides." Male and female voices. The Judges will call upon the competitors to sing either of the songs—"Benbecula Bridal" or "Mingulay Sea Rapture." Prizes—1st, "Songs of the Hebrides," Vol. ii.; 2nd, Selected Album from Vol. ii. (presented by Mrs. Kennedy Fraser).

1, Miss M. Campbell, Clydebank; 2, Miss Jenny M. B. Currie, Ford.

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

1, Miss Catherine MacAskill, Kinlochleven; Miss C. Campbell, Ardrassan; 3, Miss Myrtle Campbell (Clydebank) and Miss Jenny M. B. Currie (Ford), equal.

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

1, Ken. J. MacRae, Kinlochleven; 2, Calum Stewart, Hyndland; 3, Alex. Cameron, Glasgow.

Solo Singing of a Song. Female voices. Open only to former Mod Gold Medalists, and first-prize winners for singing. Prize, £3. Miss C. Campbell, Ardrassan.

Solo Singing of a Song. Male voices. Open only to former Mod Gold Medalists and first-prize winners for singing. Prize, £3.

Ken. J. MacRae, Kinlochleven.

Duet Singing of a Song. Prizes—1st, 7 £2; 2nd, £1.

1, Miss M. B. MacPherson (Glasgow) and Miss Flora MacLean (Glasgow); 2, Miss Jean Cameron (Fort-William) and Ken. J. MacRae (Kinlochleven).

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

1, "G.G." Quartette, No. 2; 2, "G.G." Quartette, No. 1.

Choral Singing of a Song, with or without Chorus, in three-part harmony. Male voices only. The two songs prescribed are "Mairi bhan og," Mod Song Book, p. 38, and "Ho-ro mo chuid chuideach thu," to be specially arranged. Prize, £5. A second prize of £3 will be given if three or more choirs compete.

1, Dundee Gaelic Musical Male Voice Choir; 2, Oban Male Voice Choir.

Playing of a Highland March, Strathspey, and Reel, on the Pianoforte. Prizes—1st, £2; 2nd, £1; 3rd, 10s. This competition is confined strictly to amateurs.

1, Miss Jenny M. B. Currie, Ford; 2, Miss M. D. MacDonald, Inverness.

Playing of Gaelic Song, Air, Strathspey, and Reel on the Violin. Confined to amateurs. Prizes—1st, £2; 2nd, £1; 3rd, 10s.

1, Miss Jeanie M. Campbell, Oban; 2, Archd. MacDonald, Glasgow; 3, Iain MacLeod, Oban.

Choral Singing of a Song, with or without Chorus, in three-part harmony. Female voices only. Prize, £5. A second prize of £3 will be given if three or more choirs compete.

1, Oban Ladies' Choir; 2, Inverness Ladies' Choir.

Choral Singing of a Song, with or without chorus, in four-part harmony. Prizes—1, £15, retention for one year of the Lovat and Tallibardine Trophy, and a Baton to the Choir Conductor; 2, £10; 3, £5.

1, Glasgow Gaelic Musical Association; 2, Dundee Gaelic Musical Association; 3, Inverness Gaelic Choir and Oban Gaelic Choir (equal).

For the best arrangement in four-part harmony of the Melody, "Moladh Beinn Dohrain." Open to professionals. Prize, £2.

J. N. Maconachie, M.A., Glasgow.

"FEASGAR 'S A' GHLEANN."

Air fonn—"Mairi bhàn òg."

A' cheud Duais aig Mòd an Obain (1920),
LE CALUM MACRATH.

Feasgar an dé 's mi dol ceum troimh 'n
ghleannan,

Gu leir bha 'n sealladh dhomh ùr.

'S e mais' agus àilleachd 's blàth nam bealach,

Gun dàil a tharruing mo shùil.

Bha 'm fiar is an sliabh air fiamh nam
beannachd,

Gach maoth-lus mheata ri fàs;

Ath-nuadhachd thimeil ris air tighinn,

'S gach ni air tilleadh gu 'ghnàths.

Bha raointean a' chòmhnaird bòidheach
maiseach,

Le neòinean bhilleagach làn;

Gach lagan is bruchag 'n cuairt do'n doire,

Le snuadh a b' eireachdail blàth.

Bha tobraichean fìor-uisg', priseil fallain,

Ri taomadh thairis 's iad làn,

Bheireadh neart dhuit is càil gun dàil is
spionnadh,

A thionndadh tinneas gu slàint'.

Mu'n coinneamh bha 'bheinn a b' aoibhneach
sealladh,

'S an ceò ri falach a bàrr;

Le cas-chreagan liath is fiadh 's an fhasgadh,

'S an t-ian ri faire 'chuid àil.

A' chuthag a' seinn cho binn 's an iuchar.

Bu chaomh leam lùineag a béil;

Smeòrach air chraan fo bhonn na bruthach,

Le 'còmlradh subhachail féin.

'N uair dhùrich mi suas ri gual' na beinne,

Bha 'n cuan an sealladh mo shùil.

Chuala mi 'n ceòl thug sólus cridhe,

'S a bheòthaich m' aigne gu sìnnid,

Inneal-cìuil na h-Alb', ceòl-airm nan gaisgeach,

Bha ainmeil againn bho thùs,

Cha d'fhairich mi riamh cluich mhiar bu
ghrinne,

Gu tàladh m' aire le mùirn.

So agad an t-àite dh' àraich mise,

'N uair bha mi lag agus òg.

So far 'n robh mo shinnsear liantean romham,

Gun ghaoid, gun ghainne 'n an lòn.

Chaidh 'm fuadach a null gu dùthechan
coimheach—

An sluagh bha ecanalta còir.

Tha còinneach a' fàs an àit' an teine,

Is fraoch air iomair an eorn'.

Tha mise leam fhìn gun aon ni agam.

Mo chàirdean uile air triall,

Gun airgid gun òr 's mi breoite falamh,

'S mi tành 's a' bhòthan sin shìos;

Ach fòir dhomh mo phòib—an ceòl a chuireas,

Air fògradh mulad is bròn,

No òran math Gàidhlig, cànanin mìlis

Mo mhàth'r tha nise fo 'n fhòd.

[The author of this beautiful little poem is a Skyeman. The adjudicator points out that "na bruthach" is wrong, but the word is feminine in Skye. "Fiamh nam beannachd," which he says is "obscure or meaningless," is easily understood in Eilean a' Cheò.—Ed.]

MUSIC A LA MOD.

AN ADJUDICATOR'S VIEWS.

It was a thrilling experience, not that all points it reached high-water mark, but that it reached a decidedly high level of musical competence, and, what is of more value, revealed a depth of feeling and a capacity for emotional expression which came upon me in the nature of a surprise. We Lowlanders are apt to think that the rich vein of sentiment in the Gael is a thing of the past, a thing surrendered to sophisticated life and to the desire to "get on." The Mod of 1920 proves that it is there, the rich alluvial soil of deep and tender uncton. Who can ever forget the singing of some of the ladies' choirs, of many of the soloists, of the children? Even a choir like Kinlochleven, only formed two months ago, climbed in that time into something like an expressive organism. All this "character" is worth tending and developing. To give the Gael a pride in this old culture is to resurrect the finest of the past and to turn it to the highest use of the present. To dwell on individual performances would be vain. The great central truth is that through the Mod the Gael is discovering himself. With a few years of careful and tactful guidance, these choirs should be among the very finest in the country. I cannot exaggerate the thrill the whole thing gave me. It makes one's faith in humanity firmer and more hopeful that so much beauty is in the hearts of the people, and that they are quickly discovering the means whereby it may be given out to enrich this rather material world of ours.

Cha tig o'n mhuic ach uircein.

Bu dual tòchd an ime a bhi air a' bhlàthaich.

Ma bhitheas aon chron 'san eòlach bithidh dhà-dheug 'san aineòlach.

A JUDGE'S IMPRESSIONS.

HIGH STANDARD OF SINGING.

Interviewed as to his impression of the Mod, Mr. Robertson, one of the judges, said the standard of singing was on the whole very good. In some classes it was quite excellent, notably in the class for female voice choirs, where the singing had an emotional depth and intensity as fine as anything he had ever heard in that way, and this despite of technique which was not at all points of the first class. One felt in listening to that singing that there was a great future for the Mod, and it only required development along educational lines to bring the Gaelic people, despite the geographical barriers by which sea, mountain, and loch divided them, into line musically with their brother Gaels in Wales. Much of the solo singing was on a really high level, and the gold medallists, male and female respectively, were fine artists. The children, too, were promising, and here much might be done through district Mods, not only to improve the standard of singing, but actually to improve the use of the Gaelic tongue itself. A very notable feature, and one not generally associated with Gaelic enterprises, was the fine sporting spirit of the people. They took decisions and criticisms in the best way, and some of the most severely criticised had thanked him for the criticisms. With the development of a spirit of this kind, the Mod had a great future before it.

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THE VACATION GAELIC CLASSES

Teachers Entertained by the Gaelic Society of Inverness and An Comunn.

The teachers attending the Vacation Gaelic Classes in Inverness in August were the guests in the Caledonian Hotel of the Gaelic Society of Inverness and the local branch of An Comunn Gaidhealach. There was a large and happy gathering. The guests were received by Dr. Wm. Mackay and Mrs. Mackay, Craigmor, representing the Gaelic Society, and by Mr. Alex. Macdonald and Mrs. Macdonald, representing An Comunn Gaidhealach.

In the course of the evening Dr. Mackay extended a hearty welcome to all on behalf of the Gaelic Society. He was delighted to find so many present, especially from the Outer Hebrides, where they spoke beautiful Gaelic and sang beautiful songs. The Gaelic Society, as some of them might be aware, was now

forty-nine years of age. It was started by himself on 4th September, 1871, so that in another year it would be fifty years of age. During that time he thought it could claim to have done very good work. From the very outset it had agitated for Gaelic in schools, but the great work it had accomplished was the publication of a large number of volumes of Transactions containing history, legend, song and story which would have been lost but for the collectors who had sent them in for printing. These Transactions formed a valuable library of ancient Gaelic lore. He was sorry An Comunn was not in session, but he asked the President, Mr. Macdonald, to say a few words.

Mr. Alex. Macdonald said, as representing the local branch of An Comunn, he had very great pleasure in extending to the teachers and other friends the heartiest Highland welcome to the Capital of the Highlands. It was a great pleasure to have them in their midst, and it was interesting to see so many who knew and could teach the Gaelic language. It was an excellent sign of the times. He had no doubt the acquaintance they were making with each other would bear good fruit, and that they would carry with them pleasant memories of their visit to Inverness. They did not know how difficult it was sometimes to keep the flag flying in the Capital of the Highlands. There were two aspects which appealed to him in connection with the present gathering. One was the sentimental one and the other the more serious, practical one. He could clearly see that the Gaelic movement was taking on serious dimensions. The foundation had been well laid. They had passed out of the wilderness into the plains, and were going to cultivate a closer acquaintance with the language and its practical application to the culture of the Highlands. It meant the resuscitation and perpetuation of the Gaelic language, its literature and music, and everything connected with it.

Mr. John Macdonald, of the Gaelic Society, Vancouver, B.C., also addressed the gathering and told them that the Vancouver Gaelic Society had a membership of 500, mostly belonging to the Outer Hebrides, and met all the year round—once a month in summer and twice a month in winter. One of their most energetic and useful members was a brother of Mr. Rod. Macleod. They had a benevolent branch in connection with the Society, which did good work. It gave him great pleasure to be present.

A most enjoyable programme of music was gone through under the personal direction of Mr. Rod. Macleod.

THE LATE COLONEL H BURNLEY CAMPBELL.

We regret to announce the death of Colonel H. Burnley Campbell, which took place in the end of August while he was shooting over the covers of Knockdow Castle. The late Colonel had a long and honourable military career. He served in the Afghan War of 1879-80 under Lord Roberts, and accompanied him on the famous march from Cabul to Kandahar. On retiring from the Army, he settled down at Ormidale in Glendaruil, and took considerable interest in the administrative work of the County of Argyll, holding several public offices. All along he showed warm interest in the Volunteers, and later in the Territorials. His military experience enabled him to perform valuable service for his country during the great war. Some years ago he performed the unusual feat of going round the world in about forty days—a feat which the press of Scotland and England took notice of. Colonel Burnley Campbell, who was 76 years of age, is survived by Mrs. Burnley Campbell, an enthusiastic member of An Comunn Gaidhealach, also by a son, and a daughter (Mrs. Warrand), who is married to Major Warrand of the Seaforth Highlanders. His younger son was killed in the late war.

The funeral, which took place from the old parish kirk of Kilmodan to the family burying-ground in Ormidale, was attended by a large number of the notables of Argyllshire. The late Colonel was a life member of An Comunn Gaidhealach. We tender our sincere sympathy to Mrs. Burnley Campbell and her family in their bereavement.

LETTER TO THE EDITOR.

EILEAN DA DHEALGAIN.

Sir,—If the Rev. Mr. Macdonald refers again to his selections from the Cuchullin and Fenian Sagas ("Bàs Chonlaoidh" and "Laoidh Osgair"), he will discover that Eilean da Dhealgain, Dalgoin or Delgin is never mentioned. The reading of the texts is "Dùn Dealgain" (Dundalk), which was an Ulster city in the days of Cuchullin and Fionn. I am quite aware that Dundalk is in Leinster according to all English geographies, but to elucidate or fix the Fenian topography of ancient Ireland by their aid is a novel and startling proposition.

So far as Ulster is concerned, it was natural and proper that the warlike champions of the Ultonians should be honoured in "Dùndealgain grianach glan," or that Cuchullin and his heirs were numbered among its nobility. Had Dundalk been a city of Leinster, no Ulster champion would have regarded it with a friendly eye. It

is true that the boundaries of Ulster and other Irish provinces were shifted as often as the inhabitants chose to work overtime with sword and shillelah, but the old Sagas make it abundantly clear that up till 300 A.D., by which time the Fenian Volunteers of Kildare were disbanded and outlawed, the rule of the Kings of Leinster had not extended so far north as Dundalk.

The associations of the Feinne in the third century with Tara and Dundalk are familiar to Fenian tradition, but the theory of their crossing over from the Bog of Allen to Eilean da Dhealgain (about 574 A.D.) is new to me. I cannot conceive with what transports the Feinne of Kildare descended on so remote an islet, whose beauties are neither impressive nor truly rural. Ossian has not featured its attractions and Fionn never had the transports.

Should your contributor unearth any manuscripts of ancient Fenian prose or verse where this name, Eilean da Dhealgain occurs, they will claim an interest far beyond that which a vanished generation used to attach to Dr. Skene's laboured theories.—Is, mise, gu dilleas, W. J. EDMONDSTON SCOTT, M.A., D.Litt.

REVIEW.

GUTH NA BLIADHNA. 1/6. Maclaren & Sons, Argyle Street, Glasgow.

This Gaelic quarterly, like previous issues, maintains its reputation as a well-written magazine. It never loses sight of the object for which it was founded. That object is, in its own words, "Ràitheachan a tha coisrìgte do shaorsa na h-Albann, agus do na h-uile ceist eile a tha an crochadh ris a' chuspaig sin." The contents of the present number are varied and interesting. "Analaidhean nan raidhean" are always pithy and critical. An article on "Craobh-Sgaoileadh" is from the pen of A. M. E., whose reputation as a fine Gaelic writer is now established. "Good wine needs no bush," and Mr. Henderson's laurels in the Gaelic field are still green. Long may that continue. "Beannachadh Moire" is a rendering into modern Gaelic from Meyer's book of ancient Irish poetry. It is by D. M. N. C. (Mr. Donald Sinclair), another most capable writer of idiomatic Gaelic. An article of much interest is "A' Chanain Naiseanta agus Brood Scots," and is contributed by Arthur Kinloch. Mr. Iain Martainn writes readable verses on "Fàilte an t-Samhraidh." The story of "Fionnag an Fhasaich," by John MacCormaic, is concluded in this number. The other articles, contributed by the Editor himself, are pointed and thoughtful. The "Guth" deserves attention from all Gaels, if only for the excellence of its Gaelic in most of the contributions.

AN COMUNN GAIDHEALACH

NEW LIFE MEMBERS.

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 Jas. Livingstone, 2 Victoria Buildings, Lochgilphead.
 Miss Eleanora Cameron, 65 Elm Park Gardens, Chelsea.

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AN DEÒ-GRÉINE

Leabhar XVI.]

Ceud Mìos a' Gheamhhraidh, 1920.

[Earrann 2.

CLÀR-ÌNSSIDH.

Am Foghar agus an T-Samhuinn,	17
Annual Business Meeting,	19
Executive Council, 1920-21,	21
Propaganda Campaign,	22
Sgeulachd Fear a' Ghra Shlìibidich Liathghlais—The Tale of the Man with the Slovenly Grey-Green Cloak,	25
Secretary's Notes,	29
An Comunn Gaidhealach—Thurso Branch,	30
Review,	31
An Comunn Gaidhealach—New Members,	32

AM FOGHAR AGUS AN T-SAMHUINN.

“Oidhch Shamhna theirear gamhna ris na laoiqh.”

Foghar gu Nollaig
Is Geamhradh gu Feill Pàdruig,
Earrach gu Feill Peadair,
Samhradh gu Feill Màrtuinn.

* * *

Is ann air a' mhodh seo a bhiodh na seana Ghaidheil a' roinn ràithean na bliadhna, agus 'nar là fhein tha cuid de bhodaich is de chaill-eachan nach gabh ri gnàths na Gaidhealach 'gan cunntas air a' mhodh cheudna. O chian nan cian, mar tha sgrìobhadairean a' cumail a' mach, roinn na sean Cheiltich a' bhliadhna 'na dà thràth—Bealltainn gu Samhuinn is Samhuinn gu Bealltainn. Ach cha 'n 'eil an teagamh as lugha ann nach teid an sean mhodh cunntais tur as, an ùine gheàrr, mar a' chaidh a' chuid mhòr de chleachdaidhean eile fo bhuaidh nòsan nuadha. Cuiridh an t-àl a tha ag éirigh suas 'nar n-àm oül ri iomadh rud a bha a' riaghladh caithe beatha an seanaircan. Ged nach freagair na seann rudan sin ri beatha ar latha fhéin, cha bu chòr an di-chuimhneachadh an diugh, oir tha iad a' cur soluis air beatha

is eachdraidh ar sinnsrean ann an seadh araidh. Faodaidh mi a' ràdh nach dean fìor Ghaidheil tàir air seann nòsan 'aithrichean ged nach toir e dhaibh an creideas a bha aca-san ann. Is ann bu chòr dhuinne a bhi taingeil gu 'n do chuir solus na linne anns a' bheil sinn beò an teicheadh air mòran de na sean ubagan is na gisreagan a bha a' cur dragha orra-san. Tha slughan an là diugh, 'nam beachd fein, anabarrach glic is tuigseach, agus cha 'n fhaic iad ann an sean chleachdaidhean ach faoideas air nach airdh ach gloc gàire. Tha fios is cinnt gu bheil eòlas is fiosrachadh de gach seòrsa a' dol an meud mar a tha an saoghal a' fàs na's sine, ach co dhiùbh tha gliocas a' cumail ceum riutha, 'se sin ceist eile. Chì sinn o bhi a' leughadh litreachas nan sean Ghreugach gu'n do chinn mòr ghliocas is aigne dhealbhadh anns a' chinneach ainmeil ud, ged bu Phàganaich iad. Mar an ceudna bha na sean Ghaidheil air thoiseach oirnn ann an tuigse is tìr naduir, eadhon ged fhuair saobh-chreideamh greim orra. 'Nar là fein cha do thilg sinn saobh-chreideamh gu h-iomlan an dara taobh fhathast. Mar sin cha ruig sinn a leas a bhi cho abartach.

* * *

Dh' fhalbh an seòrsa Samhradh a bha againn ann bliadhna, agus a nis tha dath ruiteach òir a' sgeudachadh na dùthcha. Tha duilleach nan craobh air fàs donn agus a' tuiteam gu làr, mean air mhean, an deidh dhaibh an obair nàdurra a' chrìochnachadh. Theid an uinn-sean a lomadh roimh chàch. Mairidh duilleagan na faidhbhile, na leamhain, na plintrinne beagan na's fhaide. Is e an foghar àm nan dearcann fialhaich, agus tha gach cailid dhroighinn trom la mucan fàileag is sgeachagan—fiamh an òir air na frith rathadan. An

uair nach faigh na h-èoin greim na's fearr a chòrdas riutha 'sann gus na dearcas seo a ghabhas iad. Tha Nadur a solarachadh a bhith seo dhaibh. Cha'n fhaic thu làn-dubh no druid a' cur gob anns na dearcas fìdhaich mur bi iad an fìor èiginn; tha iadsan trang a' trusadh na dh'fhòghnas daibh air an achadh bhua. Mu dheireadh an fhoghair tha gach achadh lom, agus tha na h-èoin a' tathaich na's fhaeair air na dorsan, gu h-araich ann brudhearg, mar gu'm biodh iad a' sireadh na h-aoilheachd nach bu chòir a chleith orra. Tha na spòireagan beaga a' beiceil mu'n cuairt cho moiteil asla fein, mar gu'm b' iadsan na crut-airean as inbheiche 'san ealtainn.

* * *

Chaidh am foghar a nis seachad, agus tha sinn aig oir a' gheamhradh fhuaire, reòthaich — an t-àm anns am bi sinn a' teannadh na's dlùithe do'n ghealbhan. Is ann aig àm an earraich is an fhoghair a bhios tuathanaich bheaga na Gaidhealtachd 'nan làn dhrìp, oir aig an dà thràth sin tha an sìde caochlaideach. Aig an fhoghar a chaidh seachad, bha na dùilean aig amanan a' bagradh leòr-sgrìos a thoirt air toradh an fhearainn; co-dhùibh air machraichean na Galldachd. Is cinnteach gu'n d'fhuaire a' Ghaidhealtachd a cuid fein de na h-uisgeachan troma, is na tuiltean a bhrùich a mach thar na claisean, agus a mhìll cinneas an fhearainn. Gidheadh tha dòchas againn gu'n d'fhuaire croitearan am fàlharach air son cur-a-stigh, agus gu bheil an t-arthar caoin, cruaidh, an iodhlann làn is gach mulan dìomach fo thubhadh mu'n tuit gaillinn.

* * *

Mar tha fios againn uile, tha an là a' dol an giorrad mar tha an foghar a' dol seachad, agus cha dèan lundaireachd an gnòthach. Cha lean sgoim am fear a bhios fada gu'n dol a chadal agus fada gun èirigh. Mar a tha an sean-fhacal ag ràdh, am fear a bhios fada gun èirigh bidh e 'na leum fad' an latha. Bhiodh ar n-aithrichean gu math moch air an cois. Anns an àm a dh' fhalbh cha bhiodh daoine aig am foghair ag itheadh greim bidh ri solus là — “Tri bidh air an oidheche, 's gun aon ghreim air an latha.” Is ann ri solus a' chrùisgean a ghabhadh iad a' cheud bhìadh 'sa mhaduinn mhoich. Mar sin bhiodh iad deas gu dol an coann oibre gle thràth. Cha rachadh greim tuilleadh 'nan goile gu amnoch, agus cha b'e tea a bhiodh a feitheamh orra, mar a chithear an diugh, ach gu tric buntàta is sgadan, no brochan tana measaichte le bainne, agus aran coirce. An uair a ghabhadh iad an sàth de seo, cha b'e pasgadh làmh a dhèanadh iad. Chuir-cadh na fir a' phìob thombaca air uidheam; ghabhadh iad a mach do'n t-sabhal agus thòis-

icheadh frosheadh, na suiomh connach, no fraoich a chum gu'm biodh na bu leòr de shioman aca air son nan cruachan, no tubhadh nan tìgean mu'n tìgeadh dùbhlachd a' gheamlraidh. Cha bhithheadh na mnathan 'nan tàmh. An tè nach biodh aig a' chuibhìl bhiodh i ri càrdadh, tè eile a' fìgeadh stocainn no 'glanadh shoithichean. Cha robh fois 'san fhàrdaich gus an tìgeadh àm dol a laithe an dèidh greim suipearach a ghabhail. Gu dearbh 'sann orra uile a thuiteadh cadal mìlis na saothrach; is iomadh neach a ghabhadh iasad deth na 'n gabhadh e ceannach. Anns an àm ud cha robh duine a' gabhail umhail do fhaidead là oibreach, biodh e rè ochd uairean, no deich, no eadhon a dhà dheug. Nach acoiltach seò ri muinntir shoerach ar là fein a bhios a' cnàmhan 's a gearain, 's ri aimhreit ma dh' iarrar orra mionaid a bharrachd air sea uairean 'san latha oibreachadh.

* * *

An uair a thigeadh crìoch air obair an fhoghair, cha bhiodh daoine cho dripeil, agus bhiodh an òigridh le mòr thoil-intinn ag amharc ri oidheche Shamhna. B'e sud oidheche nan ubagan 's nan gisreagan; an oidheche air am biodh an droch fhear fein ma sgoil, na buidhichean a marachd, ma b' fhuir, air cas na sguaipe air feadh an athair, no a' dol thar muir ann an geugac uighe. Saoil na 'm faiceadh seann daoine nan amanan a dh' fhalbh, *aeroplane* a snàmh anns an athar, no *motor car* 'na deann air an rathad mhòr, 's i a sputadh ceò as a deireadh, ciod a theireadh iad? Direach gu'm b'e an Donas fein a bha ann an tòir air cuideigin! An uair a shuidheas sinn 'nar cathair shoeraich air oidheche Shamhna a beachd smuaineachadh air ciod am bun o'n d' èirich cleachdaidhean is saobh-chreideamh na Samhna, feumaidh sinn a dhol fad air ais an eachdraidh a' chinne daonta mu'n tig sinn gu comh-dhùbhadh as bhiaich an t-saothair a thaobh na cùise. Cha bhì ann ach tuaiream an dèidh a h-uile rud. Ach tha aon rud ann nach gabh a' chàradh, agus 's e sin gu 'n do nochd mac an duine, o chian, mòr mhiann air sgòd de 'n bhrat dhìomhair a tha falachadh an t-saoghail eile a thogail. Dh' fhaèch e iomadh dòigh a chum na crìche seo, agus cha do sgruir e fhathast. Thuirt sean ùghdar gur i làmh na tròcaire a dh' fhuig ann brat a tha a' falach bhuainn na tha ri teachd. Nach fìor an ràdh. Bha an Ceilteach o thàs a gleac ri nithean dìomhair. B'e ghnè a bhì a tolladh mu nithean a bha os cionn a bheatha làthail. Bha e a' creidsinn ann an saoghal a b' fhearr na 'n saoghal a bha 'ga dhruideadh a mach 'o chàirdcan a ghabh am t-aiseag gu Tìr fo thuin, no Tìr nan Og. Cha 'n ionghnadh ged robb e fo bhuaidh spiorad na dìomhaireachd 's an annais. Cha robh aig ach sealltuinn mu'n

cuairt air enuic, creagan, uillt, a' mhuir, 'san cruthachadh nàduir eile a bha 'na bheachd bith-bhuan, agus fo chumbhachd reachd cruaidh an Dàin air nach 'eil fiaradh. Is e féin is a chomh-chreutairean a mhàin a bha diombuan. Mar sin bha e an geall air rud-eigin fhaotainn a mach air na bha thall. An iochdar cridhe gach aoin againn tha nàdur de chiocras diomhair ag iarraidh fios fhaotainn mu 'n t-saoghal eile, agus ma dh'fhéach an Gaidheal air beagan soluis fhaotainn air sin troimh ubagan is ghisreagan ciod a bha ann ach rud tha mòran air feadh na Cruinne ri spàirn fhathast?

* * *

Nach 'eil fios againn uile gu bheil móran 'n ar latha—daoiné ionnsaichte cuideachd—a' tolladh anns a phuuing air a bheil mi a' sgrìobhadh, agus a fèachainn ris a' cheist fhuasgladh, mar tha 'n dream ris an abrar *Spiritualists*. Ciod an t-iongnadh ma ta ged dh'fhéach na Ceiltich a bhí a' tolladh 'na dòigh fein. Cha d' thainig e a stigh orra cho ao-coltach 's a tha e gu'n do roimh-òrduich an Cruithfhear riaghladh na Cruinne a bhí fo bhuaidh ubagan is ghisreigan anns nach 'eil an toinigs as lugha. Cha b'è na Ceiltich a mhàin a pheacaich anns an ròd seo; tha 'n Eorpa uile làn diubh, agus tha na miltean ann Breutunn fein fo 'n cheart chuing. Mar sin cha ruig aon chinneadh a leas clachag a thilgeadh air cinneadh eile. Cha 'n aithne dhòmhsa gu bheil gin air feadh na Gaidhealtachd an diugh a' creidsinn am buidseachas no an tannaig. Ma tha grunnan ann a tha a' creidsinn anns an droch shùil, no gid an toraidh bho 'n chrodh, cha 'n 'eil iad ach tearc. An là a shiùbhlas iadsan falbhaidh sud leotha, agus is math gu falbh. Air a shon sin cha mhise sinn aig amannan a bhí a' toirt faineas sean chleachdaidhean a bha siùbhlach am measg an t-sluaigh o shean, gu h-àraidh a' chuid as taitneiche dhìubh, mar tha càirdeas, dàimhealachd is tioralachd—feartan nach 'eil ach ro ainmig an diugh an uair a tha h-uile fear a' strì ri toirt sgairbh a' creagan dha fhein.

* * *

Bitear a' cur as leth na h-aise nach luthaig i spòrs no fearas-chuideachd do 'n òige. Ma tha sin fìor, cha 'n 'eil ann ach dearbhadh gu'n do chaill iad roinn de'n fhairceachadh a bhuineas do spiorad na h-òige. Cò ehi dad a chron ann an ùbhlán a' snàmh ann am ballan làn uisge, agus balach òg a fèachainn an glacadh le bhilean; càch a' call a lùths le gàireachdaich. Agus ma theid gillean òga a' spuinneadh a' gharraidh chàil air oidhe Shamhna, am bheil ann gu tric ach feala-dhà a chum conas a chur air bodach crosda. Cha chluinnear an diugh mu chailleagan a' dol chun na h-àtha le coirle shnàith fèach am faigheadh i a mach

ainm an fhìr a bha i an dùil r'a phòsadh. "Cò sud shìos air ceann mo ropain?" Cha 'n 'eil àthan againn an diugh, agus ged a bhithheadh, cha 'n e a h-uile caileag aig am biodh de mhìnich a dhòl leatha fein air oidheche dhòrcha a chum gu faigheadh i sanas mu 'n fhear air an robh i an geall. A thaobh nan deas gnàthan eile a bha coimh-cheangailte ris an t-Shamhainn o chionn mòran cheudan bliadhna, cha ruigear a leas an ainmeachadh. Dh' fhalbh iad le "siubhal Samhna" mar a dh' fhalbh cleachdaidhean cianail eile, ach am measg glocaich is soluis ar n-ama fein, gheibhear gnàthan air am bu chòr fuadach a chur. Tha phuing ro fhasuinn gu bhí 'leudachadh oirre an seo. Ma tha ceàrn de ar dùthaich fhathast ann anns am bithear a' toirt géill do ghnàthan na Samhna, ma dh' fhaoidte gur h-ann air ghaol feala-dhà is cridhealais a thatar 'ga dhèanamh, agus nach ann a chionn gu bheilgear a' creidsinn anna, no gu bheil éifeachd 'sam bith a' sruthadh bhupa.

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ANNUAL BUSINESS MEETING.

The annual business meeting of An Comunn was held in the Argyllshire Gathering Hall, Oban, on Saturday, 25th September. There was an attendance of about sixty members, and the President—Rev. G. W. Mackay—presided. The minute of last annual meeting was held as read, and thereafter the secretary intimated the re-election of the President, one Vice-President, and ten members of Executive Council. The full list of elected Executive Council are given on another page.

CONDOLENCE WITH MRS. BURNLEY CAMPBELL.

The President referred in sympathetic terms to the great loss sustained by a former President of the Association, Mrs. Burnley Campbell of Ormidale, by the death of her husband, Colonel Burnley Campbell. He was sure all members agreed with him when he expressed the hope that she would soon be amongst them again. On the motion of the President, the meeting agreed to send a letter to Mrs. Burnley Campbell expressing their deep sympathy with her in her great bereavement.

SUCCESS OF MOD.

The President said he was sure they were all delighted at the success of the Oban Mod. He looked with admiration on the way it had been conducted, and it was their duty to accord a very hearty vote of thanks to the Local Committee. In that connection, there were three men in particular whom they must bear in mind, and, while they cordially thanked all members of the Committee for their splendid

work, special mention should be made of Mr. John MacDonald (convener), Mr. J. M. Skinner (local secretary and treasurer), and Mr. T. D. MacDonald (secretary of the local Branch). He therefore moved that a vote of thanks be accorded to the Local Committee and these three gentlemen for their magnificent work. This was heartily agreed to.

DONATION.

The President intimated that he had received a second donation of £50 from Miss Marion B. Tod through the Lady Helen Tod. The first of these sums had been handed over to the Publication Fund recommended so strongly by Professor Watson, and he suggested that the second sum now given be handed to the Propaganda Fund. He moved that for her liberality in the cause, Miss Tod be appointed a Life Member. This was agreed to.

1921 Mod.

The President said that, personally, he should like if next year's Mod could be held in Inverness or Dingwall if that were possible. Glasgow was a magnificent Celtic centre where financial success was certain, but on the other side was a chance of enlightening and stimulating the Northern Counties. Mr Angus Robertson, speaking in Gaelic, put forward the claims of Glasgow. Mr. Malcolm MacIntyre, Colonsay, seconded, and after further discussion the motion was unanimously agreed to. It was left to the Glasgow Committee to fix the date of the Mod.

MOTIONS.

The President moved that the price of *An Deò Gréine* be raised from 1d to 2d. There was also a motion by Mr. T. D. MacDonald that the magazine be published quarterly instead of monthly, and that its size be increased by six pages. After some discussion, it was agreed on the motion of Sheriff MacPhail, to remit to the Executive Council to consider the whole position of the magazine, with full power to make such changes as they may consider necessary.

The President moved the following motion :
 (a) "That Rule 28 of the Constitution be altered to read as follows:—The Executive Council shall, at the Preliminary Meeting in each year, appoint from among its own members seven Standing Committees, viz.—A Finance Committee, an Education Committee, a Publication Committee, a Propaganda Committee, an Art and Industry Committee, a Mod Committee, and a Music Committee." (b) "That Rule 35, Section 6, be made into two sections as follows:—Section 6—The Mod

Committee shall prepare the Syllabus and Prize List of the Mod for the approval of the Executive Council, and shall be responsible to the Executive Council for the conduct of the Mod. Section 7—The Music Committee shall endeavour to collect folk-songs and promote the cultivation of Gaelic music and song."

In speaking to his motion the President said the movement was more than a festival of music; it was first and foremost a language movement, and that side must be kept to the front if An Comunn desired to send Mr. Shaw and himself on propaganda work in Sutherland, Ross, and portion of Inverness and Caithness. If the meeting adopted his suggestion of separating the Mod and Music Committee, everything connected with the Mod (music, literature, and art) would be under the Mod Committee. The Music Committee would have much work to do dealing with music in general, with unpublished music, and with engaging in musical research.

Mrs. Colquhoun expressed the same view, and seconded the motion.

Sheriff MacMaster Campbell suggested that to save trouble the meeting might agree to the Mod and Music Committee being divided into two separate Committees.

Rev. Mr. Munro pointed out that if the meeting carried the President's proposition they would require to spend money on collecting music, and they would certainly require to finance this new Music Committee more generously than they had done the Mod and Music Committee in the past. The collection of folk-songs required a good deal of travelling, and they could not expect members of the Committee to do that work without financial assistance. He did not see any connection between the objection to music and the President's proposal. The Mod would still be a musical institution, call it what they liked. Personally, he would not oppose the formation of a new Music Committee, but he desired to state to the Executive that he wished to be relieved of his duty on the Committee. The duties were very heavy, and he would hand over the work to someone else with pleasure.

The President said he would not like his motion to be voted on if it led to Mr. Munro giving up his convener'ship. He so valued Mr. Munro's work that he thought his proposal would lessen his labour. In any case, a good deal had been done by ventilation of opinion, and he would withdraw his motion with the consent of his seconder. Mrs. Colquhoun agreed, and the motion was withdrawn.

Mr. T. D. MacDonald's motion that the Mod be held in May or June was not put to the meeting, and in the absence of Mr. Angus Hen-

derson the motion tabled in his name was allowed to drop.

Mr. Abrach Mackay pointed out that people in the counties of Sutherland and Caithness had a strong desire to see something of the prize-winners of the Mod. He looked forward with great hope to the visit of the President and Secretary to these parts, and it would be a splendid thing if the two medallists could have accompanied them. The President said he thought that it would be preferable that the propaganda work should first be carried out, and then afterwards Mr. Roderick MacLeod or someone might deal with the musical side in these districts.

Mr. Abrach Mackay stated that he had been talking to Canadian Highlanders from Glen-garry and Glencoe, and they were suggesting that a delegation should be sent to Canada to further the aims of An Comunn. The President said a suggestion of sending a delegation to Canada was considered some years ago, and the Propaganda Committee would deal with the matter again, as it was very important.

The preliminary meeting of Executive Council followed immediately, and members appointed to the Standing Committees. It was agreed to hold the next meeting of Executive Council in Glasgow on 1st December at 6.30 p.m.

A vote of thanks to the Chairman terminated the proceedings.

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EXECUTIVE COUNCIL, 1920-21.

President.

Rev. G. W. Mackay, M.A., The Manse, Killin.

Vice-Presidents.

Angus Robertson, "Dunholm," Hamilton Drive, Pollokshields.

Donald Macphie, 5 Victoria Terrace, Dullatur.

H. F. Campbell, 25 Union Terrace, Aberdeen.

Treasurer.

Robert Macfarlane, C.A., 114 West Campbell Street, Glasgow.

Secretary.

Neil Shaw, 114 West Campbell Street, Glasgow.

Elected Executive Council.

Mrs. Burnley Campbell of Ormidale, Colintraive.

A. B. Ferguson, 10 Harvie Street, Ibrox.

Alex. Fraser, 53 Park Drive South, Whiteinch.

Angus Henderson, 2 Clifford Road, Stirling.

J. S. Mackay, 11 Bellfield Road, Stirling.

Rev. John MacLachlan, The Manse, Lochcarron.

John N. MacLeod, Knockbain School, Kirkhill.

Rev. Wm. MacPhail, Manse of Kilbrandon, Easdale.

Rev. M. N. Munro, M.A., U.F. Manse, Taynuilt.
Colin Sinclair, M.A., 35 Clifford Street, Bellahouston.

Rev. George Calder, D.Litt., The University, Glasgow.

Sheriff MacMaster Campbell, Campbeltown.

T. D. MacDonald, 40 Stevenson Street, Oban.

Rev. Dugald Macfarlane, The Manse, Kingussie.

Duncan MacGillivray, M.A., Hillhead High School, Glasgow.

James MacKellar, 13 Broompark Terrace, Dennistoun.

Duncan MacLeod, "Arthurlie," Beech Avenue, Dumbreck.

Malcolm MacLeod, 5 Church Road, Ibrox.

Rev. T. S. Macpherson, 18 Wilson Street, Hillhead.

P. MacDougall Pullar, 92 Kirkcaldy Road, Maxwell Park.

Archd. Stewart, "Bunrannoch," Cambuslang.

Professor W. J. Watson, LL.D., 8 Spence Street, Edinburgh.

William Mackay, LL.D., 19 Union Street, Inverness.

Roderick MacLeod, 10 Drummond Street, Inverness.

J. P. Grant, yr. of Rothiemurchus, 67 Great King Street, Edinburgh.

Miss Campbell of Inverneill, Ardrishaig.

Robert MacFarlan, Dumbarton.

Miss Campbell of Succoth, Garscube.

Neil Orr, F.E.I.S., Headmaster, Duddingston.

Mrs. W. J. Watson, 8 Spence Street, Edinburgh.

Standing Committees.

FINANCE—Alex. Fraser (Convener), Archd. Stewart, P. MacDougall Pullar, Duncan MacLeod, J. S. Mackay, Malcolm MacLeod, James MacKellar, A. B. Ferguson, Donald Cook, Archd. Macpherson, John MacTaggart, G. A. Ferguson, The President (*ex officio*).

EDUCATION—H. F. Campbell (convener), Malcolm MacLeod, Mrs. Burnley Campbell, Roderick MacLeod, Angus Robertson, Dr. W. J. Watson, T. D. MacDonald, Donald MacLean, J. N. MacLeod, Rev. D. Macfarlane, Miss Juliet Macdonald, Miss Campbell of Succoth, The President (*ex officio*).

PUBLICATION—Malcolm MacLeod (convener), Dr. Calder, Angus Henderson, Angus Robertson, J. S. Mackay, Dr. W. J. Watson, Mrs. Watson, Duncan MacGillivray, Miss Campbell of Succoth, Donald MacLean, Colin Sinclair, Archd. Macpherson, The President (*ex officio*), The Editor (*ex officio*).

PROPAGANDA—Rev. G. W. Mackay (convener), Miss Campbell of Inverneill, Malcolm MacLeod, Angus Robertson, Iain P. Grant,

Angus Henderson, T. D. MacDonald, J. S. Mackay, Miss Juliet Macdonald, Roderick MacLeod, John MacDonald, H. F. Campbell.

ART AND INDUSTRY—Mrs. Reyburn (convener), Miss Campbell of Succoth (vice-convener), Mrs. Burnley Campbell, Miss Campbell of Inverneil, Mrs. W. J. Watson, Miss Turner of Kilchamaig, H. F. Campbell, Colin Sinclair, Mrs. Christison, Mrs. Colquhoun, William Campbell, Archd. Stewart, The President (*ex officio*).

MOD AND MUSIC—Rev. M. N. Munro (convener), Mrs. Colquhoun, Alex. Fraser, Mrs. Christison, John MacDonald, Angus Henderson, Malcolm MacLeod, Dr. W. J. Watson, H. M. Matheson, Donald Macphie, Dr. Calder, Miss Nancy MacLean, The President (*ex officio*).

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PROPAGANDA CAMPAIGN.

As intimated at the Annual General Meeting in Oban, the President, Rev. G. W. Mackay, and Mr. Neil Shaw, secretary, began a three weeks' propaganda tour on 4th October. The opening meeting was held in the Council Chambers, Thurso—Rev. G. R. MacLennan presiding. There was an attendance of 40 people, all interested in the formation of a Branch. An apology was read from Provost Mackay, and Bailie Anderson welcomed the officials to Thurso. The Rev. Mr. Mackay, in the course of an interesting address, referred to the benefits to be derived by Gaelic-speaking communities in the promotion of Gaelic instruction under the new Education Act. He regarded the work of An Comunn as of national importance, and it did not confine its activities to any one part of the Kingdom. Mr. Shaw also spoke in Gaelic and English.

The Rev. Messrs. G. R. MacLennan, A. J. Morrison, W. D. A. Mackenzie, and Colin Livingstone, and Mr. Neil MacDonald, solicitor, Dr. MacLennan, Mr. James Grant, and Mr. J. Abrach Mackay, Castletown, also addressed the gathering. The meeting was a very enthusiastic one, and it was unanimously resolved to form a Branch, and office-bearers were appointed. (A subsequent meeting of the Branch is reported in full on Page 30.)

On Tuesday (5th), the President and Secretary proceeded to Melvich, calling at the Manse of Reay en route. A gratifying attendance, considering the early hour, awaited them in the Hall at Melvich. Mr. Alex. Mackintosh, headmaster, who attended the Gaelic Vacation Class at Glasgow, arranged the meeting, and presided. The Gaelic and English addresses by Mr. Mackay and Mr. Shaw were listened to

attentively, and a Branch was formed by unanimous consent, the Branch to be named the Port Skerray-Melvich Branch.

An hour or so later a second meeting was held in the School, Strathy. The attendance was small, but the evening was somewhat boisterous and the district is very scattered. Mr. Hector Mackay, headmaster, presided, and there were also present Rev. Mr. Youngson, The Manse, and the Rev. Mr. MacAulay, Free Church Manse. A Branch was formed, and office-bearers appointed. A public meeting was to be convened later to appoint a committee and arrange a programme for the session.

The third meeting of the evening was held in the Hall, Bettyhill. There was a large attendance, and Mr. Mackay, peripatetic Gaelic teacher under the Sutherland Education Authority, occupied the chair. It was unanimously decided to form a Branch, and office-bearers were appointed, Miss Ina Mackay, Free Church Manse, being secretary. A round of visits was paid the following morning, and by mid-day the deputies were motoring up the famous Strathnaver. A call was made at the School there, but unfortunately the teacher knows no Gaelic, and nothing is done in the little school there.

In the afternoon the journey was continued to Tongue, calling on Rev. H. G. MacLellan, Borgia Free Church Manse, who accompanied the officials to Skerra School. It is hoped to form a Branch there later, or a Gaelic Reading Class. Returning from Skerra, Mr. MacLellan entertained the President and Secretary to tea and much interesting conversation regarding the position of Gaelic in the district took place. Arriving at Tongue later in the evening, a well-attended meeting was addressed in the School—Rev. D. Lundie, parish minister, presiding. Mr. D. MacLeod, headmaster, who attended the Gaelic Vacation Class at Glasgow, also addressed the meeting, and a Branch was formed with Rev. Mr. MacDonald, U.F. Manse, as President, and Mr. W. S. Munro, Registrar, as secretary. Mr. Mackay and Mr. Shaw were the guests of the Rev. Mr. and Mrs. Lundie at the Manse. In the morning they visited the old church and the burial-place of the Lords of Reay. Continuing the journey towards Durness, Melness School was visited, and a meeting held during the meal hour, when a number of people attended. Miss Gordon, headmistress, presided. Parents and children were addressed in Gaelic and English, and at the close a Branch was formed—Miss Gordon, a native Gaelic speaker, being appointed President, and her assistant, Miss Sutherland, secretary. A call was made on

Miss Campbell, teacher in a side school in the small township of Laid, on the shores of Loch Eireboll, and who attended the Inverness Gaelic Vacation Class. The children, with one or two exceptions, are all Gaelic-speaking, and one little girl, who had not been many days in school, knew no English. Miss Campbell is teaching Gaelic in the school.

The meeting held at Durness that evening was well attended, and the Rev. Dr. Adam Gunn presided. A Branch was formed, and office-bearers and committee appointed. Dr. Gunn is the president. Mr. Mackay, Gaelic teacher, had been to Durness, and conducted Gaelic and singing classes. The President and Secretary were the guests of Rev. Mr. and Mrs. MacDonald at the parish manse, and in the morning visited Rob Donn's grave in the old churchyard at Balnakiel. An imposing monument, erected to the memory of the Bard, stands within a few yards of the grave. A long motor run brought the deputies to Rhiconich, where they were hospitably entertained by Mr. and Mrs. Grant, of the Hotel there. Two meetings were held in the afternoon at Oldshore and Insheggra, both places situated on the north shore of Loch Inchard. Rev. John MacAskill, U.F. Church of Kinlochbervie, presided at both meetings, and branches were formed. As at Loch Eireboll, all children are Gaelic-speaking. The two assistant teachers at Oldshore are Gaelic-speaking, one of whom, Miss Fraser, attended the Inverness Class. Mr. MacLae, headmaster at Insheggra, is also Gaelic-speaking, and some time is devoted to Gaelic teaching in both schools. The journey was continued to Scourie in the evening, where a meeting was held in the School under the chairmanship of Mr. Fraser, headmaster. There was a fair attendance, and the addresses listened to attentively. A Branch was formed, with Mr. Fraser as president, and Miss Urquhart, teacher, secretary. The officials were the guests of Mr. MacDonald and the Misses MacDonald at Scourie.

On Saturday morning the journey was continued to Kylestrome, across Kyle Sku Ferry and across country to Skeag Bridge, along Loch Assynt for some miles, and then on to Stoer. The deputies were received at the Manse by Rev. Mr. and Mrs. Mackenzie, where they remained till Monday. The meeting in the School was fairly representative, and a committee was formed to call another meeting with a view to the formation of a Branch. The headmaster is sympathetic towards the teaching of Gaelic, but unfortunately neither he nor his two assistants know the language. Gaelic is the everyday speech of old and young. Mr. Mackay preached at both diets on Sunday in his native parish before a fair congregation.

A largely-attended meeting was held in the Hall, Lochiuver, on Monday evening (11th)—Mr. Murdo Kerr presiding. A large and influential Branch was established there, with Miss Graham, M.A., as secretary. Miss Graham is a competent Gaelic teacher, and also attended the Inverness classes. Much is expected of the Lochiuver Branch, and Revs. D. Mackinnon and D. Finlayson are prepared to conduct reading classes during the session. This was the last public meeting in Sutherland, and Tuesday saw the deputation en route for Ullapool, via Inchnadamph. A call was made on the teacher at Elphin, and a Gaelic song rendered very effectively by the children was much enjoyed. This is Ruairi MacLeod's native parish, and a short visit was paid to the house where he was born, now occupied by a younger brother. Highland hospitality was accorded, and it was matter of regret that it was not possible to hold a meeting in the evening. Ullapool was reached in the afternoon, and a large meeting addressed in the School at night. Major Fraser of Leekmelm presided, and the arrangements were carried out by Mr. MacLeod, headmaster. The Branch was re-formed; Miss Lucas, Gaelic teacher, was appointed secretary. The influence of Mr. Hugh MacLean's music teaching is still evident, as also the enthusiasm created by the local Mod held at the close of the singing classes in June, 1914. Mr. Morrison of Kinlochbervie entertained the officials at the Caledonian Hotel during their stay at Ullapool.

The longest run of the tour was that undertaken the following day, viz., from Ullapool to Gairloch. A most interesting visit was paid to Mr. Mackenzie, headmaster of Aultbea School. Here Gaelic is systematically taught in all departments, and Mr. Mackenzie gave convincing demonstrations of the value of bilingual teaching. Further on a halt was made at Poolewe School, now in charge of Miss Blair, who attended the Glasgow Gaelic Classes. Gaelic is being taught in this school also.

Mr. John MacGillivray, headmaster, presided over a fair gathering in Aughtercain School, Gairloch. The Branch was re-formed, and if the enthusiasm shown is any indication, its success is assured.

The mail coach conveyed the propagandists to Auchnasheen, where they entrained for Strathcaron, and from thence by mail car to Shieldaig. They were the guests of Rev. Mr. and Mrs. Currie at the Manse, and in the evening addressed a fair attendance in the School over which Mr. Currie presided. Mr. MacCuish, headmaster, is Gaelic-speaking, and Scripture lessons are read in Gaelic regularly. There was some doubt expressed as to getting the use of the School for meetings of the Branch, and until such time as permission is

granted, the actual formation of a Branch was postponed. A meeting for this purpose will be called later.

The return journey was made to Lochcarron the following morning, and headquarters established in the Manse of Rev. John MacLachlan. There was a gathering of about 150 people in the Hall, Jeantown, at the opening of the Branch to hear addresses by the President and Secretary. Rev. Mr. MacLachlan presided, and the meeting opened with a Gaelic chorus by the school children. A delightful programme of Gaelic song was interspersed by speeches, and all thoroughly enjoyed the entertainment. The Branch here is in a flourishing condition, and had a membership roll of about 200 last session. Here also the effect of the singing class and local Mod is still apparent.

On Saturday the deputation took train to Kyle, where they were met by Mr. David Urquhart, M.A., who accompanied them to Dornie. Unfortunately nothing is being done for Gaelic in this village, where once it flourished in the school. Not so at Auchtertyre, where a Branch is kept very much alive, and Mr. Montgomery, headmaster, the moving spirit in all things Gaelic. He attended the Inverness Classes. A meeting of the Branch was addressed by Mr. Mackay and Mr. Shaw under the genial chairmanship of Mr. Alex. Logan of Auchtertyre. Later in the evening a meeting of the Erbusaig Branch was attended. Gaelic songs, speeches, and sgeulachdan concluded the second week's programme. Mr. and Mrs. Urquhart entertained the officials, and the following morning Mr. Shaw travelled to Kinloch Lodge, Skye, and was there the guest of Mr. and Mrs. Duncan MacLeod, Mr. Mackay remaining the guest of Mr. and Mrs. Urquhart.

On Monday (18th), they embarked on the "Gael" at Kyle, and proceeded to Applecross, where they were received by Dr. MacNaughton and Mr. MacLeod, headmaster. An all-Gaelic meeting was held in the School, when there was a very encouraging attendance of young people. Rev. Malcolm Laing, parish minister, presided, and at the close of the addresses it was unanimously agreed to form a Branch. A Gaelic reading class is to be carried on, and lectures and debates arranged for special evenings. Gaelic is being taught in the School.

A return sail by the "Gael" on Tuesday to Kyle and a very pleasant journey in the mail launch in the afternoon brought the officials to Glenelg. Rev. Mr. MacTaggart presided over a good gathering in the Reading Room, and the Branch was re-formed, with some of the old members as office-bearers. The "Glencoe" brought the officials to Mallaig the following morning, and in the afternoon sailed by the mail launch to Inverie (Knoydart). They were

hospitably received at the Manse by Rev. Mr., Mrs., and Miss Mackay, and in the evening the School-room was packed. The proceedings were mainly in Gaelic, and after a Branch had been formed a programme of Gaelic songs was gone through. The Rev. Father MacLellan was appointed President, in absentia, and a conversation with him in the launch the following morning revealed that he will be a staunch supporter of the cause.

An attendance of about sixty in the Astley Hall welcomed the President and Secretary to Arisaig. Rev. Father MacEachen took the chair, and conducted the meeting in Gaelic. The Branch was re-formed, with Father MacEachen as President, and Miss Gillies, teacher, as secretary.

The concluding meeting of the tour was held in the School, Mallaig. There was a large turnout of local enthusiasts, and Mr. D. MacLennan, merchant, was appointed chairman. The addresses were in Gaelic and English, and at the close the Branch was re-formed, and office-bearers appointed. Mr. Kenneth MacLean, headmaster, is president.

From the point of view of Gaelic propaganda, the tour was highly successful, even beyond the expectations of the President, who organised it. There is not a part of the mainland now within the Gaelic area that has not had the aims and objects of An Comunn put before it in Gaelic and English. A wide field is still before the organiser, but at some time or other since the inception of Branch forming speakers have preceded him. There is, unfortunately, a great dearth of Gaelic-speaking teachers in Sutherland, and the language is consequently suffering, but most people are now alive to the fact that there is a Gaelic clause in the Education Act, and we trust that in due time at least one Gaelic-speaking teacher will be placed in each school. Ross and Inverness are well supplied in this respect, and in a few years' time the result will be apparent. To all who organised meetings and who made the journey possible and pleasant for the President and organiser, An Comunn gives *mile tainig*.

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Theagamh nach robh an Comunn Gàidhealach riann na's treise an eagar agus an cinntiul na tha e an ceartair. A thaobh sùrd oibre, faodar a ràdh le firinn gu'm bheil na h-uiread aige san làimh agus anabarr san t-sealladh. Tha e an dèidh a thàladh chuige mòran a tha àrd am buadhan inntinn, agus, mar an ceudna, àireamh thomadach aig an bheil deagh spòrain agus cridheachan toileil. Eatorra uile, ar leam gu'm bheil ar cànan dliùth air a bhi am mach á cunnart.—*Alba*.

SGEULACHD FEAR A' CHÒTA SHLIB-
ISTICH LIATHGHLAIS.

Bha Fionn, le cuid eile de na Fianntan, ann an Eirinn, agus chaidh e latha do'n bheinn sheilg, le buidheann de'n Fhéinn. Mharbh iad mòran fhiadh, agus shuidh iad a' leigeil an sgìos ann an àite fàsagach, air chùl gaoithe agus air aodann gréine.

Chunnaic Fionn gu'n robh barrachd sìthne aca na b' urrainn daibh a ghiulan dhachaidh, agus thubhairt e, "B' fhearr leam gu'n robh fear giulan eallach agam!" Thog e a shùil, agus chunnaic e coite air an tràigh, agus fear mòr le còta slibisteach, liath-ghlas, a' leum aise.

Thàinig e far an robh Fionn, agus thubhairt an Rìgh ris, "cia an taobh as an do tharruing thusa?"

["As a h-uile h-àite anns an robh mi riamh, co dhìubh a gheabh mi às a so, gus nach fhaigh."

"Agus co thu féin?" †

"Is gille math mi, ag iarraidh maighstir."

"Cìod e a' cheàird air an fhearr thu." ars' an Rìgh.

"Giulan eallachan," ars' an gille.

"Is tu a' cheart fhear a bha dhìth orm," arsa Fionn.

"Mu'n dean mi cumhnant riut," arsa Fear a' Chòta Shlibistich, Liath-Ghlais, "is fheudar dhuit a ghealltuinn dhomh gu'n cuir thu dhachaidh le onoir mi."

Bha an Rìgh toileach an cumhnant so 'dheanamh ris, a bharrachd air tuarasdal math airson a sheirbhis.

Dh' iarr e an sin ròp, anns an ceangladh e an t-sithionn. Bha leth cheud fiadh ann, a bharrachd air sithionn eile.

Thug iad dha ròp an déidh ròpa, ach na h-uile ròpa a gheibheadh e, an uair a theannaicheadh e iad, [bhristeadh iad].

Mu dheireadh, thilg e air falbh na h-uile ròpa dhìubh, agus thug e ròp as a phòca féin, agus cheangail e an t-sithionn ann, agus dh' iarr e orra an eallach a thogail air a mhùin.

Cha b' urrainn dhaibh sin a dheanamh; ach thilg e fhéin thar a ghiullain e, agus dh' fhalbh e, ag ràdh, iad a ghreasad 'na dhéidh, agus gu'n deasaicheadh e an dinneir dhaibh.

Cha chumadh a h-aon aca ris an coiseachd, agus an uair a ràinig e, dh' fhuon e seachd féidh, agus bhruidh agus dh' ith e iad, an uair

THE TALE OF THE MAN WITH THE
SLOVENLY GREY GREEN CLOAK.

Fionn was in Eirin. With him were others of the Fianms. He went one day to the hunting hill with a troop of them. They killed many stags, and then in order to let their fatigue pass from them, they sat them down in a sheltered spot at the back of the wind and in the face of the sun.

Fionn saw that they had more venison than they could carry home, and he said, "I do wish that I had someone to carry burdens." Raising his eyes, he saw a coracle on the shore, and a stalwart man with a loose slovenly grey green cloak jumped out of it.

He came to where Fionn was, and the King said to him, "Whence hast thou come?"

["From every place in which I ever have been, whether I escape out of this, or no."

"And who art thou?" †

"I am a good lad, wanting a master."

"What trade art thou best at?" asked the King.

"Carrying burdens," said the lad.

"Thou art the very man I want," said Fionn.

"Before I make any covenant with thee," said the Man of the Slovenly Grey Green Coat, "thou must promise that thou wilt send me home with honour."

The King was quite ready to make the covenant with him, and he gave him besides good wages for his services.

He then asked for a rope, in which he might tie up the venison. Fifty stags there were, besides other game.

They gave him rope after rope, but every rope he got broke when he tightened them.

At last he threw away every one of the ropes, and brought a rope out of his own packet, and tied the venison up in that, and then asked them to hoist the burden up on to his back for him.

That they were not able to do so; so he himself flung the burden over his shoulders, and set off, saying that they were to hasten after him, and that he would prepare the dinner for them.

None of them could keep up with him in walking, and when he got home he skinned seven deer and cooked and ate them. He only

† The sentences between square brackets, which were taken from another tale, were interpolated in order to give a reasonable amount of sequence to the conversation.

a bha a' chuideachd fada leis gun tighinn. §

Dh' fhionn e, an sin, tuilleadh de na féidh, mu'n d' thàinig a' chuid eile de na daoine; bhruich e iad, agus thug e dhaibh an diuneir.

Bha e mar fhuachaibh air, a li-uile maduinn, comadh a ghiulan dachaidh, a dheasachadh bidh do na scalgaircan, ach dh' fhàgadh aige an connadh ri a ghearradh, cho maith ri a ghiulan. Thubhairt e ri a mhaighstir, aon latha, nach leanadh e air so a dheanamh na b' fhaide, ach na'm biodh an connadh air a ghearradh, gu'n d' thugadh e dhachaidh e.

Thubhairt an Rìgh ris, gu'm biodh sin air a dheanamh dha.

Na h-uile craobh a leagadh iad, chuireadh e anns an ropa, gus nach b' urrainn aon de luchd leanmhuin an Rìgh an eallach a ghluasad, ach thog esan gun spàirn, air a mhuin féin an eallach, agus thug e dhachaidh i.

Lean e mar so greis, ach bha fear de luchd coimhdeachd an Rìgh a bha fìor chrosda, agus aig an robh farmad ris, a bha gun tàmh a' deanamh tàir air, agus a' deanamh culaidh-mhagaich dheth.

Dh' fhulaing e so gu fada le faighidinn, ach mu dheireadh, dh' fhàs e cho mì-mhodhail ri ùm chuirme a bha aca, nach robh e comasach dha éisdeachd ris na b' fhaide.

B'e ainm an duine chrosda so, Conan. "Mo cheann airson do chinn," arsa Conan ris, "mur ruig mi mullach Bheinn Eidir, air thoiseach ort."

"Cha chuir mise mo cheann an eirig do chinn," arsa Fear a' Chòta Shlibistich, Liath-Ghlais, "ach ma chuireas duine sam bith geall as do leth, tha mi toileach fheuchainn."

"Cuiridh mise geall," arsa Fionn, "gu'm biodhinn thusa."

Dh' fhalbh [iad] còmhla, Conan cho luath ri gaoith luath mhàirt, ach Fear a' Chòta [Shlibistich, Liath] Ghlais gu socair a' deanamh astair mhaith.

Lean an Rìgh agus a' chuideachd iad, mar a b' urrainn dhaibh, gus an do rug iad air Fear a' Chòta [Shlibistich, Liath] Ghlais, 'na shuidhe aig taobh an rathaich mhóir.

"Cìod e so e," arsa Fionn, a ta 'gad chumail an so?"

"Tha," arsa esan, "mo bhròg sracte, agus

did this when he got tired of waiting for the others, who seemed to him to be a long time coming. §

He then skinned some more deer before the rest of the men came; he cooked the deer, and gave them their dinner.

It was incumbent upon him every morning to bring home a load of firewood to prepare food for the hunters, but [eventually] he was left with not only the carrying but the cutting to do as well. He [therefore] said to his master, one day, that he would not continue to do so any longer, but that if the cutting of the firewood were done [by others], he would undertake the carrying of it home.

The King said that that should be done for him.

Every tree that the others cut down, he would put in his bundle (*lit.*, rope) until [there were so many trees] that none of the King's following were able to move the burden, but he hoisted the burden on to his own back without any effort, and took it home.

For some little time he continued this practice. There was, however, one of the King's retinue who was very cross-grained. He was jealous of him, and was always speaking contemptuously of him, and making a laughing stock of him.

He bore this for some time with patience, but at last the other became so rude on the occasion of a certain feast that they had, that it was impossible for him to listen to him any longer.

The name of this cross-grained fellow was Conan. "[I'll wager] my head against thine," said Conan to him, "if I do not reach the top of Ben Eidir before thee."

"I will not wager my head against thine," said the Man of the Slovenly Grey Green Cloak, "but if anyone will lay a wager on thy behalf, I am willing to compete with thee."

"I will lay the wager," said Fionn; "I wager that thou wilt win."

They went off together, Conan as swift as the swift March wind, and the Man of the Slovenly Grey Green Cloak making good going at his ease.

The King and his company followed them as well as they were able, until they caught up with the Man of the [Slovenly] Grey [Green] Cloak sitting by the side of the high road.

"What is this," said Fionn, "what is keeping thee here?"

"Why," said he, "my shoe is torn, and I can-

§ Very intense: the literal is "when the company was long with him without coming."

cha'n urrain mi dol air m'aghaidh, gus an càirich mi i." Thug e minidh meirgeach as a phòca, agus chàirich e bhròg. Ghabh e, an sin, air aghaidh a' dhreidh a' bhruthaich. Cha deach e fada, an uair a fhuair iad e a rithisd, 'na shuidhe aig taobh loch uisge.

Ciod air an t-saoghal a ta 'gad chumail an so a nis?" arsa Fionn; "tha eagal orm gu'n cail mise mo gheall."

"O," ars esan, "chi mi lach air an loch, agus cha'n urrainn mi dol air m'aghaidh, gus am marbh mi i."

Dh' fhèach iad na h-uile bogha saighead a bha aca, ach cha b' urrainn dhaibh an lach a chuimcasadh. Mu dheireadh, ghabh esan mìr de chorran maol, meirgeach, a bha 'na phòca, agus thilg air an lach e, agus marbhbh e i, ach cha tugadh a h-aon de na coin, air tìr i.

Chuir Fear a' Chòta [Shlibistich, Liath] Ghlais dheth a aodach, agus shuàmh e dh'a h-iarraidh, agus thug e gu tìr i, agus dh' fhalbh e air aghaidh, ach cha [b'] fhada gus an [d] 'fhuair iad e 'na shuidhe a rithist.

"Ciod am buaireadh a thàinig ort a nis?" arsa an Rìgh; "cailidh mise, gun amharus, mo gheall."

"Tha," ars' esan, "an còta so cho fada mu mo chasan, gu'm bheil e ag cur mhoille mhór * orm, agus feumaidh mi a chur an giorraid, mu's urrainn mi dol air m'aghaidh. Na'm faighinn sgian no siosar a ghearradh e!"

Cha robh sgian no siosar aig a h-aon aca, ach ràirich e a phoca féin, agus fhuair e siosar leis an d' thug e pios de'n chòta. Ghabh e an sin air aghaidh pios beag, ach fhuair iad e a rithist 'na shuidhe.

"Gun deireadh ort," ars an Rìgh, "gun teagamh sam bith, bidh an geall agamsa ri a phàidheadh."

"Cha'n urrainn mi dol na's fhaide, gus am faigh mi am pios a thug mi bhàrr na casaige 'fhuairigheal rithe a rithisd."

Fhuair e an sin snàthad, agus snichdean † agus chuir e am pios ris a' chòta, agus dh' fhalbh e gu sgairteal, agus ràinig e mullach na beinne, fada air thoiseach air Conan.

Bha Conan ann am feirg mhóir, an uair a chunnaic e gu'n do bhuidhinn e an geall, agus thug e buille dha. Thug Fear a' Chòta Shlibistich Liath-Ghlais do Chonan buille 'na éirig, a thionndaidh a cheann cùil air bheulaobh.

An uair a chunnaic Fionn an chotas a bha air Conan, ghuidh e air, ceann Chonain a chur ceart, agus gu'n deanadh e ni sam bith a dhi'

not go on until I mend it." Out of his pocket he took a rusty awl, and he mended his shoe. He then pressed on, breasting the hillside, but he had not gone far before they found him again sitting by the side of a fresh water loch.

"What on earth is keeping thee here now?" said Fionn; "I fear I shall lose my wager."

"O," said he, "I see a wild duck on the loch, and forward I cannot go, until I have killed it."

They tried every bow [and] arrow that they had, but they could not hit the duck. Finally he took a bit of a blunt rusty sickle that was in his pocket, and threw it at the duck and killed it, but not one of the dogs could bring it to the land.

The Man of the [Slovenly Grey] Green Cloak put off his clothes, swam out 'o get it, and brought it to land. He then pressed on, but it was not long before they found him sitting down again.

"What is the distraction that has come upon thee now?" said the King; "without doubt, I shall lose my wager."

"Why," said he, "this cloak hangs down about my feet so far that it hinders me greatly, and I must make it shorter before I can go on. If only I had a knife or scissors to cut it!"

Not one of them had a knife or scissors, but he rummaged in his own pockets, and he found a pair of scissors with which he cut a piece off the cloak. Then he went on a little way, but they found him sitting down once more.

"May there never be an end of thee," said the King. "Without any doubt whatever, it is I who will have to pay the wager."

"I cannot go any further, until I get the piece that I cut off my coat sewn on to it again."

Then he got a needle and thread, and sewed the piece on to his cloak, and setting off smartly, reached the top of the hill a long way ahead of Conan.

Conan was in great wrath when he saw that the other had won the bet, and struck him a blow. The Man of the Slovenly Grey Green Cloak struck Conan a blow in return, and drove his head round back foremost.

When Fionn saw the condition in which Conan now was, he besought the Man of the Grey Cloak to put Conan's head right, and

* Ag cur mhoille mhór orm: so in MS.

† In MS., snaichean.

iarradh e air. "Ni mi sin," ars esan, "ma gheallas tusa dol leam, dha'm fhacinn dhachaidh."

Gheall Fionn sin dha, thug Fear a' Chòta [Shlibistich, Liath] Ghlais buille do Chonan air taobh eile a chinn, agus chuir e ceart e.

Theirinn iad an sin a' bheinn, agus thubhairt fear ghiùlan nan callachan ri Fionn, "tha toil agam a nis, tilleadh dhachadh, agus tha dùil agam gu'n cum thusa do ghealladh rium, mo chur dhachaidh gu measail, agus gu'n d' théid thu féin leam."

"Nach fòghainn leat, ma chuireas mi bàta, agus sgioba maith leat?"

"Chan fhòghainn," ars esan, "cha ghabh mi na's lugha na thu féin, agus duine cho urramach agus a tha anns a' chuideachd leat, gu mo thabhairt gu h-onorach a dh' ionnsuidh mo chàirdean."

An uair a chaidh iad do'n bhàta, bha Fear a' Chòta [Shlibistich, Liath] Ghlais fìor aoibheil, agus dh' innis e do'n Rìgh an t-aobhar mu'n do dh' iarr e air dol leis, a chionn gu'n d' fhuair e innsadh dha nach còrdadh e féin agus a aona bhràthair, gus an rachadh Fionn do'n tigh aca.

"Bha," ars' esan ri Fionn, "m' athair-sa 'na rìgh, agus airson olc eigin a rinn e, bha druidh-eachd air a chur oirme a bha ri leantainn ruinn, gus an tigeadh tusa a dh' ionnsuidh ar tigh; * agus smaointich ar màthair agus sinn féin air an inleachd a chuir mise ann an gnìomh, 'gad thabhairt a dh' ionnsuidh ar n-àite còmhnuidh." *

An dèidh dhaibh seòladh astar mór, shaoil iad nach ruigeadh iad an ceann uidhe idir.

An uair a thàinig eilean bòidheach ann am fardharc, "Sin," ars Fear a' Chòta [Shlibistich, Liath] Ghlais, "an rìoghachd againn," agus an uair a ràinig iad an cladach, thàinig am màthair gu am fàilteachadh, agus thug i pòg dhaibh, ag ràdh gu 'm b'e am beatha, a chionn gu'n robh i cinnteach, gu'n d' thugadh iad sìth a dh' ionnsuidh a teaghlach.

Dh' fhàs a mic a bha roimhe sin borb agus garg, 'nan daoine ciùine, sèimh, dreachmhor, éireachdail, a' deanamh na h-uile ni a b'urrainn dhaibh cho maith ri am màthair, a thoilteadh nan aoidhean anns na h-uile caomhneas a nochdadh dhaibh le pailteas bidh [in MS. bedhidh] is dibhe, am feadh agus a dh' than iad, agus an uair a bha iad a 'fàgail an eilein,

[that if he would] he [Fionn] would do what ever he should ask of him. "I will do so," the other replied, "if thou wilt promise to come with me thyself, and see me home."

Fionn promised him that, and the Man of [Slovenly Grey] Green Cloak gave a blow to Conan on the other side of his head which put it right.

Then they descended the hill, and the burden carrier said to Fionn, "I wish now to go home, and I expect that thou wilt keep thy promise to me, to send me home in an honourable way, and come with me thyself besides."

"Will it not suffice thee, if I send a boat and a good crew with thee?"

"No, it will not," said he, "less than thyself will I not accept, and besides thee, I must have another, as noble in rank as any in the band. [That is what I must have] to convey me with befitting honour to my friends."

When they went to the boat the Man of the [Slovenly Grey] Green Cloak was very affable, and told the King the reason he had asked him to go with him. For he managed to tell him that his only brother and he could not and never would agree until Fionn should visit their home.

"My father," said he to Fionn, "was a King, and for some wrong he did, enchantments were laid on us that were to continue until thou shouldst visit our house; so our mother and ourselves thought of the plan which I have carried out, in order to bring thee to our dwelling place."

So they sailed so great a distance, that they began to think they would never reach their journey's end at all.

When [at last] a beautiful island came into view, "There," said the Man of [Slovenly Grey] Green Cloak, "is our Kingdom," and when they reached the shore, their mother came to welcome them, and kissed them, saying they were welcome, as she was certain that they would bring peace to her household.

Her sons, who had been wild and fierce before, became mild and gentle, and of goodly mien and comely, and they, as well as their mother, did everything they could to give pleasure to the guests, and show them every kindness by providing them with every kind of food and drink as long as they stayed. And when they were leaving the island, they sent

* The sentences between the asterisks have been written twice over in the MS.

chuir iad leò anns a' bhàta na h-uile seòrsa bidh [in MS., bedhidh], agus dibhe, cho maith ri òr agus airgid, agus a 'bhanrigh làn toilinntinn leis an dà phrionnsa, a mic.

with them in the boat every kind of food and drink as well as gold and silver. And as for the Queen, she was full of joy at the two princes, her sons.

NOTES AND TRANSLATION.—By J. G. MACKAY, LONDON.

From the MS. Collections of the late J. F. Campbell of Islay, Iain Gò Ile. Vol. X., No. 84. Sibhistich. The MS. always omits the initial S, but writes "leabiste, libistadh, libestadh, lebistadh," etc.

Fingal wishes very much for a servant to carry burdens. There are many tales about the folly of unduly strong wishes, which are often gratified in a manner that the wisher never thought of, and very much to his disadvantage, but this tale constitutes an exception to the rule.

Again, there are various tales in which Fingal engages a servant, and promises him the conditions he asks, without taking due thought beforehand. Thus the King is led into trouble and sometimes disorder, from which he only recovers himself by his skill in magic or prowess in arms. But in this tale, the only exception known to me, the King encounters no evil, but is treated well.

The servant is always a magic one, stronger and swifter than any member of the Fingalian band. As in the "Farmer of Liddesdale" ("Waifs and Strays," V.), he usually produces a magic rope, which can be made longer and longer as desired, until it is long enough to tie up in one big bundle all the game and venison the Fingalians have caught. None of the band can do so much as "put wind between the burden and the ground," but the servant swings it up

on to his shoulder with a single effort, and notwithstanding his heavy handicap, out-distances all the others and gets home so long before them that the champions find their dinner of venison already cooked and waiting for them when they come.

Other stories of magic servants who resemble the one in this tale are listed here:—

"W. H. Tales," II., No. 38: IV., p. 389, No. 216.

"Trans. Gael. Soc., Inverness, XXV., pp. 185, 248 (16th tale).

"Waifs and Strays," III., pp. 17, 27.

"Sealg Bheinn Eidir, (Alex. MacLaren & Son, Glasgow).

Conan, the Thersites of the Fingalian drama, is a valiant trencher-man, but a quarrelsome, spiteful fellow, of biting wit, and always giving as good as he gets. See Nicolson's "Gaelic Proverbs," pp. 53, 75, 96. But in most versions of this theme he meets his match. The incident of having his head turned back foremost by a blow from the servant's fist, and of having it restored to its normal position by the same means, is interesting. See "Folk Tales and Fairy Lore," 222, and Rev. J. G. Campbell's "Superstitions," 162, where tutelary spirits deal out similar treatment to people who had annoyed them. See also "W. H. Tales," IV., p. 414, No. 216, where a spiteful person treats a corpse in the same strange way.

SECRETARY'S NOTES.

Bha na h-uidhir ri innsèadh mu Mhòd mór an Obain air a' mhios so chaidh agus nach d' fhàgadh cùil agam airson conaltraidh. Tha fhios agam gu 'n gabh sibh mo lethsgèul agus bidh mi beo anns an dòchas nach tachair e rithis. Thairn am Mòd riussa cho mhath ri càch ged nach cuala mi ach glè bheag de 'n cheòl 's de 'n aithris, agus mur bithinn ri fair-chluais cha chluinnidh mi idir!

* * *

The success of the Oban Mod has at once regained for the movement its pre-war influence, and, given industrial peace and prosperity, we may look hopefully to the future. The high standard attained by choirs and solo singers has placed Gaelic music in a position that compares favourably with that of other languages. To be in the prize-list at all is an honour.

* * *

The Oral competitions at Oban, both junior and senior, brought forth splendid talent, and this section of the Mod proceedings is likely to develop. The introduction of the Acted

Dialogue last year has had the desired "dramatic effect." Its influence was noticeable in the other oral competitions.

* * *

The bazaar promoted to set the Highland Girls' Club on a sound financial basis, and which was held in the Club Rooms, 202 Renfrew Street, Glasgow, recently, realised the gratifying sum of over £200. The Hon. Mrs. MacLean of Ardgour performed the opening ceremony, and the Bishop of Glasgow presided. Miss Campbell of Succoth is President of the Club, and Mrs. Barron, 119 N. Montrose Street, is Secretary.

* * *

The Lewis and Harris Association leads with its Annual Gathering on the 5th, and the Glasgow Gaelic Musical Association Choir are having a concert in the Christian Institute on the 22nd in aid of their funds. Their recent success at Oban should draw a large audience. The Tiree Association hold their Annual Gathering on the 26th, also in the Christian Institute.

NIALL.

AN COMUNN GAIDHEALACH,

THURSO BRANCH.

The following was contributed to the "Caithness Courier" by Mr. W. J. Edmondston Scott, M.A., D.Litt., London University:—

A business meeting of the Executive Council of the Thurso Branch of An Comunn Gaidhealach was held in the Public Library Buildings on Friday, 8th October—the Rev. G. R. MacLennan in the chair. The following additional appointments were made to those previously announced, viz., Mr. Colin Maclean, Mr. George Stewart, and Mrs. A. J. Morrison to be members of executive; Bard to the Society—Rev. Dugald MacEachern, B.D., of Bower; Piper to the Society—Mr. Gordon Asher; Pastor—Rev. W. D. A. Mackenzie.

Among other business it was decided to hold a Ceilidh, or social evening, about the end of October, open to all members and friends; and it was also hoped to celebrate in December the Society's first Grand Highland Gathering in the Town Hall, a special concert committee being appointed to make the preliminary arrangements. *Tha mi a' creidsinn, gur e so a' cheud uair a rinnadh oidheip air obair a' chomuinn a thoisicheadh 'sa bhaile so, agus cha 'n 'eil amharas sam bith gu 'n d' theid cuis na Gaidhlig air adhart le luathas is le grinneas.*

The Society has not yet adopted a special motto of its own. A bhith no gun a bhith, 'se sin a' cheist—is the problem of existence which it is first called upon to solve, and much depends on the loyalty and enthusiasim of its members to support the Executive Council and thereby promote the chief objects of the Society—the cultivation of the Gaelic language and literature, music and art. Its membership is open to all descendants of the early Norsemen and Gael who found Caithness a green country and painted it red; or boiled their bishops when in want of fat cattle. The "Good old times" are gone for ever, and to-day both races are amicably united. In a few weeks' time the Norsemen and the Gael will be marching in their hundreds to the local polls in order to vote "No-License" and remove the vestiges of that "red paint" which "biteth like a serpent and stingeth like an adder."

The activities of the Thurso Branch give every promise of being both varied and comprehensive, and as Caithness is one of the richest Highland counties in historical and antiquarian lore—Gaelic, Pictish, and Norse—a large field is awaiting exploration which the lecturers to the Society will find ample for their needs. The written records of Thurso and its neighbourhood, save for intervening

blanks, extend back almost to the first century of the Christian era—certainly as far back as the days of Ptolemy the Geographer, who seems landed at Thurso or Scrabster, where he learned from the local farmers their name for Holborn Head, viz., Tarvedrum, "Bull Head." The Celtic natives who styled it so were undoubtedly cattlemen with an eye for the picturesque; those of a later age who changed it to Holborn or "Hell's Bairn" were Vikings of the sea, accustomed to regard the Head from a very different point of view.

In these days of specialisation, it is but fitting that the Thurso Branch of An Comunn should give most consideration to the literary activities of the Gaels of Caithness and Sutherland, and among their Bards, Rob Donn deserves to rank as the uncrowned laureate, regardless of the higher merits of Duncan Ban Macintyre, Macdonald, and others who are not directly associated with the history of Caithness in particular. The rendering of his songs will assuredly be a feature of the Ceilidhs, several of them being wedded to music which has made them popular wherever the Gaelic language is spoken.

In passing, I might venture the suggestion to the Thurso Library Committee that the works of Rob Donn Mackay, the greatest of Reay Bards, might well be afforded a place on the Library's shelves, without prejudicing what others may regard as the prior claims of English ephemera. *A h-uile rud ach an rud 'bu choir.*

The Gaelic bards of Caithness belong to no extinct race, but are still vigorous and flourishing in our midst, and the Rev. Dugald MacEachern, Bard to the Society, is of their number. His motto is *Sgrìobh gu beag is sgrìobh gu math e*—very different from that of the extraordinarily prolific English poet who signs himself "Anon," and to whom the Northcliffe or Harmsworth Press seems ever ready to lend a sympathetic ear. As an exponent of Gaelic verse, the first Bard to the Society will be found hard to excel. Besides the Bard, there are other four clergy on the Executive, and the staunch support of the clergy—*cairdcas na clèire*—augurs well for the Society's future, whose infant footsteps will be guided with due regard to its growth in grace and the advancement of its aspirations and ideals.

It is hoped to start a Gaelic class for beginners and to form, subsequently, a Gaelic Choir as soon as volunteers come forward to join. From the abundance of musical talent in the town, and the comparative ease with which Gaelic pronunciation can be acquired, the formation of a band of chorists should not prove a herculean task, and is sure to become

a helpful medium whereby Gaelic song and poetry can best be introduced to the public.

The Secretary of the Society, Mr. W. McDonald, 18 Sinclair Street, is a keen student of Gaelic literature and music, well versed in Celtic matters, and will be glad to give every assistance to inquirers and friends who are desirous of joining the Gaelic movement in Thurso. Mr. Finlay Fraser (Bank of Scotland) is Treasurer to the Society, and all who desire to become members are requested to communicate either with Mr. MacDonald or Mr. Fraser as early as possible. As the annual subscription is only 2/6, the Executive Council hopes to secure a large membership in order that the work of An Comunn may be carried on with vigour and success.

— : o : —

REVIEW.

THE CELTIC GARLAND OF GAELIC SONGS, TRANSLATIONS, AND READINGS. By "Fionn." Third edition, greatly enlarged. 7/6. A. Maclaren & Sons, Gaelic Publishers, 360 Argyll Street, Glasgow.

The death of Mr. Henry Whyte seven years ago was a serious blow to Gaelic literature and Gaelic music, of which he was an outstanding exponent. He was best known among a wide circle of readers throughout the world under the pseudonym of "Fionn." As a gleaner of things associated with Highland history, traditions, folklore, and music, he was regarded as "primus inter pares." The blank caused by his death will not be easily filled; at any rate a successor has not as yet appeared. He was the author and compiler of several volumes on Celtic subjects. He produced "The Celtic Garland," "The Celtic Lyre," "Leabhar na Ceilidh," "True Tales," "The Martial Music of the Clans," &c. Besides, he was a well-known contributor to Celtic magazines and newspapers since the days of the "Gaidheal," a magazine discontinued more than forty years ago.

"The Celtic Garland" was first published in 1881, and that edition was exhausted in a little more than a year. The second edition appeared in 1885. The present edition is thus the third. Gaels—be it said with regret—do not usually demand of publishers even a second edition of Gaelic books, however meritorious. This is a reproach that is easy to remove. "Clarsach an Doire" is the only collection of poetry, so far as we know, that has attained to the dignity of a fourth edition. "Fionn" was a poet of distinct merit, with a considerable endowment of the Celtic afflatus. The twelve original Gaelic songs printed in the Garland collection are marked by true poetic instinct and finish, and continue to be very popular. This Memorial Edition, the cream of "Fionn's" contributions to Gaelic literature, was prepared by his daughter, Miss A. C. Whyte, teacher, Glenetive, assisted by Mr. Hector Macdonnell, Glasgow. It is greatly enlarged (353 pages), and is a

volume that deserves extensive circulation. Its songs are of great interest, and should appeal very strongly to those who have any regard for our dear old Gaelic songs. There are 103 pages of Gaelic songs with English translations, 55 pages of English or Scottish songs with Gaelic translations, 12 original Gaelic songs also with translations, and 163 pages of popular Gaelic readings. These are written in that excellent and idiomatic Gaelic of which "Fionn" was an acknowledged master. A delightful Gaelic atmosphere surrounds them all. The vein of humour that runs through them will at once arrest attention. There can surely be no better cure for the "dumps," or the melancholy with which the Highlander is, rightly or wrongly, credited, than a blazing fire on a winter's night, a good-going tobacco-pipe, and "The Celtic Garland" to provoke the laughter which it is certain to produce. "Fionn" knew how to weave a story.

Whilst "Fionn's" original poetry is pretty and possesses much merit, he is, perhaps, at his best in translation, and this is a difficult art. Only those who have attempted it can appreciate the difficulty. "It seems to me," says Dryden, "that the true reason why we have so few versions that are tolerable, is because there are so few who have all the talents requisite for translation, and that there is so little praise and small encouragement for so considerable a part of learning." If the genius and character of all languages were the same, it would be an easy task to translate from one into another. But in the case of Gaelic lyrics, it is hard to transfuse the merit of the original into English, and give a complete transcript of the ideas therein contained. Dictionaries and grammars, after all, contain but a small part of the genius of a language. A learned author truly remarked "that there are certain words in every language which but imperfectly correspond to any of the words of other languages. The different genius of the language of the original and translation, will often make it necessary to depart from the manner of the original, in order to convey a faithful picture of the sense."

We hold the opinion that "Fionn" was most successful in extracting the pith of the original Gaelic, and clothing it in English dress. Indeed, some of his English verses read so smoothly as if they were original. This is where merit comes in, and "Fionn" achieved it.

We have already hinted that Gaels are blamed for being apathetic as regards the buying of Gaelic books and Gaelic magazines. This is not creditable to the race. It is not seemly that so much should be spent on trashy English stories while Gaelic writers are being comparatively ignored. Let us wipe out the reproach by encouraging Gaelic writings and their authors.

"The Celtic Garland," now offered to the public, is a delightful mine of good things, and we warmly commend it to the notice of all true Gaels. Get this improved and enlarged edition without delay. It will awaken in you memories of other, and perhaps happier, days. It is not ephemeral stuff. It will bear to be read over and over again with enjoyment. We wish it world-wide circulation.

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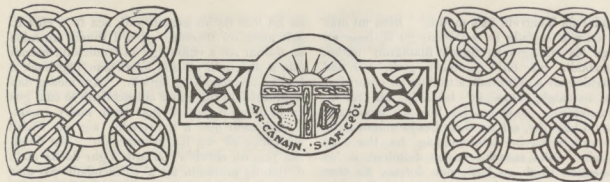
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AN DEÒ-GRÉINE

Leabhar XVI.]

Darna Mios a' Gheamhraidh, 1920.

[Earrann 3.

CLÀR-INNSIDH.

An Geamhradh,	33
Gaelic Society of Perth,	35
Principal MacAlister on Celtic Temperament,	37
Cruinne Eolas : Alba,	38
Arbroath Gaelic Society,	39
Secretary's Page,	40
Dealbh-Chluich,	41
New Branches,	45
Comunn News,	46
Review,	46
Songs of the Hebrides,	46
A People's Music,	47
Oban Mod Fud,	47

AN GEAMHRADH.

Roimh thoiseach na h-ochdamh linn deug cha bu chleachdadh leis na sean Bhàird a bhi seinn mu thràthan na bliadhna. Tha e coltach gu 'm b'e a bhi 'moladh euchdan nan cinn-fheadhna, no bhi a' deanamh marbhrannan, no aoirean, no òrain-ghaoil a b' fhaighe air an aigne. Saoilidh mi gu bheil tuilleadh 's a chòir de 'n mhìodail ri fhaicinn 'nan saothair. Is cinnteach nach deanadh a chaochladh an gnothuch ann an làithean anns am biodh sùil a bhàird ri duais nach b' urrainn a bheò-shlaint a dheanamh as aonais. Air an aobhar sin cha robh a shealladh-inntinn a' sìneadh a mach mòran na b' fhaide na a' crìochan a dhùthcha féin. Cho fad 's a 's aithne dhòmhsa b'e Mac Mhaighstir Alasdair a' cheud bhàrd a ghabh umhail de bhàrdachd a bhuneadh gu sònruichte do thràthan na bliadhna. Math dh' fhaoidte 'gu 'n d' fhuair e cothrom air saothair cuid de na bàird Ghallda a leughadh mu 'n thuspair seo. Biodh sin mar a dh' fhaodas e, cha robh e a meinn a h-aon aca an grinneas is an cumadh a saothair féin. Lean bàird eile anns an ròd seo, agus gheibh sinn 'nam bàrdachd cuid de na briathran a thagh esan. Ged gheibh sinn

meanmna chumhachdach ann an òran a Gheamhraidh leis an Domhnallach, cha 'n 'eil e cho measail aig a mhòr shluagh is a bu chòr dha. Dh' fhaodadh gu bheil na focail a dh' fhuigh e an dealbh a' Gheamhraidh ro chruaidh a thuigsinn le cuid nach teid na's faide na leughadh luinneagan gaoil is òrain àbhachdach. Is mòr am beud sin, oir gheibhear am bàrdachd an Dòmhnallaich taghadh is rogha fhocail. Is ann mar a leanas a tha e a' cur fo ar comhair dealbh na dùthcha 'sa gheamhradh:—

“Laidhidh bròn air an talamh gu léir,
Gu 'n aognaich na sléibhteann 's na enuic;
Grad dubhaidh caoin uachdar nam blàr,
Fal-ruisgte, 's iad fàillinneach boehd.”

“Neulaich pàircean is miodair gu bàs,
Thuirt gach fàsach, 's gach àite fo bhruid.”

“Am mìos cratanach, casadach lom.
Am mìos nuarranta, garbh-fhrasach dorch',
Sneachdach, cholgarr, stoirm-shionach
bith,
Guilidh feadain is creachainn nam beann.”
Sheinn Eoghann Mac Lachainn mu'n gheamhradh ann an rannan comasach. Ars' esan:—

“Tha aoidhealachd nàduir
A b' fhàiltiche tuar,
Fad an t-saoghail air caochladh,
'S a h-aogag fo ghruaim;
Tha gluig air na dùilean
Le funtainn an fhuachd,
Fo dhu-luinn trom thùrsach,
Ri ciùcharran truagh.”

* * *

Bidh mi aig amannan an cuideachd sheann daoine mar a tha mi fhéin, ged is docha leam co-

luadar na h-òigridh na's motha. Bidh mi mar as trice a' seòladh an seachais gu làithean an òige los rudeigin as fliach fhaoitinn uatha. Faoaidh mi bhi cinnteach gu'n toir iad tarruing air a mhuthadh a thainig air cranthur an t-sluaigh, agus gu h-àraidh air na h-aimsirean. 'Nam beachd bha an Samradh na bu bhlàithe, ach an Gearradh mòran na b' fhuair, is na bu doimnnaiche na tha e an diugh. Bha sneachd na bu doimhne, is 'na mheallan tigh gu àirde nan dorsan, air chor agus gu'm b' fheudar spaid a ghabhail mu'm faigheadh teaghlaichean a mach chun a' rathaid mhóir. Is cinnteach gu'n do thachair a leithid de shuidheachadh an dràda 's a rithist, ach 's ann ainnig. Gun teagamh tha cunntas againn mu gheamhradhcan gaillbeach a rinn mòran calla air muir is tir. Ciod is aobhar gu'm bi beachdan de 'n t-seòrsa seo mu na gearmhraidhean a dh' fhalbh a' gabhail greim air inntinn sheann daoine? Direach gu bheil iad ag amharc air làithean an òige troimh nàdur de ghloine-mheudachaidh inntinneil a dhealbhadh daibh féin, agus a tha a' cuairteachadh an ama a thréig le àilleachd 's le meudachd nach buin da. Ach ma bheir dealbh-inntinn de 'n t-seòrsa seo toileachas dhaibh 'nan seann latha, có againn a mhaoidheas orra e. Is fad o chualas an ràdh:—"Bidh adharcaim móra air a chroth a tha fad as."

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B'e am mìos dubh no toiseach a' gheamhradh, a theireadh na sean Ghaidheil, ris a' mhìos a tha nis air dol seachad, ged bha e 'na ràdh 'nam measg nach tigeadh gearmhradh gu cùl Calluimne. Ghoirteadh an t-Samhainn ris a' cheud là an déidh oidhche Shamhna, agus fhuair an là ceudna an t-ainm Là nan Naomh uile o'n t-sean Eaglais mar chuimhneachan air an àm anns an deach an aireamh mhór Phaganach anns an Ròimh, do 'm b' aium am *Pantheon*, a choisrigeadh leis a Phàp air son aoradh Crìosdail. B'e an dara là Là nam Marbh. 'Nar linn fein is e an t-aona là deug La Fhéill Màrtuinn, ach b'e an treas là thar fhichead an t-sean Fhéill Màrtuinn a réir modh cunntais nan Gaidheil; an là mu dheireadh de 'n mhìos là Fhéill Andreis. Thatar a' meas an Naomh Andrea mar nàdur de fhear-taice do Albainn mar tha na h-Eireannaich a' meas an Naomh Pàdrùig, agus bidh a' chuideachd ris an abrar na clachairean saora a' cumail cuirme mar urram da, gu h-àraidh an t-irean cein. Thug na Sasannaich dà ainm air a' mhìos dubh—am mìos ghaothach, an uair a b' fheudar gach birlinn a shladadh suas gu bràigh nan cladaichean mu'n sgrìosadh an doiminn iad, agus am mìos fuilteach a chionn gu'm b' àbhaist daibh a bhi a' marbhadh mòran spreidhe a chum an fheòil a shailleadh los gu'm biodh

na bu leòr de lòn-geamhradh aca fo 'n cùram. Ach math dh' fhaoidte gu'n d' fhuair am mìos an t-ainm seo a chionn gu'm feumteadh mòran fola a dhòrtadh air son Iobairtean Pàganach a bha an creideamh ag agradh. Am measg nan Gaidheil féin tha e mar chleachdadh le cuid gun an là diugh a tha a' marbhadh mairt (mart-Geamhradh mar a theireadh) aig an Fhéill Màrtuinn air son lòn-geamhradh. An diugh tha prìsean chruidh cho àrd 's gur dòcha gu'n d' thainig mùthadh air a' chleachdadh seo mar a thachair do mhòran chleachdaidhean eile. Pàidhidh e na's fèarr an crodh a chur gu margadh. 'Nar n-àm tha an Gaidheil aig dealachadh nan rathaidean, agus ma tha e an dàn da a chòir dhligheach a shealbhachadh anns na gliun o'n deach aithrichean fhuadach le laimh na fòirmeirt, có aig tha fios nach tionndaidh e ris a' chuid a b' fheàrr de 'n t-seann rian, eadhon am measg buaidh caithe-beatha nuadh.

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Ma sheallas tu mu 'n cuairt air aghaidh na dùthcha aig a' mhìos mharbh chì thu cho freagarrach 's tha an t-ainm, oir tha gach nì maiseach a bha a' sgeudachadh na talmhainn re an t-Samhraidh 's an fhoghair air tionndadh gu coslas agus cruth a' bhàis, saor o mhucagan ruiteach a tha fhathast a' cur dreach finealta air frith-rathadan is cùiltean laimh ri coillean. A nis tha na neòil air an luchdachadh le sneachd is uisge no le cloich-mheallain. Air uairibh chì thu iad 'nan deann 'san iarmaid a' ruith mar spioradan ciontach roimh 'n ghaioth, mar gu robh iad air seacharan, air uairibh eile air an stròiceadh 'nan luideagan is air a sgrìosadh le gaillinn an ear no 'n iar air feadh an adhair. Tha a' ghaioth reòtha gheur a sgapadh na dh' fhàg am foghar de dhuilleach air na craobhan, agus a' seargadh gach luithe. Tuitidh iad gu làr le guin an liath-reothaidh, oir theirig an sùgh-talmhainn. Tearnaidh e troimh fheithean nan geagan sìos gus am freumh, mar a thuir am bàrd:—

"Teichidh snothach gu freamhach nan crann.
Sùghidh glaoghan an sùgh-beath' a steach."

Fa dheòidh theid an còmhach le duilleagan seargta nan craobh a ruagas a' ghaioth orra mar bhrat adhlacaidh gus an tig àm na h-aiseirigh as t-Earrach. Mu thachras gu faicear blàthan aonaranach fhathast nach do gheill do 'n ghaillinn, bidh a cheann oram mar fhear-còidh a' tuireadh ri taobh uaighe, agus mar gu'm biodh e a' sìreadh air a mhàthair talmhaidh àite a dheanamh dha 'na h-uchd còmhla r'a chompanaich. An aon fhacal tha a h-uile nì air crìonadh agus a' nochdadh gu soilleir gu bheil deireadh na bliadhna am fagus, agus nach ruigear a leas dùil a bhi againn ach ri fuachd is reothadh. Ged shearg lusan, is plùranan, is

duilleach gu làr, chithear aig toiseach a' mhios seo raineach air dhath an òir air iomadh leag is leitar mòintich, agus mar an ceudna le cleareagan is mucagan làn abuhich mar gu 'm biodh iad a' toirt dubhlan do na siaantan a chuireas as daibh air a' cheann mu dheireadh.

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Do 'n neach a tha thairt tha a theagasg fein filte ann an tràthan na bliadhna, agus gu h-araich ann an cleachdaidhean nan aiumhidhean beaga do nach gabh daoine anns a' choitcheantas móran umhail. Beachdaich cho saothreach 'sa tha iad an àm an fhoghair a' càrnadh suas lòin is 'ga fhalach anns na tuill, no fo bhruachan, mu 'n tig fuachd is reothadh. Seall air an t-seillean. Nach glic e a' trusadh meala am measg nam blàthan luraich fad an t-Samhraidh—fior shamhla air dèidh. Cha'n cagal da 'na sheòmar geamhraidh is barrachd 's na dh' fhòghnas da aige de mhìl. Cha 'd' fhuair ar daoine glice a mach fhathast rinn domhair an aomaidh nadurra a tha an gnè nan creutairean beaga gu bhì a' dèanamh ullachaidh a chum iad fein a dhion o'n acras. Gabh beachd air an fhèraig—creutair cho bòidheach 's a shuidh air meanglan craoibhe. Cha 'n 'eil neach a nì faire oirre is i a' cluich 's a' mireadh le a h-àl air là blàth grianaich, nach gabh tlachd dhi. Ach tha i cho sgraoimeach 'na gnè 's nach 'eil e soirbh faighinn faisg oirre. Is fìor dheagh bhean-tighe i. Tha barrachd is aon tigh-bidh aice a chum stòras geamhraidh a thaisgeadh. An uair a dh' fhaireicheas i a lùths 'ga fagail leis an fhacaid, theid i do'n ionad a dh' ullach i ann an gobhal sean chraoibh far an do chruinnich i còinneach is duilleach. Suidhidh i 'na cnapan cruinn is tuitidh i 'na leth-chadal fad na gaillinn, mur dealraich plathadh blàth gréine faisg air a doras. Bheir sin oirre sealltainn a mach gu beachd a gabhail air an t-side. Mur còrd an gnothuch rithe rithuidh i a steach agus bheir i suil air a' bhrìg-chnò. Cluinnidh tu cnag, cnag, cnag, car tiotan mu 'n tig d'isal oirre. Theid a' ghràineag 'na suain 'na truille na'n fhèraig, ged gheibhear i aig amannan a' bhìrach aig bun nan callaidean mu mharbh na h-oidheche. Math dh' fhaoidte' gu'n do theirig a stòras bidh. Am fac thu riamh an dallag 'na nead geamhraidh air a cuairsgeirich mar cheirsle, 's a h-earbull toinntu mu ceann gu eil a h-amhaich, mu'n cur cion lùis 'na cadal i? Tha 'n toll a rinn ise dhì féin làn de gach biadh is toigh leatha na chèile. Mar sin tha i deas mu choimeibh a gheamhraidh. Ach 's i an luchag-fheòir a tha 'toirt bàrr air na h-aiumhidhean seo uile a thoibh an ullachaidh a tha i a dèanamh egal is gu'n teirig a biadh. Tha an tigh-tasgraidh aice-se làn de chnothan is de dhiasan coirce a

shabhaileas i o éis rè a' gheamhraidh. Chunntadh 'na sgrìobul còrr is còig ceud cnò. Cò chreideadh gu slaodadh creutair cho meanbh a leithid de stòr do a toll-còmhnuidh?

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Fògraidh gaillinn a' gheamhraidh na h-òin bheaga nach deach air imrich gu tìrean na 's blàithe gu frògan is còsan far an caidil iad, agus far nach meillichear iad le fuachd. Is grann gu'n cluinnear big mur tachair gu 'm bi là grianaich ann a thàlaidheas a mach iad gu gegan lomnochd, no gu sprùileach air chor-eigin mu thimchioll nan dorsan. Bidh fadachd oirnn uile gus an tig an t-àm 's an cluinn sin an ceilearadh a b' àbhaist a bhì a' cur aobhneis oirnn mu dheireadh an carraich, is toiseach an t-samhraidh.

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GAELIC SOCIETY OF PERTH.

ENTHUSIASTIC GAELIC GATHERING.

The annual gathering of the Gaelic Society of Perth, held last month in the City Hall, was a notable one. The building was filled to its utmost capacity. Mr. Donald Sutherland, M.A., Chief of the Society, occupied the chair. In accordance with the fitness of things on such an occasion, he was arrayed in the Highland garb. Among those on the platform were Lady Helen Tod; Rev. G. W. Mackay, Killin, President of An Comunn Gàidhealach; Lord Provost Wotherspoon; J. Smart, Rector of the Academy; Rev. D. Lamont, Blair-Atholl; Mr. D. A. Todd, Dunkeld; Mrs. Clerk-Rattray; Mr. Archibald Stewart, Atholl and Breadalbane Association, Glasgow.

Chief Sutherland, in his opening remarks, referred to "this magnificent gathering of the people of Perth. The Gaelic Society seeks to preserve the language, literature, music, dress, and customs of the Highlands, and in so doing it is conferring a distinct benefit on Scotland and the Empire. The chief virtues of the Highlanders are love of home, hospitality, loyalty, sensibility, and idealism. These virtues they have passed on to the other peoples of the Empire until they now may be regarded as national as well as racial."

Lady Helen Tod, the Chieftainess of the Association, was received with warm applause on rising to address the meeting not only in English, but also in the dear old language of the Gael. She said:—As the Chieftainess of the Gaelic Society, I am very pleased to be with you to-night and amongst my good Highland friends in Perth, for Highlanders are warm-hearted, and they always enjoy coming

together. I hope you will all enjoy the concert, and that we shall have many pleasant meetings of the same kind in the future. One reason why I am so fond of Gaelic and of all things Highland is that I could talk Gaelic before I could speak English. While I have the opportunity of speaking to you to-night, I should like to make an appeal to the Gaelic-speaking people among you to encourage your children to speak Gaelic at home. Home training is even better than any instruction they can get at school. If only Gaelic-speaking children were taught Gaelic before English, they would never forget the language, and they would benefit more by school instruction afterwards. I should like to see the subject of Gaelic more frequently taught. Many who are not Gaelic speakers themselves are lovers of Highland music, and I am sure we shall all enjoy the Gaelic singing. Agus a nis, a chairdean, bu mhaith leam facal no dha a radh ribh, ann an cainnt ar dùthcha, agus gu de am facal is fearr na so—Leanaibh dluth ri cliu 'ur sinnsre. Tha mi ro thoilichte a bhi leibh an nochd agus am measg mo chàirdean ann am Peairt, agus tha mi an dòchais, gu'm bi oidhche shona agaibh uile ag éideachd ri orain mhatia Ghaidhlig. Cha 'n abair mi an còrr ach mu 'n suidh mi, bu mhaith leam iarraidh oirbh uile, saoghal fada a ghuidhe do'n Ghaidhlig agus soirbheachadh maith do Thir nam Beann nan Gleann 's nan Gaisgeach.

Rev. G. W. Mackay, Killin, the President of An Comunn Gaidhealach, spoke at a late part of the evening, and possibly the best part, for the audience by that time, had developed true Celtic enthusiasm. His references to the teaching of Gaelic in schools in Gaelic-speaking areas in Scotland were received with great applause. He said that he had just returned from a missionary tour in the north of Caithness and Sutherland, where he had been advocating the claims of Gaelic. He had found there a much more spacious atmosphere than had been customary in former years. He found that the 1918 Education Act had done much good. Capable men were at the head of affairs, and the teachers everywhere were friendly to the Gaelic cause. One of the great difficulties was the want of Gaelic-speaking teachers, but he was hopeful now that there would be an improvement, as salaries had increased and Education Authorities in the north found it to be worth while to retain the good men they had. In the education of the young there were two things to be regarded as of supreme importance, and these were to instil into them pride of race and pride of language. Gaelic literature was not of such volume as the literatures of Greece and Rome, but still there was

a distinct body of valuable literature in prose and poetry. Highland music was also a power to conjure with, as could be witnessed from the enjoyment given at that concert, and it would greatly help on the Gaelic movement. The next Gaelic Mod would be in Glasgow. He would move in the Comunn that the 1922 Mod should be at Inverness, and he hoped the 1923 Mod would be at Perth.

Mr Archibald Stewart, Atholl and Breadalbane Association (a younger brother of two former chiefs of the Society) also spoke, and expressed his pleasure at seeing the present chief arrayed in the Highland garb. Lord Provost Wotherspoon and the Rev. E. R. Landreth also gave short addresses. The programme that followed consisted of pipe and violin music; also, Gaelic solos, as well as recitations. All were agreed that it was one of the best ever submitted to a Gaelic concert in Perth. Among those who contributed to the programme was Mr. A. S. Robertson, Aberfeldy, who was successful at the Edinburgh Mod, and who is developing into a fine Gaelic vocalist. More will be heard of Mr. Robertson if he perseveres.

[It is indeed a great pleasure to record the progress made by the Gaelic Society of Perth on behalf of our language with its music and literature, and we congratulate the members on their loyalty—doubtless the fruit of work accomplished in previous years. Many other societies throughout our land are also doing excellent work in their own quiet, but none the less effective way. More power to them all.

Though much had been said and written on what was described as the Celtic Renaissance many years ago, when the omens did not look by any means favourable, it must be admitted that the real Renaissance is with us now when people have got past the sneering stage, and have begun to realise that the loss of a language to any nation is nothing short of a calamity. What greater misfortune could happen to a people than the obliteration of its soul-index—their language? The new Education Act, with all the sins credited to it has given a distinct flip to our movement, and Education Authorities are not unfriendly to the claims of Gaelic in schools. The trend of things is apparently in the right direction, and it is for every Gaelic Society throughout Gaeldom to lend its aid to that stream of tendency, so that it may grow in volume and in power, and that the Gael may now come into the inheritance that he well-nigh lost through his own apathy and the cold indifference of those in authority to his rightful claims. The "Fiann" have been on their elbows (as the old saying puts it) for many centuries, and they are awaiting the third blast

of the horn so that they may be enabled to get on their legs and go forth to conquer, not in the bloody manner of an earlier world, but in those virtues which make for peace, progress, and concord, and by aid of that idealism inherent in the Celtic character which the world has tardily recognised as a valuable asset, and an antidote to the growing materialism of our age. Amid the turmoil of land settlement, small holdings, and reconstruction, can we say that the third blast of the horn has sounded in 1918? Or that Gaelic has got round the most dangerous promontory and settled in calm waters? Time will tell.]

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PRINCIPAL MACALISTER ON CELTIC TEMPERAMENT.

In an address to the Gaelic Society of Perth, Sir Donald MacAlister, K.C.B., Principal and Vice-Chancellor of the University of Glasgow, draws an interesting comparison between the temperament of the Irish and the Russian people. The address, entitled, "A Note on Gael and Russian," was read by Rector Smart, Perth Academy. Principal MacAlister says:—

There is much in the Celtic temperament which puzzles and frets the ordinary Anglo-Norman Englishman. Material comfort does not content the Gael or the Irishman, as by English "common sense" it ought to do. The Celt is haunted by a divine discontent, for his goal is always an ideal beyond reach; so to the Englishman he is "unpractical" and "absurd." "Pat doesn't know what he wants, and won't be happy till he gets it"—such is the epigrammatic verdict of the Saxon on the aspirations of Ireland, and he turns impatiently from the effort to understand or to meet them. So likewise Southern politicians and philanthropists have sought to benefit the Highlands by uprooting "useless Gaelic" and "uneconomic land tenures"; and they are disgusted by the "ingratitude" of the Highlanders, who in spite of "common sense" and "enlightened self-interest," persist in clinging to their speech and to their soil. The Celt is not merely "discontented"; he finds a certain wistful joy in the luxury of sorrow. The dirge and the elegy are among the standard forms of his poetry. For ages the wild and weird in nature, the heart-breaking and tragic in human life, have been the stuff of his sweetest songs. The Saxon sees in this nothing but "Celtic gloom"; and to him, matter-of-fact, well-fed, and Philistine to the core, such artistic indulgence in melancholy is merely "morbid." These two traits—a longing for the ideal, unsatisfied by

merely material wellbeing; and an innate sense of the poignant beauty of yearning woe—are strangely characteristic also of the Slav races. The dramatic manifestations of this community of spirit, of psychological constitution, in two peoples so diverse as the Irish and the Russians, are perplexing the Western world to-day.

ROOTS AND FRUITS.

Literary England, during the past generation or two, has pleased itself by patronising fitfully the literary expression both of the Celtic and of the Slavonic genius. It has acknowledged their exotic charm, if it has failed to fathom their sources, or to apprehend that the mode and mood of the literature were but the flowers from the very roots of national life, both in Ireland and in Russia. From these roots all the other outgrowths spring; and by him who knows the roots the fruits can be foretold. Political England has denied itself the needful knowledge, and the fruits accordingly astonish and sometimes appal it. Without vision—on the part of their rulers—the people perish; in the tragedy of Britain's handling of Ireland, as of Russia, to-day is the outcome of her lack of insight and of sympathy in the case of races of a different mental texture and pattern from her own. So much I have set down, not as desiring to trench on debatable ground, but only to bring out, by instances that will come home to everyone, the curious analogy between Slav and Celtic ways of thinking and action. They show themselves in literature on the one hand and in national history on the other. Feeling and sentiment are with both more potent motives than argument or calculation. The unattainable is more alluring than the actual. Practical good, solid bodily wellbeing, they are ready to sacrifice for a far-off divine event that they may never witness. Loving and longing, it may be without fruition and without hope, are to both races things winsome in themselves, things to sing of, to muse on, to suffer for. They take comfort in mourning. They prefer the struggle to the prize. They would rather travel than arrive. They are more swayed by sympathy than by logic. If they could but communicate they would understand each other intuitively, for they have the same bias and trend in things of the spirit, the same idiom of the heart and the affections. And for that very reason they will always be alien and unintelligible to the Anglo-Saxon, and he will never make himself or his policy clear to them. Imagination and sympathy are to them primary human necessities; he postpones these to such ends as character, order, efficiency, wealth, power. The Celt in Gaeldom, the Slav in Russia, deems these secondary at best, and will

not buy them at the price of relinquishing his ideal dreams or his brooding and yearning over things loved and lost.

If it were profitable to do it here, I could illustrate by quotations from Russian and Gaelic poetry the curious kinship in mood and expression I have indicated. Translations would be but imperfectly serviceable, for the idiomatic phrases and turns of the originals are needed to bring out the parallelism. Some day I may bring together and publish the textual examples I have come upon in my reading—they can appeal of course only to those who have some knowledge of the two languages. Take in the meantime these verses, literally rendered from Apukhtin, and judge if they could not be transferred to Gaelic, and to Ireland or the Hebrides, without loss of fitness or point:—

Spring is abroad, and the sowers are sowing,
Flowers are crooning a strain;
Once more I hear the refrains of my homeland,
Waking my heart to its pain.

Stay! they awake more than heartaching
sorrow,

Born of the burden of wrong;
Surely I catch a new note that is swelling
Loud in the lilt of the song.

Sad is the air, but the voices are bolder,
Strong with the strength of the young;
Ages of torment have moulded the measure
They and their fathers have sung.

Russia beloved, though thy woes have undone
thee,

Land of the wronged though thou be;
Yet I have faith that thy fields yet shall echo
Songs of the ransomed and free.

—*Glasgow Herald*.

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CRUINNE-EOLAS: ALBA.

LE D. URCHADAN.

26.—S. UIGTON.

Tha an t-siorrachd so, an oisinn Iar-Dheas Alba, beanntach, gleannach, macharach mar tha a' Ghaidhealtach. Eadar an Caol Tuath agus Loch Ruighean is Camus Lus tha na Rinnear 'nan dùthaich cruith is chaorach. Tha na Machraichean eadar Camus Lus agus Camus Uig. Tha monaidhean an ceann Tuath na Siorrachd. Tha mu leth Siorrachd Uig fo bhàrr, gu h-àraidh coire, ach is iad àrach cruith is chaorach agus bhliochd (im is càise) na h-oibrichean as aiumeile.

Tha an ceann-bhaile *Uig-ton* 'na bhaile puirt,

mar a tha *Sranraighair*. Tha bàtaichean-smùid a' ruith gach là cadar am baile agus Eirinn. Bithidh mòran a' toirt sgrìob 'do *Bhaile Ur Stiubhairt* a shireadh slàinte.

27.—S. AIR.

Tha Siorramachd Air ri cois cladaich Linne Chluaidh. Tha i ainmeil air son tuathanais, agus tha an seòrsa cruith ris an canar *Ayr-shires* iomraiteach mar chrodh-bainne, agus tha am bainne math gu càise agus im. Tha buntata-luathaireach agus cruithneachd 'nan toradh trom air an iosal. Air na monaidhean tha caoraich air an àrach. Tha mucan agus eich air an togail air feadh na siorramachd. Tha mèinean guail is iarunn air an oibreachadh. Tha figheadh clòimhe, deanamh stuth-spreidhidh, cartadh leathrach, deanamh bhròg, agus oibreachadh iarunn air an cur air adhart gu buanachdail.

Tha *Air*, ceann bhaile na siorramachd dripeil mar bhaile-puirt, a' deanamh clòdh is bhrat-làir. Tha Uilleam Ualas, Rob Brus agus Rob Burns air chùimhne an comb-cheangail ris a' bhaile so. Is e *Cillmhàrnaig* am baile as mò. A chionn gu bheil e air raon-guail, tha oibrichean iarunn, deanamh clòdh agus bhrat-làir am measg oibrichean mòra a bhaile. Tha *Irbinh*, *Trun*, agus *Ardrossan* a' cur mòran guail a mach as an t-siorramachd; tha obair salainn am *Baile an t-Salainn*. Is ann an *Ardrossan* a tha mòran de iarunn còin agus tarsumnanan fiodha air son nan rathadan-iarunn ghad a' tighinn air tìr.

28.—S. RAON-FRIUTHA.

Tha Siorramachd Raon-friutha, air taobh deas Abhainn Chluaidh, còmhnaid anns an Aird an Ear agus cnuach anns an Iar agus aig Deas. Tha mu dhà thrian air àiteach, agus is iad bhliochd-thuathanas agus àrach mhuc as ainmeile de thoradh na talmhainn, ach tha mòran arbhair agus spreidhe de gach seòrsa air an togail. Tha mèinean iarunn, guail agus clach-ola a' toirt cosnaidh do mhòran suaigh; agus tha beart-oibrichean a' deanamh snàtha, cotain, cungaidhean, agus bheart-ealainn. Tha na bailtean cladaich a' togail shoithichean, agus tha *Grianaig* iomraiteach air son sìbhair. Tha ceann-bhaile na siorramachd, *Raon-friutha*, a' deanamh shoithichean (longan) agus coireachan-smùid agus a' snìomh cotain. Is ann am Pàsaillig tha na mùillean snatha as mò tha air an t-saoghal. Am measg oibrichean eile gheibhear deanamh innealan-smùid, guail-eachanan, sìaban agus cungaidhean. Tha *Grianaig* 'na bhaile-puirt mòr anns a bheil longan air an togail. Rugadh Seumas Mac-Bhàidlidh anns a' bhaile so. Am *Port-Ghlaschu* air Cluaidh thatar a' togail shoithich-

ean. Tha iarann, cotan is paipair air an oibreachadh an *Bail-Iain* (*Johnstone*). Tha *Barrhead* a' dath aodaich agus a' figheadh cotain. Tha *Gourock* 'na cheann-uidhe òig muinntir a bhios air fòrlach.

: o :

ARBROATH GAELIC SOCIETY.

A SUCCESSFUL CEILIDH.

The members of the Arbroath Gaelic Society, together with a few friends, met lately in a social capacity under the chairmanship of Mr. Carleton R. S. Malcolm, president. The proceedings were opened in characteristic fashion by a "gathering" played on the pipes by Mr. James Begg, hon. piper to the Society, after which the company sat down to supper.

The President addressed the company in Gaelic. Continuing in English, he said as a Society they had been in existence for nine years, and although the great war came to retard progress, they had not remained stationary all the time, either in their Celtic outlook or in numbers. In fact, they had 18 members in their Gaelic class this year. There were signs that the Feinne were awaking from their reveries of the last two centuries, and were moving their arms, so to speak, to get the stiffness out of them so that they might be ready to leap to their feet when the spirit of Scotland blew the third blast on the fairy horn. Then Scotland would be a sovereign nation, once more free to attend to her own affairs and to develop along her own Celtic way—a power for good among the peoples of the world. He extended a very cordial welcome to the strangers present, and hoped that they would enjoy themselves so much among the "barbarians" that they would be looking forward to the next céilidh. The céilidh was not the only form of entertainment which they intended to have during the winter. It had been decided to hold a course of lectures on Celtic subjects once a month beginning in October or November, and when Spring came these lectures would be succeeded by rambles to various places of historical interest within easy reach of Arbroath. On these rambles the Gaelic name of the common objects of the countryside would be given, and in that way the rambles' Gaelic vocabulary would be considerably increased by the end of the summer. At their last céilidh he had put forward a plea for Gaelic on the following grounds:—(1) That Gaelic was of commercial use; (2) that it was

a perfect mine of information for the students; and (3) that it was their own language, as evidenced by the fact that it was the very essence of Scottish place-names. That night he would like to enlarge on the third of these points, confining himself to place-names in Forfarshire. The great mass of people used place-names every day without once wondering how the names originated. They would hear the view expressed that Forfarshire had always been an English-speaking county and had had nothing to do with the Gaelic. If that were the case how were they to account for some 80 per cent. of its place-names being Gaelic? Gaelic, and in fact all Celtic place-names, were descriptive of the locality, or of some historical or traditional event or person connected therewith, and because of that the study became more interesting the more it was pursued. Mr. Malcolm proceeded to give a very interesting selection of the Gaelic place-names in the district, and concluded by stating that it would be readily seen from the examples given that Forfarshire was by no means English, but was instead intensely Gaelic. To the Gaelic student, Scotland became a new country, and the names of its bays and glens, its rivers and lochs, its towns and villages, constituted a previously unopened and intensely interesting volume.

A lengthy programme of dance, song, and music was opened by the choir, which sang the rallying song, "Ri Guaillibh a Cheile." Miss Lindsay contributed "Turn ye to me" very tastefully. Mr. William Chalmers did full justice to "Maegregor's Gathering," and later sang "The Star of Robbie Burns" and "My Sweetheart when a boy." "Ho ro, mo nighean donn bhoidheach," by Miss Christie M'Kay; "Mo Chailin dileas donn," by Mrs. Yeoman; "O, Rowan Tree," by Mrs. Bennett; "Bha mi 'n raoir an coille chaoil," by Mr. C. R. S. Malcolm; and "Caidil gu lo," by Mrs. Malcolm, were greatly appreciated, as were also the three part-songs by the ladies, "An Coineachan" (a fairy lullaby), and "Mac óg an iarla ruaidh." Bagpipe selections were played by Mr. James Begg during the evening, and Miss Chalmers contributed the Highland Fling.

Before the proceedings closed with the singing of "Auld Lang Syne," Mr. Wm. Malcolm, vice-president, in moving a vote of thanks to all who had contributed to the pronounced success of the céilidh, gave expression to the indebtedness of the members to their president for his untiring labours in the Gaelic cause, as teacher of the Gaelic class, president of the Comunn, choir conductor, and head of the movement generally in Arbroath.

SECRETARY'S PAGE.

Chaidh coinneamh a ghairm o cheann ghoirid de bhuill na h-Ard Chomhairle aig am bheil an còmhnuid an Glascho agus stéidhich-eadh Comhairle Ionadail a' Mhòid. Le deòin na coinneimh ghabh Mgr. Calum MacLeòid dreuchd fear càthrach agus bidh Mgr. MacPhàrlain agus mi fhein a' toirt aire do'n ionmhas agus do'n chleirsinneachd. Shònraich-eadh, aig an àm, an Mod a chumail air a t-seachdain mu dheireadh de'n t-Sultuine.

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Vice-President H. F. Campbell has been appointed Convener of the Church of Scotland Sub-Committee on Highland Education. The Sub-Committee is taking up the question of providing facilities to enable lay missionaries of the Church to attend the Summer Course (four weeks) at Inverness, 1921. Naturally, the question of religious education in the Highlands is also engaging the attention of the Sub-Committee.

* * *

The Blackie Prize in Celtic in Edinburgh University has been divided between Mr. Malcolm MacLean, Harris, and Mr. John MacInnes, Glendale, Skye. Both gentlemen served in the Great War—Mr. MacLean attaining the rank of Captain, and Mr. MacInnes that of Lieutenant. The Blackie Prize amounts to about £90.

* * *

The late Mr. John MacDiarmid, whose death I noted in the August number, has, as a token of endearment for his native district, left £100 to the united parishes of Blair-Atholl and Struan, the sum to be invested and the interest applied in providing prizes in the various schools in these parishes for the scholars most proficient in the Gaelic language.

* * *

Encouraging reports are being received from secretaries of the newly-formed Branches in the North. Melvich, Bettyhill, Scourie, and Lochinver have started Gaelic Reading Classes, and the Committee at Ullapool are hopeful of forming a Music Class of 30 adults and 40 children. Music Classes in Skye are urgently called for to prepare competitors for the local Mods.

* * *

At a recent meeting of the Minerva Club, a ladies' literary gathering on the South-Side of Glasgow, a paper on "Modern Gaelic Poetry" was read by Mrs. Gilfillan. Taking the 18th century, that period rich in the great names

of Duncan Ban MacIntyre, Alexander Macdonald, Dugald Buchanan, Rob Donn, and William Ross, the essayist delighted her hearers with a clever outline of their histories and selections from their works.

* * *

Highland Gatherings in the city are being well attended, the Lewis and Harris Annual being particularly well patronised. The "G.G." Choir concert in aid of their funds was also well attended despite the heavy fog. The Choral and Solo singing was reminiscent of the Oban Mod, and the audience heartily encored each item. The Mod Prize dialogue, "An Gille Siu," was inimitably reproduced by Mrs. Coutts and Mr. J. M. Bannerman. Mr. MacCulloch has scored another success. Forthcoming gatherings are the Glasgow Skye (3rd December) and the Jura (10th December).

* * *

It is with deep regret that I record the death of Mr. John Macphail, Rothesay, secretary of the Bute Branch of An Comunn, which took place suddenly at his home on 23rd November. Mr. Macphail had been connected with the Bute Branch for twelve years, and contributed Gaelic essays on several occasions, his paper on Holy Wells being very fine. He was well read in Gaelic and English literature, and, personally, was of a kindly and amiable disposition. He was a worthy son of Ile Ghorm an Fheòir, and the sympathy of a wide circle of friends is extended to his widow and young family.

* * *

The Editor of *An Deò Gréine* delivered a lecture to the Rothesay Branch of An Comunn on the evening of the 19th November. His subject was "Reminiscences of Education in a Skye School in my Youth." Captain Kennedy was in the chair, and there was a good attendance of members. Gaelic solos were contributed in the course of the evening. This Branch continues to be in a flourishing condition.

* * *

The Editor reports that some of the Gaelic Readers are now in the hands of the publishers, Messrs. Blackie & Sons, Glasgow. The contents of the entire set are now ready, and the Readers should be on the market by the summer season, if not before that. The illustrations are to be in black and white, but the frontispiece is to have a coloured illustration. Originally it was intended that all the illustrations should be coloured, but the expense involved was too great.

NIALL.

DEALBH-CHLUICH.

(Le IAIN MACCORMAIG.)

MOD 1914.—A' CHEUD DUAIS.

AM FIONN SGEUL FEARTACH.

NA PEARSACHAN.

An Greusaich. Bean a' Ghreusaich.
Iain Ruadh. Nighean a' Ghreusaich.
Dughall Saor. Curstan Mhór.

Balach, Nighean is Gillean.
Bean-an-Tighe eile, is Fear-an-Tighe.

DEALBH I.

AN T-IONAD—TIGH A' GHREUSAICH.

(An Greusaich a' càradh bhròg agus a bhean a' figheadh stocainn.)

BEAN A' GHREUSAICH—An dà tha ghaoth air tuiteam gu mòr, a dhuine; 's ma bhios Peigi bheag air a' "Chlaidheamh Mhór" an nochd gheibh i oidheche chiatnach—dìreach oidheche chiatnach.

AN GREUSAICH—Tha iongnadh oim nach do chuir i telegram ged tha.

BEAN A' GHREUSAICH—U! Cha 'n 'eil e thar an ama fathast; 's ma thàinig fios bithidh cuideiginn aig baile bheir a nuas i. Bithidh an "Claidheamh Mór" a steach glé thràth am màireach, is feumar a coinneachadh, fios a thighinn no gun tighinn. Dh'fhàgadh ise a tigh-cosnadh an diugh mar a thuirte 's an litir—'s ciod e chumadh i?

AN GREUSAICH—Ho, ho, Chatrìona! Chatrìona! Nach iomadh rud a dh'fhaodadh a cumail an leithid Ghlascho. Nach faodadh timneas a cumail. Nach faodadh i a bhi air a ruith sìos le DRAMAR no le MOTUR? Am bheil na h-innealan ud ach a stialladh rompa feadh nan sràidean mar gu'm faicheadh tu eù a' leum ann an drobh chearc air dùnan. Nach faca mi le m' dhà shùil e dìreach an uair a bha mi mach.

BEAN A' GHREUSAICH—Seadh; ciod e chunnaic thu? 'S ann a tha thu cur crith a'm fhlòil.

AN GREUSAICH—'S e sgarleacdh air pinneachadh—Chunnaic mi gu leòir: Fear an sud 'na sheasamh an taiseach nan carbadan ud 'gan stiùradh, 's e 'na fhallas a' dabbasadh "Calum Crùbach" air dòirneig bhuidhe a bha toirt air clag a bhi gliongail fodha gun sgar; adharc bhuidhe 's gach làimh, 's e cur té mu seach dhiubh, 's air uairean an dà dhiubh còmhla, mu 'n e cuairt gun tàmh, gun fhois, 's aig an àm cheudna a dhà phluic gu sreicheadh 's a chuimleanan cho farsuinn ri cuimleanan eich a' sitrich, a' sèideadh fideig gus an saoiladh tu gu'n leumadh copan a chinu deth. Sud an sanas, 's cha 'n 'eil ach mur am fàg thu 'n rathad, gu'm bi thu air do ruith a sìos 's air d'

fhàgail cho leathan 's cho tana ri greideil. 'S ann a bheireadh iad am chumhche am pioibaire bha 'san uaimh a' cluich "Mo Dhith; Mo Dhith! 'S mi gun tri làmhain: da làimh 'sa phìob is làmh 'sa chlaidheamh."

BEAN A' GHREUSAICH—A chiall; a' chiall! 'S ann a tha thu cur uamhais oim; agus mur an tig telegram bho Pheigi mu'n luigh sinn, cha duin mi sùil an nochd. Nuair a bha mise an Glascho mu dheireadh 's e eich a bha 's na carbadan sin.

AN GREUSAICH—Ho ho! Chaidh i bhuaithe sin, a bhean. Tha Glascho ag atharrachadh cho tric ri aodaichean nam ban. Cha 'n fhada gus an toir thu tasdan air sealladh de each an Glascho.

BEAN A' GHREUSAICH—Stad! Tha ceun coise 'n so. Tha mi'n dòchas gur h-e cuideiginn le telegram a th' ann.

(Thig Iain Ruadh agus Dughall Saor a steach.)

BEAN A' GHREUSAICH—Thigibh a steach, fheata; agus gu'm meal sibh ur naidheachd. Cha robh a h-aon agaibh rathad a' bhaile?

IAIN RUADH—Cha robh. Ach tha feadhainn shuas.

DUGHALL SAOR—Tha Mac Iain Chiòbair shuas co-dhiùbh.

AN GREUSAICH—Ma tha, ni sin an gnothuch. Tha fuighair ri fios o Pheigi. 'S ma thig fios thàinig e nis. Nach 'eil e gu h-òchd?

DUGHALL SAOR (a' toirt am màch an uair-eadair)—Tha e dìreach air na riochlan: Chig mionaidean gu òchd.

IAIN RUADH—'S am bheil Peigi Bheag a' tighinn dachaidh! Cuiridh i seachad an gearbhradh aig an tigh, tha mi cinnteach.

BEAN A' GHREUSAICH—Cha b' uilear dhith.

DUGHALL SAOR—Nach eil an deagh dhachaidh roimpe: Greusaichean a' deanamh airgid mar na sligean; ho hó!

AN GREUSAICH—Bha latha dha sin; ach cha 'n e 'n latha 'n diugh e. Cha do chuir mi paidhir ur bhròg air ceap o chionn sè mìosan. Nach eil na brògan mar a tha h-uile ni eile: tighinn dachaidh leis a' phosta; agus b'e sin na brògan nach fhiaich ach gann an gearra-bhonnachadh; agus cha bhi iad mìos 'gan cosg 'nuair bhios iad mar a bha am bàrd ag ràdh:—

Sgaoil na deireadhnan o'n bhonn;

'S bha 'n òrdag mhór air lom na dàlach.

Agus ma tha dìon no comhfhurtachd 'sam bith ann, 's ann an deòidh dhaithe mo dhà làimh féin fhàgail. Sin agaibh mo bheachd-sa air na brògan Gallda.

IAIN RUADH—An da, cha 'n 'eil sibh fada cèarr.

DUGHALL SAOR—Cha 'n 'eil, idir. Cha 'n 'eil na's fearr na obair na làimhe féin, agus a' bhrog gharbh Ghaidhealach. Cha 'n iad na brògan

Gallda fhreagrach a dhòl do'n chladach fheamainn no do mhonadh an fhròich.

BEAN A' GHREUSAICH—Gu dearbh féin, fhuaras agad é, Dhùghaill. Cho bòidheach fhinealta 's gu'm bheil iad.

IAIN RUADH—'S ann air a shon féin a ni 'n cat crònan, a' bhean an tighe.

DUGHALL SAOR—Cha 'n 'eil aice ach smìor na firinn. Cha 'n fhaca mi riamh gu'n toireadh bòidheach goil air 'p'hoit.

AN GREUSAICH—Theid mis' an urras nach toir brògan bòidheach Ghlascho goil air poit a' ghreusaich; ach gur th' ann a chuir iad a' ghoil dhith a chionn mur bi am beagan chiobairean a th' agam gu'm faodadh a' bhean an t-slabhraidh a thilgeadh am mach air an dùnan. 'S iad dìreach an aon fheadhainn a tha cumail an t-snath-lìn 'san t-suathaid domh.

DUGHALL SAOR—Ho ho! Iain; faodaidh an dithis againn sud a ghabhail chugainn féin.

AN GREUSAICH—Ma fhreagras an còta glas duibh coisgabh e.

(Ni Iain is Dughall gaire.)

BEAN A' GHREUSAICH—Tuts, a dhuine!

(Ni 'n Greusaich gaire.)

DUGHALL SAOR—Tha 'n greusaiche ceart ged tha. Cha 'n 'eil ach na slaobain anns na brògan Gallda so. Agus neo-ar-thaing ainmean rionnach orra, nìar gu'n deanadh sud na b' fheàrr iad—“Ballata Boots”; “Baltic Boots”; “The Champion”; “The Gaelic Shoe”; 's mar sin sìos.

(Ni a' chuideachd gaire.)

BEAN A' GHREUSAICH—Nach éibhinn thu, Dhùghaill!

IAIN RUADH—Nach i Ghàidhlig féin a th' air fàs measail cuideachd o chionn bhliadhnanach. Nach e 'm eudail “An Comunn Gaidhealach”!

AN GREUSAICH—Nach eil uaislean móra na dùthcha a' cur an guillean rithe nuair a chunnaic iad cho grunnar 's cho beirteach 's a tha i. Agus gabhadh sibhse beachd air rud 'sam bith a chuireas iadsan ceann ann, leanaidh am pobull e—mar an dubhairt an sean mhaighstir sgoil e—agus bithidh buaidh air; agus cleas each bàn an tàilleir a thug dà latha 's dà oidheche 'san t-suil-chrithich, 's a tha 'n diugh cho beothail bhras 's a bha e riamh, nach i b' fhiach a ceann a thogail agus a brosnachadh, nuair bha leithid de stuth innte 's gu'n d' fhan i beò gus an diugh an dèidh a h-uile miomhadh is tàir a fhuair i. Saoil nach ann innte tha stùil—

(Thig balach a steach le telegram.)

AN GREUSAICH—Thig air t-aghaidh, a laochain. Bheil dad agad domh? Fios bho Pheigì cuiridh mi 'n geall.

BEAN A' GHREUSAICH—Tha mi 'n dòchas nach miosa co-dhiùb.

(Seallaidh an Greusaich air an telegram, agus feithidh a' chuideachd.)

BEAN A' GHREUSAICH—Tuts, a dhuine! Nach innis thu ciod e a th' innte?

AN GREUSAICH (an ceann greis)—“Tha do nighean a' fàgail an nochd”—agus mo thé-sa cuideachd. (Ni iad gaire.)

DUGHALL SAOR—Bithidh iad còmhla leis a' sin. Ho ho!

AN GREUSAICH (a' toirt na litreach do Dhùghall)—Agus seall sin, a Dhùghaill. Sin agad telegram Ghàidhlig. Sin agad rud nach fhaca t' athair no do sheanair. Saoil nach 'eil a' Ghàidhlig a' tighinn beò mar thubhairt mi.

DUGHALL SAOR—An dà, air m'onoir gu'm bheil—“Tha mi fàgail leis a' 'Chlaidheamh Mhòr' an nochd.” Nach eil sin gasda gu cinnteach!

IAIN RUADH—'S ann a tha e cur ionghnaidh orm.

BEAN A' GHREUSAICH—Saoil an do smaointich mi riamh gu'n gabhadh telegram a chur air falbh an Gàidhlig! Oh, oh! nach e 'n saoghal a tha air atharrachadh!

AN GREUSAICH—Nach e tha sin, a bhean!

IAIN RUADH—Tha e anabarrach, dìreach!

DUGHALL SAOR—Seall a nis ann an sin: a chionn 's gu'n robh am balach a' tighinn co-dhiubh, cha 'n 'eil dad ri phàidheadh. “No sherge for—for”—ciod e 'm facal mòr a tha 'n sin?—“del-delivery—No sherge for delivery.”

IAIN RUADH—Seadh; tha e ag innseadh nach eil am balach ri dad fhaotainn.

AN GREUSAICH—U! Gheibh e dad. Làmh air do sporan, a bhean.

BEAN A' GHREUSAICH—So, a laochain. (Sìnidh i rud da.)

DUGHALL SAOR—Theid mise an urras gu'm faigh sinn òrain bho Pheigì. Nach robh i seinn aig a' Mhòd am bliadhna! Saoil nach tarruing balaich poll mu thigh a' ghreusaich air a' gheamhradh so, 'ille! Ha-hà! (Agus e bualadh a làimhe air Iain.) Feuch an dean thu bargan ris a' ghreusaich mu'm faigh Uilleam Bàn fàileadh na seilg—

IAIN RUADH—An dà 's ann a dheanamh bargain ris a thàinig mi cuideachd.

DUGHALL SAOR—Seadh; tha mi toilichte gu'n do labhair mi. Nach mi thug an turus fortanach, a charaid. Tha fios agam nach eil thu gun choileach dubh a' d' achlais. Ha-hà!

(Ni a' chuideachd gaire.)

IAIN RUADH—Ciod e nis a tha sibh ag iarraidh air a mhart bhuidhe, dhuine?

DUGHALL SAOR—O; an ann mar so a tha! Nach ann a bha mi'n dùil gur h-ann a bhiodh còrdadh againn.

IAIN RUADH—Tha sinn an dòchas gu'm bi sin againn cuideachd. Ciod e tha sibh ag ràdh, dhuine?

AN GREUSAICH—Tha, ocd puinn'd 's a deich. Ach cha tog thu i' gu ceann seachdain an earalaiss nach bi Peigi airson a reic. Tha i 'ga tagar dhith féin.

IAIN RUADH—Seadh, ma ta. Tha mise toil-each.

DUGHALL SAOR—Nach fheàrr dhuit a nis còrdadh a dheanamh air son a h-inghinne, agus am mart fhaotainn mar thochar. Ha-hà! Nighean òg speisealta air tighinn as ùr dachaidh bhàrr na Galldachd, cuiridh mi 'n geall nach fhaic an Greusaich, no a bhean, an dorus fad a' gheamhraidh le lasgairean as a déidh.

IAIN RUADH—Stadaibh gus am faigh mi 'n *small holding* a stocachadh.

DUGHALL SAOR—Stadaidh; ach dh' fhaod-eadh nach stad ise. Feuch nach toir fear-eiginn car-mu-thom duit; 's nach cuir am mealladh-dùil a laighe na leap' thu. (Ni iad gàire.) Cha bhi agad an sin ach an t-uallach a bhi air—Ciod ainm a nis a th' air an fhearr so bhitheas a' toirt an airgid do na daoine timne.

BEAN A' GHREUSAICH—Nach eil—drochfhàs air—nach eil "*Lloyd Sheorge*."

DUGHALL SAOR—Cha bhi agad ach do chud-trom a leigeadh air *Doyle Sheorge*. Ha hà! Iain seall romhad.

IAIN RUADH (ag éirigh gu falbh)—Stad; stad, a dhuine! Gus feuch ciod e beachd 'na h-inghinne féin an toiseach. Moire! Cha 'n e h-iarraidh, ach a faotainn. Bidh mi fàgail oidheche mhath agaibh air fad.

CACH.—Mar sin leatsa.

DUGHALL SAOR (an déidh Iain)—Saoil nach faod mi innsadh gu'n d' rinn thu còrdadh ris a' ghreusaich.

IAIN RUADH—Fhadaidh tu sin ceart gu leòr. (Ni iad gàire.)

BEAN A' GHREUSAICH—'S éibhinn thu, Dhùgh-aill. Cumaidh tu daonnaan sùrd anns a bhaile. Tha eagal orm nach ann de na h-òbùil a thogadh sop air chabhaig Iain Ruaidh. Tha e ro ghaolach air an sgillinn, agus cho glic ris na cnocan mu'n dubhairt iad. Ach creideadh sibhse gu'm faigheadh i suidheachan gle shoerach an té gheibheadh e.

DUGHALL SAOR—Nach e sin, a bhean, a chuir 's gu'n robh toil agam e bhi 'na eiliamhuinn agaibh. Ha-hà! Cha'n eil fear an tìghe féin ag ràdh guth ach a' griogadh air pinneachan mar gu'm biodh ann londubh 'sa chladach. (Ni iad gàire.) Tha cleas an eich bhain a bha 'n dorus an t-sabhuil air; a' feitheamh 's ag éisdeachd. Ach, leòra! Mu'n tig seachdain an diugh, 's ann a dh' innsas mi mu'n chòrdadh a rinn e féin is Iain Ruadh. (Ni iad gàire.) Cha bhi facal bréige 'n sin. Rinn iad còrdadh; is bidh na coimhearsnaich 'ga bhreitheachadh mar thogras iad féin. Ciod e' tha sibh ag ràdh,

dhuine? (Agus e a' toirt crathaidh air a' ghreusaich.)

AN GREUSAICH—O, do thoil mhath féin!

BEAN A' GHREUSAICH—Ho-hó! Feuch, a laochain, nach cuir thusa dragh ad cheann féin 'san cinn dhaoine eile.

DUGHALL SAOR—Nach stad sibhse oirbh. Cha 'n 'eil fios nach ann a chuireas mi eud air fear-eiginn. Mur a dean mi spàin millidh mi adhare. 'S fheàrr dhomh bhi falbh. Ma chluinneas sibhse dad na gabhaibh dad oirbh. Oidheche mhath leibh.

AN GREUSAICH—Mar sin leatsa, Dhùghaill. Greas air chéilidh.

BEAN A' GHREUSAICH—'S éibhinn thu, Dhugh-aill.

TUITIDH AM BRAT.

DEALBH II.

Céilidh an tìgh Coimhearsnaich an ceann seachdain.

BEAN AN TIGHE (ri Dughall Saor)—Thig a steach, a laochain, feuch an cluinn sinn ciod i 'n naigheachd a th' agad. Nach ann a tha sinn air a chluinntinn gu'n robh thu aig còrdadh brègha an oidheche roimhe. Feuch am faigh thu suidhe, Moire! Nach ann oirre sud a bha 'm fortan mu'n gann a dh' fhuairich i aig an tìgh. Am bheil sud fior, a Dhùghaill

DUGHALL SAOR—Bha mise aig còrdadh gun teagamh, agus air son a chòrr dheth chì sibh féin e mu'n téid am mìos so 'na thìgh.

BEAN AN TIGHE—So, a nis! Nach i 'n eudail Peigi Bheag. An cluinn sibh sud, a nigheanan. Sud agaibh té bliadhna an Glascho. Ho-hó! Cha bhi té anns a' Ghoirtean nach bi air falbh gu Galldachd a nis g'a cìreadh 's g'a tlàmadh féin air son a' mhargaidh.

DUGHALL SAOR—Sin agaibh an *Small Holding* aig Iain Ruadh. Tha toil aige a nis "*Home Rule*" a bhi aige 'na thìgh féin. O, mo nàire air lasgairean òga, nuair rachadh sealg mhath as ort. Leòra! Nuair a bha mi 'n ur n-aois cha'n fhàgaimh lon 'san dùthaich nach tiormaichinn nuair bhiodh caileag bhòidheach, ghlan mar sud air tighinn do'n bhaile.

FEAR DE NA GILLEAN—Tha sinn fada tuillidh, tha eagal orm.

TE DE NA H-INGHEANAN—An dà, chuala mi'n naidheachd. Ach bha mi greis mhath le Peigi an diugh, agus cha do ghabh i dad oirre, ma tha e fìor.

BEAN AN TIGHE—U! Cha toirinn umhail dha sin. Tha leithid sud air a ghleidheadh balbh daonnaan gus an tig e gu aona-cheann.

FEAR DE NA GILLEAN—An dà; 's ann a chuala mi féin gur a h-ann a bha Peigi dol a chur coisir-chiùil air a bonn air a' gheamh-radh so. Agus, gu dearbh, 's ann a bha mi cur

romhan a bhi 'sa chuidheachd feuch an ionnsaichinn seinn anns an dòigh ùir so.

DUGHALL SAOR—An ann leis an “*dó, re, là*”?

FEAR DE NA G.—Tha dùil agam gur e sin a th' air.

DUGHALL SAOR—An da; chuala mi “*An t-Eilean Muileach*” 'ga sheinn leis an “*do, ré, là*”; is bha e cho math ri rud a chuala mi riamh. Bha 'n t-séis ann cho math 's a ghabhadh a bhi. Ach, cho math 's gu'm bheil e, cha chreid mise gu'm b'urrainn daibh an “*dó*” a chur air.

“Di-haalum, di ho-aalum
Di-ridill-adal-aoiream.”

Agus cha 'n i idir a h-uile teanga théid mu'n cuairt air fonn an òrain ud a rinn Donnachadh Ban. Dh' fheumadh tu cuir a chur innte mar gu'm biodh bodachan samhaich.

TE DE NA H-INGHEANAN—'S e seòrsa de “*dó*” a tha 'n sin co-dhiùbh, cha chreid mi féin; 's gu dearbh ma tha 'n “*dó*” aig Peigi bheag cho duilich ris, cha teid mi do'n choisir idir, ged nach fhaicinn Mòd An Obain ann bliadhna.

TE EILE—O, eudail! Feumaidh sinn dol ann, no cha 'n fhaigh sinn cuiradh na bainnse.

AN TREAS TE—'S ann a dh' fheumas mi féin cumail a steach oirre feuch am faigh mi cuiradh maighdinn.

DUGHALL SAOR—U! Théid sibh ann air fad. Cha mhìsd sibh na sgòrnain acaibh a stricadh air son na bainnse ris am bheil fughair acaibh. 'S gasda leam féin òran math air a dheagh sheinn ann am bàl sunndach bainnse.

BEAN AN TIGHE—Ach O, eudail! Saoil am bheil e fìor?

DUGHALL SAOR—Mur a bheil cha 'n e nach eil e iomraiteach gu leòir, co-dhiùbh.

BEAN AN TIGHE—Tuts, a dhùine! Nach tu féin a thog an sgeul! Cìod e tha thu 'g ràdh?

DUGHALL SAOR—Ha, hà! (agus e bualadh a bhàs). Bha mis' an làthair nuair a thàinig Iain 's an Greusaich gu còrdadh. Ach nach sleamhainn an leac an doras an tighe mhóir.

TE DE NA H-INGHEANAN—Tha mi creidsinn gu'm bheil Dùghall ceart gu leòir. Tha fios gur e cùiltearachd mar sud a dheanadh Iain Ruaidh. Tha barail airgid aige air a' ghreusaich; ach cha 'n e an t-airgead na h-uile rud. Is cha leig e leas a bhi cho falchaidh. Dh' fhaodadh e aghaidh a thoirt taobh 'sam bith agus deanann cho math.

(Ni a chuideachd gàire.)

DUGHALL SAOR—Ho hó! Tha 'n t-eud air toiseachadh. Nach flad o na chuala sinn gur h-e farmad a ni treabhadh. 'S iomadh uair a ni e banais, cuideachd. 'S e'n gille farmad féin! Ho hó! Cìod e a tha fear an tighe ag ràdh Cha 'n iarr e ach a bhi leughadh mu'n *Land Court*.

FEAR AN TIGHE—Cha 'n 'eil mi 'g ràdh dad. Tha mi dìreach a' leigeadh dhuibh a bhi bruidhinn agus a' cur romhan an gnòthuch a ghabhail mar a thig e. Ma tha 'n ràdh fìor chì sinn e—mu'n d' thubhairt an dall. Ach 's i caileag laghach thapaidh a th' ann am Peigi.

TE DE NA H-INGHEANAN—Tha sinne cho math rithe féin—dìreach neo-ar-thaing rithe. Tha e ceart gu leòir a bhi sgiobalta glan, cuirdeach a' dol feadh sheòmraichean móra an Glascho, 's a' suathadh sadaich bharr fùrnais bhreàgha le luideig de bhréid; ach 's e rud eile a th' ann an sluasaid a bhi cùl a dùirn a' cartadh bàthigh, no bhi air iomaire de thalamh làidir le droch chaibe a chur buntàta ann an maduinn fhuair Earraich—mar a dh' fheumas bean Iain Ruaidh a dheanamh.

(Ni a' chuideachd gàire.)

BEAN AN TIGHE—Ma ta, ghalad, cha 'n 'eil thu fada cèarr idir.

DUGHALL SAOR—So so! Nach d' thubhairt mi ribh! Nach flad o na chuala sinn. “Ma's toil leat moladh, faigh, bàs; is ma's toil leat càineadh, pòs.” Ha, hà! Feumaidh mi falbh an nochd; ach cha 'n 'eil againn, co-dhiùbh, ach a bhi cumail ar cluasan 's ar sùilean fosgailte feuch cìod e chluinneas 's a chi sinn. Oidheche mhath leibh air fad.

TUITIDH AM BRAT.

DEALBH III.

Air an rathad (taobh-beòil a' bhrairt).

IAIN RUADH (ris féin)—Cha chuala mi leithid de “thubhairt-thabhairt” riamh. Cha 'n 'eil àite 'san suidh mi, no àite 'san seas mi—ma 's ann a' dol do 'n cheard-thigh no tigheinn aise—no dol do 'n eaglais air an t-Sàbaid no tighinn aise—nach e gheibh mi le m' làimh 'ga crathadh gu'm ghuallainn: “Nach mi tha toilichte an còrdadh a rinn thu féin 's an greusaich”; 's gu'm fhios o shluagh an t-saoghail cìod e 'n t-ìoughnadh a th' ann, ach mar nach biodh creic is ceannach eadar dithis 'san dùthaich riamh roimhe. Tha gu leòir dhòmhsa ged a b' ann a' dol a phòsadh a bhithinn gu'm biodh a leithid de hor'òghallaidh mu'n cuairt orm, gu lughaid air bó bhuidhe a ghreusaich a cheannach.

TACHRAIDH FEAR AIR—Meal do naidheachd a bhalaich. Cha 'n fhaca mi thu bho 'n chuala mi 'n sgeimhe ud mu d' dheineamh. 'S math leam coimhearsnach a bhi faotainn air aghaidh; agus gu dearbh tha mi 'n dòchas nach robh thu a' sgrìobhadh na poite.

IAIN RUADH—Suidh. Suidh is las do phìob agus am faigh mi greis de d' chraicreachd. Cìod e mar tha 'n gnòthuch a' còrdadh riut?

AM FEAR—Math agus ro mhath. Cha 'n ann h-uile latha chluinneas sinn a leithid. Moire, tha 'n *Land Court* a' cur os a chiomn. Chi mi

an nochd fathast thu, is bidh barrachd seachais eadarainn. Slàn leat an dràs.

IAIN RUADH (ris féin)—Sud a nis mar a tha; agus cha 'n 'eil e coltach gu'm faigh lain mòran fois bhò'n drabasaich ud gus an cuir mi bó bhuidhe a' ghreusaich air stéic. Cò tha tighinn an so? Curstan Mhòr! 'S tha feum gu'm bheil i bodhar; neo bhiodh a cheart phort aice féin; agus chluinneadh an dùthaich an ceartair a h-uile facal a sgoilteadh i leis a' ghleadhar a bhios aice.

CURSTAN (a' cur sgaile air a shùlean le a bois)—O, eudail mo chridhe, Iain, an tu tha 'n so. Meal do naidheadh, a laochain. Nach mi tha toilichte chluinntinn an ceum a tha thu toirt mu dheireadh thall.

IAIN RUADH (a leth-taobh)—Leth na bochdainn! Tha a cheart iorram an so. Nach bochd nach robh bó-bhuidhe a' ghreusaich fodha gu bun an dà adhaire an suil-chrithich mu'n do smaointich mi riamh air a ceannach.

(*R'a leantuin.*)

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COMUNN NEWS.

PERTH GAELIC SOCIETY.—Early in October a very large audience assembled in the Guild Hall, Perth, on the occasion of a lecture delivered by Mr. C. E. Chambers. The subject was "Recollections of the Stormont, with extracts from the diary of John Stewart of Dalguire, 1828." The meeting was under the auspices of Comunn Gaidhlig Pheairt. The chief, Mr. D. Suther-

land, speaking in Gaelic, introduced the lecturer, who gave an interesting account of the Stormont district of Perth. The lecture showed considerable research on the part of Mr. Chambers, going back as far as the time of Robert III., when in 1399 a charter was granted to Sir John Stewart. We regret that the space at our disposal cannot permit a more lengthened account of this interesting lecture. A programme of vocal and instrumental music was carried through in the course of the evening.

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REVIEW.

THE BARVAS BARD. Songs and Sketches by Donald Macdonald, "Songsmith of Barvas," Lewis. 3/6. MacLaren & Sons, Argyle Street, Glasgow.

This is a book of 87 pages, made up of 32 pages of poetry and the rest prose sketches. The poems might have fittingly appeared in "Bardachd Leodhais" recently published under the direction of Mr. John N. Macleod. Be that as it may, the people of Barvas and the neighbouring parishes will doubtless receive this memorial of the dead smith with affection. Although his output, as we have it here, is small, the true poetic ring runs through his songs. While they are all meritorious, the songs on "An Airigh" and "An Samhradh Cridheach" are distinctly so. A rich vein of humour is seen in some of them, as for example, "Oran an Radain." The prose sketches are excellent. The sketch entitled "Dòmhnall an Gille" won the first prize at the last Glasgow Mod; so did his fine song on "Eilean mo Ghaoil," which has been successfully translated into English by Lieut.-Colonel Matheson. The other sketches are also of a humorous nature, and will doubtless appeal, and deservedly so, to Lewis people, and, for that part of it, to others throughout Gael-dom. The book deserves a good circulation, and we hope it gets it.

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SONGS OF THE HEBRIDES.

KENNEDY-FRASER RECITAL.

It is a world of infinite charm that Mrs. Kennedy-Fraser introduces us to in her collection of songs of the Hebrides. It is also a lost world. We hope to "improve" the lot of the islanders by industrial and other expansion. In so doing we are likely to improve away much that is rare and beautiful. The Islands, diligent in business, will probably exchange poetry for prose. They may be more comfortable, but they will have lost their distinctive life, the life that gave us a wealth of music and legend. Industrialism may teach them a new song, but one questions if the new song will have the charm of the old. Fortunately before the music of the old life had

died away there was a sympathetic ear to catch its melody and a skilled hand to give it artistic setting. Scottish music owes a great debt to Mrs. Marjory Kennedy-Fraser, a debt that will appear all the greater when Scottish composers have fully realised the significance of her work. This inspired collector and arranger of folk-song has provided material for the consideration of national composers, that, rightly used, might mean a new era for Scottish music. Mrs. Kennedy-Fraser has not only preserved the old Hebridean melodies, but has added something of herself; and what she has added is inevitably right, making the folk-song into the art song without any loss of its primitive freshness. In the Glasgow St. Andrew's Hall, lately, there was some loss of the intimacy that goes with a small concert-room, but the large audience was at least a matter for congratulation. On general lines the recital followed former recitals. Mrs. Kennedy-Fraser introduced the songs as happily as ever, putting the audience into touch with story and mood. Her songs included two new and attractive numbers—"Sea-Moods" and "The Wind on the Moor." Miss Patuffa Kennedy-Fraser's selection again gained local colour from the use of a small harp in accompaniment, and it included also new numbers. Miss Margaret Kennedy and Mr. Douglas Marshall had a characteristic selection, and such old favourites as "Eriskay Love Lilt" and "Kishmul's Galley" were not forgotten.

A PEOPLE'S MUSIC.

Music, as closely related to a nation as its literature, ought to be the most effective music for that nation. A people must possess music that shall interpret its soul, an Art that suits its life and literature, and characteristic of it. Critics often say that Art is of the world. This would be true if the world were but one nation, as Bart Kennedy tersely puts it. But it is not. The Germans made half the world believe that their music was the one and only music, just as they were the one and only people according to their own notions. It fitted into their scheme of world power, and many bowed down to them; probably many do so still as they rave about Schubert, Wagner, Beethoven, &c.—*et hoc genus omne*. Of course no sane person, who has any soul for music, would seek to belittle the beauty of German music. That would be tantamount to saying, like Dogberry in "Much Ado About Nothing," "write me down an ass." At the same time, more than it deserves is claimed for Hun music. The charm of our own Highland music has at

last captivated the ear of those who were looking to the ends of the earth for something new and beautiful in Art, and yet it was at their own door—untapped, so to speak. Are the musical possibilities of the Celt becoming to be recognised only now after a long period of neglect?

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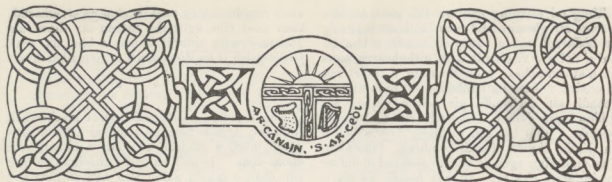
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AN DEÒ-GRÉINE

Leabhar XVI.]

Treas Mìos a' Gheamhraidh, 1921.

[Earrann 4.

CLÀR-INNSIDH.

A' Bhliadhna 'Ur,	49
Executive Council,	51
Dealbh-Chluich,	53
Highland Reconstruction,	57
Bodach na Gealaich,	58
Land Settlement Association,	59
Secretary's Page,	60
The Gaelic Poetry of Aird,	61
Alba,	61
Branch Reports,	62
Review,	63
An Comunn Gaidhealach,	63

A' BHLIADHN' UR.

“Teachd na h-ath bhliadhna as a h-òige,
Bliadhna 'tighinn oirnn á nuadh.”

Tòisichidh mi leis an t-seann dùrachd. Bliadhna mhath ùr do ar càirdean is do ar luchd-eòlais, thall 'sa bhos; aig baile no fada air falbh an t-rean céin. Is cinnteach gum bi Gaidheil a tha tuinneachadh anns na h-àitean sin a tionndadh an aigne air oidheche bliadhn' ùire gus a' ohlachan 'san do thogadh iad, agus gum bi iad ann an seadh spioradail ri taobh na sean chagailte. Mar a thuir Niall MacLeòid nach maireann:—

“Saoghal fada maoin is cliù,
Do 'r luchd-dùthcha bhos is thall,
Dòirteadh beannachdan mar dhriùchd
Gach bliadhna ùr thig air an ceann.”

Bliadhna mhath ùr do'n Chomunn Gaidhealach; cha b'e bu chòr fhagail air deireadh. Tha toradh oidhirpean o'n chiad là a ghabh e gnòthuichean os laimh follaiseach a nis, agus cha d' thug gach griobadh a fhuair e fad an t-

siubhail deargadh air. Le ceum socair ràinig e an ceann-uidhe a bha aige 'san amharc, agus tha ar cànan ann an suidheachadh nach do luthaigeadh di gus a seo. Suas leis a' Chomunn!

* * *

Bliadhna mhath ùr do gach neach tha fhathast a' caoidh, agus nach di-chuimhnich an fhir nach till. An fhalluinn bhòin a thuit orra o'n chiad là a chaidh an lot tre 'n chogadh, tha i fhathast suainte umpa, agus bitheadh gus an dùnar an suil ann an dubhar a' bhàis. Gabhaidh iad seo an cead leis an t-sean bhliadhna le osna thiamhaidh.

* * *

Bliadhna mhath ùr do mhuintir na Gàidhealtachd, gu h-àraidh do na saighdearan a thàrr le'm beatha as a' chogadh, agus aig an robh dùil ri seilbh fhaotainn air criomag fhearainn 'san dùthaich far an deach an àrach. Is tearc an àireamh a chaidh a shàsachadh a dh' aindeoin nan geallaidhean a chaidh a thiomadh orra. Cha'n fhaic sinn gun deach móran fhearainn a chur air leth a chum gum bi e “freagarrach do ghaisgich.” Fhad 'sa a bha an cunnart 'na sheudasar, cha robh nì a ghealladh dhaibh tuilleadh is math, ach an uair a thainig fèath fhuair eadh car eile an adharc an daimh, agus cha robh aig na gaisgich ach a bhi 'dean-amh mar a b' fheàrr a dh' fhaodadh iad gun fhàrdach no leud buinn ann bròge de fhearann. Bidh iad air a' chàramh seo, tha e coltach gus an tig uachdarain is Bòrd an Tuathanais gu còrdadh mu chòirichean is phrisean—rud mu bheil iad a deasbud gus a seo.

* * *

Thug mi tarruing uair no dhà anns an *Deò Gréine* air gloicreachd nam fàidhean a bha 'g ar bòdhradh mu 'n t-saoghail nuadh a bha gu bhì a' dol g'ar riaghladh a dh' aithghearra, agus na h-atharraichean a dh' fheumte a thoirt mu 'n cuairt. Arsa na fàidhean:—" Bidh atharrachadh air cràbhadh, air caithe-beatha, air giùlan nan daoine beartach ris na daoine bochda. Cha bhì ach ro bheag mar a bha e an dèidh dhuinn fosadh-còmhraig fhaotainn. Tha eadarainn agus na chaidh seachad doimhne mhór, agus cha tàth an nòs nuadh ris an t-seann rian. Theid am feall-aithris agus am mealladh anns an robh na daoine inbheach a' gabhail ùidh a sguabhadh a leth-taobh. Bidh creutairean a' giùasad an saoghail eile, agus a thaobh nam feadhnaich aig a bheil maoin agus an fheadhainn aig nach 'eil, cha bhì eadar-sgaradh cho tur 'sa b' àbhaist, oir tomhaisir luach nithean le meidh ùir, agus chithear nach e airgead no òr a mheasair mar fhior shaibhreas na Rìoghachd, ach Sluagh toilichte." Sin agaibh Linn an Aigh! Chan 'eil dad eàrr air an fhàisneachd ach cion coimhleanaidh. Gabh beachd air gach puig fa leth. A bheil saoghail nuadh againn? Thà, ach mo thruaighe, 'se th' ann saoghail anns a faicear anameasara de gach seòrsa maille ri mort, gamhlas is slaigh-tear-achd, feinealachd is cion tairiseachd. Cìod e an t-atharrachadh a thàinig air cràbhadh is caithe-beatha an t-sluaigh. Cha léir dhomhsa gun d' thàinig a bheag 'sam bith seach mar a bha nithean roimhe seo mur an d' fhàs iad na bu mhiosa. Eòlas a sior dhòl am meud, ach gliocas a' siubhal mall! An d' fhàs na daoine inbheach na's caidreiche ri daoine neo-inbheach? Nach 'eil e cho soilleir ris a' ghréin aig meadhoin là gun do ghabh gach columan iteag gu ionad féin aon uair is gun deach an cumart seachad. Tha nàdur mhic-an-duine na's duilghe a thàladh as an t-sean chlais na tha cuid am barail, agus chan 'eil e soirbh faotainn cuidhte de shean tograidean is mhodhanan.

Mhothaich sinn uile do'n bhoch-thonn a dh' fhàg an cogadh as a dhéidh, chan e mhàin air Rìoghachd Bhreatainn ach air an Eòrpa gu léir. An uair a honas tu cùdainn le uisge tha i buailteach air cur thairis ma thugas tu i. Sin mar tha cùisean an diugh air feadh na dùthcha; tha sinn a' faireachadh an tulgaidh, agus is ann aig an Agh tha brath cìod is crìoch da. Tha mòran nithean air dol am broinn a cheile agus chan 'eil e soirbh an réiteachadh. Ma ghabhas sinn beachd air mar tha nithean a' cuimseachadh an diugh chì sinn gu bheil an iarmailt a' dol na's duirche an àite a bhì a fàs na's soilleire. A reir beachd dhaoine earbsach, chaidh na beusan anns a robh sinn a' cur muinghinn a thilgeadh an tomhas mòr an dàrna taobh. Chan 'eil ar caithe-beatha cho rianail 'sa b' àbhaist, their

cuid, ghabh sinn ar cead de rian na stuamachd, their cuid eile, agus tha mòran air thaod aig Mac-na-Bracha amhuil is mar a bha na sean Ghreugaich is na Ròmanaich fo rian Bhacchus.

* * *

Tha luchd-oibre de gach seòrsa an-shocrach 'nan cor, agus is beag an t-aobhar a bheir orra obadh-oibre a ghairm an uair a bhuaileas e shuas orra. Is mòr an call a thachras an long sin, chan e mhàin daibh féin ach do mhalairt na dùthcha. Cha ghabh mi orm a ràdh gur h-e an luchd-oibre is coireach anns a h-uile dòigh. Feumar earrann fhàgail aig na maighistearan. "Chan ann am Bòid uile tha 'n t-òig; tha beagan deth an Arainn." Bu chiatnach a nì e air a' bhliadhna tha romhainn na 'n rachadh aig an dà bhuidhinn an counsachadh tha eorra a thoirt gu crìch le còrdadh seasmhach. Tha feum mòr aig ar dùthaich air fèath a chum gun tuinnich sluagh a bhios toilichte le 'n cranuchur 'n ar tìr. Ach a thaobh na Gaidhealtachd, cha ruigear a leas dùil a bhì ri sìth gus an cuirear cùisean an fhearainn air a bhonn a fheargas do chor an t-sluaigh, agus gu meal iad an cuibheas a chaidh a chleith orra ro fhada. A bheil e eucomasach do ar luchd-riaghlaidh maille ri uach-darainn se a thoirt mu 'n cuairt. Ma's e chaochladh a thachras cha bhì againn ach ainn-reit gu deireadh na crìche. Ach, mar tha cùisean an diugh, faodar a ràdh nach sàisich gabhaltais beaga, gu leir, na tha an t-àm anns a bheil sinn beò ag agradh. Tha mi fhìn a' creidsinn gu bheil tairbhe nach beag an dàn do 'n Ghaidhealtachd an ùine ghoirid an uair a thòisicheas oilbrichean is gnìomhasan air a feadh, agus a gheibhear a mach an t-ionmhas tha imte nach do chuireadh gu feum fhathast. Tha mi a' cluinntinn gu bheil na h-uiread de innleachdan air an gnàthachadh a chum ar saighdearan is muinntir eile na tìre a thàladh gu tìrean céin. Ma's e sin am miann féin, chan urrainnear am bacadh, ach biodh iad 'nan earalas mu 'n tachair daibh mar a thachair do mhòran rompa. Chan 'eil cor nan dùthchanan céine mar a bhà e, agus chan 'eil ach an dearg amadeas do fhear 'sam bith a dhòl air imrich mur bi sporan tomadach aige. Cò an saighdear a gheibh sinn an diugh le sporan làn? Is feàrr gu mòr do dhuine duilgheadas a dhùthcha féin fhulang na na duilgheadas a dh' fhadas a bhì roimhe an dùthaich choimhich. Cìod a thachras do ar tìr ma sguabar air falbh am beartas as seasmhaiche a th' againn?—sluagh calma, deantasach, a chuireas dreach air dùthaich, 'sam bith. Cha chuir féidh oirnn, boidheach ged tha iad, no caoraich mhóra, feunail ged tha iadsan, am beartas a mhairse anns an t-seadh as àirde.

EXECUTIVE COUNCIL.

A meeting of the Executive Council of An Comunn Gaidhealach was held in the office, Glasgow, on the evening of December 1st—Rev. G. W. Mackay, Killin, presiding. Those present were:—Rev. G. W. Mackay, Killin, president; Mr. Angus Robertson, Glasgow, and Mr. Donald Macphie, Dullatur, vice-presidents; Mr. Malcolm MacLeod, Glasgow; Mr. P. MacDougall Pullar, do.; Mr. James MacKellar, do.; Mr. John MacTaggart, do.; Mr. Donald MacLean, do.; Mr. Alexander Fraser, Yoker; Mr. John Bartholomew, Glenorchard, Torrance; Mr. Allan G. MacNaughtan, Glasgow; Miss Campbell of Inverneill; Mrs. Reyburn, Ballachulish; Mrs. W. J. Watson, Edinburgh; Miss Campbell of Succoth; Mrs. J. R. Colquhoun, Glasgow; Mr. John MacKay, Paisley; Mr. A. E. Macfarlane Stevenson, Scotstoun; Mr. Angus Henderson, Stirling; Mr. J. S. Mackay, do.; Mr. Archd. Stewart, Cambuslang; Mr. Peter MacDougall, M.A., Glasgow; Mr. Colin Sinclair, M.A., do.; Mr. A. B. Ferguson, do.; Mr. Hugh McCorquodale, do.; Mr. R. H. Mathieson, Dundee; Mrs. Christison, Glasgow; Mrs. Charles Macpherson, do.; Mr. Neil Shaw, secretary, and Mr. Robert Macfarlane, C.A., treasurer.

MOD ACCOUNTS.

The minute of the Finance Committee, which was approved, contained the Oban Mod accounts, and these showed a credit balance.

EDUCATION COMMITTEE.

Mr. Malcolm MacLeod, on the report of the Education Committee, referred to the success of the classes in Inverness and Glasgow under the Scottish Education Department for the training of teachers to be teachers of Gaelic in schools. These classes, he said, were going to be of great value in many respects. They would notice that the Committee had resolved to ask the Education Authorities to be good enough to favour them with copies of the schemes they had prepared for the teaching of Gaelic, and they hoped this request would be acceded to. With reference to the Gaelic School Books which were being prepared by An Comunn, it was hoped that these, or some of them at anyrate, would be on the market in the late Spring.

Reports by Dr. Watson, Mr. Hugh A. Fraser, and Mr. David Urquhart upon their respective classes at Inverness had been before a meeting of the Committee, and it was agreed to thank

these three gentlemen for their reports. The Committee considered the report of H.M.I.S. on the classes held at Inverness in August as highly favourable.

PUBLICATION COMMITTEE.

The report of the Publication Committee showed that, arising out of the discussion at the Oban meeting on the position of *An Deò Gréine* and the remit then made to the Committee to consider the whole matter, it was resolved to make a further effort to obtain additional advertisements. The Committee recommended that estimates be secured for the printing of the journal. These were submitted at a subsequent meeting, and the Committee agreed to accept the lowest offer, that of Messrs. Scott, Learmonth, & Allan, Stirling.

Mr. Malcolm MacLeod (Convener) said the Committee had gone very carefully into the position of the magazine. It was with reluctance and regret that they contemplated bringing the long and happy connection with Mr. Sinclair as the printer and publisher of the magazine to an end, but in view of the fact that the change of printer was going to save An Comunn a considerable sum, they had no alternative. That was the sole reason for the change. The matter of advertisements was also receiving careful attention, and the Committee were hopeful of success. Replying to questions, Mr. MacLeod said the change of the name *An Deò Gréine* was debated. Several of the members were of opinion that the name was not an attractive one, and that it kept them from securing advertisements because the ordinary Sassenach would not be troubled with a paper whose name he could not pronounce. One suggestion was that the name should be *The Celtic Magazine*. There was, however, no need to rush the matter, and the Committee would be prepared to consider any suggestion.

The Chairman said he would not be unhappy to alter the name, and he suggested *The Scottish Gael*. There might be some objection, but they wanted something comprehensive and to cover the Gael and the Scottish Gael. It would not do to call it *The Highlander*, and he would personally object to such a title because he was a Scottish Gael first and foremost. He was not going to limit the Gaelic race to a stretch behind the Grampians where Gaelic may be spoken for the moment. He thought Mr. MacLeod's suggestion was a good one. To be able to maintain a healthy magazine they ought to maintain a healthy enterprise about An Comunn and raise the price.

He believed the money would come in all right, but they must have more faith and more enterprise.

Mr. Colin Sinclair suggested the name of *Gaelic Guardian* as a substitute. A name in Gaelic was a mistake from the ordinary reading public point of view. Mr. Angus Henderson, Stirling, supported Mr. Sinclair.

Mr. Archd. Stewart, Cambuslang, said *An Deò Gréine* was at least more Gaelic than *Gaelic Guardian*. He thought it would be a backward step to give their magazine a Saxon name. The point was to popularise *An Deò Gréine* as it stood.

Mr. Angus Robertson reminded them that there was a difficulty in An Comunn as to whether the name of the magazine was grammatical or not, and he did not think that that point had yet been settled. It was never used in the vernacular of the people, and he defied any one to say where it appeared out of the Ossianic poems.

The Chairman suggested that the feeling seemed to be to give the Committee a selection of names to choose from. Whatever title was adopted it should be in Gaelic with the English translation appended.

Mr. Angus Henderson pointed out that *An Deò Gréine* was not an all-Gaelic magazine, and it was not necessary to give it a Gaelic title.

Mr. MacLeod explained that it would be undesirable to alter the title during the currency of the present volume.

Mr. Angus Robertson thought it was the feeling of the meeting that it was desirable to substitute a more suitable title for the official magazine, and moved accordingly.

Mr. Bartholomew was of opinion that such a motion would tie the hands of the Committee. He considered it better to discuss any names which could be substituted.

After further consideration, a resolution was adopted that it was desirable to change the title, and the subject was remitted to the Committee.

PROPAGANDA COMMITTEE.

The Chairman, in moving the adoption of the minute, said the summer classes had had a tremendous influence for good. They had given heart to the teachers. Gaelic was being talked about, and An Comunn's representatives met with a friendly response from the Gaelic-speaking teachers. In Sutherland the number of such teachers was far too limited. Representations should be made to Education Authorities in Sutherland and elsewhere that advantage should be taken of vacancies to

secure that at least one teacher in the school should be a Gaelic speaker.

The Rev. Mr. Munro, Taynuilt, said they could not have too high an opinion of the influence that had gone out from the classes at Inverness. It was the first time in the history of the Highlands that they had had classes of a University type instituted for teachers.

ART AND INDUSTRY COMMITTEE.

The above Committee at a previous meeting had discussed what steps should be taken to promote the knowledge and history of Celtic art, and Mr. Macphie reported that he could arrange for the publication in reader (Book IV.) of two lessons on the subject. The Committee agreed to have these prepared and submitted to Professor Watson.

The Committee also agreed that steps should be taken to promote the book on Celtic Art being written by Captain Eoghan Carmichael and Mr. John Duncan.

MOD AND MUSIC COMMITTEE.

Rev. M. N. Munro, convener, outlined the provisional syllabus for the 1921 Mod.

Junior Section:—Literary—Letter Writing, Writing from Dictation, Reproduction in Writing, Translation from Gaelic into English of Scripture Passages selected from II. Kings, Chapters I. to XI. From English into Gaelic, 10 Verses selected from St. John's Gospel, Chapters I. to X. Special competitions for pupils attending Intermediate Schools. The piece selected for recitation is Duncan Ban MacIn tyre's *Seacharan Seilge* (Chunnaic mi'n Damh Donn's na h-Eildean). Songs for Junior Choirs—Unison and two-part harmony—"Ochòn mo Nìonag," "Hugo laithill o," "Maol Ruanaidh Ghlinneachan," "Iorram Cuain," "Heiteagan Airin," "B'fhearr leam fhìn gu'm beireadh na h-eireagan," and the pùirt à beul, "An Cu Ban."

Senior Section:—Literary—Poem not exceeding 50 lines, Humorous Gaelic Song set to a lively Gaelic air, Three Short Stories (700 words), Essay on "The Highlander as depicted by Sir Walter Scott and Dr. Neil Munro," Essay on "The Outdoor Games of the Highlander" (to include children's games), Gaelic story extending to 2,000 words or more, Humorous Dialogue. Oral—This section has been continued on former lines, and includes the acted dialogue which has proved so successful and popular. Solo Singing—For the Gold Medal competitions, six songs are being selected for each competition, and from which competitors must choose. The Orain Mhora are "Brataichean na Feinne" and "Oran Mór Mhìc

Leod." For ladies' choirs, "Smàl an Tùrlach" and "Tàladh"; mixed choirs, "Gradh Geal Mo Thridh" (Robertson), "Moladh Beinn Dorain" (1st prize harmony, 1920, J. N. MacConochie), "Chunna mi 'n damh donn" (1st prize harmony, 1914, J. H. W. Nesbitt). Male voice choirs—Mhuinntir a' Ghlinne so" and "Mairi Laghach." The competition for rural choirs which appeared in the postponed 1914 Mod Syllabus is repeated. The songs are "Nunn Do Mhuile," "Cead deireannach nam beann," and "An nochd gur faoin mo chadal domh." A prize is given for the best arrangement in four-part harmony of the song, "An Dubh Ghleannach." Instrumental music—Competitions are continued; also compilation of unpublished Gaelic vocal music.

NEW LITERARY COMPETITIONS.

The special sub-Committee appointed to frame rules to regulate the new literary competitions for which prizes had been presented by Messrs Duncan MacLeod and Angus Robertson reported that a draft of the proposed conditions had been prepared. The proposed Macmillan prize and the teachers' prize competitions had been remitted for further consideration. It was stated that all correspondence in connection with these competitions would be conducted in Gaelic.

The following notice of motion for consideration at next meeting was submitted by the secretary in name of Mr. T. D. Macdonald, Oban—"That the official organ of An Comunn, *An Deò Gréine*, be published quarterly, and that it consist of 30 pages instead of 16 as at present; that the price be 6d per copy, post free to members, and 2/6 per annum to non-members."

It was agreed to hold the next meeting of the Council in Oban on Saturday, 19th March, 1921.

A vote of thanks to the Chairman, proposed by Mr. Alex. Fraser, terminated the proceedings.

:o:

DEALBH-CHLUICH.

(Le IAIN MACCORMAIG.)

(Air a leantainn o'n àireamh mu dheireadh.)

MOD 1914.—A' CHEUD DUAIS.

AM FIONN SGEUL FEARTACH.

NA PEARSACHAN.

An Greusaich.	Bear a' Ghreusaich.
Iain Ruadh.	Nighean a' Ghreusaich.
Dughall Saor.	Curstan Mhór.

Balach, Nigheanan is Gillean.

Bear-an-Tighe eile, is Fear-an-Tighe.

CURSTAN (a' leantainn)—Air son mo chuid-se de 'n ghràin, faodaidh an àth dol r'a theinne. Ach, a rùin, ged tha mi bodhar féin, cluinidh mi rudan. Tha fios gu'm bheil do mhàthair toilichte.

IAIN RUADH—Tha fios gu'm bheil. Nach eil i dhith, co-dhiubbh, agus buadhal no dha r'an lionadh, is daoine an déidh fearann ùr a ghabhail.

CURSTAN—Ciod e, rùin?

IAIN RUADH—Tha i dhith, co-dhiubbh, 's gu'm feum daoine an stoc a dheanamh suas.

CURSTAN—Theid mi 'n urras gu'n dean i sin. Cha do chuir lub air dealg is fearr a dh' fheigheas stocainn na i.

IAIN RUADH—"Stoc; stoc" tha mise 'g ràdh. 'S ann tha mise a' bruidhinn air mart buidhe a' ghreusaiche.

CURSTAN—Ciod e tha thu ag ràdh!

IAIN RUADH—Stoc tha mise bruidhinn air, a bhean.

CURSTAN—Seadh, seadh. 'S ciod e, rùin, rud is feumaille na stocainn bhlàth thioram nuair thig fear an tighe dachaidh is bogan na bhrogan.

IAIN RUADH (a' togail a ghuth)—Bo-bhuidhe a' ghreusaiche, tha mise ag ràdh.

CURSTAN—Biodh iad buidhe no donn, nach coma! Nach math, a rùin, ann iad, ged a b'e ciar na caora bhiodh annta. 'S theid mise 'n urras gu'm bi do theintean glé sheasgar.

IAIN RUADH (a' leth-taobh)—An rud a gheibh an òiseach bhodhar so greim air, cha 'n 'eil e furasda chur as a claigeann. Tha e duilich a chur ann 's tha e duilich a chur as; 's an rud a gheibh an seòrsa greim air leanaidh iad ris, biodh e ceart no càrr, is liubhraidh iad e anns gach àite 'san suidh iad, agus is lionar sin. An cluinn thu 'n iorram a th'oirre an ceartair: mar gu'm biodh ann clach mhór a' mhuillein.

CURSTAN (a' leantainn aig an àm cheudna)—B' aithne dhomhs, a ghaoil, a h-uile gin de 'n t-silidh; agus b' iad sin na daoine còir foghain-teach. Ged nach eil ise ach beag, is i boireannach beag sgiobalta bha 'na seamhair, cuideachd; agus bu bhòidheach sin. Tha mo bheannachd a'd chuideachd, a lochain; agus buaidh is piseach ort a h-uile latha ri d' bheò.

IAIN RUADH—Cha 'n 'eil sibh a' tuigsinn na cùise idir, a Churstan.

CURSTAN—'S e sin a th' innte gu'n teagamh' uighean thuigseach. Lath matli leat, a rùin, feumaidh mise ceum socrach a thoirt as.

IAIN RUADH—O, bi falbh; 's na na thilleas tu. Ach nuair a gheibh mise a' bhò buidhe air buadhar stadaidh an clampar so. Cha robh fear riamh de m' sheòrsa—sean fhleasgach mar their iad—nach robh anns a' cheart chur-chuige na 'n cluinnteadh gu'n taghladh e tigh

'sam biodh caileag òg. Gonadh air an tean-gannan!

TOGAR AM BRAT.

DEALBH IV.

Tigh a' Ghreusaich
'S gun a stigh ach Peigi.

PEIGI (ag obair air feadh an tìghe)—Cha 'b' iongnadh idir mo chluasan a bhi teth o'n thàinig mi dhachaidh. 'S ann a tha mi air mo bhòhradh le sgeul-pòsaidh is sgeul bainse; 's gu dearbh, cha robh mi a' deanamh feala-dhà dheth gus an d' fhuair mi fios le firinn air a' chòrdadh urramach a rinn Iain Ruadh is m' athair. Cha 'b'e idir fuireach feuch cìod e bharaill a bhiodh agam féin air a' chùis, ach Peigi a' bhualadh seachad mar g'm biodh té de'n chrodh a tha 'sa bha-thìgh. Cha 'n 'eil fhios cìod e chaileag a th' annamsa mur a biodh *lad* agam féin an dèidh a bhi urad ùine an Glascho. Ach tha sin agam agus céird mhath aige cuideachd. Electrician, Electrician! Ach, O hó, nach tusa, Willie Cunningham, a dheanadh an gàire na'm biodh tu cùl nan dòrsan an so, agus Gàidhlig a bhi agad. Sin na bheil de choire agam dha: nach eil Gàidhlig aige. (Air a socair.) Ach co-dhùbh, gheibh Iain Ruadh fios a sheartan—stad thusa! (Suidhidh i sìos is sgrìobhaidh i litir.) So a nis, cuiridh so glong air nuair a gheibh se e. Cuiridh mi Niall Beag leatha.

(Theid i mach is tuitidh am brat.)

DEALBH V.

Air an rathad (taobh-beòil a' Bhràit).
Chithear Dughall Saor is dithis ghillean.

DUGHALL SAOR (a' tachairt air càch)—Tha latha gasd' ann, fheara. Suidhibh is lasaibh 'ur pìoban. Cìod e a tha dol?

FEAR DE NA GILLEAN—O, chan 'eil ach an aon rud. Cha 'n fhaigh sinn air an lìonadh no air an tràghadh ach an aon rud. Pòsadh Iain Ruaidh. Ach cha 'n fhaigh mi bun no bàrr aig an tum-tam a th' ann. Tha iad cho falchaidh air an dà thaobh 's nach eil fios aig neach cìod e their e.

AM FEAR EILE—B' fheàirtle sinn banais, co-dhùbh.

DUGHALL SAOR—Sin agaibh Iain Ruadh. Ma's fìor an ràdh thig a' bhanais a dh' aon phlup oirbh mar thig na frasán 'san fhoghar. Ha, hà! Cò tha tighinn an so? Niall beag Màiri. C' àit eil an ceum so, bhalaich

NIALL BEAG—Tha mi dol le litir gu Iain Ruadh bho Pheigi Bheag.

DUGHALL SAOR—Hi hi-i-i! Nach d' thubhairt mi ribh! Saoil nach eil an gnothuch air fàs teth. Ho, hó! Cha 'n 'eil aig balaich a nis

ach a bhi gabhail leigheis an dèidhidh do 'n ghaol: "*tri uighean feadaig nach do sheas riamh air mòntich,*" mu'n d' thubhairt iad e. Ho, hó! Falbh, a laochain; is turas math ort. (Falbhaidh an balach.) Am faca sibh sud, fheara. Cha 'n fhaod e bhi nach creid sibh blur dà shùil féin.

FEAR DE NA GILLEAN—Cha 'd' thug mi cluas riamh dha gus an so; ach tha mi faicinn a nis gu'm faod fuighair a bhi againn ri crathadh nan cas 'sa gheamhradh fathast.

AM FEAR EILE—Cha 'n 'eil mi creidsinn guth dheth. Shaoillinn na'm biodh i dol a phòsadh, nach biodh i cho strìheil a' teagasg cois air son Mòd an Obain. Tha Peigi Bheag innidh air a' cheòl. Tha coltach gu'n robh i anns an "G.G." an Glascho.

DUGHALL SAOR—Cha leig i leas gun dol do'n Oban le coisr ged a bhiodh i pòsda. Nach ann a fhreagradh e gasda: "*Mrs. Iain Ruadh a' Ghoirtein*" a bhi air ceann coisr. Ho, hó! Chlann, eudail! Nach e Iain féin a ni seinn-eadair! Nach e dheanadh an *tenor*! Ha hà!

A' CHEUD GHILLE—Nach bu ghasda dol a dh' éisdeachd na coisr an nochd! Am bheil sibh toileach

DUGHALL SAOR AGUS AN GILLE EILE—Toileach gu leòir.

A' CHEUD GHILLE—Seadh, ma ta. Coinnich-eamaid an so feasgar, is thèid sinn ann còmhla. Slàn leibh an drasda.

DUGHALL SAOR AGUS AN GILLE EILE—Mar sin leatsa. Cuimhnich gu'n tig thu.

TUITIDH AM BRAT.

DEALBH VI.

Tigh a' Ghreusaiche.

Cha 'n 'eil a stigh ach Peigi, 's i dol troimh na h-òrain.

PEIGI—So òran dithis: "Caol Muile." Feumaidh mi comharra a ehur air air son a' Mhòid. Freagruidh e gasda far an cluinnear fuaim nan tonn air cladach Mhuile. (Seinnidh i rann rithe féin.) Bidh e againn an nochd. Co tha 'n so? (Thig Niall Beag a steach.) O, an do thill thu, Néill? Cìod e 'n naidheachd a th' agad? An do leugh e 'n litir?

NIALL—Leugh.

PEIGI—Cìod e 'n craiceann 'san robh e An robh coltas feargach air?

NIALL—Cha robh.

PEIGI—Cìod e thubhairt e?

NIALL—Thubhairt e nach robh atharrach air: gu'n robh iomadh té cho math rithe air feadh na dùtchea.

PEIGI—Ho, hó! An robh coltas aimhealach air 'ga ràdh. An do mhothaich thu an robh

anail 'na uchd is rudha 'na adann. Ho, hó! Cìod e tuillidh a thubhairt e?

NIALL—Thubhairt e gur h-ann agad féin a bha 'n facal mu dheireadh 'sa chùis co-dhiùbh.

PEIGI—Ho, hó! Chuir an litir air! Nach do chuir a nis! An robh a ghuth air chrith; 's an do thòisich e air sealltuinn mu'n cuairt air na cnocan, 's a rùrach na piòba 'na phòcannan, 's a phiòb fad na h-ùine 'na bheul?

NIALL—Cha robh. Ach bha e ag ràdh gu'm faiceadh e thu féin an nochd fathast, 's nach rachadh sibh far a chèile air a shon.

PEIGI—Seadh: 's tha e dol a thighinn. Ach 's e sin féin a bhitheas aige air a shon. So dhuitse, rùin; 's gu'n robh math agad.

NIALL—Gu robh maith agad. (Falbhaidh e.)

PEIGI (rithe féin) Seadh, seadh. Tha e féin a' thighinn. Dh' fhaoidteadh nach misd 'an gnothuch idir e thighinn. 'S iomadh iasg math a thogas ri dubhan an àm a bh' 'g iasgach nan cuidinnean; 's cha mhid' idir ainm pòsaidh a bh' aig caileagan. 'S minic a thug e fear bu roghnaiche an rathad. Ach ma theid breith air Iain Ruadh an so an nochd leamsa; nach ann an sin a bhios an ùbraid. Is có nach creid an sin e. Tha cuideigin an so. (Thig Iain a steach. Bruidhnidh Peigi fuar ris.)

PEIGI—Thig air t' aghaidh, Iain. So, suidh. IAIN RUADH—Cìod e 'n srann a th' air caileagan an nochd?

PEIGI—U dìreach mar is àbhaist. An d' fhuair thu mo litir?

IAIN RUADH—Ma ta, fhuair. 'S an ann mar sud a tha a' chùis a' dol a bli.

PEIGI—O, 's ann. Cha 'n 'eil mi idir buidheach a leithid a rud a dheanamh air mu chùil. Sud dìreach an t-seamh dòigh. Nach robh gu leòir ges a b' i a' bhò dhubb a bhiodh tu 'g iarraidh, a leithid sud a dheanamh?

IAIN RUADH—Tuts, a Pheigi, ghaoil. Cìod e air thalamh an t-eadar-dhealachadh a th' ann? Cha léir dhòmhs e.

PEIGI—Cha léir duit's e. Ach is léir dhòmhs e. Is cha 'n fhuiling mi e. Dh' fhalbh na seann laithean sin; 's cha 'n ionghnadh idir na mnathan aotrom ud an Lunnainn a bh' deanamh mar tha iad a' deanamh. Na cluinneam an còrr deth ('s i a' breabadh a cois).

IAIN RUADH (a' gàireachdaich)—An iad sin na "Suffarrets." Tha fios nach e "Suffargets" a th' annad, a Pheigi. Ha, hà! Gu dearbh, na 'n robh fios a'm air, cha d' thàinig mi riamh a cheannach na boire buidhe. 'S cha bh'i'n còrr air, ma tà.

PEIGI—O, nach ann a nis a tha mi tuigsinn an còrdadh a rinn thu féin is m' athair. Có nis a chuir a mach an uirsgeul ud a dh' fhàg mo

dhà chluais cho bodhar ri cluasan ghobhar 'san fhoghar.

IAIN RUADH—U, fhuair mise sàthaichean deth, cuideachd. Sud amalairachd Dhughail Shaoir. Cha 'n 'eil tàmh air ach ri eachlair-eachd.

PEIGI—O, Iain, ma thig muinntir na còisir an ceartair, agus gu'm faigh iad an so leinn féin sinn, cha chuir an saoghal a null orra nach ann ri fìor—

IAIN RUADH—Tha cho math dhomh mo chasan a thoirt leam, ma tà, is thig mi am màireach a dh' iarraidh a' mhairt; 's cha 'n fhaod e bh' nach cuir sinn stad air an teanganann. Stad! Có bhios an so? Cuiridh mi geall gur iad a tha 'n so. Cìod e ni mi, Pheigi?

PEIGI—O, dhuine chridhe, bheir iad an saoghal mu'r cinn. Rach am falach cho luath 's a rinn thu riamh. Greas ort; greas ort! No bheir iad mo nàir asan.

IAIN RUADH (air udal a rùrach àite falaich 's a' feuchainn a h-uile cuil)—C' àit 'an téid mi? C' àite c' àite? Fo 'n leabaidh?

PEIGI—Tha sin lan buntàta.

IAIN RUADH—Do 'n leabaidh féin; ma, ta; air cuil nan cùirteanan?

PEIGI—Saoil nach bu ghada na'm faighteadh an sin thu. Cha 'n 'eil dol as a nis againn. Tha iad aig an stairsnich. Cìod a thug idir an so thu? Cha chluinn mi dheireadh an bliadhna so. Leum a steach fo'n bhòrd, 's air do bhèd na gluais gus am falbh iad. Na tarruing t' anail ach gan. O, nach b'e so e!

(Theid Iain fo'n bhòrd ag ràdh: "Mart buidhe na bochdainne! B' àill leam nach cuala mi riamh iomradh oirre.")

(Sgaoilidh Peigi brat mòr air a' bhòrd.)

PEIGI—So, a nis, bi cho sàmhach ris a' mharbh. Na gluais air do bhèd. Feuch nach casd thu.

IAIN RUADH ('s e cur a mach a chinn)—Am bheil Dughall ann. Seall.

PEIGI (a' maoidheadh air)—Uist!

(Thig gillean is nigheanan a steach.) So, so. Tha mi dìreach a' feitheamh ribh. Suidhibh mu'n cuairt. Tha 'n tàmh againn a bh' dol 'nar gearg mu'n tig duine a steach. Feuchaidh an toiseach "An t-Eilean Muileach."

(Seinnear an t-òran. Leth-shuil aig Peigi air a' bhòrd. Gun fhios dith tarruingidh i aire chàich, cuideachd, air. Bithidh sùil mu seach aca air. Thig Dughall agus an dithis eile a steach. Suidhibh Dughall air a' bhòrd.)

DUGHALL SAOR (nuair sguireas an t-òran)—Tha sin dìreach ceutach. Air m' onoir! 'S tha mi togail nam facal a cheart cho math 's ged nach biodh ach aon ghuth ann.

PEIGI—Tha nis An Comunn Gaidhealach a' toirt seachad duais air son "Oran dithis"; is

tha toil agam dithis a chur suas air son "Caol Muile" a sheinn.

DUGHALL SAOR ('s e daonnan a' cluich a chois. Iain a' foatainn a sharachadh leis. Peigi a' cur na sùl troimhe)—Sin e dìreach. Cha b' urrainn a bhì na bu bhòidhe. Tha 'n t-òran 's an t-àite bhòidheach agus ceutach. 'S ann a mhuinntir taobh Chaol Mhuile bha mo shean-mhair a thaobh m'athar, a mhuinntir na Morairne.

(Seinnidh dithis "Caol Muile." Mu'm bi iad troimhe thig an greusaich 's a bhean a steach.

DUGHALL SAOR (nuair thig crìoch air an òran)—Nach eil sud ceutach, a nis, a chuideachd! O, luaidh, a luaidh! Nach beag a shaoil mi riamh gu'n robh urad de mhaise 'sna h-òrain Ghàidhlig. Nuair chuimhnichas mi 'n drann-dail a bhiodh againn orra 'nar dòigh féin, 's ann a bhithes sgleàmsa orra.

BEAN A' GHREUSAICH—Coma leatsa. Rinn an t-seann dòigh a latha féin gu h-eireachdail, agus 's iomadh cruinneachadh mòr ceutach air an do chuir i loinn. Mur a bhì i, cha robh an dòigh ùr ann. Thig daonnan innleachd a' innleachd.

PEIGI—Gabhaidh sinn a nis "Horó mo chuid chuideachd thu."

DUGHALL SAOR (a' bualadh a bhas)—Gasda, gasda!

AN GREUSAICH—Teannaibh a null am bòrd as an rathad, ma tà.

DUGHALL SAOR—Sin e; sin e. Null e. So ('s e breith air).

PEIGI—Cha teann; tha 'm bord gu math, agus gu ro mhath. Tha feum eile agamsa air a' bhòrd; 's cha féid am bòrd a charachadh. Seachainn e. Leig leis.

AN GREUSAICH (a' breith air a' bhòrd, e féin is Dùghall)—Biodh a rogha feum agad air. Cha 'n 'eil duine dol g' a itheadh. So, a Dhùghaill, as an rathad e.

PEIGI (a' breith air a' bhòrd)—Tha 'm bòrd a dhìth ormsa an ceartair; is leigibh leis.

(Dughall Saor agus An Greusaich a' slaodadh a' bhùird, is Peigi 'ga chumail.)

DUGHALL SAOR—Feumaidh gu'm bheil an cù 'na laighe air na taslain.

AN GREUSAICH—Tha rud-eigin 'na laighe air na taslain. Truis am mach! Truis! Truis! D'och còmh-dhail ort, a chrèitair ghrànda; nach tu fhuair an leabaidh. Truis am mach a sin! Truis! Truis! (E breabadh Iain.)

PEIGI (aig a' cheart àm)—An cluinn sibh, athair. An cluinn thu, Dhùghaill? Fàgaibh am bòrd. Tha 'm bòrd gu math. An cluinn sibh? An cluinn sibh? Stadaibh! Tha 'm bòrd gu math. Leigibh dhòmbsa dol air m' aghaidh le m' ghnòthuch.

(Théid car de 'n bhòrd. Eiridh Iain 'ga chrathadh féin. Peigi air a' nàrachadh. A' chuideachd a' glaochaidh 's a' bualadh am bas.)

DUGHALL SAOR—Ha-ha! Thàinig an cat as a' phoca mu dheireadh ged a shaoil sinn gu'm b' e cù a bh' ann. Ho-hó!

AN GREUSAICH (a' gàireachduinn)—Cìod e so, Iain? Ho-hó! Am bheil thu as déidh mo uighinn

BEAN A' GHREUSAICH—Tha mise tuigsinn, 'ille, gu'm bheil na croisean so an déidh do shàrachadh. Cìod e air thalamh a thug fo'n bhòrd thu?

IAIN RUADH—Thàinig mise an so gu réidh sìobhalta air ghnòthuch a tha fios agaibh féin air, agus—

DUGHALL SAOR—Dh' fheumadh gu'm biodh fios aca féin air. Ho, hó!

IAIN RUADH—O, dhùine! Tha fios agadsa, cuideachd, air, is chuir thu do char féin air gus am bheil mi air mo bhòdhradh. Agus 's e sin gu cead o'n chuideachd a chuir mi fo'n bhòrd an nochd mi—a shàbbhaladh o'n tuilleadh bruidhne—gus am faighinn fàth air teicheadh nuair a sgaoileadh a' chuideachd. Ach nuair a gheibh mise am mart buidhe 'sa Ghoirtean sguiridh a' chagarsaich. Agus ni mi companach cionnta dhìotsa, Dhughail!

PEIGI—Cha 'n fhaod e bhì nach eil, sibh toilichte nis. So, beireadhmaid an aire air ur ghnòthuch.

DUGHALL SAOR—So, so, ma ta; Hug oirbh! Beiribh dhùinn "Crodh Chaillein." Thug *Crodh Iain* deagh fhearas-chuideachd duinn cheana. Suas i; suas i!

IAIN RUADH—Gu dearbh, gheibh mi féin 'ois a dh' éisdeachd a nis. Séinnibh "*Caol Muile*" fathast. Cha chuala mi ceart roimhe e leis na sgailean a bha mi foatainn o shàltean Dhùghaill.

(Ni a' chuideachd gàire.)

BEAN A' GHREUSAICH—O, Dùghall aotroim, gun chiatamh air. Tha e daonnan ri cron.

PEIGI—So, ma ta, Seinneamaid "*Crodh Chaillein*." air àilgheas Dhùghaill, feuch an tog e theanga dhìomsa, (Ni a' chuideachd gàire.) Seinnear "Crodh Chaillein."

TUITIDH AM BRAT.

A' CRIOCH.

—:O:—

Fialachd do'n fhògarrach is enàmhan briste do'n eucorach.

An làmh a bheir 's i gheibh.

Is iomadh mir a thug thu do'n bheul a mhol thu.

Cinnidh a' chrionntachd, is theid an ro-chrionntachd a dhòluidh.

Cha lion beannachd brù.

HIGHLAND RECONSTRUCTION.

By H. F. Campbell, M.A., B.L., F.R.S.G.A.,
Advocate in Aberdeen. Glasgow: Alexander MacLaren & Sons, Argyle Street.
10/6.

The author of this admirable and temperately worded volume has proved himself to be well equipped for the work he has undertaken. The book will command attention beyond the so-called "Highland line." Mr. Campbell gives evidence of patient research in its compilation. The facts and deductions therefrom are stated with a judicial and sane restraint which should appeal to us all whatever our opinions, preconceived or otherwise, may be. In dealing with such an important, yet thorny, subject as Highland Reconstruction, many might be tempted to "let themselves go," so to speak, and perhaps few would blame them. But in this book we have an array of facts (and "facts are chieftains that winna ding") that compel even a hostile critic to pause. Within its 314 pages one finds well arranged material that could be obtained only from wide and laborious reading of old documents and statutes, and this to many of us would be a weariness to the flesh. But this volume saves us all this, and it is a good thing that we have in Mr. Campbell that combination of scholarship and instinct for research that enables him to produce a work of such surpassing interest. It is a veritable mine of information, and no Gael worthy of the name, if he has any regard for the development of things connected with his native country, can afford to be without it. Surely Highlanders should be well informed in things Highland, and thus be in a position to meet the arguments of unfriendly critics.

The subject of "Highland Reconstruction" is one that has been much talked and written about since the war ended, and indeed before that, but it ended largely in mere talk. The Government itself took part in the chorus, and now that it is blamed for non-fulfilment of its promise, ex-service men are getting exasperated and trouble is brewing. In this book, however, the subject has been presented in a light that is bound to arrest the attention of our administrators who may be engaged in grappling with Highland problems. Mr. Campbell's *credo*, we take it, is Land Settlement, Housing, Education, and Gaelic. All these questions receive adequate treatment in the volume before us. His aim, as he says in his preface, is "to indicate such outstanding elements in a sound renewal of the Highland body politic, as would place a healthy and satisfying citizenship on a firm and enduring basis." Surely a noble aim, and worthy of support.

The nineteen pages of Introduction give a short historical summary from early times to the present, but full of interesting information that Gaels ought to know. In the twelve chapters that make up the rest of the book, the following problems are dealt with:—Area and Population of the Highlands; the Gaelic Census; Educational Progress and Educational Endowments; the Land and Re-settlement; Agriculture; Fisheries; Forestry and the Game Laws; Kelp and other Minor Industries; Housing and Medical Service; Public Administration; the Highlands and the Empire; Reconstruction and the Gaelic Revival. These are valuable and interesting appendices, especially Appendix III, which gives in detail statistics relating to Highland Educational Endowments in each county, with their value. The dates and other statistics bearing on the subjects treated are most valuable for reference. We regret that the limits of our space preclude us from quoting at some length items of interest illustrating the value of this volume, and we must leave our readers to find this out for themselves. But we cannot forbear giving a few. Referring to future prospects, Mr. Campbell writes:—"What promise is there of an economic advance in the Highlands after the war? With growing unanimity people have sought for this advance in two directions. While something is to be expected from the application of increased scientific knowledge and improved methods of agriculture and fisheries, the future of the Highlands depends largely on afforestation and the development of water power." As regards the diverting of funds originally meant for the Highlands, Mr. Campbell writes:—"If funds which ought to be applied within the Highlands were diverted to the Lowlands, there would be a recurrence of what has occurred time and again in Highland history. It is well known that the cost of the erection of the Register House, Edinburgh, was met out of the proceeds of the sale of forfeited estates (mostly Highland) after the Risings on behalf of the Stuarts. Had these monies been applied, as they should have been, within the Highlands, much benefit might have been secured thereby, and the Lowlands would not have suffered appreciably in consequence." Many people do not know this. We might almost call it robbery reduced to a fine art—*spuinneadh na Gaidhealtachd*. Mr. Campbell deals also with the case of the Highland Society founded in 1784 for the promotion of the educational and agricultural interests of the Highlands. "This Society," he says, "did much for the promotion of Highland education and the Gaelic language. Gradually, however, the interests and aims of the Society were

diverted to the Lowlands. To-day not one in ten of the directors of the Highland and Agricultural Society belongs to the Highlands, and practically the whole revenues are applied in promoting agriculture and agricultural education in the Lowlands." What a misnomer the title of this Society is! The funds at the disposal of the Highland Trust are also dealt with in the book. Those interested in what constitutes the Highland area and the demarcation which goes by the name of "The Highland Line" will find reliable information also. Parishes with their area, valuation, and population in 1911 are also given. We do not know of any work dealing with the Highlands that is stored with such useful information in so compact a form. There is a serviceable index of persons and places prepared by the author's daughter.

As already indicated, a book like this, so temperately written, and free from padding, but none the less pointed, should arrest the attention of those who have failed to recognise the clamant necessities of a long neglected part of Scotland as regards land, education, and the general well-being of a people who have achieved imperishable renown in defence of the Empire, and yet who received little or no reward for their heroism. Whether the day of atonement is about to dawn, time will tell. We shall have to "wait and see." Throughout, this book is written in a crisp, attractive style. The type is clear, and the general get-up is creditable to the publisher. Mr Campbell is a Vice-President of An Comunn Gaidhealach, and is a strong supporter of Gaelic. When the next edition is being prepared, one or two slips should be corrected. An T'oranaiche should be An T-Oranaiche, Leabhar na Glean should be Leabhar nan Gleann. Should J. MacRitchie (foot of page 299) not be David MacRitchie?

Soirbheachadh le leabhar ciatach a' Chaimbeulach. A Ghaidheala cuiribh taic ris le bhì a fosgladh bhur sporanan, agus gheibh sibh eòlas air rudan a' bhùineas gu sònrùichte do leasachadh bhur dùithecha fhéin.

— : o : —

Is usal mac an uasail an tìr nam meirleach.

Is miann le triubhas bhì measg aodaich; is miann leam féin bhì measg mo dhaoine.

Is binn gach eun 'na dhoire féin.

Ma's geal, ma's dubh, no ma's donn is toigh leis a' ghabhar a meann.

Is trom an èire an t-aineolas.

* BODACH NA GEALACH.

(Rinneadh an t-oran àbhachdach so o cheann mòran bhliadhnanan air ais le Eoghan MacPheitir (Eoghan an tailleir, an Eiseal. Cha'n eil am bàrd b'eo an diugh ach chithreach anns na rannan so cho geur-inntineach, beachdail 'sa bha e.—I.M.C.)

Key E_h or F.

{ s : - s | s : s | s : s | s : - s }
{ Fàil - te dhuit a | bhodaich | neonaich, }

{ s : - s | s : - s | s : - s | l : - }
{ 'S ann air do | l'òchran tha'n loinn. }

{ l : - l | l : s : - | s : - s | s : - f }
{ 'Nuair a lasas | thu do chrùisgan }

{ m : - | m : - r | r : d | l : - }
{ Sromhath 'n t-uilleadh | tha 'na bbroinn. }

{ s : - s | s : - s | s : - s | s : s : - }
{ Bheir thu so lus | dhùin air thalamh }

{ s : s | s : - s | s : - s | l : - }
{ Gus an dean an | latha soills' }

{ l : - s | s : f | d : - d | d : r : - }
{ 'S ged a theid thu | 'n sin a chadal, }

{ m : - | m : - r | l : - s | s : - }
{ 'S ro mhath dh' fhaire | 'icheas tu 'n oidhch' }

* The air was noted down from the singing by Rev. Archibald Dewar, Mull, by M. N. M.

Bha cuideigin dhomhsa 'g innseadh,
Ma's i an fhrinn a th' ann,
Gu 'n do bhrist thu uair an t-Sàbaid,
Gè b'è àbhachd a bha d' cheann;
Is gu 'n d' fhuair thu peanas làidir
Mar eisimpleir do chàch 's gach àm,
Gu'm biodh tu 'n sud a' gearradh craoibhe
Cho fad 'sa bhios an saoghal ann.

Bha Mgr. Clerk an Cille Bhrìghde,
Rì feallsanachd fhìor aig àm,
Bha e 'na shuidhe 'sa ghàradh
'S gloine àghmhor 'na laimh;
Bha sgealban daraich a' tighinn làmh ris
A bhrist an càl 's gach luibh a bh' ann,
A' Agus sùil gu 'n d' thug e suas ort
Chunnaic e thu 's tuagh 'nad laimh.

Bha thu a' sliseadh na craoibhe,
'S tu 'ga taosgadh chun an làir,
Mar a' ghluaineadh a' ghaoth iad
Rachadh iad gach taobh mar b' àill;
'S ioma cailleach bhoichd tha d' chomain
A bhodaich fhoghainteach mo ghràidh,
Mar a' ghlèidh thu iad an connadh
Oidheche dhoinninnach no dhà.

'S cinnt' gu bheil do thugadh air maoladh,
'S gu bheil am faobhar aic air chall,
A thaobh thu bhì cho trang le saothair
Air a' chraoibh ud aig gach àm;

Na'n leigeadh tu nuas le ròp i,
'S gun chabhadh shònraichte bhi ann,
Gheibheadh tu 'càradh an Cill Bhrìghde,
'N uair bhìodh tu dìreach os a cheann.

Tha goibhnean an sud a tha sònraicht'
Tha iad fòghluim' neo-ar-thaing,
Oibreachaidh iad gach seòrsa iarainn
'S gach miotailt as fiachaile th' ann;
Tha bodach neònach againn fhéin
Air am bi eucailleach nach gann,
Is chàradh iad buileach a chuid creuchd,
Ged bha iad dèisneach iomadh àm.

Chunnaic mi oidhche 's gu'm b' fhuair i
'S tu 'ga cur mu'n cuairt le deann,
Bha i agad na bu luaithe
Na gaoth tuath 'nuair 's àirde srann;
Bha i toirt sintheagan fuathasach
Troimh neoil ghruamach, dhubha, mhall,
'S ro-mhath ghleidheadh tusa cùrsa,
Mar ni stiùireadh gun mheang.

Bha i *reeft* agad gu ro-mhath,
'S i 'na *gallop* is 'na deann,
Mar steud crùidheach a' cur réise
Auns na speuran os mo cheann;
Ged dheanadh dorchadas a comhdach
'S nach faiceadh tu do mheòir ach gann,
'S tu stiùireadh troimh na neoil i
'Sa mhuir mhòir mar bhàrr nam beann.

Cha robh *Columbus* no *De Gama*
Cook, no maraich' eile bh' ann,
Riamh cho cinnteach riut an cùrsa
Ged a bhìodh an stiùir 'nan laimh;
Seana bhodach na gealaich,
'S e rogha mharaidhe th' ann,
Ged bhios e gle thric aig àman
'S a chasan fada os a cheann.

Tha e eolach anns na h-Innsean
'S anns gach rìoghachd tha fada thall,
A' cheart cho math 'sa tha e san tìr os
'N uair a bheir e sgrìob a nall;
A chombaist 'sa chairt-iùil tha cinnteach,
Tha iad fìrinneach aig gach àm,
Air roc no cladach cha d' chuir riamh i,
An ear no'n iar, no ceàrn a th' ann.

Bha *Isaac Newton* ort ro-eolach,
An duine còir nach 'eil nis ann,
Mar dheanadh tu 'ghealach a sheòladh
'Dhol air bhòitsean fada thall;
Cha 'n 'eil baile 'san Roinn Eòrpa
Nach do sheòl thu os a cheann,
'S ged a their mi 'n saoghal uile,
'S i 'n fhìrinn buileach a th' ann.

Mar as mò a thig an séideadh
'S ann as geire theid i 'n ceann,
'S tric thu marcachd nan tonn dùbh-ghorm,
'S i le sùrdag dol 'na deann;
'S tric gle fhliuch do chasag chùrainn
'S t-ada plùchte sìos mu d' cheann,
Is mur bu mharaidhe gu d' chùl thu,
Bha thu'n diugh gun siùil, gun chraun.

O, nach mis' tha o'tsa eòlach
A dhuine chòir a th' air an speur,
'S ged a ni mi beagan rannan
Cha 'n ann le magadh ach le spéis;
'S tric a rinn thu iùl do'n mharaidh'
'N uair bhìodh e ruith air cladach breun,
Is mar an ceudna luchd an drama
A' dol dhachaidh air bheag céill.

—:o:—

LAND SETTLEMENT ASSOCIATION,

In November there was a meeting of the Highland Land Settlement Association in the Christian Institute, Glasgow, at which great dissatisfaction was expressed regarding the dilatory method of the Board of Agriculture in settling ex-service men on the land. It was maintained that the Land Settlement Act of 1919 has remained almost a dead letter. The demand is great. One speaker stated that there were 400 applications for holdings on Scorrybreck, Skye, where only 40 can get satisfaction. Under pressure, the Board of Agriculture were disposed to cut up the land too much, and so render the new holdings uneconomic. When the discussion turned towards consideration of what other organisation could do better than the Board, there was a divergence of view. Mr MacPhail, Jura, proposed a resolution to constitute a Congested Districts Board. On the ground that there are already too many Boards, worth much less than their cost, it was urged that the County Councils should be entrusted with the duties of Land Settlement. To this proposal it was answered that the large farmers and their friends had too much say in these Councils. Eventually the finding was that experts with adequate powers should be entrusted with the whole work of land settlement and the creation of economic holdings. The chairman (Mr. H. F. Campbell, Aberdeen) drew attention to the Admiralty schemes for the benefit of ex-service fishermen, and maintained that these schemes did not take sufficient account of the Highland fishermen.

—:o:—

Is fearr fuigheall na braide na fuigheall na sgeige.

SECRETARY'S PAGE.

Sonas is àgh do m' chàirdean guidheam
 Le fáilte 's furan Bliadh'n' Uir;
 An dreach a bhi ghnàth mar bhlàth a' chuilinn
 Is gàire subhach 'nan gnùis.
 Mu'm fàrdaichean loinn is aoibh mu 'n cagailt'
 Air oidhche Challuinn biodh sunnd,
 'Cur sean agus òg le ceòl air mhìre
 'S le òrain mhìlis ar dùthch'.

* * *

The Syllabus for the Glasgow Mod is now in the hands of the printer, and should be ready for circulation about the middle of the month. Intending competitors will find subjects for competition in the Mod and Music Committee's report to the Executive Council published in this issue. Selected songs for the Gold Medal competitions are under consideration, and will be included in the Syllabus and repeated in this page. Societies or individuals wishing to give prizes for special competitions should communicate with me without delay in order, if accepted, to allow competitors time to prepare for the Mod.

* * *

The Mod Local Committee, under the Conventorship of Mr. Malcolm MacLeod, has already arrangements well forward. The Finance Sub-Committee (Mr. Alex. Fraser, Convener), and the Halls Sub-Committee (Mr. Colin Sinclair, Convener), held meetings recently and will report progress to a meeting of the General Committee to be held early this month. Other sub-committees are—Programme Committee (Rev. T. S. MacPherson, Convener) and Ladies' Committee (Mrs. Christison, Convener).

* * *

At the Highland Girls' Club in Renfrew Street on 15th December, Mr. Fred. T. MacLeod, Edinburgh, addressed a large gathering of members and friends on "Highland Music and Songs." Miss Campbell of Succoth presided. The lecture was listened to attentively and thoroughly enjoyed by all. Miss Currie sang several Gaelic songs and gave Highland selections on the piano, and Mr. Archd. MacDonald gave appropriate selections on the violin.

* * *

The Greenock Highland Society has been resuscitated, and a Grand Concert is to be held in the Town Hall on 2nd February, with the Duke of Atholl in the chair. I had the pleasure of reading before a large gathering of Greenock Highlanders recently a paper on "Highland Music." I am indebted to Miss Myrtle Campbell, Clydebank, and Pipe-Major Balloch,

Greenock, for Gaelic songs and pipe music illustrative of the lecture.

* * *

The weekly meetings of the Paisley Highlanders' Association continue to attract large audiences. Officials of this well organised Association are ardent supporters of An Comunn, and last session gave the entire proceeds of two concerts (£12 12s) to the Publication Fund. The Re-union is being revived, and a large gathering is confidently anticipated. Buaidh leo.

* * *

The sudden death of Mr. Dugald MacLachlan, B.L., startled the Highland community of Glasgow. A native of Ardnamurchan, Mr. MacLachlan started business on his own account in the city 35 years ago, and during all these years was closely associated with Highland affairs in the city. He was Secretary and Treasurer of the Glasgow Argyllshire Society and a director of the Highland Society. Young Highlanders coming to Glasgow always found in Mr. MacLachlan a true friend and adviser. For 50 years he had been a member of St. Columba Parish Church, and acted as congregational treasurer. The funeral was largely attended by representatives from the various Highland Societies in the city.

* * *

The Dundee Gaelic Musical Association Choir held their annual concert in the Y.M.C.A. Hall there on 15th December. The attendance was so large that a number failed to gain admission to the hall. Programme items included the Mod Test songs and Scottish Choral pieces, while the soloists selected largely from the "Songs of the Hebrides." The feast of song was thoroughly enjoyed by the large audience. A large gathering for the 12th January is being arranged for under the auspices of the combined Highland Societies.

* * *

A recently-formed Highland Association in Edinburgh—Tir nam Beann—promises well, and deserves every encouragement. A Gathering is being arranged. The Edinburgh Gaelic Musical Association Choir, under the leadership of Mr. Neil Orr, was prominent on an excellent programme submitted to a large audience in the Usher Hall recently.

* * *

The principal gatherings this month in Glasgow are the Mull and Iona and the Mid-Argyll on the 21st, the Inverness-shire and the Uist and Barra on the 28th. If Highland Societies would act more in concert, this clashing of dates could be avoided.

NIALL.

THE GAELIC POETRY OF AIRD.

It has frequently occurred to me that a collection of the Gaelic poetry of the Aird—Dùthaich Mhic-Shimidh—would prove an admirable addition to the territorial Gaelic literature of the Northern Highlands. Here and there, scattered through a number of old Gaelic volumes, some of which at least are exceedingly rare, and, unfortunately also, floating about still uncollected and unpublished, are many interesting and exquisite compositions having reference to the Aird, its people, its history, and traditions. Why does not somebody having the time and the inclination take up this matter as a labour of love? The work should be its own reward.

I wonder if any of "An Deò Gréine's" numerous readers can throw any light on the authorship and story of the following lines recently come under my notice. They are very interesting:—

CAISMEACHD NA H-AIRDE.

'S trom mo chéum 's mi air m' aineol,
Anns an tìr so dol thairis;
Dheanainn faoilte rì beannaibh na h-Airde.
'N àm bhì dìreadh Shraith-Fhairig,
'S mor gu'm b'annsa Srath-Farrair,
Far nach cunntadh iad bainne nam bà rium.
Gheibhinn iasg agus sìthionn,
Im, càis, agus gruitheam,
'S bhìodh mochàirdean gu m'ghuidhe gu fàrdaich
A Rìgh! gu'm b' ùirneach mo leabaidh,
Ann am biadh 's ann an caidreamh,
Eadar Struidh Mhòr nam bradan is Aiglis.
Eadar Dunaidh na coille,
Agus Bruigheach an t-seilich;
'S air mo lamh-sa nach ceileadh iad gràdh orm.
Mo chion ort Iain bha suaire,
Chaidh cha tabhair mi fuath dhuit,
Aig fheobhas 's a fhuair mi thair chàch thu.
Beir an t-soraighd null thairis
A dh' ionnsuidh 'n dùthaich tha thall-ud,
Far an d' fhuair mi ré tamull de m' àrach.
Gu muinntir mo chridhe,
Far nach cluinntear am bruidhinn,
'Nuair a dheanadh iad suidhe 's tigh-thàrlaidh.
'S e bu bhéus dhoibh mar chleachdadh
Ag òl fìon dearg 'am pailteas;
Greis air 'pioban tombaca 's air mànan.
'S iad gun bhruaillean, gun trioblaid,
Gun luaidh air a' bhìodag;
Ach a' pàigheadh na thigeadh mar bhràithrean.
Ach na 'm b' àill le Mac-Shimidh,
Thighinn a thàmh ma' rì chinneadh,
Air mo lamh-sa nach pillear an dràs' e.

E thighinn gu fhonn is gu fhearann,
Is gu oighreachd a sheanair;
Mi-loinn air an fhear leis nach b' àill e.

Fhìr thug Israel thairis,
A chruthaich grian agus gealach,
Cuir an dùthaich le ceannas na h-Airde.

GLEANNACH.

: o :—

ALBA.

O! Alba fàth mo mhùirn,
Do stùcan corrach àrd,
'S cho tric 's a dhùisg do ghar'g 's do chiùin,
A cheòlraidh iùil nam bàrd;
Bìdh eòin a' seinn an coill do ghleann,
Gur badach fraoch air taobh do bheann,
'S nì 'n seillean srannd 'ga dheoghal,
'S na h-àil air làr 's a bheothail
'S d' uillt gu lùbach, carach, caoin,
Le crònaib saorsa 'siubhal.

A thìr nam brùth 's nan cluan,
Nan gleann, nam bruach 's nan raon,
Tha 'n cluaran gorm le 'chrìnan dearg,
Rì lannir dealr' fo bhraon;
Dachaidh àrd nan laoch gun fhiamh,
A chum do chliù gun mbùchadh riannh.
Troimh ioma' pian is arraid,
Gun mheat, gun sgàth 's a charraid
'S nach geill 's a' chruas, air sàil no fonn,
'Nuair theid an lann a tharruing.

'Chur bac' air feachd na Ròimh,
'S a chum a chròic 'o thuath,
'S thug dùbhlann anns a h-uile dòigh
Do Lochlunn mòr thar stuidh;
Gus anns a' chath air tràigh na Learg,
An d' fhàg am fuil an sàile dearg,
'S o'n d' rinn iad falbh an caise,
'S do neart-sa Alb' am braise,
Cò 'nàmh nach clisg a chridh' 'na thaobh
Ròimh ghnùis do laoch gun taise.

'N uair bhagair Sasunn beud,
Le h-armait threun gu strì,
Chaidh fios 'na dheann an nunn 's a nall,
O cheann gu ceann do'n tìr,
'N sin chrath an Leoghan 'mhùing le colg,
Is nochd e 'dheud tha gear gu tolg,
Tha sud 'ga lorg, mar fhasan,
'Nuair dheireas fhearg 'na lasan
Gu 'm b' oillt a bheuchd 's a bheil fo choip, *
'S an Dràgon borb fo 'chasan.

Bha gaol bhì saor, a'd chridh,
Is tlachd do shith 'ga réir,
'Nach do strìochd an teas na 'n strì
Do shagairt, rìgh, no cleir;
'N uair dh' fhàs na h-uaidhbrìch dalm',

Chaidh thusa 'n choill a sheinn nan salm,
A toirt do leanababh mar-riut,
A theagasg dhoibh ri 'maireann,
Gun saorsa cogais chuir air chùil
A dh'aindeoin Dùc no Baran.

LE BARRACH-BAN.

* "Coip"—Frothing at the mouth.

NOTE.—This song can be sung to the air, "The Battle of Stirling Bridge."

— : o : —

BRANCH REPORTS.

MALLAIG.—At a recent meeting of the Mallaig Branch it was unanimously decided to hold Ceilidhs every Friday fortnight. Since then two very enjoyable Ceilidhs have been held in the Public School, and on both occasions the room was crowded. The following ladies and gentlemen delighted the audience with singing and story-telling:—Mrs. D. MacDougall, Misses J. MacKinnon, A. MacLellan, E. MacAnlis, M. A. MacLellan, and Messrs Dawson, A. MacIntyre, D. J. MacLellan, D. MacKellaig, D. Gillies, D. MacKenzie, A. MacLellan, and D. MacMaster. Mr. Allan Paterson gave selections on the bagpipes. The Branch is greatly favoured in having many local singers and story-tellers, and keen enthusiasm is shown by all.

ARISAIG.—The Astley Hall was completely full on the occasion of the third of a series of Ceilidhs inaugurated under the auspices of An Comunn held recently, and it was an enjoyable and successful function. The meeting opened with excellent selections on the bagpipes by Mr. H. MacDonald. The feature of the entertainment was the telling of a good Seann Sgeulachd by Councillor William MacDonald. Songs were rendered by Messrs L. Gillies, Angus MacDonald, James Gillies, John MacDonald, and Mrs. Cameron in a very appreciative style. Miss Annie Gillies gave an amusing reading, and Mr. L. Gillies pleased immensely by his selections on the violin. Mrs. Angus M'Eachen, vice-president, and Miss Annie Gillies, secretary, were hostesses for the evening.

ULLAPPOOL.—A largely attended meeting of the Lochroom Branch of An Comunn Gaidhealach was held in the School, Ullapool, on Monday, 13th inst.—Major Fraser, Leckmelm, presiding. After a few items of business were dealt with, Major Fraser, president, delivered the opening address, taking as his subject, "The Westward Migration of the Celtic Race through Europe." The address, which was specially instructive throughout, was rendered exceedingly interesting by well-chosen selections from Celtic Mythology. A keen discussion followed, in which several gentlemen took part. At the close a cordial vote of thanks was accorded to Major Fraser for his very able address.

SCOURIE.—Meetings of the Branch were postponed owing to the illness of the president, Mr. Fraser, Headmaster, but who is now, we are pleased to say, fully recovered. A class for beginners is being arranged, and Mr. Fraser hopes to form an advanced class.

LOCHINVER.—Several meetings of the Branch have been held. The Rev. D. MacKinnon at

one meeting read a paper on the "Characteristics of the Highlander," and at a recent meeting the Rev. D. Finlayson read a paper on "Dr. Norman MacLeod," "Caraid nan Gaidheal." Mr. Murdo Kerr read selected pieces from the writings of Caraid nan Gaidheal illustrative of his style of prose writing. The meetings are well attended and thoroughly enjoyed.

PORTMAHOMACK.—Regular meetings are being held, and the enthusiasm which characterised last session's meetings is being maintained.

ROGART.—This newly-formed Branch is meeting regularly, and reading and singing classes are carried on. The former is being taught by Rev. Alan Mackenzie, while the singing class is conducted by Mr. Hugh Mackay, Mod Gold Medallist.

KILMUR-EASTER.—This Branch has resumed its second session, and the president, Rev. J. C. MacNaught, is conducting a conversational class which is highly popular and well attended.

KILTARLILY.—This Branch was re-formed on 5th November, when Mr. John N. MacLeod, Knockbain, addressed a meeting under the chairmanship of the Rev. Archibald MacDonald. The first Ceilidh was held on 10th December, when, despite the untoward weather conditions, there was a good attendance. Rev. A. MacDonald, president, occupied the chair. The Gaelic choir, which was formed some years before the great war, was lately reorganised, with some valuable additions, and gave an effective rendering of several four-part songs, including the Rallying Song of An Comunn, "Sus leis a' Ghaidhlig." The duet "O till a leannain" was sung with good expression by Misses Gunn and Macdonald, while solos were sung with much acceptance by Mrs. Hugh Fraser, the Bungalow; Miss MacDonald, The Manse; Mrs. MacLeod, Megstone; and Mr. Ferguson, Tomnacross School. Special reference must be made to a promising young vocalist, eight years of age—Miss Flora Macrae, Culburnie School—who sang two Gaelic songs with much sweetness and purity of accent, and was heartily encored. Tea was served to the audience, and during the interval gramophone selections were given under the direction of Mrs. Cameron, Post Office, who kindly provided the instrument. Bagpipe selections were played by Mr. A. Stewart, Allanburn. Mrs. MacDonald, The Manse, presided at the piano. The president, who delivered a Gaelic address in the course of the proceedings, proposed a vote of thanks to the various performers, as well as to Mrs. Cameron, Allanburn; Mrs. Chisholm and Mr. L. MacDonald, Loneckheim, who provided the tea; and a similar compliment having been paid to the Chairman, the proceedings terminated by the choir singing "Oidhe Mhath Leibh."

LOCHABER.—Several Ceilidhs have already been held, and the attendance is, as usual, very large. Mr. Alex. Campbell's statement at one of the meetings with reference to Mrs. Grant of Laggan and the oft-quoted poem, "Miann a' Bhaid Arda," was erroneously reported in the press, and has consequently evoked correspondence. What Mr. Campbell meant to convey was that Mrs. Grant asserted that the scenes of the poem were laid in Skye. Names of places mentioned in the poem are well known in Lochaber. Mr.

John N. MacLeod, Knockbain, is expected to lecture some evening during the New-Year holidays.

GLSNETIVE.—The general meeting of the Branch was held recently. Miss A. C. Whyte and Miss MacLean had tendered their resignations from the office of joint secretaries, but were prevailed upon to continue in office. Mr. James Scott was appointed treasurer in place of Mr. Duncan MacLaren, who had left the district. The Branch agreed to offer a prize for the best rendering of a song connected with Glenetive or Dalness at the forthcoming Mod to be held in Glasgow.

ROTHERSAY.—The regular fortnightly meeting of the Bute Branch was held on 3rd December. In the absence of Captain James Kennedy on account of a severe cold, Mr. Murdoch MacKenzie presided. In view of the sudden death since the previous meeting of the secretary, Mr. John MacPhail, it was decided to dispense with the usual programme. The Chairman made suitable reference to the late secretary, and Mr. Neil Shaw, general secretary, who was present for the occasion, paid a tribute to the memory of Mr. MacPhail in Gaelic. Mr. Martin, Mr. A. Campbell, and Mr. J. C. MacLean also spoke. Mr. Shaw sang "Cumha Mhic Criomain," all present standing while the lament was being sung. The following tribute from Captain Kennedy was read:—

A Mhnathan agus a Dhaoin' Uaisle,

Bho 'n a choinnich sinn roimhe thainig neul tiugh, dorchatha air a' Chomunn so. Chaill sinn ar Rùnaire dileas, Mgr. Iain MacPhail. Nach e a fhuair a' ghairm chabhaigach. Mar tha fios againn bha am facal mu dheireadh aige bho'n lobhta so aig a' choinneamh mu dheireadh. Tri laithean agus tri uairean an deidh sin bha Iain bochd anns an t-siorruidheachd. Nach beag a shaoil sinne aig a' choinneamh mu dheireadh gu robh sinn a' cluinntinn a ghuth binu, càirdel airson a h-nair mu dheireadh; ach sin mar a thachair agus dh'fhag e sinne an nochd gu tùirseach trom a' tuireadh a' Ghaidheil ghriinn, agus fìor charaid ar Comuinn. Cha b'e feum an aobhair e, a tha cho dlùth do ar eiridheachan agus a tha air a threigsinn le àireamh cho mòr de ar luchd dùthcha, a bhì call curaidh cho dileas agus cho deas-bhriathrach ann an canain ar dùthcha anns an do rugadh agus anns an do thogadh sinn, agus a dh'òl sinn a stigh mar bhainne blàth o bhroilleach ar mathair. Tha site falamh an nochd a lion e cho fada agus cho cliùiteach dha fein agus cho feumail dhuinne agus do aobhar na Gàidhlig.

A chairdean, nach sinn a bu chòr a bhì a ghnath air tùr na faire. Cha 'n 'eil fhios againn gu de bheir la mu'n cuairt. Chaill Comunn Gaidhealach Bhòid an deadh charaid an uair a chail e Mgr. Iain MacPhail, rùnaire air leth anns na h-uile dòigh, duine foghlumte, duineil, durachdach, dutchasach, gun mheang.

"Dh'fhalbh thu Iain MhicPhàil,

'S am measg chàich bu tu 'chuideachd."

Tha sinne an nochd 'gad ionndrainn agus 'gad chaidh. Tha ar co-fhulangas a' dol a mach chun na bantraich agus a sia paisdean beaga 'nan call tursach. Fàgaidh sinne iad air cùram an Ti nach diobair a' bhantrach 's na dilleach-dain.

REVIEW.

GUTH NA BLIADHNA. A MacLaren & Sons, Glasgow. 1/6.

The winter issue of "Guth na Bliadhna" complains of the attitude of An Comunn Gaidhealach with reference to its use of Gaelic at its meetings. It is an old story, but none the less deserving of attention. The article is from the pen of A.M.E., and is temperately written in choice Gaelic, as might be expected. He maps out the way in which An Comunn should walk now, and he notes the difficulties and failings since its inception. He is pleased that now it is giving proofs of greater enlightenment in its journey. He pertinently points out that Gaelic will never obtain that position which it deserves in the land until we have the language used at Gaelic meetings and Associations of all kinds. He asks: What is An Comunn doing in this respect? He pleads that judges at competitions in music should have a knowledge of Gaelic, and that those in authority in the Comunn should be versed in the language, that all minutes of Committees should be written in Gaelic. It is, he writes, useless for people to be shouting "Suas leis a' Ghaidhlig," if they are not prepared to go further in its interest, and speak it on every occasion; in other words, putting the language of our own people first before the language of the stranger, and not leave it a kind of Cinderella among others. Mr. Hector Macdougall shows in a short and well-written article how the family to which he himself belongs got the name of "Na Connalaich," because descended from an Irish family. The Editor is dissatisfied with the behaviour of the Labour Party and Democracy in general. The Democracy is in his opinion a mere abstraction now, and fail to walk in the orbit mapped out by the "Guth," "Hinc illae lacrimae."—It has lost its identity, and he deplores the want of cohesion among the people. Though he does not say so in so many words, the "vox Dei" might as well be termed a "vox diaboli." Demos is bitten with the desire for wealth. Of course; why was it otherwise? He falls foul of Mr. Lloyd George, whom he describes as a Welsh Druid; the Welsh manikin. Imperialism and capitalism are his "bete noire." He is in favour of a general strike in order to free us from the yoke, and wonders what the "Council of Action" is about. From all this, readers may gather that the "credo" of the "Guth" is of an extreme nature, which would make the "Council of Action" an "Imperium in imperio" within a country constitutionally governed like ours. In former reviews we drew attention to the fine Gaelic in "Leanmhunn Chriosta," as well as its deep religious feeling. The "Guth" is doing good work for Gaelic, and for that reason ought to receive encouragement. Its contributors are capable Gaelic writers, some outstanding in that respect.

—: o:—

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AN DEÒ-GRÉINE

Leabhar XVI.]

Ceud Mios an Earraich, 1921.

[Earrann 5.]

CLAR-INNSIDH.

Gaidheil agus Fearann,	65
The Review of Guth na Bliadhna,	66
Blar Chairinnis,	67
Tir-nan-og,	72
A Mod Song,	73
Secretary's Page,	74
From the Fèrnaig Manuscript,	75
Racial Distinctions in Scotland,	75
Cruinn Eòlas,	77
A Scottish Gael's Bequests in aid of Gaelic,	78
Branch Reports,	78
Highland Wealth in the 13th Century,	79

Gaidheil agus Fearann.

Cha ghabh e àicheadh, ged tha cuid de chaochladh barail, gu bheil togradh aig mòran de ar luchd-dùthcha air seilbh fhaotainn air criomag fhearainn far am faod iad àite còmhnuidh a shoerachadh. Tha seo fìor air mhòd àraidh a thaobh saighdearan a thill dhachaidh o'n chogadh. Chan iadsan a mhàin tha nochdadh déidh air bothan a thogail air gabhail beag far am bi an còirichean tearuinte fo lagh na Rìoghachd, agus far nach bi iad an eisimeil maor no baillidh fhad 'sa ghiùlanas iad iad-féin mar bu chòr a réir lagha. Tha muinntir nam machraichean Gallda an tòir air na sochairean a ghealladh do'n dùthaich a réir Achd Pàrlamaid. Tha gainne thighean-còmhnuidh 'gan cur thuige a nis a chum fàrdach de ghnè air choireigin a chòsnadh. Thuirt aon de luchd-iùil nan guadairean o chionn ghoirid nach b'fheàrr cor tighean an cuid de àitean air feadh na dùthcha na cùiltean ar sinnsre mille bliadhna roimh an diugh! Ma tha eadhon leth na firinne anns an ràdh, is muladach an suidheachadh e as déidh an adhartachaidh 's a chàllachaidh a rinn Breatunn cho ainmeil an measg chinnich an t-saoghail. Tha a' cheist ro chudthromach, tha'n staid

mi-chiatach, agus tha gach buidheann, àrd is ìosal, roinnte 'am barail. Air an aobhar sin chan e mo ghnòthuch-sa beantuinn ri cùis cho ciogailteach, no achmhasan a chàradh aig dorus buidhinn seach buidheann.

* * *

Ged bha tighean na Gaidhealtachd a' dol am feobhas o chionn greise, tha mòran r'a dheanamh fhathast mum faicear fàrdaichean glan comhfhurtachail air feadh na tìre. Tha tuilleadh 's a chòir de thighean dubha ri fhaicinn an cuid de àitean—tighean tha buailteach air fagadh a thoirt do gach gnè euslaint a thuiteas orra. Is cinnteach nach robh e soirbh do chroitearan bochda leasachadh a nochdadh gun chuideachadh o chuideigin. Ma thainig an cuideachadh sin mu dheireadh 'sann mall a bha shiubhal.

* * *

Ma ghabhas sinn beachd air mar tha nithean a' cuimseachadh an ceartuair, tha coltas gum bi spàirn chruaidh romhainn fhathast mum faigh an sluagh uiread de fhearann 'sa tha dhith orra. Faodar a bhi cinnteach gun tachair amhladh an sud 's an seo, agus, maille ri sin, cosdais do-sheachanta mum faighear nithean a réiteachadh. Is sin mar a bhà, agus tha e coltach gur ann mar a bhitheas, a dh'aindeoin gach Achd a theid a reachdachadh. Ged tha mòran ag aontachadh gun bi gabhailtais bheaga 'na leas do'n Ghaidhealtachd, tha caochladh barail aig cuid, gu h-àraidh tuathanaich mhóra a tha a' creidsinn nach urrainn do theaghlach teachd-an-tìr chuinseach a chothachadh na's lugha na gheibh iad dà cheud acair fearainn fo'n laimh. Tha sinn ag cluinntinn gearrain gu bheil cuid de

thuathanaich mhóra an seilbh air barrachd is aon gabhaltas. Tha iad seo an còmhuidh a' cumail a mach gu bheil an rian seo gu feum na Rìghachd, a chionn gun tog iad tuille barra dhiubh, agus nan rachadh am briseadh 'nan gabhaltais bheaga, deir iadsan, cha bhiodh ann ach call. Ach, mar tha a' sean-fhacal ag ràdh, "tha dà thaobh air bàt' an aisg"; tha dà thaobh air a' cheist seo, agus tha e fhathast ri dhearbhadh nach pàidh gabhaltais bheaga. Feumaidh daoine bochda beò-shlànthe chothachadh, agus ma tha iad riarachta le gabhaltais bheaga a chum na crìche sin, cha ghabhar bacadh a chur orra. Gun teagamh feumaidh na gabhaltais a bhì de mheudachd chuimeach a chum teaghlach òg a thogail gus an ìre anns am fàg iad an nead gu ceàrn eile, 's e sin r'a ràdh, mur am faigh iad cosnadh freagarrach faisg air an dachaidh fhein. Nach cuala sinn uile mun t-soirbheachadh tha leantuinn saothair nan Lochlannach, is àitean eile air còrsachan siar na h-Eòrpa? Tha iadsan buidheach le am beò-shlànthe o gabhaltais bheaga. Chan 'eil an cuid fearainn na's toraiche 'na ghnè na fearann Albainn; a réir cunntais 'sann a tha e na's mìosa, ach tha iad air leth dìchiollach agus sgìleil 'ga oibreachadh. Dh'fhaodadh muinntir na Gaidhealtachd a bhì, a h-uile buille, suas ris na Lochlannaich nam faigheadh iad cùthrom air innealan-giùlain freagarrach do'n dùthaich a chum toradh an gnìomhachais a chur gu margadh.

* * *

Tha cuid 'nar measg a' deanamh a mach gun d'fhàinig a leithid a char air caithe-beatha an t-sluaigh an diugh 's nach sàsaich obair fearainn òigridh ar là, a chionn gu bheil iad a' tuiteam fo thàladh nam bailtean mòra mu dheas. Feumar aideachadh gu bheil roinn de'n fhìrinn anns a' bhàraill seo. Ma tha a' Ghaidhealtachd ri cùthrom na Feinne fhaotainn a dh' aithghearr, feumar rudeigin a bharrachd air gabhaltais bheaga a thoirt dith. Feumar inleachd air choireigin a dheanamh a chum gum faigh an sluaigh dòigh air siùbhal o àite gu àite, agus nach bi iad mar phrìosanaich an glinn fad o chala, no o chearnan anns a faigh iad cùthrom air goireasan feumail fhaotainn. Far nach bi reic is ceannach cha bhì mòran adhartais.

* * *

Ach 's i cheist as cudthromaiche tha fo ar comhair an dràsda cor nan saighdearan, maille ri roinn eile de'n t-sluaigh. Chuir còrr agus còig mìle saighdear aslachadh a

stigh gu Bòrd an Aiteachaidh air son fearainn, ach cha d'fhuair ach sia ceud diubh cobhair. Thatar ag ràdh gu bheil am Bòrd a' deanamh na's urrainn iad, agus eadar cion airgid, Pàrlamaid is uachdarain, gu bheil iad "eadar a bhobh 'sa bhuarach." Chan fhios dhòmhsa ciod tha ceàrr; tha rudeigin a' dol tuaitheal, is tha na saighdearan a' fulang. Cha ghabh cùisean a chur air dòigh gun tuilleadh airgid. Thuig ar luchd-raighlaidh, mu dheireadh, nach gabhadh a sheachnadh, agus chaidh an t-suim a chuireadh air leth an toiseach a mheudachadh o £350,000 gu £1,080,000. Nach geal airidh na saighdearan air an earrainn as mò de seo? Na dì-chuimhnicheadh iad gu bheil e mar fhìchi-aibh orra an agartais a chur fa chomhair Bòrd an Aiteachaidh roimh a' cheud là de'n Mhàrt am bliadhna.

* * *

An uair a theid na gabhaltais bheaga a chur air dòigh gu rianail, 's i an ath cheist a thig an uachdar a thaobh na Gaidhealtachd gnìomhachais a fhreagas do'n dùthaich, oir cha bhì a h-uile, neach an tòir air fearainn. Tha muthadh a' tighinn mean air mhean air beatha na Gaidhealtachd, agus cha ghabh stad a chur air cuibhle an dain. Theid cuid de sheann nòsan a chur a leth taobh, ach biomaid ag altrum an dòchais gun gleidh ar cànan is ar ceòl an t-àite a bhùneas daibh an caithe-beatha an t-sluaigh, a dh'aindeoin gach nòs nuadh a thachras.

"S i chànan as binne
Air uachdar a' chruinne
Gu òran a ghabhail,
Gu òraid a labhairt;
'S gu'n robh àdh air na seòid
Leis an àill i bhì beò."

THE REVIEW ON GUTH NA BLIADHNA.

Mr. Hector MacDougall, Glasgow, points out that, in the Review which appeared in our January number, the Reviewer failed to see that the story relating to "Na Connal-aich" was a mere "ur-sgeul," not historical, and had nothing to do with his own family history. We gladly note Mr. MacDougall's correction, and acknowledge the sin of the reviewer.

Thoir a' bhò do'n chaisteal, is theid i dhachaidh do'n bhàthaich.

BLAR CHAIRINNIS.

THE BATTLE OF CARINISH.

Ann's a' bhliadhna 1601, thug Clann Dòmhnuille Uibhist, agus Clann 'Ic Leòid na h-Earadh là fuilteach aig Feithe-na-Fala, ann an Càirinis, an Uibhist thu Thuath.

Ann's an àm, mar a tha eachdraidh ag innseadh dhuinn, cha robh na fineachan Gàidhealach a' toirt mòr urrainn do lagh na rìoghachd; ach is ann a bha na h-uile ceann-feadhna a' gabhail an lagha 'na làimh fhéin, agus a' dol a mach air cheann a dhaoine gu aicheamhail a thoirt do a naimhdbh.

Tha e coltach gur e spùilleadh is togail creiche an dòigh chumanta a bha aca, air a bhì 'deanamh dìoghaltais air càch a chéile.

A h-uile fear nach b' urrainn e fhéin a dhìon, cha robh aige ach a bhì cho umhail agus a bhiodh an luch fo spògan a' chait; oir, mar tha 'n seanfhacal ag radh—

“ Bhiodh am fear bu treise an uachdar,
'S am fear bu luaithe air an toiseach.”

agus,

“ Bhiodh a' chuid bu mhiosa aig a' bhuis bu taise.”*

Airson aobhair glé neònach,** dh' éireadh fine an aghaidh fine. Agus is tric a bha na càirdean air an dà thaobh a' cogadh gu cruaidh an aghaidh a chéile.

Is ann eadar Dòmhnullaich Shléibhte agus Leòdaich Dhunbheagain a thòisich an aimbreit a bha 'na màthair-aobhair air Blàr Chàirinnis. Tha e air aithris gur ann mar so a thòisich an aimbreit:—

Phòs Dòmhnull Gorm Shléibhte nighean 'Ic Leòid Dhunbheagain; agus ciod air bith a bha aige 'na h-aghaidh, tha e coltach nach robh e fhéin 's i fhéin glé réidh, agus is e thàinig as a' chùis gu 'n tug e litir-dhealachaidh dhi, agus gu 'n do chart e dhachaidh do thigh a h-athar i.

Thug so tàmailt mhòr do Shir Ruairidh Mac Leòid agus d' a chàirdibh gu léir, ach is e a dhorranach buileach iad, an dòigh anns an deach a cur dhachaidh.

Bha i fhéin air leth shùil, no càrn mar a theirear, agus gu a' chùis a dheanamh cho tàmailteach 's a ghabhadh deanamh, fhuair Dòmhnull Gorm seann each bànn, càrn, gille càrn, agus cù càrn, agus chuir e an gille, 's an cù, is an t-each a dh' aon sgrìob a Dhunbheagain leatha.

Bha a' Bhaintighearna chàrn air muin an

In the year 1601, the Clan MacDonald of Uist and the Clan MacLeod of Harris fought a sanguinary fight at the Marsh-of-Blood in Carinish in North Uist.

At that time, as history tells us, the Gaelic clans were not in the habit of paying much respect to the law of the realm; in actual fact, every chieftain used to take the law into his own hand, and would sally forth at the head of his own men to avenge himself upon his enemies.

Apparently foraying and cattle lifting was the method they usually employed of taking revenge upon each other.

Any man who was not able to protect himself, had nothing for it but to be as submissive as a mouse under the cat's claws; for, as the proverb says—

“ The strongest man is usually uppermost,
And the swiftest man in the forefront,”

and,

“ The most modest mouth usually gets the smallest share.”*

For the most whimsical and curious cause, clan would rise against clan. And often would the friends and relations of both sides be found fighting hard against each other.

The ultimate cause of the battle of Carinish was a quarrel that arose between the MacDonalds of Sleat and the MacLeods of Dunvegan. It is said that the quarrel began thus:—

Donald Gorm of Sleat [chief of the MacDonalds of Sleat] married the daughter of MacLeod of Dunvegan; whatever he had against her [is not known], but it is probable that he and she did not agree together very well, and the upshot of the matter was, that he gave her a letter of separation, and packed her off home to her father's house.

This gave great offence to Sir Rory MacLeod and to all his friends, but what exasperated them to the uttermost, was the manner in which she was sent home.

For she had but one eye, she was “càrn” [=crooked] as it is called, and in order to make the affair as insulting as it could be made, Donald Gorm procured an old white one-eyed horse, a one-eyed gillie, and a one-eyed dog, and he bundled them all off to Dunvegan, at one fell sweep, and sent her with them.

So there was the one-eyed lady, riding on

*See Nicolson's *Gaelic Proverbs*, 17, 63.

**After “glé,” an adjective sometimes, if not always, refuses inflexion.

eich chàim, gille càim a' falbh 'na cheann, agus cù càim a' falbh 'nan déidh. §

An uair a ràinig a' chuideachd neònach so Dunbheagain, agus a chaidh am beag sgeul chun a' mhoir sgeil, cha robh Leòdach ri tràigh anns an Eilean Sgitheanach no anns na h-Earradh, nach robh ann an rùn nan tuagh do Dhòmhnall Gorm is d' a chàirdibh anns gach àite.

Tha aobhar a bhi 'creidsinn, gu 'n do dhìoghaill iomadh neach fad iomadh bliadhna air a' ghniomh mhaslach a bha an so, ged nach 'eil cunntas againn m' a dheibhinn.

B'è Dòmhnall Glas Mac Leòid ceann-feadhna nan Leòdach anns na h-Earradh. Bha e, uair de a shoghal, 'na dhuine ro threun, ach aig an àm so, bha e air fàs trom, lapach, agus cha b' urrainn da dol a mach air cheann a chuid ghaiseach treuna, a thogail creiche no a thoirt blàir.

Ach bha a mhac 'na dhuine òg, tapaidh, gaisgeil, ann an freun a neirt, agus déidheil air gòilr is urram fhaotuinn dha fhéin is d' a chinneadh.

Chuala e mu 'n tàmailt a thugadh d' a chàirdibh an Dunbheagain, agus chan fhad e dad a b' iomchuidhe na falbh a dh' Uibhist-mu-thuath air cheann da fhichead fear treun a thogail creiche chum aicheamhail a thoirt, air aon dòigh no dòigh eile, do na Dòmhnall-aich. "Mur pàidh thu fhéin e, pàidhidh do mhàileid e."[§]

Thog na fir orra, agus dh' falbh iad, cuid anns a' bhirlinn aig Mac Dhòmhnall Ghlais, agus cuid eile ann am bàtaichean-aisig.

An uair a ràinig iad Uibhist, dh' acraich iad na bàtaichean an Loch nan Ceall, aig bun na Faoghlach a Tuath. †

Ghabh iad air aghaidh agus thog iad a' chreach gu furasda an Càirinnis, agus o nach robh ùine gu leòir aca gu dol chun nam bàtaichean leis a' chrodh, is e rud a rinn iad, chruinnich iad iad do Theampull na Trionaid, gus am bitheadh iad a' falbh an la'r-namhàireach.

Ghabh iad fhéin seilbh air Tigh-a-Chnuic, o 'n a bha e an àite àrd, fradharcach, am bràighe a' bhaile.

Bha iad a' cur seachad na h-ùine leis gach feala-dhà agus toileachas-intinn a b' urrainn daibh, a' lan chreidsinn gu 'n soirbheachadh gach cùis leò, mar bu mhiann leò.

the back of the one-eyed horse, with a one-eyed gillie leading it, and a one-eyed dog following them. §

When this extraordinary company arrived at Dunvegan, and when the little story became a big story [i.e., when its inward significance became apparent], these was not a MacLeod on the shores of the Isle of Skye, or in the Harris, but wished daggers to Donald Gorm and to his friends everywhere.

There is reason to believe that for many a year many a person paid dearly for this shameful deed, though we have no account of such a thing.

Now Donald Glas MacLeod was chief of the MacLeods of Harris. He had been, at one time of his life, a very great champion, but by this time he had grown heavy and unwieldy, and was unable to sally forth at the head of his doughty champions to lift a foray or to give battle.

But his son was a young man, both capable and heroic, who was in the hey-day of his strength, and most desirous of getting glory and honour for himself and for his clan.

Having heard about the insult that had been given to his friends in Dunvegan, he could see nothing more fitting to do than to go to North Uist at the head of two score champions to lift a foray, in order to take vengeance upon the MacDonalds in one way or another. [As the proverb says:] "If thou wilt not pay for it, thy wallet or goods shall pay."[§]

So the men [the MacLeods] bestirred them and started off, some in the birlinn belonging to the son of Donald Glas MacLeod, and other some in ferry-boats.

When they reached Uist, they anchored the boats in the Loch of the Cells or Churches, at the mouth of the North Ford. †

They set forth and lifted the foray in Carinish easily enough, but since they had not time to convey the cattle to the boats, what they did was, to gather them to the Temple of the Trinity [and wait there] until they should be off on the morrow.

They next took possession of the "House of the Hill," because it was in a high conning place, in the rising ground of the township.

They began to pass the time away with every amusement, and diversion they knew, fully believing that all things would prosper with them, as well as they wished.

§ The same incident is told of other persons, see *An Deò-Gréine*, January, 1919, "Eachunn Ruadh."

† Another proverb of similar application, is, "Bho nach fhad mi beantainn ris a' ghaidh mhór, pròmaidh mi na h-iseanan. As I cannot touch the big goose, I'll pound the goslings," *Nicolson*, 61.

† Though I have not been able to identify the North Ford, it probably lay between N. Uist and Benbecula (in Gaelic, Beinn-na-Faoghla). Carinish, L. nan Ceall, and Baleshore, are all in N. Uist.

Ach cha robh e 'n dàn gu 'm faigheadh iad am miann anns a' chùis so, oir mu 'n deach a' ghrian fodha air an ath là, bha " caochladh cuir air clò Chalum."*

Bha duine treun ann an Uibhist-mu-dheas ris an cainnteach gu cumanta Dhòmhnall Mac Iain 'Ic Sheumais. Bha 'n duine so ainmeil ri a linn airson a mhòr ghraidh a dh' fhirinn, a dh' onoir, agus a cheartas. Ma's fhior an sgeul, tha e air aithris gu 'n robh e 'n còmhnuidh a' stri ri bhi 'cur as do 'n chreachadh,, do 'n spùilleadh, is do 'n lamhachas-laidir a bha 'na chleachdadh cho cumanta anns an àm.

'Nuair a thàinig na Leòdaich air tir an Uibhist-mu-Thuath, thuig muinntir an àite gu maith gu de bha fa 'n ear dhaibh, agus is e a bh' ann, chuir iad fios cabhagach gu Mac Iain 'Ic Sheumais, mar a bha a' chùis air thuar a bhi.

Bha esan mar a bha e riamh cho ealamh ris an fhacal, agus air falbh a bha e le dà fhear dheug de na ceatharnaich bu chalma is bu cholgarr a bha ri am factuinn an Uibhist-mu-Dheas.

Air tràigh oidhche, chaidh iad thar Faoghail nan Làrnan is thar Faoghail 'Ic-an-Aoidheir,** agus beagan roimh bheul an là, ràinig iad Càirinnis.

An uair a ghabh iad beachd air cur a' bhaile, agus a thuig iad gu 'n robh na creachadairean fhathast gun fhalbh, dh' fhalaich iad iad fhéin ann am féithe, am bràighe a bhaile.

'Nuair a thòisich an là air soilleireachadh, mhothaich iad gu 'n robh barrachd cuideachd aig Tìgh-a-Chnuic 'sa bu chòir a bhi ann, agus thuig iad cò a bha aca.

Thìg Mac Iain 'Ic Sheumais saighead, agus leòn e fear dhiubh. Leis an àth shaighead, leag e fear eile.

Ghabh iad an t-eagal, agus thubhairt fear dhiubh:—

"Tha mi gu mòr air mo mhealladh, mur ann o làimh Dhòmhnall 'Ic Iain 'Ic Sheumais a thàinig na saighdean, agus ma 's ann, tha eagal mòr orm gu 'm bi là dubh againn dheth."

Cha robh iad fhathast cinnteach cò an àird as an robh na saighdean a' tighinn, ach is e rud a rinn iad, thionndaidh iad an aghaidhean gu ceithir àrdaibh an athair, agus an uair a

But they were not destined to have their wish in this affair, for before the sun went down on the next day, there was "a different pattern in Callum's homespun."*

For there was a great champion in South Uist [a Macdonald], who was commonly called Donald Mac Iain 'Ic Hamish. This man was famous in his generation for his great love of truth, honour, and justice. If tradition be true, it is said that he was always striving to abolish plundering, spoliation, and the high-handed proceedings, which were so commonly practised at the time.

When, therefore, the MacLeods landed in North Uist, the people of the place understood very well what their intentions were, and, accordingly, sent word with speed to Mac Iain 'Ic Hamish, to tell him how matters seemed likely to turn out.

Prompt as the word was he, as prompt as he always had been, and off he went with twelve of the bravest and most warlike men that were to be found in South Uist.

The night was on the ebb when they crossed Faoghail nan Làrnan and Faoghail 'Ic-an-Aoidheir,** and a little before daybreak they reached Carinish.

When they had reconnoitred the lay of the township, and had ascertained that the plunderers had not yet gone, they hid themselves in a morass, in the rising ground of the township.

When the day began to brighten, they saw that there was more company at the "House of the Hill" than there ought to be, and they then realized who it was whom they had to do.

Mac Iain 'Ic Hamish let fly an arrow, and wounded one of them. With the next arrow, he laid another low.

The MacLeods took fright, and one of them said:

"I am very greatly deceived if it is not from the hand of Donald Mac Iain 'Ic Hamish that the arrows have come, and, if so, I greatly fear that we shall have but a black day of it."

They were not yet certain from what direction the arrows were coming, so what they did was, to turn their faces to the four airts of heaven, and when the third arrow arrived,

*Nicolson, p. 56, has—"Bha caochladh clòimhe 'n clò Chalum. There were various wools in Malcolm's cloth. Said of persons whose character or works are inconsistent or heterogeneous."

**Two fords. The fords that connect Benbecula with the two Uists can be crossed on foot at low tide. I have not been able to identify the fords in question. In marching Mac Iain 'Ic Hamish must have crossed some ford between S. Uist and Benbecula, and another or others between Benbecula and N. Uist.

thàinig an treas saighead, thuing iad gur ann o'n àird an ear-thuath a bha na saighdean a' tighinn.

Cho luath agus a bha aca, bhruchd iad a sìos an cnoc.

An uair a chunnaic Mac Iain 'Ic Sheumais iad a' cromadh le bearradh a' chnuic thuirte :
 " Nis, 'illean, ma rinn sibh riamh e, dean-aibh an diugh e, oir tha mi 'm barail gu bheil trìùir aig gach fear agaibh ri a chur gu làr."
 " Ma tha," ars iadsan, " chan fhad a bhitheas."

Bha e fhéin is a ghillean cho ealanta air a' bhogha, is gu 'n tug iad tanachadh maith air na Leòdaich mu 'n do thàrr iad, ach gann, cromadh le bearradh a' chnuic.

An uair a dhlùthaich iad r'a chéile, is ann an sin a bha an " cath teth, teann"—

" Thachair r'a chéile na suinn,
 Mar bhruaillein thonn air druim a' chuain,
 Bha beuman beucach dlùth r'a chéile ;
 Am bàs a' leum thar tréin 'san t-sliabh,
 Mar neul de chlachaihb-meallain garbh,
 'S gaoth mhòr 'na cirb ag éirigh."

De 'n dà fhichead fear, cha do tharr ás ach an dithis. Thuit càch gu léir ach an ceannard—Mac Dhòmhnuille Ghlais—anns a' chath.

Theich esan le a bheatha.

Thug Mac Iain 'Ic Sheumais teann òrdugh gun a mharbhadh air chor sam bith, ach, nam bu chomasach e, a ghlacadh beò.

Chaidh e faisg air dà mhìle, mu 'n tàinig fear de shaighdearan Mhic Iain 'Ic Sheumais suas ris air tràigh, faisg air a' Bhaile-Shear.

Ged a bha an dithis aca air an trom lot roimhe sin, thug iad deannal air iomairt-chlaidheamh.

Cha ghéilleadh Mac Dhòmhnuille Ghlais is e beò, ach bha e 'gabhail iomain-chùil, gus mu dheireadh an deachaidh e a mach air a' mhuir chun na duilleig.

Ged a bha toil aig an fhear eile a ghlacadh beò a réir òrduigh a mhaighstir, an uair a thòisich an sàile ri dol anns na lotaibh, dh' fhàs e goirid 'san fhoighidinn, agus le aon sàthadh de 'n chlaidheamh, chuir e crioch air anns a' bhad an robh e, agus dh' fhàg e marbh air an oitir e.

Theireas Oitir 'Ic Dhòmhnuille Ghlais ris an oitir gus an latha 'n diugh.

Thiodhlaiceadh coluinn nan Leòdach far an do thuit iad—air Leathad-a-Bhualte,

they realized that it was from the north-east that the missiles came.

Instantly, and as fast as ever they could, they burst forth and dashed down the hill.

When Mac Iain 'Ic Hamish saw them stooping down the brae, he said :

" Now lads, if ever ye did [a good fight], do it to-day, for I think that each one of you has three men to lay low."

" If it be so," said they " it shall not be so long."

So expert were he and his lads at the bow, that they effected a considerable thinning of the MacLeods, ere they had fairly descended the hill.

When they closed with each other, 'twas then that " a fight, hot and intense," took place.

" The champions encountered each other, they
 clashed
 As the tumult of waves meet in ocean's ridged
 offing,
 Thundering strokes rained fast, thickcoming,
 And death in that hillside 'vaulted o'er heroes,
 Like a cloud of rough hail-stones, raging and
 violent,
 Like a cloud in whose trailing skirt rises a wild
 wind."

Of the two score men, none escaped but just two. The rest, with the exception of their leader—Mac Dhòmhnuille Ghlais—all fell in the battle.

He escaped alive, and fled.

Mac Iain 'Ic Hamish gave strict order not to kill him upon any account, but that, if it were possible, to take him alive.

He went nearly two miles before one of the warriors belonging to Mac Iain 'Ic Hamish came up with him on the shore, close to Baleshare.

Though both of them were seriously wounded before that, they engaged and had a tremendous set-to with swords.

Mac Dhòmhnuille Ghlais would not yield while life was his, but he was driven [farther and farther] backwards, until at last he had gone [so far] out into the sea, [that the water reached] to the midriff.

Now, though the other man desired to take him alive according to his master's order, his patience grew short when the salt water began to enter his wounds ; so with one thrust of his sword, he put an end to the other where he stood, and left him dead on the shoal.

The shoal is called the Shoal of Mac Dhòmhnuille Ghlais until this day.

The bodies of the MacLeods were buried where they fell—on the Stricken Slope, as the

mar a theirear ris an àite riamh o'n a thugadh am blàr ann.§

Chuireadh an cinn ann an uinneagaibh an teampill, far am bheil cuid diubh, is dòcha, fhathast ri'm faicinn.§§

Chan 'eil cunntas againn cia lion a thuit de na Dòmhnallaich anns a' bhàr fuuil-eachdach so, ach, air a shon sin, faodaidh sinn a bhì cinnteach gu 'n do thuit an àireamh bu mhó dhiùbh.

Fhuair Dòmhnall Mac Ian 'Ic Sheumais e fhéin, iomadh lot, ged a chaidh an latha leis. Ach thàinig e gu maith dheth 'na dhéidh sin.

Tha e air aithris, ged nach ruig sinn a leas a chreidsinn, gu 'n robh an fhéithe a' ruith le fuil, agus uime sin, theirear Féithe-na-Fala ri the gus an là 'n diugh.

Theagamh gu 'n saoil cuid e u 'n robh e eu-comasach do dhà fhear dheug cur as do dh'lùth air dà fhichead fear, ach mar a tha 'n sean fhacal ag ràdh—

“Is fhearr duine na daoine.”

A bharrachd air a sin, an uair a bha na Dòmhnallaich 'gam falach fhéin anns an fhéithe, agus càch a' cromadh leis a' bhruthaich, bha 'n ceothrom aca orra, agus mu 'n do thàrr iad sealltuinn chuca no uatha, bha àireamh mhaith dhiùbh air an leònadh. Mar so, chail cuid mhòr dhiùbh am misneach gu buileach.

A thaobh nan Dòmhnallach, tha e air aithris, gu 'n robh iad anabarrach ealanta air a' bhogha, agus, mar an ceudna, gu 'n robh am boghachan cho làidir agus nach b' urrainn neach sam bith an lùbadh ach iad fhéin. Tha e furasda a thuigsinn, gu 'n tilgeadh iad saighdean astar gle fhada. Leis na nithibh so a bhì gu léir 'nam fàbhar, a bharrachd air iad a bhì 'nan daoine ro threun, tha e soilleir, nach bu nì doirbh dhaibh an là a chur.

'N uair a chuala Dòmhnall Gorm mu Bhlàr Chàirinnis, agus mu ghaisge a charaid, bha e ro thoilichte, agus mar chomharradh air a thaingeachd airson a threubhantais, thug e dha Gabhaltas na Cuidrich anns an Eilean Sgrìthanach. Gu cinnteach, bha e 'na làn àiridh air, agus còrr.

B' ann de a shliochd Caiptein Ailein Dòmhnallach, Chinnse-Borgh, a bha pòsda ri Fionnaghalla Dhòmhnallaich a bha an cuid-

place has been called, ever since the battle was fought there.§

Their heads were put in the window of the temple, where it is probable some of them are yet to be seen.§§

We have no account of the number of the MacDonalds who fell in this bloody battle, but, for all that, we may be quite sure that the larger number of them did fall.

Donald Mac Iain 'Ic Hamish himself received many a wound, though he won the day. But he made excellent recovery from it all afterwards.

It is said, though we need not believe it, that the marsh ran with blood, and for that reason, it is called the Marsh of Blood until this day.

Perhaps some will think that it was impossible for twelve men to kill nearly two score, but, as the old-word says—

“One man [of real worth] is better than [a number of ordinary] men.”

Besides that, when the Macdonalds were hiding themselves in the marsh, and the others were stooping down the brae, the MacDonalds had the advantage of them, and before they could look one way or another, a good number of them had been wounded. In this manner, a large part of them completely lost all their courage.

With regard to the MacDonalds, it is reported that they were exceedingly expert with the bow, and, also, that their bows were so strong that none but they could bend them. It will therefore be easily understood, that they could shoot arrows a very long way. With these things being entirely in their favour, besides the fact of their being very fine heroic men, it is clear, that it was no very difficult task for them, to win the day.

When Donald Gorm heard about the Battle of Carinish, and about the heroic conduct of his friend and kinsman, he was very glad, and as a mark of his gratitude for his bravery, he gave him some land, called Gabhaltas na Cuidrich, in the Isle of Skye. Certainly he was well worthy of that and more.

It was of his race that Captain Ailein Macdonald of “Kingsburgh,” was descended, he who was married to Flora MacDonald, who

§Leathad-a-Bhuailte, the Stricken Slope—tonn bàite, a drowning wave (*lit.*, a drowned wave); glaoth gointe, the shout of a wounded man (*lit.*, a wounded shout).

§§Skulls in church-windows. See Rev. J. G. Campbell's *Witchcraft*, 200, and *An Deo-Grèine*, xiv., “An Eaglais Uamhall.”

eachd Prionns Tearlach, an uair a bha e fo 'n choill 's a 'Ghàidhealtachd.†

An déidh Blàr Chàirinnis, rinn a mhùime, Nic Còiseam, òran do Dhòmhnall Mac Iain 'Ic Sheumais, anns an do leig i ris gu soilleir, gu 'm bu ghaisgeach treun e, a thug, uair is uair, buaidh air a nàimhidibh. Tha an t-òran so, an uair a bhios e air a sheinn gu ceart, anabarrach tlachdmhor ri bhi 'ga éisdeachd. Ged a tha dlùth air trì cheud bliadhna o'n a rinneadh e, tha a h-uile facal dheth, tha e coltach, air chuimhne fhathast. Cha do chlo-bhuaileadh riamh e, ach bithidh e gun dàil air a chlo-bhuailadh anns an Oranaiche aig Mac-na-Ceardaidh, an Glaschu.

So, mata, cunnatas mu Bhàlr Chàirinnis, mar a tha 'n sgeul air a aithris gu coitcheinn an Uibhist.

IAIN.

From "An Gàidheal," V., 309 (1876).

accompanied Prince Charlie when he was a fugitive and outlaw (lit., was under a sense of his guilt) in the Highlands.

After the Battle of Carinish, his foster-mother, Nic Còiseam, composed a song to Donald Mac Iain 'Ic Hamish, in which she made it clearly manifest, that he was a tremendous champion, who conquered his enemies again and again. When sung properly, this song is exceedingly pleasant to listen to. Though it is nearly three hundred years since it was composed, every word of it, apparently, is still remembered. It was never printed, but it is to be printed forthwith in Sinclair's Oranaiche in Glasgow.

There then is an account of the Battle of Carinish, as the tale is commonly reported in Uist.

[Translation and Notes by J. G. Mackay, London.]

†Fo 'n choill=outlawed (lit., under a sense of his guilt). Coill is an old Gaelic word different from Coille, a wood.

The song was duly published in Sinclair's *Oranaiche*, p. 131. Nic Còiseam, is also the pet name which Donnchadh Bàn Mac-an-t-Saoir applied to his gun.

Similar or related tales:—

Eachunn Ruadh, etc. *An Deò-Grèine*, Jan., 1919. Dòmhnall Gorm Dhuntuilm. *The Ceilidh Books*, No. 26. (A. MacLaren & Sons, Glasgow).

The MacLeods of Harris. *The Celtic Monthly*, VI., 231.

Mac Iain 'Ic Sheumais. *W. Highland Tales*, XI., No. 271½.

(Not mentioned in Campbell's printed lists, and not to be confounded with Iain Mac 'Ic Sheumais, mentioned *ibid.* IV., No. 271; pub. *An Deò-Grèine*, November, 1918.)

TIR-NAN-OG.

Mrs. Kennedy Fraser has selected "Tir-nan-og" (Skye Fisher's Song), Vol. I., and "Trusaidh mi na Coilleagan" (The Cockle Gatherer), just published, for competition at the forthcoming Glasgow Mod. Competitors are asked to sing the following original verses by Mr. Kenneth MacLeod. In the high key setting of "Tir-nan-Og" a different version is published.

Gàir nan tonn gur trom an nuallan
Seirm am chluais do ghloir,
Dàn nam beann gach allt is fuaran
Siaradh nuas le d'cheol;
'S tu gach la gun tàmh mo bhuaireadh,
T'iargain bhuan 'gam leòn,
'S tu gach oidheche chaoidh mo bhruadar
O Thir nan Og!

Bàs no bròn cha bheo 'nad loinn-thir,
Uir air foill 's air gò,
Sàir sior òl do dheò 's do chaomhneis,
Aoibhneas snàmh 's na neòil;

Reultan àrda la 's a dh'oidheche
Boillsgeadh seamh tro' cheò,
Teudan tlatha fàs ad choilltean
O Thir nan Og!

Cùl nan tonn tha long mo bhruadair,
Fuaradh mar bu nòs,
Rùn an dàin a ghnàth 'ga gluasad
Ciùin le luaths an eòin;
Iùbhraich Bhàin na fàg mi'm thruaghan
Taobh nan cuantan mòr,
Doimhne cràidh is gràidh 'gam chuanadh
O Thir nan Og!

Gille tighearna is cù mór,
Dithis nach còir leigcail leò:
Buail am balach air a charbad,
Is buail am balgair air an t-sròin.

An là bhios sinn ri òrach, biomaid ri òrach; ach an là bhios sinn ri maorach biomaid ri maorach.

A MOD SONG.

The following was one of the prescribed songs for the prize offered for the best rendering of one of Fionn's songs, at the late Mod held in Oban. It first appeared in "The Highlander," and is to be found in the "Oranaiche" and the "Celtic Garland." The melody and translation are by the author.

AN GAIDHEAL AIR LEABA-BAIS

(The Gael on his death-bed).

KEY A. *With feeling.*

{	: d ., l ₁	s ₁ ., l ₁	: d ., r	m ., r : m ., f	s ., m : r ., d	r	}
	Fad air	falbh bho	thìr nan	àrd-bheann,	Tha mi'm	fhògrach an	tìr chein ;
	Far a	- way from	bonnie	Scotland,	On a	restless bed	I moan ;
{	: d ., r	m ., r : d ., l ₁	s ₁ ., l ₁	: d ., r	m ., s : m ., r	d	}
	Am measg	choigreach	s'fad bho	chàirdean,	Tha mi'm	laidhe so	leam fein,
	Far from	friends, in	midst of	strangers,	I am	pinning all	a - lone,
{	: m . f	m ., d : l ₁ ., d	l ₁ ; s ₁	: m ., f	s ., m : r ., d	l ₁	}
	Tha mo	chridhe	briste,	bruite,	Saighhead	bàis a nis	am chom,
	Oh I'm	sad and	broken	hearted,	With death's	arrow in	my breast,
{	: d ., l ₁	s ₁ ., l ₁	: d ., r	m ., r : m ., f	s ., m : r ., d	d	}
	'N uine	ghearr mo	shùil bidh	duinte,	'S aig a'	bhas mi'm	chadal trom.
	Now I	feel my	eye - lids	closing,	And I	soon shall be	at rest.

'S tric ag éirigh suas am chuimhne,
Albainn aillidh, tìr nam beann ;
Chi mi sud an leanag uaine,
Is am bothan anns a' ghleann.
Tha gach nì fo bhlàth gu h-ùraidh,
Aig an allt' tha crònan fann,
Air a' ghaoith tha faile cùbhraidh
Tighinn bho fhùrain nach 'eil gann.

'S ann an sud a fhuair mi m'àrach ;
'S mi neo-lochdach mar an h-uain ;
Ach 's lom a dh' fhàgadh nis an làrach
Bho' na sheòl mi thar a' chuain.
Thar leam gu 'n cluinn mi guth nan smeòrach,
'Seinn gu ceòlar feadh nan crann ;
'S 'òran binn nan uiseag' boidheach,
Ard 's na speuran os mo cheann.

Chi mi chill aig bun a' bhruthaich,
Taobh an uillt tha ruith gu lùgh 'r,
'S tric a bha mi sud gu dubhach,
Caoidh nan càirdean tha fo'n ùir
Mo mhathair 's m' athair tha 'n an sineadh,
'S cadal sìorruidh anns an uaigh,
'S chaidh mo chopan searbh a lionadh
'N uair a dh' fhàg mi 'n sin mo luaidh.

Nis cha léir dhomh tìr nan àrd-bheann,
Air mo shùil tha ceò air fàs ;
Am measg choigreach 's fad' o m' chairdean,
Tha mi feitheamh air a' bhàs.
Thusa, spiorad bhochd, tha 'n daorsa,
Ach cha 'n fhada bhios tu ann ;
Thig, a Bhàis, is thoir dhomh saorsa,
Beannachd leat, a thìr nam beann !

In my memory oft arises
Scotia, land of heath-clad ben,
Now I see its verdant pastures,
And the cottage in the glen.
Nature there is sweet and lovely,
Hark ! the burnie's rapid flow,
While the air is richly scented,
By the flowers that yonder grow.

'Twas in yonder cottage humble
I the light at first did see ;
Desolation there is reigning
Since I sailed across the sea.
Methinks I hear the mavis singing,
Perched upon the branches high,
And the lark now warbles sweetly
From the blue ethereal sky.

Yonder is the churchyard lonely
And the streamlet as of yore ;
Often have I there been weeping
For the friends that are no more.
Both my parents there are sleeping,
Precious gifts by heaven bestowed !
When my partner was laid near them,
Then my cup of grief o'erflowed.

From my vision now is fading
All that once was dear to me ;
Far from friends, in midst of strangers,
I am longing, Death, for thee.
Thou, poor spirit, art in bondage,
Come, O Death ! and set it free.
Albion, land of early childhood,
Oh, farewell, farewell to thee !

SECRETARY'S PAGE.

Chaidh Nollaig eile tha ar cinn agus tha dòchas gu'm bi a' bhliadhna soirbheachail do chairdean a' Chomuinn anns gach ceàrna. Mar a leughas sibh ann an earrainn eile thòisich a' bhliadhna gu math do'n Chomunn agus tha nis roinn de dhuaisean a' Mhòid cinnteach o bhliadhna gu bliadhna. Ni an dìleab a dh'fhag caraid na Gàidhlighe cuid-eachadh mòr le ar meuran an Siorramachd Chataobh. Glacadh iad misneach agus cumadh iad rùn a' Chomuinn 'san amhare. Bheir gathan caoine grihan na h-òg-mhaidne so beatha sa ùr do fhreumh na seann chànan.

* * *

Dr. W. A. Craigie, Professor of Anglo-Saxon at Oxford, in a lecture delivered by him recently appealing for the preservation of the Scots vernacular, said: "The problem of how to revive a declining national language had presented itself in recent years in several countries in Europe, and had received a partial or complete solution, notably in Friesland, Faroe Island, and Norway. Powerful factors in the revival of a language were (1) school teaching and school books, (2) cheaper and popular books in the language of the people, (3) scholarly work in the history of the language and in the preparation of vocabularies and dictionaries, and (4) the cultivation of a new national literature." These are, and have been for years, prominent items in the programme of An Comunn, and they afford scope for almost unlimited development in its future work.

* * *

We congratulate our friends of the London Gaelic Society on the steady and substantial advance which is taking place in its membership, and on the increasing prominence of the Gaelic language at its meetings. After its last meeting it was remarked that outside of Ceilidh nan Gaidheal in Glasgow it would be hard to find a gathering of Highlanders at which the Gaelic in speech and song was more in evidence.

* * *

The second half of the winter session of Ceilidh nan Gaidheal was opened on 8th January by a paper on "Mo chreud, mo chanain 's mo chinneadh" by Mr. Hector MacDougall, the well-known Gaelic writer. This threefold subject was dealt with by the lecturer on strikingly bold and unconventional lines, and while he may not have carried the unanimous assent of the audience with him, his confession of faith was one well

fitted to stimulate his hearers to fruitful reflection.

* * *

The Glasgow High School Ceilidh resumed after the New Year holidays with a Concert, arranged by Miss Joan MacKenzie, which attracted a large audience. Lieut. Colin MacLeod sang several of his well-known Gaelic songs. On the second evening I had the pleasure of reading to a good gathering of members and friends a paper on "Ceol Gaidhealach." Miss Nettie Stewart and Miss Margaret MacLean assisted by singing appropriate Gaelic songs. Mr. Park played the Piobaireachd "Mary MacLeod" (Mairi nighean Alasdair Ruaidh).

* * *

Mr. Duncan Fraser, for 30 years precentor to the General Assembly of the Free Church and U.F. Church, died in Edinburgh last month. Mr. Fraser adjudicated on music at the Edinburgh Mod of 1910, and on music compilation, Dundee Mod, 1913. His death removes another link with a past and greatly cherished phase of congregational life in Scotland.

* * *

The response to the appeal by the Local Mod Finance Committee to directors of Highland and Clan Associations to receive deputations on behalf of the Glasgow Mod is very gratifying. Already four visitations have been made, and the representatives given a cordial reception. Others are making arrangements to receive a deputation and support for the Mod is promised all round. The Sutherlandshire Association has become affiliated, and a few others are likely to follow their example.

* * *

The prescribed songs for the gold medal competitions are as follows:—Female voices—"An Gille Dubh Ciar Dubh," "Mac Og an Iarla Ruaidh," "An Gille Ban" (Coisir Chìùil), "Na Reubairean" (Sea Reivers), "Ailein Duinn" (Harris Love Lament), and "Eilean Mo Chrìdh" (Isle of my Heart). Male voices—"Is trom leam an àiridh," "Gu ma slàn a chi," "Dùthaich nan Craobh" (Coisir Chìùil), "Na Reubairean" (Sea Reivers), "A' Bhirlinn Bharrach" (Kishmul's Galley), and "Maighdeanan na h-àiridh" (Sheiling Song).

* * *

The foregoing songs, from "The Songs of the Hebrides," with the exception of "Eilean Mo Chrìdh," are to be found in Volume I., and all can be had separately and in different keys.

FROM THE FERNAIG MANUSCRIPT.

This is one of four poems by Donnchadh MacRaoiridh which are preserved in the Fernaig MS. It is printed in *Reliquiæ Celticæ*, II., 76, and is headed "5 rein do reing leish i Donschigs er bais vick-vighk Kennich," i.e., Còig rainn do rinneadh leis an Donnchadh-sa air bàs mhic Mhic Coinnich; MacCoinnich was, of course, the Gaelic style of the Chief of the Mackenzies.

Treun am mac thug ar leòn,
Cha bheir ar tòir air gu bràth;
Sinne ge do throgadh feachd,
Esan as mò neart na càch.

Mhic Coinnich, deònaich do mhac
Do 'n fhear as mòr neart is brìgh:
Aig ro-mheud diadhachd do chuirp
Bheir se dhuit a dhò no trì.

Do dheònaich Abram a mhac
'San iobairt fo smachd Mhic Dhé:
Fhuair e gràsan bho mo rìgh:
An geall a ris aige féin.

Air a' bhron-sin cuir-se smachd:
Deònaidh Dia dhuit mac a rìst;
Ge roibh sin an guidhe leat,
Cha chuibhe dhuit streap ri Crìosd.

Thug Dia dhuit urram is smachd
Air gach mac tha fothad féin:
Ris an anbhainn cum-sa a chòir,
Na leig leòn le duine treun.

TREUN AM MAC.

In another poem, written in his old age, and given in *Bardachd Ghaidhlig*, p. 234, the poet says that he expects to pass what little of life is left him at the court of Cailin Og (Chief of the Mackenzies and first Earl of Seaforth). There can be little doubt that it is to him this poem is addressed. The Earl had only one son, Alexander, who died of smallpox at Chanonry on the 3rd of June, 1629, to the great grief of his parents. His mother died on the 20th of February, 1631, and his father died at Chanonry on the 15th of April, 1633, in the 36th year of his age. The Earl and his lady were very pious and religious. "He provided the kirks of Lewis, without being obliged to do so, as also the five kirks of Kintail, Lochalsh, Lochcarron, Lochbroom, and Gairloch, with valuable books from London." He mortified 4000 merks for the Grammar School of Chanonry

(now Fortrose Academy). These facts, related by Alexander Mackenzie in his *History of the Mackenzies*, pp. 244, 245, explain the somewhat curious expression: "Aig ro-mheud diadhachd do chuirp." It would thus appear that the poem was composed in the year 1629.

The "mac" of l. 1 is, of course, Death, represented here as a young man making a foray, such as Chiefs used to make in olden times. The creach was often followed by pursuit, tòir, but when Death is the raider, it is a case of "creach gun tòir."

With regard to the poet's name, I mentioned in a former article that the MacRyries belonged, as I was told, to the Macdonalds. Since then, Mr. Osgood H. Mackenzie of Tournais has informed me that there are people commonly called MacRaoiridh living in Gairloch now, who are formally or officially Macleans.

W. J. W.

RACIAL DISTINCTIONS IN SCOTLAND

Mr. G. M. Fraser, librarian, gave an interesting address to Aberdeen University Celtic Society last month on "The Displacement of the Gaelic People in the North of Scotland." He noted the racial distinctions existing between the peoples of the Highlands and Lowlands, and urged that legislation should make allowance for this distinction.

THE GAELIC PEOPLES.

Mr. Fraser, remarking on the importance of the subject both historically and racially, began by examining available sources of knowledge, of a reliable kind, to show the races of people who inhabited Scotland in the early centuries of the Christian era. From the documentary evidence of Ptolemy—so far as it went—from the work of the early Christian missionaries, St. Ninian, St. Kentigern (St. Mungo), and St. Columba and otherwise, it seemed clear that by about the sixth century the North-West of Scotland was occupied mainly by Brythonic Celts, now represented by the Cymri or Welsh; that the Western Islands and a considerable part of the mainland, along the Grampians and north of this, were inhabited by the Scots—the Gaelic people from Ireland, who must have displaced earlier the inhabitants or made friends with

them by absorption. From about the sixth century a dense darkness descended and remained for 400 or 500 years. The evidence of what happened in Scotland between the period of Columba and the opening of our historical period in the 12th century was so important that it had to be examined with extreme care. Mr. Fraser went on to examine the evidence of sculptured stones—those that bore the distinctive Christian symbol of the Cross, the evidence of round towers, and the evidence of place-names—to show that Scotland and the islands, with certain exceptions mentioned, were occupied by Gaelic people speaking the Gaelic tongue.

COMING OF THE ENGLISH.

Coming to the historical period, he found a remarkable change. First of all, throughout the Lowlands a number of burghs were in existence, not merely a collection of inhabitants and their dwellings at certain places, but actual burghs with burghal privileges, with their own settled municipal government, ruled by elected representatives possessing the necessary burgess rights and employing municipal officials according to the canons of settled legal burghal communities. That was an extraordinary advance on any Gaelic institution that we knew of in Scotland up to that time or since. The lecturer proceeded to examine the character of the burghs and the form of government and the character of trade and speech along with the various institutions of the time to show that in the 12th century the Lowlands of Scotland were peopled by the English race, and that the Gaelic inhabitants, who had occupied the whole and practically half-a-dozen centuries before, were by the 12th century displaced and squeezed into the Highlands of Scotland and the islands, as the Cymric people were pressed into the mountains of Wales.

He noted that they had throughout Lowland Scotland English names and English customs, and particularly the northern English speech, which became and still remained in the main the vernacular speech of Lowland Scotland.

BURNS NOT THE GAELIC POET.

It was a very remarkable thing with regard to that speech that it had been the means in Scotland of the production of a national literature, possible only in the special circumstances of the country and of the times. He noted, however, that it was a national literature for only one portion of

the population, that they had in Scotland not one vernacular literature, but two. They had this braid Scots literature, the national literature of the Lowland Scots people or English-speaking people, and they had the vernacular literature in the Gaelic, the prior native speech of the country. He remarked that their Gaelic fellow-countrymen covered a large part of the northern counties, and the Gaelic had no concern with the Lowland Scots vernacular literature, and as far as delight in Burns was concerned they found this singular thing, that whereas there were at the present time over 250 Burns Clubs in Scotland, England, Ireland, the Colonies, and the United States, there was not a single Burns Club, so far as he could make out, in any strictly Gaelic-speaking area in Scotland—not one in Inverness-shire, Ross, or Sutherland, or the far north, or the Western Islands. The reason, of course, was that Burns was not their national poet, and they did not occupy their minds with our Lowland Scottish literature, any more than Lowland Scots people occupied their minds with the literature of the Gaels.

RACIAL DISTINCTIONS IN LEGISLATION.

In the closing part of his paper, Mr. Fraser suggested that it was along these lines of racial distinction between the Lowland Scots and the Gaelic people that the solution must be sought, not merely of the historical problem of social and educational advancement in the country. So far, our statesmen had legislated for Scotland as if it were inhabited by a single homogeneous race. When it became clearer that they were not one race, but two (leaving minor points aside), with different racial outlooks as well as different racial histories, it would be possible to temper legislation to the genius of each of these races and to the great advantage of the nation. A beginning had already been made in that way—in the Scottish Education Act of 1918, in which distinctive provision was made in respect of the teaching of the Gaelic language, and although that could hardly have happened through the conviction of racial distinction in the framers of the Act, it doubtless occurred from the fact that the Minister responsible at the time happened to have more intimate knowledge of his Gaelic fellow-countrymen. What was wanted in the Highlands was not more kindness, but more knowledge and a truer appreciation of the racial lines along which the ideals and the work of the people of the country might be advantageously guided.

CRUINN' EOLAS.

LE D. URCHADAN.

29.—SIORRAMACHD LANNRAIG.

Tha an t-siorramachd¹ so ro airgidach agus air thoiseach tè eile an Alba ann am beartas nadurraich (gual, iarunn, tuathanas), oibrichean, malairt is sluaighmhorachd. Tha faisg air an treas cuid de shluagh Alba innte, agus tha leth a' ghuail air fhaighinn innte. Tha àirde Lannraige freagarrach airson chaorach is àitich; tha am meadhon barraichte le mèinean, liosan, bliochd-thuathanas agus oibrichean iarunn. Air an iosal cuirear air adhart mèineachd, agus tha oibrichean comh-cheangailte ris a' toirt cosnaidh do àireimh uamhasach sluaigh. Tha Srath-Cluaidh ainmeil airson seòrsa each—Clydesdales. Is e Glaschu (1,000,000) am baile as mò, agus an dara fear am meudachd am Breatunn. Tha e air fear de na bailtean-puir as mo air an t-saoghal. Tha mu leth malairt-céin Alba a' dol troimhe, agus tha a' mhalairst so ris gach cèarn de'n talamh. A chionn gu bheil e faisg air pailteas guail is iarunn, tha oibrichean móra de na h-uile seòrsa ann, mar tha togail-longan, deanamh inneal, sniomh agus figheadh cotain, sìoda agus clòimhe; agus tha carbadan toit agus carbadan ola air an cur ri 'cheile na bhùthan-oibreach. Tha Ard-Eaglais a' bhaile air làraich na h-eaglais anns an robh an Naomh Ceantighearn a' cur an cèill an t-soisgeil ri linn Chalum Chille. Tha Oil-thigh Ghlaschu airidh air cliu am measg na feadhnaich is iomraichte de phrìomh-sgoilean ar là. Tha Oil-thigh na h-Ealdhain a' toirt foghlum anns a h-uile seòrsa oibreach agus tha e air a ràdh gur e an aitreabh-foghlum as mo tha air an t-saoghal. Tha Gobhan agus Pàirtaig a nis air an cunntadh mar phàirt de Ghlaschu. Is iad togail shoitichean agus deanamh inneal oibrichean móra na codach so.

Tha Hamilton, Motherwell, agus Wishaw am measg an raoin-ghuail agus tha móran iarunn air oibreachd anna. Tha Coatbridge agus Àirdreidh mar an ceudna iomraiteach airson guail is iarunn. Their ear gur ann an Coatbridge tha an obair-iarunn is mo an Alba. Tha baile Lannraig suas mu mheadhon na Siorramachd, faisg air Easan Chluaidh. Mu'n cuairt air Leadhills tha luaidhe air a chladhach, agus is e am baile beag so baile as àirde os cionn na mara anns an rìoghachd.

30.—DUN BREATON.

Tha an t-siorramachd so a' sìnadh gu

tuath bho bhun Abhainn Chluaidh. Tha na bailtean as feartala ri cladhach, agus is e deanamh longan an obair is brìgheile tha anna. Tha móran de bheart-obair air feadh S. Dhun Breaton mar tha sniomh agus figheadh cotain agus clòimhe. Tha dath agus tothar aodaich a bharrachd air gualadair-eachd agus obair-iarunn a' toirt cosnaidh do àireimh nach beag. Is e fìor shean bhaile tha an Dun Breaton le caisteal, a bha iomraiteach an seann eachdraidh Alba, air creig àird os cionn na h-aibhne. Tha móran a' caitheimh am fòrlaich an Helensburgh air Cluaidh. Coltach ri Dun Breaton, tha Clydebank a' deanamh soithichean-móra. Tha dath, sniomh agus figheadh cotain a' deanamh Alexandria agus Renton dripeil. Tha gual air a chladhach timchioll air Kirk-intilloch agus Cumbernauld.

31.—EARRAGHAIDHEAL.

Tha Earraghaidheal air a deanamh suas de eileanan, rudhaichean, is monaidhean garbha, le caolais, lochan is aibhnichean, agus gheibhear anna am fiadh cabrach, am bradan tarr-gheal, an coileach dubh agus a' chearc-fhraoich. Tha iasgach mara agus àiteach fearainn air an cur air adhart gu foghainnteach buannachdail. Nach 'eil Loch Fìne a' faotainn a' chliù as àirde airson a sgadain, agus nach 'eil fhios aig a h-uile neach gur iad Ile agus Tìr-iodh fìor dhachaidh an eorna? Tha còrr chaorach an Earraghaidheal no tha an siorramachd eile an Alba (mu 840,000). Tha sgliata air a faighinn an Easdal, luaidhe an Eilein Mhuile, agus tha Ceannt Loch Liobhan a' deanamh aluminium. Is ann air cladaichean na siorramachd tha Eilean I anns an robh Calum-Cille a chòmhnuidh, agus iomadh eilean eile tha iomraiteach an eachdraidh nan Gaidheal.

Chan 'eil anns a' cheann-bhaile, Inbhear-Aora, ach baile beag. Tha caisteal Diùc Earraghaidheal an so. Air cladhach an Ear Chinntire chithear Baile nan Caimbeulach, ainmeil airson uisge-beatha. Tha tlachd mòr aig cuairtearan-Samhraidh ann an Dùn-Omhain, ach thug an t-Oban Lathurnath bàrr ann am miadh luchd-turuis air uile bhailtean Alba. Tha deagh sgliata air a chladhach ann am Baile-Chaolais.

32.—BÓID.

Tha an t-siorramachd so gu h-iomlan eileanach, agus de na h-eileanan tha dhà mór; Bóid agus Arainn. Tha iad maraon slàinteil agus faisg air a' chuid de Alba anns an dòmhaile sluaigh, rud tha a' toirt móran air chuart-shamhraidh anna. Tha

mu 6000 acair fo bhàrr agus tha móran cruidh is chaorach air an àrach. Tha seann chaisteal ann am meadhon Baile-Bhóid. Chan 'eil àite air Linne Chluaidh cho ainmeil aig luchd-faithrigidh (-faileidh) ri Baile Bhóid. Tha Brodaig agus Lamlash an Arainn miadhail aig cuairtearan; agus tha an deigh cheudna aca air Baile-mhuillein ann an Cumraidh Mhór. A chionn gu bheil na h-eileanan freagarrach gu iasgach, tha móran éisg air a mharbhadh mu'n timchioll, agus tha iasgairean a' tàmh anns na bailtean a chaidh ainmeachadh.

(A' Chrioch.)

A SCOTTISH GAEL'S REQUESTS IN AID OF GAELIC.

It is only a few months ago since we had the pleasure of recording handsome gifts from two Skyemen in aid of the Gaelic language, and we expressed the hope that other patriotic Gaels would follow suit. We had not long to wait. It is now announced that Mr. Donald Mackay (or Donald Sutherland Mackay), of Reay House, Hereford and Morpeth Mansions, Ashleigh Gardens, Westminster, S.W., largely interested in rubber and cocoanut companies in the East, who died on November 20, has left property of the value of £45,235 1s 1d gross and £42,915 17s 6d net. He gives his books to his niece, Jessie Sutherland Mackay, and those not desired by her to the libraries of the Literary Institute and Reading Rooms at Culrain and Torbeck, Rogart, Sutherland; £200 to the Lawson Memorial Hospital, Golspie, Sutherland; £200 to the Sutherland Benefit Nursing Association, Golspie; £1000 to the Royal Educational Association, and if the ultimate residue of the property shall be sufficient, £1200 to the Technical College at Drumnuaie, Golspie, for one bursary for boys under 15 years of age who produce satisfactory testimonials as to character, whose parents or guardians have resided in Sutherlandshire for five years, who have passed the Sixth Standard in the Elementary schools, and who are able to converse readily and write the Gaelic language; £150 to each of the reading rooms and institutes at Culrain, Rogart, and Torbeck, Rogart, for the remuneration of a librarian and caretaker; £1000 to the Parish Council of Rogart for a bursary for a boy and girl to enable them to learn a trade or business, including domestic service, whose parents reside in Sutherland, who have passed the Sixth Standard, who

are able to speak and write Gaelic and to repeat any question out of the Shorter Catechism of the Church of Scotland; £1000 to the County Council of Sutherland for money prizes for male and female teachers in any schools in Sutherlandshire under the Board of Education who shall have displayed the greatest proficiency in the teaching of the art of reading, writing, and composing in the Gaelic language; £5000 to the County Council of Sutherland for bursaries for five boys and five girls on similar conditions as the bequest to the Parish Council of Rogart; £1000 to the Comunn Gaidhealach or Scottish Highland Mod for prizes at the annual mass meeting of the Mod for the encouragement of Gaelic song and music, literature, and poetry.

BRANCH REPORTS.

ARISAIG.—A mid-session meeting of this Branch was held in the Astley Hall on 12th January, the President in the chair. Mr. L. Gillies was appointed interim secretary. Miss Amie Gillies, secretary, had been seriously ill, but we are glad to learn that she is now making rapid progress towards recovery. Miss Elizabeth MacVarish, treasurer, submitted the half-session financial report, which showed a gratifying credit balance. On the motion of the President, Miss MacVarish was cordially thanked for the excellence of her work. It was decided to end up the session with a Gaelic play, concert, and dance, at a date to be fixed later.

ARDGOUR.—A very successful ceilidh was held recently, MacLean of Ardgour presiding. The President, Rev. A. D. MacLean, is conducting Gaelic reading classes, one for learners and one for native speakers who are unable to read the language. Both classes are well attended.

BENDERLOCK.—Office-bearers and Committee of this Branch have arranged three meetings for the remainder of the session, and a concert is being arranged at which it is hoped the General Secretary will attend. A wide circle of friends will be glad to know that the President, Rev. J. A. MacCormick, has now recovered from his severe illness, and has resumed his ministerial duties.

FARR.—This Branch is meeting regularly, and the Scripture reading and singing classes conducted by the Rev. Angus MacKay are largely attended, the numbers increasing as the session advances. Mr. MacKay is highly gratified with the progress made by members in both classes.

MELNESS.—In this small village the Branch has a membership of over 40, and meetings are held regularly. Miss Gordon, president, and Miss Sutherland, secretary, are to be congratulated on the success of their efforts, and the members on their zeal and whole-hearted support.

ERBUSAIG.—Fortunately the members of this Branch were able to arrange to hold their meetings earlier in the week, and the change from Saturday has brought out much larger audiences. The meetings are conducted in Gaelic.

BROADFORD.—Mr. Hugh MacLean, An Comunn music master, is conducting classes under the auspices of this Branch. He teaches the juniors in

the day school, and has a well-attended class of seniors meeting three evenings per week. It is being arranged to hold a similar junior class in the Breakish School, the seniors to attend the class held at Broadford.

ULLAPOOL.—Miss Strachan commenced her singing class here on 15th January, and enrolled a large number of junior and senior members. A syllabus is being prepared for the Local Mod, which it is proposed to hold here next summer. It is also proposed to hold a Music Class in Coigeach under the auspices of this Branch.

ROTHERSAY.—Since our last report three meetings have been held. On 17th December Mr. Robert Bain, Glasgow, gave a most interesting paper on "The Influence of the Gael on Glasgow's Progress." The usual New Year concert and dance was held on 7th January. Mr. Archibald Ferguson, the well-known conductor of St. Columba Church Gaelic Choir, and Mr. D. C. MacLean, also of St. Columba Choir, delighted a large audience with their singing of Gaelic songs. The entire proceeds, which represents a considerable sum, will be handed over to the widow of the late secretary, Mr. John Macphail. On 21st January Miss Nettie Stewart, assisted by friends from Glasgow, gave an excellent Gaelic and English concert.

KNOYDART.—That delightful Gaelic sketch, "Reiteach Moraig," was performed by talented members of the Branch recently, and gave delight and pleasure to a crowded house. Special mention is made of Mr. Archibald MacDonald and Mrs. William MacDonald, who represented Moraig's father and mother. Their portrayal was excellently done.

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HIGHLAND WEALTH IN THE 13th CENTURY.

The following outline of a lecture (as reported in the "Northern Chronicle") delivered by Mr. H. F. Campbell to the teachers attending the Gaelic Vacation Classes at Inverness last autumn, is of such outstanding interest that it deserves to be put on permanent record.

Mr. Campbell said that in order to discuss the theme of his lecture with some measure of definiteness it would be necessary to define what he meant by "Highland" and by "wealth." The Highland line had never been at any time very definitely delimited. In the early Scottish legislation of the 16th and 17th centuries, when the Highlands received a measure of special attention from Parliament, it was to the clans rather than to territory that the laws applied. When they came to the 18th century there was the legislation disarming the Highlanders after the rebellions and prohibiting the use of the Highland dress. These Acts applied to a larger extent of territory than would now be considered Highland, including as it did Forfarshire, Aberdeenshire, Stirling, and Dumbarton. Then they had the legislation

definitely delimiting the Highland line in connection with the whisky duties. It was found impossible to put down smuggling in the Highlands—(hear, hear, and laughter)—so the Revenue Authorities resorted to the device of having a lower whisky duty in the Highlands than in the Lowlands. It followed that they had to fix the Highland line within which the duty would be limited, and to keep along that line Revenue officers who would see to it that there was no whisky passing from the north to the south. In modern legislation the Highland line had also varied. In order, therefore, to be definite in his estimate of Highland wealth he would confine himself to the five northern counties—Caithness, Sutherland, Ross and Cromarty, Inverness, and Nairn—and Argyll, Perth, and Bute. Then what did he mean by the wealth of the Highlands? The very first sentence in Adam Smith's "Wealth of Nations" was to this effect:—"The annual labour of any nation is the fund which originally supplies it with the necessities and conveniences of life which it annually consumes." The "Wealth of Nations" was written rather loosely—that was one of the charms of the book—and what Adam Smith meant by "annual labour" was "the annual produce." The book was written at the beginning of the great industrial revolution when agriculture was practically the sole industry, so Adam Smith used the word "produce." Adam Smith was what we might call nowadays a bit of a philistine, and there were some aspects of wealth which did not weigh with him. In other respects he would perhaps be wider than the modern economists. In estimating the stock, say, of a doctor, Smith would include professional skill. The modern economist would not do that. Dr. Alfred Marshall, Cambridge, would limit wealth to all that was external to men and which contributed to the necessities, comforts, and amenities of life. The goodwill of a doctor's practice could be sold for cash, and in estimating wealth Dr. Marshall would take that into account, thus taking a wider view than Smith in what was called "social wealth." In the "national wealth" Dr. Marshall would include not only individual wealth such as goods and securities of all kinds and cash, but returns from investments if they formed part of a Highlander's income and were applied to his comfort in the Highlands. Then he included public and social wealth—not the property of individuals, but of corporations, local government bodies, etc.

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AN DEÒ-GRÉINE

Leabhar XVI.] *Mios Meadhonach an Earraich, 1921.* [Earrann 6.

CLAR-INNSIDH.

	PAGE.
An T-Earrach,	81
Faite do Bharraidh,	83
Latha Blar Shron-Chlachain,	84
Athartachadh is Foghlum na Gaidhlighe,	85
Highland Wealth in the 13th Century,	88
Secretary's Page,	90
Sir John Lorne Macleod, ex-Lord Provost of Edinburgh, on Highland Character,	90
The Coming Argyllshire Gathering in Oban,	91
Propaganda Tour,	91
Secretary's Page,	92
Oran do'n Chaora Chean-Fhionn,	93
Branch Reports,	93
Great Highland Gathering at Thurso,	95
An Comunn Gaidhealach,	95

AN T-EARRACH.

Is iomadh sgeul grinn, agus seadhail cuideachd, a thaisg beul-aithris an cuimhne an t-sluaigh mu aomadh inntinn nan sean Cheilteach, agus an seòl mineachaidh a bha iad a nochdadh a thaobh a' Chruthachaidh Nàdur a bha a' cur a leithid de iongnadh 's de chlisgeadh orra aig amannan. Co dhùit dheilbh iad na faoin-sgeulan (mar a their daoine nach luthaig daibh srad de sheadh) 'nan inntinn féin no fhuairead eòlas orra tre an imrich gu còrsachan siar na h-Eòrpa, cha d' fhuair eadh dearbhadh cinnteach mu 'n phuig fhathast, a dh' aindeoin gach tuaiream a thug daoine fiosrachail air nithean a réiteachadh. Ach chan 'eil e idir mi-choltach nach do lean stiallan de sheann sgeulan na h-Aird' an Ear riutha rè an turuis, agus chan ann bu lugha a bhiodh iad a' dol am feadh sa bha iad a tuineachadh am measg slòigh eile.

O chionn fhada nan cian, bha na seann seanairean ag creidsinn gun robh an t-Earrach 'na chadal, am falach fad a Gheamhraidh anns an Eilean Uaine. Bha

an t-cilean àillidh seo an àiteigin anns a chuan an Iar, far nach ruigeadh fuachd no gaillionn e. Air an aobhar sin bha e còmhdaichte le lusan grinn air nach tuiteadh seargadh, is leis gach blàth a bu bhòidhche na cheile. Cha robh ann ach aon tràth bliadhna—Samhradh! Am b' iongnadh ged bhiodh maraichean an tì air tadhal ann? Ach cha rachadh ac' air, oir 'sann a bha e air fìod, agus chan fhaighteadh e anns an aon bhad, ged chiteadh e fad air falbh air druim a' chuain; aig aon àm an Iar air Eire, aig àm eile eadar Ceann Bharraidh agus Hiort. Mar sin bu diomhain feachainn ri dhòl air tìr ann an Eilean a bhiodh a' dol as an t-sealladh ann an ceathaich an uair a thogradh a' Rìgh stràc de'n slachdan draoidheachd a chur air. Bha Ban-Dia an Earraich a chòmhnuidh air a lianagan grinn agus an tigeadh an t-àm gu togail oirre le a céile, Aonghus Og air nach laidheadh aois, gu Albainn a chum gum fàsadh feur is luibhean, agus gum cuiridh iad snodhach anns na craobhan a bheireadh orra dùsgadh à cadal a gheamhraidh. Ach cha robh e soirbh do'n Bhan-Dia Chòir Alba a ruigsinn fhad 'sa bha a' Chailleach Bheur (Ban-Dia a' Gheamhraidh) agus a baobhan a' riaghladh thairis air an tìr le reothadh is sneachd, agus a leigeadh i ma sgaoil na gaothan bu chunnartaiche a b'aithne dhith. Bha i 'deanamh na b'urrainn dìth chum gum biodh an talamh uile air a ghlasadh suas le reothadh, fhad 'sa bhiodh comas aice.

Bu bhaobh mhi-chneasda a bha 'san Chaillich Bheur. Bheireadh aon sealladh dhith crith air feòil duine 'sam bith a dh'amhairceadh oirre. Bha i air leth-shùil. Bha'n t-sùil sin an teis-meadhoìn clàr a h-aodainn. Bha a falt cràs-gach 'na

chluingean eithe mu cluasan, agus o mhullach a cinn gu a sàiltean bha i air dath a' liath-rothaidh. Nam faicadh i an comhara bu lughda de fhàs air coille no air sliabh, thòisicheadh i air stràdach gach beinn is còmharnad leis an t-slachdan dhraoidh-eachd, eagal 's gun cailleadh i a buaidh air an tìr. Is iomadh cath a chuir i fhéin agus spiorad a bhlaiths is an fhàis o cheudan bliadhna gun àireamh, oir tha i anabarrach sean—na's sine na na cruic fhéin—agus ged shaoileas daoine gun cuirear as dith le buaidh Ban-Dia an Earraich, dùisgidh i a rithist, agus mu dheireadh na bliadhna, bidh i cho nimheil 'sa bha i riamh, is tòisichidh an cath mar a b' àbhaist. Bhatar a' radh gun biodh i 'dol uair 'sa bhliadhna do'n Eilean Uaine far an robh Tobar-Na-h-Oige. Shuidheadh i r'a thaobh fad na h-oidhche a' feitheamh air a' mhduinn mhoich. An glasadh an là mun bogadh an uiseag a gob ann, no mun cluinnteadh tathunn coin, dh'òladh i balagam as a tobar. Bha i seunta bho aois an déidh sin, ged bha preasan na h-aoise r'am faicinn air a graidhean seachte mu dheireadh a' gheamhraidh an uair a bha i a faireachadh a buaidh 'ga fàgail, 's a corruich 'ga sàrachadh.

* * *

Tha euchdan na Caillich Bheur ainmeil. Bha a h-earasaid cho leathan 's nach robh loch air monadh Albainn mór gu leor air son a nigheadh. Air an aobhar sin b' fheudar dith a mhuir a thoirt oirre—an caolas tha eadar Mhura is Scarba. Roghnaich i Coire Bhreacain mar phoit-nigheadaireachd. Chuir i troimhe cheile e cho mór 's nach do sguir e ghoil fhathast. A réir sgeòil 's i rinn beanntan is aibhnichean Albainn. Is i is coireach ri gaillinn a' Geamhraidh, 's gach àrhad a thig an cois sin, stoirmean an Fhaoiltich, is fuachd an Earraich. Ach gach bliadhna mar a thig, gheibh Ban-Dia an fhàis is a bhlaiths lamh an uachdar oirre aig an àm shuidhichte.

* * *

Is gann gu ruig mi leas an sgeul no an samladh seo a mhineachadh. Tuigidh an leughadair gur h-i a Chailleach Bheur Spiorad a' Gheamhraidh, agus Bride Spiorad an Earraich. Chan ann air an aon alt tha sgeul na Caillich air innseadh le cuid. Gheibh sinn coachladh dòigh air anns an leabhar ghrinn ud do'n ainm "Tigh Na Beinne"—leabhar as fhiach a leughadh le Gaidheal dileas sam bith.

Bha na sean aithrichean Ceilteach 'nan daoine beachdail, geur chuisseach, agus mur an robh foghlum aca coltach ri foghlum ar là-ne, fhuair iad ionnsachadh ann an sgoil nach ceileadh earrann fheumail de a rùn dlomhair orra—Sgoil Mhór a' Chruthachaidh Nàduir; an sgoil nach do bhrath riamh an cridhe thug spéis dith. Air an aobhar sin gheibh sinn gnàth-fhocal is ràdhan a tha dearbhadh a ghliocais, san fharsuingeachd intinn na chinn annta. Is tearc iad an diugh a tha 'gabhail umhail do'n gheurad, do'n chumadh, is do'n stuth an beagan fhocail a tha fillte anns na ràdhan a bha iad ag ùisneachadh mu thimchioll caithe-beatha an comh-chreutairean, maille ri aimsirean na bliadhna. Bidh daoine a' bruidhinn air Feallsanaich, no *Philosophers*, mar a theirear anns a Bheurla Ghallda—daoine tha cosd an ùine a' bùrach mu laghannan na h-intinn, is a' sgrìobhadh 'sa labhairt mun timchioll air a leithid a mhodh 's nach tuig ach àireamh thaghte de'n Comunn fhéin suim a ghnòthuch. Bha 'n Gaidheal na fheallsanach geur, ged nach robh fios aig air, mun cualas an Breatunn ach beg air an diomhaireachd, a mach o'n Ghréig far an robh an tobar an tasgaidh.

* * *

Is toil le daoine a bhi 'cur an cèill gu bheil an t-Earrach na shamhladh air ùrachadh nithean, gu bheil e a' giùlan dòchais 'na luib, gu bheil aignidhean na h-intinn aig ath-fhreagrach ris a' ghairm tigeachdaich a tha 'dùsgadh, chan e mhàin tograidhean nuadh anns an intinn, ach na luibhean 's na blàthan a bhios an ùine ghearr a' còmhachadh an fhuinn le trusan aillidh an t-Samhraidh. Tha na h-eòin bheaga fhéin, le'n ceilearadh aoibhneach anns gach preas a' gairm gu bheil an t-athbheothachadh air teachd. Cha tig gaealtan an Earraich gu neoni fhad 'sa mhàireas laghannan Nàduir fo stiùradh an Tìl tha 'gan riaghladh, agus cha tig diòbradh air a' ghealladh a tha 'n cois imeachd Nàduir, eadhon ged bhiodh na siantan gailbheach.

* * *

Chan 'eil aon de thràthan na bliadhna as mò a ghlac aire nan Gaidheal na 'n t-Earrach. Chan iongantas e; a chionn mur bi cur air a dheanamh 'na àm, cha ruigear a leas dùil a bhi ri buain. A réir teagas an t-seann ràdh; "Am fear nach cuir anns a Mhàrt, cha bhuaire 'san Fhoghar." Agus a rithist, "biodh e fuar no biodh e blàth, bi glie is cuir do shìol 'sa Mhàrt." Chuir na sean Gaidheil

na h-uiread de ràdhan r'a chèile mu'n Fhaoilteach is mu'n Earrach. Cha mhìd sinn dòrlach dhù a chumail air chuimhne. Tha iad 'na comharan air cho mothuchail 'sa bha iad a thaobh aimsirean na bliadhna. Theireadh iad "Mìos Faoiltich, seachdain Feadaig, ceithir là deug Gearrain, seachdain Caillich, trì là Sguabaig—suas e'n t-Earrach." B'i a' Ghobag nam beachd màthair an Fhaoiltich; mbarbhadh i caorich is uain. "An Gearran gearr, nì e farran nach fearr, cuiridh e a' bhò anns an toll, gus an tig an tonn thar a ceann." A rithist; "As t-Earrach nuair a bhios a' chaora caol, bidh am maorach reamhar." "Am feur a thig a mach 'sa Mhàrt, theid e staigh 'sa Ghiblean." "Bheir sgrìob ghlas liath Earrach cairt bhàrrach Foghair." "Mar mhart caol a tighinn gu baile, tha camhanaich na maidne Earraich." Agus cò nach cual an rann seo:—

Thuirt an Fheadag ris an Fhaoilteach,
C' àit an d' fhàg thu an laoghan bochd?
Dh' fhàg mi e aig cùl a ghàraidh,
'S a dhà shùil 'na cheann mar phloc.

FAILTE DO BHARRAIDH.

Air fonn "A nighean donn an t-sùgraidh."

SEISD:

Gur mis' a tha gu mùirneach
Is mi gun sprochd gun chùram,
Gur mis' a tha gu mùirneach,
'S i deanamh cùrs' air Barraidh leam.

Se bhì 'toirt mo chùlthaobh,
Rì Baile Mór na smùide;
'Rinn m'aigne chur ri sùgradh,
'S a thog gach smùr bhàrr m'aire-sa.

Bho'n thuair mi laithean-fèille,
A Baile Mór Dhubhèideann;
Tha téud mo chinn air gléusadh,
'S gun tog mi'n t-séisd gle chaitheamach.

Chan iognadh mi bhì uallach,
Is m'inntinn bhì gun bhruaillean,
'S i 'gearradh nan tonn uaine,
Gu m' thoirt bhàrr cuain is cabhag orr.

'S mi dol do'n eilean bhuadhmhòr,
Far 'bheil na suinn gun ghruaman;
A dh'ionad nam ban uasal,
A tha làn suaire' is carantachd.

Gléusaidh mi mo chlarsach,
Is seinnidh mi an dàn so,
Air cliù is mais' an àite,
Do'n d'thug mi'n gràdh cho maireannach.

Gur h-e 'n t-eilean uasal,
As mór mo thlachd is m' uail dheth;
'Se reul na h-Aird-a-Tuath e,
'S chan 'eil 's a' chuan cho maiseach leam.

O! chi mi, chi mi bhuan e,
A chreagan glasa cruaidhe;
'S na tuinn gun tàmh a' bualadh,
Se caitheam bhuan ri chladaichean.

Chi mi nis' Muldònaich,
'S na h-èoin mun cuairt dheth 'seòladh;
'S a Laogh* na chois an còmhnuidh,
Nach iarr gu crò no machaire.

O! mìle, mìle failt',
Air an tìr 'san d'fhuair mi m' àrach;
'S gum b' e mo mhian as m' àillinn,
A bhì gach là' ri m' mhaireann innt'.

Gur taitneach leam an t'-àileadh,
Tigh'n chugam bhàrr nan àrd-bheann;
'S a rinn dhomh beath' is slàinte,
'Nuair b' àbhaist dhomh bhì tathaich riù.

Bhàrr taobh a deas a' bhata,
'S ann chi mi'n sealladh àluinn;
Bhatarsaidh fo bhàrr,
Agus luchd mo ghràidh air thaigheadas.

Mo bheannachd aig na sàr-fhir,
A sheas cho fearail làidir,
Gu toirt a mach an àite,
A bhios gu bràth mar ealain orr'.

'S mór an lón do m' inntinn,
Bhì 'faicinn Caisteal Chismuil;
An aitreabh 's lionnmhòr inns' oirr',
'S a sheas gach linn cho daingeannach.

'Nuair theid mo chas air fòid,
Bidh mo chairdean tigh'n ga m' fheòrach;
"Do bheath' an tìr a Dhòmhnnull,
Is tu cho beò bho'n dhealaich sinn."

D. M. N. C.

*Sgeir a tha làmh ri eilean Mhuldònaich
do an ainm "An Laogh."

Is math an cèicair an t-acras,
'S maing a nì tarcais air biadh;
Fuarag eòrna a sàil mo bhroige,
Biadh a b' fhearr a fhuair mi riamh.

LATHA BLAR SHRON-CHLACHAIN.

Mu mheadhon na seachdamh linne deug, 'nuair a bha an Ridir Raibeart Caimbeul 'na uachdaran air oighreachd Bhraid-Albann, thuit e mach gun robh banais mhór bhreàgh aig Caisteal Fhionn-Làirig làimh ri Clachan Chill-fhinn. Bha Ridir Bheallaich a' toirt a nighinn ann am pòsadh do Sheumas Mein á Cùl-dara ann an Gleann Lìomhunn, curaidh a choisinn mór chliù anns na cogaidhean aig Gustabhus Adolphus. Thachair so còrr is ciad bliadhna roimh àm Dhonnchaidh Bhàin, a tha 'g ràdh 'na Oran do Rìgh Deòrsa:—

“Tha lagh is pàrlamaid aca,
Chumail ceartais riù is còrach;
'S tha mheir! an déidh a cagsadh,
Sguir na creachan is an tòrachd.”

'Nuair a bha cuirm na bainnse aig a h-àirde, thàinig teachdair, 'se ruidh le cabhaig, a dh'innseadh gun robh buidheann de Dhòmhnallaich na Ceapach agus Ghlinne-Combunn air dol thairis air amhainn Docharid aig Baile-chroisge, ag iomain creiche a thog iad am Braid-Albann 'san àitean eile. Bha Caimbeulaich Bhraid-Albann air bhreathas gu dol 'nan déidh, ach thubhairt am Meinearach, a bha glé eòlach air òrdugh catha, gum bitheadh e cunnartach dol air an tòir suas uchdach Shron-chlachain, a chionn gum bitheadh am bruthach, grian déidh a' mheadhon là, agus a' ghaoth a' cumail cothruim ris na Dòmhnallaich, agus an aghaidh nan Caimbeulach. Bha e los gun toirceadh iad cuairt rathad Ghleann-Lòcha, gum faigheadh iad gu mullach an uchdaich, agus gun tigeadh iad air na Dòmhnallaich o mhullach Shron-chlachain. Ach bha na h-òganaich a bh' aig a' bhanais làn àrdain, agus theagamh làn fiona, agus comhairle cha ghabhadh iad. An àite sin 'sann a rinn iad fochaid, air ag ràdh, “Am Meinearach bog, am Meineirach bog.” Rachaibh air adhart mata, ars' am Meinearach, agus chi sinn co tha bog mun tig deireadh an latha. Thachair gach ni ceart mar bha sùil aig a' Mheinearach a thachaireadh e. Fhuair na Dòmhnallaich a' bhuaidh-làrach, agus chaidh an ruaig a chur air na Caimbeulaich. 'S iomadh euchd gaisgeil a rinn am Meinearach anns a' chath fhluileachdach agus mharbhtach so. A dh'aon bheum le 'chlaidheanbh sgud e an ceann bhàrr Mac Iain Ghlinne-Combunn. Mar fhrith-ainn theireadh iad ris an t-saighdear ainmeil so, “Crùnair rùadh nan cearc.” Bha Mac Iain a' tilgeadh an ainne so air as an aodann 'nuair a thàinig e am fagus da gu còmhraig a dheanamh ris, agus tha e air aithris 'nuair

a bha 'cheann dol sìos am bruthach, car mar char, gun dubhairt e uair is uair, “Cearc, cearc, cearc.”

B' e Seumas Mèin am fear mu dheireadh a chaidh thairis air amhainn Lòcha 'nuair a bha iad a' tilleadh dh'ionnsuigh a chaisteil an déidh an ruaig a chur orra. Air dha sealltuinn air ais, thug e 'n aire do fhear de na Dòmhnallaich a' snàmh 'na dhéidh, 's e gu amhaich anns an linne. Chuir e as da gu grad, agus thig e corp an duine mhairbh air a dhruim gu bhì 'g a dìonadh o shaighdean a luchd-tòrachd, agus 'nuair a leig e sìos e aig caisteal Fhionn-Làirig bha seachd saighdean an sàs ann. Bha àr nan Caimbeulach co mór 's gun deach ochd deug de 'n uaislean adhlacadh air an ath là aig caibeal a' chaisteil. Bha Aonghus, ceann-feadhna na Ceapach, air a Mharbhadh aig Blàr Shron-chlachain, co maith ri Mac Iain Ghlinne-Combunn, agus mòran eile bhàrr orra. Tha e air aithris timchioll Chill-fhinn agus air feadh Bhraid-Albann, ged tha e duilich creideas a thoirt da, gun deach am Meinearach agus buidheann eile beagan an déidh so air tòir nan Dòmhnallaich, gun d' rinn iad snas riù, agus gun d' thug iad a' chreach bhuaip. Bha aon neach air a leòn 's a' bhàrr so, a theich gu àiridh Choire-Charnaig an Gleann-Lòcha, agus bha e air fhòlach beagan làithean le boireannach a' mhuintir Lochabar. Ach 'nuair a fhuair fear-pòda na mnà so eòlas air an àite 'san robh e air fhòlach, chuir e as da. Chaidh an cumha a leanas a dheanamh air fear na Ceapach, Aonghas Mhic Raoghnuill Oig, a thuit làtha Blàr Shron-chlachain, leis a' bhàrd ainmeil Iain Lom:—

Rìgh gur mór mo chuid mulad
Ged is feudar domh fhulang!
Ge b'e éisdeadh ri m' uireasbhuidh àireamh
'S eun ro bhochd mi gun droine,
Air mo lot air gach taobh dhìom,
Is tric rosad an Aoig air mo chàirdean.

Gur mi chraobh air a rùsgadh,
Gun chnothan gun ùbhlàn
'S a snodhach 's a rùsg air a fàgail.
Ruaig sinn ceann Loch-a-tatha,
'S e chuir mise ann mo dhabhaich,
Dh' fhàg mi Aonghas 'na luidhe 'san àraich.
Ged a dh' fhàg mi ann m' athair
Chan ann air tha mi labhairt.
Ach an drùthadh rinn an claidheamh mu t-àirnean.

B' i mo ghràdh do ghnuis aobhach,
Dheanadh dath le t-fhuil chraobhaich,
'S nach ro seachnadh air aodann do nàmhaid.

ADHARTACHADH IS FOGHLUM NA GAIDHLIGE.

(Choisinn so a' cheud duais
aig Mòd an Obain, 1920.)

Anns an làithean anns a bheil sinne beò, is am beachd gach slòigh, tha eòlas chànan-eairann air sealltainn ris mar aon de phrionh-shònraichte air a fòghlum a chionn am beachd an fhòghlumaiche gu bheil a làn-eòlas oirre an geall air trian cuideachaidh a dheanamh dha gu aran làthail a chosnadh dha féin.

Gun làn-eòlas aig neach air aon chànan co-dhiùbh, is ann glè ìosal a bhios a chrannchar anns an t-saoghal so. Is e cànan an t-amar troimh am bheil gach uile eòlas a' sruthadh. Anns an dòigh so, mar is beartiche ar comas cainnte is ann is leithne a tha sruth an eòlais a' taomadh chugsainn: tha, mar so, eòlas ag gineamhainn eòlais is 'ga cho-dhùblachadh féin air gach laimh.

De na cànaean fa leth a dh' fhòghlumar air a' cheann so, is fheudar a' Bheurla Shasunnach, a' Fhraingis, an teanga Ghearmailteach is an teanga Spàinnteach ainmeachadh. Is iad sin prìomh chànaean malairt an t-saoghail, is feumar eòlas fhaotainn air aon no aon-eigin dhiùbh ma tha neach a' deanamh a' bheag no mhór de mhalairt idir.

Anns an dàra àite, tha cànan air a fòghlum gu beachd a ghabhail air a gnè mar theanga, a chionn feabhas is maise a litreachais, is a thaobh na h-eachdraidh a tha air a snìomh anns an litreachas sin. Dhiùbh so faodar Eabhra, Grèigis is Laideann ainmeachadh. Na's trice na an t-atharrachadh tha cànan de'n t-seòrsa so air dol aog mar theanga labhrach ann ar linn-ne, ach chan eil sin a' toirt air falbh a' bheag de a feum an eòlas de'n t-seòrsa so.

Ach tha aobhar eile ann a chionn cànan a bhì air a fòghlum do òg is do sheann, ged is cruaidh ri a' dèanamh gu bheil sinn buailteach de bhì a' call seallaidh air. Is e an t-aobhar sin a bu chòir a bhì os ceann gach uile aobhair eile: tha mi ag ciallachadh an aobhair chinneadail, an t-aobhar a chionn ar cànan féin a chur os ceann uile chànaean is theangannan a' chruinne-cé.

Is e seilbh mhic an duine os ceann a chorra de'n chruthachadh gu bheil teanga labhrach 'na bheil is gu bheil buadhan air am buileachadh air a riochdaicheas

smuaintean inntinn an ùr-sgeadachd cainnte. Agus is e seilbh a' Ghàidheil gu bheil aon de gach ìomad cainnt a riochdaich an duine dha féin aige-san, is aige féin a mhàin, mar ulaidh luachmhór. Is leinn féin i, agus ged nach biodh maise eile fo'n ghrèin oirre, is leòr e gu a cur air thoiseach air gach aon eile gur i ar teanga dhùthchail féin.

Labhair am bàrd Scott car mar so aig aon am: "Am bheil an duine sin ann a tharr-aingeas anail, aig am bheil a bhudhan cho dhlidh is nach d'thubhairt e riamh 'na inntinn (is e ag amharc air aonaichean a dhùthcha), 'Is e so mo thir-sa, mo thir féin, dùthaich mo bhreith is m'àrach.'" Cha bu lugha ar gràin do'n neach sin nach d'thubhairt riamh: "Is i so mo chaint féin, teanga phrìseil m'athraichean, is a' chànan a dh'fhòghlum mo mhàthair dhomh aig a glùn."

Ach chan e sin is aon aobhar gus a' Ghàidhlig a làn-fhòghlum. Cho math ri eòlas fhaotainn oirre 'nar dleasdanas dhùthchail, dh'fhaodadh i bhì air a h-àireamh mar an ceudna fo'n neach dà cheann a dh'ainmich mi.

Chan 'eil a' bheag de mhalairt 'g a deamamh tre sgrìobhadh anns a' Ghàidhlig; ach chan ann a chionn is nach gabhadh i deamamh innte. Chan 'eil ar cànan dhùthchail air a fòghlum dhuinn an àm ar n-òige; tha a' Bheurla Shasunnach ro dheiseil aig ar laimh gu a cur am feum, is mar sin tha dearmad air a deamamh air a' Ghàidhlig.

Ach a dh'aindeoin sin uile, chan eil aobhar fo'n ghrèin is aithne dhòmhsa a chuireadh bacadh oirnn bho mhalairt ri ar co-Ghàidhealaibh, ge be ionad de'n dùthaich anns am faodadh ar còmhnuidh a bhì, 'nar teanga bhlàth charthannach féin. Is aithne dhomh bùth leabhraichean anns am bheil roinn chumseach de leabhraichean Gàidhlig air an reic, agus is tric a bhios fios a' tighinn air an t-seòrsa bathair so chura an Gàidhlig fhallain. Ach ghabhadh nithean eile cho math ri leabhraichean Gàidhlig iarraidh ann an Gàidhlig. Ma tha eòlas riaghailteach mar bu chòir dhuinn agaim air ar teanga dhùthchail féin, bhiodh e cho furasta dhuinn bolla mine no paidhear bhròg iarraidh an litir Ghàidhlig is a bhiodh e am Beurla Shasunnaich anns a' cheart dòigh. Gun teagamh tha nithean ùra air na bùird-mhalairt an diugh air nach d'chugadh ainmean ro chothromach an Gàidhlig fathast, ach is e so raon farsaing eile a tha air thoiseach air saothrichean as leth na Gàidhlig; eadhon ainmean ùra Gàidhlig a bhì 'gan

riochdachadh bho àm gu àm do nithean no suidhichean ùra a dh'èireas f'ar comhair. Bha focail ùra 'gan deanamh anns an àm a dh'fhalbh nuair a dh'èireadh an t-aobhair; is ann 'san dòigh so a tha cànaichean ma'sirt mar a tha Beurla a' fàs reachdmhor làidir 'nar latha-ne, agus car-son a dhearmadailmaide an leasachadh ceudna a dheanamh air a' Ghàidhlig.

Tha na smuaintean so a' fosgladh raon farsaing romhainn gun teagamh. Car-son nach faodadh seòladh gu gach uile sheòrsa de bhìadh annasach a dheasachadh, cunghaidhean-leighis a ghabhail, innleachdan ùra a chur air ghlèus, is mar sin air aghaidh, a bhì air an cur sìos an Gàidhlig ri taobh na Beurla is na Fraingis. Agus bhìodh sin air a dheanamh na'n sìreadh Gàidheil na tha 'gan dìth 'nan càinean fèin.

Chan 'eil aobhar air dol na's fhaide air a' cheann so an ceart-uair, ach cha bhìodh e idir mi-thaitneach meomhrachadh car tiota air, abraibh, seòladh an Gàidhlig air mar bu chòir cupa *Bovril* (Bò-bhrìgh) a dheasachadh, no staoin-ghogan de bhainne Suis-each fhosgladh is a chur gu feum.

Is obair latha tòiseachadh, is le teannadh ris is lannh a chumail ann tha e 'nar comas a' Ghàidhlig a thogail fathast gu innhe àird mar chàinain malairt.

Le tighinn a dh'ionnsaidh an dara cinn a dh'ainmich mi, tha aois na Gàidhlig mar chàinain Fòrpaich, a h-urran a thaobh a h-eachdraidh is a maise mar chàinain bheò a' toirt làn chòir dhi gu seasamh an làthair is ri taobh nan cànaichean àrsaidh ud air an d'thug mi iomradh.

Is àrd iomradh na Grèigis mar a' chàinain a thug dhuinn ar ceud sealladh air eachdraidh, air litreachas is air feallsanachd dhùthchannan deas na h-Eòrpa. Seadh ach eadhon tràth 'gan do dh'èirich i gu a h-àrd innhe, bha a' Ghàidhlig ri a taobh a' gabhail a slighe sìar bho'n son cheann-fhuaran rithe.

Bu mhór buaidh na Laidinn, cainnt chothromach nan Ròmanach, a' chàinain leis an d'thugadh tìodal do Shlànuighear Saoghail air a' chrann, is aig an robh a h-innhe cho fad sìar ri Breatann na h-àm fèin, ach mun do leagadh stéidh na Ròimhe idir bha a' Ghàidhlig ann. Tha an Laid-eann an diugh air a tasgadh suas an leabhraichean, air leacan is air carragan-cuimhne, air dol aog mar chaimnt labhrach, ach tha a piuthar a' Ghàidhlig fathast beò mar theanga dhùthchail a' Ghàidheil is gun dìth smiora 'na cnàimh.

Tha a' Bheurla Shasunnach an geall air

i fèin a thogail an àird os ceann uile theangannan an t-saoghail. Tha i an sin air gheall mòr àireamh nan sluagh a tha 'ga labhairt gach là, is an da chuid mar chàinain malairt is mar chàinain litreachais. Ged a rachadh i bàs am màireach mar chaimnt dhùthchail cinnidh, tha feabhas a litreachais a' toirt dhi àite nach caill i fad is a bhios sluagh a' cur ùidh an litreachas, no a' beachdachadh air smuaintean is air briathran a' chuid is feàrr de'n chinne-daonn. Ach fada mun do sgrìobhadh is eadhon mun do labhradh focal Beurla an Eileanan Bhreatann bha a' Ghàidhlig 'na làn sheilbh am beairteas a litreachais, is 'na cainnt cinnich chumhachdaich an Eileanan Sìar so a' Chuain.

Chan eil litreachas na Gàidhlig aon chuid teare no suarach. Chan 'eil e sin gun a' Ghàidhlig Albannach fhàgail idir, is le Gàidhlig na h-Eireann a ghabhail a stigh is fiachail, is tomadach agus is beairteach e da rìreadh. Cha d'fhuair sinn nì dlùth air làn-eòlas air ar litreachas fathast; ach le ar seann ionmhasan fhàgail aig ar n-àrd eòlasach gu an toirt am follais, tha againn an linntean ar n-ama fèin seudan luachmhor a bu mhór an dith, agus is mòr an dith, dhoibhsean nach eil a' cur ùidh anna.

Is ann an so a tha an call dhoibh-san a ghabhas mar cheann-deasach nach cuir a' Ghàidhlig sgillinn 'nam pòca. Chan ann le aran a mhàin a bheathaichear clann nan daoine.

Tha ar n-òrain is ar sgeulachdan a' toirt mòr shealladh dhuinn air ar n-eachdraidh mar chinneach is air deanadasan ar n-athraichean. Tha so cho soillear ri fhaicinn is ri thuigsinn is nach eil feum air mòran dearbh-dhealbhachadh a thoirt seachad. Is ann bho bhàrdachd ar dùthcha a tha fios againn mu chuid de na beachdan a bha aig ar sinnearachd mun d'thug iad geill do'n chreideamh Chrìosdaidh; air aon diubh an beachd ion-thaitneach gu robh an sùil ri Eilean Fhlaitheis, Tir nam Og, is gur ann sìar orra, leth ri laighe grèine a bha an tìr àillidh sin 'na seasamh anns a' chuan, mar an ceudna gu robh an euid arm is an cruitean-ciùil ri an leagail laimh riu san uigh gu an cur gu feum air madainn ùir an ath-bheothachaidh. Gun dol gu sgrìobhadh no bàrdachd, tha dearbhadh againn eadhon 'nar càinain mar a tha i air a labhairt air an là an diugh air cleachdaidhean sònraichte a bhì a' faotainn aire an measg ar sinnear. Bha an seann Ghàidheil a' tionndadh 'aghaidh ris a' ghrèin, is theagamh a' toirt ùmhlachd is a' deanamh aoraidh dhi air dhi

éirigh 'na làn mhaise. 'Nuair a thogadh e a ghnùis ris an àirde 'near, leth ri éirigh gréine, bha a lámh dheas ris an àirde air an d' thug e 'ga thaobh sin mar ainm an àirde deas, is a lámh thuathal (chll) ris an àirde tuath. Bha an àirde 'near fa chomhair. Bheir an Gàidheal Eireannach gus an là an diugh mu ni sam bith a tha fa chomhair, gu bheil e "soir" air, no sear air. Tha mi an dùil gun do chaill sinn am facal a bha, anns an dòigh so, a' co-chòrdadh ris an àirde 'niar le bhì a' ciallachadh air ar cùl. Ach tha aon seadh anns an cuirear gu feum am facal so co-cheangailte ri ar druim fathast, is chan eil teagamh sam bith agam nach e tha an so a' chuid mu dheireadh de fhacal a fhuair a thoiseach anns an dòigh a dh'ainmich mi.

Tha fios againn gur e siachadh a theirear ri dochunn a nithear air na féithean, gu sònraichte alt-fhéithean nan làmh no nan cas. Ach ciod a theirear ri dochunn de'n t-seòrsa so air a dheanamh air féithean an droma, an e siachadh? Tha mi an dùil nach e. Is e sin an ni ris an abrar "siaradh," is chan abrar siaradh an ceartas ri siachadh eile ach anns an druim a mhàin.

Nach taitneach an ni a bhì a' breathneachadh air nithean de'n t-seòrsa sin. Nach ann againn a tha an dileab luachmhor 'nar n-eòlas air ar cànan dhùthchail féin, a tha a' fosgladh dhuinn achadh mar so gu dloghlam ann! Agus chan 'eil an so ach aon de fhichead ni de'n t-seòrsa cheudna air am faodteadh beachdachadh. Nach sinn a thigeadh gearr air ar dleasdanas le ar cànan a chur an neo-bhrìgh is a leigeil bàs, is 'na bàs-se na seudan luachmhor a tha an tasgaidh innte a chall do ar cinneach gu bràth.

Chan 'eil mi an dùil gum biodh e ionchuidh teannadh an so ri samhlaidhean a thoirt seachad air an ni ris an abrar seudan litreachais. Chan e nach eil ar teanga uasal dearr-làn duibh. Gun an dàn uile, tha am bitheantas aon rann, glan, deas, g'am faod e a bhì, mar am blàth a spiolar as a fheumhaichean an sin féin a' teannadh ri searg 'nar laimh. Tha an sgeul chuimir, dheas, iomlan a' call a brìgh le earrann beag dhi a mhàin a thoirt am follais. Co dhiubh tha ar litreachas cho ioma-sheòrsach le a loinn féin air gach seud fa leth, is nach tairginn tagha beag no mòr a dheanamh an so.

Dhà-san aig am bheil de mhian beachdachadh air maise litreachais na Gàidhlig seòlam an t-slighe a dh'ionnsaidh an fhuarain far am faic e air a shon féin an t-uisge flor-

ghlan a' curracadh a nuas á beul a' ghrinneil. Na sireadh e idir deoch dheth bho laimh aoin eile, gun de dhragh a chur air féin dol air a thòir far am bheil e a' sìleadh am pailteas do gach neach. Ruigeadh e Sar Obair nam Bàrd is òladh e a leor. Ruigeadh e gach co-chruinneachadh ionmholta eile de obair aoin no chaochladh bhàrd is breithnicheadh e orra. Gluaiseadh e air aghaidh gu ruig rogha nan sgeul a theasaig Caimbeulach Ile is gach aon eile de a sheorsa bho bheil na h-uaigne is beachdaicheadh e orra. Beachdaicheadh e orra chan ann air gach sgeul mar sgeul ach am beairteas cainnte, am mac-meanmna is ar annasachd nan smuain a tha air am fillleadh anna.

Na dearmadadh e bàird ar latha féin, cho math ri ealainich nan trì linnnean a dh'fhalbh. Cha bu chòir do Ghàidheal air bith gum biodh aige ri aideachadh nach do leugh e "Clàrsach an Doire" is "Am Fear-ciuil" bho cheann gu ceann. Chan e aon uair ach iomad uair a bheir iad sin seachad an cruach-làn de thaitneas is de thoileachadh. Agus tha iad-san beò 'nar latha féin a dh'fhaodteadh ainmeachadh (is guidheamaid an tuille saoghail dhoibh gu slor-chur ri an cuibhrionn a tha cheana tomadach), a thug dhuinn obair mhór a chuir meas orra féin is air an dùthaich.

Agus chan iad na bàird a mhàin. Bha saoirtheach eile anns an achadh is dh'fhàg iad an sàr-obair againn. Dh'fhàg iad ùr-sgeulan, gearr-bheachdaireachd is rosg de chaochladh sheòrsachan aig ar laimh mar gum biodh iad ag aslachadh oirn ar n-aire a tharraing chuca is aon smuain a bhuileachadh orra.

Mar sin na abradh neach gu bheil a' Ghàidhlig falamh de litreachas de gach seòrsa gus an tràigh is an taoisg e na tha innte; agus an uair sin ma chur e gu feum na h-àrd-bhuadhan a bhuilicheadh air bidh an tuille coerrais air gu siubhal an dàra turas air an t-slighe cheudna, is chan ann dhomhan a bhios sin dhà.

Le aithne a bhì againn air a' Ghàidhlig tha e comasach dhuinn brìgh ainmean-àitean ar dùthcha a thuigsinn. Is dòcha gur e a bu chòir dhomh a ràdh, gun an t-eòlas so nach eil e 'nar comas na h-ainmean so a thuigsinn idir. Is fada bho'n a thubhairt Mac Ruiseirt gun eòlas air a' chànan Cheltich nach biodh e comasach làn fhiosrachadh fhaotainn air na cànaichean Eòrpach, oir gur i a' chlach-mhullaich a bha 'gan ceangal ri chèile uile gu léir. Anns an t-seadh so air an do labhair mi gu sònraichte, is i a' Ghàidhlig an iuchair a dh'fhosglas is a shoilleiricheas dhuinn a'

chuid mhór de ainmean-àitean ar dùthcha. Agus tha so a' leigeil ris ni eile dhuinn; tha e a' leigeil ris dhuinn nach e mhàin gur i a' Ghàidhlig cainnt Tìre nam Beann, ach gur i cànan dhùthchail Albann uile gu léir, is nach eil sinn idir a' dol ro fhada an uair a thagras sinn cead a beothachaidh air Gaidhachd mar air a' Ghàidhealtachd. Tha e na chleachdadh againn a bhi a' bruidhinn air Gàidheil is Gaill, ach is docha leis na fìor dhùthchasaich sealltainn air a' chuid ud de na h-Albannaich ris an abrar Gaill mar shluagh Ceilteach anns am bheil an aon fhuil ri an co-luchd-dùthcha bh'o'n tìr mu thuath, ach a tha cho mì-shealbhach a thaobh ghnìomhan ceacharra an aithrichean is nach d'fhuair iad riamh aithne air cainnt an dùthchais.

“Si labhair Alba,
 'S Gall-bhodaiche féin,
 Ar flait, ar prionnsaidh
 'S ar diucannan gu léir.”

Sud mar a thubhairt am bàrd, is mar sin le car beag a chur anns an dàn ghrinn a dh'eadar-theangaich bàrd eile: “Is Gàidheil sinn uile, thoir dhomhsa do làmh.” Ach na cailleamaid air an laimh eile sealladh air an fhìrinn mhòir:

“Gun chaint, gun chinneach; do chaint,
 do chinneadh.”

Is i a' Ghàidhlig ar suaicheantas mar chinneach is mar shluagh. Cailleamaid i, is tha sinn 'gar call féin; tha sinn air ar slugadh suas leo-san a tha a' sparradh an cànan féin 'nar beul. Is leinn féin ar teanga phrìseil is cumamaid suas i. Chan eil againn ach iasad de'n Bheurla Shasannaich. Cha leinn féin i ged a tha sinn a' toirt ar feum aiseid aig an àm. Ma's math leinn a bhi air ar n-ainmeachadh air a' Ghàidhealtachd feumaidh sinn greimeachadh gu cruaidh ris an aon chomharadh air a' Ghàidheal àite sam bith anns am faighear e.

Chan e an t-éileadh cuachach an comharadh so, ged is e éideadh a' Ghàidheil e, is ged is blàth ar cridhe ris faiche sam bith air am faic sinn e. Cha mhò is i a' phìob-mhór an comharadh sin, ged is bras a bhreabas ar cuislean ri fuaim a cuid dhos air leth-ghualainn tréin-fhur. Thug iad dhìnn an t-éileadh, ged is fheadar a thoirt fa-near gun d'aisig ùine dhuinn a rithist e. Chan 'eil e eu-comasach nach éireadh cùisean a mach is gum bacteadh dhùinn a' phìob-mhór a chur air ghleus mar inneil-ciùil dùthchail, ach a dh'aindeoin co theireadh e, cha toirear bhuainn ar n-aon chomharadh cinneadail, a' Ghàidhlig le teanga 'nar beul gu a labhairt, is ar deigh féin oirte.

EACHANN MAC DIUGHAILL.

HIGHLAND WEALTH IN THE 13th CENTURY.

In our last issue there appeared part of Mr H. F. Campbell's interesting paper on the above subject. The concluding portion, which we now give, is of equal interest. Mr Campbell confined himself to public and individual wealth in his comparisons. As a common denominator of unit he would take the produce of the labour of an ordinary labouring man such as a dock labourer, who required no particular skill. He reckoned that to-day the wages of a labouring man amounted to practically 10/- a day. They had evidence that in the middle of the 13th century the wages of a labouring man was a halfpenny a day—the value of a cockerel or pullet. To-day the value of a pullet was about ten shillings in the market. They knew that in the 13th century the monks in the Abbey at Kelso paid for poultry at the rate of one halfpenny per pullet. That brought them to talk about currency, and they would see the extraordinary depreciation which had taken place since the 13th century. It had been almost continuous from that day to this. In 1230 the value of a salted salmon was sixpence; in 1500, in the reign of King James IV., its price was 2/-; in 1600 the wages of a labouring man was threepence a day; in 1773, when Johnson and Boswell went to Skye, eggs were sold at one penny a dozen, due, according to Johnson, not to the abundance of eggs, but to the scarcity of pennies and at the time of the Union in 1707 the Scottish currency was very much depreciated owing to the poverty of the Government and the scarcity of bullion, and was fixed at a value of one-twelfth of the English currency. Lawyers since that time were very careful to write “pounds sterling” to make it quite clear that they did not refer to “pounds Scots.”

INTERESTING COMPARISONS.

Now, continued the lecturer, take the Highlands in 1250. That was a golden age in history. Indeed, the 13th century stood out as a great age, producing very great men, like the fifth and first centuries B.C., and the sixteenth and nineteenth A.D.

Like mountain tops above the hills
 That draw the wondering eyes.

It was the age of Dante and Simon de Montfort which saw the beginning of parliamentary institutions in England and Scotland. Speaking of the Highlands specially, they might remember that Alex-

ander III. was the last of the Celtic dynasty, and that period was one relatively of peace and prosperity. Owing to Edward I. taking away a shipload of the records of Scotland, and the ship being lost, there was only imperfect information available of our economic condition prior to that time. Still, there were some records preserved of the King's officers, which were valuable sources of information. In 1275 the Pope proposed to impose a special body of taxation on Scotland, and framed a valuation roll, known as the Bagimond Roll, and it also was a source of valuable information. There were also Mr Cosmo Innes's edition of the Scots Acts and the second volume of Tytler's history, which was marvellously creditable. Since then there had been a large issue of Government publications. Incidentally, he might mention that Tytler drew attention to the fact that in 1249 a great French nobleman desired to follow his king to the Crusades, and proposed to go from Southern France to Palestine in the finest ship that could be built. That ship was built in Inverness. There was reference also to "a grand ship" built at Inverness in 1649, but the earlier one was more remarkable evidence of the shipbuilding industry of the town. Before they could form an estimate of the wealth of the eight counties they would have to form some estimate of population, and that was not easy. The general idea was that the population of England and Scotland varied very little from the 12th to the 16th century. The population of Scotland would be about half-a-million, and was kept almost stationary owing to wars and disease. England, at the time of the Edwards, would have a population of about 2½ millions. The population of the eight counties in the 13th century he put at 60,000 with 10,000 houses. His estimate of the wealth in that period was as follows:—Personalia, £25,000; churches, castles, houses, £100,000; forests he put at a low figure, owing to the non-existence of roads, £100,000; stock, £200,000; lands, mines, and minerals, £50,000; miscellaneous, £25,000—making a total of half-a-million.

Dr Mackay, the chairman, in conveying the vote of thanks to Mr Campbell, said that the great wealth of the Highlands in the old days consisted of live stock. They knew that Edward I. gathered thousands of cattle for the maintenance of his army in Scotland. Edward came as far as Inverness, and his army took Inverness and Urquhart Castle, and occupied them for a very long time,

until they were defeated by Moray of Avoch and Petty, one of the heroes of Scotland. There was a great raid in the 16th century on the parish of Urquhart and Glenmoriston by the Macdonalds of the Isles and the Camerons, and there was in existence a report made up by a kind of commission on the owners of stock, the amount they lost, and the value of the animals. There were thousands of cattle, sheep, and pigs taken away. There were very few sheep in the Highlands in those days. Some persons maintained that Highland people did not like pigs in those days. There might have been something of that sort in the west, but on the east coast the pig was, as to-day, the pocket-money of the housewife. The Highlanders used to swim their pigs across Loch Ness to feed them on the acorns of the oak forests. Sometimes the cattle also swam across. There was a story of a man in Glen-Urquhart who had a sweetheart in Stratherrick and who used to swim the loch, more than a mile in breadth, to visit her. One night he met a bull coming in the opposite direction, and he got such a start—he thought it was the devil—that he did not visit his sweetheart in the same manner again. Goats were also a valuable commodity. Transport was a great drawback in these early times, but it was not such a very great drawback in the districts of the Beauly, the Ness, and the Spey. Millions of tons of timber were floated down these rivers in the old days, and it was that fact that caused the flourishing shipbuilding trade in Inverness. A man who wanted ships came to where the timber was instead of taking the timber south. The wealth of the country, therefore, consisted mainly of the stock in cattle, sheep, goats, and pigs, and gradually in horses. He had an inventory of the estate of the proprietor of the Earl of Grant's property in Glen-Urquhart in 1500. It showed an enormous number of brood mares in the land above Abriachan. All the horses and cattle were sent to the centres of population in the south, as well as to Inverness and other places. The live stock were driven for two or three hundred miles to the south by men who did not know a word of English, and made the long journey south and back again on foot. The subject was a very wide one, but they would agree Mr Campbell had made the most of it during the time at his disposal.

◆

Am fear bhios fada gun éirigh, bidh e 'na leum fad an latha.

**SIR JOHN LORNE MACLEOD, EX-
LORD PROVOST OF EDINBURGH,
ON HIGHLAND CHARACTER.**

Speaking at the annual gathering of the Mull and Iona Association early in the year, Sir John Lorne Macleod delivered a notable address on Argyllshire and the Isles, together with the part played by the people of those regions in consolidating Scotland into one united people. Mull, he said, is an island with a fine history. It belongs to one of the most ancient and interesting counties in Scotland, the home of the early Scots, who gave their name, religion, and Royal family to the united country. The renowned House of Argyll played a conspicuous and decisive part in Scottish affairs throughout the centuries. Iona, of course, is by itself in the annals of Britain, and is one of the famous spots in Christendom. Mull could tell of the Druids with their standing stones, of the early settlements of the Scots, of monk and coracle, of the coming of the Vikings, their invasion and absorption, of the fierce clan fights, of the Spanish Armada, of the struggles of the Lords of the Isles during the Stuart period, of the risings of '15 and '45, and of its sons in the Highland regiments, which fought in every part of the world. Mull could also tell of the service of its sons in the Peninsular Wars, of the sad plight of the people in later days, and of many emigrations to foreign shores. In the Great War the exploits of the glorious 51st Division, its dauntless courage, its sacrifices, once again demonstrated that the ancient spirit of the race is not yet extinct.

The men of Argyll and the Isles in their day played a foremost part in the great historic work of consolidation of Scotland into one united people. They fought and fell at Bannockburn and Flodden. The Highlanders were no doubt sometimes difficult and unmanageable, according to the views and policy of the central government, which are not always easy to understand, even in these days, but one thing can truly be said that they never failed in loyalty to their Sovereign, and the breath of their nostrils is love of their native land.

The Highlanders have had a great past, and the future of the race is of some moment to the country. The war has played heavy havoc among the younger men. Among a widely scattered population, the loss affects the very survival of the race. The recent seizures of land in certain parts have undoubtedly caused a good deal of misgiving.

The Highlander is not a Bolshevik or a revolutionary. On the contrary, he is a man of infinite patience, with a shrewd and capable understanding of events and things, and he is the very last to be in violence against the State and the laws and institutions of the country. Every true Highlander earnestly hopes that those in authority will speedily reach a solution for these troubles, and the deplorable situation which has arisen. By the Government grant which has lately been announced in aid of new holdings, there, fortunately, seems a prospect now of the reasonable expectations of the people in this respect being satisfied. The Highlanders have been one of the most powerful factors in the creation of the British Empire. The descendants of the race overseas are counted in their hundreds of thousands, and in Canada, Australia, New Zealand, and the other Dominions, as well as in the United States, Highland people were among the earliest pioneers, and form a pillar of strength and solidity in these new countries, and one of the strongest bonds of union and stability of the Empire. Anything which maintains and preserves this union deserves our warmest appreciation, and in a gathering of this kind we all know that the "Oban Times," the home paper of the Western Highlands, with its constant remembrance of this purpose, is a great connecting link between the Highland Motherland and her faithful sons abroad, as well as with the Highland people in the big cities and throughout the country.

From the lone shieling of the misty island,

Mountains divide us, and the waste of seas,
Yet still the blood is strong, the heart is
Highland,

And we in dreams behold the Hebrides.

It is reckoned that more than a third of the population of Glasgow, the second city of the Empire, are people of direct Highland origin. They have a great responsibility and an enormous influence for better or worse for the future. In our day and generation, we also must keep the Highland torch ablaze to the best of our powers. A big city is in many respects a demoralising place. The inhabitants all get like one another, think and move in mass, tend to lose much of their individuality and characteristics, and to follow new fashions and ideas under the guise of progress. True progress only comes from knowledge of the past, from a sound basis of principles and inherited traditions. and the Highlander, in spite of all temptations, in the complexity of modern society,

with its jarring and divided interests and its many problems, must stick to the fundamental truths, the sense of proper values as between man and man, and the fine simplicity of character and conduct, which is associated with the grand old race, reared in constant struggle, and in contact with the great realities. Iona is still the sacred Isle. A Scotsman who does not know about Iona and regard it as a hallowed spot is unworthy of the name. It is the cradle and well-spring of religion, culture, art, and learning in this country. St. Columba is a star among the immortals, and he and his band of brothers and their successors have left an ineffaceable impress upon the Scottish race. The most calamitous loss in the history of Scotland, next to the removal of the Scottish records in the War of Independence, was the destruction of the Iona manuscripts, collected by the learning and piety of generations. Their loss perverted and blurred the true meaning and inward lesson of the struggle of the Scottish people, and the fact of their essential racial cohesion and unity.

I always think the Island of Iona in the West and the stronghold of Edinburgh Castle in the East—both pronounced landmarks in Scottish history—represent the leading features in the national character—faith, piety, reverence, and the simple virtues, and independence, courage, and fearlessness in mind and action. Iona was the burial-place of the Scottish Kings for centuries. Forty-eight Kings of Scotland, four Kings of Ireland, a King of France, seven Kings of Norway, the most noted Chiefs of the Highland Clans, and the foremost men in Church and State, including St. Columba himself, found their last resting-place in the Island. It is a curious fact that Malcolm Canmore, the great-brained Gaelic-speaking King, who unified Scotland and made Edinburgh the main seat, was the first of the Scottish Kings to be buried elsewhere than in Iona. Who knows but perhaps the Prince of Wales, the Prince and Steward of Scotland, whom the Highland people watch with the greatest regard and admiration, and who possesses the insight, fascination, and charm of another young man, Bonnie Prince Charlie, sung in Highland song, and still dear to Highland hearts, in the course of his many visitations, may some day make a quiet tour in the Hebrides, and visit this holy ground, where lies the dust of his earliest Scottish ancestors. Nothing can ever rob this gem in the ocean of its imperishable past, and it will still continue to shed

its rays, as the Stone of Destiny in the Coronation Chair at Westminster will still remain so long as Scotland and the Scottish people have a mission and purpose to fulfil among the nations of mankind.

PROPAGANDA TOUR.

CONNEL.—In the Library Hall, Connel, on 21st February, there was an attendance of about 100 people—Rev. C. D. MacIntosh presiding. The President, Rev. G. W. MacKay, and Organiser, Mr Neil Shaw, addressed the meeting in Gaelic and English, and the audience manifested considerable interest in the movement. Gaelic songs were rendered by several of those present, and bagpipe selections by Pipe-Major Macphail. Seven new members of An Comunn were enrolled at the close of the meeting.

TAYNUILT.—On 22nd February a meeting was addressed here by the President and Organiser. After the customary addresses, songs were sung by some of those present. Rev. M. N. Munro presided.

DALMALLY.—The Rev. Farquhar MacRae, President of the local Branch, presided at the meeting on 23rd February. The Gaelic class conducted by Rev. Mr MacRae is expected to be resumed next session.

TYNDRUM.—On Thursday, 24th February, a meeting was held in the Public Hall. The Rev. Mr. MacCall presided over an attendance of 40 people. After addresses in Gaelic and English it was unanimously decided to form a Branch, and office-bearers were appointed.

CRIANLARICH.—At a later hour the same evening a small but keenly interested meeting was held at Criannlarich—Mr. MacIntyre, Headmaster, presiding. It was the desire of those present that a Branch should be formed, and it is proposed to hold another meeting early in March.

The Coming Argyllshire Gathering in Oban. September, 1921.

We have received a list of competitions in the "Revived Industries Section" in connection with the Argyllshire Gathering, to be held in Oban in September first. It is desired to encourage the ancient arts of weaving and dyeing, etc. The competitions (21 in number) are restricted to Argyllshire, and prizes are offered. Intending competitors should write for rules and the nature of the competitions to Geo. H. Campbell, Yr., of Succoth, Garscube, Glasgow, or to Mr Neil Shaw, Secretary of An Comunn Gaidhealach.

SECRETARY'S PAGE.

Tha mi a' sgrìobhadh so an dùthaich Dhonnchaidh Bhàin. Chan 'eil ceo no sneachd air Cruachan no Beinn Dòrain agus gu h-ìosal anns a' ghleann so tha a' ghrian a' dearsadh gu blath boillsgeach, agus tha na h-eòin a' ceilearadh air feadh nam preas. Tha mi an dochas nach bi an Smeòrach a' caoineadh 'sa Mhàrt mar a tha an Sean-fhacal ag ràdh a bhitheas i ma sheinneas i san Fhaoilteach. Is fonnmhor a ceilear an diugh agus is mòr an beud a bhli sealltuinn ri tuireadh 'na dhéidh. Tha barr-guc air geugan cheana agus an aitean fasgach tha an sobhrach a togail a cinn.

* * *

The Glasgow University Ossianic Society, which was founded 90 years ago by the Rev. Dr. Norman MacLeod (Caraid nan Gaidheal), is still pursuing its course vigorously and successfully. There is a large band of active and enthusiastic young Highlanders at Glasgow University at this moment, and they are infusing new life into the Ossianic and making it a real and influential exponent of Celtic sentiment at Gilmorehill. The Society recently held a most successful concert in the Berkeley Hall, at which a splendid programme, mainly of Gaelic music, was submitted. At its last meeting the Hon. President, Mr. Malcolm MacLeod, ex-President of An Comunn, read a much appreciated paper on "The Gaelic Outlook."

* * *

Ceilidh nan Gaidheal, on the 12th February, had the pleasure of listening to an able and comprehensive lecture on "Donnchadh Bàn" from the Rev. Andrew Douglas of the Highlanders' Memorial Church. Mr. Douglas hails from Glenorchy, and is a warm admirer of the Bard, whose life and work he dealt with in a most interesting and discriminating fashion. The Rev. Dr. Adam Gunn of Durness was present, and spoke, expressing his pleasure at having the opportunity of visiting Ceilidh nan Gaidheal, of which he had heard and read so much, and which he was delighted to find in such a healthy and vigorous condition.

* * *

The Mod Local Committee met in the Office of An Comunn on 17th February. There was a large attendance of members,

and the prospect of a large and successful gathering in September is very hopeful. Subscriptions are already coming in, and an appeal for funds is being issued shortly. The syllabus, containing 67 competitions, is now ready. It is quite probable that more will be added before the month of June, and these will be noted here when accepted.

* * *

The death occurred on 15th February of Mr. John Sinclair, manager with Mr. Archd. Sinclair, Celtic Press, Glasgow. Deceased was in the firm's employment for 46 years, and had charge of the printing of this magazine from the first number until the issue of December last. He took a personal interest in "An Deo Greine," and all other publications issued by the firm for An Comunn. His passing will be keenly felt by the present proprietor, Mr. Alex. J. Sinclair.

* * *

A movement is likely to be set on foot to collect money for the restoration of the monument erected to the memory of Duncan Bàn MacIntyre near Dalmally. Some time ago the monument was struck by lightning, and several of the large granite blocks were displaced. Donnchadh Bàn is the best known of our Gaelic bards, and if an appeal for funds is issued it should meet with ready response. The Oban Branch of An Comunn will celebrate its annual Duncan Bàn Night on 18th March, when a Gaelic oration will be delivered and the Bard's songs sung.

* * *

Heartly congratulations to three members of An Comunn on their appointment as Justices of Peace for the County and City of Glasgow. These are Dr. Neil Munro, Mr. Duncan MacGillivray, Rector of Hillhead High School, and Mr. Robert Macfarlane, C.A., Treasurer of An Comunn.

* * *

The re-union of the natives of Islay takes place in the St. Andrew's Halls on 11th March. This brings to a close the county gatherings for the session. The St. Columba and Glasgow Gaelic Musical Association Choirs will hold their respective annual concerts towards the end of the month, and thereafter many annual meetings will take place.

NIALL.

ORAN DO'N CHAORA CHEAN-FHIONN.

(DUNCAN BAN MACINTYRE.)

1921 Mod Competition, No. 67. Glenetive Songs. Competitors may sing either version.

LORN VERSION.

From Mr John MacCallum, Tighnambarr.

Key Eb. Séisd.

$$\left\{ \begin{array}{l} m : s \mid l \text{ ,, } s : m \\ \text{Hem o ho i o} \end{array} \right\}$$

$$\left\{ \begin{array}{l} d' : d' \mid s \text{ ,, } m : r, r - \\ \text{Ho ro 'chaora chean-fhionn,} \end{array} \right\}$$

$$\left\{ \begin{array}{l} m : s \mid l \text{ ,, } s : m \\ \text{Hem o ho i o} \end{array} \right\}$$

$$\text{Rann (r)} \left\{ \begin{array}{l} r \text{ ,, } m : s \text{ ,, } s \mid l \text{ ,, } l : s \text{ ,, } m \\ \text{'Sa' chaora fhuair mi o Shiùsaidh} \end{array} \right\}$$

$$\left\{ \begin{array}{l} l \text{ ,, } t : d' \text{ ,, } l \mid s \text{ ,, } m : r, r - \\ \text{Gun an cùinn a dhol g'a ceannach.} \end{array} \right\}$$

JURA VERSION.

From the singing of Mr Neil Shaw, noted by M. N. Munro.

Key G. Séisd.

$$\left\{ \begin{array}{l} d' : l \mid s \text{ . } m : m \\ \text{Hem o ho i o} \end{array} \right\}$$

$$\left\{ \begin{array}{l} d' : l \mid s \text{ ,, } s : l \text{ . } d' \\ \text{Hu o 'chaora chean-fhionn,} \end{array} \right\}$$

$$\left\{ \begin{array}{l} d' : l \mid s \text{ . } m : m \\ \text{Hem o ho i o} \end{array} \right\}$$

$$\text{Rann} \left\{ \begin{array}{l} m \text{ ,, } m : m \text{ . } m \mid m \text{ ,, } m : l \text{ . } l \\ \text{'S a' chaora fhuair mi o Shiùsaidh} \end{array} \right\}$$

$$\left\{ \begin{array}{l} l \text{ ,, } l : l \text{ . } l \mid s \text{ ,, } s : l \text{ . } d' \\ \text{Gun an cùinn a dhol g'a ceannach.} \end{array} \right\}$$

A' chaora thàinig á Coir-'uanain*
Pàirt g'a suanaich mar an canach.

Hem o, etc.

'S ann bu chosmhail ris an t-sioda
Caora mhìn nan casa geala.

Etc.

'Nuair a thigeadh mìos roinìh Bhealltuinn
B' fheairde mi na bh' aice bhainne.

Etc.

Chumadh i rium grudh is uachdar
Air fhuarad 's ga'm biodh an t-Earrach.

Etc.

'S mise fhuair an sgobadh creacha
'N là leag iad i 'san rainich.

Etc.

'S dìombach mi do'n Ghille-mhàrtuinn
Bha cho dàn is dol 'na caramh.

Etc.

O 'n a chaill mi nis mo chaora
'S cosmhail m' aodach a bhì tana.

Etc.

H' uile bean a th'anns an dùthaich
Tha mi 'n dùil an durachd mhath dhomh.

Etc.

Gheibh mi ruisg an Tigh-na-Sròine
O 'n mìnnaoi chòir a tha 'san Arrar.

Etc.

An Gleann Ceitilein an fheòir
Gheibh mi na ruisg mhòra gheala.

Etc.

Ruigidh mi bean Cheann Loch Eite
Tha mi 'm éiginn 's cha bu mhath leath.

Etc.

Their an té tha 'n Guala-chuilinn
'S mór is duilich leam do ghearann.

Etc.

Their gach té tha 'n Druim a' Chothuis
Gheibh thu rud 's gur math an airidh.

Etc.

'Nuair a theid mi dh' Ionar-Chàrnain
Cha leig aon a th' ann mi falamb.

Etc.

Chan 'eil té tha 'n Dail-an-Easa
Nach teid mi 'm freasdal a ceanail.

Etc.

Thig mi dhachaidh leis na gheibh mi
'S tomad dheth cho' mór ri gearran.

Hem o, etc.

*Coir-'uanainn is the name of a farm between Onich and Fort William.

BRANCH REPORTS.

BENDERLOCH.—This Branch held its first ceilidh on the evening of 18th February in the Victoria Hall—the President, Rev. J. A. MacCormick, B.D., in the chair. A splendid programme of Gaelic song was sustained by Miss Cathie MacAskill (Gold Medallist), Mr. Neil Shaw (General Secretary), Mr. Duncan Morrison, and Mr. Thomas Cameron (Achnashellach). Miss Macphail, Branch Secretary, gave the recitation, "An Fheadag," with fine

dramatic effect. Miss Mamie Carmichael and Mr. William Macpherson rendered Highland music on the piano and violin with skill and taste. Miss MacCormick played the accompaniments. During an interval in the programme Mr. Shaw addressed the audience in Gaelic. Mr. Duncan Black's reading of two sgeulachdan was a feature of the ceilidh, which was entirely conducted in Gaelic. The Rev. D. M. Cameron proposed a vote of thanks to the performers, and a memorable ceilidh closed with the singing of "Oidhche Mhath Leibh" by Miss MacAskill and Mr. Shaw.

MALLAIG.—Under the auspices of the Mallaig Branch a successful concert was held in the Public Hall on 26th January in aid of the Mallaig and Knoydart Nursing Association Fund. Mr. Williams kindly gave the use of the hall for the evening, and it was completely crowded. Father Macrae, who presided, made appropriate reference in well-chosen remarks to the deserving cause for which the concert was held. He also wished the Mallaig Branch of An Comunn Gaidhealach every success not only in maintaining the language of our forefathers but in spreading it. A programme of all-round excellence was then gone through, those contributing being:—Mr. Dun. Gillies, Mr. James Dawson, Miss Edna Lorne, Mr. Neil Shaw (Secretary of An Comunn), Mrs. Barker, Mr. Neil MacKinnon (Mull), Mr. Walker, Miss Tina MacKinnon, Mr. Donald Gillies, Mrs. Arch. Campbell, and Mr. Angus Macintyre. Mrs. Williams skilfully played the accompaniments. The Chairman announced that the handsome sum of £29 had been realised, so that the Committee and those who had assisted them had reason to congratulate themselves. Mr. Donald MacLennan proposed a vote of thanks to the artistes, and a similar compliment to the Chairman was proposed by Mr. John Scotland. Mr. Neil Shaw acknowledged and made fitting reference to the aim of An Comunn. Dr. Jeannie Macrae, on behalf of the Nursing Association, thanked the Committee. A dance followed, at which the sum of £8 10s was collected so that the sum of £37 10s was handed to the Fund.

ARISAIG.—Mr. Neil Shaw, Secretary of An Comunn Gaidhealach, lectured to the local Branch on 27th January. The hall was completely full. His subject, "Ancient Customs," proved most interesting. It was treated in beautifully descriptive language, and classical Gaelic. Rev. Father M'Eachan, presiding, extended to him a hearty welcome to Arisaig, and made eulogistic reference to his extensive knowledge of Celtic literature. Councillor William M'Donald proposed a vote of thanks. A Ceilidh followed, and the following members entertained:—Messrs. Neil Shaw, Angus M'Donald, John M'Donald, John M'Pherson, James Gillies, Lachlan Gillies, Lachlan M'Laren, and Miss Louise M'Pherson. A reading was given by Mrs. Angus M'Eachan, exhibition of dancing by Mr. Lachlan Gillies, and bagpipe selections by Messrs. Hugh M'Donald and James M'Donald. Perfect success attended the meeting, which ended with three hearty cheers for the rev. Chairman, on the proposition of Mr. L. Gillies.

KNOYDART.—A successful dance, organised by members of An Comunn Gaidhealach, was held in the barn at Invefic recently. The room was tastefully decorated for the occasion. Excellent dance music was supplied by D. Huggins and D. M'Crimmon on the "Pìob mhór," and J. Henderson and Miss M'Master on the violin. Songs were sung by Messrs. J. M'Donald, D. Gillies, A. and D. M'Phee, H. M'Askill, D. Huggins, J. Huggins, and J. M'Kay. The following ladies also sang:—Misses Maggie and Joan M'Phee, Flora M'Eachan, and Mrs. M'Askill. Refreshments were served at regular intervals during the night. Mr. D. Stewart, Home Farm, made an efficient M.C.

TONGUE.—The monthly meeting of this Branch was held on the 3rd February in the Public School.—Councillor D. MacKay, Vice-President, in the chair. There was a large attendance. The Secretary, Mr. W. S. Munro, read a Gaelic paper on Sir William Wallace, and Mr. MacLeod Headmaster, gave a rousing address in Gaelic and English. The next meeting will be held on 3rd March, when the

Rev. H. G. MacLellan, Borgie, will give an address in Gaelic.

OLDSHORE.—An entertainment was given by the Branch Committee recently, and new members are being enrolled at each meeting. The membership is now 21, and Juniors are being encouraged to join at a small fee.

INSHEGRA.—Ceilidhs are held at regular intervals, and the membership is increasing. Much interest in the movement has been created locally by these ceilidhs.

FARR.—The interest and enthusiasm of the members is unabated. The social evenings are a decided treat, and those attending the Gaelic classes are making splendid progress.

ABLECROSS.—This Branch has been meeting fortnightly throughout the session, and the attendance at meetings is never less than 30. The membership is 40, and all are keenly interested in its work.

SHIELDAIG.—Although a branch has not actually been formed, satisfactory progress is being made with Gaelic Bible Reading.

EARRUSAIG.—Successful ceilidhs were held on 7th January and 10th February, when songs were sung by Misses Kate MacLennan, Mary Halliday, Isabel Finlayson, Jessie Matheson, Joan Finlayson, and Messrs. A. Beaton, J. Budge, Donald MacKenzie, W. J. and Kenneth Matheson, and Donald MacInnes. A feature of these meetings was the excellence of the pipe music provided by Messrs. Ken. Finlayson, Ken. MacDonald, Donald MacKenzie, Donald and F. Murchison. Mr. David Urquhart, M.A., read a paper on "St. Patrick" on 7th January, and gave an account of "St. Columba and the Battle of Cul-dreimhne" on 10th February. Sgeulachdan and readings were contributed by Messrs. D. Cameron and D. Urquhart, and gramophone selections by Mr. D. MacKinnon. At the last meeting Mr. Farquhar MacRae, Kyle, gave an inspiring and encouraging address on the "Past and Present Conditions of Gaelic." All the proceedings were conducted in Gaelic, and the meetings were all most stimulating and the audiences enthusiastic.

LOCHABER.—On 28th January the Masonic Hall was crowded to hear a lecture from Mr. Neil Shaw, General Secretary, on "Ceol Gaidhealach." The Rev. A. Dawson presided, supported by the Rev. John MacDougall, President. The lecturer was given a cordial reception, and his remarks on harp, violin, bagpipe, and Gaelic song were thoroughly appreciated. Mr. Shaw sung the following songs in illustration of his lecture:—"Oran Mór Mhic Leoid," "Tog orm mo phàid," "Mairi Bhan Og," "Cumha Iain Ghairbh Rìsaidh," and "Moch Diluain Ghabh i 'n cuan." Mr. MacKinnon gave pleasing illustrations of Gaelic melodies on the mandoline, and accompanied with fine effect Mr. Shaw in singing "An t-Eilean Muileach." Songs were contributed by members of the audience, and after a vote of thanks, proposed by the President, the meeting was closed by the singing of the National Anthem in Gaelic.

GLENETIVE.—The General Secretary visited the Branch on 15th February, and, despite the exceptionally boisterous weather, a fair number assembled in the Schoolhouse. A very pleasant evening was spent with Gaelic songs, recitations, and dancing. During an interval in the programme tea was supplied and Mr. Shaw gave a short address. Mr. Alex. MacLaren, Dalnally, a former member, was welcomed to the gathering by his many friends. Songs were sung by Miss A. C. Whyte, Miss Tissey Dawson, Miss Bessie MacLean, and Mr. Shaw.

Master Gregor MacGregor gave a recitation. The Branch Committee are giving two prizes for the best rendering of a song connected with Loch Etive and Dalness at the forthcoming Glasgow Mod.

KINGUSSIE.—A very successful ceilidh was held recently, members turning out in large numbers. Piper Angus Munro led off, and other members contributed songs, etc. The President, Rev. Dugald Macfarlane, was unavoidably absent.

INVERNESS.—A meeting of this Branch was held on 21st February. Mr Alister MacDonald, president, intimated that they had been able, in conjunction with the Gaelic Society, to arrange for the use of rooms at 6 Queensgate for their meetings. These were considered satisfactory and suitable. Mr. W. J. Shaw, Secretary, referred to the Gaelic Reading Circle, and said the attendance at the earlier meetings of the session was not as good as could be wished, owing principally to the difficulties as to a place of meeting. It was decided to have the further meetings of the Circle at the rooms now secured, the next meeting to be held on Thursday evening, 24th February. The finances of the Branch are quite satisfactory.

KILLIN.—This Branch, containing 112 members, had a very successful ceilidh towards the end of January, 100 members being present. The President of the Branch, Rev. Mr. Mackay, conducts two classes—(a) Learners' Class, (b) Readers' Class. A dramatic party has been formed and will reproduce "Reiteach Moraig" at the close of the session.

GREAT HIGHLAND GATHERING AT THURSO.

The hills and glens of the Highlands were brought very near in the Territorial Hall on Thursday evening of last week, the occasion being the first annual gathering of the Thurso Branch of An Comunn Gaidhealach. The spacious hall was crowded to overflowing with an enthusiastic and responsive audience, who had come from east, south, and west to listen to Scotland's premier Gaelic vocalist, Mr Roderick Macleod, Inverness, and his no less talented daughter, Miss Macleod. Mr Macleod was well known to those who came from the west as the great Gaelic tenor who toured the Reay country some twenty years ago with the Clan Mackay Society's representatives.

The large audience waited with much expectancy the opening of the programme, and they were rewarded with the finest musical treat ever given in Thurso.

The Rev. G. R. MacIennan, M.A., President of the Society, presided, and in introducing the programme gave a short address in Gaelic and English. He said that although there were many people present that night who did not understand the Gaelic they had the spirit of the Highlander. He also referred to the advance the Gaelic language had made in recent years, and that it was now recognised as part of the curriculum of Highland schools.

The programme was opened with bagpipe selections by Pipe-Major Sutherland and Piper Gordon Asher, and the stirring strains of the national instrument gave a fitting send-off to the Highland concert, and the efforts of the pipers met with the hearty appreciation of the audience. The local soloists—Mrs Laughland, Mrs Litster, Mr Hugh M'Andrew Macdonald, Rev. G. MacIennan, and Mr James Wilson—were never heard to better advantage, and each had to respond to an enthusiastic and well-deserved encore. Miss Rhoda Macleod, along with her father, Mr Roderick Macleod, Inverness, also took part in the programme. "Ruairidh" received quite an ovation; so did his daughter. Both were in the best of form. The Rev. W. D. A. Mackenzie, in proposing a vote of thanks to the artistes, said that no one in Scotland had done more to popularise Celtic song than Mr Macleod.

—From the "Caithness Courier."

AN COMUNN GAIDHEALACH.

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Leabhar XVI.]

Mìos Deireannach an Earraich, 1921.

[Earrann 7.

CLAR-INNSIDH.

PAGE.

Croiteirean an la an Diugh,	97
Ancient Forests in the Highlands,	99
Eoghann Mac-an-Toisich agus na Cuimeinich,	100
Dh'falbh mo Leannan Fein,	104
Some Gaelic Parting Songs,	105
Executive Council,	107
The Position of Gaelic,	107
Secretary's Page,	108
Branch Reports,	109
Broadford Singing Classes,	111
Notes and Comments,	111

CROITEIREAN AN LA AN DIUGH.

Bha là eil' ann, agus bu shearbh e, an uair a bha croiteirean air a fuadach a mach o'n tìr féin gu tìrean coimheach a b'acoltach ris na glinn a dh'fhàg iad, gun dùil ri tilleadh—glinn a bha còisrigte air clàr na h-inntinn air iomadh dòigh. Ach chan ann mun àm chràiteach ud a tha mi 'dol a leudachadh an seo, oir chan 'eil mòran stà ann a bhi ag ath-aithris rudan mi-chiatach a ghlac aire Alba o cheann gu ceann aig an àm. An uair a fhuair iad sochairean ùr tre an Ahd a chuireadh air bonn suas ri dà fhichead bliadhna a nis, cha robh iad an eisimeil maor no uachdaran fhad 'sa phàidheadh iad a' màl reusonta a chaidh a shuidheachadh orra. Ach an déidh sin uile bha faileas duaichnidh na bochduinn 'ga leantuinn. Dh'fhàgadh iad gun chulaidh-chobhair air thalamh ach obair an dà laimh fein air criomag fhearainn neo-thorach, maille ris a' chuideachadh a gheibheadh iad o shaothair an cloinne air Galltachd. Bochd mar bha a' chroit, b'e an dachaidh i, agus is mór na tha fillte anns an fhacal sin—Dachaidh!

Feumar aideachadh an diugh gun d'fhainig leasachadh nach beag an cor a' chroiteir o'n àm ud, agus gu bheil an còr a' dol a thighinn air a chranncur ma ghabhas e an cothrom tha lagh na Rìoghachd a tairgse dha. Anns a' cheud dol a mach, tha innleachdan air an deilbh a chum fàrdaichean a dheanamh na's taitneiche do'n t-sùil, maille ris a' chomh-fhurtachd tha cleachdadh is gnàths an ama ag agradh. Bha'n t-àm ann. An uair a bheirear faineir na tha de thighean dubha salach ri fhaicinn air feadh na Gaidhealtachd, is leòr e gu nàire is rughadh gruaidhe a chur oirn. Gun teagamh faodar a ràdh nan robh cothrom aig na croiteirean air tighean na b'fhearr a thogail, dheanadh iad e, ach mar a thuir mi cheana, bha'n dubh bhochduinn anns an rathad, agus cha do ghabh an Rìoghachd an t-suim bu lugha do'n cor gus a seo. Ma ghabh i a nis e, tha fios againn c'arson. Chaidh na mìltean punnnd Sasunnach a chur air leth o chionn ghoidir air son leas na croiteirean, agus mur dean iad greim air an tairgse fhialaidh a tha air a chur fo'n combhair, agus feum a dheanamh de'n chothrom, is iad fhein is coireach. Feumaidh an croiteir dùsgadh suas gu bhi dichionnach, dèanadach ma bhios dùil aige ri soirbheachadh. Cha dean màirnealachd an gnothuch, oir tha comhfhurtachd beatha agus crannchur na's fearr na bha riamh aige an crochadh ris a' chùis. Ma ni e seo, chithear dreach ùr air an dùthaich. Mar a thuir Sir Seoras mac Rath aig toiseach na bliadhna; "Ni am fàsach gairdeachas, bithidh an dithreachd ait, agus thig e fo bhlàth mar an ròs!" Saoil an tig. Tha e coltach gu robh Sir Seoras còir a leughadh fàisneichd Isaiah mun do thuit na focail seo o bhilean. Nan robh e air a ràdh gun

fàsadh an coirce cho reamhar 'sa chithear e air machraichean Chanada, ma dh'fhaoitid gun biodh e na b'fhaisge air an fhìrinn. Ach biodh sin mar a dh'fhaodas e, tha mòran r'a dheanamh mun tachair an suidheachadh tlachdmhor ris a bheil fughair againn uile. Guidheamaid gun tig rudeigin mun cuairt a ni cor ar luchd dùthcha na's fheàrr na bha e.

* * *

A réir beachd roinn mhath de'n t-sluagh, gu h-àraidh na tuathanaich mhóra, cha do nochd an croiteir a bheag de sgil air giollachd fearainn eadhon o àm na cois-chruime. Chan urrainnear a ràdh gun do nochd, ach cha bu chòr a' choire a chur air gu h-iomlan, oir is iomadh bacadh a thainig 'na rathad. Bitear a' fàgail air nach faicear air oirean is iomallan nan imirean ach cuiseagan ruadha, is luibhean fadhaich a bhios a' deoghal an t-sùigh a bhios feumail do'n phòr, agus nach faicear mu thimchioll nan dorsan ach poll is eabar. Bha leithid ann an àm m'òige ce bith mar tha cùisean an diugh. Chan fhaicear dad de seo air na gabhaltais bheaga tha na Lochlannaich ag àiteachadh cho grinn 's cho sgiobalta.

* * *

Am pàidh croit do'n fheadhainn a tha 'na freasdal? Is ceisd chudthromach sin. Is ann aig a' chroiteir fhein is fearr tha fios. Ach ma dh'amhairceas sinn air a chùis an solus na tha ar n-àm ag agradh, chan 'eil e soirbh a thuigsinn ciamar a dh'fhòghnas naoi no deich de acraichean fearainn a chum teaghlach òg a thogail. Air an laimh eile ma tha mar no dhà aige le'n àl, gearran, buntata, beagan chaorach is chearcan, gheibh e beò-shlàinte chuibheasach, gu h-àraidh ma tha e faisg air muir. Chan 'eil ann m'òr do' mar a b'abhaist, tha mòine a nasgaidh aige, agus chan 'eil a dhìth air ach min is tea is siucar. Gheibh e seòl air sin fhaotainn le cuideachadh a theaghlach. Ach ged dh'fhaodas sin a bhì mar sin, chan fhan a chlann aig an tigh an uair a thig iad gu ìre. Fairichidh iad tàladh na Galltachd, agus feumar an dachaidh fhàgail car greise, agus an t-sean chàraid—an athair 'sa màthair—fhàgail air ceann ghnòthuichean. Tillidh iad an uair a fhregras fòrladh gus an t-seann dachaidh, oir is feàrrid' iad anail na dùthcha mun till iad do'n bhaile mhór. An uair a bheirear seo uile faineair chan 'eil cor a' chroiteir an diugh cho dona dheth 'sa shaoileas daoine. Gun teagamh cha bhì mòran airgid 'na sporan, ach ma tha slàinte cuirp is imntinn air a bhualachadh air, is mur 'eil gainne a' cur dragh air, tha

sonas aige 'na shean là nach tuig muinntir nam bailtean mòra.

* * *

Aontaichidh gach neach an diugh gun d'thainig atharrachadh anabarrach air nithean o sguir an cogadh. Chuir an saoghal car dheth, agus tha slòigh na h-Eòrpa ri spàirn a chum cùisean a shocrachadh mar a bha iad roimh 1914, ma theid ac' air. Chan 'eil an croiteir a' faireachadh na h-ùpraid a leth cho cruaidh 'sa tha sluagh na Galltachd. A dh'aindeoin sin chan 'eil e buidheach le chor. Ma tha dad aige ri chur gu margadh chan fhaigh e cothrom air inneal-giùlain a chum na crìche sin, ni mò a gheibh e cothrom air bathar fhaotainn as an taobh deas ach uair 'san deich là an cuid de cheàrnag. Chan 'eil na bàtaichean-smùide cho goireasach sa b'abhaist. Cluinnear e a nis a' sireadh rathaidean iarunn no carabadan ola. Gun teagamh b'fheàrrid' e sin. Ach si cheisd; cò tha dol a ghabhail seo os laimh? Cò theid an urras gun pàidh an gnothuch aig a cheann thall? An e an Rìoghachd, no cuideachd an earras air feadh na dùthcha? Chan e mo leithid-sa bu chòir freagairt a thairgse. Ach tha mi de'n bheachd gu bheil la an atharrachaidh faisg air a Ghaidhealtachd, an uair a theid oibrichean mòra a chur air bonn, 's a thòisicheas gnìomhachais a bhios freagarrach do'n tìr. Nach 'eil fios againn uile na bheil 's sin amharc aig a' chuideachd ris an abrar "*The British Aluminium Company*" a thaobh lochan is uillt faisg air Lochabar, a chum an cur gu feum air son oibrichean a chuireas saibhreas cuibhiseach an rathad an t-sluaigh. Bidh cuid a' cumail a mach gu mill oibrichean de'n t-seòrsa seo dreach na dùthcha. Cha charaich na cnuic no na beanntan co-dhiùbh. ce bith mar a dh'eireas do na h-uillt. Bidh Beinn Nibheis 'na suidhe an sud mar a bhà i. Chan urrainn daoine a bhì beò le bhì ag amharc air dreach bòidheach dùthcha. Chan e Lochabar a mhàin tha freagarrach gu oibrichean mòra a chur air chois. Ma bheir sinn faineair còrsa taobh an iar Albainn eadar dùthaich Mhic Aoidh agus Arasaig, chlì sinn gu bheil e cho freagarrach ri Lochabar. Ma thòisicheas oibrichean mar seo air feadh na Gaidhealtachd coisnìdh an croiteir 'sa theaghlach an cuid fein de'n tairbhe a leanas.

* * *

Aon cheisd eile. Cìod a thachras do'n Ghaidhlig ma thig sgaoth de na Goill gu Gaidhealtachd an tòir air obair? Ma bhios Gaidheil fhéin dileas d'an cànan cha

ruigear a leas a b'athadh le droch Bheurla. Faodaidh an dà chanain siubhal taobh ri taobh; faodaidh a' chuid as fearr de na seann nòsan Gaidhealach a bh air an cumail suas eadhon am measg choigreach. Tha'n gnothuch uile an laimh a' Ghaidheil fhein. Air an aobhar sin thugadh e an aire gun dean e a dhleasnas.

ANCIENT FORESTS IN THE HIGHLANDS.

BY MR WILLIAM MACKAY, LL.D., INVERNESS.

Forestry in the Highlands in the old times was very much more important than they in the present day could realise. They knew from Latin writers that the North of Scotland was covered with forests during the Roman occupation. They knew from the peat mosses that millions of acres were under trees, which were now devoid of trees. There was no moor in the North of Scotland but was full of roots and stumps of ancient trees. Those old forests were known as the Caledonian Forests, and they had still extensive remains of them in Strathglass, Glen-Strathfarar, Glen-Affric, Glen-Cannich, as well as in Glen-Moriston and parts of Glen-Urquhart. These original Caledonian Forests had never been planted, but regenerated from time to time naturally. The bulk of the forests had disappeared. There were two curious legends as to their disappearance. The one was that Mary Queen of Scots—he did not know for what reason, but he did not believe she did so—ordered all the forests in the Highlands to be destroyed by fire. The other legend was that a super-human hag from Norway was assisting the Norse during their invasions, and went about with a flaming torch all over the Highlands and destroyed the woods. As to whether they were to accept the legends he left it to themselves. The first glimpses they got in written records about forests in the Highlands were very interesting. They alluded to the importance of the forests in this district, and to Inverness being one of the most important—in fact, the most important—ship-building places in Britain. The reason was that, while the Highlands were covered with valuable timber, the southern counties of Scotland and much of England were devoid of trees. For example, in 1249 the French Earl of St Pol and Blois came to Inverness and built one of the most famous ships that ever left Britain. The historian of the day called it a wonderful ship, and in that ship the Earl crossed first

to France and from thence to the Holy Land to take part in the Crusade. In 1643 a Captain Scot built a ship in Inverness, which, as they were told by the author of the Wardlaw Manuscript, who went on board the ship, was "a vessel of prodigious bigness." That vessel found its way to Venice, and Captain Scot became Vice-Admiral of the Venetian Fleet, with the result that he drove the Turks out of the Venetian seas and became a terror to the Mahommedans. Those were two famous ships. In the letter-book of a merchant in Inverness towards the end of the 17th century, he found there was a big trade in building small vessels of between 50 and 60 tons, and they found them going not only to various ports in Northern Europe from Norway to France, but also round through the Mediterranean to the head of the Adriatic. He also found that on one occasion a 50-ton vessel belonging to Inverness was in the West Indies. The importance of the timber in the Highlands led to stringent rules for its preservation. He found in the 16th and 17th centuries many rules passed by Baron Courts and by Lords of Lovat, the Chisholm, the Laird of Grant, the proprietors of Glen-Urquhart, Stratherrick, and Strathspey for the protection of timber from destruction, and heavy fines were imposed. He found that one man was fined £20 Scots for felling a tree. The timber from Strathglass was floated down the Glass, and the timber from Glen-Urquhart, Glenmoriston, and Foyers were floated down Loch Ness and the River Ness. There was an enormous traffic in timber in Strathspey, the wood being floated down to the mouth of the Spey. A large number of people were employed, and the traffic was a profitable one to the country as well as to the owners of the timber, which was in great demand. For example, in 1636 the laird of Glenmoriston supplied timber for the repair of Fortrose Cathedral, and about the same time for the re-erection of the bridge over the River Ness at Inverness. The timber for Scot's ship was got from Dalcattaig, from the then Lord Lovat. At a later period in the same century the Chisholm supplied Sir George Mackenzie of Rosehaugh with the timber for Rosehaugh House. In 1754 Sir Ludovic Grant was paid £1000 for oak trees from Ruiskich Woods on Loch Ness-side. Between 1758 and 1763 the laird of Glenmoriston realised £2000 out of his natural woods in Glenmoriston. That sum would mean to-day £40,000 or £50,000.

—Northern Chronicle.

EOGHANN MAC-AN-TOISICH AGUS
NA CUIMEINICH.

EWAN MACINTOSH AND THE
CUMMINGS.

O chionn còrr 'us ceithir cheud bliadhna, dh'éirich comh-strìth mhór eadar na Cuimeanaich agus Clann an Tòisich, aig an robh oighreachd mhath, goid o' fhearann a' Chuimeinich, Iarla Bhaideanach agus Atholl.

Bha Ban-Iarla a' Chuimeinich, a réir na h-athris, 'na bana-ghèbair anabarrach; agus a chum an cloacas so a shàsachadh, b'éiginn di buntainn gu ro chruaidh ris an tuath bhochd.

Theirteadh gu'n itheadh i shèpein smior§ gach aon là air a dinneir, a bhàir air iomadh goireas sòghar, annasach, eile.

Le a leithid sin de strogh agus de ana-caitheamh, chlaoidh i a cuid tuatha cho mór agus nach robh iad 'nan urrainn na màil a dhìoladh, no am fearann a shaoithreachadh, ionnus gu'm b'éiginn di dol a dh'asluchadh faoighe† air a coimhearsnaich shaoibhir.

An déidh dhi an dùthaich imeachd ag iarraidh faoighe, dh'innis i do a fear an soirbheachadh a bha an co-lorg a turuis, agus gu'n tug Mac-an-Tòisich Mór Thir-inidh dhi, dà-bhà-dheug agus tarbh.¶

More than four hundred years ago a great strife arose between the Cummings and the Clan MacIntosh; [the latter of] whom had a fine estate a short distance from the lands of The Cumming, Earl of Badenoch and Atholl.

Tradition has it that the Cumming's Countess was an extraordinary glutton; and in order to satisfy her greed she had to deal very harshly with the poor tenantry.

It was said that she used to eat a "chappin" (or quart) of marrow§ every single day at her dinner, besides many rare and dainty delicacies.

In consequence of such prodigality and wastefulness, she harassed her tenantry so much that they were not able either to pay the rents or to work the land, and she was forced to go sorning and thiggint† on her rich neighbours.

After she had finished perambulating the country in all directions begging for alms, she told her husband what success had attended her errand, and how The Great Macintosh of Tirinie had given her twelve cows and a bull.

§ There are various tales of fairy-women who would eat at a sitting an entire ox, or several dozen ox-tongues, etc. A hero requires "marrow of deer and sinews of beeves" to eat, in Larminie's *West Irish Folk Tales*, 139. The feat of consuming a quart of marrow-fat daily was probably attributed in the first instance to some fairy-women in some long-forgotten tale, and was transferred to the Countess long afterwards. The Rev. J. G. Campbell (*Superstitions*, 281) says that a curse lay on one of the principal castles in Perthshire, which curse was "caused by the haughtiness of an old woman who lived entirely on marrow"—i.e., marrow fat. An echo of these traditions may perhaps be seen in "the quaint Admiralty custom of presenting a barrel of tongues to an admiral taking over a new command." Under the heading of "The Gift of Tongues," this custom was made the subject of "some lines by the Flag-Lieutenant," which appeared in *Punch*, October 13, 1915, page 315.—Pride or haughtiness in a woman is a motif in Sgeulachd Mhic Cruimein, *An Deò-Grèine*, IX., 89.

† Faoighe=asking for aid in shape of corn, wool, and sometimes cattle, a custom once very common. Nicolson's *Gaelic Proverbs*, 108, says: "The practice of going 'air faighe' (or faoighe, 'Ir. foighe') was, however, common to parts of Ireland and of the Highlands, and was also known in the Lowlands of Scotland." "In the 'good old times,' when dearth was as common as a bad season, it was not considered degrading for respectable people to go foraging among their friends for grain, wool, etc." "This kind of begging was also practised by or for young

couples about to marry, or newly married, to help them in setting up house. The *Highl. Soc. Dict.* (1828) says this custom 'is still practised in many parts of the Highlands and Islands.' *MacLeod and Dewar's Dict.* (1830) also says that it is 'still partially practised.' I think it may now (1890) be said to be obsolete. The practice, however, of giving useful presents to young couples is encouraged in the very highest ranks of modern society." See *Ibid.* 66, 198; *The Wizard's Gillie*, 45; *An Deò-Grèine*, IX., 56.

¶ Thir-inidh, *Faclair*, 1028. See also *Nicolson*, 85:

"Cha bhi Tòiseach air Tirinidh, 's cha bhi Tirinidh gun Tòiseach.

There shall never be a Macintosh of Tirinie, nor shall Tirinie be without a Macintosh.

Macintosh, in a note on this, calls it 'a ridiculous prophecy concerning an ancient family in Perthshire, now extinct'; apropos of which he gives the story of their being killed by the Cummings. Tirinie is near Blair Atholl, and it is pleasant to know that a Macintosh still (1880) farms there."

Mr. Alexander Mackintosh Shaw, author of the History of Clan Chattan deals with the story in an article, called "Mackintosh's Cairn in Glen Tilt, and its Legend," in which he favours the view that the legend belongs to Rothiemurchus rather than to Atholl. *Trans., G. Soc., Inverness*, XI., 273. See also *Ibid.* XVIII., 232. The version submitted here is not clear as to the name of the cairn or cairns. See the last two paragraphs.

An àite a thaingealachd is ann a dhùisg an fhialachd shomalta so a dhiumb, a fharmad, agus a chorroich ri saobhbreas a choimhearsnach.

Bha sgàth air r'a bheairteas, agus do thaobh sin, chuir e roimbe gu'n cuireadh e às da: agus a chum sgàil a chur air a' ghniomh mhi-chneasda sin, chuir e'n céill gu'n robh an t-uasal sin tuilleadh 's mòr aig a mhnaoi.

Ar leis gu'n robh so 'na dheagh leithsgeul, agus 'na chion-fath freagarrach air connspond.

Bha e nis a' feitheamh nam fàth chum a rùn a chur an gnòmh; ni a fhuaire e gu grad a dheanamh, le caisteal an duine eile aig Tomafuir (àite tha goirid o Bhlar-Atholl)* a chuairteachadh mu mheadhon oidhche, an uair a mharbh iad an teaghlach gu h-iomlan, eadar fhirionn agus bhoirionn, a bha 'nan suain-chadal, gun fhiamh, gun amharus.

Le so a dheanamh, ghabh e seilbh air a chuid fearainn, a bha na bu mhó na bha aig aon duin' uasal eile bha 'san dùthaich.

Bha, dlùth do mhùr Mhic-an-Tòisich, seann duine a chòmhnuidh, aig an robh greim beag fearainn uaithe, air nach robh de mhàl ach boineid ùr uair 'sa bhliadhna: agus thug a mhaighstir an t-seana bhoineid dha an àm na té ùr 'fhaotainn; agus air a shon sin, § theirear "Croit-na-Boineid" ris an fhearann sin agus an latha'n diugh.

Bha iognadh air an t-seann duine, cho samhach 'sa bha talla mùirneach a mhaighstir, anns a' mhaduinn an deidh a' chasgraidh mhuladaich sin, agus chaidh e a dh'fhaicinn an aobhair.

Cha luaithe chaidh e a stigh, na chunnaic e cuid de na cuirp bheubanaichte, gun deò, air an ùrlar.

Le mòr iognadh agus uamhunn leis na chunnaic e, làimhsich e gach aon fa leth dhiubh, a dh'fheuchainn an robh iarmad beatha ann an aon sam bith dhiubh, ach bu diomhain a shaothair.

Air a llonadh le mulad, thog e suas a' chreathall, a bha bun-os-ceann air an ùrlar, agus fhuair e an leanabh beag foidhpe, ris an abradh iad "am brìdeach Eòghann," agus le mòr shòlas, thuig e gu'n robh e beò, ach

Instead of his being thankful, this substantial generosity stirred up within him indignation, envy, and anger at the riches of his neighbour.

He was indeed actually frightened at his riches, and for that reason determined to kill him; and in order to give his wicked deed some colour, he alleged that the noble in question was too fond of his wife.

It seemed to him that this was a good excuse, and suitable reason for a quarrel.

He now began to watch for an opportunity to carry out his intentions; which he very soon managed to do, by surrounding at midnight the castle belonging to the other at Tomafour (a place which is a little way from Blair Atholl),* when they [The Cumming and his friends] massacred the entire household, both male and female, who were all sound asleep at the time, fearing nothing, and suspecting nothing.

By doing this, he was enabled to take possession of the other's land, which was a larger estate than was held by any other gentleman in the country.

Now, close to the stronghold of The MacIntosh dwelt an old man, who held a little piece of land from him, for which the only rent payable was a new bonnet once a year; and his master used to give the old man the old bonnet when receiving the new one; and, on that account, that piece of land is called "The Bonnet Croft" unto this very day.

The old man was surprised at the stillness that prevailed in the beloved hall of his master, the morning after that woeful massacre, so he went to find out the cause.

No sooner had he entered, than he saw some of the mangled corpses, lying lifeless on the floor.

Greatly surprised and horrified at what he saw, he passed his hands over each of them separately, to ascertain if there were any remnant of life in any of them, but his labour was in vain.

Filled with grief and dismay, he lifted up the cradle, which was lying upside-down on the floor, and found a little child under it, who was called "the dwarf Ewan," and he realized, with great joy, that the child was

§ Air a shon sin; in the older language "ar spaiddh dhe." Both the ancient and modern expressions are remarkable, for each of them has two

significations which are diametrically opposed, viz., "in consequence of that," and "in spite of that."



ro lag le cudthrom na creathlach agus an aodaich.

Ghrad rug e air, agus ghiùlain e e chum a sheanar a thaobh a mhathar, Mac Glaisein Ionar-bhac, a chuir gu grad air falbh leis e, gu dlùth-charaid de shìochd Dhiarmaid ann an Earra-ghàidheal, agus nach bitheadh e mar fhad làimhe do'n Chuimeanach; far an d'fhuair e a dheagh àrach.

Bha e 'na ghnàthachadh aig an t-seann duine thug an sin e, dol gu tric dh'a fhaicinn; ach o chionn gu'n robh na Cuimeinich cho cumhachdach anns an àm sin an Albainn, mheasadh feumail a chumail an cleith gu'n robh an leanabh beò, gus am fàsadh e suas, agus gu'm bitheadh e airson a athar a dhloladh.

Ged a bha e car ùine lag, gun mhór chinneas, thàinig e air aghaidh, agus dh'fhàs e gu làidir, eireachdail, agus bha e ro theòma leis a' bhogha, ni a thug mór mhisneach d'a sheana charaid, an dùil gu'n tugadh e aicheamhail a mach airson na seann fhalachd.

Air àm àraidh, chaidh an seann duine g'a fhaicinn, agus chunnaic e cho math 'sa bha e air a' chusbaireachd; thuir e ris gu'n robh broilleach an fhir a mharbh a athar na bu leithne na an comharradh ud—ni a chuir mòr ioghnadh air an fhealgach, nach cuala riamh, roimhe, iomradh air.

Ghrad leig an seann duine ris, an diùrras, leis gach dùthrachd a bha 'na chomas, mu thimchioll a chàrdean agus a oighreachd.

Dh'éisid an t-òg-fhlàth le ro-aire ris an sgeul, agus air dha bhì air a bhualadh gu geirt ri aithris a chràidh, bhruchd e a mach, le àrd bhas-bhualadh, agus a' bras shileadh nan deur; agus thaosg e a mach a imtinn agus a rùn an uchd an t-seann duine.

Air dha a nis a bhì làn-fhiosrach air na thachair, bha fadal air gu dol a bhuannachd oighreachd a athar 'us a sheanar, agus a dheanamh dloghatais air nàimhdean an-ìochdmhor a thighe.

Chan urrainnear a chur an céill an sòlas a thug e do'n t-seann duine, meud na h-ìomagain a bha air an fhealgach, gu bhì 'triall gu a dhùthaich féin.

Dh'asluich iad le 'chéile air a chàirdibh, iad a chur ceathairne leò, a bheireadh

alive, though very much weakened with the weight of the cradle and the clothes.

He instantly picked him up, and carried him off to MacGlashan of Ionar-bhac, the child's grandfather on his mother's side, who speedily sent the old man off with the child to a close friend of the race of Diarmaid in Argyll, in order that the child should not be within arm's length of The Cumming; and there the child received a good upbringing.

It was a practice of the old man's who had taken him there, to go and see him frequently; but because The Cumming had great power in Scotland at that time, it was deemed necessary to keep the fact of the child's being alive, secret, until he should grow up, and be fit to avenge his father.

Though for some time he continued to be weakly, and did not grow much, he [at last] began to make progress, and grew both strong and handsome; he was, besides, very expert with the bow, a thing which heartened his old friend very much, who hoped that he would take revenge for the old blood-feud.

On one occasion, when the old man went to see him, he noticed how good he was at archery; so he said to him that the breast of the man who had killed his father was broader than yonder mark—a thing which profoundly astonished the young man, who had never heard any mention of such a thing before.

The old man at once disclosed to him, in strict confidence, and with all the earnestness in his power, all about his friends and his estate.

The young hero listened with the utmost attention to the story, and, being bitterly galled at the recitation of a tale that for him was one of such anguish, he burst forth passionately, vehemently beating his palms and shedding impetuous tears; and poured forth all his soul and desires into the old man's bosom.

Being now fully acquainted with all that had happened, he had a longing to go and recover the inheritance or estates of his father and grandfather, and to execute vengeance upon the merciless enemies of his house.

It is not possible to describe the delight that it gave the old man [to see] how great was the anxiety that possessed the youth to march off to his own country.

Together they urged his friends and relations to send a band of champions with

aghaidh air a nàimhdibh; agus dheònaich iad an iartus, le ceithir fir fhichead a chur air falbh maille riutha, fo'n làn àrmaibh, agus ràinig iad tigh Mhic Glaisein, a sheanair, a chaidh leò, agus ochdnar thaghta fo'n làn àrmaibh maille ris.

Uaith sin, ràinig iad Coille Urard-Bhig, far an d'fhuirich iad gu sèimh, samhach, gus an do chuir iad fios a dh'ionnsuidh ban-altrum Eòghainn.

Chaidh e féin gu a h-ionnsuidh, agus rinn e cagar aig an doras; dh'fheòraich i cò a bh'ann, aig uair cho amnoch.

Fhreagair e gu'n robh a dalta, Eòghann Mac-an Tòisich.

"Tha an guth coltach ri a ghuth," a deir i, "ach ma shéideas tu t'anail a stigh troimh tholl na glaise, tuigidh mi an sin gu cinnteach, ma's tu a th'ann."

Rinn e sin, agus thuig i gu grad gur e féin a bh'ann; agus bha i ro ait, a chionn i 'ga fhaicinn.

Chaidh a mhuime a chur a dh'fhaighinn sgeòil mu'n Chuimeanach; agus phill i leis an teachdaireachd gu'n deach e le a chuid daoinibh gu drochaid Teilt, mu thimchioll mìle air asdar, a thoirt àbhachd dha féin agus d'a chuid daoine.

Le so a chluinntinn, roinn Mac-an-Tòisich a chuid daoine 'nan dà bhuidhinn, agus bha Mac Glaisein air ceann an* dara buidhinn, a chumail freiceadain air Caisteal Bhlàir, agus bha Eòghann air ceann na buidhinn eile maille ris an t-seann duine, nach do dheal-aidh idir ris, agus chaidh iad air toir a' Chuimeinich.

Cho luath 'sa thuig an Chuimeanach gu'm bu nàimhdean a bha 'ga iarraidh, theich e a dh'ionnsuidh a' Chaisteil, far an do choinnich a' bhuidheann eile e, a mharbh mòran de a dhaoine mu'n do thàr iad às, agus lean iad an ruaig a mach Gleann Teilt, a' mharbhadh agus a' leònadh mòran diubh.

Chaidh an t-sròn a chuir de dh'fhear, aig allt, ris an abrar, o'n latha sin, "Allt-na-Sròine"; lotadh fear eile 'sa bhroinn aig "Allt-nam-Marag."

Am feadh a bha iad, mar so, air an ruagadh a suas an gleann le Mac Glaisein, ghabh muinntir Eòghainn falach-talandadh§ orra, agus thachair iad riutha, aghaidh-mu-chnoc.

them who should advance against his enemies; and they acceded to their request by sending with them four and twenty heroes fully armed; and they all went to the house of MacGlashan, his grandfather, who also set out with them, and with him some eight chosen champions fully armed.

After that, they came to the Forest of Little Urrard [?], where they waited quietly until they could send word to Ewan's nurse.

He himself went to see her, and, calling at her door, whispered low; and she asked who was there at so late an hour.

He answered that it was her foster-son, Ewan MacIntosh.

"The voice is like his voice," said she, "but do thou breathe through the hole of the lock, and then I shall know for certain if it be thou."

He did so, and she instantly realized that it was indeed he; and very happy she was at seeing him.

His nurse [*lit.* foster-mother] was then sent to get information of The Cumming's doings; and she returned with the news that he had gone with his men to the Bridge of Tilt, about a mile distant, in order that he and they might have some diversion.

At hearing this, MacIntosh divided his men into two bands; MacGlashan was at the head of one band [whose business it was] to keep watch at Castle Blair, and at the head of the other was Ewan along with the old man, who never parted from him, and it was they who went in pursuit of The Cumming.

As soon as The Cumming understood that it was enemies who were seeking him, he fled towards the castle. There the other band met him, and killed many of his men before they could escape, following the chase by way of Glen Tilt, and killing and wounding many of them.

The nose of one man was cut off at a burn, which, from that day onwards, was called "The Burn of the Nose"; another man was wounded in the stomach at "The Burn of the Puddings."

While they were thus being chased up the glen by MacGlashan, Ewan's people stalked§ them, and, rounding a hill, came upon them suddenly.

* The Fem. gen. sing. of the article, *na*, sometimes becomes *an* in the presence of a numeral. Cf. *Amadan an dà fhichead bliadhna*, *Nicolson*, 25.

§ *Falach-talandadh*, *lit.* earth-hiding—*i.e.*, using

every natural feature in the landscape to conceal their movements. Cf. *falach-cuain*, ocean-hiding—*i.e.*, (1) marooning. (2) outdistancing, as when one

Tha e air a ràdh gur e an seann duine a bha do ghnàth air thoiseach, agus ann am briathraibh smachdail, ghlaodh e:

“Sìod agad do nàmhaid, an Cuimeanach, agus ma leigeas tu às e, toillidh tu bàs cladhaire 'fhaotainn.”

Chuir Eòghann gu grad a bhogha air lagh, agus chuir e an t-saighead troimh chridhe a' Chuimeinich.

Thuit e air lic leathainn ri taobh na slighe, far an do thog iad, mar bu ghnàth, càrn chlach mar chuimhneachan air an euchd, ris an abrar “Carn a' Chuimeinich” gus an latha an diugh.

Their na Gàidheil ris na cuirn sin, “Cuirn-na-falachd.”—*An Teachdaire Ur.*

—From *An Gaidheal*, III., 182.

It is said that the old man, who had been to the fore all the time, then shouted in commanding tones:

“There is thine enemy, The Cumming. If thou let him escape, thou deservest the death of a coward.”

Ewan instantly bent his bow, and put an arrow through The Cumming's heart.

He fell upon a broad flag by the roadside, where, as the custom was, they raised a cairn of stones as a memorial of the deed, a cairn which is called “The Cumming's Cairn” to this day.

The Gael call those cairns “The cairns of the blood-feud.”—*The New Messenger.*

boat so far out-sails another as to lose sight of her. *Aghaidh-mu-chnoc*, sudden appearance from behind a hill or other obstruction, is the opposite to *car-mu-chnoc*, in *thug e car-mu-chnoc as*, he suddenly

vanished or bolted behind a hill or obstruction. A further extension of this latter idiom is to be seen in *thug e car-mu-thom asam*, he cheated me.

Translation and notes by J. G. McKay, London.

DH'FHALBH MO LEANNAN FEIN.

1921 MOD COMPETITION, No. 66.

Singing of a song by the late Henry Whyte, “Fionn. Male voices.

KEY A. Slowly, with expression.

Séisd:—	Dh'fhalbh mo	leannan	fein,	Dh'fhalbh mo	cheile	lurach	Miseach	mhath	'na	dheidh

'Nuair a thog thu sìuil
Bha mo shùil a sìleadh;
Dhuit-sa ghuidh gach beul,
“Slàn gu'n dean thu tilleadh.”
Dh' fhalbh mo leannan fein!

Ghoid thu leat mo shlàint',
'S rinn thu m'fhàgail dubhach;
'S gus an till thu, ghràidh,
'Chaoidh cha'n fhàs mi subhach—
Dh' fhalbh mo leannan fein!

Tha mi ghnath 'gad chaoidh,
'S mi 'ga m' chlaoidh le fadal;
Bho 'n a' sheol thu, 'rùin,
Tha mo shùil gun chadal—
Dh' fhalbh mo leannan fein!

Thainig sgeul gu tìr
Leòn mo chridh' mar shaighead,
Gu'n robh thusa, 'luaidh,
'N grunnad a' chuain ad laidhe—
Dh' fhalbh mo leannan fein!

'S cianail leam an sgeul;
Ciod am feum bhi fuireach?
Bidh mi leat gun dàil,
'S gheibh mi failte 's furan—
Dh' fhalbh mo leannan fein!

Correction.

In the Mod song “An Gaidheal air Leababais” which appeared in our February issue, the note “s,” fourth note from the end of the second line, should be “f.”

SOME GAELIC PARTING SONGS.

When Burns communicated "Auld Lang Syne" to Mr. Thomson, in course of their notable correspondence, the poet made it clear that "the song was the old song of the olden times." Thus, it may, I think, be taken that the sentiments common and natural to friends at a parting had become focussed into a national song, the words and tune of which had been, more or less, known for some time at least. At the same time it is not to be doubted that Burns would have touched up any weaknesses he may have found in the composition; and ever since, particularly this song, as one of the best in the world of its kind, has been doing duty in the way of welding Scottish hearts together all over the habitable globe.

It goes without saying that those same sentiments have been common to Gaels ever since friendship first "its pure and lasting joys" shed over their lives. Numerous, indeed, are the references in Gaelic poetry to friendship's sweetening touch, whether experienced at meeting, in course of mutual companionship, or at parting. But, generally, these references occur here and there as stanzas in larger compositions, and a completed creation in Gaelic on the lines of "Auld Lang Syne" seems difficult to fall in with, while such a song has for long been wanted. And I am strongly disposed to the belief that the very article required must have been available in the olden time, and I should not be surprised though its strains might be reflected in "Auld Lang Syne." I have frequently heard fugitive verses, so close to the tune and sentiment of that effusion that a relationship would seem not only suggested but substantially established. The refrains, "Airson an tim a bh'ann o chian," "Airson an tim a bh'ann o shean," come down to us in voices from other years, far away into the bosom of the ages, when the Gael had, even then, learned to look back with the joy of grief upon his golden past, and there is some evidence that, time and again, one or other of these refrains gathered around it suitable and expressive words in the effort to give a great human sentiment birth and embodiment in completed form.

Stray verses such as follow occur to me now:—

"Airson a' ghaoil a bh'ann bho shean,
Airson a' ghaoil bho chiantan;

Airson an t-sùgraidh 's rud no dhà,
Cha dheoch leinn làn a' mhiarain.

"Mar choinnich sinn gu'n dhealaich sinn,
An comunn glan gun mhiothlachd;
'S gu'n òl sinn slàinte 'n cuach no dhà
Do'n chomunn ghràidh bu mhiann leinn.

"Airson an tim a bh'ann o shean,
Airson an tim o chiantan;
Gu'n òl sinn cuach de Mhac-na-braich',
Do'n chomunn ghasda 'thriall bhuainn."

And to the same air was sung the following stanza, which need not necessarily be considered altogether foreign to the foregoing verses:—

"'S ioma gloine rinn mi òl,
Is stòp a rinn mi lionadh;
Agus tasdan chuir air bòrd
Bu chòir a bhi 'cur riadh dheth."
Airson a' ghaoil, etc.

We are not without some praiseworthy efforts and fairly good results in the direction of providing Gaels with a comprehensive, popular, well-set-up parting song in their own native tongue. The following was composed some years ago by the late Mr. Donald MacKechnie, Edinburgh, known in his time by the pseudonym "Am Bàrd Luideagach":—

"Eirich agus tiugainn O,
Eirich agus tiugainn O,
Eirich agus tiugainn O,
'S e crioch gach comunn dealachadh.

"An cuimhne leatsa 'n gleannan uain'
'San robh sinn aotrom òg is luath;
A' buain nan sòbhrach feadh nan bruaich,
'S gu'n luaidh againn air dealachadh.

"'Tis far an robh sinn ait le cheil'
A' ruith a' bhradain leis an leus;
'Sa sealg a' choilich air a' gheug.
Mu'n d'thug sinn ceum an allabain?

"Ach 's cian o'n sgaoil sinn deas is tuath;
Chaidh cuid thar bheann is cuid thar chuan;
Cha chluinn ni'n diugh an coileach ruadh,
Ged bheirinn duais nach canainn air.

"Ach far do làmh mo charaid cùin,
Is cur an smalan so air chùl;
Oir chi sinn fhathast tìr nan stùc
Is bidh sinn sunndach aighearach."

I have not been able to trace the author of the following, which appeared in the pages of a Northern Journal some years ago. The words seem to have been composed to the tune of "Auld Lang Syne":—

"Na h-uile latha chi 's nach fhaic,
Na h-uile latha chi sinn;
Deoch slaint' mo charaid ni mi òl,
Na h-uile latha chi sinn.

Seisid—

"O na balaich bha sinn ann,
Gun bhoineidean gun bhrògan;
Bu shona 'n saoghal a bhiodh ann
Na'm maireadh sin an còmhnuidh.

"S ioma ceum a shiubhail sinn
Bho'n bha sinn òg le cheile;
Bho'n bha sinn 'g iomain air an tràigh,
Gun de thrusgan oirn ach feileadh.
O na balaich, etc.

"Cha robh bròg no boineid oirn,
'S ann againn nach robh feum orr';
Cha robh ionndrain air a chòrr,
Ach comunn each a cheile.
O na balaich, etc.

"Bha sinn shios is bha sinn shuas,
An Lunnainn 'san Duneideann;
Ach b'annsa leam bhì'n tìr nam beann,
'Sa siubhal ghleann le cheile.
O na balaich, etc.

"S iomadh maduinn Shamhraidh chiùin,
A dhùsg sinn le na smeòraich,
'Nuair bhiodh na sòbhragan cò bhhr'
Is aiteal driuchd air neòinean.
O na balaich, etc.

"Sìomadh latha sheòl sinn long
Air Loch-na-cul-a-Fraochaidh;
'Nuair bhiodh i siudadh bhàrr nan tonn,
'Dol seachad Sgeir-na-Faolaidh.
O na balaich, etc.

"S ged tha mo chiabhadh liath,
Is lorg nam bliadhn' air m'aodann;
Tha'n eridhe 'n diugh mar bha e riamh,
Ach luchd mo mhian bhì'n taobh rium.
O na balaich, etc."

These are two interesting compositions, each in its way, but neither of them comes within an approach to what is required to serve the purpose of a full-blooded national parting song.

It is, of course, well known that there have been some successful translations into

Gaelic of "Auld Lang Syne" itself. There is a very good one from the pen of the late "Fionn," which runs:—

"'N còir seann luchd-eòlais 'chur air chùl,
'S gun sùil a thoirt 'nan dèidh;
Air dhi-chuimhn' am bi cuspair gràidh,
No glòir nan laith 'n a thréig?

Seisid—

"Air sgàth nan laith 'n a dh'aom a ghràidh,
Air sgàth nan laith 'n a dh'aom;
Le bàigh gu'n òl sinn cuach fo stràc,
Air sgàth nan laith 'n a dh'aom.

"Le cheile ruith sinn feadh nam bruach,
Is bhuain sinn blàth nan raon;
Air allaban thriall sinn ceum no dhà,
O àm nan laith 'n a dh'aom.

"Le cheil' o mhaduinn mhoich gu oidhch'
'S na h-uillt ri plubairt fhaoin;
Ach sgaradh sinn le tonnan àrd,
O àm nan laith 'n a dh'aom."

I have come across another translation, the author of which I have not been able to identify. It has not appeared in print, so far as I know, except in the form of a loose leaflet, signed "Gorm." From the point of view of literal closeness this translation is a very good one, but I think the rhythm is somewhat faulty. I am tempted to reproduce the words, however, touched up here and there by way of getting them to run more smoothly, for which liberty I sincerely trust "Gorm" will excuse me should this come under his notice.

"An ceart sean chàirdeas chur a beachd,
'S a chur a'r cuimhn' gu slor?
An ceart sean chàirdeas chur a beachd
'S an tìm a bh'ann o chian?

"Do'n tìm a bh'ann o chian a ghaoil,
Do'n tìm a bh'ann o chian;
An copan càirdeil so a ris,
Do'n tìm a bh'ann o chian.

"Le cheile ruith sinn feadh nam bruach,
Is neòinean bheaga spion;
Ach 's ionnadh fann-cheum dhuinn air
chuaire,
Bho'n tìm a bh'ann o chian.

"Le cheile luidrich anns an allt,
Bho mhoch gu eirigh grian;
Ach dh'eadaradh sinn le cuantan garg,
Bho'n tìm a bh'ann o chian.

“Gu cinnteach bithidh tu-sa stòp
 ‘S bithidh mise stòp gu fìor;
 Is copan eile ghràidh gu’n òl
 Do’n tìm a bh’ann o chian.

“So dhuit mo làmh a charaid gaol,
 ‘S do làmh-sa dhomhs’ na diol;
 ‘S gu’n òl sinn cuach fo bharrachd stràic,
 Do’n tìm a bh’ann bho chian.”

But translations, however good, must ever fall short of what is required. Nothing will serve other than a genuine native parting song expressing the true feelings of the Gael when face to face with one of those pregnant experiences which always appeal to him. I have no hesitation in saying that the Gaelic tongue is peculiarly suitable for all that is necessary, and more, as a medium of expression.

Would it not be a good idea for An Comunn to announce a prize for the best parting song submitted in Gaelic as one of their competition subjects?

GLEANNACH.

various county and clans associations enlisting their support and appealing for financial aid, and these had been favourably received. New competitions were announced by the Convener of the Mod and Music Committee, and it was mentioned that Mrs. Stewart, Simla, India, had given a donation of £20, £10 of which was for prizes to teachers whose pupils won the highest aggregate of marks in the literary competitions, and £10 to be divided into several prizes for an essay on ancient Celtic culture. A prize of £5 was intimated from Colonel MacRae Gilstrap of Eilan Donan for the best rendering of the song entitled “The Four Johns of Scotland,” of Sheriffmuir fame, who were killed in that battle, their names being John MacRa of Conchra, John Murchison of Auchtertyre, John Mackenzie of the Applecross family, and John Mackenzie of Hilton, all officers of Seaforth’s regiment. The President intimated that he was arranging for a propaganda tour in Mid-Argyll and Knapdale, commencing about beginning of May. It was agreed to hold the next meeting of Council at Inverness on Friday, 20th May.

THE POSITION OF GAELIC.

EXECUTIVE COUNCIL.

A meeting of Executive Council was convened to meet in the Kimberley Hotel, Oban, on Saturday, 19th March, at noon. The following members attended:—Rev. G. W. Mackay, Killin; Rev. M. N. Munro, Taynult; Rev. William MacPhail, Kilbrandon; Miss Juliet Macdonald, Lochaber; Mrs. Christison, Glasgow; Mrs. Colquhoun, Glasgow; Messrs. Alex. Fraser, Dalmuir; John MacDonal, Oban, and T. D. MacDonald, Oban. The Rev. G. W. Mackay, Killin, presided, but owing to the inclemency of the weather there was not a quorum present, and consideration of the most important business was deferred. Several matters of interest were, however, informally discussed, and Mr. Neil Shaw, Secretary, asked to explain to the members present what was being done in Glasgow in connection with the forthcoming Mod, reported that a local committee had been formed, with various sub-committees, and St. Andrew’s Halls had been booked for the three days of the Mod proceedings, 28th, 29th, and 30th September. Deputations had been sent out to

Much of interest was said at the Jubilee Dinner of the Gaelic Society of Inverness on Wednesday evening, but the members did not seem to be aware that the ancient language has just gained a notable victory at Edinburgh University, where it has been elevated to the dignity of an Honours subject. That is to say, it will henceforth be possible for a student to graduate with honours in Gaelic just as with honours in English or any other Honours subject. We understand that for the Honours degree the candidate will have to take a full Honours course in Gaelic Language and Literature, but that a full Honours course in the subsidiary language, which may be either Greek, Latin, French, or German, will not be necessary. This means that in practice candidates must take Gaelic for four years, and the other language for three—concurrently, of course. This is a great step forward, and one on which Edinburgh University deserves to be congratulated. It is good to have such welcome and significant evidence that the language, the literature, and the history of the Celt are at last coming into their own.

SECRETARY'S PAGE.

Tha na feasgair a nis air sineadh agus is maith le muinntir a' bhaile-mhór togail orra an déidh, an obair-latha gu cluaintean fasgach, faisg air làimh, a dh-ùrachadh an cùil. Tha na céilidhean agus na coinnemhan caidreach eile air tighinn gu crìch airson bliadhna eile. Air an dùthaich tha Meuran a' Chomuinn a' co-dhunadh seisinn soirbheachail. Tha an aire-san air leasachadh is treabhadh. Tha àm an t-sìl-chur am fagus, agus mur a bi cur cha bhì buain. "Ole no math 'gan tig an t-sìd, cur do shìol anns a' Mhàirt."

* * *

Representatives of the Mod Local Committee have been visiting the Highland Associations of Glasgow in the interests of the forthcoming Mod. Their testimony invariably is that they have been received with great cordiality and friendliness. Visitors find warm appreciation expressed of the invaluable work being done by An Comunn, and an ungrudging recognition of its right to lead in matters pertaining to the language. This deputation work will not only produce satisfactory results from a financial point of view, but will serve to extend and deepen interest in the work of An Comunn generally.

* * *

The first concert promoted by the newly-formed Tir nam Beann Society was held in Edinburgh on 18th February. The President of An Comunn was in the chair, and the gathering was in every respect highly successful. Miss Phemie Marquis, Miss Jenny M. B. Currie, and Mr. Murdo MacLeod were the Gaelic artistes, and each in turn received a hearty and cordial reception from an appreciative audience.

* * *

We offer hearty congratulations to our accomplished and much-esteemed Ex-President, Dr. William MacKay, on having been spared to take part in the jubilee celebrations of the Gaelic Society of Inverness, which he so loyally helped to establish fifty years ago. Dr. MacKay has been a tower of strength to the Society throughout long and honourable history, whilst his influential advocacy has always been at the service of every worthy movement in the interest of the native language. Saoghal fada sona do'n usal chòir.

* * *

Members of Ceilidh nan Gaidheal are to dine together on the evening of the 15th

April to celebrate the semi-jubilee of the institution of the Ceilidh. It will, of course, be an all-Gaelic function, and as the Ceilidh contains among its members the pick of our local Gaelic speakers, there is every prospect of a rare feast of Gaelic oratory being enjoyed. Some of the founders of the Ceilidh are still in active membership, and these will be honoured guests on the occasion. Ma theid againn idir air àite a dheanamh dha, feuchaidh sinn ri cumntas aithghearr air a' Chuirm-Chuimhne seo a thoirt seachad anns an ath àireamh de'n *Deo Greine*.

* * *

At a large gathering of natives of Sutherland, held recently, the chairman, the Rev. Dr. Adam Gunn, made special reference to the awakening of interest in Gaelic in the whole county as a result of the visit of the President and Secretary of An Comunn. We thank the Reverend Doctor for making this gratifying announcement in the St. Andrew's Halls, and we noted with pleasure that it was received with hearty cheers by the large audience. Reports from Branches confirm Dr. Gunn's pronouncement, and the first session closes with an all-round record of something achieved for the cause.

* * *

The annual concert of the St. Columba Gaelic Choir—the mother choir—on the evening of 22nd March, was a pronounced success. Mr. Angus Robertson presided over an enthusiastic audience, which packed the hall. Choir and soloists acquitted themselves admirably, and almost every item was encored. Mr. Archd. Ferguson, who has done so much to popularise Gaelic song, still wields the conductor's baton with all his wonted skill. May he long continue to occupy the post he has adorned for more than a generation.

* * *

Mr. John MacLachlan, J.P., Chief of the Paisley Highlanders' Association, died with tragic suddenness while presiding at their re-union in Paisley on 25th February. About the fourth item on the programme he was noticed to faint, and was carried into a side-room. Shortly afterwards the Rev. Dr. MacLean made the painful announcement that the Chief was dead, and the large audience adjourned in mournful silence. The passing of Mr. M'Lachlan is a great loss to the Association, in the beneficent work of which he manifested the deepest interest.

NIALL.

BRANCH REPORTS.

ARBROATH GAELIC SOCIETY.—To mark the close of another successful winter session of work and study, the members and a few friends of this Society met in a social capacity in Central Dining Rooms, under the chairmanship of Mr. William Malcolm, Vice-President. A lengthy message of encouragement was read from their late President, after which the Chairman spoke of the good work done during the session which had just closed, and the progress which had been made in spite of several losses in membership. The Comunn had now been in vogue for ten years. It was a matter of regret that there were so many people sympathetic towards the language whose interest never got beyond the sympathetic stage; and these they would welcome to the inner circle of the Comunn.

OBAN.—The annual Donnachadh Bàn night of this Branch was held in the Columba Hotel on the evening of the 18th March. The event coincided with an Executive meeting of An Comunn, to be held in Oban on the following day, with the result that there were present:—The Rev. G. W. Mackay, President of An Comunn; the Rev. M. N. Munro, Tayntilt; Mr. Neil Shaw, Secretary; Mr. Alex. Fraser, Glasgow; and Mrs. J. R. Colquhoun. The gathering was presided over by Dr. Campbell, President of the Oban Branch. After a service of tea, purveyed by Mr. and Mrs. Gillespie of the Hotel, the Chairman suitably introduced the Rev. Wm. MacPhail, Kilbrandon, who delivered a stirring ovation on the patron baird of Argyll. While adequately demonstrating the bard's outstanding merits, he also observed upon his faults, the overwordiness of many of his productions, a too copious use of adjectives, and the too frequent occurrence of the same ideas in different phrases. These were characteristics too common throughout the remarkable spate of Gaelic poetry produced during the eighteenth century, and in the opinion of the present writer, they are almost absent from the earlier literary productions of the Gael. They came like a wordy flood with the poetic awakening of that period, and they are interesting and instructive on account of the evidence they give of the wealth of the Gaelic vocabulary in use in those days. Mr. MacPhail declared "Màiri Bhan Og" to be the sweetest and the best love-song in Gaelic, or in any other language. Mr. A. MacLeod, Rector, Oban High School, in moving a vote of thanks to Mr. MacPhail, agreed with the existence of the defects narrated by Mr. MacPhail, and pointed out their defects when the pieces referred to had to be used in school exercises, and when translations to English were being imposed upon the students. An excellent programme of song and story followed, the features of which were the dialogue by Miss E. Cameron and Mr. Peter Fletcher, and Sergt. Malcolm MacArthur's "Nai gheachdan Fireannach." The latter were all well known locally, and all the characters in them were worthies well known to the older inhabitants of Oban, notwithstanding that they were in a sense disguised by fictitious names. This local colouring gave zest to the relish with which they were received by the audience, and the dramatic power with which the worthy sergeant told them enhanced the delight with which they were received. The other artistes were Misses Phemie Marquis, Sarah Bell, Jeanie MacIntyre, Eilidh Cameron, Messrs. John MacDonald, Neil Shaw, Donald MacMillan, and A. J. MacColl. Mr. T. D. MacDonald, the Secretary, was in charge

the programme. On the motion of the Rev. G. W. Mackay, a vote of thanks was awarded to the performers, and a similar vote of thanks to the Chairman, on the motion of the Rev. Mr. MacPhail.

TONGUE.—A meeting of the Tongue Branch of An Comunn Gaidhealach was held in the Public School on the 10th of March—Rev. John Macdonald, President, in the chair. There was a large attendance. Rev. H. G. MacLellan, Borigie, gave an interesting address in Gaelic on the decline of the Gaelic language in his native county. One of the causes for the decline he attributed to the teachers. He said he knew teachers who actually punished the children under their care for speaking Gaelic. The parents were also to blame for not teaching their children to speak the language in the homes. The Chairman said they had no such excuses in Tongue, as they had a teacher who had a great interest in Gaelic, who was also a good Gaelic scholar, and able to teach Gaelic. Mr. MacLeod gave a rousing speech, and urged them to stand together and do what they could for their mother tongue. It was agreed that the next meeting would be held on the 7th of April, when a debate in Gaelic would be held between two members of Committee.

ULLAPOOL.—On Monday, the 14th February, a largely-attended meeting of An Comunn was held in the School, Ullapool. Rev. M. Macleod, U.F. Manse, gave a very able address on the "Celt in Religion." Selecting St. Columba as a typical Celt, the lecturer dealt with his subject in a manner which irresistibly arrested the attention of his audience, and afforded convincing proof of his own warm sympathy with, and keen appreciation of, the great work of that eminently famous missionary. Having briefly referred to the Saint's lineage and early life, together with the causes and events which impelled him to devote his energies to the propagation of the gospel, Mr. Macleod proceeded to give a graphic and interesting description of the delusions and superstitious beliefs which held in thralldom the minds of our ancestors, the influence of which is more or less vividly felt even to the present day. The lecturer's references to Adamnan's "Vita Columbae" were deeply interesting. That the interest of the audience was thoroughly aroused was plainly evident from the subsequent discussion in which several prominent gentlemen joined. A very cordial vote of thanks was accorded to Mr. Macleod for his very able address.

ROGART.—Classes in Gaelic reading and singing were started in Rogart on 27th October, 1920. The Gaelic class was conducted by the Rev. Allan Mackenzie, The Manse, Rogart, and the singing class by Mr. Hugh Mackay (Mod medallist), for the first part of the session, and for the remainder of the time by the Rev. Alexander Macleod, U.F. Manse, President of the local Branch. The classes met weekly in Rogart Public School, and were well attended, an average of 20 being present. Both classes were much enjoyed by the members, who felt that their interest in Gaelic had been greatly stimulated, and that their gratitude was due to the teachers, who had made the classes both pleasant and instructive. Next winter it is expected that both classes will be resumed, with possibly a larger membership.

ROTHESAY.—The last regular meeting of this Branch was held in the Tower Street Hall on Friday evening. There was a fair attendance, and, in the absence of Capt. Kennedy through a severe cold, Mr. M. Mackenzie presided. The speaker for in charge

evening, Mr. Malcolm Macleod, Glasgow, ex-President of An Comunn Gaidhealach, made a few opening remarks in Gaelic, in which he expressed the pleasure it gave him to be once more with the Rothays Branch of the Comunn, and proceeded to give a most interesting address in English on "The Gaelic Outlook." The omens for the preservation of their ancient language were, he said, at present distinctly favourable, and he was old enough to cast his memory back for more than a generation. He recalled the great efforts of the late Professor Blackie in establishing the Celtic Chair in Edinburgh University, and also referred to the progress of the Gaelic movement under the auspices of An Comunn Gaidhealach and the recent Act under which provision was made for the teaching of Gaelic in Highland schools. The number of Gaelic writers had enormously increased, and there was all over a revived interest in the Gaelic language. The address was listened to with marked attention, and Mr. Macleod was frequently applauded throughout its delivery. Gaelic and English songs were afterwards contributed by various members, and Mr. Macleod himself pleased the audience greatly in his rendering of a couple of Gaelic songs. Selections of pipe music were also given during the evening, and at the close a hearty vote of thanks to the lecturer and to those who had contributed to the musical programme was proposed by Mr. Archd. Campbell and cordially endorsed by the audience. A vote of thanks to the Chairman, proposed by Mr. Macleod, brought a successful meeting to a close. The session was brought to a close on Friday, 18th March, by a grand Gaelic and English concert, followed by a Highland dance, which was highly successful.

FARR.—At the weekly meeting of the Branch a fortnight ago Miss Munro, teacher, read a very interesting Gaelic paper. Miss Munro is quite a proficient Gaelic scholar, and her paper was very much appreciated. A musical programme was afterwards gone through, consisting of songs, recitations, and violin selections. Mr. D. H. Mackay, the celebrated violinist, played some old Highland music.

DUROR.—At a Committee meeting of the Branch, held recently, the newly-appointed minister of the parish, Rev. Dugald C. MacRae, M.A., was elected President in room of Rev. Mr. MacLennan, who has gone to Glenshiel. A ceilidh is being arranged to close the session.

LOCHABER.—The Rev. Father Cyril Dickhoff, Fort Augustus, gave his annual Gaelic lecture to members and friends recently. Father Cyril's contribution to the syllabus is always interesting and illuminative, and his knowledge of Gaelic acquired in the district is copious. The Gaelic reading class which he conducts in Fort Augustus testifies to his enthusiasm and scholarship.

CRUANLARICH.—The President and General Secretary attended a meeting in the Schoolhouse, Crianlarich, on 10th March, under the chairmanship of Mr. M. MacIntyre, M.A., headmaster. There was a gratifying attendance of interested Gaelic-speaking people, and addresses were listened to attentively. It was unanimously agreed to form a Branch, and a meeting to appoint office-bearers is being convened by Mr. MacIntyre. A programme of Gaelic songs was gone through, Mrs. MacIntyre playing the accompaniments.

MALLAIG.—Under the auspices of the local Branch of An Comunn Gaidhealach, a very enjoyable and successful ceilidh was held in the Public School recently. Though the weather was somewhat wet and disagreeable, there was a crowded attendance. Mr. Maclean President of the Branch, occupied the chair, and in a few introductory remarks extended a cordial welcome to all. The programme was opened with bagpipe selections from Mr. John Michie, whose clever and skilful playing is always appreciated. Mr. Donald Gillies's delivery of his varied and amusing "sguelachds" at all times creates a great deal of merriment and laughter. Songs were rendered by the following ladies and gentlemen:—Miss Tina Mackinnon, Miss Edna Lorne, Miss Mary Ann Maclellan, Mrs. A. Campbell, Mrs. MacColl, Mr. James Dawson, Mr. Downie, Mr. Angus Macintyre, Mr. Donald Mackellaig. The programme was concluded with bagpipe selections from Mr. Michie, and was thoroughly enjoyed by all the audience. Mr. Archie Maclellan, in a few well-chosen remarks, spoke of the enthusiasm that was shown at the ceilidh, and wished the branch, which might be said was still in its infancy, every success. Mr. Donald MacLennan moved a vote of thanks to all those who had contributed towards the success of the evening. This was heartily responded to. The meeting was concluded by singing "Soiridh Leibh is Oidheche Mhath Leibh."

The Glasgow High School Ceilidh have, this year again, given five guineas as a first prize in the acted dialogue competition at the Mod, and we would direct the attention of intending competitors to the new competitions intimated at Oban, and which appear in the report of a meeting held there on another page of this number.

AN COMUNN GAIDHEALACH.

NEW LIFE MEMBERS.

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Captain Angus Robertson, Gourcock.
Dr. W. J. Morison, Anfield Plain.

NEW ORDINARY MEMBERS.

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Miss Elizabeth Campbell, Connel.
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T. M. Macfarlane, Esq., Glasgow.
Miss Annie I. MacMillan, Dervaig.
Miss Flora MacMillan, Dervaig.

DONATIONS TO GLASGOW MOD.

Previously acknowledged,	£17 10 0
Glasgow Celtic Society,	10 10 0
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Glasgow High School Ceilidh,	5 5 0
Mrs. Dixon, London,	1 0 0
Lt.-Col. Martin Martin,	0 5 0

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BROADFORD SINGING CLASSES.

The singing classes which have been held in Broadford and district under the auspices of An Comunn since the New Year, were brought to a close on the 25th ult. There were junior classes held at both Breakish and Broadford, as well as a senior class, the average attendance of the latter being about 30. There was keen interest taken in the work, as was amply testified by the large number of entries in the Skye Singing Competition for Strath, for which valuable prizes are given by a generous and patriotic Skye-man, Mr. Duncan Macleod, Dumbreck. The singing at the competition was of a high order, and was an object lesson in the improvement that can be brought in the renoting of Gaelic music through the fostering care of An Comunn. The adjudicators were Miss Macrae and Mr. Murchison, Kyle, and they discharged their duties in a manner that left nothing to be desired. The test song for the juniors was "Am faigh a' Ghàidhlig bàs?" (Neil Macleod); and for the seniors, "Nuair bha mi òg" (Mary Macpherson). In addition, each competitor had to sing another Skye song of his own choice. Out of 22 competitors, the following were the prize-winners:—

JUNIOR SECTION.—1, Jennima Matheson; 2, Louisa Macleod; 3, Chrissie Macleod.

SENIOR SECTION.—1 and 2 (equal), Marjory Maclean and Christina Davidson; 3, Elizabeth Macleod.

A very successful concert followed, when the scene on the platform, where the Junior Choir of over 40 children were arranged, was a beautiful and inspiring one. A comprehensive programme was sustained by the prize-winning soloists and other competitors, backed up by the Junior and Senior Choirs. Mrs. Macleod, Kinloch, presided, and spoke in complimentary terms of the excellent singing of the children especially, which was no doubt due to the careful tuition of their able conductor, Mr. Hugh Maclean. The districts is very much indebted to An Comunn for sending a singing master to conduct classes, and it was admitted by all that Friday's proceedings eclipse anything of the kind ever held in the district.

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NOTES AND COMMENTS.

Some time ago the *Scottish Smallholder*, a paper devoted to the interests of a smallholders throughout Scotland, published a deer forest map of Scotland, showing lands devoted to sport. The total area of Scotland, it says, is 19,200,000 acres. The area now under deer forests is 3,559,928 acres. Area now under deer forests, but suitable for smallholdings and extensions (Royal Commission Report), 1,782,785 acres.



After years of a drab life in the shade, the crofter has at last succeeded in finding his way into the limelight. The question of his proper housing is receiving generous attention from the Government, and no one has been more sympathetic than the Secretary for Scotland. The advantages of the Government scheme of assistance are being explained throughout the Highlands and Islands, and a number of applications for subsidies and loans at very reasonable interest have been already received by the Board of Health. Free grants are allowed for at the rate of £130 for a house of kitchen, parlour, and three or four bedrooms. Loans by the Board of Agriculture for Scotland, with interest at 3½ per cent., are made to be repayable in such a way that for every £100 borrowed, the borrower will have to pay an annuity of £4 for 50 years. It is understood that building operations will start shortly.



At the annual dinner of the Gaelic Society of London, held last month, sympathetic remarks on the Gaelic language were made. The Rev. Dr. Fleming of St. Columba's Church said that within the past 50 or 60 years there had been a wholesome recrudescence of the Celtic spirit. It was no longer run down, but rather there was an enthusiasm to build up the Gaelic language and culture, and to keep alive the old traditions and awaken the enthusiasms for the old music and literature. When they knew the Hebrides they knew the soul of the Highlander. His soul was the book, and the island was the dictionary of his language. He (the Rev. Dr. Fleming) appreciated the honour of being the first non-Gaelic speaking chairman of the Society's annual dinner as being a recognition of the work of his congregation for Highland soldiers during the war. They entertained 48,000 Scottish soldiers and 2000 wounded during the war.

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AN DEÒ-GRÉINE

Leabhar XVI.]

Ceud Mios an t-Samhraidh, 1921.

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CLAR-INNSIDH.

	PAGE.
Meuran a' Chomuinn,	113
The Joy of Gaelic,	114
Scottish Land Settlement,	116
"Am Bìodh Oibrichean-Móra Chum Maith na Gaidhealtachd?"	117
Leobroom Comunn Gaidhealach,	120
A' Chailinn Tha Tamh Mu Loch Eite,	121
Leaving Certificate Examination, 1921,	122
Ceilidh nan Gaidheal,	123
Branch Reports,	124
Ceilidh Semi-Jubilee,	125
Ex-Provost Macfarlan, Dumbarton,	126
Notes and Comments,	126
Reviews,	127

MEURAN A' CHOMUINN.

Is comharradh tarbhach e an uair a bheirear fainear an sùd a bha r'a fhaicinn ann measg meuran a' Chomuinn air feadh na dùthcha ré a' gheamhraidh. Is cinnteach gur e b' aobhar do'n ath-bheothachadh a thachair, gun d' fhuair a' Ghàidhlig a h-àite dligheach fhein mu dheireadh an Achn an ionnsachaidh, agus nach bithear 'ga meas a nis mar nigean dhìolain 'na dùthaich fhein. Bha àm eile ann—àm a' mhaighidh agus an dimeas. Bha i caoin shuarach le cuid a bha 'ga bruidhinn 'na leanabas aig glùn a màthar, ach a chail an tlachd di an uair a thainig iad gu Ìre. Ghabh iadsan an galar Gallda, agus cha dheanadh an gnothuch ach ann fasan ùr, is a' Bheurla Shasunnach. A réir 's mar tha mi a' cluinntinn tha a bhuanasdaireachd seo a' call a buaidh, mar a tha eòlas is oilein a' dol ann farsuingeachd, is mar tha daoine a' gabhail beachd na 's cothromaiche air an ionmhas intinn a tha r'a fhaotainn anns an t-sean chàinain. Mar as doimhne a chladhaicheas neach ann an

litreachas na Gàidhlig, 's ann as soilleire a dh' fhàsas a thuigse air cho àrd 'sa bha meanmna an t-sean Ghàidheil, agus cho airidh 'sa tha sin air beachd a ghabhail air.

* * *

Chaidh roinn de mheuran a' Chomuinn am mùthadh ré àm a' chogaidh, agus math dh' fhaoidte' beagan diubh roimh an àm sin. Ach thug taisdeal Ceann-Suidhe a' Chomuinn—ministeir Chill Fhinn—atharrach mun cuairt. Bha deagh fhear cuideachaidh aige ann an cleireach a' Chomuinn—Mgr. Niall Mac Gille-Sheathanaich. Is fhiach saothair an dithis a mholadh. Is gann gun robh àite anns an do thadhail iad nach d' fhuair iad cuireadh càrdeil a thighinn air ais a dh' aithghearr. Cha b' urrainn dithis a bu fhreagarraiche na am ministeir còir agus Niall. Tha fios againn uile cho blasta 's a chuireas an Ceann-Suidhe, fa chomhair a luchd-èisd-eachd, ni sam bith a th' aige r'a ràdh mun chuspair a tha cho faisg air a chridhe; 'se sin cùis na Gàidhlig. Agus air son Neill, dhearb e o chionn fada cho fileanta 'sa tha e air a' chaint mhàthraile a bhruidhinn agus a sheinn. Is mòr buaidh a' chùil an obair a chraobh-sgaoidh a ghabh an Comunn os laimh. Faodar sin a mhothuchadh an uair a leughas sinn mu choinneamhan nam meuran anns gach àite.

* * *

An uair a ghabh ministerean is maighstirean sgoile, is urrachann ionnsaichte eile gnothuch ri obair na meuran dh' fhaoidteadh a bhì cinnteach gu leanadh soirbheachadh. Cho fad 's is fiosrach mise, lean sin. Bha òraidean teagasgach air an leughadh; bha òrain bblasta air an seinn,

agus math dh' fhaoidte' gun críochnaiceadh a' choinneamh le ruidhle dannsa. Am b' urrainn do neach coinneamh a bu neo-lochdaiche na sin a chumail? Coimeas e ri dol a mach nam bailtean móra le 'n tighean-cluiche 's le 'n dealbhan, is leis gach droch rud a tha comb-cheangailte ri sin. Nach fìor an ràdh gur e "mac-anduine a rinn am baile mór le bhuaireas, ach gur e Dia a' rinn an dùthaich." Chan aithne dhòmhsa dòigh eile as tarbhaiche air oidhche gheamhraidh a chur seachad na na coinneamhan a bhios meuran a Chomuinn a' cumail. Faodaidh sinn "an Céilidh Nodha" a channtainn riutha, agus ged nach bi fealadha, no geiread cainnte, cho siùbhlach 's a bha sin anns an t-sean aimsir aig na sean chéilidhean, bidh an toil-inntinn féin aig gach coinneamh.

* * *

Is e crìoch àraidh obair nam meuran, mar tha fios aca fein, a' Ghàidhlig àrdachadh, agus an t-àite as inbheiche a thoirt di a chum gun gabh an òigridh tlachd ann a bhi 'ga h-ionnsachadh, agus 'ga cleachdadh. Ma chailleas an òigridh an tlachd air a' chànain mhàthral, theid i dhìth an uine ghoird. Air an aobhar sin, tha e mar fhiachaibh air meuran anns gach ceàrn sùil a chumail air a' chuideachd ris na dh' earbadh ionnsachadh na cloinne anns gach siorrachd. Thug Achd Pàrlamaid a nis dhaibh cead a' Ghàidhlig a chur air a' chlàr ionnsachaidh maille ri cànaean eile—rud a bha sinn a' sireadh o chionn mòran bhliadhnan. Ged fhuair sinn na bha dhìth oirn, na biodh pasgadh lànhan mun ghnòthuch. Na di-chuimhniceadh Comunn, mór no beag, an dleasan a chaidh earbsa riutha. Ma bhios Gàidheil dileas, ma bhios gach meur de 'n Chomunn Ghàidhealach làn dealais mun Ghàidhlig, faodar fuighair ri soirbheachadh. Biodh suaicheantas gach meur ma tà, "Mo Roghainn a' Ghàidhlig."



Is duine coir fear dà bhò;
Is duine ro-chòir fear a trì;
Is chan fhaigh fear a cóig no sia
Còir no ceart le fear nan naoi.

Is fearr an dubh na an donn;
Is fearr an donn na am bàn;
Is fearr am bàn na an ruadh;
Is fearr an ruadh na a' chàrr.

THE JOY OF GAELIC.

(BY A PICT IN EXILE.)

If you own something precious and beautiful, and can claim for it the added value of antiquity, is not its possession a joy to you? Do you not love to hug the sense of possession to your heart, as it were, and turn over and over in your mind the thought that it is yours, that no one can take it away, that it is your own inalienably to have and to hold? That is what I mean by the joy of Gaelic. I glory in being able to speak it. I congratulate myself, and am proud. There is no one in my land of exile to whom I can speak it; yet, all the same, I say to myself: "O how rich you are!" "How rich in knowing this wonderful, wonderful language!" and I rejoice. Many people knowing it well are unconscious of this delight, and therein is their loss of joy. It may be that, as in my case, the very deprivation of exchange of speech, the very compulsion of silence, emphasizes your joy of possession. You feel that, whether used or not, the treasure is yours, and that a day may come when from your treasury you may bring forth treasures new and old, especially old. And so you go on, dumb though your delight may be, content with the exquisite consciousness of possession.

Just consider what a noble old tongue it is. The language of courts, of colleges, of poets. But that, to my mind, is not what touches us most nearly. What moves me most is the personal touch. It is our family tongue; the language of our ancestors; the language of "our own, our native land"; the language of the Picts, that indomitable race whom aliens could not conquer, nor Nature's challenge daunt. Did they not build a wall from shore to shore of their kingdom, scorning hill and dale and river and rock in their progress? And so advanced were the "painted savages," which English history-books depict (1), in the science of fortifications (man's chief study in those days), that their cleverness in vitrifying the very stones of the mountains to their use defied South Britain's knowledge then as it does still.

The antiquity of Gaelic is undoubted, and some students of the subject hold that Scotland (not Ireland, as often supposed) was the home of Gaelic. They hold that Irish Gaelic is the result of the intermingling of Scots and Picts, while Scottish Gaelic is said to be pure Pictish. A

noted authority tells us that "the Highlander is simply the modern Pict, and his language modern Pictish" (Gaelic). There are languages older, no doubt, than the Gaelic of Scotland, such as Hebrew or Sanscrit, but note this vital difference—these are dead languages, while Gaelic lives and breathes in daily reviving strength. What a pride to us is this! What a disgrace if we fail to value our unique heritage! There is even, I venture to say, a moral value besides the educational one in the possession of an ancient language. How can this be, you ask? In this way: it makes you an aristocrat; you are not an upstart among the peoples, but a citizen of long descent. In practical, every-day life, the sense of good birth is a subtle worker towards good conduct. And in this way I hold it would be more difficult for a Gael to do a mean act than for a Saxon. The very feeling of speaking an ancient tongue has a certain *noblesse oblige* about it. 'Twere to betray the tongue of centuries and sages to use it for ignoble speech. I cannot put in words quite what I mean, but will leave it at saying that Gaelic is an aristocrat among the tongues as Scotland is among the nations.

Now, with all this passionate love for Gaelic, you may, perhaps, wonder to hear that it was not my mother tongue, not the language of our family table-talk, and though I am Highland born and bred not a single governess we had could speak it, and later, when I shared my brothers' resident tutor, a university graduate, who could fluently read Hebrew, Latin, and Greek, even he did not know Gaelic. But in the mysterious way that children learn things, not knowing they are learning them, I learned Gaelic. I learned it from our cottars and servants. Well I remember the puzzle it was when I first "came up against," as the Americans say, the days of the week, when about seven years old. A certain shepherd named Adam came from an outlying sheiling every Monday to report to my mother, and I heard the name of the day in Gaelic, and, being taught "Latin roots" at the time, connected the sound with Luna, and thus the first name-day that stuck to my mind was the Gaelic for Monday. There was a rather amusing incident relating to this same Adam which I will tell you. The first day he came

I had been looking for him with the utmost interest, and while he and my mother were talking I crept up and stood beside him quietly till their talk was over. Then, plucking the knee of his trousers, I looked up and asked him very gravely: "Where is Eve?" I can still see his perplexed face as he gazed down, wondering if my senses were gone; then, catching my mother's eye, he understood, and smiling answered: "She's at home." (He could speak very little English.) "Be sure you bring her next time you come, I want to see her," I begged. "Yes, yes," said Adam, and went off laughing. Now Adam was a very tall and fine-looking man, and to a child a quite ideal "father of us all." He did not bring Eve, however, and finding she was not distant beyond my possibilities, I made another shepherd's girl take me to her cottage. With what interest and respect did I see her? Eve was a tidy little woman in a frilled cap, with a tartan shawl on her shoulders. I plied her with questions: "Where was Seth? Gone to school? Gone to play." "Did poor Cain ever come back? Was he very, very sad?" Abel I touched on but lightly, fearing the mother would be sorry to think about that. You know how simple and believing children are. To them nothing is incongruous. The tidy little woman in the mutch was accepted quite simply as "the mother of all living." And the older disillusion, God knows if they are better. Anyway, our first beliefs are, I do believe, the best foundation for future reconstruction. If it gives Canon Barnes any satisfaction to do away with the Fall, let him have it—for he does away with Eden too. What a "fool man" he must be! For there in Eden, blooming ever, is still the Tree of Life, and let him who flouts the Fall (the surface, shallow, tea-cup swimmer, whose antics impress only the illiterate), let him take heed lest he himself be flouted when the time comes that he will seek to approach the Tree of Life—for the "right" to touch it is strictly conditional, as some of the closing words of our Holy Scriptures distinctly state (Rev. xxii. 14). But pardon this digression, which has taken us away from our dainty Eve. Let us return to her, for before we leave she wants to give us some of the sweets of Eden, for a true mother in hospitality she was, and if you are Highland perhaps you guess what her sweets were, namely, a "piece" of oatcake and syrup. And how good it was! Much nicer than anything at home. There was in the other

(1) Scottish history written by an Englishman is invariably vitiated, and should never be read without a watchful mind. Not only the facts that are left out, but the fictions that are put in, make a false history.

(2) Nicholson's *Keltic Researches*.

end of her cottage another old lady whom, as a typical old Highland woman, who could not speak a word of English, I should like to mention. She was a widow, and wore a snow-white "souple," and though over eighty was quite hale and vigorous. The mother of seven sons and five daughters, she has often said that never a drop of drugs passed her lips! For which she thanked the Lord. How many in these "science" days can say as much? And her dozen were all big and strapping and handsome, her seven sons, all tall, forming over forty feet of stalwart manhood. But they were scattered over the face of the earth, and the lonely old widow was very poor. But would she take from the "Poor's Box"? "Me!" she would say in Gaelic, "take from the box! *Never!*" and never did she. And will you believe me if I tell you that often that poor woman had nothing in the house but a little oatmeal and cold water? Many and many a time did my mother send me to her with a roll of butter, a piece of mutton or pork, or a "keback," for she preferred "missy" coming than a servant. Her poverty she would not breathe to a servant, only to mother would it be revealed. And often she would be sent for to tease wool, or card, or spin, or rake hay, just to give mother a chance of paying her in money—for starve she would rather than accept it unearned.

In these days we hear of famine here and there, and straightway the Press blares it out and starts collections. But in those sturdier days no flourish of pen spoke for the hardy poor, nor did they want it. In erect self-respect they waived off "charity," and rather far eat their handful of dry oatmeal and drink their bowl of cold spring water than eat the bread of others. And was it not better so?

But what has all this to do with Gaelic? Just this: These dear, noble, poor people were my school for Gaelic. In the picturesque peat moss, on the top of merry hay stacks, in fields with golden stooks, in fanks with bleating sheep, and swathes of white fleeces falling around at the clipping, among chattering, chaffing potato-lifters—in all those places were my schools where one little girl, all alive, could often be found, and the Gaelic spoken was of the purest order. Eve and the fine old "souple" lady of glorious independence were Ross-shire, and spoke beautiful Gaelic. Adam was from the head of Rannoch, and also spoke beautiful classic Gaelic—the language, no doubt, in which he made love, for we all know it was the tongue

of Eden. The classic tongue, too, of these weird and powerful poems of Dugald Buchanan, whose cottage at Kinloch-Rannoch she often drank tea in. Listening to his grim but sonorous verse, he seemed to me the Milton of Gaelic poets. His awful pictures gave you thrills like a ghost-story, especially two, his "Address to a skull"—said skull being one unearthed at old St. Blane's burying ground at Lassintullish, I understand—and his "Day of Judgment," where you heard the chains of devils clank and the fumes of brimstone choked you as you listened.

Besides Adam and Eve, I had various tutors: a dairymaid from Glencoe, in whose slow, musical intonation, gentle cadences of woe, haunted her mellow words, and the pathos still of that long-since massacre still haunted her heart. Also another maid from Argyll, and one from Lochaber, who knew not one word of English. But, oh! her Gaelic! It was a poem to hear her speak. A tall, fair, lovely girl, who spoke the purest unmixt Gaelic. And how she could lilt lullabies! The trills, the curves, the soft inflections and windings of sweet, low, melody would charm any baby into helpless slumber. If any Highland parents read these lines, I would like to say to them this: Do not prevent your children from mingling with the Highland peasantry. Not in a Highland cottage will your little ones learn bad manners! I have never heard in a Highland cottage a coarse or a vulgar word. All the little girls and boys I've met were little gentlewomen and little gentlemen. And I believe that, to this day, Highland students at universities, as compared with city or Lowland lads, are noted for their innate courtesy and grace of manner. Perhaps they, too, like me, know, if but sub-consciously, the joy and dignity of Gaelic.

[The above article is by a lady resident in Simla, India. As may be seen, she has an intense love for the Gaelic language.—Ed.]

SCOTTISH LAND SETTLEMENT.

Under the Land Settlement Act, the Board of Agriculture for Scotland have acquired 126,387 acres, at a cost of £352,861. On the Board's estates 12,113 acres are in occupation of 350 holders, including 311 ex-Service men. Under the Small Landholders Act the Board have settled 1435 holders, including 184 ex-Service men, on an area of 159,367 acres.—The Secretary for Scotland.

**"AM BIODH OIBRICHEAN-MORA
CHUM MAITH NA
GAIÐHEALTACHD?"**

[Thugadh an òraid a leanas seachad do "Cheilidh nan Gaidheal" o chionn ghòirid le Mgr. A. Mac Thomais ann a bhi 'fosgladh deasbaireachd air a' cheisd, "Am bi Oibrichean Móra chum feum do'n Ghaidhealtachd?" Mar a chl ar leughadairean, tha an t-ùghdar a deanamh a mach gun tachair call is cumnart an lorg nan oibrichean móra, ma thig iad.]

'S iomadh ceann a chaidh an currag fo thòisich a' cheisd so, ann an cruth air chòir-eigin, a' cuir bruailean air luchd-àiteachaidh na Gaidhealtachd; agus chaidh iomadh earrann agus rann a sgrìobhadh ma dheidhinn cìod bu mhòtha 'bha gu cron 'no gu maith na Gaidhealtachd, a frithean agus a machraichean, a monaidhean agus a sleibhte, a sruthan agus a lochan, a bhi air an tabhairt suas gu bhi air an reubadh agus air an truailleadh le oibrichean-móra, air neo bhi air am fàgail mar a dh' fhàg Làmh a' Chruthaichidh iad—còmhdaichte le maise is bòidheas Nàidur.

Feumaidh neach a tha dh'ionnsaigh na cuspaire, gu h-àraidh sinne mar Gaidheil, a tharruing thugainn fein le ar ceud analach gràdh sòlumaicht' agus pròis ann an "Tir nam beann, nan gleann, 's nan gaisgeach"—feumaidh sinn inntinnean farsuing 'thoir gu na cùise so, agus gach "tha" agus "chan eil" a phungachadh agus a chothromachadh gu maith, agus gu ro mhaith, mu's tabhairt sinn breith.

Anns an dol a mach, na dì-chuimhnich-eadh sinne gur fada na's prìosaile na òr no airgìod an tochradh agus a' chòir-bhreith a chaidh' fhàgail 'an urra ruinn le ar sinnsirean a dh'fhalbh, se sin ar cànan agus ar cleachdaidhean-beatha—an t'aon tàlann a tha 'gar cumail air leth gun a bhi air ar slughadh am measg dhaoin' eile, a tha 'cumail sùilean an t-saoghail mhòir leag' oirnn, agus a tha 'gar fàgailne air fìor-mhullach na beinne le spioradan ar n-aithrichean ag itealaich mu'n cuairt dhuinn 'nuair a tha càch 'nan slaod agus 'nan suain air uchd na machrach.

Seallaidh sinn, mata, car ùine, cìod tha 'gabhaill àite 'nis anns a' Ghaidhealtachd o chionn iomadh bliadhna. Nach ann lè osnadh thoileachais a chuireas gach son againn failt air an àm anns an urrainn dhuinn ar

cùl a chur air a' bhaile-mhòr le 'oibrichean-móra, le 'chabhairsir clachach cruaidh, le 'fhuaim agus le ghleadhraich; agus a thogas sinn oirnn le seirm a' Bhàird Aosda 'n ar cluas:—

"O, càiribh mi ri taobh nan allt,
A shiubhlas mall le ceumaibh cùin;
Fo sgàil a' bharrach leag mo cheann,
'S biodh thus', a ghrian, ro-chàirdalum."

Le teas an Uthair 'g ar sgiùrsadh gu ar glinn agus ar bothain fein, gabhaidh sinn mu Thuath, agus chl sinn air an t-slighe iomadh oidheirp a chaidh a' chur air chois gu oibrichean-móra 'thòiseachadh—oidheirpean a thòisich làn de gach deagh rùn agus dhòchas, ach nach deachaidh fad' air aghaidh. Nach mór nach cuir e' Bhuidheach oirnn am milleadh a rinneadh air sealladh na dùthcha mar a theid sinn air aghart, agus nach saoil sinn gu bheil na beanntan fein a' sealltainn sìos le tàmailt agus feala-dhà air na bothain bheaga, bhochda, chrùbach, tha 'lùgadh am measg nan creag. Seadh, mur b'è na cìomagan de choille ghluirm agus de chreagan corrach glasa' tha mar gu'm b'ann a' cromadh a nuas thugainn le càrdeas, bàighealachd, agus gràdh, a dh'fhàgadh anns a' Ghaidhealtachd, thiormaicheadh ar cridheachan 'n ar com 'nuair a chuireadh sinn aghaidh air Tir ar breith.

Air latha bòidheach samhraidh bha mi 'gabhaill ceum leam fein air monadh mòr Leodhais, agus, air tighinn dhomh gu toman beag air am b' àbhaist dearcagan a bhi 'fàs 'nuair a bha mi 'nam bhalach, shuidh mi airson tiota a' gabhaill seallaidh air gach taobh dhìom. Ar leam nach fhaca mi riamh na bu bhòidheche na'n dealbh a bha sgaoil' mar bhrat-sgàil air mo bheul-thaobh aig a' cheart mhionaid anns na ràinig mi am nullach.

Bha 'ghrian a' boillsgeadh thar ghualnean nam beann, a' soillseachadh le 'gathan òr-dhearg gach lochan beag a bha romhan sgaoilte mar bhréidean de dh-anart geal air gach taobh. Bha 'monadh donn le 'dhosan de fhraoch dearg a' sgaoilteadh fo m' chomhair gu iomall na mara, agus bha feadainn làn de stàr agus chuidealach, thall 's a bhos, a' chraobh-sgaoilteadh fo gach loch. Chluinnin cluaisreadh nan tonn ris na carruichean a' measgachadh ri mèilich nan cnorach 's nan uan, agus gàgail a' chòilich fhraoich agus sgriachail na feadaig air gach laimh dhìom—an t-aon fhuaim ann an saoghal a bha air a thasgadh ann a' sàmchair neamhaidh. Miltean air falbh chithinn baile beag, an sid 's an so, mar gu 'm b' ann 'nan

codal an achlais a' Chuain-Mhóir le cèò na mòna a' d'riadh suas am measg nan sgòth. Bha creagan corrach air gach taobh dhìomh air an snaigheadh a mach á cloich le Laimh nach deachaidh cèarr. Bha na h-uillt, an dara h-uair, a' ruith agus a' leum thar charraig agus chloich, agus an uair eile, a' ruideadh am measg nan clachan-muille agus a' seòladh gu socair sàmhach chun na mara. Cha b' urrainn dhomh gun a bhì 'smuain-eachadh air faisgead, seadh làthaireachd, Fìr-deasachaidh a' Chruinne a chruthaich an saoghal agus na tha ann, agus cho foluiseach 's a bha 'Sheul air an ionad anns an robh mi anns a' cheart àm so.

Thàinig aon de luchd-àiteachaidh a' bhaile a b' fhaigse 'laimh tarsuinn an druim; agus, 'nuair a chunnac e mi 'na m' shuidhe air an tom, rinn e orm, agus thòisich sinn air còmhradh, an null 's an nall, air nithean a bha 'gabhail àit' am measg an t-sluaigh. Bha fhios agam gu 'n robh Tormod na dhuine tuigseach fad-shellach cho fada 's a leigeadh a sholus leis, ged nach togadh fear-tathaiche e am measg grunnan beag sam bith de luchd-àiteachaidh chumanta na Gàidhealtachd—daoine sìmplidh fuasgailte do nach toireadh tu creideas airson aon smuain os cionn buntàta is coire no aignidhean thairis air ainmhuigh an t-sleibhe, ach a' fàs ann an dlùths ri Nadur gun cheilg no lochd.

"Seadh," arsa mise, "a Thormoid, nach bu mhór am beud nach robh dòigh air na miltean de dh' fhearann bàn a tha so a chur gu feum air chòir-eigin, na' bhì 'na bhàsdair, lòigeach, fiuch, gun fheum mar a tha e?" "Gun fheum," ars' esan, agus sùil, a' bhàird agus an fheallsanaich a' lasadh 'na ghnòis, "a' dhuine thruaigh, an tarruingeadh tu fein mar gu'm b'è meapaid-thearruidh tarsuinn air an dealbh a tha fuasgailt' romhad an dràsda? Bha dùil agam gu 'n robh barrachd toinns air sin 'n a d' eanchainn. An leagadh tu fein miltean de rathad iaruinnt troimh na h-ionadan so, le carbaidean-smùid a' sgreuchail am measg sàmhchair nan tom? An sgoilteadh tu na creagan so a thog an ceann os cinn nan allt 's nan sruth mus do leagadh bunaitean an Domhain? An glasadh tu na h-uillt fo gheimhlean gus uisg a' thionndadh gu rothan mhuilinn? An gabhadh tu ort ceò mosach a' ghuail a sgaoilteadh air feadh àillidheachd agus fionnarachd an fheasgair ann a' so?"

"Bha mis'," ars' esan, "aon uair air chuairt an Glaschu (agus c'ait' am faigh thu tuilleadh oibrichean agus bheartan na anns a' bhaile sin?), agus 'fhad 's a bha mi ann,

bha gach smugaid a' chuirinn a mach cho dubh ri drop-shiollaidh fo dhruim an tigh-dhuibh againn. Gu dearbha fein, seach nach d' fhuair mi *cancer* anns a' chioch-shlugain, cha robh agam air, agus saoilidh mi gu'm feum mi linntean am measg an fhraoich mus téid blas na ceòthadh as mo chuimhne; agus fhad 's a bhios cothrom nan cas agam, thig mi 'mach an so far am faic mi canach geal an t-sleibhe le 'thrusgan agus a' d'ath nadurrach, agus an crom mi mo cheann ann an toileachas agus taingealachd gu bheil fathast an dùthaich againn ann an so mur a bha i riamh, agus gu'm faic sinn maise agus gu'm fairich sinn làthaireachd nam Flaitheas maille rinn ged a tha ar sporan gann."

Tha iomadh fear an diugh anns a' Ghàidhealtachd a tha air an aon bhonn ri Tormod—tha, agus is bochd dhuinne mar Ghàidheil mur am biodh ar cridheachan snaimt' ris na h-aignidhean ceudna mar a bha cridhe a' bhàird a sheinn o chridhe brist' is spiorad bruite:

" 'S truagh nach robh mis' far na chleachd mi bhì òg.

A' d'riadh nan creag far a neadaich na h-eòln,

Bho ràinig mi Glaschu tha m' aignidh fo leòn,

'S mi 'call mo chuid chlàisneachd le glagadaich òrd."

Ach ged tha 'n taobh sin de 'n chùis cudthromach gu leòr, tha barrachd air a sin an crochadh air a' cheist so. Tha e gu cinnteach a' tachairt ag an am so, gabhadh sinn gu maith no gu h-òle e, gu bheil ar cànan a' call a' grem anns a' Ghàidhealtachd, gu h-àraidh air tìr-mór. Tha gach duine againn beò do 'n chùis, 's ann mar sin a tha e ro-thaiteach a bhì' faicinn Ghàidheal anns gach àit a' seasamh guallainn ri guallainn agus ar cànan milis a ghleidheadh o'n ghailinn. 'S gann lideadh de chànan do mhàthar a chluinneas tu ann an Inbhir-Pheotharan, ann an Crombaigh, agus ann a' Srath-Pheothair, agus gach bail' eile 's a' Ghàidhealtachd anns am biodh dòchas agad a' Ghàidhlig a chluinntin gu ruiteach. Ma bhruidhinneas tu ri neach sam bith anns na h-àiteachan sin ach seann chreutair an sid 's an so, ann an Gàidhlig, bu cho maith dhuit Laideann no Eabhra a thoirt dhaibh ri cànan Dhonnchaidh Bhàin, agus mur am biodh thu air d' fhaicail stiùraidh iad do Inbhir-Nis thu far a bheil àit' air a chur air leth airson do leithid de dh-amadan. Anns na h-Eileanan, taing do Shealbh, cluinidh

tu fathast cànan binn an Fèinne, agus cuid-eachd ann an Ullaball, Gearr-loch, Loch-an-Inbhir, agus earrannan de dh' Earra-Ghàidheal, ach tha iad sin a' dol calg dhreach air an aon rathad. 'S e màthair-aobhair na stàid mhuladaich so, tha mise dhe'n làn bheachd, gu bheil cleachdaidhean Gallda 'leantainn nan oibrichean-móra a chuireadh air chois anns na h-àiteachan sin, agus a' deanamh greim air mac-meanmna an luchd-oibre agus an t-sluaigh air fad. Shaoileadh tu gu'n robh a' Ghàidhlig air freumhachadh cho domhain ann a' Leòdhas agus nach gabhadh i a cuir as, ach, air dhomh a bhi air chuiart ann am baile mór Steornabhaigh 'nuair a bha oibrichean a' Mhorair Leverhulme ann an teas dhòl air aghaidh, cha robh mi cho cinnteach idir mu'n chùis agus a bha mi 'roimhe. Bha de ghriosainn Ghalld' a' leantainn nan oibrichean sin 's gun saoilidh tu gur h-ann am meadhon Lunnainn a bha thu leis na bha de bhlas na Beurla air gach focal a chluinneadh tu, agus airson na cleachdaidhean a bha ri 'm faicinn am measg na h-òigridh cha chreideadh neach air bith gu'n gabhadh iad 'ait' am measg sluaigh Gàidhealaich, Cha chluinneadh tu smid Gàidhlig ach aig sean bhodach an sid 's an so; bha gillean agus clann-nighean a' spaidseireachd air na sràidean comhla ri Gaill, agus cha 'b' urrainn nach deanadh an eiseamplair a bha iad a 'toirt seachad greim air inntinnean an luchd-àiteachaidh, agus tha 'fhios agaibh fein, 'nuair a thig am fasan ùr, leig do shoraidh leis an t-seann fhear.

Tha e, mar an ceudna, furasd' a thuigsinn agus a chreidsinn gu'm bi an tuilleadh buaidh aig na nithean sin mar a theid na bliadhnanach seachad agus a bhios an t-seann luchd-àiteachaidh a' tuiteam fear an déidh fir. Thugaibh cuairt airson là no dhà am measg an t-sluaigh ann am baile sam bith air thuath anns a' Ghàidhealtachd, agus cha'n urrainn nach cuir e gruaim oirbh a liuthad cleachdadh agus caitheadh-beath air am b' eòlach sibh 'nar n-òige a tha 'n diugh gun lorg oirre. C'ait' a bheil na cèilidhean aig am biodh sinn 'nar balaich ag innseadh sgeulachd agus a' cur thòimhseachan ri càch a chèile? Co mhead balach a chl sibh an diugh a' falbh le craicionn-callainn agus duan-na-callainn 'na phluic ann an Gàidhlig ruiteach ghleusda? Ged a tha criomag an sid 's an so de na seann chleachdaidhean ri'm faighinn fathast 'nar measg, tha na seann nithean a' gabhail seachad agus maile riutha tha sinne mar shluagh sònraichte 'a dol a dhith. Cha'n e so bruidair no guilim

de chòmhradh air a chur air taod gu bodach a chuir oirbh. Their cuid (agus cò 'ghabhas orra àicheadh nach fìor-Ghàidheil iad sin?) "Dè 'n cron ged a chailleadh an cànan sin a tha cho fad' air chèill an fhàsainn? Cha lion toil-inntin brù. Treabhamaid na mìltean de dh' fhearrann a tha 'n a thàmh gun fheum gun thorradh. Fuasglamaid a' Ghàidhealtachd suas agus bidh sith us sonas air gach cagailt."

Cha chan seann luchd-àiteachaidh nan gleann sin. Mar a dh' fhuasglar an dùthaich, teannaichidh sin snaim 'thar sgòrnan na Gàidhealtachd mar as toileach leo-san agus leinne' bhi smuaineachadh oirre; agus, mar a rinn na h-Innseanach Dhearg' agus fineachan Australia nuair a dh' fhuasgladh na dùthchannan acasan, teichidh iad do na cnuic agus an ceann crom do'n bhuille. A chairdean, a cho-Ghàidheil, cuireadhmaid gach smuain shaoghalt' air ar cùl. Tha 'n dà chrann air ar bois. Le oibrichean-móra' stèidheachadh anns a' Ghàidhealtachd cuidichidh sinn le ar cànan agus na cleachdaidhean am measg na rugadh sinn a chuir leis an t-sruth. Thugadh sinn ar n-aont' do luchd-brisidh na dùthcha, agus cha bhi na's motha na glinn agus na srathan a tha cho bitheanta 'nar n-aignidhean 'nuair a chruinnicheadh sinn an ceann a' cheile, a' tarruing ar n-inntinnean d' an ionnsuidh mar a tharruingeas teas nan Innseachan an gobhlan-gaoithe 'nuair a bhuaileas a cheud ghat de fhuachd is chrannadh an Fhaoillich e. Ma's fhiach ar dùthaich còmhlag as a leth, no ar cànan làmh a shlneadh a mach airson an gleidheadh, ann an aon fhocal, ma's fhiach a' Ghàidhealtachd an t-aon smuain as deireanaiche 'chosg oirre, deanamaid tosd ma's faic sinn le pròis agus uail oibrichean-móra 'dol air chois innt'.

Mur an d' fhiach na nithean sin aon smuain as an leth, leigeamaid soraidh leis gach beinn is ceann is linne, ach deanamaid cinnteach nach dùisg spiorad a' bhàird ann an dubh na h-oidhe sinn, agus a thuiream os cionn fuaim nan òrd 's nan roth:

"Bha de shòlas de gach seòrs' ann, chumadh òigridh ann am fonn,

Cha robh uisge, muir, no mòinteach air an còmhach fo ar bonn,

Ach an diugh tha maor is lann air gach alltan agus òb,

Cha'n eil saors' aig sruth nam beanntan anns a' gleann 's an robh mi òg."

**LOCHBROOM COMUNN
GAIDHEALACH.**

LECTURE ON THE CELT IN ART.

At the monthly meeting of the Lochbroom Branch of An Comunn Gaidhealach, held in Ullapool in March last, a lecture on the "Celt in Art" was delivered by Mr. Stewart, Post Office. Mr. D. Macleod, M.A., Vice-President, was in the chair.

At the outset the lecturer referred to the disadvantage of the absence of suitable drawings or photographs—assuming such were obtainable—of the masterpieces of Celtic Art, or at least such illustrations as were necessary to the interest and right understanding of its origin and development. In his introductory remarks he referred to the necessity in these circumstances of limiting his treatment of the subject to a general outline of the history of Celtic Art, commencing at the time when the Celts made their first appearance in history at the end of the sixth century B.C. Dealing first with the physical and ethnological characteristics of the Goidelic Celts and the evidence of their earliest state of culture in the discoveries at Hallstadt, at La Tene, and the Marne district of France, the lecturer went on to show the influence which contact with other races and probable infusion of new blood exercised in the art of the Celts from the time of their landing in Great Britain, and also the state of culture of the neolithic inhabitants of this country whom the Goidelic Celts found here on their arrival, together with the evidence that exists in support of the theory of the amalgamation of the two races, instead of the aborigines being overwhelmed by the more warlike Celt. The leading points subsequently dealt with were as follows:—

1. The high degree of technical skill attained by the Celtic artist during the Bronze Age in Britain.
2. A list of the remains of the period for the study of Pagan Celtic Art of the Bronze Age.
3. The epoch-making discoveries in Greece, Egypt, and Crete, which made it possible to connect the culture of Great Britain, in the Bronze Age, with the corresponding culture on the Continent.
4. Celtic Art in Christian times. The fact that, unlike that of the Bronze Age, the remains of the Christian period had been so fully investigated that it placed its study

more within the scope of definite knowledge.

5. The influence of Christianity on Celtic Art was gradual but sure, ultimately raising it to its highest degree of perfection as is evidenced in the marvellous beauty and skill shown, more especially in the Irish ecclesiastical illuminated MSS. and metal work and enamelling of that period, a complete revolution having taken place in this class of subject. The priest took the place of the warrior as the patron of the fine arts, monopolising the available time of the metal worker and enameller in making beautiful vessels for the service of the church. Attention was also directed to the facts available regarding sculptured stones, particularly erect cross slabs, and the special claims they make on local interest, referring specially to those in Ross-shire, which are among the finest of their kind in existence.

In conclusion, the lecturer summed up in the following words of the late Mr. I. Romilly Allen: "I consider the so-called Celtic style to be a local variety of the Lombardy-Byzantine style, from the figure subjects, the interlaced work, the scrolls of foliage; and many of the strange real and fabulous creatures were apparently borrowed. The Lombard-Byzantine style was introduced into this country after the Saxons became Christians, and being grafted upon the Pagan Art of the late Celtic period was developed in different ways in different parts of the Great Britain. However, it in no way detracts from the artistic capacity of the Celt that he should have adapted certain decorative motives belonging to a foreign style instead of evolving them out of his own inner consciousness. Although his material may not all have been of native origin, they were so skilfully made use of in combination with native designs, and developed with such exquisite taste, that the result was to produce an entirely original style, the like of which the world had never seen before."

A feature of special interest was the painting of "The Chief" from Mr. Stewart's brush, which was very greatly admired by all present. Mr. Stewart, as is well known, has a wide reputation as an artist of note.

Several gentlemen spoke in warm terms of the real pleasure derived from Mr. Stewart's very able and instructive address.

—From the "Stornoway Gazette."

◆

Chan ionann do fhear na neasgaid agus do'n fhear a tha 'ga fàsagadh.

A' CHAILINN THA TAMH MU LOCH EITE.

One of the Songs selected for Special Competition 67 at the forthcoming Mod.

Air fonn "Airidh nam badan."

Glens C. Seis.

Le C. M. P.

{	: .l		s : m : d		d : - . r : m		s : - . l : s		s : - . m	}
	Cha'n		eil mi mar		b'abhais ^t là		seachdain no		Sàbaid;	

{	: d		m : - . r : d		r : - . m : s		l : - : -		d' : -	}
	'S cha		dùisgear á		pràmh gu deagh		ghleus		mi ;	

{	: .l		s : m : d		d : r : m		s : - . l : s		m : - . r	}
	Dh'fhàs		cianal air		m'aighe ^t bho'n		thug mi cheud		aire	

{	: m		d : r : d		r : - . m : s		l : - : -		s : -	}
	Do'n		chailinn tha		tàmh mu Loch		Eit		e.	

RANN.

{	: .s		s : - . l : d		d' : r' : d'		r' : - . m' : r'		d' : l	}
	Bha		àm ann is		shaoil mi nach		beanadh an		gaol rium,	

{	: d'		l : - . s : l		s : - . l : d'		r' : - : -		l : -	}
	'S nach		maothaicheadh		idir mo		chridh		ris ;	

{	: d' . r'		m : - . d' : d'		r' : - . l : l		d' : - . s : s		l : d'	}
	Ach		chaochail am		beachd sin 's a		nis tha mi		faicinn	

{	: d'		m : - . r : d		r : m : s		l : - : -		s : -	}
	Gur		deacair e		duine bhi		strl		ris.	

Aig coinneamh na h-òigridh 's ann chuir mi
'n ceud eblas

Air an òg-chailinn choimhionta, chiataich ;
'S cha tig e an gradaig a mhùchas an
t-sradag

A dh' fhadaich a maise 'nam chliabh-sa.

Cha dùth dhomh bhi luaidh air na feartan
thug buaidh orm,

'S a mhosgail á suaimhneas gu bròn mi :
A' ghnuis fhoinnidh fhlaithail, na sùilean
caoin tairis,

'S am binn-bheul o 'm blasda thig
còmhradh.

Is finealta usal a beus is a gluasad ;

Is ceanalta suaicea a nàdur ;

'Na pearsa cho loinneil, 'na deise cho
sgoinneil—

'S beag longhnadh gur toigh leam thar
chàich i.

'S e cuspair mo smaointean a latha 's a dh'
oidhche

A dh' fhoillseachadh seòl air bhi réidh
rith' ;

'Chionn, mur faigh mi a buannachd, ri m'
bheò bidh mi trugh dheth,

Gun chaidreamh, gun suaimhneas, gun
éibhneas.

GAELIC IN LONDON.

The Gaelic classes inaugurated by the Scottish Clans Association of London were brought to a successful close for the season on Tuesday evening, 11th April. The experiment has been highly satisfactory, the interest and attendances being splendidly maintained all through the five months' session. This pleasing result is undoubtedly due to the influence and ability of the two instructors, Mr. Hugh Paterson and Miss Isabella Murray, who are both able Gaelic scholars and have had considerable experience in teaching. As showing the interest in the Gaelic language it is worthy of note that

the ages of the students ranged from 12 years to 40 years of age. Miss Murray latterly combined singing as part of the instruction, and it was indeed a pleasing revelation to hear students, who six months ago could not speak a word of Gaelic, singing in the language of the Gael the fine old Jacobite song, "Will ye no' come back again?" A hearty vote of thanks to Mr. Paterson and Miss Murray for their splendid voluntary services was proposed by Mr. G. S. Bonnyman, the Hon. Secretary of the Scottish Clans Association, and heartily accorded by the students. It is proposed to re-open the classes in the early autumn.

LEAVING CERTIFICATE EXAMINATION, 1921.

GAELIC (LOWER GRADE).

The following passage, which is to be reproduced in Gaelic, should be read out by the teacher at 10 a.m. in the presence of the supervising officer. It should be read out twice, not too quickly, nor too slowly.

THE SOLDIER'S DREAM.

Our bugles sang truce—for the night-cloud had lowered,

And the sentinel stars set their watch in the sky;
And thousands had sunk on the ground overpowered,
The weary to sleep and the wounded to die.

When reposing that night on my pallet of straw,
By the wolf-scaring fagot that guarded the slain;
At the dead of the night a sweet vision I saw,
And thrice ere the morning I dreamt it again.

Methought from the battlefield's dreadful array,
Far, far I had roamed on a desolate track:
'Twas autumn—and sunshine arose on the way
To the home of my fathers that welcomed me back.

I flew to the pleasant fields traversed so oft
In life's morning march, when my bosom was young;

I heard my own mountain goats bleating aloft,
And knew the sweet strain that the corn-reapers sung.

Then pledged me the wine-cup, and fondly I swore,
From my home and my weeping friends never to part,

My little ones kissed me a thousand times o'er,
And my wife sobbed aloud in her fulness of heart.
"Stay, stay with us—rest, thou art weary and worn";
And fain was their war-broken soldier to stay—
But sorrow returned with the dawning of morn,
And the voice in my dreaming ear melted away.

1. Reproduce in Gaelic the substance of the passage read out. (20)
2. Translate into English:—

NA SEALGAIREAN.

Tha a nis anns a' Ghàidhealtachd am pailteas de rathaidean móra matha, agus gur ann a chl sinn na sealgairean a' tarruing a mach 's a mhaduinn ann an carbad-ola! Nach ann air an t-saoghal a thàinig! A' chuid aig nach 'eil ach na h-eich, fàgaidh siad iad air cùram a' ghille-choise taobh an rathaid, agus dhrìdh iad a mach ri guala na beinne agus suas gu a mullach, ma tha an latha soilleir. Taghaidh iad àite falaich fàsach bho am faic iad troimh an gloinneachan sealladh air gach coire, gleann, srath is uchdan. Fada thall am bràighe a' chuire faicear buaile bheag fhiadh. Tha iad fathast ro fhad as a dheanamh cinnteach an fhiach am fear cabrach ud dol air a thòir.

Is i nis a' cheist chudthromach, "ciamar a tha a' ghaith a' séideadh an taobh air a bheil an treud?" Is ioma àrde as an tig oiteag ghaoithe anns na coireachan domhain

ud. Feumaidh an sealgair a bhith gu mòr air fhaicill gu 'm bi e daonnan air taobh-leis na gaoithe. Miltean air astar, aig an àm shònraichte so de'n bhliadhna, gheibh iad am fàilèadh is cha'n e sin uile e; tha a h-aon de na seann aighean a' seasamh air leth ri freiceadan am feadh 'sa tha Rìgh-na-Frìthe ag ionatrhadh no a' cnàmh a chìre 'na laighe 'san luachair. Tearnaidh na sealgairean a nis bho na mullaichean, a' cumail á sealladh nam fiadh. (20)

3. Translate into English:—

MO THEINE FÈIN.

'N uair thig mi dhachaigh anns an oidhch',
Is mi fann is fiuch is sgìth,
An saoghal cosmhal ri bhith an graum,
Cho duaicheidh bidh gach ni,
Is a chl mi an solus tighinn gu m'shùil
Troimh an inneig dhùint', mar reul,
Gu'n tog mo chridhe suas le sunad,
Bhith dlùth do m' theine féin.

Is 'nuair chl mi an lasair dheàrsach dhearg,
Is gach àite sguabte grinn,
Is fiamh a ghàir' 's gach aghaidh ghràidh,
Is gach aon toirt fàilte binn:
O c'ait bheil sonas comhal ris
An saoghal bochd a' bhròin?
Cha tugainn taobh mo theine féin
Air mille bonn de'n òr. (20)

4. Write at least a page in Gaelic on one of the following topics:—
The Story of St. Columba.
The Wild Animal Life in your District. (20)

5. (a) Write down five masculine nouns and five feminine nouns from the piece of poetry in Qn. 3, and give their genitive and dative singular.

(b) Give the Gaelic for:—Salt herrings, the black isle, the old woman, the week, Clan Donald, the hundred and first psalm. (10)

6. Translate into Gaelic:—

(a) We need not run up the hill.
(b) Let us read the letter that John sent from France.
(c) You will not need these shoes any more. (5)

7. Translate into English:—

(a) Tha tasdan agam ort.
(b) Na gheibh e 'na dhorn, cha reic e air òr.
(c) Cha 'n ionann do fhear na neasgaidh agus do 'n fhear a tha 'g a fàsadh. (5)

(To be continued.)

CEILIDH NAN GAIDHEAL.

CUIRM-CUIMHNE.

Air feasgair Di-haoine, an 15mh latha dèug de'n Ghiblein, bha cuirm-cuimhne, air ceann-fnìd còig bliadhna fheichead de Cheilidh Nan Gaidheal, aig còmhlan de Ghaidheal Ghlascho, ann a' 51 Sraid-an-Iar Reigent.

B'e prìomh aobhar na cuirme dùrachd, deadh ghean, is dilseachd a thaisbeanadh do chuid de na furain a steidhich a' Chèilidh an uair, mar a thubhairt duin' usal a bha làthair, a bha 'Bheurla an ion agus am fàileadh fhein a ghoid bho chàinain chubhraidh nam beann.

Bha sinn ro thoilichte seisear de na dùilnaich sin—Mgr. Eachann Mac Phàidhean, Mgr. Iain R. Mac 'Ille-na-Brataich, Mgr. Gilleasbuig Mac Cullaich a' Bhean Usal Nic Cullaich, Mgr. Niall Caimbeul agus Mgr. Niall Mac a' Chombaich—fhacinn aig ceann a' bhuid a bh' air a sgeadachadh gu rìomhach le cuibhrigean breagha geala, puistean sleamhuinn agus gloinneachan taosgach, fhilurachan chruinn, thuilear, air dhath nan ròs agus an ceann ri làr mar gu'm b' ann air son an deadh-bholtradh a phàirteachadh ri na nithean matha a bh' air an deadh dheasachadh.

Bha 'n cruinneachadh bho stiùradh Mgr. Calum Mac Leòid, ceann suidhe na Cèilidh, agus an deidh na suipearach agus na gloineachean a lionadh as na stealladairean de dh' uisge liomaid geal is dearg a bh' air feadh a' bhuid, thairg e ann an Gaidhlig fhileanta, bhriathrach, shnasmhor, "Slaint' An Rìgh agus an Teaghlach Rioghail." Mheas e gu robh na Gaidheil a riamh tréibhdhreach do cheannard 's do rìgh, agus nach robh rìgh a' riaghladh am Breatunn a riamh a' airidh air dilseachd nan Gaidheil na Seoras V. a bha nochdadh ann am focal agus an gnìomh gu robh blàths is carthannas 'na chridhe do uile iochdarain ar n-impir-eachd.

Las an sin an fheadhainn a bha ris an tombaca na pìoban agus thairg Mgr. Mac Leòid a rithist ann an cainnt àbhaichaid, thoinisgeil "Ur 'N-oidhean." Bhean e riu fa leth a' moladh an cliù 's a diomoladh an uireasbhuidhean, agus a' toirt dhachaidh air na bha làthair an comain bho'n robh iad dhoibhsan a bha, agus a tha cumail bratach na Gaidhlig am bàrr a' mhaide. Dh' òladh an slàinte le tlachd agus an sin fhreagair Mgr. Iain R. Mac 'Ille-na-Brataich "a tha dèiseal air bruidhinn ann an Gaidhlig air

cuspair sam bith aig àm sam bith." An déidh taing a thoirt do'n Chèilidh air son an onair a chuir i air oidhean an fheasgair, dh' àithn e air a' chuideachd gun an ceum a lagachadh na lughdachadh ann a bhi 'n còmhnuidh a' cumail suas na cainnt a bheir-eachd mar uisge glan nam beann arda dhoibh slàint is fallaimeachd.

Bha Mgr. Aonghas Mac Dhonnchaidh cho làn de "Ur Càinain 's ur Ceòl" 's nach robh fhios aige gle mhath c'ait an toisicheadh na'n sguireadh e. Gun chàinain 's gun chèòl cha bhithheadh sinn ach suarach leis gach fine fo'n ghrèin; bha ar ceòl àrd gun truaill-eachd agus cho glan ri uisge fhorghlan nam fuaran, ri easan nam fuar bheann agus ris a' ghaoith a shèideas thar nan cuantan. Bha sochairean mòr againn agus bhithheadh buannachd aig ar cuirp, ar n-intinnean, 's ar n-anamanan diugh na'n cuireadh sinn gu buil mhath iad. Bha ar càinain, arsa Mgr. Eachann Mac Dhughail, a fhreagar, a' tuiteam air dhèireadh agus bha 'n t-àm a nis ann, mur an robh e air dol seachd a cheana, anns am bu chòir facail ùra, a riochdachadh nithean ùra, a chuir ri ar càinain ma bha i gu bhì faotainn an smior agus an neart a bha gus a cumail glan beothail.

Air iartas Mgr. Tormod Mac Leòid, M.A., dh' òl a' chuideachd "Deoch Slainte Tir nam Beann, nan Gleann 's nan Gaisgeach." Cha bu chòir dhuinn a bhi mar fhaòileag an aon chladaich. Gidheadh bha diomhaireachd ann an sìosan stùcan na Gaidhealtachd, spioradan anns na glinn, dathan anns na monaidhean, agus fàileadh bharr a' bharrach a bha 'g ùrachadh gach cré 'nar cridhe agus 'gar tàladh chuca mar nach deanadh àitean sam bith eile 'sa chruinne. Bha fhios aig an t-saoghal gun robh an Gaidheal gaisgeil ann an cath, ach cha b'ann an cath a mhàin a bha iad gaisgeil, oir bha ar n-oidhean, an oidheche a stéidhich iad Ceilidh Nan Gaidheal, cho curanta ri saighdear sam bith a choisinn suaicheantas glòire air rointean fuilteach na strì. Fhreagair Mgr. Calum Mac 'Ille-mhoire gur ann 'sa chòmhnaid am measg thréubhan coimheach a chitheadh sinn an dileab luach-mhor agus na béusan ionmholta a bh' air an tasgadh an tìr nam beann 's nan gleann. Ars' esan

Fhuair mi annad oideachadh

A leanas rium ri m' bhèò.

'Measg do bheanntaibh creaganach

Tha slàint, is mais, is glòir.

Na 'm bitheadh a' Chèilidh cho fallain

ris a' chainnt a chleachd an t-Urr A. Mac Ionmhúinn, B.D., mu a 'Sláinte' cha b' eagal dith. Chanadh tu nach robh fach Beurla 'na chlaiginn; bha a' Ghaidhlig a' dortadh as a bheul mar leum-uisg thairis air cas-chreag. Bha a' Chéilidh (bha e thall is chunnaic e) cliuiteach, stólda, geur agus ceòlmhor; bha ceann suidhe agus luchd dreuchd aca' bha airidh air gràdh an t-sluaigh. Bha a' Chéilidh grinn innte fhein agus teisteanas aice cho cliuiteach ri comunn air na chuir e eòlas a riamh. Chomharraich e gur e reachd ghlic a chuir a' Chéilidh air chois, agus cha robh aige ach coimhead air a laimh dheis is chli gu bli faicinn buill de'n Chéilidh a bha an diugh a' togail ait ard ann ar litreachas. Cha di-chuimhnichheadh e gu bráth an t-aobhneas, an cairdeas agus an caidreachas a nochdadh dha leis a' Cheilidh, agus a' coimhead thairis air na bliadhnanach dh' fheumadh e aideachadh gur h-ann an Céilidh Nan Gaidheal a chuir e eòlas air càirdean cho priseil 'sa bh' aige air an latha 'n diugh. Bha a' Cheilidh 'na dídean bho thubaistean is buairidhean a' bhaile mhóir, agus cha leigeadh parantán a leas a bhí an iomcheist 'nuair a cheangladh an clann iad fhein ris a' chomunn so. Fhreagair Mgr. Eochann Mac Pháidean air son na Ceilidh a'sealltuinn co as a thainig a spionnadh agus a neart. Dh' earb e ris an oigrídh an obair mhath a chumail air aghart a chum is gum bitheadh ar càinain cho maireannach 's cho glan ri caochán an fhuarain aig sàil nam beann.

Llonadh na gloineachan air son "Fear na Cathrach" agus ann am beagan bhriathran dùrachdach thairg Mgr. Niall Caimbeul sláinte Mgr. Mhic Leòid a bha an comhnuidh airidh air moladh bho Ghaidheil sam bith, agus gu h-àraidh bho Cheilidh Nan Gaidheal a bha cho uailleal gu robh Gaidheal cho fiosrach, gradhach, toiniseil air an ceann.

Fhuaradh orain air an seinn ré an fheasgair le cuid de an mnathan uaisle a bha cuideachd. Thug Mgr. Calum Mac Rath, am bard Sgitheanach, dhuinn "Oran na Ceilidh" nach cuala sinn a riamh roimhe.

Bha oidhche chridheil againn agus mar a thubhairt fear na cathrach, tha sinn an dòchas gum bi an aireamh as motha a bha cruinn an oidhche ud beò coig bliadhna fichead an deigh so an uair a tha sinn cinnteach a bhiteas oidhche mhór shubhachais aig a' Chéilidh.

BRANCH REPORTS.

Mr Neil Shaw, Organising Secretary, paid a return visit to the Branches in Easter Ross early in April. His visit coincided with the closing Ceilidh of the Kiltarlity Branch on 1st April. The President, Rev. Archd. MacDonald, presided over a large attendance of members and friends, and during an interval for tea Mr Shaw addressed the gathering in Gaelic and English. Gaelic songs were finely rendered by the Kiltarlity Choir, and other items on an excellent programme were solos, recitations, pipe music and Highland step dancing. This Branch has had a most successful session. Mrs MacDonald, who played the song accompaniments, is deeply interested in Highland music and songs, and is to be congratulated on the fine performance of the choir and soloists.

On Saturday, 2nd April, Mr Shaw visited several districts in the Dingwall area. At Dingwall he interviewed Capt. Finlayson, Mr Hugh A. Fraser, M.A., and Mr John MacRae (late Contin). Proceeding to Fodderty Mr Shaw was unfortunate enough to find the minister, Mr Nicolson from home, but learned from Mrs Nicolson of the success of the Gaelic Singing Class carried on at Strathpeffer throughout the winter. Great interest was taken in the Class and the attendance was regular. A full report is promised for another issue. At Contin, Mr Shaw spent a pleasant hour with the Rev. A. C. MacLean at the Manse. Under the auspices of the local Branch, Mr MacLean conducted a Gaelic Psalmody Class. This was very much appreciated by members and the attendance was good and regular.

On Monday, 4th April, the closing Ceilidh of the Portmahomouk Branch was held, the Committee kindly arranging an evening to suit Mr Shaw's convenience. The Carnegie Hall was comfortably filled (about 250) and the President, Rev. Ewen Fraser, U.F. Manse, presided. The Committee arranged a splendid programme of choral, trio, duet, solo singing and readings. The Junior Choir from Inver, under the leadership of Mr Ross, gave delightful renderings, their singing of "O Till a Leannain" well meriting Mr Shaw's eulogy on their interpretation of this beautiful love song. In addition to his customary remarks in Gaelic and English Mr Shaw assisted with the musical part of the programme. At the close of the proceedings the President was presented with a tobacco pipe and pouch for his services as teacher of the Gaelic Class. The Office-bearers and Committee are doing splendid work for Gaelic in the district. The reading class meets weekly from October to March and Ceilidhs are held monthly. Inver contributes to the success of the Branch very materially.

On Tuesday, 4th April, Mr Shaw addressed the members of the Kilmuir-Easter Branch under the chairmanship of Rev. A. C. MacNaught, President. Songs were tastefully rendered by Miss MacLean, teacher, and Mr Gunn, Golspie medallist. Mr Shaw gave a song recital, giving the tradition and history so closely attached to the older songs. In all, he contributed eleven songs illustrating his lecture, beginning with "Tog orm mo phòb" and closing with "Cead deireannach nam beann."

LOCHGILPHEAD.—At a Ceilidh of the local branch of An Comunn Gaidhealach, Mrs Brown, Vice-President, presented Rev. J. H. Macfarlane Barrow and Mrs Barrow with a silver teapot and hot water jug. Tribute was paid to Mr Barrow's voluntary service in conducting the Gaelic Class and Ceilidh for the past two winters. An excellent programme of song and story in Gaelic and English followed.

KILLIN.—The local branch held a Ceilidh in the Public Hall, when a dramatic sketch in Gaelic, entitled "Reiteach Moraig," formed the principal item in the programme, and was taken part in by Misses Robertson, M'Naughton, and Marquis, and Messrs. G. M'Intyre, John Stewart, G. Hogg, A. Walker, A. Munro, and D. M. Diarmid. Songs were rendered by Miss M'Naughton and Messrs. Munro and M'Intyre. A reading was contributed by Mr John Stewart, and bagpipe selections by Mr Munro. The Rev. Mr Mackay presided.

ERBUSAIG.—This Branch of An Comunn Gaidhealach came to a close for the session on Thursday night (31st March), when the members and friends met to show their appreciation of Mr Urquhart's untiring efforts in making the Erbusaig Branch so successful. The school was crowded to its utmost capacity. During an interval in the musical programme, Mr Kenneth MacKerlieh, Drumbuie, in an appropriate speech presented Mr Urquhart with a well-filled wallet of notes. Mr Urquhart, who was pleasantly taken by surprise, was overcome by the munificence of the Comunn's gift, and he feelingly and suitably replied. Mr F. MacRae, ex-postmaster, Kyle, one of the speakers, mentioned that Mr Urquhart had been teaching Gaelic for the last twenty years, and that it was a sign of the Gaelic renaissance that his fidelity to the language of the Gael was at last publicly rewarded. Mr Murchison, factor, Balmacara, made reference to Mr Urquhart's zeal for the Gaelic cause. Mr Murdo Matheson, Drumbuie, endorsed the sentiments expressed by the other speakers. A most interesting programme of song and music was afterwards sustained, no less than four pipers taking part. The company dispersed by singing "Soiridh leibh us Oidhche mhath leibh," and the wish—"Gu'm a fada beò e agus ceò dhoth thig."

SKYE SINGING CLASS.—Mr Hugh Maclean, teacher of singing from An Comunn Gaidhealach, who had been holding classes in Uig and Kilmuir for a month, finished his work in the district on Friday, 1st April, when the competition for the prizes given by the Glasgow Skye Association took place. Mr A. Murchison, Portree, and Dr Grant MacDonald acted as judges. In the Junior Class the prize-winners were: 1, Flora Macphoe; 2, Isabella Mackintosh; 3, Mary Matheson; and in the Senior Class—1, Miss Mary Macnab and Miss Cathie Beaton (equal); 2, Miss Mary Macmillan. There was a large number of entrants in both classes, and all acquitted themselves most creditably. After the results of the competition had been announced, the choirs, judges, Comrades of the Great War, and friends from a distance were entertained to tea by Miss Macdonald and Miss Maclean, teachers. In the evening, Mr Maclean's classes gave a recital of songs which reflected much credit upon teacher and pupils. Miss Mary Macnab, Miss Cathie Beaton, Miss Flora Macphie, Miss Bella Mackintosh, Mr Hector Macdonald, Mr Donald Macleod, Mr Murdo Mackenzie and Mr Norman Macmillan sang solos, and their singing testified to the careful training they had received from Mr Maclean. Mr Donald Mackinnon, Mr Malcolm Maclean, and Messrs. Archie and Murdo MacInnes also contributed to the evening's enjoyment, and a very pleasing feature was the appearance on the platform of the Uig Junior Class, who had come, accompanied by their teachers, Mr Macdonald and Miss Graham. Piper James Munro at intervals played bagpipe selections, which were, as usual, highly appreciated by the audience. Mr Macnab, Chairman, in his closing remarks, referred to the tradition of song and pipe music in the Isle of Skye, instancing a great number of Skye barde and many well-known tunes composed by Skye men and Skye women. On the

motion of the Chairman, hearty thanks were accorded to the judges, and Mr Macleod, Kinloch, who had given the prizes; Mr Hugh Maclean, and An Comunn Gaidhealach for granting Mr Maclean's services. Dr Grant Macdonald proposed a vote of thanks to the Chairman and the performers, and the singing of the National Anthem brought a very enjoyable evening to a close.

GAELIC SOCIETY'S CONCERT.—A very successful concert under the auspices of the local Gaelic Society took place in the Good Templar Hall, Arbroath, recently. Mr A. MacCallum presided and there was a large attendance of members of the Society and friends. The programme was of a very fine description and was greatly enjoyed, all the artistes meeting with a very cordial reception. Splendid renderings were given by the Gaelic Choir, under Mrs Malcolm, and by the Juvenile Co-operative Choir, under the direction of Mrs Kitto; a dainty display of dances was given by a number of the Misses Scott's pupils.

CEILIDH SEMI-JUBILEE.

On Friday evening last, 15th inst., Ceilidh nau Gaidheal, Glasgow, celebrated its 25th anniversary. It was a happy thought that inspired the Committee when it decided to honour its founders, a few of whom still flourish and give life and vitality to its meetings.

51 West Regent Street presented a gay appearance when a representative gathering of Highland ladies and gentlemen sat down to dinner—the festive board presided over by their genial friend, Mr Malcolm MacLeod.

An agreeable menu having been duly disposed of, the company, unique of its kind among Highland functions, entered with zest upon the main part of the evening's entertainment.

The time-honoured toast of the "King, Queen, and the Royal Family" being responded to with full Highland honours by the company, the Chairman, in a happily-reminiscent vein, and in the choicest of idiomatic Gaelic, which revealed a rich vein of humour, paid the highest possible tribute to the founders of "The Gaelic Ceilidh," and to the solid work—literary, musical, and social—which it had so far accomplished. It was the "advance guard of the Gaelic movement in their city," and he was confident its future would be no less illustrious and beneficial than its past had been.

What struck one about the Chairman's remarks was the particularly happy knack he displayed, to the great amusement of all, of hitting off the manner, characteristics, aptitude, and talents of the various gentlemen whose names were "writ large" in the toasts and replies of that evening's Gaelic toast-list.

The reply of Mr Bannerman, full of wit and telling phrase, and all so beautifully balanced, was one of the sparkling gems they had to admire. The universality of his outlook and his spontaneity of utterance never fail to appeal.

"Ur canan' s'ur Ceol" was a particularly appropriate toast for Mr Angus Robertson, whose literary gifts and Celtic genius were afforded the amplest scope, and right well did he rise to the occasion. Mr Hector MacDougall's reply was equally inspiring, and his plea for a continual adding to their Gaelic vocabulary, if they would march with the times, was as appropriate as it was convincing.

In the absence of their good friend, Mr Colin

MacPherson, they were fortunate in having "Tir nam Beann, nan Glean's nan Gaisgeach" submitted by the secretary-elect, Mr Norman MacLeod, M.A. Like his predecessor in the secretaryship, Mr Malcolm Morrison, who replied, he did not confine himself to the Gael of the homeland, but took a joy in depicting the Celt abroad, and in recalling his marvellous achievements, whether in peace or in war. Irresistibly, both speakers were turned from scenic beauties on the Continent, or again in the East, to the unsurpassed grandeur of the Highland bents. Mr MacLeod commended the right good fight put up for the Gaelic language by such heroes as the men they were there and then honouring as their evening's guests.

The successful speech of Rev. Alex. MacKinnon, B.D., who himself had spent many happy sessions at the Ceilidh, brought before the company a vivid review of its chief features, of the friendships formed, and of the spirit of mutual helpfulness that it stood for. He could commend the Ceilidh and its literary and social activities to Highlanders generally. To the young Highland lad or girl such an institution was one of the most precious rallying-grounds they could possibly have. The literary work accomplished by several of their gifted members was not the least of the Ceilidh's contributions to the Highland cause.

Mr Hector MacFadyen, unsurpassed as a Gaelic speaker, and ever full of good humour and fellowship, was at his best in his reply to the rev. gentleman's delightful toast.

The hearty vote of thanks to the Chairman was ably proposed at the close by Mr Neil Campbell, and was given with acclamation. The only regret is that functions of the kind referred to have been all too few. With such a galaxy of Highland oratorical talent in our midst, an Annual Institution of this type, where Gaels might regale themselves and refresh their memories and hearts with Gaelic sentiment and Gaelic song "in a truly Celtic atmosphere," would be quite an appropriate wind-up to the Celtic season in our City.

The first function of this kind leaves nothing but the pleasantest of pleasant recollections.

P. M. D.

NOTES AND COMMENTS.

According to Mr. F. A. Wallis, Commissioner of Immigration at Ellis Island, never since the early days of barbarian Europe has there been such a wholesale migration of population as that which is now in contemplation, with the United States as the destination. Italy is preparing to send 5,000,000 persons to the country. Eight millions are preparing to move out of Germany. Hordes are preparing to move from various countries in Central Europe. Every steamship reaching New York is overlaid with steerage passengers. It is a terrible problem, and is likely to have far-reaching effects on our own country. What will happen if the pick of our own people move out of Scotland? If that should happen, we shall be poor indeed.

Mr. Ian Macpherson said that when the Gaelic Society was founded in 1777 nothing was insulting enough for Scotland, particularly the language of the Highlands. It was prescribed. Any responsible Highlander who wore the tartan or spoke his native language was liable to be shot. Gaelic was now being revived, and it was the bounden duty of every Highlander to preserve his native language and always to be proud of it, although nothing could be more suicidal than that Gaelic should be the only language in Scotland.

EX-PROVOST MACFARLAN, DUMBERTON.

There was recovered from the River Clyde near Milton on Saturday forenoon, April 9, the body of ex-Provost Robert MacFarlan, Dumbarton. The deceased gentleman had been missing from January 27 last, and it was believed he had in the darkness stumbled over Dumbarton Quay. Mr. MacFarlan was born in Argyllshire, but spent practically all his days in Dumbarton. A lawyer and bank agent, he was principal of the firm of Messrs. MacFarlan & Thomson, writers, Dumbarton, and Dean of the Faculty of Dumbartonshire. He entered Dumbarton Town Council in 1891, was appointed Provost in 1898, and reigned as such for 13 years. During that period much valuable work was done, and Mr. MacFarlan's name is specially linked with the introduction of electric light and tramways to the district. He was a member of Dumbarton Harbour Board, and represented Dumbarton on the Clyde Trust. In politics he was a strong supporter of the Unionist cause in the West of Scotland. He was also a prominent Freemason, being a P.D.G.M. of Dumbartonshire. Ex-Provost MacFarlan was the only Scottish Provost who in his official capacity attended at the coronations of King Edward and King George. He contributed to local literature a brochure on Dumbarton Castle, and a pamphlet on the Proclaiming of the Sovereign in Royal Burghs. At his death he had partially completed a History of Dumbartonshire Freemasonry. Mr. MacFarlan was a bachelor, and is survived by sisters and a niece.

Mr. MacFarlan was an enthusiastic member of An Comunn Gaidhealach, and served for a considerable time on the Executive Council. He was also Convener of the Finance Committee. He was deeply interested in the language movement, and helped it in various ways. He was a genial friend, and endowed with a strong vein of humour, and took pleasure in recalling old stories and personal reminiscences, many of them of an amusing nature. No one could beguile the tedium of a long railway journey better than he. On the way to attend an Executive meeting in Inverness, we recollect how his delightful anecdotes contributed to make the journey appear only half its length.

The sympathy of the Executive of An Comunn Gaidhealach, and other members, is extended to his sisters and niece.

AN COMUNN GAIDHEALACH.

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REVIEWS.

CULLODEN MOOR AND THE STORY OF THE BATTLE. By Peter Anderson. (Eneas MacKay, Stirling.) 5/-.

To those interested in the ill-starred episode of the '45—and what true Highlander is not?—this attractive book on Culloden Moor should be of much interest. The author, the late Mr. Peter Anderson of Inverness, dealt with the scene and incidents of Culloden—the last battle fought on British ground—in 1867. As he said in his preface, he made "a survey of what has been said on various controverted points by different writers, with the addition of more minute biographical details." His son, Mr. P. J. Anderson, Aberdeen University, has, "with filial piety," now published a new and revised edition (the one under review) in 1920. The story is exceedingly well told, and the maps and plans of the battlefield showing the position of the armies are very beautifully drawn. These were prepared by Mr. James Fraser, C.E., Inverness. The book has a most serviceable index, and a valuable appendix of 50 publications, arranged according to years, from 1746 to 1913, together with a reference to 25 plans of the battlefield. A more clear and complete presentation of events within the compass of 200 pages has not been published. On that account the book deserves to be widely known. The type, paper, and general get-up are excellent.

SONGS OF THE GAEL. By Lachlan Macbean. (Eneas MacKay, Stirling.) 2/-.

This is a collection of thirty-two Gaelic songs with English translations by Lachlan Macbean, author of "Pet Marjorie," etc. The melodies are given in sol-fa and staff notations. Whilst the book contains some of the dear old favourites (and rightly so), it includes twelve songs which are not so well known, but which certainly deserve attention. By the way, one of these, composed by Mr. M. Macfarlane (A' Chailinn tha tamh nu Loch Eite), is selected as one of the best songs to be sung at the forthcoming Mod.

Mr. Macbean is now, through long practice, a skilled hand at elegant translations from Gaelic into English. His other works show that; so does this collection. In these days a book of this kind at 2/- is cheap indeed, and we heartily recommend it to all lovers of the music of the Gael. It deserves a large sale.

GUTH NA BLIADHNA. (A. MacLaren & Sons, 360 Argyle Street, Glasgow.) 1/6.

The spring number of "Guth Na Bliadhna" is a good one. For one thing, the articles are shorter than usual, and this is an improvement. "Talah" is a pretty lullaby by D. M. N. C. For tenderness of expression it would be hard to beat. The "Guth" has always something to say upon politics, and does not spare those of a different viewpoint from it, especially the Prime Minister. In this issue there is a discussion on country life versus town life as the result of the war. In an article on the Irish question, it declares that no settlement can be arrived at which is not in accordance with the mind and will of the Irish people. The letter sent by King Robert Bruce and his parliament to the pope in 1320, declaring the independence of Scotland, is translated into vigorous Gaelic by D. M. N. C. There is a short story, entitled "Neach a Thill."

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Leabhar XVI.]

Dara Mios an t-Samhraidh, 1921.

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PAGE.

Spiorad na h-Aimsir a tha ann, ...	129
The Miss Kate Fraser Memorial, ...	131
A' Bheurla Shasunnach mar Ghnathaichair i an Albainn mu Dheas, ...	132
A Specific for the Gaelic Language, ...	135
Notes and Comments, ...	135
Leaving Certificates Examination, 1921, ...	136
Highland Home Industries, ...	138
The Lia Fail, ...	138
The Kilt, ...	139
Propaganda Tour, ...	140
Executive Council, ...	141
An Comunn Gaidhealach, ...	143
Scotland's Physical Disabilities, ...	143
Reviews, ...	143

am beachd gun cluinnear an còrr mu dhéidhinn.

* * *

SPIORAD NA H-AIMSIR A THA ANN.

Tha caraid agam am baile mór àraidh, agus is toil leam a bhì 'tadhall air an uair a gheibh mi cothrom, a chionn gu bheil a sheanchas tùrail, agus taitneach leam. Tha gliocas is geurad inntinn 'na chomh-luadar an còmhnuidh. Ged nach d'fhuair e riamh cothrom a dhol do òil-thigh a dheoghal gliocais nan urrachan ionnsaichte, tha e 'na fheallsanach comharaichte gun fhios da fhéin; rud a thachair gu minic a thaobh cuid de na Gàidheil an linntean nach 'eil ro fhad air ais. Bhuilich Nàdur comasan air a chaidh a chleith air mòran de a luchd èblais a tha chòmhnuidh am measg ùpraid nam bailtean mòra. Ged a chosd mi fhilm earrann de mo bheatha a rùdhrach am measg bheachdan is thuireaman neònach nam feallsanach, feumaidh mi aideachadh gun d'fhuair mo charaid greim air nithean nach d'fhainig idir a staigh orm, no, ma thainig, a chaidh as mo chuimhne. Is e beagan as òige na mise, agus gu cinnteach ma thaid e air adhart mar tha e a' dol an diugh, tha mi

Chan 'eil beachdan is cleachdaidhean ar là a còrdadh r'a chàil. Is ann a tha e a' deanamh a mach gu bheil a' roinn as lìonmhoire de'n phobull fo riaghladh an Donais; gu bheil sin a sgaoleadh, na's farsuinge am measg dhaoiné, agus gur e lagh ar n-ama; "Ith, òl, agus bi subhach oir am maireach gheibh thu bàs!" Dh'fheòraich mi dheth cìod a stiùir inntinn gu leithid de chomh-dhmadh, no cìod an stéidh air a bheil e a' leigeil a bheachd. "A bheil am mi-thoilachadh is an neo-fhoisneachd a thàinig air an t-saoghal an diugh a cur dragha ort?" arsa mise. An e nach 'eil daoine a' faighinn "cuibhronn chuimseach de nithibh maithé na beatha seo?" mar tha an leabhar cheist ag ràdh. Dhùin e a shùilean car tiotan; chuir e son chas thairis air a chois eile, agus labhair e mar a leanas:—

"Tha mòran an seilbh air cuibhronn reusonta, ach tha na mìltean air oir na bochdainn an déidh na h-uile rud, mìltean eile an tì air nithean a thilgeadh am broinn a cheile." "A dhuine chridhe, a bheil thu fhein a' creidsinn gun d'fhainig mac-anduine, anns a' choitcheionnas, gu lre Chrìosdail fhathast a dh'aindeoin àireamh nan eaglaisean, agus nan sgoilean grinn a chithear anns gach ceàrn de'n dùthaich?" "A réir mar tha mi a' leughadh an eachdraidh an t-saoghail, cha léir dhomh dearbhadh gu bheil feobhas, anns an t-seadh as àirde r'a fhaicinn an giùlan roinn mhór de'n t-sluagh." Saoilidh mi nach eil iad mòran na's faide air adhart na bha daoine ri linn nan clach mùm bi na feallsanach a' bruidhinn." Cha d'atharraich

nàdur mhic-an-duine fhathast, ach glé bheag, ged tha sinn uile a' deanamh uail mu bhuaidh a' chàllachaidh a bhatar a smoinceachadh a chuireadh an saoghal air bonn caidreachail." Tha nàdur an fhiadh-dhuine a' tighinn air lom mar a fhreagras an cothrom." "Nach 'eil againn eisimpleir air seo gun a dhol fada o na dorsan?" "Seall air a' chogadh mu dheireadh a dh'fhàg a leithid de thrioblaid 'na luirg, agus air a' cheannaire leis a bheil air rioghachd air a sàruchadh an ceartuir." "Seall air na buidhnean a tha an amhaichean a cheile mu shaothair is mu thuarasdal agus càch a' fulang amalaidh nach de thoill iad."

* * *

"Uhh! ubh! is tu tha fo'n droch smuairnean," deir mise. "Gun teagamh tha na h-uiread de nithean air a dhol á altaibh a chéile, ach nach d'fhairich Breatunn tulgaidhean de'n cheart ghnè fada roimh seo?" "A bheil thu fein, a charaid, de'n bheachd gun robh gnothuichean dad na b'fhearr ceud bliadhna roimh an àm seo, an déidh do'n Rioghachd a' bhuaidh fhaotainn aig Blàr Bhaterlu?" "Ma bha daoine anns an àm ud de'n bheachd gu robh linn an àigh faisg air laimh, bha iad air am mealladh." "An uair a thachras cogadh uamhasach am measg rioghachdan cuiridh an tulgadh daoine ann an staid anshocair, agus mairidh sinn gu am faighear seòl air sìth, agus tearuinteachd tre spiorad a' cheartais agus no falachd. Anns an àm air a bheil sinn a' bruidhinn, bha gnothuichean air ghoil 'nar dùthaich, ach fhuair sinn làmh an uachdar orra air an t-seòl a fhreagradh 'san àm. Ach an dòigh a fhreagradh an t-àm ud, math dh'fhaoidte nach freagair e an diugh, agus tha mi de'n bheachd gum faigh sinn làmh an uachdar 'na àm air an trioblaid air a bheil sinn a' bruidhinn. Tha Breatunn foighidneach, ach ruigidh i a ceann uidhe."

* * *

"Tha amharus agam," arsa mo charaid, "nach d'fhuair thu greim air aobhar na trioblaide." "Is e an cogadh a dh'fhàg an cogadh mòr againn mar dh'leab, an connasachadh a tha eadar a' bhuidheann aig a bheil earras, agus a' bhuidheann aig nach 'eil. Sin agad ceist nan ceistean an diugh, agus chan aithne dhòmhsa gu bheil rathad air cùisean a reiteachadh ach a bhuaidh a shruthas o spiorad a' cheartais taobh air thaobh."

* * *

"Tha rudeigin ceàrr ort," deir mise, "an uair a tha thu ag altrum na barail nach 'eil

ann an daoine ach fiadh-chreutairean a tha ag iarraidh a chéile itheadh." "Tha thu ag amharc air an taobh as duirche de'n sgeithe. B'fheàrr thu cor do ghrùthain a thoirt fainear." "Tha eagal orm gun d'fhuair spiorad an dubhachais greim ort gun fhiosda. Ma fhuair, chan fhaic thu dad ach troimh ghloineachan dorcha." "Tha an iarnnailt agadsa làn de neòil a tha 'bagradh rudan nach tachair. Tha thu mar gum b'eadh air cùl na grèine, anns an dubhar. Tha feum agad air spiorad an t-subhachais — an spiorad sin a ch'aitéal de sholus far nach mothaich càch ach an dorchadas."

* * *

"Ach," arsa 'es, "ciamar a theid nithean a chur an eagaibh a cheile, an uair nach toir am fear oibreach hó-ró air a' chomh-fhlaitheachd do'm buin e fhéin gu h-àraidh. Tha mi a' leughadh nach robh luchd na saothrach riamh cho math dheth a thaobh tuarasdail 'sa tha iad an diugh. Gidheadh chan 'eil iad toilichte le'n crannchur. Ciamar a bhios dùil aca ri tuarasadal cuibheasach ma chailleas Breatunn a greim air mairsirt? Ma thachras sin, cha bhì ann ach an truaighe do'n phobull uile."

* * *

"Tha thu sior amharc air an taobh as duirche," deir mise. "A dh'aindeoin na trioblaide troimh a bheil sinn a' dol, tha mi fhìn de'n bheachd gu slòlaidh eùisean sìos gu staid na's cubhaidhe na th'againn aig an àm." "Ach a dhuine," deir mo charaid, "chan 'eil saorsa r'a fhaicinn an diugh am measg luchd na saothrach. Dh'aontaich iad a dhol 'nan treudan, mar chaoraich, fo riaghladh is fo steòrnadh an cinn-iùil, air chor gur fheudar daibh imeachd air an t-slighe a chuirear fo'n comhair, co dhùibh a chòrdas sin r'an càil no nach còrd. C'àite a bheil saorsa an uair a tha do choguis, mar gum b'eadh am pòca fir eile?"

"Ged a bhiodh sin mar a tha thu ag ràdh," deir mise, tha luchd na saothair de'n bheachd nach teid an crannchur am feobhas gu bràth as aonais comh-bhann air choir-eigin." "Chan ann an aghaidh comh-bhann riaghailteach a tha mi," arsa mo charaid, "ach an aghaidh spiorad a chomac-dhùibh a tha follaiseach 'nar là. Tha eadhon an òigridh fhein air an tàladh leis an spiorad seo. Cha chluinnear an diugh ach bòilich mu thighean-cluiche, is mu luch-airtean nan dealbhan. Tha mi seachd sgith de'n ghoileam."

* * *

"Thoir an aire," deir mise, "nach mùch

thu aighear reusonta na h-òigridh, agus nach fèach thu ri'n cumadh a réir gnàths sheann daoine. Fàgamaid an òigridh lionta le spiorad cridheil na h-òige, oir thig an aois le h-ìomagain luath gu leòr. Mar a thuir am bàrd:—

“Caochlaidh maduinn ait ar n-òige,
Mar an ceò thar bhàrr nam beann.”

“Ach tha'n t-àm agamsa a bhi a' bogadh nan gad, ma's e is gum faigh mi dhachaidh an nochd. Tha mi an dòchas gum bi feàh air an dùthaich mun tachair sinn r'a cheile rithist.”

THE MISS KATE FRASER MEMORIAL.

AN APPRECIATION.

There has just been erected at the resting place of the late Miss Kate Fraser in Kilmore Burial Ground, Glen-Urquhart, a memorial subscribed for by numerous friends. Composed of grey granite, it is designed after the style of the ancient Celtic Cross slabs with carved ornamentation of the same period. A “Clarsach” on the pedestal completes a unique and appropriate design.

The inscription bears testimony to her successful career as a teacher, and her labours in the field of Gaelic music, and also her patriotic work for the comforts of Highland soldiers during the war.

“Lean i gu dlùth, ri cliù a sinnsir.”

Nearly three years have passed (writes “Gleannach”) since the remains of the late Miss Kate Fraser were laid to rest in the family burial-ground in Kilmore Churchyard, Glen-Urquhart. To-day, among those who knew her best—and not only here in her native land, but in many other parts of the world—her memory is still green in their hearts, and the best possible testimony to her personality and usefulness is the constantly recurring evidence of the extent to which she has been missed since her lamented death. After a life brimful from the activities and experiences that go to the formation of the conduct and character which ennoble being, and which here and there, as the deadening pressure of material existence allows, touch the compass of the eternities, she rests now where she would wish to lie—in the earth which treasures the ashes of so many dear to her.

The late Miss Kate Fraser was a woman of outstanding ideals and characteristic parts. A native of Glen-Urquhart, and for some years an inhabitant of Glengarry, she was brought up in circumstances and surroundings which imbued her with the love and appreciation of the Gaelic homeland which always distinguishes the true patriot. In her professional career she was most successful, and received numerous testimonials, presentations, and distinctions, among them the degree of F.E.I.S. from the Educational Institute of Scotland.

But the late Miss Fraser did not confine her attentions to her professional duties. Her activities in the Celtic field, for many years as among the first to recognise the great value of Gaelic music and to bring Gaelic song to the front, arrested attention, and won for her distinction and popularity when Gaelic singing before public audiences was indeed in its infancy.

It will be remembered that she was presented by the Glasgow Inverness-shire Association with a Celtic harp of beautiful design. The Children's Mods in Inverness some years ago will always be looked back upon as outstanding successes on the part of the late Miss Fraser as a worker in the Gaelic field. As an organiser of exceptional capacities, her achievements in this connection, and as a valuable member of the parent Comunn, were truly remarkable.

And when her last work came to her she took it up with nerves of steel and a heart of gold. The Great War found her not wanting in her duty to King and country. Every sailor and soldier who fought and bled for Britain had in her a loving friend. This was a cause to live for, and—to die for. It will never be fully known how earnestly, enthusiastically, unsparingly she devoted her time and her strength to the service of her country. To a heart burning with human kindness, and stirred to its depths with patriotic ardour, comfort for our glorious soldiers seemed a quantity of inestimable value in the great struggle for victory, and she threw herself into this field of heavy labour with all her soul.

Many a day must pass over us all before we shall see her like again; but the memory of a noble and cultured and successful daughter of Gaeldom will flourish for generations:—

Ged “a thriall i a chadal gu bràth
Gu talla nam bàrd nach beo.”

A' BHEURLA SHASUNNACH MAR GHNATHAICHEAR I AN ALBAINN MU DHEAS.

LE COLMAN O. DUGHAILL.

'Sa bliadhna 1910 chuir P. W. Joyce, LL.D., T.C.D., M.R.I.A., leabhar an clò air an d'thug e mar ainm: "English as we speak it in Ireland." 'S e bhì leughadh an leabhair sin a chuir 'nam cheann an t-ìomradh so a sgrìobhadh. Oir mhothaich mi, mar a chaidh mi air aghaidh le leughadh an leabhair, gu'n robh ìomadh ni air an taobh so de Shruith na Maoile a bha a' còrdadh gu math dlùth ris na bha an Seòigheach a' cur an céill mu dheidhinn gnàth bheurla nan Gall agus nan Gaidheal Gallda an Eirinn.

Tha e ag ràdh gu'm bheil ìomadh facal agus meanbh-radh anns a' chainnt Shasunnaich mar a tha i an Eirinn, a thàrmaich anns a' Ghàidhlig; gu'm bheil cuid eile dhiubh a bh' anns an t-sean Bheurla Shasunnaich agus an gnàth-bheurla nan Gall Albannach; agus a bharrachd air sin gu'n d' fhàs ìomadh gnàth-bhriathar am measg an t-sluaigh an Eirinn, dìreach mar a thachras am measg shluaghan eile.

'S e mo rùn a nochdadh an so gu'm bheil gnàth-bheurla nam Gall Albannach anns na crìochan a tha eadar Uisge Chluaidh agus an fhaige air an taobh shiar, anns a' cheart shuidheachadh; agus gu'm bheil i a' taisbeanadh gu'n robh cuid dìth air a cumadh 's air a dealbh le daoine aig an robh a' Ghàidhlig nuair a thàinig a' Bheurla Shasunnaich a steach 'san dùthaich.

Ann a bhli denamh so leanaidh mi gu dlùth ri rian leabhar an t-Seòigheach.

Anns ar dol am mach tha an Seòigheach a' toirt air lom nan litrichean t agus d agus mar a bhitheas a luchd dùthcha féin 'gam fuaimneachadh nuair thig iad roimh an litir r, a réir gnàths nan Gaidheal, mar anns na facail *bitter, butter, true, drive, try*. 'S e their mi féin daonnan *bitter, butter, true, drive, try, contract, trouble, etc.*, leis an t agus an d Gaidhealach; agus b' àbhaist do na Goill air fad a bhì 'g ràdh air na facail *ladder* agus *fodder, leather, agus fother*. Ach tha an gnàth so a' sioladh as roimh 'n teagasg ùr a tha 'ga thoirt do'n òigridh anns na sgoilean.

Bha mi féin, latha bha sud, an cuideachd maighstir-sgoile a' gabhail cuairt air feadh nan aitreabhnan a bhùineas do 'n sgre, dh' fheuch an robh gach ni ceart agus air dòigh.

Thug sinn ceum rathad failean nam muc. cùl Tigh nam bochd. Bha iad fo chùram Eireannaich d' am b' ainm Michael no Mike. Bha na mucan cho reamhar ris na ròin agus aig an àm bha mòran de uirceanan òga anns na failean. Ars am maighstir-sgoile ri Michael: "Can you tell me, Mike, if young pigs of the age of those we see, have got teeth?" "Well, that they have for sure, and if you don't belave me, all I can say is: Put in yer finger and try."

Is ainmig a chluinnear bho Ghaidheal Eireannach facail mar *bath* agus *bathe* air am fuaimneachadh mar is gnàth leis na Sasunnaich; ach 's ann mar so a bhitheas iad 'gam fuaimneachadh: bad, beud. Cha'n eil an cleachdadh so aig na h-Albannaich air an latha 'n duigh, ma bha e riamh aca. Ars an t-Eireannach: "I had a hot bat tis morning and I remained in it for tirty minutes. What do you tink of tat now?" 'S e theirheadh an Gaidheal Albannach aig am bheil Beurla bhrìste: "I had a hot bass tis morning and I remained in it for serty meenits. Fat do you sink of tat now?" Ach cha'n eil, cho fad 's is aithne dhòmhsa, aobhar gu bhì saoilinn gu'n robh an cleachdadh sin riamh aig Albannaich nan crìochan mu dheas.

Nis, a thaobh na litreach s. Tha 'n t-Eireannach buailteach do bhì 'ga ràdh mar so, nuair a thig i, anns a' Bheurla Shasunnaich, an déidh na litreach i. "He gave me a blow of his fisht. He was whishling 'St. Patrick's Day.' Kilkenny is sickshy miles from this. That is dishmal news." Cha'n eil an gnàth sin an Albainn idir. Agus 's e is aobhar da sin, tha mi a' meas, nach eil fuaim s roimh chomh-fhoghar agus i comh-ionann anns an dà mheur de'n Chànain Ghàidhlig. Their ear an Albainn *sgian, sliabh, srian, sniomh*; their ear an Eirinn *sgian, sliabh, srian, sniomh*; a' deanamh s caol far an dean sinne leathann e.

Tha an Seòigheach ag ràdh gur e a tha anns a' ghnàth-chainnt ris an abrar *brogue* dìreach sean ghnàth nan Sasunnaich air a chumail gun truaileadh an Eirinn bho àm riaghladh na Ban-righinn Ealasaid. Agus is beachd le cuid a smuainich gu beachdaidh air a' chbis gu'm bheil *brogue* nan Eireannach na 's dlùithe do 'n Bheurla a labhair 's a sgrìobh Shakespeare na tha cainnt nan Sasunnaich a fhuair fòghlum, anns an linn so. Biodh sin mar a dh' fhaodas e, cha'n fhaodar sin a ràdh mu thimcheall gnàth-chainnt nan Gall Albannach. Ach, gidheadh, tha ìomadh dòigh fuaimneachaidh an

cainnt nam Gall sin, a tha na 's faisge air an t-seann dòigh Shasunaich na an dòigh ùr a thatar a' teagasg anns na sgoilean air an latha 'n duigh; ged tha na teagasgairean—'s gu h-àraidh na ban-theagasgairean—'ga togail bho na Sasunnaich. Cha'n abrar an Albainn *severe, desave, tae*, mar a threair an Eirinn; ach is minic a chuala mi *consate* an àite *conceit, stake, wake, bate*, an àite *steak, weak, beat*. Arsa Cailin òg mu dheidhinn gille air an robh i féin agus ban-charaid a' labhairt: "He's unco consaty about his moustache. If you jist saw him in the mornin's at the luckin'-glass. He first gie's it a breafast o' beeswax, and then three twirls and a teug at bath ends *simultaneously* as the auld Paisley weaver would say."

Their an t-Eireannach *afeard* an àite *afraid*; ach cha'n ann mar sin a tha am facal aig an Albannach. "I'm feart it's ga'in tae rain. I'm feart he'll no leeve; he's unco wake in the wow, like Bar's cat": *wake* an àite *weak*. Cha ruig mi leas *wow* a mhin-eachadh, oir tuigidh an cinneadh-daonnda air fad cainnt nan cat.

Tha 'n Seòigheach a' toirt fainear gu'n deachaidh mòran de na cleachdaidhean cainnte a tha am measg nan Ultach an Eirinn, a thoirt á Albainn leosan a ghabh tuineachas anns a' chòigeadh sin an aimsir Sheumais a h-aon rìgh Shasunn. Ar leam féin gu'm bheil a' ghnè guth agus an dòigh fuaimneachaidh a tha aig na h-Ultaich, na manainnich agus muinntir Ghallbhaigh an Albainn a' gabhail fada bho 'n ghnè ghuth agus an dòigh fuaimneachaidh a tha coitcheann an Albainn mu dheas, a' cumail am mach Gallobhaigh. Cha taitinn dualchainnt muinntir Bheil-felrde ri cluais Albannaich air chor air bith; b' fheàrr leatha bhi 'g èisdeachd ri cainnt as àite air bith eile an Eirinn.

Thà'n Seòigheach 'na leabhar a' toirt iomraidh air iomadh gnàth-bhriathar a tha e soilleir gu leòr a thàinig as a' Ghàidhlig. So mar a h-aon diubh: "If the master didn't give Tim a tongue-dressing, 'tisd't day yet." Bu gnàth leis na Gàidheil bhi ag ràdh: "Ni là fòs e." 'S e sin: Cha latha fathast e. Agus dh' aisdig iad gus a' Bheurla Shasunaich e le bhi 'g ràdh: "Tisd't day yet. Cha'n eil sin againn an Albainn; ach tha iad so againn: "That horse is a splendid animal, and no mistake. That horse is a gran' beast, and nae mistak'." "I'll howld ye I'll finish that job by one o'clock. I'll haud ye I'll finish that job by ane o'clock." "I'll warrant ye will. Ise

warran ye wull." "I don't believe you could walk four miles an hour. O, don't you? I could, then; or five if ye go to that of it. I dinna believe ye could walk four miles an hour. O, dinna ye? I could, then; or five if ye go tae that o't." "Is it cowl'd outside? Aye is it. Is it cowl'd outside? Aye is't." "Ah, then, 'tis I that wouldn't like to be in that fight! By gum, it's me that wadna like to be in that fecht!" "He hit me with his shtick, so he did."

Cha chluinnear ach ainmig "so he did" acaan a tha air teachd gu immhe duine; ach cluinnear gu tric aig a' chloinn bhig e. 'S iomadh uair a chuala mise rudeigin mar so: "He flung glaur at me, so he did; and he filet a' my daidlie; an' he hut me forbye, so he did." Their an t-Eireannach: "He is a great owl schemer; that's what he is." Their eadh an t-Albannach: "He's an auld dodger; that's what he is, an fine I ken." "I spoke up to the master and showed him he was wrong. I did begob." Cha'n abradh an t-Albannach *begob*; ach theagamh gu'n abradh e: "I spak' up to the maister and let'm see that he was wrang; I did begore."

Bha am Baile nam breabadair, uair, figheadair. B' anns an àm 'san robh soirbheachadh mòr air an fhigheadaireachd, a bha sin; agus bha na figheadairean ionann is 'nan daoine-uaisle, le 'n deiseachan dubha de'n chlà a bu mhine 's a bu rìomhaiche, agus le 'n ceann-bhearitean sìoda. Cò ach iadsan! Maduinn a bha 'n sud bha tighearna fearainn a' gabhail a shràide air feadh a liosa féin, agus cò chunnaic e a' tighinn dìreach air ach duine àrd, caol air a chòmhdachadh le deise dhuibh agus àd àrd de shìoda air a cheann, agus e a' sràidim-eachd le ceum stàitail air an t-slighe a bha treòrachadh gu dorus an tigh-mhòir. Nuair a bha iad air dlùthachadh air a chèile, ars an tighearna-fearainn: "Who are you that takes the liberty of trespassing on my grounds without so much as saying 'by your leave'?" "A wivver, begod," ars am fear eile le spraic, agus ghabh e seachad. Bliadhna no dhà 'na dhéidh sin bha 'n tighearna ceudna a' sràidim-eachd anns a' cheart àite, nuair cò chunnaic e a' tighinn am fagus ach duine caol, crom, air éideadh le deise dhuibh agus aid shìoda a bha gu math meirgeach 'nan dath. Bha e féin cho diblidh brèithe 'na chom 's na ghiùlan 's gu'n do ghabh an tighearna-fearainn mòran truais dheth. Thainig e air aghaidh le ceum mall 's a shùilean 'san làr; ach nuair a bha e gu bhi aig an tighearna-fearainn, shaoil

esan gu'm fac e roimhe e; agus thàinig e 'na cheann a' cheart cheist a chur ris a chuir e ris an fhigheadair a choinnich e mu dhà no trì bliadhna roimhe sud: "Who are you that takes the liberty of trespassing on my grounds without so much as saying 'by your leave'?" Fhreagair an creutair bochd le guth bhogach: "Ane o' God's puir weavers." Thachair gu'n d' thàinig droch aimsir air na figheadairean, agus chaidh an uail 's an spagluinn a thoirt gu làr.

So ràdh eile a chluinnear am bitheantas am beul nan Eireannach: "You may well say that." An Albainn so mar a tha e: "It's an awfu' pity men shouldna keep awa' frae that wae fu' thing—drink." "Ay, ye may weel say't." "I caught the thafe at my potatoes." "No, but did ye now?" "I cotch the thief at ma tawties." "Na, but did ye na?" Tha an ràdh sin r'a fhaotainn am measg nan Ultach gu h-àraidh; ach so agaibh ràdh a tha r'a chluinntinn anns gach àite air feadh na h-Eireann: "Oh, man, you never saw such a fine race as we had." Am measg nan Ultach theirear: "Oh, man o man, that's great rain." An Albainn their iad: "Eh, man a man, but that was a plump." Anns a' Ghaidhealachd their iad: "Dhuine, dhuine, nach ann air a tha 'n t-astar." "Theara 's a dhaoine, nach b' e sud an tearnadh caol." An Eirinn theirear: "Ah, never fear, there will be plenty flowers in that garden this year." "Dinna you fear (or, never you fear), it'll be a' richt when I'm dune wi't." "To tell the God's truth": tha an ràdh sin cumanta anns an dà dhùthaich. "My hand to you, I'll never rest till the job's finished." "Ma han' on't I'll nae halt till the job's dune." "What would ail' me to know my catechism?" "What wad ail me tae ken my carritches?" "Now, do you know what I'm going to tell you?" "Noo, dae ye ken what I'm ga'in tae tell ye?" "Now, listen to what I'm going to say." "Noo, listen tae what I'm ga'in tae say." Tha iad sin àbhaisteach 'san dà dhùthaich.

Tha 'n Seòigheach a' toirt am follais eis-impleirean air briathran fàilteach a tha cumanta an Eirinn, mar e so: "God save all here." Nuair a thig fear-taghail a steach agus a gheibh e teaghlach ri biadh, their e: "Much good may it do ye." Cha'n eil an àbhaist sin aithnichte dhómhsa, agus is beachd leam nach eil i an Albainn; ach tha 'm briathar air mhàireann; ach 's ann aig amannan eile a chuirear gu feum e. Fhuair Dómhnall mar dh'leab airgead a bu chòir a bhì ag Raonall-Theirear: "Meikle guid may

it dae him"—sull mu 'n t-sròin. Tha an Seòigheach ag innseadh gu'm b' àbhaist a bhì guidheadh beannachd air obair air bith nuair thigeadh 'na làthair; agus gur cleachdadh air an latha 'n diugh, nuair a tha tigh gu bhì crìochnaichte, bratach a chur an àird air mar chomharrà gu'm bheil an t-àm do 'n t-sealbhadair a bheannachd a ghuidheadh air an obair—'s e sin airgead-òil a bhronnadh air an luchd-òibre. Tha cleachdadh rudeginn coltach ris an so am measg luchd-togail thighean an Albainn. Ach cha'n eil de fhoighidinn aig na h-Albannaich a leigeas leò bhì feitheamh gus an tig crìoch air an obair. Feumaidh iad "foundin'-pint" fhaotainn air an latha a bhitheas an stéidh réidh gu bhì gabhail na ballachan oirre.

Their an t-E.: "A glass of whiskey would do us no harm after that"; agus their-eadh an t-A., 's e fliuchadh a' bhilean: "A gless o' whuskey wad dae us nae harm after thon."

Is cumanta anns an t-sean Ghàidhlig, ars an Seòigheach, a bhì ag innseadh an rud a th'ann le bhì ag àicheadh an rud nach eil ann. Ma's math mo bheachd tha sin anabarrach cumanta an Ghàidhlig an àm a tha 'n làthair anns an da' thrì. "Cha'n eil mi gun amharus": Sin briathar a tha glé thrì ra fhaotainn an sgrìobhadh Ollamh Mhóir na Gàidhlig a bha an Dun-Éideann, nach maireann. Nuair is miann le Eireannach a bhì 'g innseadh gu'm bheil Caitilín sean, 's e their e: "She's nae chicken." Agus nuair mhothaichear air duine gu'm bheil e làn uail gun sobhar math air their e: "He thinks himsel' nae sma' drink." Their Eireannach: "How are your potatoes getting on this year?" Freagraidh Eireannach eile: "Why, then, they're not too good." Fhreagradh an t-Albannach: "Nane owre weel, I'm thinkin'." Thubhairt brogach an Bail-ath-clìath rium féin: "You wouldn't have e'er a penny you'd give me, sur?" Cha'n fhaod mi a ràdh gu'n cuala mi Albannach ag iarraidh peighinn air a' mhodh sin; ach is mimic a chuala mi a leithid so: "Ye hinna got a match about ye that ye could gie's?" Tha dòigh air leth aig ballachain na dùthcha a tha'm fochair Dhùn-Éideann. Bha mi féin agus cuideachd, uair a bha 'n sud, a' siubhal an carbad dà eadh eadar Dun-Éideann agus Tranent, agus fad mìle, de'r thuras air taobh am mach a' bhaile mhóir bha trì no ceithir ballachain a' ruith 'nar déidh 's a' cur char dhiubh air an làmhnan 's an casan mar gu'm b' e cuibheall a bh'ann. An àite bhì 'g ràdh gu h-umbhal:

"Drop a penny, sirs," dh' èigh iad àird an cinn, gu dàna, ladarna: "Pour out; pour out"—s e "Poor oot" an dòigh air an do labhair iadsan e.

Ars an t-Eireannach: "It's no joke I can tell you." Ars an t-Albannach: "It's nae fun, ye may be sure." "That wetting did me no good." "That waddin' did me nae guid." Thubhairt Caileag Eireannach r'a màthair: "Oh, mother, I forgot to bring you the sugar." Fhreachair a màthair: "I wouldn't doubt it." Theireadh màthair Albannach: "I dinna doubt it." "It's not my wish that you would go to America," "It's nae wi' ma will ye're ga'in tae America." "Where do you keep all your money?" "Oh, indeed, it's not much I have." "Tae tell the God's truth, it's no meikle I hae." Gu dearbh cha'n e mòran a tha agam. Ni mòran a ta agam. "I don't think much of those horses." "I dinna think meikle of thae horses." "It does not want much of being full measure." "It's no muckle short o' fu' measure." "I never saw anything worse than myself." "I ne'er saw ocht waur than myself." "He's not expected to live," "He's no expectit tae leeve."

(To be continued.)

A SPECIFIC FOR THE GAELIC LANGUAGE.

At a meeting of "Tir nam Beann Society," held in Edinburgh, Lieut.-Colonel John MacGregor, I.M.S., delivered a lecture on the above subject.

He dwelt on the importance of keeping up the language, and expressed surprise that the language of such a heroic and romantic people should be allowed to die. Scotland and the British Empire owed much to the Highlanders. The very name of Scotland was derived from the Highlanders, the Scots of the ancient little kingdom of Dalriada in the West Highlands, from which the present king was descended, and, if traditions be true, so was the present speaker. After all the wrongs and proscriptions of the ages, he still carried on his crest the crown of that ancient little kingdom that developed into modern Scotland, and he valued it more than almost any other honour that could be conferred upon him.

This specific for the Gaelic language was very simple. It consisted of only three ingredients, namely, reading, writing, and, above all, speaking the language. It was not

every doctor who was so frank with his nostrums as to tell what they consisted of. It was no quack remedy, nor was there any danger from an overdose. The more they took of it the more they would like it and the more good would it do them.

He gave his hearers two warrants: (1) He warranted them that if they and all Highlanders took enough of his specific the language would live; and (2) if they did not take his specific the language would die. It is not every doctor who could be so certain in his prognosis. Through all his travels and changes of life, he never forsook the language of his brave race. He read it every day of his life as a sacred and pleasant duty, and he found that the specific agreed with him. Let them and all Highlanders do the same and the language would not die.

THE CADBOLL STONE.

Much indignation has been expressed through the public press regarding the transfer of the Cadboll sculptured stone to London, and antiquarian societies throughout Scotland raised a storm of protest that seems likely to be effective. It is unnecessary to say anything further of this "treasure" than that it was the property of a private gentleman who desired it to be housed in safety in London instead of Edinburgh, thus depriving Scotland of the honour. "The Predominant Partner" failed to realise the sense of the fitness of things when it accepted the custody of the "treasure." It is said that many valuable books, properly speaking belonging to Scotland, are lying covered with dust on the shelves of great English libraries. How they found their way there is not well known. The impoverishing of Scotland by the removal of national treasures began as far back as the reign of Edward III., who stripped the country of whatever might concern, or fan, the spirit of Scottish independence. Whether protests were raised in those far-off unhappy times or not may be left to conjecture. In any case, Edward was not the man to pay any attention to them. The Cadboll Stone is now housed in the Edinburgh Museum. All is well that ends well.

A bhith gu dàna modhail, sin lagh na cùirte.

**LEAVING CERTIFICATE
EXAMINATION, 1921.**

GÆLIC (HIGHER GRADE)—FIRST PAPER.

The whole of this paper should be answered. The value attached to each question is shown in brackets after the question.

1. Translate into English:—

BIRLINN CHLANN RAGHNAILL.

Tha an t-òran prìseil iongantach so tòiseachadh le bhith guidhe air Dia Birlinn mhór Chlann Raghnaill a bheannachadh; gach ròp, seòl is acair tha 'na broinn; beannachd cuideachd air airm nan laoch a tha dol g'a h-ìomradh. Dlùth-leantuinn orra so, ann am briathran ait, geur, tha an gairm am bàta a thoirt gu àite, seòlaidh, càradh nan sia treun-fhir dheug 'nan àite 'san iubhraich, fear-iuill, fear stiùraidh is caochla dheanasan mara. Cha luaithe dh' fhàg an iubhrach cladaich Uibhist na bhris an stoirm a b' uamhasaiche, na tuinn a' dol thar a chéile leis a' ghaillinn, agus an fhaireg a' bagradh an slugadh suas; beucail is glaothaich uilebhiastan aigein an slugadh suas; beucail is glaothaich uilebhiastan aigein a' chuain d'an giùlan air a' ghaoith. Le basan fuilteach, shabadaich na suinn air adhart, a' mhuir-bhàite ag éirigh gu h-eagalach mu'n cuairt, ach bha na gaisgich gun uamhann.

An cogadh a' dol air adhart a h-uile ceum de'n t-slighe, bhuail iad Tìr-mór gu sàbhailt mu dheireadh. Tha spiorad a' bhàird anns an òran so cho curanta, deòthasach, agus cho loisgeanta 's nach 'eil fearalas bàird ainneil na Gréige fhéin 'ga chur air chùl. An so ma tha e an àite air bith, tha cuimhneachan aig na Gàidheil ciod è an dlomhaireachd a tha ag cadal 'nan càinain; an so tha foillseachadh air am bith bàrdail a bha ag iadhadh an anam Mhìc Mhaighistir Alasdair. — (25)

2. Translate into English:—

NA SEOID BHREATHUNNACH.

- (a) Buaidh gu bràth air na fleasgaich
Fhuair an àrach am Breatuinn,
Chaidh air sàil a chionn greis uainn
Dhol am freasdal ri feum:

An loingear làidir thug leis iad
Nach sàraicheadh beagan,
Muir ag gàirich 'gan greasadh
Is i freagradh dhoibh féin.

Chuir gach làmh mar bu deise
Buill de'n chòrcaich bu treise
Ri barr nan crann seasmhach
Ri leathaobh gach bréid;

Is i ag imeachd air chuantan,
An uair dh' éirich gaoth tuath le
B'ainneil air luathas i
Is i gluasad gu réidh.

TIGHINN A' PHRIONNSA.

- (b) Is éibhinn leam fhéin, tha e tighinn,
mac an rìgh dhìghich tha bhuainn;
slios mór rìoghail do'n tig armachd,
claidemh is targaid nan dual.

Samhuil an Fhaoillich a choltas,
fuaradh froise is fadadh-cruaidh;
lann thana 'na làimh gu cosgairt,
sgoltadh chorp mar choire air cluain.

Torman do phìoba is do bhraataich
chuireadh spiorad bras 'san t-sluagh;
dh' éireadh ar n-àrdan 's ar n-aighe,
is chuirte air a' phrasan ruaig.

Gur maireg do 'n éideadh 'san là sin
còta grand' de'n mhàdar ruadh,
ad bhileach dhubbh is "cocoad" innt:
sgoiltear i mar chàl mu'n cluais. (40)

3. Describe the metre of *either* of the
above two pieces. (10)

4. (a) Translate the following into English,
or express it exactly in your own words in
Scottish Gaelic prose:—

MOLADH AIR OIGHRE MHICLEOID DHUN
BHEAGAIN.

Dìombach mé de'n ghaoith a deas
o nach léigeann (1) a steach Eoin,
is i ar n-a bhreith a mach
ar deòidheacht (2) damh go MacLeoid

Mac Seònaide na seòl gearl
Dá mbadh á leis teacht ar chuan,
(3)noch a n(3)-fhasdadh gaoth a deas
Eoin mac Uilleam na n-each luath.

Ag so an tuairisgeal thug EACH
ar mac Uilleam ó chlàr Sgì:
gille dìonach déidgheal deas,
fear nach éaradh neach mu ní.

Fear faoilteach nach folchann (4) seoid
tuairisgeal Eoin na n-arm gear,
fear théid san tachar ar tús
fear le'r chuireadh a chlu a géin.

Mac Uilleam dá ndáiltear miodh (5)
mac Seònaide ar sliocht an rìogh:
dá geluinn a theacht a tuaith
do bhiodh mo ghruaim ar ndol díom.

- (1) .i. O nach leig i. (2) .i. Air tighinn, air teachd.
(3) .i. Cha'n. (4) .i. Nach foluich. (5) .i. Lìonn.

(b) Distinguish "ar n-" and "ar"; "dá n-" and "dá." Write in Irish Gaelic:—The heads of the ravens; the end of the wars; if I were to see you. (25)

GAELIC (HIGHER GRADE)—SECOND PAPER.
DICTATION.

This paper must not be seen by any candidate. To be read out by the teacher at 2 p.m. in the presence of the supervising officer.

EIRIGH NA GREINE.

Cha'n eil aon sealladh eile air aghaidh an t-saoghail gu léir as áillidhe na éirigh na gréine! Tha bristeadh na h-óg-mhaidne a' leigeil ris duinn cruthachadh úr; thug dorchadas na h-oidheche air falbh o'n t-sealladh an talamh a bhos agus na speuran shuas, ach air pilleadh na maidne tha sinn a' léirsinn náduir gu léir mar gum biodh e air ath-nuadhachadh le sgéimh dhreach-mhor.

Ann an camhanaich na maidne tha nial liathghorm nan speur ag atharrachadh; chithear rudhadh fann a' dúsghadh 'san áird an ear, tha na reultan a' teicheadh ás an t-sealladh, agus a' folach an cinn; tha áilleachd òr-bhuidhe a' d'riadh nan speur uidh air n-uidh a' toirt rabhaidh gu bheil a' ghrian a' tighinn. (10)

SECTION I.

All the questions in this Section should, if possible, be answered.

1. Write in Gaelic at considerable length upon the idea in any one of the following proverbs:—

Cha d'thàinig traigh gun mhuir-làn 'na déidh.

Is maith an sgàthan sùil caraid.
Is treise tuath na tighearna. (40)

2. Turn into idiomatic Gaelic:—

(a) I will give you this horse for £15.

(b) A stream, however swift, will not keep me back.

(c) If you were in Inverness, you would see that sort of thing every fortnight.

(d) If the soldiers had done their duty, the enemy would not have escaped as they did. (7)

3. Turn into idiomatic English:—

(a) Rìgh nan dùl a chur do chabhlach Oirnn thar sàil le luas.

(b) Fear d'a fheabhas is fann a chor
Is chanain a bhith d'a easbhuidh.

(c) Is duilich do mhnaoi beanas-tìghe Dhèanamh air na fraighibh fasa.

(d) Ciamar tha do bhràthair? Ged a bhiodh e na b'fhearr cha b'fhuilear dha. (7)

SECTION II.

Three questions should be attempted from this section. Note that questions 9a and 9b are alternatives, and are not both to be done. The answers may be either in Gaelic or in English.

4. From what you know of the works of Màiri nighean Alasdair Ruaidh and of Iain Lom, give your idea of the scope and outlook (sort of subjects and manner of treating them) of Gaelic poetry of the seventeenth century. (12)

5. Give an account of the life and works of any Gaelic author belonging to your own district or county. (12)

6. Mention any Gaelic poems you know which are composed upon or addressed to animals. Name the authors, and give an account of one of the poems. (12)

7. (a) Fhuair mi naidheachd ro mhaith leam
Air Coirnealair Ailean,
D'an dùthchas an t-Earrachd
O chionn tamuil is cian.

(b) Albainn arsaidh, is fathunn bròin
Gach aon muir-bhàit' tha bàrcadh oirnn,
T'òighre rioghail bhith 'san Ròimh
Tirte an caol chist llomhata bhòrd.

Explain precisely the references in these verses. Who wrote the second quatrain? (12)

8. Illustrate the survival of the dual number in Gaelic by giving the Gaelic for:—

(a) The two feet; the soles of my two feet; on the two feet. (b) The two horses; the heads of the two horses; to the two horses. (12)

Either,

9a. What do you know of old family life among the Gael of Scotland, and especially (a) of the function of the "Clarsair" and "Seanchaidh" and (b) of home industries? Or,

9b. What do you know of the literary and other connection between Ireland and Scotland? (12)

HIGHLAND HOME INDUSTRIES.

At the annual general meeting of the Co-operative Council of Highland Home Industries, recently held in Edinburgh, the Lady Marjory Mackenzie, C.B.E., presided.

The Hon. Treasurer reported that during 1920 the sales of Highland home industries exceeded the sales of 1919 by £4000. Goods to the value of £10,185 were purchased from workers during 1920. A new depot was opened at Strathpeffer, where the Council took over the work which for many years had been carried on by the Dowager Lady Mackenzie of Gairloch. Under the management of Miss Sutherland the sales amounted to £1487 in the year under review, and the business will again be carried on during the current year. It was also reported there was a growing sale to the United States of America, chiefly to private customers. The manager, Miss Bruce, was sent on a tour through part of the Outer Islands last summer to advise the workers how to improve their goods. This tour has proved of great utility, and will be repeated this year to other townships.

A stall will be held at the Highland and Agricultural Show at Stirling in July for tweed, yarn, baskets, knitted goods, and other Highland home industries, and a sale will take place at Windygates, North Berwick, by the kindness of Mrs. Esson, in September next.

The following were elected office-bearers for 1921:—President, The Marchioness of Bute, D.B.E.; Vice-Presidents, The President of An Comunn Gaidhealach, Lady Marjory Mackenzie, C.B.E., and Hon. Mrs. Stirling of Keir, O.B.E.; Hon. Treasurer, Sir Kenneth Mackenzie, Bart., of Gairloch; Hon. Secretary, Miss Campbell of Inverneil, Ardrihaig, Argyll.

THE LIA FAIL.

The Lia Fail, or Stone of Destiny, has been associated with the kingdom of the Scots from very early times—probably as far back as the reign of Kenneth. According to Fordun, "it was reverently kept at Scone for the consecration of the kings of Alban, and no king was ever wont to reign in Scotland unless he had first, on receiving the royal name, sat upon the Stone at Scone, which by the kings of old had been appointed the capital of Alban." The Irish called it

"Cloch na cinneamhain." The Scots have preserved the following oracular verse:—

"Cinnidh Scuit saor am fine,
Mur breug am faistine;
Far am faighear an lia-fail,
Dlighe faihreas do ghabhail."

Wyntoun gives the following old couplet:—

"Ni fallat fatum, Scoti, quocunque locatum
Invenient lapidem, regnare tenentur
ibidem,"

which Bellenden (a noted scholar who lived early in the 16th century renders:—

"The Scottish sall bruke that realme, as
natyve ground
(Geif weirdis fayll nocht) quhair this chiar
is found."

An English poet has thus rendered it:

"Consider, Scot, where'er you find this
stone,
If fates fail not, there fixt must be your
throne."

The office of placing the king on this stone, says Logan, was the hereditary right of the Earls of Fife. It is remarkable that it was the ancient custom in Denmark to crown the kings sitting on a stone. According to Skene, the stone is an oblong block of red sandstone 26 inches long by 16 inches broad and 10½ deep. It was said to have been the stone which Jacob used as a pillow at Bethel! It is associated with a good deal of legend, but reliable history begins with it only at Scone. Wyntoun, says Dr. Mitchell, associates it with Iona, and speaks of its "transference to Scone, while all the later chroniclers agree that the stone was finally transferred to Scone by Kenneth MacAlpin, when he united the Picts and Scots under one sovereignty." At Scone the Stone of Destiny remained till 1296, when Edward the first of England carried it to Westminster, where it now lies. Some writers say that, by the Treaty of Northampton, in 1328, it was arranged to return it to Scotland. Other writers differ.

THE CORONATION CEREMONY AT SCONE.

It is from the writings of Walter Bower (1385-1449), abbot of Inchcolm, on the Firth of Forth, that we get some idea of the coronation ceremony at Scone of Alexander III., then a lad of eight years of age. He tells us, says Dr. Mitchell, that Walter Comyn, Earl of Menteith, Malcolm, Earl of Fife, and Malise, Earl of Stratherne, and all the clergy, "joined unto them some earls and

a great many other nobles, led Alexander, soon to be their king, up to the cross which stands in the church. Here they placed him upon the celebrated coronation stone, and consecrated him king." Then, having received the homage of the feudal barons, who had laid their robes of state before the Stone of Destiny, and bowed the knee to the child king, there advanced an aged Highland Sennachie of reverent mien, with flowing snowy beard, and clad in scarlet cloak, who, kneeling before the stone, hailed him as "Ri Alban," conferring his benediction upon him, and reciting in Gaelic (*materna lingua*) the traditional genealogy of the young king—"Benachte Re Albanne Alexander, Mac Alexander, Mac Vleiham, Mac Henri, Mac David, etc. (Mitchell's "History of Gaelic Scotland")."

Dr. Mitchell adds further that "three languages were employed in Scotland. The earlier portion of the coronation ceremony was conducted in Norman French, which was the language of the Court. Then there was the language of the Sennachie—the Gaelic language—which was then known as Scottish, while in Southern Scotland there was the Anglo-Saxon tongue, which was spoken of as "quaint Inglis." Gradually Norman French died out, and was replaced by the "quaint Inglis," which ere long so established itself that it became known as "Scottish," while the Gaelic, the original "Scottish," became confined to the mountainous districts and Galloway."—Mitchell, p. 250.

THE KILT.

In that bright column of the "Northern Chronicle" headed "News and Views," "Pluma" takes note of remarks made by Dr. Macgillivray regarding the kilt. The Doctor is the chief of the Dundee Highland Society, and, according to "Pluma," he uttered some "home truths" on the subject. He strongly objected to the word "kilt" as descriptive of the Highland dress, maintaining that the word was of Lowland origin, and had nothing to do with the attire. And, in an outburst of enthusiasm, he said: "I am an old Jacobite through and through, and I will not have anything that fought against me at Culloden. I won't wear it or have it." This was in reference to the modern plaid, which, he declared, was a purely military thing.

THE MILITARY INFLUENCE.

The doctor had some pretty hard things to say about the way that the military has altered the traditional Highland dress. "What really killed the Highland dress," he said, "was the military. The military Highland dress of the present day is entirely wrong. You never see a gentleman who knows about the thing wearing a Highland military dress—the idea of which is cheapness. If you have not a clan tartan, for heaven's sake do not have a kilt. (Laughter.) The Argyll and Sutherland Regiment has a row of things about them which you would think was set up for a horse at a show. Those things were not in the Highland dress."

A PROCESS OF EVOLUTION.

Dr. Macgillivray referred to the ancient and romantic history of the dress, mentioning, by the way, that it was a Duke of Montrose who was instrumental in abolishing the proscriptive Act passed after the '45. He did not agree that people should wear the dress of 300 years ago a la Theodore Napier. The kilt had gone through a process of evolution like other modes of dress, although during the Victorian age Highland ornamentation had been thrown back to its worst stage. He gave piquant illustrations of how the old "blanket" kilt was made and worn, and traced the development to the philabeg, the now accepted form of dress. Interesting details as regards ornamentation for ordinary and dress wear were also given. "A gentleman," he said, "should not be gaudily dressed. If you have a piper, put everything on him you can, and he will be pleased."

Tri coilceadh na Feinne bàrr gheal
chrann, coinneach, is ùr luachair.

No toir breith a réir coltais; faodaidh
cridhe beairteach a bhi fo chòta bochd.

Na earb thu féin ri graisg.

Bha sean bhanaltrum aig Rìgh Seumas I.,
agus ghuidh i air ag ràdh; "O! a Rìgh, dean
mo mhac-sa 'na dhuin' uasal." "Cha dean,
cha dean," deir an Rìgh, "ma thogras tu
ni mi tighearna dheth, ach tha duin'-usal
a dheanamh dheth os cionn mochumhachd."

PROPAGANDA TOUR.

The President, Rev. G. W. MacKay, and Mr. Neil Shaw, Organising Secretary, have just completed an extensive tour in Nether Lorn, Mid Argyll, and Kintyre.

On Monday, 2nd May, the first meeting was held in the Schoolhouse, Easdale—Rev. William MacPhail presiding. There was a fair attendance, and the branch was resuscitated and office-bearers appointed. When the business of the evening was concluded, Gaelic songs were sung by two local ladies and by Mr. Shaw.

At Kilninver on the following evening a small meeting was addressed in the Schoolhouse and a branch was formed. Miss MacGregor, teacher, is keenly interested, and will, as president of the branch, carry through a session of interest and instruction.

On the same evening a meeting was held in the Hall, Kilmelford, kindly lent for the occasion by Miss MacNeill of Glenmore. The Rev. Alasdair Campbell carried out all the local arrangements, and hospitably entertained the President and Secretary, both of whom remained at the Manse overnight. The gathering was not large, but was representative, and a branch was formed, with Rev. Alasdair Campbell as president.

On Wednesday, in Ardfern School, Craignish, there was a gratifying attendance considering the early hour and the pressure of farm work. Mr. Alex. MacLarty, Hillpark, was in the chair, and introduced the speakers in Gaelic. The meeting was most enthusiastic, and the branch was re-formed and office-bearers appointed with business-like precision. Later in the evening Mr. MacKay and Mr. Shaw addressed a large meeting of the Kilmartin Branch. The local Committee arranged a Ceilidh, and a most pleasant evening of music, song, and speech was spent. Rev. Hector Cameron presided with his usual geniality and tact, and those who contributed to the programme were Miss J. M. B. Currie (Ford), Miss Gillies, Mr. Lachlan Cameron, Mr. Archibald MacArthur, and Mr. Shaw. Mr. Lachlan MacLean gave stirring selections on the bagpipes.

On Thursday a pleasant afternoon was spent in the Manse of Glassary. The Rev. Alex. MacDonald will resuscitate the branch there and resume the classes which were so successful prior to the war.

The same evening a meeting of the Lochgilphead Branch was addressed. Mrs. Brown, vice-president, occupied the chair, and among those who spoke at the meeting were Rev. Dr. MacLennan (Edinburgh), Rev. A. C. Robertson, Rev. Malcolm MacLeod, and Mr. William Campbell (Glasgow). Several Gaelic songs were sung, and a very pleasant meeting closed.

Ardrihaig was visited on Friday evening, and a gratifying number gathered in the Public Hall. Mr. Archd. Campbell, who carried out the local arrangements, presided. Long and interesting addresses by Rev. Mr. MacKay and Mr. Shaw were listened to attentively. Mr. Duncan Strang, O.B.E., Rev. J. P. Glen, and Rev. Eran M. Campbell also spoke. It was agreed to resuscitate the branch, and office-bearers were appointed. Colonel Campbell of Inverneill, O.B.E., is hon. president.

One of the most interesting meetings of the tour was that held at Tagrallich on Saturday evening. The Chairman was Mr. Hugh Livingston, Dounie, and in fluent Gaelic welcomed the officials of An Comunn to Tagrallich. The President and Secretary addressed the meeting at some length in Gaelic, and thereafter the branch was re-formed and office-bearers appointed. The proceedings were conducted entirely in Gaelic. A number of Gaelic songs were sung at the close of the meeting.

Mr. MacKay was the guest of Rev. A. C. Robertson at Lochgilphead during the weekend, and preached twice in the Parish Church on Sunday. Mr. Shaw remained with friends at Ardnachaig, near Tagrallich.

The journey from Ardrishaig to Ormsary was by mail car. Colonel Campbell of Kilberry took the keenest interest in the visit of the officials, and sent his car to Ormsary to meet them. They were his guests at Kilberry Castle, and enjoyed their stay thoroughly. The view from the Castle grounds on Tuesday morning was exquisite, and the atmosphere was beautifully clear. Arran, Mull of Cantire, Antrim, Islay, Jura, Scarba, and the high mountains of Mull formed a delightful panorama, and one could picture in one's mind the saintly Calum Cille with his faithful followers plying their coracle across the North Channel.

The meeting on Monday evening was well attended. Kilberry took the chair, and his piper opened the proceedings. Addresses were given in Gaelic and English, and a

number of Gaelic songs were sung. It was unanimously agreed to form a branch, and office-bearers are to be appointed at next meeting.

The next meeting was at Tarbert, and Kilberry very kindly had his guests conveyed there in his car. Rev. D. M. Logan made arrangements, and although the meeting was small, the branch was re-formed. Rev. Roderick MacLeod, Free Church, will assist Mr. Logan in carrying out classes during the winter, and it is hoped that a few Ceilidhs will be held.

A meeting was called for Whitehouse at 6.45 on Wednesday evening, and notwithstanding the early hour a fair number turned out. Miss Turner of Kilchamaig was in the chair, and after short addresses it was decided to resume the meetings of the branch next winter. Miss Livingston, who did such good work in Rhunahaorine, is now teaching in Whitehouse, and is secretary of the branch.

Miss Turner sent her car with the officials to Clachan, where a large gathering met in the Schoolhouse. Rev. A. Anderson made all the arrangements, and the meeting was in every way a success. The branch was resuscitated, and good meetings are likely to result from the revival. Mr. Campbell, headmaster, teaches Gaelic singing in the school, and the scholars gave a pleasing rendering of these when the school was visited next day. Mr. MacKay and Mr. Shaw were the guests of Mr. and Miss Anderson at the Manse.

Under the chairmanship of Rev. D. J. MacDonald, Killean, a splendid meeting was held in Cleit School on Thursday evening. This branch, like so many others, fell in abeyance during the war, but it is now resuscitated, and the regular meetings are to be resumed. Both teachers, Rhunahaorine and Cleit, are Gaelic-speaking, and attended the vacation class in Glasgow.

The officials were the guests of Mr. and Mrs. MacDonald at the Manse.

On Friday evening, 13th May, the concluding meeting of the tour was held in the Town Hall, Campbeltown. Sheriff MacMaster Campbell, who presided, said this was the first meeting held in the old capital of Dalriada for the purpose of stimulating interest in Gaelic. There was an attendance of 80 people, all keenly interested, and at the close of the customary addresses a branch was formed and office-bearers were elected. Much good work has been done

there by the Rev. Norman MacKenzie, who has conducted Gaelic classes for two successive sessions. The Campbeltown Branch promises well, and we may expect good results from the efforts of those appointed to the various offices.

Two very pleasant evenings were spent with Sheriff and Mrs. MacMaster Campbell in their house, where old friends met and new friends were made.

Mr. MacKay preached in the Highland Parish on Sunday afternoon.

EXECUTIVE COUNCIL.

A meeting of the Executive Council of An Comunn was held in the Waverley Hotel, Inverness, on 20th May. The President, Rev. G. W. MacKay, Killin, presided, and there were also present:—Dr. William MacKay, Inverness; Alister MacDonald, Do.; Roderick MacLeod, Do.; John MacKintosh, Do.; Rev. John MacLachlan, Lochcarron; John N. MacLeod, Knockbain; H. F. Campbell, Aberdeen; Alex. Fraser, Dalmuir; Angus Robertson, Glasgow; and Neil Shaw, Secretary.

Apologies were intimated from several members.

The Chairman referred to the loss An Comunn had sustained by the death of ex-Provost MacFarlan, Dumbarton, who had been many years convener of the Finance Committee.

The munificent bequest of £1000 for the special use of the Mod was also referred to, and it was agreed to record the warm appreciation of An Comunn.

The Oban Mod accounts show a credit balance of £74, which was considered highly satisfactory.

EDUCATION COMMITTEE.

Chief interest centred in the report of the Education Committee. The Secretary was instructed to draw the attention of the Directors of Education in Perth and Bute to the Glasgow and Inverness Gaelic Vacation Classes.

The adoption of the minutes was moved by Mr. H. F. Campbell, Convener, who said the Education Committee was just feeling its way, and was doing its best to secure all advantages. He thought the suggestion

by one of the members to institute a fund for the purpose of encouraging teachers of Gaelic a very excellent one, and they were indebted to Mr. Angus Robertson for his offer of £20 towards the fund so that they might recognise the work of the teacher in a substantial way. It would possibly be a struggle to secure the recognition of the Education Authorities for the teaching of Gaelic for many reasons, one being the complexity of time-tables.

Dr. MacKay testified to the excellent results of last year's classes. Many teachers, who knew only a little Gaelic, were most anxious to be trained, ladies especially. The Inverness Education Authority was entirely at one with them in their efforts to promote the teaching of the most ancient language in existence to-day.

Mr. Angus Robertson asked what was to be done in the case of teachers—headmasters—who, in Gaelic speaking areas, were entirely unsympathetic to the teaching or even the singing of the language.

Mr. John N. MacLeod said he had tried to do what he could for twenty years, but it was uphill work, partly owing to the unsympathetic attitude of the teachers, but almost more so from the unsympathetic attitude of the parents. The sad thing was that so many Gaelic-speaking teachers were employed in Glasgow and the South instead of in the Highlands.

Speaking as a member of the Education Authority, Mr. Roderick MacLeod said they were mere automata in the hands of the Department. In Sutherland recently he found that Gaelic was in the ascendant. Very excellent work was being done there on the literary and musical sides.

Mr. Alister MacDonald hoped the Executive would consider well in case some of their activities should overlap. He was afraid that much of the teaching of Gaelic in the schools lapsed when pupils moved away from their homes and went abroad, and he thought something might be done in the way of providing further teaching after school days are over. And further, teachers would have to be trained with all expediency. They could not expect to Gallicise the South, but if they kept the language alive among their own people in the North it would do well.

PUBLICATION COMMITTEE.

The minute of Publication Committee recommended that financial support be given for the issue of a cheap edition of

MacEachen's Gaelic Dictionary. It was pointed out that there was urgent need for an edition of this kind. The book would be revised by a competent authority, and published by the Northern Counties Newspaper and Publishing Co., Inverness. The minute was adopted.

MOD AND MUSIC COMMITTEE.

The minutes of two meetings of the Mod and Music Committee were read and approved. Three new solo competitions are to be added to the syllabus, viz., "Ceithear Iainean na h-Alba" (prizes presented by Lt.-Col. MacRae-Gilstrap of Eilean Donan), Mull or Iona Song (prizes presented by the Glasgow Mull and Iona Association), and an Uist or Barra Song (prizes presented by the Glasgow Uist and Barra Association). An essay prize of £10 is offered by Mrs. Stewart, Simla, the subject being "The history of the Gaelic language and of early Celtic culture in Scotland prior to 1600." Mrs. Stewart repeats her special prize for teachers whose pupils gain the highest aggregate marks in competitions 1 to 4.

In view of the frequent abuse of the term, "Mod Medallist," the Committee thought it advisable for the Executive Council to issue a minute or circular in which they state their strong disapproval of the action of secretaries and promoters of Highland concerts in permitting advertisements to appear in which singers who have not won the gold medal, but some minor distinction, are described as Mod Medallists. This, naturally, is discouraging to the gold medallists. Secretaries should be careful to insert correct designations in advertisements and bills in all cases.

A list of judges for the various sections was submitted, and it was reported that Mr. H. S. Robertson, Glasgow, was to be the chief musical judge. The old Psalm tune, "French," will be sung by the combined choirs at the grand concert.

It was agreed to affiliate with the Celtic Congress, and delegates were nominated to attend the meeting of Congress at Douglas, I.O.M., in July. Those nominated are Rev. G. W. MacKay, President; H. F. Campbell and Angus Robertson, Vice-Presidents; Miss Campbell of Inverneill; Mrs. Burnley Campbell of Ormidah; Professor and Mrs. Watson, Dr. George Calder, Rev. Dr. MacLennan, Messrs Alex. Fraser, Malcolm Macleod, Roderick Macleod, and Neil Shaw, Secretary.

At the close of the proceedings the members were entertained by the local

branch of An Comunn, of which Mr. Alister MacDonald is president.

The extraordinary meeting will be held at Stirling on Friday, 1st July.

SCOTLAND'S PHYSICAL DISABILITIES.

Speaking in the House of Commons on the 26th of May on the Railways Bill, Sir H. Mackinder, M.P., for Camlachie, made the following interesting remarks on the above subject:—

When they considered the case of Scotland, it was a country which physically suffered under great disabilities. One-half of Scotland contained a population of 300,000 only, and that half was larger in area than the whole of the six northern counties of England, which contained a population of 11,000,000. Was it not ridiculous to compare railway conditions in these two areas? Three-quarters of the population of Scotland was contained in one little strip measuring not more than one-tenth of the whole area. That strip was penetrated by deep arms of the sea, so that there was competition by coast craft which limited the railway rates that could be charged. But the railways in the other nine-tenths of the country, though they had to be carried so far as earning power was concerned by the railways of the one-tenth, were of great national and Imperial importance. During the war it was precisely the railways in the sparsely populated Highlands which played a critical part in the maintenance of the position of this country and of the Allies. They were the railways on which the Grand Fleet was based. Every night there left London a naval express with naval officers and personnel in order that the shortest possible passage might be afforded between the Imperial centre and the great Fleet. It was no exaggeration to say that the railways of Scotland enabled us to win by outflanking U-boats in the North Sea. The dockyard at Invergordon was absolutely dependent not only for supplies but for defence on these railways. The supplies of timber from the Highlands were carried south by the Scottish railways, so that the coal could be mined to supply the Fleet. When we were short of food, when the East Coast was unsafe, we were able to bring fish into the country from the open sea, and the coal for the drifters had to be carried overland by the Scottish railways.

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REVIEWS.

HIGHLAND PLACE NAMES.

"Highland Place Names," a book by the late Dr. Alexander MacBain, is nearing publication by Mr. Eneas MacKay, Stirling. The book deals with the names of Sutherland, Skye, Lochaber, Badenoch, Lochalsh, and the Hebrides. The work has been edited by Professor Watson of the Chair of Celtic Languages and Literature, Edinburgh, himself the author of a book on the place names of Ross and Cromarty, and now acknowledged to be the most competent authority, living, on the subject.

Gur mairg a bheir géill
Do'n t-saoghal gu léir
'S tric a chaochail e cheum gábhaidh.

Codal dhomhs' air tulaich uaine
Air taobh tràghad ri là luaine.

Eireachdas mnathan Loch-Obha, am breid odhar a thionndadh.

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Leabhar XVI.]

Treas Mios an t-Samhraidh, 1921.

[Earrann 10.]

CLAR-INNSIDH.

	PAGE.
Leas Na Gaidhealtachd,	145
Etiquette of the Gael,	147
Fas Gnìomhachais na Gaidhealtachd, . .	148
From the Fernaig Manuscript,	152
From the Book of the Dean of Lismore, ...	153
Review,	153
Caisteal A' Ghlinne,	154
April Classes at Inverness,	155
Some Interesting Associations of a Pioneer Celtic Society,	156
Secretary's Notes,	159

LEAS NA GAIDHEALTACHD.

Bha àm ann, agus chan fhada bho sin, anns nach robh mòran umhail air a thoirt do'n Ghàidhealtachd saor o fhrithian fhiadh, agus aibhnichean sònraichte far am biodh am bradan tarra-gheal 'ga chluich féin gus an tigeadh a nàmhaid le slat-iasgaich ghrinn, is le cuileag mheallta air an dubhan, a chum a bhuaireadh gu glámadh a thoirt oirre. Is sin mar tha a' chùis an ceartair a thaobh fhiadh is bhradain, agus cho fada 's nach dean e dochann do shluagh na dùthcha, cha ruigear a leas a bhì gearain. Cha bu mhath leam am fiadh sgiobalta, bòidheach a ruagadh a mach a' Albainn, ach feumaidh luchd na seilge a chumail air imirean fhein.

Ach chan e mu rùn an dràsda a bhì 'sgrìobhadh mu fheidh no mu bhradain, ach mu rud no dhà a bhiodh, tha mi a' meas, gu leas na Gàidhealtachd. O àm na coilleide a thainig an uachdar dlùth ri dà fhichead bliadhna a nis, chluinnteadh sanas an sud 's an seo nach robh eisean fhatthast air bonn freagarrach a thaobh fearainn. Gun

teagamh chaidh reachd nan gabhaltais bheaga a dheilbh, ach tha e rudeigin sgòdach fhatthast. Tha na h-uiread an Albainn de'n bheachd gu bheil tairbhe mhòr fillte ann an suidheachadh a bheir dhaibh cothrom a bhì a' còmhnuidh fo 'n chann-fige féin. Math dh'fhaoidte gu bheil; is ann aca-san as fearr tha fios. Gidheadh tha cuid eile de'n bheachd nach e gabhaltais bheaga a mhàin a bheir an cinneas as tarbhaiche air a' Ghàidhealtachd an diugh, a chionn gu bheil linn nuadh air tòiseachadh, agus gun d'atharraich daoine an seann seòl-nochdaidh. Chan 'eil facal agam r'a ràdh an aghaidh gabhaltais bheaga far am freagair iad. Ach tha tuilleadh a dhìth air a' Ghàidhealtachd a chum a cur anns an t-suidheachadh a bhios coimh-ionann ri ceàrnan eile a thaobh crannchur.

* * *

Tha saibhreas nach beag ceangailte ri iasgachd. Nan rachadh aig na h-iasgairean ar seòl fhaotainn gu am bathar a chur gu margadh 'na àm, bu mhòr an leas sin. Ach mar tha suidheachadh na dùthcha an diugh, chan 'eil seo furasda. Tha bataichean-toiteach luath gann, agus ged bhiodh iad na bu lionmhoire, có, as eugmhais cuideachaidh o ionmhais na rioghachd, a rachadh an dàil na cosdais, mur faigeadh tu buidheann bheairteach a ghabhadh an gnothuch os laimh, chan ann air ghaol nan iasgairean, ach a chum am buannachd féin? Tha faraidhean an diugh mar nach robh iad riamh. Eadar Galidachd is Gàidhealtachd tha iad neo-chumanta. Math dh'fhaoidte nach gabh eisean a bhì air a chaochladh an uair tha gach goireas cho daor.

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O chionn ghoirid bha daoine a' thoirt fainear gu robh, agus gu bheil, a' Ghàidh-

ealtachd fada air ais a chion rathaidean iaruin. Nam faigheamaid sreath dhiubh an sud 's an seo air feadh na tire, dheanadh e feum anabarrach. Ach an tug an fheadhainn tha 'gan iarraidh fairean an t-suim mhór airgid dh'fheumadh rathad iaruin, abair fichead mìle de astar, mum biodh e uillamh gu carbad-glùlain a bhi a ruith air? Nach iomadh fichead mìle air feadh na Gàidhealtachd a b'fheàrde rathad-iaruin a dheanadh ann. Mar tha gnòthuichean na Rìoghachd aig an àm, cha ruigear a leas dùil a bhi ri rathaidean iaruin, a bharrachd air na h-againn, gu ceann greis mhath. Is e an ath sheòl na tù carabadan ola. Dheanadh iadsan feum gun teagamh an iomadh ceàrn, agus nam fàsadh ola na bu shaoire, chan fhairicheadh daoine cion rathaidean-iaruin cho dona.

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'Nam bheachd-sa 'se aon de na rudan tha dhìth air a' Ghàidhealtachd an diugh oibricean a bhiodh 'nam meadhoin air daoine a chumail 'nan dùthaich fhein, faisg air an tighean fhein, gun a bhi a mèinn na Galldachd. Ciamar a bheirear sin mun cuairt? Chan 'eil ach an aon dòigh ann. Is e sin feachainn ri greim a dheanadh air an ionmhas a tha 'san dùthaich fo'n talamh, mar tha iarunn, luaidhe, agus is docha miotaltean eile, nan cladaicheadh daoine sgileil air an son. Is fada o'n a b'abhaist do na sean bhodaich a bhi a' cumail a mach, gun robh rudan feumail am folach fo thalamh na Gàidhealtachd, eadhon gual! An uair a bha mi na b'òige na thà mi, bhithinn 'gan cluinntinn a' seachas mu na spilligeanan òir a bha a' dol leis an t-sruth aig bonn a' Chuilinn! Co aige tha fios nach 'eil ruideigin a bharrachd air ròlaist anns a' bheachd. Ach mur faigh sinn òr anns a' Chuilinn, gheibh sin iarunn de ghnè luachmhor an Ratharsair, agus math dh'fhaoidte an àitean eile, na fèachte air a shon le buidhnean an earrais. Chan 'eil teagamh nach 'eil a bhuidhnean sin a' cumail suil air a' Ghàidhealtachd. Amhaire air Ceann Loch Liobhainn agus an saod oibreach a chinn ann o chionn ghoirid. Thatar a nis ag iarraidh an cumhachd tha fillte an uisge nan lochan, nan easan, is nan aibhnichean a chuir gu feum oibricean de iomadh gnè, an àite a bhi a' leigeil leò bruchdadh a mach gach bliadhna air an fhonn tha dlùth orra. Nach iomadh eas is abhuinn air feadh na Gàidhealtachd a tha feitheamh air an t-srèin, is an acfhuinn fhreagarach, a chum na criche.

A thuilleadh air seo, tha àitean fàsaid air feadh na dùthcha far a faoidte craoibhan a chur, gu h-àraidh an àite nan coillean a chaidh a ghearradh o chionn fhada. Bheireadh seo obair do roinn mhath de'n t-sluagh mun cuairt; agus cha ruigeadh iad a leas an gabhaltais bheaga a thoirt suas air a thàilleamh. Eadar a h-uile da a th'ann, dh'fhaodadh iad a bhi sona gu leòr. A dh'aon rud bhiodh iad a chòmhuidh 'nan dùthaich fhallain fhein, an àite a bhi air an cròdhadh am bailtean mòra ag obair gu goirt, agus a' call an slainte air a thàilleamh. Is ann air an dùthaich a tha sàmhchair is beò-shlàinte rianail r'a fhaotainn, is chan ann an tighean nan dealbhan an Glaschu. Aig aon àm, agus math dh'fhaoidte fhathast, bhiodh daoine a' smuaineachadh nach faigheadh an clann ionnsachadh àrd gun a dhol do bhaile mòr air choireigin. Ach an diugh tha sgoilean againn anns a' Ghàidhealtachd a h-uile buille cho math ris na sgoilean Gallda, agus na's feàrr na mòran dùb. Tha daoine cho socharach 'nar measg is gur gann a chreididh iad seo, ach 'si an fhìrinn a th'ann air a shon sin.

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Chan 'eil a dhìth air a' Ghàidhealtachd ach a rannsachadh a chum a leas. Chithear fhathast gu bheil innte na riarachas miann reusonta dhaoine, gu h-àraidh ma ghabhas an Rìoghachd barrachd de shuim dhìth. Ach tha mòran aig an t-sluagh 'nan laimh fein nan d'thugadh iad sin fairean dìreach mar a th'aca a thaobh na Gàidhlig. Chan uallach draghail ise a chumail beò 'na dùthaich fhéin, agus an cùl-taic air a bheil i airidh a chur ri the. Tha mi an dòchas nach tig Gàidheal duineil gearr 'na dhleasanan d'a taobh. Thuir mi anns an *Deo Ghreine* o chionn dà mhios gun d'thug Achd Pàrlamaid *cead* a' Ghàidhlig a chur air clàr-ionnsachaidh nan sgoilean. Is e bu chòir dhomh a ràdh gun d'thug an t-Achd *ordugh* gun bi a' Ghàidhlig air a teagasg anns gach àite air feadh na Gàidhealtachd far a bheil i air a cleachdadh. Tha eadar-dhealachadh eadar *cead* agus *òrdugh*. Gabhadh muinntir na Gàidhealtachd uile an aire da seo, agus feachadh iad an gnòthuch a thuigsinn, agus mar sin a ghabhail gu cridhe, mun bi e tuilleadh is anmoch. Tha naimhdean na Gàidhlig cho guineach 'sa b'abhaist, agus air fàs na's seòlta 'nan dòighean. Air an sobhar sin, biomaid a' cumail suil na faire air a' chuideachd usal ris na dh'earbadh cùram nan sgoilean air feadh na dùthcha.

ETIQUETTE OF THE GAEL.

USE OF THE CHRISTIAN NAME IN IRISH.

(From the Irish of "L. Mac Céin.")

BY S. TOBEEN.

In recent years, especially since the Nationalist capture of the public boards in 1919, councillors and others have taken to "Irishing" their names with gusto, and have ordered their secretaries and clerks to furnish the Press with names of members present at meetings in Irish only. Boards in the Desmond country have been very insistent in this respect, and the underlying motive is, of course, to be commended.

We read daily that "at the last meeting of the board the chair was taken by Mr. Micheál Tadhg Mac 'So-and-so,' the recently elected chairman," and the reading of this heroic-looking name sends a thrill of pleasure through the worthy man hitherto known as Michael Timothy, accompanied by the feeling that now he has done "something great" for the language.

A TELL-TALE.

A name in Irish such as this always plays tell-tale on its possessor. It spells "neophite"—the unreasoning convert who carries with him, for all by the Gaelic roadside to see, strong evidence of the paganism which we call *Galldacha*s.

It will cause a grave shock to the good Michael Tim to learn that he has assumed a name "such as never was on sea or land," in the life of his Gaelic-Irish fathers, and, sad to tell, instead of propagating Irish, he is introducing a "ridiculousness" to the language equalled only by the foreign sappers' "monstrosities" in the matter of place-names (complained of by Dr. Douglas Hyde). Wrapping himself up in this new name-cloak, like Dúlaing O Hartagáins magic mantle, may hide him from the Uitlander—but exposes him to the Gael.

AN UNGRATEFUL TASK.

Irish admits of only one Christian name, and Michael Tim's attempt at improvement in this direction is an ungrateful task. Irish "has no use for" Michael Tim and his double Christian name. If he goes in for Irish he must accept the canons of the language and wean himself off the double-name luxury.

A recent student decided to sign all his correspondence in Irish, and asked a teacher

for the Irish form of "Thomas Frederick," and for the reason above mentioned he was told he must needs choose between Thomas and Frederick. "That's an absurd idea!" was the reply; but to the Gaelic-Irish mind the absurdity consists in having unnecessary names—so very dear to the English mind: "Cecil Frederick Ernest Bumble-bee."

NOT COMMANDED.

Some one may ask: "Does not the Church order a second Christian name in Confirmation, and what becomes of the Gaelic regulation then?" The Church (in English-speaking countries, at any rate) appears to commend the practice, but there is no command in the matter. Of the older generation, *i.e.*, those who had been confirmed in Irish—or, as we put it: "fe laimh Easboig," "under the Bishop's hand"—I have never met anyone who had taken on a second Christian name. If an Irish boy places himself under the "comraige" of a particular saint on the "day of the Bishop," there is, of course, no Gaelic argument against his taking on the Saint's name for the occasion; but if he is to be known by a double Christian name afterwards, there is no Gaelic precedent or permission for it, the construction of the language being contra.

TO MEET THE DESIRE.

In the Gaeltacht—the real Ireland—if two men in the neighbourhood happen to be named Donall O Rudaighe, either of them (or both) can take on a second Christian name, but it must be the father's name (Tadhg) and in the genitive form (Thaidhg). (The phonetics being: "Thei-ug" and "Heig," respectively; and the English value being: Donall (son) of Tadhg O Rudaighe).

If this is not sufficient for identification purposes (under the Restoration of Dignity or any other order) the grandfather's name may be drawn on—and as Irishmen have a good reserve in this way the great grandfather's also—but in the genitive case, as before. The completed name can be made long enough to satisfy the most "elongated" name craving: Donall Thaidhg Sheumais O Rudaighe.

TRACING THE ANCESTRY.

If, from the Uitlander's point of view, Irish suffers from any "absurdity" in the matter of names, the language (I assume) can be made to "square" with the stranger's notion in the above way; or (?) by taking on a Saint's name in the genitive: Dhiaglaine

("Yee-aglaun") instead of Diaglan ("Dee-aglaun").

In a western seaboard district there were so many Pdraig O D——s on the school-roll that they had to be distinguished through the name-history of the family, one I remember being: Pdraig Dhonnacha Phadraig Sheumais mhoir O D—— ("Pdraig (son) of Donnacha of Pdraig of Seumas (the great) O D."). Surely a proof of the Frenchman's tribute:—

"Ireland is the only country in modern Europe where the poorest man can trace his ancestry."—Renan.

FROM HINDOO TO HOMESPUN.

The Hindoo custom of having two "initial" names is governed by the same idea—the second name being always the paternal one, I understand (as informed some fifteen years ago by a Mahratti gentleman, a Mr. Gokhali).

Young Irish women who have dropped into the English form of having a long name: "Ethel Muriel Margarite" (usually shortened to "Babs" or "Cissie" during schooldays—and long after!) will, of course, disapprove of the Irish single name form; but if the nation is to re-climb to first principles and accept the language as the only reliable national bulwark, the Etiquette of the language must be accepted as an integral and unalterable fact, being "all in the piece," like the woof of a Tir Connail homespun.

A mhic a bhodachain lachduinn,
A bun Lochabar nan craobh,
Cleas a' chait a dh'òl an t-uachdar,
Théid a' chluas thoirt dhlòt mu'n mhaoil.

C'arson a bhithinn mar chroman-lòin,
A' tional loin air bhàrr gach pris?
C'arson nach caithinn-sa an saoghal,
'S gur cinnt gu caith an saoghal mis?

Mèirle salainn 's mèirle frois,
Mèirl' o nach faigh anam clos;
Gus an teid an t-iasg air tìr,
Chan fhaigh mèirleach an tìr clos.

Is cruaidh an cnoc air nach criomadh e.

FAS GNÌOMHACHAIS NA GÀIDHEALTACHD.

LE EACHANN MAC DHUGHAILL, GLASCHU.

(Choisinn seo a' cheud duais aig Mòd an Obain, 1920.)

Air do choigreach a rathad a ghabhail mu thuath troimh Albainn, is e aon ni a bheir e an aire dha, mar a dh'fhàgas e a' mhachair Ghallda as a dhéidh, gur ann is tearca comh-araidhean gnìomhachais a' fàs, agus anns an tomhas cheudna gur ann as tearca an sluagh. Cha'n fhaod e, ged tha, so a ghabhail mar chomharadh no mar thomhas air nàdur no oidhearpas an t-sluaigh an dà leth na dùthcha idir; ma ni e sin, tha e a' deanamh mearachd mhór. Siubhladh e muillean, gàrraidhean-togail, is ceird-bhùthan an taobh deas is chi e gu'm bheil clann na h-àirde tuath ri gualainn an co-bhràithrean bho'n deas air gach bòrd, a' cheart cho oidhirpeach, a' cheart cho innleachdach is a' cheart cho teoma gu gnìomhachas.

Ciod mar sin is coireach nach deach gach uile sheòrsa oibreach air am bheil sinn cho eòlach mu dheas a chur air aghaidh mu thuath? Tha a' cheist sin furasda gu leòir a freagairt, agus ni aon fhacal e. Gual, is e sin am facal, agus is ann air Galldachd a mhàin a tha gual na h-Albann, foadar a radh, uile gu léir ri fhaotainn. Chuige so bha gach uile gnìomhachas an earbsa is an crochadh ri gual, is tha e furasda gu leòir fhaicinn nach biodh mòran toinnis anns an fhear a thogadh a mhùileann air astar ana-cuimseach bho'n toll-ghual: dh'fheumadh ni-eigin eile bhi gu mór gu a bhuanachd mu'n deanadh se e. "Nuair a theirgeas gual sguiridh obair," tha an sean-fhacal ag ràdh, is anns an dòigh cheudna dh'fhaodteadh a ràdh far am fàghear gual gu'n tìsich obair.

Ach pailt 'gam bheil an gual an taobh deas Albainn, no air sòn na cuid sin dhe ann an cearn air bhith de'n t-saoghal, cha'n eil an teagamh as lugha nach tig an là anns an teirig e: agus cha'n ann an latha a theirgeas e is còir a bhi a' sealltainn a mach gu cumhachd eile fhaotainn a ghabhas 'àite. Cha mhò is e sin a thathas a' deanamh.

Tha ceannardan-gnìomhachais an diugh a' sealltainn chuca is bhuapa. Tha dà chumhachd gnìomhachais aca air bhrath cheana is tha iad 'g an cur am feum; agus tha an treasa aon aca fo'n amharc. Is e a' cheud aon dhiubh so ola. Tha an cumhachd so gu sònraichte air a chur gu feum

co-cheangailte ri luingeis-smùide leis nach tarraing e uiread ruim ri gual, ach am mach bho ola éisg, cha'n eil a' bheag de'n t-seòrsa sin ri fhaotainn taobh a stigh de chrochan na Ghàidhealtachd, co-dhiubh fathast. Mar sin cha ruig sinn a leas an còrr sùla a thoirt air an taobh sin an dràsda.

Is e an dàra aon cumhachd nan allt is nan eas—cumhachd uisge, is tha am pailteas dhe sin anns a' Ghàidhealtachd. An aon seadh bha cumhachd uisge air a chur gu feum anns a' Ghàidhealtachd cho fada is a theid eachdraidh air ais. Bha ar muilnean-bleith uile gu léir air an togail an taic uillt no ri taobh easa, is cumhachd an uisge sin a' ruith gu tràigh air a chur fo chuing ann a bhi a' slor thaomadh air sgiathan rothan, is 'g an cur mu'n cuairt. Is ann an caochladh dòighe a tha an cumhachd so air a chur air ghleus an diugh. Anns an àm a dh'fhalbh is e fìor bheagan de neart an uillt a bha air a chur gu feum. Cha robh dòigh air a thasgadh suas an àm thuiltean no nuair a bhiodh am muileann 'na thàmh is mar sin bha a' chuid mhór dhe a' dol a dhith. Tha a làn-fheum air a thoirt á neart an uisge an diugh. Tha am prìomh-chumhachd air a thionndadh gu cumhachd eile, cumhachd an dealain-art, ùr-thionnsgmadh a thug a' leithid de atharrachadh mu'n cuairt an gnìomhachas an t-saoghail. Mar so glasar suas làn-chumhachd an uisge gus an cuirear feum air, is gabhaidh e mar an ceudna iomchar mìltean astair air falbh bho a thùs-ionad gun a' bheag de a neart a chall.

Cha'n eil an teagamh as lugha nach tig an là, is mar an ceudna gu'm bheil an là sin fada air falbh, anns am bi an seorsa cumhachd so air an do chuireadh cuing cheana an Ceann-Loch-mór air a chur an greim ri cois gach uillt, gach abhainn no eas air a' Ghàidhealtachd. Agus cha'n e mhàin gach eas a tha ann mar thà, ach bidh easan air an deanamh le stad a chur air an ruith a tha aig uisge is aig lochain an ceart-uir. Thèid na lochan sin a mheudachadh is an taomadh-thairis a tharraing taobhan eile bhios freagarrach.

Is cumhachd so nach teirg a chaoidh, fad is a bhios neoil throma luchdaichte le taisealachd air an iomchar a stigh chugainn bho'n Chuan an Iar is a' dòrtadh de am pailteas air fearann is monaidhean Albann.

Leth-choltach ri cumhachd uisge-tìre tha cumhachd an-mhór eile a tha a' dol a dhith gach là mu ar cladsichean. Is e sin lònadh is tràghadh na mara. Is e sin mar an ceudna an tressa aon a dh'ainmich mi nach

eil aig daoine fathast ach fo'n amharc. Agus mar chumhachd an uisge is mar shìleadh nan speur cha tig caochladh air lònadh is tràghadh mara, fad is a bhios talamh is cuan air an sgaradh bho cheile.

Mar sin le beachdachadh air an dà chumhachd so, uisge tìre ag iarraidh gu tràigh, is muir-làn a' lònadh 's a' tràghadh dà uair gach làtha air gach caolas, gach rudha, gach loch, gach bàgh is gach eilean air a' Ghàidhealtachd, chì sinn gu'm bheil an là gle dhùth dhuinn anns am bi mòr-ghnìomhachas a' dol air aghaidh anns a' Ghàidhealtachd.

Is e gnòthach mòr ri smaoineachadh air a tha an so, is gnòthach a bu chòir dhuinn uile a bhreathnachadh, is beachdachadh air 'nar n-inntinn. Agus bu chòir, le làn-dearbhadh gu'm bheil e a' tighinn, deanamh deas air a cheann, is sinn féin uidheamachadh ga thaobh. Tha mi an dùil a thaobh so, gu'm bheil cuid de chùisean a tha uile gu leir fàbharach dhuinn. Tha sinn fiosrach is mothachail air a' mhath is air an ole a tha co-cheangailte ri gnìomhachas far am bheil sin a' dol air aghaidh bho cheann iomad bliadhna. Ma bhios sinn glic 'gar taobh féin, a thaobh a' ghinealaich a tha air thoiseach oirn agus air sgàth ar cinnich uile gu léir gabhaidh sinn gach taobh de'n chùis gu cridhe, is socrachaidh sinn ar ceum d'an réir. Tha cunnart ann a' leithid sin de atharrachadh 'nar dòigh tighinn beo an tomhas ceudna de atharrachadh a thoirt asainn mar shluagh is mar chinneach. Am bheil e an geall air ar deoghal na's fhaide is na's fhaide stigh am measg an t-sluaigh reachdmhor lònmhòr is coimhearsnachd dhuinn mu dheas is d'an cainnt a' Bheurla Shasunnach, is am bheil ar càinain dhùthchail anns a' chunnart ceudna?

Cha'n eil an teagamh as lugha nach eil an cunnart sin ann: tha sinn 'gar mealladh féin ma their sinn nach léir dhuinn e. Ma chailleas sinn ar càinain caillidh sinn ar bith mar Ghàidheil, ach le bhi fiosrach is mothachail air a' chunnart a bhi ann tha dà thrian dhe seachd. Mar an gaiseach a' tearnadh gu achadh a' bhàir, is a' cur uime a chuid armachd is a lùireach air cheann a' chunnairt, is e ar lùireach is ar n-uchd-éideadh a' Ghàidhlig a chur air deadh stéidh 'nar sgoiltean, a h-uigheamachadh gu dìongmhalta gu càinain mhalairt a dheanamh dhi, is ar n-uile mhalairt féin a chumail air aghaidh innte.

Tha mi a' creidsinn gur ann uidh-air-an uidh a thòisicheas gnìomhachas de'n t-seòrsa so anns a' Ghàidhealtachd, is leis

a' sin gur dòcha nach tòisich mór-imrich a stigh do'n dùthaich thar na Galldachd no á ceann eile: cha'n eil i dhìth oirn is cha'n fheum sinn a sireadh. Is e a bu docha leinn, is a dh'fheumar ioc-air-an-ac a dheanamh, ar sluagh féin a ghleidheadh aig baile, cuir-eadh fial a thoirt dhoibh-san a tha air falbh gu tilleadh bho thír an ain-eoil, mar a bhios gnìomhachas a' teannadh ri dol am meud, is dachaidhean a bhì air an ceann is fhiach dachaidhean a ràdh riu. Feumar taigheadas a chur air stéidh chinntich, chothromaich. Theid tigh an fhir-oibreach a thogail clach air a' chloich ris an té a théid anns a' mhùileann no anns a' cheird-bhùth. Feumaidh a dhorus féin a bhì aig gach Gàidheal, is m' fearainn mar lios aige as an tog e trian de a chuid feumalachd de bhìadh-lusan. Ach gu so a chur 'nar comas toigaidh ceist mhór eile ceann; cha'n aon eile so ach Ceist an Fhearainn. Is cuis sin a dh'fheumadh cnuasachd an-mhór e féin, ach leis gach taobh a chur air a' mheidh cha'n eil an teagamh as lugha nach feum na glasan a tha air fearainn an ceart-uair an spealgadh as a' chéile is an tilgeadh do dhoimhne na dl-chuimhne. Gun sin a dheanamh cha ghabh làn-chothrom a thoirt do gach uile taobh de gnìomhachas mar a bu mhath leinn sin fhaicinn a' dol air aghaidh air Gàidhealtachd Albainn.

Is iomad seòrsa gnìomhachais a ghabhadh cur air shaad anns a' Ghàidhealtachd. Tha fios againn air nì no dhà a thathar a' teannadh ris mar tha. Tha obair ùiseil a' dol air a h-aghaidh an Ceann-Loch-mór. Tha mòran oibreach co-cheangailte ri iasgach. Cha'n eil an iasgach an sgadain ach earrann bheag laimh ris na dh'fhaodteadh a dheanamh fo cheannabh eile. Tha iomradh againn an ceart-uair air comunn a bhì a' dol an gréim am baile Thobar-Mhoire ann an luim a chur air giollachd-éisg de nach do ghabhadh mór-shuim riamh air a' Ghàidhealtachd, no eadhon an Albainn. Cha'n e mhàin gu'm bheil an t-iasg féin ri làn-aire fhaotainn, ach tha gach golamas co-cheangailte ris, a bha gu ruig so 'ga thilgeadh air ais do'n chuan, ri a chur gu feum. Is mór na bha a' dol a dhìth air taobh an iar na Gàidhealtachd de'n t-seòrsa giolamais so; chunna mi stacan de chinn, de mhionachean is de chnàmhan langaichean is throsig 'nan laighe ag grodadh air na cladaichean. Is mór am feum a bhiodh 'na leithid sin eadhon mar leasachadh fearainn. Tha seòrsachan fa leth de iasg a tha an ceart-uair air sealltainn orra leis an iasgair mar phlàigh is mar

chràdh cridhe; cha dean e feum dhuibh is cha'n iarr e am faicinn air a dhà shùil. Ach le muillmean-bleith a bhì làimh ris gu an tionndadh gu aolach talmhanta, tha an so féin tighinn-a-stigh aig a làimh ged a thachradh do iasg eile bhì gann no air bheag pris.

Co-cheangailte ri iasgach tha ar n-inntinn air a treorachadh gu cruinneachadh is giollachd fearmann. An ceart uair is bho cheann mòran bhliadhnachan tha aon seòrsa àraidh dhì air a cur gu feum mar chealp. Ach tha iomad seòrsa fais feumannach anns a' chladach le fheartan sònraichte féin anns gach seòrsa. Eadhon mar leasachadh fearainn, co-mheasgte le stuthan eile, tha feum mór anns an fheamainn, agus is fuathasach na tha a' dol a dhòlaidh dhì air ar cladaichean gach bliadhna. Le muileann a bhì aig laimh gu gach seòrsa a thiomachadh is a bhleith bhiodh i furasda a h-aiseag gu na ceannachan anns am biodh iarraidh oirre.

Cha'n eil fada bho'n a bha muileann dlùth air Loch Suainneart anns an robh biornachan-snàth 'gan deanamh. Tha am bathar so an diugh cha mhór uile gu léir a' tighinn a stigh chugainn as an t-Suainn is á Lochlainn. Ach nuair a bha an seòrsa oibreach sin a' dol air aghaidh anns a' Ghàidhealtachd aon uair, cha'n eil idir aobhar a chumadh e gun a bhì ann a nis, is an caochladh àitean. Tha coille gu léir aig laimh. Agus feumar teannadh ri àiteach coille a chur air stéidh dhiongmhalta air feadh na dùthcha. Am mach bho àiteach an fhearainn féin—togail barra—cha'n eil gnìomhachas eile a theid air thoiseach air togail coille, oir is gann gu'm bheil obair no gnìomhachas a ghabhas ainmeachadh nach eil fiodh 'ga chur gu feum co-cheangailte ris.

An ceart uair tha a' chuid mhór de ar lasadain a tighinn chugainn á tìr an fhiodha, an t-Suainn is Lochlainn, ach biodh seòrsa freagarrach de ghiuthas air a thogail air a' Ghàidhealtachd is cha'n eil aobhar air an t-saoghal a chumadh a' cheart obair sin taobh a mach ar crìochan féin, no ceud obair eile a bhàrr oirre.

Tha a' chuid mhór de paipear air a dheanamh air fiodh. Tha an so ceann eile a dh'fhaodamaid a chumail fo ar n-amharc. Chi mi glé-thric luchdan luingeis de'n t-seòrsa feòir ris an abrar esparto a' tighinn a nall as an Spainnd is á ceann a tuath na h-Aifric. Tha am feur so taghte gu deanamh paipear, is an seòrsa as feàrr dhe. Tha mì fada am mearachd mur a ghabhadh am muran a chithear 'na dhùmh-ladas air na

miltean baca air taobh an iar na Gàidhealtachd a chur gu a' leth-bhreac eile feum, na'm feuchteadh ris, is an lagh a bhi air atharrachadh a chum is gu'm faodteadh am muran a bhuaib. Cha'n eil mi a' creidsinn nach gabhadh am fraoch féin cur gu feum de'n t-seòrsa so.

Chi mi an diugh féin gu'm bheil comunn air a chur air bonn shìos ann an Sasunn gus a' ghainmheach, a tha cho pailt mu chladaichean a' Chùirn, a chur gu feum an deanamh gloine. Mar a tha fios aig a' chuid mhór is ann de'n stuth ris an abrar silica a tha a' chuid is mòtha de ghlaime air a dheanamh suas: tha cho àrd ri 73 per cent. ann an seòrsachan dhe. Tha an stuth so 'na làn-phailteas an gainmhich na mara, is cia meud muillion tunna de'n ghainmhich ghil bhriagha so a tha an cois ar cladaichean siar, a' feitheamh ris-san a chuireas gu feum i a tighinn air aghaidh?

Ach eadhon le nithean de'n t-seòrsa so, nach eil fathast air an socrachadh air stéidh chinntich, fhàgail an leth-taobh tha gu leòir is ri an seachnadh de sheòrsachan gnìomhachais eile, a dh'fhaodteadh a chur air aghaidh—obair saoirseanachd, deanamh àirneis thighean is bhùithean, deanamh is ceangal leabhraichean, greusachd, cairteadh is deasachaidh leathair. An ceart-uir ged a tha na miltean caora air a' Ghàidhealtachd is e gle bheag de oibreachadh cloimhe a tha a' dol air aghaidh tuath air Cluaidh is an Abhainn Dubh. Am mach bho'n bheagan a thathas a' cur am feum le fighe laimhe is oibreachadh a' chlà Ghàidhealtachd, tha clòimh na Gàidhealtachd uile gu léir a' dol mu dheas, is sluagh eile ag gabhail laimhe anns a' ghlomhachas co-cheangailte ri a h-oibreachadh 'sa deanamh 'na snàth is 'na h-aodach. Tha an là a' tighinn a nis anns am bheil an obair so uile gu léir ri a gleidheadh 'sa Ghàidhealtachd. Cha ghabh e tuigsinn na bheireadh an t-aon cheann so féin de chosnadh is de mhalairt a stigh do'n dùthaich.

Tha lochan is callachan air leth air taobh siar na Gàidhealtachd, lochan do'n tigeadh na luingeis is motha theid air sàile a stigh gu tearainte. C'arson matà leis a' ghlomhachas so 'na làn shiubhal san dùthaich, le ceidheachan is laimhrigean a thogail, nach biodh malairt-chéin air a cur air bonn? Tha a' Ghàidhealtachd na's goireasaiche do choilltean Lochlainn is na Balcata na an corr de'n dùthaich a mach bho Abaireadhainn is Dun-deádh is tha i cho goireasach do Chanada ri ceann sam bith a mach bho thaobh an iar Eireann.

Is e a tha dlhth tòiseachadh air gach obair dhiubh so. Ach am fear, no iadsan, a théid 'na ceann bu chaomh leinn e bhi léirsinneach air nàdur a' Ghàidheil is a bhi dealasach gus a' chuid as fearr de'n nadur sin a thoirt am bàrr. Agus na dichuimhnicheadh e an àite féin a thoirt do gach cleachdadh is nòs ionmholta a tha a' comharachadh am mach nan Gàidheal mar shluagh fa leth. Feumar a dheanamh ro dhuilich do'n choigreach tighinn a stigh le a nòsan mar thuil 'nar measg. "A' Ghàidhealtachd do na Gàidheil," is e sin an slogan a dh'fheumar a chumail ri aghaidh ar n-inntinn gach là. Agus feumaidh sinn a bhi 'air ar faicill is ar casan fhorcadh an aghaidh an fhlir-fluadain a theannas ri gnìomhachas a chur air bonn le shùil air a sporan féin a mhàin, gun suim do'n Ghàidheal, mar Ghàidheal, ach e bhi 'na dheadh chosnaiche. Chunna sinn cia-mar a dh'oibrich an spiorad sin is ciod an dolaidh a rinn e an ceàrnachan eile: dhùisg e spiorad eile—spiorad na còmhstri eadar earras is saoithear nach tuit 'na chodhal an dà latha so. Na leigeamaide leis an spiorad so éirigh 'nar measg féin.

Tha mi an dùil gur a frinn i a tha eachdraidh a' dearbhadh, far am bheil sluagh aig am bheil riaghladh còthromach, gun smàig orra aig coigreach is soirbheachadh aca a' toirt am mach an teachd-an-tir, gu'm feum gu'm bheil iad sona 'nan crannchur is moralta 'nan giùlan. Tha nàdur a' Ghàidheil gu ro-shònraichte air a chuireamhadh ris an t-suidheachadh so. Is e fìor eucor mhór a nithear air mu'n gearrain e. Anns an àm a dh'fhalbh chunnaic e a dhachaidh 'ga cur 'na smàl os a cheann, is binn an fhògairach air a toirt am mach air féin agus air a theaghlach, gun a ghuth a thogail no a dhòrn a dhùnadh. Bha e leagte ris mar òrduchadh chumhachdan a b'airde na focal duine. Nuair is e sin a bheusan an àm na h-air is a shàrachaidh, ciod ach sonas is sìtheileachd ris am b'ion fughair a bhi againn nuair a dh'éireas grian an àigh air a dhùthaich.

Le gnìomhachas air a chur air bonn, is os ceann nan uile ni fearann a dhùthchais aig a' Ghàidheal 'na laimh féin, cha ghabh atharrachadh a bhi air ach gu'm bi e sona 'na staid. Bidh nithean eile co-cheangailte ris an taobh chaidreach, cridheach is ceòl, luth-chleasachd is nòsan dùthchail eile a' faotainn an àite is na misnich air an aire iad. Cha bhi an Gàidheal beò gun tomhas cuimseach de chaidreachd is de làn-aighear; cha mhò bhios sluagh sundach beothail air

bith eile. Tha na nithean sin nàdurra do'n duine, is tha sprochd is cuingead lntinn a' tùrling air an dùthaich anns am bheil an leithidean sin de aotromais air am mùchadh. Cha'n eil e eu-comasach do fhlor spiorad a' cheartais, na diadhachd is a' charthannais co-chòmhnuidh a dheanamh an aigne an duine maille ris an aotromais is ris an fheala-dhà bho nach urrainnear inntinn a' chreutair a sgaradh is e fathast 'na anam reusanta.

Tha an Gàidheal an diugh a' faotainn tuilleadh farsaingeachd 'na inntinn, is tha caochladh a' tighinn air na baraillean cumhang leis an robh e air a chuartaich san àm a dh'fhalbh. Agus cha'n eil na ceanglaichean sin a bhi a' dol ma sgoail, aon an dèidh aoin a' cur mòr-iomagain oirran; oir is cinnteach gu'n seol tùr nàdurra a' Ghàidheil e air an t-slighe air an còir dha imeachd, is nach dearmad e taobh seach taobh de a dhleasdanas mar dhuine is mar dùthchair.

Mar sin le gnìomhachas de'n t-seòrsa ris an do bheanadh gu gearr an so a chur air bonn anns a' Ghàidhealtachd, is cinnteach gu'm bi e gu buannachd na dùthcha. Theid an slugh an llonghorachd an àite bhi a' dol an taineadas. Gheabh a' chainnt dùthchail a freumhan a sgoilleadh a rithist, nuair a bhios i air a fòghlum anns na sgoiltean, is malairt na dùthcha air a cumail air aghaidh innte. Cha bhi an tìr air sealltainn rithe, mar a tha i an ceart-uair, mar fhriith-seilg is mar phairc-mìre nan saoihbreach, ach mar thìr is mar dhachaidh nan Gàidheal an da-rìreadh, le slugh sona, fallain, deanadach, gun dìth gun deireas a' còmhnuidh innte, an cainnt féin air am bilibh, is an nòsan so-chomharachte dùthchail air an cur an cleachdadh 'nam measg gach là.

FROM THE FERNAIG MANUSCRIPT.

RAINN DO RINNEADH LE DONNCHADH MAC-RAOIRIDH AIR LEABAIDH A BHAIS.

1. Thàinig fàth bròin air ar cridhe,
o'n dèanmaid deoir aithrighe,
gu bheil sinn salach uile,
chion tala do'n Aon-duine.
2. 'N cridhe sin le'n salchair sinn
tà 'na mheall talmhann 'sa' chòlainn;
breugaidh se an fheoil uile leis,
dhèanamh na's leoir d'ar n-aimhleas.

3. Sanntaichear leis na chl an t-sùil
le gamhlas is le ml-rùn,
ge b'e nì an chalann breugach,
's gur l talamh a h-atheudach.

4. Cha dleas mi breug a ràdh riut,
a chridhe-se ta an cléith mo chuirp:
fàithne Dhé ge b'l do dhligheadh,
do mhiann féin as iomchubhaidh.

5. Mise an t-anam bochd tha 'm péin;
théid mi a nis do thigh Mhic Dhé;
is bidh mi 'g dealachadh riut,
bho's talamh thu, mar thàinig.

Thàinig fath bròin.

This is the fourth and last of the little *dorlach* of poems by Donnchadh Mac-Raoiridh preserved in the Fernaig Manuscript. The metre is Deibhidhe, composed of seven-syllable lines. The last word of each couplet should contain one syllable more than the last word of the first line of the same couplet, and these two words have rhyme. Deibhidhe has usually two internal rhymes (uaithe) in the second couplet of each rann, without any internal rhyme in the first couplet. Here, however, there is uaithe in the first couplets of rann 1 (bròin: deoir); 2 (salchair: talmhann); 3 (sannt' chear: gamhlas); 4 (breug: cléith); 5 (péin: théid). In rann 1, *tala* (rhyming with *salach*) is used poetically for *tola*, genitive of *tol*, will, another form of *toil*, genitive *toile*. "Air ar cridhe" is to be read "air 'r cridhe." In rann 3, *sanntaichear* is to be read as two syllables. In rann 4, the second line appears to have a syllable too many, but we are doubtless meant to begin with *chridhe*, disregarding a for metrical purposes. *Cléith* is dative of *cliath*, in the sense of side. Instead of *dhligheadh* (Ms. *ghlihg*), it is possible that the poet had *dhlighe*, in which case the last word of the rann would be *iomchuibhe*, the comparative of *iomchubhaidh*. The first couplet of this rann violates the rule of Deibhidhe end-rhyme, and so does the first couplet of rann 5. The third line of 4 has a syllable too many, unless we read *fàithn'*. In the third line of 5, the poet doubtless wrote *rit*, to rhyme with *thàinig*. There is only one internal rhyme in the second couplets of 1, and 5. It is quite evident that, unless the Ms. version is very corrupt, Donnchadh Mac-Raoiridh was not a master of this difficult metre.

W. J. W.

FROM THE BOOK OF THE DEAN OF
LISMORE.

MOLADH AIR TORCUL MAC-LEOID LEODHUIS.

(*Rel. Celt.* I, 100; *McL.* 112.)

1. Fhuaras mac mar an t-athair,
maith ar fathaibh ar n-eólus;
do fhritheól a aoibh 's a aigheadh
is mé 'ga chaidreach i Leódhus.
2. Fios agus aigne fatha,
uair ratha le a ndéantar:
dar lat an mac-sa fhuair mí
gurab é an Ruairí céadna.
3. Is ionann i dtigh combóil
ar n-onóir d'a fholt fáinneach,
is ionann moltar i gcathaibh
Torcul is athair áirmheach.
4. Dá dtigeadh ré linn Thorcuil
ní h-é locadh do'n Tromdháimh,
do-ghní dhá beirt as buaine,
aithris Ghuaire mhic Colmáin.
5. Iomdha ceard ar a moltar
Torcul an abhradh chraobhaigh,
ar lúth, ar lámhach curadh,
ag teacht go dul a geaonnaig.
6. Adeir mé do a h-aithle,
d'éis a aithne is a eóluis,
nach dtáinig fear a aoise
as fearr na rí-se Leódhuis.
7. Dá mbadh leis ó Charraig Bhoirbhe
séad as soirbhe fhuair file,
do bhronnadh mac mhic Thorcuil,
dá rochainn tír a fhine.
8. Ag mac Ruairígh na mearcholg
dá mbíodh an seancholg snoigheach,
nó séad oile b'fhearr foghnadh,
do bhronnadh-sa ré oineach.
9. Sgiath cheanngháig nó séad oirdheire
foras formaid na bhfileadh,
usa leise a mbronnadh
ná le ollamh a síreadh.
10. Dá mbíodh an Liath mór Macha
d'eachaibh, nó an Dearg Driúchtach,
nóir bh'íongnadh fear a chleachtain
gan bheith fa eachraidh diúltach.
11. Dá mbadh leis an Dubh Saingleann,
MacLeoid d'a n-aidhreann cliara,
leis ní thaisgeadh an t-each-sia,
geb é rachadh d'a h-iarraidh.
12. Tá ag Torcul Og oineach
nach . . . i n-am cogaidh;
cosg gach tíre d'a theaghlach,
d'a shluagh (meadrach) go cogadh.
13. Ní bh'fhear 'n a aois Cú-Chulainn
na Toreul d'fhulang teannta:
lámh as calma 's as cliste,
fear briste gacha bearna.
14. Gér ionmhuinn mac mhic Thorcuil
ní mhóilainn é ar annsacht:
fear as treise i n-uair ágha,
iuchair grádhá do'n bhantracht.
15. Ní fhuil mac ríogh nó fatha,
d'a méad ratha, d'a geualas,
ge minic linn a rochtain,
as fearr ná Torcul fhuaras. Fhuaras.
16. Ní MhicCailín Caitrona,
bos mhíonla, urla dualach,
inghean Iarla Oirthir Ghaoidheal,
an aoinbhean as fearr fhuaras. Fhuaras.
17. Fhuaramar bean ar ndíola
do ghéig mhóir ghníomhaigh ghasta,
ní MhicCailín cruth óg-bhláth:
cúl mar an córnán casta.
(Notes in next number.)

REVIEW.

"THE CELTIC WHO'S WHO."

This is a first attempt to provide a much-needed work of reference containing the names and addresses of workers in the wide Celtic field, with personal details, such as the year and place of their birth, their parentage, and their contributions to the literature and music of the race. The compiler does not claim that his list—covering four Celtic nations—is quite complete, though it is fuller than at first seemed probable, and he hints at the "shyness" of the Celt! But he does claim that the book proves that the Celtic mind has made a greater contribution to general literature than is usually recognised. Other interesting facts revealed are "the diverse directions in which members of the different Celtic nationalities pursue their studies," the extraordinary differences in the ages of the students "from the ruddy stripling to the hoary sage of four score years," and the equally marked differences in the "avocations of those who form the literary commonwealth" of which the book gives particulars. The publisher is Mr. Lachlan Macbean, *Fifehire Advertiser*, Kirkcaldy, and the price is 5/6 post free.

CAISTEAL A' GHILINNE. (Mod Song, No. 65).

KEY D. *Andante.*

{	m : r : d		m : r : d		l : l : -		s : -	}	
	Chuir	iad	an	Caisteal	a'	Ghlinne	mi,		
{	d		m : -		m		f : m : r		d : - : - : - : -
	'S an	t-seòmar		losal		cho	fuair,		
{	d' : d' : d'		d' : r' : d'		d' : - : -		m : -	}	
	Chàirich	iad	mis' ann	am	prio		san,		
{	m		s : - : l		d' : t : l		s : - : - : - : -	}	
	'S an	fhirinn	agam	'ga	luaidh,				
{	m : r : d		m : m : s		d' : - : -		d' : -	}	
	Creideas	chan	fluaighinn	no	éisdeachd.				
{	m		s : - : l		d' : t : l		s : - : - : - : -	}	
	Do'n	sgeul	a	dh'fhàg	mi fo	ghruaim,			
{	m : r : d		m : r : d		l : - : -		s : -	}	
	'Sged	ni iad	mise	a	cheus		adh,		
{	d		m : - : m		f : m : r		d : - : - : - : -	}	
	Chan	éirich	thus	as	an	uaigh.			

Cadal cha tig air mo shùilean
 'S gur tùrsach m'aigne gach là,
 'Cuimhneachadh maise mo ruin-sa
 'Sa ghnùis bha coibhneil a ghnàth.
 Cridhe bha blàth agus mùirneach,
 Seinn ciùil mar uiseag 's na neòil
 'S truagh nach robh sinne le chéile,
 'S mi g' éisdeachd brìodla a beòil.

Thusa cha tig ann am ionnsaigh,
 'S cha dhùisg thu a cadal a' bhàis
 Ach tachraidh mise ri m'ùidh-sa
 An dùthaich bheannaicht' an àigh.
 Mo leannan bheir maitheanas dhòmhsa,
 'Ged leòn mi ise gu bàs,
 Criche cha tig air ar sòlas,
 Is bròn cha chluinnear gu bràth.

FIONN.

MOD COMPETITION SONG.

With reference to the shelling song, "Maighdeanan na h-Airidh," which is one of the five songs selected for competition for the Gold Medal of An Comunn at the Glasgow Mod, to be held in September, Mrs. Kennedy Fraser, writing to the *Oban Times*, points out that the following version is the one to be attended to. Mrs. Fraser offers to supply to competitors the music in Key G or Key A.

MAIGHDEANAN NA H-AIRIDH.

Thug mi'n oidheche raoir 's mi brùadar
 Mar ri nionagan na buaille,
 B'fhinealt usal min na gruagach
 Seinn nan duanag anns an àiridh.

Thug mi'n oidheche raoir 's an àiridh.
 'S crodh a sileadh bainne talaidh,
 'S dealt na h-oidheche sileadh coibhneis
 Air na maighdeanan 's an àiridh.
 Thug mi'n oidheche, etc.

Thug mi'n oidheche raoir 's an àiridh.
 Thug mi'n oidheche raoir 's an àiridh.
 Chaith mi'n oidheche cridheil coibhneil
 Mar ri maighdeanan na h-àraidh.

'S cianail dùsgadh an fhir-fhuadain
 'S e sior-ionndrainn tìr a bhrùadar,
 'S tiamhaidh buan da thar na stuadhan
 Ceol nan gruagach anns an àiridh.
 Thug mi'n oidheche, etc.

APRIL CLASSES AT INVERNESS.

A SUCCESSFUL EXPERIMENT.

An interesting experiment was made by the Advisory Committee of An Comunn Gaidhealach in the way of holding a course of Gaelic and other classes in Inverness for missionaries and lay-preachers whose work lies in the Gaelic-speaking area. The classes were held during April, and were an unqualified success. It is expected that they are to be repeated next year. They were a success, also, from the social point of view as well as from the educational, and nothing but good can result from the opportunity they afforded to the missionaries and lay-preachers of the different denominations for meeting together on a friendly footing. It is a pleasure to note that all the Scottish Churches and the Highland Education Authorities are co-operating with An Comunn Gaidhealach in carrying on this laudable scheme. The classes were under the auspices of the Highland Provincial Committee on Adult Education.

The following are the reports of the teachers who conducted the classes:—

LANGUAGE AND LITERATURE.

Report by Professor John Macleod, M.A., upon the class in English language and literature.

I conducted a class in English three nights a week during the four weeks for which the classes for adults were held. The aim of my work was wholly practical. I endeavoured to remedy defects in pronunciation and idiom—laying special stress on such faults as are due to the influence of a Gaelic environment. In regard to reading, I sought to direct the attention of the students to faults of emphasis and expression. In particular, it was my endeavour to get them to avoid sing-song reading of poetry. Exercises in sentence-building and in the correction of grammatical errors and faulty structure were taken almost nightly. A lively and steady interest was taken by the students, and their attendance was very regular.

(Sgd.) JOHN MACLEOD.

Inverness, 21st May, 1921.

PSALMODY.

Report by the Rev. A. M. Macfarlane, M.A., upon the Class in Gaelic and Gaelic Psalmody.

My class came to a close last Friday (28th ulto.), to the regret both of myself and of my pupils. They could have well enjoyed another month's teaching, protracted as was their attendance (5-8 p.m.). It took over a week to discover their *metier* and to get into the swing. But after that we had very methodical, systematic, and earnest work.

We began with devotional exercises—Scripture lessons formed part of the class-work, and also practical psalmody—and I got each to present in turn. After Scripture (Gaelic) reading, we had readings from the English version of the Pilgrim's Progress with translation into idiomatic Gaelic. This formed one of the most helpful of all our lessons. I also made them write out translations at home so as to bring out their knowledge of orthography, syntax, construction, etc.

After the first fortnight I gave up the poetry and the "Rosg," substituting Gaelic Psalmody. I devoted half an hour, sometimes longer, to this part of the work, which was greatly appreciated.

Those who took the class expressed great gratitude to the promoters of the teaching and to myself personally, tangibly expressing this in the present of a fountain pen. On the whole, we have reason to be glad of breaking fallow ground and to hope for greater things next year.

(Sgd.) A. M. MACFARLANE.

Lochend, 4th May, 1921.

GREEK.

Report by Mr. R. G. Bremner, M.A., upon the class in New Testament Greek.

This proved an exceedingly interesting and pleasant class. There was some difficulty in choosing a method, in view of the shortness of the time at our disposal, and because different members of the class had reached different stages of advancement. Some were much ahead of what one expected as a result of restricted private study. After discussing this point, we decided to carry on with a species of direct method, which devoted most of the time available to reading and the discussion of suggested special points of grammar, syntax, word-formation, etc. The main object kept in view was to help with each student's study of the subject in general, and it became evident that with such a keen and intelligent class much could be done by the suggestion of methods of

study in addition to the actual treatment of details during the course.

(Sgd.) R. G. BREMNER.

Inverness Royal Academy,
31st May, 1921.

VOCAL MUSIC.

Report by Mr. W. S. Roddie, Inverness,
upon the class in Vocal Music.

As instructed by you, I gave the lessons on reading music and voice training with regular practice both for speaking and singing, also in rhythm and phrasing, with other details connected with the leading of psalmody.

The late beginning of the pupils made the work rather difficult, but their close attention and eagerness to learn gave much encouragement. Right on to the end of the course a splendid spirit was shown by them all. The results were not what would have been with younger men, but I hope they learned some things that will prove helpful in their work.

(Sgd.) W. S. RODDIE.

Inverness, 14th May, 1921.

SOME INTERESTING ASSOCIATIONS OF A PIONEER CELTIC SOCIETY.

BY GLEANNACH.

Read at a meeting of the Inverness Branch
on 21st April, 1921.

We hear frequently from time to time a question put as to which is the oldest among our Celtic or Gaelic societies. In itself, the answer to this question is a matter of no special import. The position is that most of the Celtic associations that exist to-day, and a good few that do not, were a natural growth that sprang from the enthusiasm that swept over the country after the great victory of Waterloo, in the year 1815. True, that prior to that date one important society, the Highland Society of London, had celebrated the great victory of the Battle of Alexandria, and had commemorated that historic event time and again. For instance, we learn, from a reference to the works of Thomas Campbell, the author of "The Pleasures of Hope," and much else in the nature of notable poetry, that this now ancient society met on the 21st March, 1809, in London, to commemorate the anniversary of the great battle fought on the 21st of

March, 1801, and in which engagement our brave Gaels so prominently distinguished themselves, and that a short poem written at the request of the society by Campbell was read on the occasion by Sir John Sinclair. Again, as we gather from the press of the times, we notice specially that a similar function took place under the auspices of this same society, about the end of March, 1817, at which were present the Duke of York, the Duke of Argyll, the Duke of Atholl, the Marquis of Huntly, Glengarry, Sir Aeneas MacKintosh, and many other Highland gentlemen. And the Highland Society of London had even in those years attained to a respectable age, it having been established, as generally agreed, in the year 1778—143 years ago now.

But the subject of my attention on the present occasion is another Celtic society, namely, "The Society of True Highlanders"—"Comunn nam fìor Ghàidheal." A few particulars regarding the inception and establishment of this association, more particularly, perhaps, on account of the inspiration that attaches to the memory of certain personages that associated themselves with the event, ought to prove of some interest in our own time.

Though in latter days the society known as "The Society of True Highlanders"—"Comunn nam fìor Ghàidheal"—falls to be identified with London, there seems little or no reason to doubt that the first Celtic association to receive that name had its origin in the Highlands of Scotland. According to a reference in an interesting and valuable publication of the year 1816, it was on the 12th of July, 1815, at Inverlochry, or Fort-William, in Inverness-shire, that a "Society of True Highlanders was formed by Colonel MacDonell of Glengarry, Chief of the Clan-Donell, XVII. Mac-Mhic-Alastair, and ceann-suidhe, or preses of the meeting." Under date June 23rd, 1815, the event is thus chronicled in "The Northern Highlands in the Nineteenth Century," by the late Mr. James Barron: "A long advertisement states that at a meeting held at Inverlochry on 15th June, a number of Highland gentlemen had formed themselves into 'a pure Highland society, in support of the true dress, language, music, and characteristics of our illustrious and ancient race in the Highlands and Isles of Scotland, with their genuine descendants wherever they may be.' The promoter of the movement was Colonel MacDonell of Glengarry, and ninety-seven members were enrolled,

under the title of 'The Society of True Highlanders.' The proceedings of the meeting were conducted in Gaelic. One of the rules was that all real chiefs were to be hereditary vice-presidents, from whom the president was to be annually chosen by a majority of votes, 'be he in or out of the peerage.' "

It is interesting to learn also, that during the month of October of this same year (1815), Glengarry was re-elected president of the society, with Mr. Ewen MacLachlan as Gaelic secretary, while Marshal MacDonald, Duke of Tarentum, was elected an honorary member.

The month of June as that in which the society was formed is confirmed by a reference in this same publication, where, however, the 12th day of that month is given as the anniversary of the event. Under date July 19th, 1816, it is stated: "The same issue reports the first anniversary meeting of 'The Society of True Highlanders,' held at Inverloch on the 12th of June. Many ladies were present, and the gentlemen were, 'almost to a man,' in the full uniform of their regiments, or the Highland dress. There was a grand ball, which is described in glowing terms. Colonel Stewart of Garth wore large, round Cairngorm buttons, richly set; others had the globular, silver buttons of their ancestry, and the highly-finished pistols, dirks, powder-horns, and other paraphernalia gave an air of magnificence to the whole far more brilliant than expectation had sanctioned." The ball was led by Mrs. MacDonell, of Glengarry, and Colonel Stewart. Glengarry himself was the chief organiser of this society."

The institution of this "Society of True Highlanders" in the heart of the Highlands gave rise to immense enthusiasm; and it is here that I wish to throw in some most interesting references to the event occurring in the literature of the country, which, in this connection at any rate, do not seem to have so far received the attention which in my view they are entitled to. First and foremost among these must be an address in verse, composed on the occasion by no less a personage than Ewen MacLachlan, the distinguished scholar of Aberdeen, a native of Lochaber, and probably the greatest genius ever born of Highland blood. The address was recited, we are told, "with enthusiastic admiration, at the opening meeting of the Society. It is long, but in view of its not being accessible to many in our day, I think it well worth reproducing at least in part. In sentiment and expres-

sion it ought to inspire and invigorate our dwindling nationality. The entire production appears in a collection of translations of Ossianic poetry, published by Hugh & John MacCallum, in the year 1816.

"In lov'd Wilhelma, near whose mural pile
Proud Lochy's tides with eddying surges
boil,
Where Caledonia's regal grandeur shone
When old Achais sway'd the Scotian
throne,
Conven'd the mountain-patriot's faithful
band,
And pledg'd th' endearing tie with heart
and hand;
A tie that calls to mind primeval days,
And rites of sires that won immortal praise,
Chiefs, sprung from kings, in friendship's
league combine,
Leaders and heads of many a glorious line;
The first in state, in worth, in cultured
mind.
For peace, for war, in court and camp
refin'd,
Whose hearts are ardent for their country's
good,
Whose veins are warm'd with Scotia's
blood,
Their aim to guard the genuine Gàèl's
claims:
A grateful country joys to hail their
names:"

"Survey, my muse, the vast assembled train
Now crowding all Gordonia's spacious
plain;
As clouds along the hills, they glide in
streams,
While swords and gorgets shoot reflective
gleams!
Each chief, in front, high tow'ring seems
afar,
Pelides, Fingal, or the god of war!
Those are the Gàèl's still unconquered race,
They wear their native arms with native
grace,
Milesian arms, Milesia's rich costume,
The garb of Gauls that sack'd imperial
Rome:
Themes that would bid the strain spontane-
ous roll,
If heav'n-born genius fir'd the poet's soul."
"The graceful bonnet freak'd with various
dyes,
O'er whose high crown the shadowy plumes
arise,
Forms the rich crest, and, as the warriors
move,
Th' effusive clusters seem a floating grove!

The parti-colour'd plaid, a splendid show.
 Bestrides the breast, like Æther's lovely
 bow
 On western clouds, when Sol the day
 renews,
 And ev'ry field is gemm'd with twinkling
 dews
 Encas'd within the silver-spangled sheath,
 Hangs from its zone the pond'rous sting of
 death:
 Thus sleeps the thunder-dragon of the
 skies,
 Till storms in all their warring rage arise.
 Before the Phélig's finely plaited coil,
 Conspicuous waves the grossy badger's
 spoil,
 Whence plenty dealt, without the frown's
 alloy,
 Can turn the wail of grief to songs of joy.
 Beneath the knee whose beauty mates the
 snow
 The well-wrought tassel binds the gaudy
 hoe,
 Where red and white with rival lustre
 blend,
 And round the calf at equal angles bend.
 Last, glancing as the polish'd jet, the shoe,
 Adorns the foot that scarce imprints the
 dew,
 The Gàel, thus equipt in full array,
 Meet, with one fowl, on friendship's festal
 day."

"Anon! the bagpipe pours its stream of
 tones,
 Swell'd by the peal of the silk-ruffling
 drones;
 With all the flight of quivering fingers
 driv'n,
 The torrent floats on the four winds of
 heaven,
 Rais'd by the quick or solemn marching
 time,
 On music's wing the soul ascends sublime;
 Full of the deeds that beam through years
 of old,
 Our clans advance, in might and freedom
 bold:
 The muse, enraptured at the bright survey,
 Bids their lov'd names adorn the un-
 prompted lay."

"With flags display'd Clann Domhnuills'
 legal line,
 And Stewarts' ranks with martial beauty
 shine;
 The Cam'rons there behind their gallant
 sire,
 Hard as the flint, and fierce as flames of
 fire;

MacLachlans, murd'rous in the van of
 fight,
 MacLeods, exulting in their native might;
 MacLeans, whose swords could deal the
 fateful storm,
 When Mars and rage the battling hosts
 deform;
 Victorious Grants, the sons of chiefs
 renown'd,
 From where Spey's current laves the
 flow'ry ground;
 MacKenzies, that wide waste the leagur'd
 vale,
 When the stag's branching antlers mount
 the gale,
 MacKinnon's champions join'd with black
 MacRaes,
 Whose bright exploits in glorious annals
 blaze;
 MacGregor's tribes with arms and prowess
 steel'd
 In furious combats never known to yield;
 The hardy sons of Diarmad, fam'd of yore
 (The chief who fell'd Glenshee's destruc-
 tive boon);
 The Frasers, awful as the lightning blast,
 With heaps of slaughter'd foes to strew the
 waste;
 Chisholm, from northern glens with
 marshall'd pow'rs,
 And brave M'Colls, from Appin's sylvan
 bow'rs;
 With the strong ranks that bear the
 leader's name
 Who gain'd, in Malcolm's days, immortal
 fame."

"Before the pomp, advanc'd, with kingly
 grace,
 I see the stem of Conn's victorious race,
 Whose sires of old the western sceptre
 sway'd,
 Which all the Isles and Albion's half
 obey'd,
 The illustrious chief of Garry's woody
 vales;
 His radiant standard eddying sweeps the
 gale,
 Conspicuous blazon'd with Clann
 Domhnuills' shield,
 That rears Fames' emblems on its quar-
 ter'd field,
 The barge with furling sails, the gory hand,
 The flying eagle and the croslet-wand;
 Two bears, the types of vanquish'd
 Lochlin's shame,

With shafts infixt support the mystic
frame;
Its crest, the tow'ring rock in blue
pourtray'd,
And the perch'd raven ting'd with sable
shade."

"The order'd hosts processive march along
With steps accordant to the war-pipe's
song;

The spacious hall, its portal wide display'd,
And its long course in festive wreaths
array'd,

Receive the prime in rank. The thronging
bands,

With friendly hearts, conjoin fraternal
hands;

Clann Domhnuill's puissant chief o'er all
presides;

His active zeal the council forms and
guides;

They pledge adherence to the patriot laws
That knit true Gàèls to their country's
cause,

The social rite that marks th' attachment
strong,

The dress, the music, and the native
song,

The sprightly dance, the field or mountain
game,

That string the limbs and fit for deeds of
fame,

That prompt the Gàèl, like a fiery zone,
To link as guardians of the British throne,

(To be continued.)

SECRETARY'S NOTES.

Tha an t-àm a' dlùthachadh airson fòrlaich agus ghuidhinn do luchd-leughaidh na duilleige so tomhas saobhir de shòlas na saorsa agus gach latha tioram, grianach dhoibh. Bu chòir do mhuinntir a' bhaile mhòr so a bhì ann an sunnd togarrach airson a' Mhòid an deidh tacain beag air a' Ghàidhealtachd. Tha sinn ag amharc ri Gàidheil Ghlaschu gu'n dean iad am Mòd so cho soirbheachail ri gach Mòd a chaidh roimhe.

The final edition of the Glasgow Mod syllabus is now issued, and contains 70 competitions in all. In the Special Literary Competitions nine MSS. were received in the Drama competition, and ten translations of "An t-Ogha Mor" were submitted. The result of the Drama competition will be made known shortly. The winner of the translation will be announced at the Mod.

The entrance to An Comunn Office is now by 114 West Campbell Street, the alterations to the building being almost completed. The Secretary's office has been removed one stair up, where there is much more accommodation. There is still direct communication with the Treasurer in the offices of Messrs. Hourston & Macfarlane.

Congratulations to the following members of An Comunn:—Rev. John MacGilchrist, B.A. (Oxon.), who has had the honour of D.D. conferred upon him, and Mr. Neil M. MacLeod, who has been made a Fellow of the Society of Antiquaries (Scot.). Mr. Duncan MacLeod, the new laird of Skeabost, and Mr. Andrew MacIntosh, Fort Augustus, have been appointed Justices of the Peace for the County of Inverness.

Donations towards special objects have recently been received, and these are highly appreciated. They allow the Committees concerned to carry out important work. Captain Campbell, Yr., of Succoth, has given a donation of £15 towards the Gaelic Vacation Classes, and Mrs. Stewart, Simla, has repeated her donation of £20 towards special Mod prizes. Sir William Sutherland has shown his interest in the propaganda campaign just completed in Argyll by forwarding a donation of £5 to the President, to be used for prizes in connection with the work in Argyll.

NIALL.

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Leabhar XVI.]

Ceud Mios an Fhoghair, 1921.

[Earrann 11.

CLAR-INNSIDH.

	PAGE.
Saothair a' Chomuinn Ghàidhealaich ...	161
Ardachadh na Gàidhlig, agus na Sochairean a Gheibh Sinn Troimh Eolas Oirre ...	162
The Revival of Gaelic ...	166
From the Book of the Dean of Lismore ...	168
Secretary's Page ...	171
The Celtic Congress ...	172
Some Interesting Associations of a Pioneer Celtic Society ...	173
A' Bheurla Shasunnach Mar Ghnathaichear 1 an Albainn mu Dheas ...	175

SAOTHAIR A' CHOMUINN GHAIDHEALAICH.

Aig coinneamh Co-chomhairle a' Chomuinn Ghàidhealaich a chaidh a chumail an Sruighlea mu dheireadh an og-mhiosa, thugadh saothair cuideachd a' Chraobh Sgoilidh air lom leis an Urra. Mgr. MacPhàil. 'Na bheachd bha turas a' Chinn-Suidhe agus a chléirich tuilleadh is cosdail a reir an toradh a lean. Ach ciamar a bhiodh e air a chaochladh an uair a bheirear faineir cho daor is a tha nithean de gach seòrsa an diugh. Agus a thaobh toradh, tha e ro thràth a bhi ag amharc air a shon. Mur bhiodh gun do phàidh an Ceann-Suidhe a chosdais féin, bhiodh an cunnant na bu trume. Bu chòr buill a' Chomuinn fialachd a' Chinn-Suidhe (an t-Urr. Mgr. MacAoidh) seo a chumail an cuimhne.

* * *

Thadhail e féin agus an Cléireach an iomadh àite air feadh na Gàidhealtachd a' tagradh as leth a' Chomuinn, agus chaidh

leò gu math. Mhìnich iad do'n t-sluagh an dleasnas mar Ghàidheil, agus an taic a tha mar fhiachaibh orra a chur ri ar cànan. Ach tha fios againn uile ged thèdraidheadh tu each gus na h-aibhne, nach òl e deoch mar a togair e fhéin. Math dh'fhaoidte gu bheil an togradh fann an cuid de àitean fhathast. Feumaidh iad gothuichean a ghabhail gu cridhe, agus nithean a thoirt gu buil a réir.

* * *

Chuir an Ceann-Suidhe agus an Cléireach meuran an uidheam an àitean a bha feumach air an leithid, agus dh'ath-bheòthaich iad sean mheuran a bha an impis dol a dhòlaidh an àitean eile le cion smaointean air na tha fillte anns a' ghnòthach. An uair a thuit an cogadh mòr oirnn bha intinnean dhaoine fo bhuaidh na nithean a bhùineadh da sin, agus cha robh ach an aon chuspair a' gabhail greim orra. Cha b'ìoghnadh e. A nis, o'n sguir an cogadh, nach robh e iomchuidh gun cuirteadh teachdairean o'n Chomuinn Ghàidhealach gu ceàrn an a bha an cunnart fàs meagh-bhlàth mun Ghàidhlig. Is e sin a' rud a rinneadh, agus cha ghabhadh e deanamh gun chosdais. Tha dùil againn ri toradh 'na àm, oir tha cùisean ag amharc fabharach an ceartuair.

* * *

Tha mi a' leughadh agus a' cluinntinn gu bheil e coltach gun do chail Mgr. MacPhàil a sheann suim do'n Ghàidhlig. 'Nam bheachd fhein is claon-bhreith sin. Cha bu mhaith leam sin a chreidsinn. Tha mi de'n bheachd gu bheil e cho dian air taobh na Gàidhlig sa bhà e, ach tha còir aig gach neach a bharrail fein air nithean a chuir an ceill gun athadh, ma shaoileas e gum bi sin gu leas ar cànan. Tha cuid againn buailteach air breith luath a thoirt air

chùisean. Tha e soirbh gu leòr an aitreann a leagail am broinn a chèile, ach chan 'eil e cho soirbh té eile a thogail 'na h-àite. A rithis mothaichidh sinn rud-eigin de spiorad an dubhchais ag iathadh mun cuairt air cuid. Bu chòir fuadach a chur airsan, oir is beag feum a rinn e rianh do'n dream a ghabh nithean cudthromach as laimh.

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Aig Mòd Ghlaschu (1907) chuireadh an t-urram air Mgr. Mac Phàil an òraid àbhaisteach a labhairt. Rinn e sin gu snasail an Gàidhlig chruaidh, bhlasda Thristeach. Seo agaibh stiall no dhà de na thubhairt e:—

“Tha buaidhean-dùsgaidh a' Chomuinn Ghàidhealaich gun teagamh air am faireach-duinn a nis anns gach àite, fathast chan 'eil am fonn no an ùrachd mar bu chòir dhaibh a bhì anns gach Gàidheal tuigseach aig a bheil fìor mheas air a chànain agus air a dhùthaich. Tha da rìreadh a' mhuintir aig a bheil fìor mheas air an cainnt is air an cliù mar Ghàidheil na's gainne na tha gu leòr am beachd.” Cò is coireach? An e an Comunn Gàidhealach? Chan e. Chan b'è sin ach a bhì a' cur na diollaide air an each chèarr. “Tha sinn,” ars' am ministèir còir, “an tim dùsgadh suas, agus chùisean a leasachadh ma tha soirbheachadh mair-eannach gu bhì againn.” Sin dìreach a cheart rud tha an Comunn a' deanamh. Cha d' thainig dual cadail air o thoiseach, agus an diugh tha e 'na làn dhùisg. Mur d' rinn e gach nì ris an robh dùil aig daoine, abramaid am briathran Mgr. Mhic Phàil, “chan ann an aon la a nithear na h-uile rud.” Nach e seo cainnt neach nach do thréig a cheud ghradh? Tha mi làn chinnteach gu bheil e air an aon ràmh an diugh sa bha e an uair ud, agus nach bu mhaith leis lideadh a bheireadh cron do chainain a dhùthcha a ràdh.

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Chriochnaich e 'oraid leis na focail a leanas:—“Dùisgibh suas a Chlanna nan Gàidheal, cruinnichibh an ceann a chèile, agus gleidhibh ar coir-bhreith.” “Is e ar còir a bhì dùthchasal agus dileas; agus ann an aonachd agus an dìcheall, saoireachadh air son ainm agus buannach na tìre d'am buin sibh.” “Is e aonachd, cruth-shuidheachadh, agus craobh-sgaoilteachd, trì nithean a dh'fheumas an Comunn a ghlèadhadh do ghnàth an sealladh, chum 's gum bi sibh is soirbheachadh 'na mheadhon agus trom-thoradh a' teachd o shaothair.” Nach frinneach, gasda na briathran sin?

Cho-dhuin e leis na sreathan seo:—

“Seasmaid gu duineil dìleas,
Cùmhnicheamaid air tìr a dh'fhàg sinn;
Gun ar cainnt theid sinn air dì-chuimhn',
Is caillair seilbh air tìr nan àrd-bheann;
Ach ma sheasas sin r'a chèile,
'S a bhì treubhach mar a b' àbhuist,
Tìr ar gaoil a chaoidh cha treig sinn;
'S cha tig éiginn air ar cànanin.”

Is feàirde sin a bhì ag ath-aithris briathran còthromach.



ARDACHADH NA GAIDHLIG, AGUS NA SOCHAIREAN A GHEIBH SINN TROIHM EOLAS OIRRE.

LE SEUMAS MAC THOMAS, STEORNABHAGH.

(Choisinn seo an dara duais aig
Mod an Obain an uiridh.)

Cha nì cliùiteach e, ged is fìor e, gur e chuid as lugha de shluagh Steòrnabhaigh, baile mòr Innseagall, agus am beachd nan eileanach, prìomh bhaile na Gàidhealtachd, a tha comasach, no dh'ìarradh ged bhiodh an comas aca, eachdraidh an ama thoirt seachad ann an Gàidhlig fhileanta, neo-eisimeileach air cànan nan Gall. Ceum air cheum tha 'Bheurla a' fosgladh àite di fein ann an eridhe nan Gàidheal, tha i sgaoilteachd troimh ghlinn is shrathan, tha i cuairteachadh nan eilean as iomallaiche 's à Chuan Siar mar an tonn ciar-ghorm tha 'g an tàladh gun tàmh, agus tha a' cheud chainnt ag call a blais. Cha chluinnear i mar b' àbhaist moch-thràth agus feasgar air iomadh cagailt. Cha ghluais mìlseachd a ciùil fonn an eridhe an òganaich mar air tùs. Cha chluinnear cho tric feadh mhonadh is shliabh òran gaoil na guanaig a' snàmh air osag an t-samhradh. Cha bhrosnuichear gu ionad cur an iubhrach le iorram-cuain ann an cainnt ar eridhe féin. Tha iomadh cleachdadh a bha sniomhta ann am beatha nan Gàidheal a' teicheadh air falbh mar dh'èireas an còr thar mhullach nan stùc aig teachd na grèine, agus 'nan cuideachd tha cainnt nan athraichean a' dol am muthadh. Tha nì so fìor thaeobh mòran de bhailtean beaga agus mòra na Gàidhealtachd air fad. Gun teagamh 's i Ghàidhlig as bitheanta tha air a labhairt fathast ann an taobh a siar na dùthcha, agus anns na h-eileanan is gann gu bheil nì air a labhairt ach i. Ach is ann teara tha iadsan as urrainn Gàidhlig

a leughadh agus a sgrìobhadh gu h-ealanta, cothromach ann an coimeas ri aireamh na muinntir a thogadh ann an teaghlaichean far nach robh facal air a labhairt ach Gàidhlig bhlasda, far nach robh fonn nan saim air a sheinn ach an cànan nan Gàidheal, gidheadh nach aithne ach gu leth-chasach cainnt ann mathar a chleachdadh.

C'ar son a dhinneadh sinn Laidin, Frangais, agus Greugais ann an cinn ar n-bigrìdh, nithean tha feumail do chuid ach éigreach do mhóran eile, 'nuair nach 'eil cothrom no iomradh air cànan na cagailt a theagas doibh. C'ar son 'nuair tha àite mór aig cainnt choigreach 'nar tighean foghlum nach tugadh sinn 's a' Ghàidhealtachd àite beag do'n chànan againn fhéin? C'ar son 'nuair tha sinn ri cosg a leithid de ùine a' foghlum eachdraidh nan Gall nach aithne dhuinn eachdraidh no litreachas ar sinnsir a leughadh anns a' chànan anns an do sgrìobhadh iad?

Tha móran d'ar co-aoisean aig a bheil dàimh an cridhe ris a' Ghàidhlig ris na dh'èisd agus a labhair iad aig tùs am beatha, agus a ghluaiseas fathast ge b'e àite an cluinn iad i, aig baile no an dùthaich chéin, faireachdainnean maotha, luachmhor nach 'eil e an comas do chànan eile fhadadh. Nach muldach an ni gur éiginn dhaibh am beatha chaitheamh gun cothrom fhaoitinn air fìor eòlas a chur air ceud chànan an òige. Tha an t-àm ann an claidheamh a rùsgadh chum catha. Cha choisinn sinn an là le làmhnan paisgte, ni motha bheir coigriche buaidh a mach duinn. Seasamaid guala ri gualainn agus thinn an là, agus cha bhi e fada, 'nuair nach bi nàire air Gàidheal cainnt nam beann 's nan gleann a sheirm gu fonnmhor àrd.

'S fhiach glòir na criche deuchainn na saothrach.

Tha solus misnich tighinn san fhradhare air faire. Tha Achd Ur an Fhoghlum (1918) 'cur mar fhiachaibh air luchd riaghlaidh gu'm bi Gàidhlig air a teagas anns gach sgoil anns a' Ghàidhealtach far am bheil luchd labhairt Gàidhlig. Cha'n ann gun ullachadh mór ghabhas sin àite gu coitehonn, ach thig sinn a dh'ionnsuidh na puing sin fathast.

Thugadh oidhirpean roimhe so chum cuideachadh agus adhartas a dheanamh le cnuasachd agus foghlum na Gàidhlig, agus tha toradh nan nithean sin r'a fhaicinn an diugh. O chionn iomadh bliadhna air ais chuireadh suim airgid air leth le Comunn na Gàidhealtach 's nan Eilean gu bhi

cuideachadh le luchd teagas na Gàidhlig anns na sgoilean. Mar thoradh air so tha sinn toilichte aideachadh gu bheil beagan ùine air a chaitheamh a' leughadh cuibhrionn de'n Tiomnadh Nuadh ann an cuid de'r sgoilean.

Tha cothrom mar an ceudna ann am beagan de àrd sgoilean na Gàidhealtachd air a thoirt chum Gàidhlig a theagas ann an doigh na's mion na tha e comasach fathast anns na sgoilean beaga. Gidheadh, gus an faigh a' Ghàidhlig rùm uilne nach 'eil aice, cha'n 'eil e furasda móran ùine chosg a' leughadh eachdraidh na Gàidheal, no sgrùdadh mar a mhiannaichte an litreachas. Ach far am bheil toiseach fais bith sùil ri piseach.

Tha beagan dhaoine fathast ann tha nochdadh an gràidh do'n dùthaich, agus an ceangal ri cànan an leanabachd, le bhi caitheamh an ùine sgrìobhadh chum oilein nan Gàidheal, leabhraichean nach toir gu bràth a steach doibh luach-saothrach. Chan 'eil suim mar bu chòir aig Gàidheil do leabhraichean Gàidhlig. Cionnas a bhios 's gun eòlas na Gàidhlig aca?

Tha cuid eile—ach 's ann tearc tha iadsan —a' nochdadh an dàimh le bhi toirt de'n cuid gu bhi cur ris an aobhar. Buaidh agus piseach dhaibh-san!

Saoilidh mi gu bheil oidhirpean a' Chomuinn Ghàidhealaich a' toirt toisich air gach oidhirp eile ann a bhi neartachadh eòis na Gàidhlig, agus ann a bhi 'cur beatha ùir 'na enuasachd. Chan e gu bheil sinn riarichte leis an tomhais soirbheachaidh tha aig a' Chomuinn. Ged nach seas sinn ri taobh na muinntir nach fhaic ni feumail 'nan oidhirpean, a their gur e suim na saothrach aca bhi luibhairt òraidean gaotair gun tairbhe 'nan lorg, agus bhi dannsadh ri ceòl na pioba mòire san éideadh Ghàidhealaich, feumaidh sinn aideachadh gu bheil na gagan na's motha na'n t-ubh.

Ach far nach bi fuaim, cha bhi móran beatha. Fuilgidh each maith breab a leigeadh leis. Bòradh iad na cnuc na ma's àill leò ma dheasachas iad leabhraichean sgoile dhuinne, agus mur leig iad fois do'n luchd-riaghlaidh gus am bi fear teagas Gàidhlig anns gach sgoil 's a' Ghàidhealtachd le cothrom cànan na Féinne luibhairt.

'S iomadh rathad anns am bheil an Comunn Ghàidhealach a' cuideachadh an sobhair ion-mholta air am bheil sinn a' labhairt. Tha iad ri tarraing aire dhaoine anns gach àite gu bàrdachd agus beul-cheòl nan Gàidheal; tha iad a' dùsgadh eud cridhe gu bhi dlèas do chliù an sinnsir: tha

iad a' cuideachadh le oibrichean tha ceangailte 'nan eachdraidh ri eachdraidh nan Gàidheal. Ach tha nì as feumail na iad so aca 'g a dheanamh chum adhartas ann an cnuasachd agus foghlum na Gàidhlig. Tha iad a' cur a mach leabhraichean sgoile Gàidhlig tha do-sheachnaichte feumail. Is e gainne leabhraichean freagarrach bacadh cho mòr 's a bha seasamh as an rathad air piseach còir sam bith ann a' foghlum ar cànan. Cha robh rian air adhartas.

Tha e cho eu-comasach Gàidhlig a theagas gun leabhraichean freagarrach ri inbhe na cloinne agus tha e Beurla theagasg dhaibh. Co chuireadh "Macbeth" air beulaibh gille ocd no deich bliadhna dh'aois. Ged tha "Caraid nan Gàidheal" gu maith, cha fhreagair e sgoilearan òga agus sean, nì motha tha "Sàr Obair Nam Bàrd" r'a mholadh do'n bheag agus do'n mhòr. Dh'fhoghlum an Comunn Gàidhealach so, agus mar thoradh air sin chunnaic iad iomchuid leabhraichean sgoile chur a mach o làimh an Ollamh Maighstir Watson, agus tha sùil ri tuilleadh. Tha "Rosg Gàidhlig" agus "Bàrdachd Gàidhlig" araon taitneach r'an leughadh agus freagarrach air son cloinne os cionn da bliadhna dheug a dh'aois. Tha iad le chèile do-sheachnaichte feumail airson teagasg na Gàidhlig. Gu cinnteach choisinn an t-Ollamh ar n-ìobairt buidheachais le a saothair. Tha feum air tuilleadh a chur ris na tha cheana an clò de leabhraichean freagarrach do chloinn òg. Mus tig a' Ghàidhlig a dh'ionnsuidh an àite tha dligeach dhith am measg nan cànan, feumar cur ris an t-saothair tha fathast deanta. Chan ann gun chruaidh strì a dh' fhosglar àite dhith anns na sgoilean. Feumaidh dearbhadh soilleir bhì againn gu bheil litreachas freagarrach ri làimh am pailteas, agus gu bheil e comasach luchd-teagaisg uidheamachadh na intinneach gu bhì cur an làimh' ris an obair. Agus ged gheibhear bhì an t-Achd Ur cothrom oibreachaidh cha bhì làn bhuidh le saothair luchd-teagaisg gus am bhì tuilleadh leabhraichean Gàidhlig air an cur an clò.

Tha feum air leabhraichean ann an rosg agus ann am bàrdachd freagarrach ri inbhe na cloinne o aois deich bliadhna gu aois ocd bliadhna deug. Feudaidh nach d' thainig an t-am fathast Gàidhlig a theagasg do chloinn an taobh a stigh do dheich bliadhna. Theagamh gu bheil aon chànan gu leòir dhaibh gus an tig iad gu tomhas do neart am bodhaig 's an intinn.

Am bheil e comasach pailteas rosg

Gàidhlig fhaighinn chum na crìche so? Tha cuid a cumail a mach nach 'eil. Ach tha dearbhadh sheamhachd againn o luchd-rannsaichidh, gu bheil gu leòir agus r'a sheachnadh de rosg shnasmhor taisegte ann an leabhraichean làmh-sgrìobhta feitheamh ri deasachadh agus ri clò-bhuailadh. Tha tuilleadh 's na tha feumail de bhàrdachd ann an leabhraichean duinte mar an ceudna. Am bheil foghlumaichean ann tha comasach air deasachadh iomchuid a dheanamh air na sgrìobhadh sin? Leugh na leabhraichean tha cheana air an cur a mach leis a' Chomunn Gàidhealach agus gheibh thu freagart na ceiste. Sìneadh ar luchd dùthcha an làmh, agus gheibhear leabhraichean air an deasachadh.

Chan e mhaing gu bheil rosg agus bàrdachd Ghàidhlig ann an leabhraichean làmh-sgrìobhta dh'fheudadh bhì air an uidheamachadh chum feum 's na sgoilean, ach tha mar an ceudna leabhraichean an clò a dh'fheudadh ath-dheasachadh chum an cur an cumadh freagarrach airson feum. Tha mòran de dheag bhàrdachd ann an "Sàr Obair Nam Bàrd," agus mòran nach 'eil idir airidh air an ainm, agus beagan nach iarradh sinn gun cluinnte le cluais ar n-òigrìdh e no gum faicte le'n sùil e. Tha chuid mhòr de'n leabhar air a dheasachadh air bheag chùram, a nochdadh iomrallan callar. 'S e leabhar maith bhìodh an so na'n robh ath-dheasachadh air a dheanamh air fo làimh sgoilear cùramach agus earbsach a ghleidheadh a' chuid as fearr agus a dh'fhagadh a mach a' chuid nach fìb. Gheibhear mar an ceudna rosg ann an clò taisegte ann an leabhraichean tuilleadh agus daor airson gu ruig sgoilearan bochda orra, mar tha "Uirsgeulan Iain Oig Ile," "Am Fear Ciùil," "Caraid Nan Gàidheal," agus mòran eile. Bhìodh e buannachdail leabhraichean freagarrach a dheanamh suas le iossaid o sgrìobhadh de'n leithidibh sin.

Tha àireamh mhaith de leabhraichean sgrudaidd againn cheana, ach theagamh gu bheil àite fathast do leabhar de'n t-seòrsa sin. Bhìodh sinn toilichte foclair saor le focail bheurla air am mìneachadh an Gàidhlig fhaicinn. Tha feum air a leithid sin.

'S e sochair bhìodh ann na'm faigte leabhran an Gàidhlig a bheireadh ann an càinnt so-thuigsinn do chloinn eachdraidh litreachais nan Gàidheal. Tha leabhraichean maith de'n t-seòrsa againn am Beurla (M. Maclean's "Literature of the Celts," and "Literature of the Highlands") ach tha

iad sin ro dhaor airson gum faic sinn an lámh gach sgoileir iad.

Tha sinn a' creidsinn gur ann ri cunntas a' Chomuinn dh'fheudas sinn an cothrom tha nis air a thoirt an Glaschu agus an Inbhirnis gu bhì cur ri eòlas luchd-teagaisg na Gàidhlig a chur. Bu mhaith gun gabhadh mòran an cothrom. 'S e aobhar misnich tha ann bhì faicinn Gàidhlig air a teagasg ann an trì de oil-thighean na h-Alba an diugh. Ach bithidh ùine fathast mus urrainn ach beagan an cothrom tha na h-oil-thighean a' toirt seachad a ghabhail. Feumar tòiseachadh 'sna sgoilean mu'n deantar feum do'n teagasg a gheibhear anna. Cha chuirear a' chlach mhullaich 'na h-àite mus càraichear a' chlach stéidh. A dh'aindeoin oidhirp bhios deanta gu bhì neartachadh eòlais na Gàidhlig, 's ann cailte bhios an t-saothair gus am bhì cùisean air an ceartachadh anns na sgoilean an toiseach. Gheibhear an òigridh an sin. Ma chaillear iadsan caillear an là. Ach ma dh'ullaichear am fonn san earrach bidh sùil ri toradh san fhogharadh.

Tòisicheamaid ma ta le cothrom a thoirt do luchd-teagaisg na Gàidhlig tha nis againn, feum a dheanamh anns na sgoilean Gàidhealach de na leabhraichean a tha cheana ullamh. Mar sin bidh fonn air ullachadh anns am freumhaich teagasg Gàidhlig anns na h-àrd sgoilean agus ann na h-oil-thighean. Uidh air n-uidh cuirear ri àireamh nan leabhraichean air am bheil feum agus ri àireamh an luchd-teagaisg. Chan ann le aon bhuille leagar a' chraobh. Na sgithicheamaid de'n deagh obair, agus gun amharus thig a' Ghàidhlig a dh'ionnsuidh an àite tha dligeach dìth ann an sgoilean na Gàidhealtachd, agus mar a leanas an là an oidhche, le feartan briogh-mhòr so, iarraidh cuiridh eòlas na seann chànanan còmhach dreachmhor, ùrar air gach glaic is cnoc.

Tha beannachdan a' sruthadh ann an lorg eòlas na Gàidhlig.

Ma lorgaicheas tu mach a' mhuinntir tha cinnteach 'nam barail féin, agus tha mòran diùbh 'nar measg, gur e saothair fhàs tha ann Gàidhlig a theagasg do'n òigridh, gheibh thu mach nach 'eil smid Gàidhlig 'nan ceann. Dé an tonaisg tha aig daoine san t-suidheachadh bhochd sin do luach na Gàidhlig. Thoirleadh iad breith air an nì is aithne dhaibh, agus an sin biodh fughair aca gu'n éisd sinn riubha.

Tha buannachd ann an lorg eòlas na Gàidhlig. Mur biodh sùil ri maith

b'amaideas da rìreadh a bhì call iùil agus saothair, ann a bhì cur a' chànan air a casan. Chan fhiach le mòran an diugh nì fhoghlum ach nì a lionas am pòcaid le airgiod gun mhionaid dàlach. Tha'n t-airgiod maith, agus cha deantar a chuis as aonais. Cha mhò a bhacas eòlas na Gàidhlig duine o bheartas a dheanamh le onair.

Chan 'eil sinn a' tagairt àite na Beurla thoirt do'n Ghàidhlig 'nar sgoilean—tha fios againn gur i Beurla as feumaile gu còmhnaidh leinn ann an solair lòn—nì motha chailleadh sinn craicinn nan dòrn a cur catha as a leth na'n creideadh sinn gu robh eòlas oirre 'na bhacadh air adhartas ann am foghlum agus cnuasachd na Beurla. Tha dearbhachd againn 'nar n-eachdraidh féin agus ann an eachdraidh sgoilearan a chaidh troimh ar làmh gun ann tha eòlas air an dara cànan 'na còmhnaidh mòr gu bhì réiteach air son na te eile. Chan ann aon uair no dà uair a thainig sinn trasd air sgoilear thug toiseach air cach araon am Beurla agus an Gàidhlig. Dé'n dearbhachd as soilleire na sin air nach 'eil eòlas na Gàidhlig a' bacadh soirbheachadh ann an cnuasachd na Beurla.

Canaidh cuid, agus theid sinn leò 's a' phuig, nach h-urrainear na h-uile nì theagasg 'sna sgoilean. Agus do bhrìgh sin their iad nach 'eil e iomchuidh Gàidhlig a sparradh air amhaich dhaoine 's a' Ghàidhealtachd. Ach mar h-urrainear an còrr chur ris na tha cheana air a theagasg, am bheil dearbhachd againn gu bheil gach nì tha faghinn àite air clàr-innsidh 'sna sgoilean Gàidhealach na's feumaile na ceud chànanan nam balach agus na nigheanan tha air am bacadh o eòlas faghinn air cainnt an cridhe féin. Gheibhear ùine gu bhì teagasg (Greugais, Laidinn, Frangais, a' chainnt Spànteach, agus tha cuid diombach nach 'eil an tuilleadh furan againn ri cànan na Ruiseanach. Ach Gàidhlig—a mach i!

Am measg nan sochairean agus a' bhuanachd tha tighinn an cois eòlas na Gàidhlig, chltear na nithean a leanas.

Tha eachdraidh nan Gàidheal a' sìneadh air ais troimh nan linninn, eachdraidh tha airidh air na h-uile cor air eòlas a ghabhail oirre. Na buadhan agus na cleachdainnean tha combarrachadh a mach nan Gàidheal rè an eachdraidh air fad, tha iad airidh air ath-chuimhne bhì air a dheanamh orra ann an inntinn an t-sliochd tha ag éirigh 'nan dèidh. Cha tuigear na Gàidheil a dh'fhalbh, cha tuigear eachdraidh na Gàidhealtachd, no ceud eachdraidh na h-Albann gun eòlas

fhaghinn air tús air an litreachas anns am bheil solus air a thilgeil air inntinn an t-sluaigh sin thaobh nìthean an t-saoghail tha làthair, agus na nìthean tha foluichte. Chan 'eil nì a' soilleire bheir dh'ann eòlas air nàdur nan daoine so, air a' ghnè caithe-beatha bha aca anns na h-amannan ceòthar a dh'fhalbh, agus air an sealladh bha aca thaobh an dàimh ri Dia agus ri duine na gheibhear o leughadh gu cùramach na h-uirsgeulan saobh-chràbhach, agus eideachail, a' bhàrdachd, agus na gnàth-fhocal anns am bheil beatha nan seann Ghàidheal air a togail fa chomhair ar sùl mar dhealbh an sgàthan.

Nach 'eil e iomchuidh gu'm biodh eòlas aig Ghàidheil air eachdraidh an sinnsir féin, 'nuair tha iad air an co-èigneachadh gu bhi a cur eòlais air eachdraidh rioghachdan eile.

Na nìthean sin tha air mhòd àraidh nìomhta an nàdur nan Ghàidheal, agus 'g an comharrachadh a mach mar shluagh, mar tha spéis cinnidh, gràdh teaghlach, fialaidheachd, gaisge, nàire, agus spiorad neo-thràilleil, 's fhiach iad sin bhi beachdachadh orra, agus gheibhear cunntas mu'n deidhinn ann an litreachas Gàidhlig tha ann an tòmhas mór fathast taigste ann an leabhraichean dùinte.

Tha mòran sgrìobhaidh ann an rosg, agus am bàrdachd Ghàidhlig, cuid ann an leabhraichean tha furasda fhaghinn agus mòran tha fathast feitheamh ri deasachadh. Am bheil e idir ceart gu'm biodh cho liuthad aon 'nar measg nach urrainn feum a dheanamh do na sgrìobhaidhean sin? Thugamaid dhaibh eòlas leughaidh agus sgrìobhaidh agus fosgaileamaid an t-ionmhas so fa'n comhair.

'S e aon de na h-abharan air son an bheil àite cho mór aig Laidinn agus Greugais anns na sgoilean agus anns na h-oil-thighean gu bheil iad 'nam meadhon freagarrach gu bhi ag altrum géiread inntinn, gu bhi ag àiteach a' chridhe le smuaintean usal agus cothromach, agus gu bhi dùsgadh deagh ruin ann an spiorad an luchd leughaidh. Tha na crìochan sin uile ion-mholta, agus tha iad againn anns an t-sealladh ann bhi teagasg na Gàidhlig. Feudar na crìochan sin uile, agus tuilleadh 'nan cois, a' chuairt-eachadh leis a' chànan againn fhéin, agus cha chanainn gu'm biodh an sàrachadh air a' chloinn cho mór.

Chan aithne dhomh meadhon as feumaile do chloinn nan Ghàidheal chum cothrom thoirt dhaibh an inntinn chur air ghleus agus am buadhan a chleachdadh gu rannsachail na bhi ag eadar-theangachadh o'n Bheurla

dh'ionnsuidh na Gàidhlig, no o'n Ghàidhlig dh'ionnsuidh na Beurla. Gabh Laidinn no Greugais, ma's àill leat, an àite na Gàidhlig agus cha bhi aon seach aon aca cho buannachdail chum na crìche sin a' chuairt-eachadh. Tha sinn a' labhairt o ar fein-fhiosrachadh 's a' chùis so.

'Nuair gheibh cànan dùtcha bàs gheibh an sluagh mar shluagh sònruichte bàs mar an ceudna. Sguir an Laidinn a bhi air a' labhairt mar chainnt choitcheinn, cha luaithe a sguir na chailleadh sealladh air na Romanaich mar shluagh. Teirgeadh eòlas na Gàidhlig, agus bidh na Ghàidheil cho beag suim dhiubh agus bithidh cho beag eagal rompa ri cinneach coitcheinn sam bith eile. Ma tha sinn eudmhor gu mair na Gàidheil mar chinneach do'n buin buadhan agus cleachdainnean sònruichte—agus cò their nach 'eil—ma's àill leinn nach bi sinn air ar slugadh suas leis na Goill, agus cha b'e ar n-iarrtus, leasanaid ar n-eòlas air cànan nan Ghàidheal agus togamaid a' Ghàidhlig thar srath is chlachan.

Ma tha feum air facal eile is e so e. Is i Gàidhlig ar cànan fhéin agus an nì sin is leinn féin is mùireach againn e. Na biodh e comasach ma ta do choigreach a ràdh ri ar n-òigridh an dèidh so, "Is aithne dhuit iad sud uile, dh'fhoghlum thu iad o d'òige; ach tha aon nì dhith ort fathast. Pìll a dh'ionnsuidh a' chlachain agus thoir leat cànan do mhathar féin."

THE REVIVAL OF GAELIC.

WORK OF AN COMUNN GAIDHEALACH.

The Executive Council of An Comunn Gaidhealach met in the Golden Lion Hotel, Stirling, on Friday evening, 1st July, when several important matters were brought up and discussed. The Rev. G. W. Mackay, M.A., Killin, the president, was in the chair.

Dealing with the reports of the Propaganda Committee, the Chairman paid a tribute to the work of the organising secretary (Mr. Neil Shaw) in his visits to the Highlands, with which he, as president, was associated. The addresses which Mr. Shaw had given in Gaelic had demonstrated to Mr. Mackay the power of the language to express ideas and to describe the work of

the Comunn, as well as its power in logic, and the President urged upon the Comunn the desirability of continuing these visits to the branches. There was no doubt, he said, that the language was going back—on the Mainland particularly; not nearly so much on the Islands—but he hoped no one would go away with the idea that it was too late to do anything to save it. It might be the tenth or the eleventh hour, but even at the tenth or the eleventh hour many of the noblest and best causes had been saved, and he believed the Gaelic cause could be saved if the Comunn put forward all its efforts, and if they could get the Education Authorities in the Highlands to encourage Gaelic teaching in the schools by appointing Gaelic-speaking teachers as far as possible.

LOCAL MODS SUGGESTED.

Mr. H. F. Campbell, advocate, Aberdeen, considered that if Gaelic was to be put on a sounder footing and recover its hold in the Highlands they must do more propaganda work among the young, and he suggested the holding of two local mods for young people annually, one in the south of the Highlands and the other in the north of the Highlands.

The Rev. William MacPhail, Kilbrandon, thought it was a sorry commentary on the work of the Comunn Gaidhealach if two of their officials were to be kept itinerating almost from the one end of the year to the other to keep interest in the language alive. While he agreed that the secretary had done excellent work, he did not think that to incur an expenditure of over £100 a year on travelling expenses was money well spent for the purpose of keeping branches alive. He was in accord with the views of Mr. Campbell regarding local mods, which exercised a strong pull upon young and old people alike. Many people who would not trouble to go to hear the president or the secretary speak would turn out with their children to a mod.

Mr. Angus Robertson, Pollokshields, thought the time was past when they should talk of Gaelic dying or reviving. It was either dying (and, if so, nothing could revive it) or it had got a healthy promise, as he believed it had. And the way it could be kept alive was not by meetings or speeches from silvery-tongued presidents or secretaries, but by the fact—and that fact alone—that the young men found sufficient incentive and intelligence in their own language, as much as in any other.

Mr. Malcolm Macleod, Ibrox, explained that the Comunn had been quite alive to the

importance of local mods, and such mods had been held, and were still being held, in various places. They were looking forward to the time when the competitors at the big central mod would consist largely of the best performers at the local mods.

GAELIC DRAMA COMPETITION.

The report of the Special Committee appointed to deal with the Gaelic drama competition was submitted. Having considered the reports of the adjudicators—Dr. Calder, Glasgow University, and Professor Watson, Edinburgh—the committee resolved to award the first prize of £100 to the paper entitled "Mairead," and the second prize to the play named "Rath-Innis," and on the entries being opened it was found that the author of "Mairead" was Mr. Archibald M'Culloch, Ashton, Gourock, "Rath-Innis" being by Mr. John M'Cormack, Glasgow. It was stated that the suitability of the plays for stage representation was taken into consideration in addition to their literary and other merits.

Mr. Malcolm Macleod thought the Comunn's cordial congratulations should be conveyed to Mr. M'Culloch and Mr. M'Cormack. He had read both papers, and he was quite satisfied that when Mr. M'Culloch's play was produced it would prove most entertaining and attractive. It was a clever, racy, and bright production, and would, he was sure, achieve great popularity. It was hoped to have it produced at the forthcoming mod in Glasgow. Dr. Calder and Professor Watson had expressed themselves as delighted with the high level of literary excellence reached in the competition. There were nine competitors, and the work of five of these was really outstanding. It was agreed that the three papers next to the first and second prize plays should be retained by the Comunn, if the authors were willing, for a payment of £10 in each case.

The delay which had taken place in the making of arrangements for the teaching of Gaelic in the schools of Argyllshire was referred to by the Rev. William MacPhail, who remarked that although something like two years had elapsed since the matter was inaugurated little or nothing had been done. Mr. H. F. Campbell, in reply, stated that the Education Committee were working on this subject.

PROPAGANDA WORK.

The accounts for the year to May 15 were presented by the treasurer, Mr. Robert Macfarlane, C.A., Glasgow. With an ex-

penditure of £886 8s 4½d, the ordinary accounts showed a debit balance of £229 1s 8½d, chiefly accounted for by the loss on "An Deo-Greine." The income in respect of the Mod at Oban last year amounted to £748 1s 9d, and after meeting expenditure of £673 15s 9d, there was a credit balance of £74 6s.

The Chairman, referring to the accounts, pointed out that while the expenses of the secretary's propaganda tour this year amounted to £101 11s 9d, against £42 17s 2d in the previous year, the donations in respect of the tour this year came to £63 4s, compared with £6 13s in the former year. When they began this propaganda work three years ago, the branches, in consequence of the war, had been reduced to the number of 20; the branches now numbered about 80, the 60 new branches which had been formed during the last two years having been brought into existence at a cost of about £1 each.

The accounts were passed.

The following nominations were received for offices to be filled at the forthcoming annual meeting:—For president, Rev. G. W. Mackay, M.A., Killin; for vice-president, Mrs. W. J. Watson, Edinburgh, and Mr. H. F. Campbell, Aberdeen; for ten members of the council, Dr. Watson, Edinburgh; Dr. William MacKay, Inverness; Miss Campbell of Inverneill; Miss Campbell of Succoth; Capt. A. C. MacLaren, Dervaig; Rev. Neil Ross, Edinburgh; Messrs. Archibald Stewart, Cambuslang; Roderick MacLeod, Inverness; Neil Orr, Duddingston; J. P. Grant, jr., of Rothiemurchus; H. F. Campbell, Aberdeen; John Bartholomew of Glenorchard, Torrance; R. Percy Thomson, Bearsden. Dr. MacKay, Inverness, wrote to say that on account of his age he did not wish to be re-elected to the council, while Dr. Watson also desired to be relieved of the duties of office on account of the pressure of other work.

The Rev. William MacPhail gave notice of motion that bye-law 28 be amended by leaving out "translation from the Gaelic language."

Mr. H. F. Campbell gave notice of motion amending Rule 25 of the Constitution and Rules.

A notice of motion was also intimated from Mr. T. D. McDonald, Oban, to the effect that the official organ of An Comunn, "An Deo-Greine," should be published quarterly instead of monthly.

FROM THE BOOK OF THE DEAN OF LISMORE.

PROFESSOR W. J. WATSON.

(Continued.)

James MacGregor, the Dean of Lismore, compiled his book in the early part of the sixteenth century. The poems contained in his collection were composed in the literary Gaelic which was so long common to Ireland and Scotland, but he gives them in a phonetic spelling, which is coloured by the vernacular Scottish Gaelic of his time and district. The book is therefore of great value for the history of the language. It is obvious, however, that before any conclusions in that direction can be arrived at, the Dean's phonetic text must be restored as nearly as possible to the form in which it left the hands of the poets—mostly trained bards—by whom it was composed. This is an extremely difficult task, requiring familiarity with poetry of a similar character, with the Dean's phonetics, and, above all, with the severe and intricate metres used by the bards. The interest of the work is great in proportion: to resurrect successfully the harmonies that have so long lain hid under the Dean's spelling, and to make the old bards vocal after their sleep of centuries is a delight worth some drudgery.

The poem given in last number is addressed to Torquil MacLeod of Lewis, who succeeded his father Ruairidh as chief shortly before 1500. He married a daughter of MacCailin. Another daughter of MacCailin was wife of Angus Og, son of John, the last Lord of the Isles. Their son was Domhnall Dubh, who naturally claimed the position of his grandfather. He made his way to Lewis, and was strongly supported by Torquil, his uncle by marriage. But the attempt to restore the Lords of the Isles failed; Torquil was ultimately forfeited. The date and manner of his death are unknown. The poet's name is not recorded.

NOTES.

The metre is *Rannaiheacht Recomarach*. Each line has seven syllables and ends on a dissyllable. The couplets rhyme, e.g., eólus/Leódhus; déantar/céadna. Aichill occurs in each couplet, e.g., in rann 1, athair/flathaibh; aigneadh/caidreabh; rann 2, flatha/ratha; fhuair mí/Ruairí; rann 3, comhóil/onóir; cathaibh/athair, etc. There is no alliteration. Elision is used very spar-

ingly. It is noteworthy that in rann 2, *fhuair m* is treated as one word.

Rann 1.—*aobh*, Ms. *eygh*; compare *yghe/kein*, i. e. *aobh/caoin*, McL. 96, 31; elsewhere *Eygh* represents *Adh*, R. C. I, 6, 28.

3.—*tigh comhóil*, house of co-drinking, house of feasting; "symposium." *áirmheach*, famed, from *áireamh*, number, consideration; so "dob fhearr éineach is áireamh," who were most generous and most renowned, R. C. I, 92, 7.

4.—*da dtigeadh*, Ms. has "da deggow l ra linn torkill," and the *l* is printed in R. C. It would naturally mean *caoga*, fifty, which would make good sense—"if fifty poets were to come in the time of Torcuil, he would not be the man to make refusal to the weighty band"; but this gives two syllables too many in the line, and the *l* must be accidental. The meaning is "Torcuil would not refuse the Tromdhámh (Great Bardic Company), if it came in his time," and the reference is to the famous train of Senchan Torpeist when he came to claim the hospitality of Guaire, the proverbially generous king of Connacht. (See "Imtheacht na Tromdhámhe"—Ossianic Society)

doghnt, etc., "who work for him a deed that is most lasting, recalling Guaire son of Colman," i. e., they (the poets) make for Torcuil a memorial in their panegyrics, which will cause his fame for liberality to endure like that of Guaire.

5.—*ag teacht*, as he comes to enter a fray, Ms. "a tacht gow dull in c,"—the rest illegible.

6.—*do a h-aithle*, Ms. "Id der me za halle"; *aithle/aithne* is certain; compare "halli in noill," for "h-aithle an oil," R. C. 88, 13; "halli ny' selga" for "h-aithle na sealga," Ms. p. 304. The regular phrase is "as a h-aithle," but *d'aithle* occurs, e. g., R. C. II, 268, "d'aithle Chuinn," etc. Here we should have expected "d'a h-aithle," but the metre does not admit of the elision. "I assert thereafter," etc.

7.—The extra syllable in the first line makes the reading doubtful; Ms. "da bi les a charga worwe/schayd is sorwe hor fal." "Bhoirbhe/soirbhe" is certain, and the mention of *Boirbhe* is natural in a MacLeod eulogy; compare Mary MacLeod in *Cumha MhicLeoid*:—

Is e mo ghaol-sa an sliochd foirmeil
Bha air sliochd Ochraidh is Olbhuir
O bhaile na Boirbhe.

(The reading is *Sár Obair*, "sliochd Ollaghair is Ochraidh," is plainly wrong metrically.) *Boirbhe* is, of course, Bergen in Norway, usually *Beirbhe*, *Baile na Beirbhe*, of old *Björgvin*, *Björgyn*, from Norse *bjarg*, plural *björg*, rocks. It is therefore quite natural to find *carraig* coupled with it. On p. 74, II of R. C. and elsewhere *charga* is for *chairge* (genitive). The metrical difficulty may be removed by dropping *leis*, as in r. 10.

8.—*mearcholg*, Ms. *mercholl*, but rhyme and sense require *mearcholg*, "brisk swords." *seancholg*: Fionn has a shield called "an Seancholl Snigheach," the Ancient Dripping Hazel," described in *Duanaire Finn*, p. 34 seqq. *Duanaire Finn*, p. 34 seqq. We might, of course, keep *mearcholl*, "of fierce destruction," and read in line 2, *seancholl snigheach*, but this would spoil the end-rhyme, and make inferior sense besides.

9.—*ceanngháig*, descriptive genitive, "notch-headed"; the shield may have been conceived as scalloped, or as having a large rounded notch in the top. *oidheirc*, Ms. *orryk*; other spellings of *oidheirc* are. *wriik* R. C. 54, 21; *urrik* McL. 100 9. The poet probably wrote *ordhairc* to make visible rhyme with *formaid*.

foras formaid, "cause of envy of the poets"; compare *Adv. Lib. Ms. XLVIII*, 11:

na sochair-si ó linn Chormuic
is fá formuid na bfileadh.

"these privileges from the time of Cormaic are cause of envy of the poets."

usa leise, Ms. "wssles y bronnych/no elli ollw in sirri."

10.—The *Liath Macha* and the *Dubh Saingleann* were *Cuchulainn's* famous horses. "An Dearn Driúchtach," "the Red Dewy One," was the name of *Colum Cille's* boat, here used strangely as the name of a horse, apparently.

nior, etc., "it were no marvel that a man of his custom should be no refuser of horses."

11.—*aidhreann/Saingleann*: I take *aidhreann* to be for *adhrann*, habitual present of *adhrain*, I reverence, follow, so spelled to rhyme with *Saingleann*.

12.—The word in the Ms. corresponding to the blank is *mygith*, rhyming with *anyth*, which I have made *éineach*, face, countenance.

*meadh*rach, Ms. *meny*^t, which gives no word that I know of to rhyme with *teaghlach*.

14.—*ágha*, genitive of *ágh*, battle.

15.—“There is no son of king or prince that I have heard of, however great his fortune—though often have we visited them—whom I have found better than Torcul.”

16.—*Caitriona*, also *Caitiríona*, sometimes treated as two words, e.g., “*cumha Caitreach íona*,” R.C. II, 274. The verses at the end are the regular compliment to the chief's lady.

cornan, some kind of plant with curly leaves or flowers.

ar ndíola, Ms. “*ir neilli*,” the phonetic spelling, *d* being eclipsed; “we have got a lady to our mind.”

gasta, comely; from *gas*, a stalk, shoot, with the suffix *-da* used to form adjectives. *Casta*, twisted, curly; passive participle of *casaim*, I twist, twine, plait.

MOLADH AIR EOIN MAC UILLIAM
MHIC-LEOID NA H-EARRADH.
(M'L. 106.)

A U-UGHAR-SA [MAC-EACHAIG.]

1. Díombach mé d'an ghaioith a deas,
ó nach léigeann a steach Eoin;
is í ar n-a bhreith a mach
ar dtoidheacht damh go MacLeoid.
2. Mac Seónaíde na seól ngeal,
dá mbadh áil leis teacht ar chuan,
nocha nfhadsadh gaioth a deas
Eoin mac Uilliam na n-each luath.
3. Ní chodlaim oidhche nó lá
nach bhfaicim ó'n trághaid-se thuaithe
long shítheamhail an t-siuil ghil,
long an fhir le mbristear ruaig.
4. Ag so an tuaragbháil thug cách
ar mac Uilliam ó Chlár Sgí:
giolla díonach déidgheal deas,
fear nach éaradh neach mu ní.
5. An t-ochtínhadh lá uainn fá Eoin,
oighre Mhic Leoid na nros . . .
cosmhail a n-eangnamh 's a neart
ré teaghlach M . . . an mhór . . .
6. Fear faoilteach nach folchann seoid
tuaragbháil Eoin na n-ann (ngéar):
fear théid 'san tachair ar dtús,
fear lér cuireadh a chlú (a gcéin).
7. Mac Uilliam d'a ndáiltair miodh,
mac Seónaíde ar síocht an ríogh:
dá geluinn a theacht a tuaithe
do bhíodh mo ghruaim ar ndól díom.

NOTES.

This graceful little poem is addressed to John, son of William MacLeod of Harris and DDunvegan. John MacLeod must be the chief who, according to Alexander Mackenzie, was known as “John Borb,” and who led his clan at Harlaw in 1411. His mother, whose name is here recorded as Seónaid, i.e. Janet or Janet, was a daughter of Maclean of Lochbuy.

Dr. M'Lauchlan gives the poet's name as Mac Eachag, with the note “this name is very distinct in the Ms., and cannot be given with certainty.” It is illegible now, and Ewen MacLachlan did not attempt it. The metre is *Rannighacht Dialtach*, with seven syllables in each line, and each line ending on a word of one syllable. The couplets have end-rhyme, e.g., Eoin/Leoid; and there is aichill in each couplet, e.g., deas/steach; mach/damh; geal-teacht; deas/each.

Rann 3: *shítheamhail*, lasting, enduring; Ms. *heithwl*.

4. *Clár Sgí*, the surface, district, land of Skye; *clár* is extremely common in this sense in the older poetry, e.g. *Clár Fionnghall*, the Hebrides; *Clár Monaidh*, Northern Scotland; *Clár Mumhan*, Munster, &c. Ireland is *Clár Conghail*, *Clár Cormaic*, *Clár Crionhthainn*, &c. *díonach*, compare “a tight lad” in English.

5. “It is now the eight day since MacLeod's following (*oiracht*) has gone from us with John: their prowess and their might match the household of M. of the great . . .” In line 4 the Ms. reads “re tylych morri^t a vor e . . .” The rest is illegible to me, but Dr. M'Lauchlan reads *chreith*; Ewen MacLachlan read *chr* . . .; Walter MacLeod has *cru*. *Morri^t* should rhyme with *heart*; it may be read *marri^t*, or possibly *marnri^t*, though the latter is unlikely.

6. I have supplied *ngéar* and a *gcéin* conjecturally; the words are quite gone in the Ms.

7. “Son of William to whom is dealt mead”; mead was the drink of nobles; compare “do dáileadh orrtha ann sin fin finn ar na flaithibh, 7 sen mid étrom imarsaid ar na h-uaislibh, 7 brogód ar na brugaibh, 7 cuirim ar cách co coithead ó shoin a mach,” there was dealt to them then white wine to the princes, very old light (i.e. exhilarating) mead to the nobles, braggot to the yeomen, and ale to all the rest in general. (Glen Masan Ms., *Celtic Review* I, 304.)

SECRETARY'S PAGE.

Mu'm bi an aireamh so dhc'n "Deo Gréinc" an lámhan ar luchd-leughaidh bidh leabhar eile air dùnadh air aireamh co-fharpaisichean a' Mhòid. Tha gach bliadhna a' cur ris an aireamh agus tha dùil nach bi Mòd Ghlaschu air dheireadh air càch. Gu dearbh is e beachd mhòrain gu'm bi e os cionn na chaidh roimhe. Ma bhios sinn beò chi sinn. Tha gnothaichean a' sealltuinn gu math co-dhiubh.

* * *

Arrangements are now complete for staging the Prizc Drama, "Mairead," on the evening of Thursday, 29th September. The Large Hall of the Athenæum has been booked for the occasion, and advance booking will be available in ample time. The platform is admirably suited for staging plays and, with appropriate scenery, the performance should prove interesting and enjoyable.

* * *

The "Glasgow Herald," in a recent leaderette on the "Revival of Gaelic," hinted that the possession of a Highland accent was still a disadvantage to aspiring youths from the Highlands who came to make their way in the South, and that the consciousness of that possibility was one of the reasons why parents were so apathetic about the teaching of Gaelic to their children. It is, of course, possible that there is still a lingering prejudice in some quarters against the Highland accent, although it is undoubtedly true that that prejudice is much less strong and less persistent than it was, even within the memory of those of us who are not very old.

* * *

The question, however, is: Would the discontinuance of Gaelic improve the English accent? Would whatever is unpleasant to lowland ears in the Highland accent disappear with the passing of Gaelic? To answer these questions it is only necessary to ask the further one: Is the English accent in those parts of the Highlands from which the Gaelic has disappeared superior

to that of the regions where it still flourishes?

* * *

The answer to that question, as parliamentarians say, is in the negative. Further, no one who is familiar with the English spoken in those places which, comparatively recently, were bi-lingual, but in which Gaelic has now ceased, will hold for a moment that the new is better than the old. It used to be said that Inverness had the best English accent of any town in the British Isles barring perhaps Dublin. When it gained that high reputation were its people not for the most part bi-lingual? By the way, it is but right to acknowledge cordially the friendly spirit in which the "Herald" article was written.

* * *

It was very pleasant to be at the Celtic Congress at Douglas. The Manx people were delightful, and one felt at home with them right away. The excursion to Port Erin, calling at Rushen Abbey, Port St. Mary, Castletown, and Mullhills on the way was very interesting. In their own phrase, the day was *fior teth!* Too much so to be absolutely enjoyable. Their Gaelic is very like our own, but their system of phonetics makes it extremely difficult to read. That part of the Gaelic service at Kirk Braddan on Sunday which was printed in leaflet form was quite intelligible to the Scottish contingent, but I, at least, missed a good deal of the actual sermon.

* * *

The preliminary returns of the recent census show the following decreases in Highland counties:—Inverness, 4831; Ross, 6578; Sutherland, 2379. This steady decline is most disappointing. It is more than disappointing; and the pity is that so little is being done to check it. It surely does not pass the wit of man to devise measures which will ensure a comfortable living at home for the people of these regions, and so lessen the drawing power of the cities and the colonies. It is, of course, true that war losses were particularly heavy in these counties, but they do not account for the decline.

THE CELTIC CONGRESS.

The great gathering of the Celtic people met at Douglas, Isle of Man, on the 6th of July last, and continued in session until the 14th. There were representatives from Wales, Scotland, Ireland, and Cornwall. The Isle of Man was largely represented at all the sessions. Members of An Comunn who attended were:—The President, Rev. G. W. MacKay, Killin; The Earl of Cassillis; Rev. Lauchlan MacLean Watt, D.D.; Lachlan Macbean, Kirkcaldy, Chairman of Scottish Committee of the Congress; Miss Louisa Farquharson of Invercauld; Miss Juliet Macdonald, Lochaber; Mrs. Christison, Glasgow; Mrs. Marjory Kennedy Fraser, Edinburgh; Roderick MacLeod, Inverness; and Neil Shaw, General Secretary. Sir John Lorne MacLeod, Miss Margaret Kennedy, and Miss Margaret MacLean were also present.

The President of the Congress, Mr. Edward T. John, of Llanidan Hall, Anglesey, in his inaugural address, said that while they recognised the relative numerical superiority of other races, paucity of numbers in no way implied in the Celtic race proportionate shortage in energy, intellect, and resource. He claimed that the eternal revolt of the Celt against the tyranny of magnitude and mere might was more in evidence to-day than ever. He gave interesting statistics showing the population of the Celtic areas in the United Kingdom to be over 12 million, in which should be added 700,000 Scottish and Irish residents in England, without counting Welsh people there. Brittany has a Celtic population of three and a half million, and in the vicinity of Paris a Breton-speaking population of 150,000. This gave in the United Kingdom and France a Celtic population of over 16 millions. In the United States the total Irish population was estimated at from 15 to 16 million, with another 4 million people of Scottish and Irish extraction. Adding the Celts in Canada and the other Overseas Dominions, the collective Celtic race

dispersed over the globe, but everywhere vital factors in the life of the community, numbered to-day well over 40 millions.

A very interesting series of lectures were delivered during the course of the Congress proceedings. The Rev. Canon Quine, Chaplain to the House of Keys, spoke on "The Isle of Man and its Story," Dr. Douglas Hyde on "Some Features of the Mediæval Celt," Mr. Ernest Rhys on "Celtic Romance and its Foreign Ingredients," and Miss Mary Williams, M.A., on "Continental Contributions to Celtic Studies." Papers on "Notable Celtic Women" in Ireland and Wales were read by Miss Margaret Dobbs and Miss Magdalen Morgan, M.A. Mrs. Kennedy Fraser gave an interesting account of "Song Collecting in the Hebrides." Dr. Josef Baudis, a native of Czecho-Slovakia, gave a paper on the "Re-establishment of the Czech Literary Language." The Rev. Lauchlan MacLean Watt, D.D., delivered an admirable paper on "Arthur, the Celtic Figure of Tradition." Tuesday, 12th July, was the Scottish Day. Mr. Lachlan Macbean presided in the forenoon, when Mrs. Kennedy Fraser, assisted by Miss Margaret Kennedy, gave a Song Recital, which was heartily enjoyed. Mr. Shaw read a paper prepared by Mr. Malcolm MacLeod on "The Mod." The paper proved most interesting to members of the Congress, showing, as it did, very clearly, the progress of the movement in Scotland from the institution of the Mod in 1891. In the afternoon, Dr. MacLean Watt in the chair, the Rev. G. W. MacKay read a paper written by the Rev. Neil Ross, Edinburgh, on "The Celtic Factor in Modern Scottish Literature." Prominent among the authors mentioned in the paper were Sir Walter Scott and Neil Munro.

There was a large attendance of delegates and men and women of Mann at the Manx Gaelic Service on Sunday in Kirk Braddan. The sermon was preached by the Rev. John Kewley, M.A., Archdeacon of Mann. The service throughout was conducted in Gaelic.

A number of excursions were arranged, and the visiting delegates were conducted to Peel Castle, Rushen Abbey, and the Mull Hills, where there is an interesting neolithic burying ground. A grand concert on the evening of 14th July terminated a series of interesting and enjoyable gatherings.

SOME INTERESTING ASSOCIATIONS OF A PIONEER CELTIC SOCIETY.

BY GLEANNACH.

Read at a meeting of the Inverness Branch
on 21st April, 1921.

As British freedom, loyal, firm, and bold,
That never barter'd faith for proffer'd gold,
Through life unstain'd to hold the Gaelic
name,
And dread no offer of death like guilty
shame."

Then follow a number of stanzas setting
forth in befitting language the fame of the
Gaels in song and story, from the first
beginnings of their illustrious history as sons
of Cuchullum and Fingal down through the
periods of their brave stand against the
might of the Romans, and the power of the
Lochlins to the days of their unexampled
feats of prowess on the fields of Alexandria
and Waterloo.

His reference to the native language is in
the following stirring words:—

"The Gaelic sham'd and fetter'd now no
more,
Resumes full empire on her favour'd
shore;
From shades of night again triumphant
rais'd,
She mounts her throne with orient gems
emblaz'd.
His head the genius of Old Morven rears
From the long slumber of two thousand
years;
Now rais'd, a stream of mist, above the
vales,
Onward he moves, upborne by western
gales;
He tow'rs from hill to hill at every stride;
The stately forms of Silma round him
glide;
In their blue hall, they pledge the meteor-
shell,
And bid the harp's aerial music swell;
'Our sons,' they sing, 'with glory's thirst
on flame,
Tread in our steps, and share our deathless
fame.'"

Another personage of well-deserved
distinction who celebrated the formation of
The Society of True Highlanders at Inver-
loch was Allan MacDougall, "Ailein Dall,"

Glengarry's famous bard. He composed no
less than two songs on the subject, the
titles being "Oran do Chomunn nam fìor
Ghàidheal a Chruinnich ann an Iomhar-
Lòchaidh." A few of the more interesting
verses of each may be quoted with advan-
tage. From the first composition the
following:—

"Glac an t-searrag, stràc a' chuach sin,
Fhìr ga riachaid gluais gu mùirneach;
Ge b'e fion e, lion a suas i,
'S greas gu luath mu'n cuairt da' r-
n-ionnsuidh;
'S òlaidh sinn deoch slàint' nan uaislean,
'Chionn 's gun gluais iad as gach dùth-
aich,
Le seann fhasan mar bu dualchuis,
'S gach aon bhuaidh gu buannachd
chlù dhoibh.

"Leinn is éibhinn a bhì 'g éisdeachd
An deagh sgeùl tha tighinn as ùr òirnn,
Gàidheil thréunda dol ri chèile,
'S ro-mhath féum an éiginn cuise;
'Nuair a ghluaisèas iad le chèile,
Reachdmhor, érubhach, éuchdach,
sundach,
Cha'n e cleachdadh luchd na Béurla
'Th'aig an tréud a théid ri'n dùthchas

"Onair urramach nan Gàidheal,
Ged leig uaislean àrda dhiùbh e,
Bonn is bunailte na Gàidhlig,
'S nàr dhuinn a bhì as a h-ionais;
Dileab a rinn Oisein fhàgail
Aig gach àl a ghabh dhì cùram,
'S éibhinn leinn gum beil i làthair,
Ged is lionmhor iad 'ga mùchadh.

"Labhairt dheas os-cionn gach càinain,
Mar a dean luchd dhàn a mùchadh,
Sòlasach a' nochdadh gràidh i,
Le blàths gu càrdeas a dhùbladh;
'S cha bu mhios i air an àirigh,
'Nuair a thàrladh dhuinn bhì sùgradh,
Chum na ribhinnean a thàladh,
Air mèud an àrdan a dhùisgeadh."

"S àluinn co-thional nan comhlan
Gu Iomhar-Lòchaidh Lochabar,
Ionad còmhnaid 's le Diùc Gòrdan,
Air 'n chuir cloinn Dòmhnuaill baiteal;
Far na ghabh Rìgh Fionghall còmhnuidh,
Le 'chùirt mhòralach 's a' chaisteal,
'Chraobh bho'n fhriamhaich an seòrs' ud,
Luchd nam piob, 's nam sròl, 's nam
bratach.

“Seasaidh leomhann air bhur toiseach,

La cruadal coltais nach diobair,

Da 'm bu dual-chuís dol air chosnadh,

Cruaidh, a bhrosnachadh na miltean—

Alastair bho Ghleann a' bharrachail,

Ceannard uasal, fearail, rioghail,

'Nàm nan cruaidh lann geur a tharruing,

Bhiodh nial fol' air luchd do mhi-rùin.”

In similar strain this composition—interesting in many ways—proceeds to describe, in glowing language, the great and noble qualities usually credited by the bards to the Gaels in general, and their special patrons in particular. Of the second song, composed by Allan to An Comunn of his day, it will suffice to quote fewer stanzas than in the preceding case. The composition is a different measure as regards construction and melody. The first verse says:—

“Bha mi'n dé air na sràidean,

Far na thràghadh na botail,

Ann an coimneamh nan Gàidheal,

'S laoch gun sgàth air an toiseach—

Ceannard Gurrannach uasal,

Air 'm bu shuarach an cosdas;

'S sinn ag òl a dheoch-slàinte

Deàrr-làn as na copain.

Fàill illirinn o ho,

Hug is horò éile;

'S gum a slàn do na gaisgich,

Luchd nam breacan an fhéilidh.”

The remainder of a lengthy production is devoted to the praise of Glengarry, and the recounting of the numerous chiefs with their followers who would support him and flock to his standard—all as one man.

We learn, again from “The Northern Highlands in the Nineteenth Century,” under date September 20th, 1816, that “a festival and series of games were held at Invergarry on the 14th in connection with the Society of True Highlanders. ‘At sunrise the standard waved from the old castle tower.’ This was said to have been the first time it was hoisted since the flight of Prince Charles in 1746.” In 1817 two references to the Society occur in this interesting publication. Under date June 27th of that year we read:—“A long report is given of a

gala day held by the Society of True Highlanders at Inverlochry. The Society was making a collection of tartans, and members paid special attention to the completeness and correctness of their Highland dress.” Again, under date September 19th, 1817, we read that “The True Highlanders’ fete was this year preceded by the revival of the Ancient Caledonian Hunt, which lasted for three successive days, and, including the committee meeting, occupied the whole week.”

After this time, however, we seem to lose trace of this Society—at any rate, so far as its activities in the Northern Highlands are to be concerned—and what became of it does not appear to have been definitely recorded. In the year 1881 Mr. MacIntyre North, a well-known London Gael, published Vol. I. of an important book, entitled “The Book of the Club of True Highlanders—Leabhar Comunn nam fìor Ghàidheal.” In a short introduction he gives expression to a note of doubt as to the origin of this Society or Club in London—whether it was “really an offshoot of the one at Inverlochry, an affiliated Society founded with the approbation of Glengarry, or whether it was an independent Society.” It would appear, in any case, that this Society was established in the great city sometime during the years 1815-1816, and that close relations between its members and those of the Inverlochry Society existed for some years. Thus we find, quoting from Mr. MacIntyre North’s volume, that “The Society held their second annual dinner in London (May 14th, 1818) at the British Coffee House—Lord James Murray in the chair. The meeting was highly respectable, many of the leading characters of Caledonia being in their appropriate garb. The noble chairman, whose family are the patrons of the Gows, had secured the attendance of Gow and his band; and Mac Mhic Alastair, Colonel MacDonald, of Glengarry (founder of the institution), was attended by his distinguished piper. The ardour of genuine Highland enthusiasm was fully sustained and gratified by the appearance of the company in the romantic garb of Caledonia, by the wild and martial music of the Highland bagpipe, and, above all, by the harmonious interchange of sentiments, which recalled all the delightful associations of their dear native land—‘over the hills and far awa’.” The company marched off to the sound of the bagpipe at a late hour.”

(To be continued.)

A' BHEURLA SHASUNNACH MAR GHNATHAICHEAR I AN ALBAINN MU DHEAS.

LE COLMAN O. DUGHAILL.

Nuair is math le Ghàidheal innseadh gur saor e, their e: "Tha mi 'nam shaor"; agus nuair is math leis innseadh gur e a' seasamh a tha e, their e: "Tha mi 'nam sheasamh." Air an aobhar sin nuair a thuiteas Eireannach their e: "I fell out of my standing." Cha do thachair a leithid sin orm an Albainn taobh am muigh de'n Ghàidhlig. Cha d'thug mi fainear am facal in air a chleachdadh mar sin riamh. Their na h-Ultaich: "I am in my lone"—Tha mi 'nam aonar; agus tha'n Séoigheach a' tuairam gur bho Albainn a thàinig an ràdh; ach is beachd leam féin gu'm bheil e càrr. Ach their an Eirinn: "She is living her lone"; agus an Albainn: "She's leevin' her lee lane, pair thing." Their an t-Eireannach: "He put lies on me," a' ciallachadh gu'n d'innis e breugan air an duine a tha labhairt. Cha'n fhad mi a ràdh gu'n cuala mi "put lies" an Albainn; ach is minic a chualas: "He tell't lees on me."

Bha gille òg Eireannach a b'athne dhòmhsa nuair a bha mi 'nam bhalachan, a bha ag obair am muileann Cotain, agus le tuiteamas air choireigin chaidh a ghlaicadh le cuibhill agus a chiurradh gu dona ionann 's gu'n d'thug iad dachaidh 'na ablach e d'a mhàthair. Nuair chunnaic ise a mac gràdhach agus mar a bha e air bheubanachadh dh'fhuasgail na tuiltean agus ghlaodh i: "Och, Johnnie dear, who run the whale on ye? Have they killed ye on me? Johnnie, Johnnie dear, spake and tell me if ye're dead." Bheir a leithid sin fiamhghàire air neach; ach is iomadh ràdh a cheart cho neònach agus fichead uair na's gòraiche, a labhrar leis na cléirich anns na crannagan, no leis na feallsanaich air na sgalain, gun fhiamhghàire no smuain air fein ag no ag èirigh an inntinn an luchd-èisdeachd.

Thubhairt Mark Twain, 's e 'g innseadh mu shean each anns an leabhar d'an goirear: "Innocents abroad"; "He had a neck on him like a bowsprit"; agus is beachd leis an t-Séoigheach gu'n robh aig Mark gille-fhrithéalaidh Gàidhealach aig an àm a dhealbh e an ràdh ud: "on him." Is minic a chuala mise iad so: "He had a head on him like a neip"—'s e sin tùrnap. "He had a head on him as wudden as a mason's mell." "He had a nose on him that could pick wilks"—or cut cheese.

Their an t-Eireannach: "He laid up a

supply of turf agin the winter." Their an t-Albannach: "He's puttin' bye a' his spare maiks again Ne'er day." Is dòcha nach tuig cuid agaibh ciod e is ciall do "maik." Is ionann "maik" agus "bonn-a-sè." Tha Jamieson 'na fhoclair Beurla-Ghallda a' mìneachadh an fhacal mar so: A cant term for a halfpenny. Ach 's e mo bharail féin gu'n gabh am facal soilleireachadh air dhòigh eile. Nuair a bha mi féin mu cheithir bliadhna gu leth a dh'aois, agus air ùr-thighinn as a' Ghàidhealtachd bha mi a' dol suas sràid mhòr a' chlachain anns an robh sinn a chòmhuidh. Coinnichear balach Gallda. Chunnacas leis gu'm bu choigreach mise agus gu'n robh mi air ùr-theachd a bhàrr na tuatha. "What dae they ca' ye?" ars esan. "Malcolm," arsa mi féin. "Aw, just that, Maecum, Maecum; put him in the poke an shake 'm, shake 'm!" 'S e "Maecum" a bu Bheurla-Ghallda air Maol-cholum—no mar theirteadh 'san t-sean aimsir: *Maol-cholm*. Nis 's e bheir iad gu cumanta anns an t-Srath Leamhanach a tha mu thuath air Dun-bhreatainn, mar fhrith-ainm air Malcolm no Maecum: *Maik*. Agus 's e mo bharail-sa gu'm bheil *maik* a' ciallachadh sean bhonn-malairt a bha aca an Albainn nuair a bha i fo riaghladh aon de na Maol-Cholum-an; dreach mar a bha "A yellow Gordie" a' ciallachadh gini a bha 'na bonn-malairt òir an àm riaghlaidh nan Debrasan.

(To be Continued.)

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Leabhar XVI.]

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[Earrann 11.

CLAR-INNSIDH.	PAGE.
Seachd Bliadhna an àma so	177
Am Mòd	178
A' Bheurla Shasunnach mar ghnàthaichear i an Albainn mu Dheas	179
Mar a thàinig a latha féin air Maol-innis ...	181
Unpublished Gaelic Poetry	183
Some interesting Associations of a pioneer Celtic Society	184
Secretary's Page	186
Etiquette of the Gael	187
The Skye Singing Competitions	187
Who were the Picts?	189
Caller Dulse!	191

'sa dh'amhairceas an t-àl a tha ri teachd air na carraighean a chuireadh suas air feadh na dùthcha, mar chuibhneachan air na seòid a dh'lobair am beatha an abhar saorsa agus ceartais, cha tèid an t-àm ud a di-chuimhne. Mar a thuirte Greugach cliuiteach (Pericles) ann an òraid ghlòrmhor 'na latha fhéin, còrr is dà mhìle bliadhna roimh an diugh, mu'n fheadhainn a chaill am beatha as leth na dùthcha d'am buineadh iad: Chan eil iad marbh, oir mairidh an clù ò cridheachan an luchd-dùthcha gu suthainn. An seadh sònraichte bi cuimhne air saighdearan Albainn an cridheachan nam feadhnach as faisge orra an daimh gu crìch am beatha.

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Is ann aig toiseach ceud mhìos an fhogharaidh o chionn sheachd bliadhna a bhris a mach air an Roinn-Eòrpa an cogadh a b' uamhasaiche, agus a b' oillteile a thachair riamh an eachdraidh an t-saoghail. Bha mòran aig paipseirean naidheachd an àma ri sgrìobhadh mu dhéidhinn, agus bha roinn mhór de sin nach b' fheàrr na bòilich gun seadh—nadur de fhàisneachd chlaon nach d' thàinig, agus nach tig gu buil. Cha robh ach beag ga ràdh air a mhìos a chaidh seachd mu thimchioll an uair a thàinig là a' chuibhneachain. C'arson a bhiodh a chaochladh ann? Cha bhiodh sin ach mar gum biodhmaid ag ath-chuibhneachadh air droch bhradar.

* * *

Gidheadh bidh cuimhne air a chumail air troimh na linteàn air mhòd eile. Fhad

* * *

Tha mu thrì bliadhna ann o chualas an glaoch a lìon daoine le sòlas—fosadh-comhraig—ged is ann air a mhìos seo, a réir reachd na Rìoghachd, a tha an lagh a' meas gun do chrìochnaich an cogadh. Ach an àite na sìthe ris an robh dùil againn, is ann a thòisich ùpraid eile, oir an cois an réiteachaidh a bha do-sheachanta, thàinig croisean eile air lom. Fhad 's a bha an cogadh a' dol air adhart, agus beagan uine an déidh da sgar, chaidh geallaidhean a dhèanamh le ar riaghlairan a tha neo-chomasach daibh a choimh-lonadh an diugh. Cho-aontaich sgrìobhadairean inbheach de gach gnè ris a' chomh-sheirm, agus thòisich iad ri dèanamh luaidh air an tioralchadh a bha a' dol a thoirt a steach an t-saoghail nuaidh. Cha léir dhuinn a bheag de charthannas fhathast; is ann a tha caithe-beatha an t-sluaigh ag amharc na's mìosa na bha i roimh linn a' chogaidh. Aon uair, is ann a shaoileamaid gun robh linn an àigh air fàireadh mu dheireadh, ach an àite sin is e

th'againn linn an fhuilangais, na h-an-shocair agus a choma-co-dhiùbh.

* * *

Ma bheir sinn faineir suidheachadh na Roinn-Eòrpa aig an àm, chid sinn gu bheil teanntachd shearbh an cuid de chearnan. Ged nach faod sinn a ràdh gu bheil ar dùthaich fhéin 'na leithid sin a theinn, chan 'eil a cor fhathast ach air thuraman, ma's fìor na tha daoine fiosrach a' cumail a mach. Seall air na bheil a' dol mun cuairt 'nar measg gun char obrach, gun ach glè bheag de airgead air an siubhal, gun àite còmhnuidh far an leag iad an cinn. Cò nach biodh an-shocrach 'san t-suidheachadh sin? Seall air cor nan saighdearan a dhion ar tìr. Nach iadsan bu chòr seilbh fhaotainn air crìomaig de'n fhearann a choisinn iad cho daor? Ge bith cò is coireach, cha ghabh e ràdh gu bheil nithean an diugh a reir ar dùil, no math dh'fhaoidte a réir dùil na cuid-eachda a bha cho fialaidh air geallaidhean a dhèanamh. Bha roinn de fhearann na dùthcha gu bhì air a thaghadh do churaidhean a chum seilbh a ghabhail air Tha na curaidhean ann, tha am fearann ann, ach an tomas mòr, thàinig an gealladh gu neo-brìgh. Bha balla-bacaidh no dhà nach d'thugadh faineir 'san rathad, agus cha deach faotainn tarsuing air fhathast. Faigheadh gach neach a mach air a shon fein cìod a nadur a bhacaidh.

* * *

Nach faic sinn gu bheil buannachd aimsireil air greim dìongmhalta a dhèanamh air crìcheachan an t-sluaigh, gu h-àraidh a chuideachd a sheachain uchd a' chunnairt, agus a ghabh an cothrom gu maoin a chàrnadh suas troimh 'n chogadh. Tha coltas ann gur e lagh na fein bhuanachd rian an latha an diugh. Coimh-cheangailte ri sin, chaidh gach nì a dh'fheumadh creutair a chum gum faigheadh e beò-shlàinte chuibheasach an daoiread, agus b'fheadar tuarasdal luchd-oibre de gach gnè a dhol am meud. Is sin an uair a thòisich an strì nach do sguir fhathast. Is sin an cogadh dhorrasach a tha 'dol air adhart an diugh eadar gnìomhachas is earras, agus a mhaireas gu an tachair rudeigin de chomh-chòrdadh, agus gu am faighear faochadh le bhì lughdachadh eisean is prìsean. Gun teagamh tha cìsean air ruigheadh gu àirde neo-chumanta, agus tha gach inbhe de'n phobull air fàs an-shocrach fo'n uallach. Tha na Dùcan fein a faireachadh na cuinge, agus faisg air a bhì a' breabadh an

aghaidh nan dealg, maille ri feadhainn as ìsle an inbhe. Ach tha an rìoghachd gann de airgead, agus feumaidh i fhaotainn air dòigh air choireigin. Is e cìsean an rathad as giorra chum na crìche sin, biomaidh buidheach no nach bì. Eadar a' h-uile dad a th'ann, chan loghnadh ged chluinneas sinn thall 'sa bhios gairm gu caontachd a chleachdadh, ma's e agus gun téid aig an dùthaich air i fhéin a chumail an uachdar.

* * *

A thuilleadh air seo tha an dùthaich air a truailleadh le luchd-mì-run a tha coma cìod a dh'èireas di cho fada is a gheibh iadsan an toil féin an ainm saorsa nach luthaig iad do chàch. Sin agad mar tha cùisean dhùthchannan an ceartuir, agus is ann aig an àgh tha brath cùin a shìolaidheas nithean gu staid daonnach. A réir beachd dhaoine fiosrach, chan 'eil ach an aon leigheas air an trioblaid, agus is e sin, deir iadsan, spiorad nuadh, modhanail, stéidhichte air an lagh a chaidh fhoills-eachadh o chionn fhada air a' bheinn an Galile. Is ann troimh an spiorad sin a bheirear mun cuairt an linn mun do sheinn am bàrd Mac Cuaraig:—

Bha coibhneas, comunn, iochd, is gràdh
Anns gach àite measg an t-sluaigh,
Eadar far an éirich grian,
Is far an laidh i 'nìar 'sa' chuan.

AM MOD.

Mar bu chòr fios a bhì nis aig gach Gàidheal dlèas, tha am mòd a teannadh dluth oirn, agus tha fuighair agam gun faicear Gàidheil Ghlaschu 'nan ceudan aig a' chuirn a bhios a' feitheamh orra. Is cuir do'n inntinn Ghàidhealach a bhios ann gun teagamh. Chan 'eil farmad agam ris a neach nach fairich an t-ùrachadh a shruthas bho sin. Ma's e chaochladh a bhios ann, chan 'eil agam r'a ràdh ach gu bheil an fhuil a tha bualadh 'na chuisse air a truailleadh le rudeigin coimheach nach 'eil càirdeil do a ghnè, agus 'ga dhèanamh neo-dhuineil. Tha ullachadh sònraichte 'ga dhèanamh a chum nach bì a' choinneamh ròin air dheireadh air mòid eile. Dearbhaidh an clar-eagair sin. Bidh Prothaist Ghlaschu, maille ri cuid de'n luchd-dreuchd a tha fodha an inbhe, a làthair a chum fàilte a chur air na Gàidheil. Nach faodar a ràdh gu bheil "Glaschu mhòr nan stiopall" an

comaine nan Gàidheal a thuinich ann o chionn fhada. Dh'fhàg iad an crìochan fhéin, chan ann 'nam fògarraich, ach an tòir air gnìomhachas nach robh ri fhaighinn far an deach an àrach. Am beachd dhaoine, b'fhéar de slugh Ghlaschu an slòl a thàinig o thuath, is o na h-eileinean siar, oir neartaich fuil ghlan, ùr iad an colaim 'san inntinn.

* * *

Tha na mìltean de Ghàidheil a chòmhnuidh an Glaschu an diùgh, agus tha mòran diubh dileas do dhùthaich am breith, agus do chànan a màthar mar bu chubhaidh dhaibh. Tha cuid eile meagh-bhlàth. Tha buairidhean de iomadh gnè anns a bhaile mhòr, agus tha am fear anns an d'fhàs an cnaimh-droma anmhuinn, buait-each air aomadh do ghnàthan ùra nach robh dùthchasach da, agus seòladh le rùth coimheach a' Ghoill. Air an aobhar sin tha e a' call a ghreim air nithean àraidh a bhùineas do'n tìr o'n d'fhàinig e; mar tha sean òrain, seann sgeulan is sean chleachdaidhean taiteach. Tha mi an dòchas gun tig an fheadhainn seo do'n mhòd a chum gum faigh iad neartachadh spioraid, agus gum fairich iad osag chaomh na Ghàidhealtachd a' séideadh air na h-èibhlean a tha an impis dol as. Rud eile: tha mi an dòchas gum bi iad fialaidh le an sporanan, oir 'chan a' h-uile la bhios mòd aig Mac-an-Tòisich." Cha dhèanar an gnothuch gun airgead, agus bi cosdas nach beag r'a sheasamh an uair a bhios gach nì air a sgioblachadh an dèidh na cuirme. Dèanamaid uile ar dlchioll ma tà a chum gum bi cuimhne air mòd na bliadhna seo, agus gum faigh a' Ghàidhlig togail as ùr. "Cumadhmaid suas a' Ghàidhlig chaomh, Oie no math le càch e."

Agus na dl-chuimhnicheamaid a' Bhratach— "An Deò Gréine—a chumail a' snàmh am bàr a' chroinn.

◆ "THE CELTIC REVIEW." ◆

We understand that "The Celtic Review," which stopped publication during the war, is to be re-published by Mr. Eneas Mackay, Stirling, with Mrs. W. J. Watson as editor. It was a scholarly quarterly, and filled a place of its own in the Celtic world. We wish every success to its re-issue.

◆ THE NEW GAELIC READERS. ◆

The first three books are expected to be on exhibition at the Glasgow Mod. The publishers are the well-known firm of Blackie & Son, Glasgow.

A' BHEURLA SHASUNNACH MAR GHNATHAICHEAR I AN ALBAINN MU DHEAS.

LE COLMAN O. DUGHAILL.

Nuair a bha mo mhàthair 'na mnaoi òig b'abhuist do chuideachd de chèird a bha sibhal na dùtcha a bhi taghal 'san àite 'san robh tigh mo sheanar. Bu chleachdadh leò a bhi cur air thoiseach orra, mu mhìle no mar sin, giollan caol, tana, ceann-ruisgte, cas-ruisgte, agus a chom leth-ruisgte. Sheasadh e so mu choinneamh nan dorsan, agus b'e an aon eubh a bha aige an còmhnuidh: "An' me naked." An smuain a bha air thoiseach air sin, cha do labhair e; ach cha bu doirbh r'a thuigsinn e.

Thubhairt Sasunnach ri Buachaille Albannach a bha 'g iomain cruidh: "Those cows are very lean, Scottie." Fhreagair "Scottie": "They's no coos, man; they's kye." Theireadh an t-Eireannach: "There's the hen, and her as fat as butter"; agus theireadh an t-Albannach a cheart nì.

Theireadh an t-Eireannach: "This is the way I made my money." Theireadh an t-Albannach: "This is the way I made ma siller."

Theireadh a bhan-Eireannach: "What do you want, Jamie?" Fhreagradh Seumas: "'Tis the way, ma'am, my mother sent me for the loan of the gridiron." Their an t-Albannach air uairean: "Weel, it's this way," no: "This is the way o't"; ach cha'n ann aig a h-uile h-àm a theyr se iad. Their an t-Eireannach: "What way are you?" agus a réir barail an t-Séoghich, 's ann a chionn is gu'n abrar 'sa Ghàidhlig: "Cad chaoi a bhful tu?" a tha na faicil: "What way are you" 'gan cur an àite: "How are you?" Nis tha fios againn nach robh aig "Wee MacGregor" briathar a bu mhionca a chuir e an cleachdadh na so: "What way, father, with a theyr se?" Ach dh'fhaodadh "what wey" fas as ciamar—cia am far—what is the way: tha caoi agus far, le chéile a' ciallachadh way.

Their an t-Eireannach: "If I had that much itself." Their an t-Albannach: "If I had as meikle as that itsel', I wad dae fine." "If she did dae that itsel'; what o' that?" Tha e soilleir gu'm bheil am facal "itself" mar a tha e air a ghnàthachadh an so ag éirigh as an fhacal *fein*. "Na'n robh agam sin féin." Tha eachdraidh an fhacail sin *fein* glé neònach; ach tha

e na's fhasa a lorgachadh na shaoileadh neach. Anns na sean sgrìobhainnean 's e *budesin* a bu chumadh dha. Tha sin a' ciallachadh *bu e sin no b'e sin*, "Twas that." Tha sin a' taisbeanadh dhuinn gur e *pein* an cumadh is faisge air an t-sean mheanbh-radh na a h-aon eile de na cruthan anns am bheil e air an latha 'n diugh.

Their an t-Eireannach: "Show me that knife," nuair is miann leis thu a thoirt na sgine dhà. Is minic a chuala mi 's a thubhairt mi 'n dearbh ràdh sin: "Here, show's that knife."

Their an t-Eireannach: "I had like to be killed"; ach 's e theireadh an t-Albannach: "I was like to be killed." "I was like to be torn into bits among their han's."

Tha an Séoigheach ag innseadh gur gann a gheibhear na faicil *hither* agus *thither* 'gan cleachdadh 'na dhùthaich féin. 'Se their iad: "It is here the birds used to come"—*here* an àite *hither*. Tha a' cheart ni fior mu dheidhinn na h-Albainn; agus faodaidh mi a ràdh gur gann a chluinnear *hence* and *whence* air a ràdh an Albainn. Tha an Séoigheach de'n bheachd gur ann a chionn nach eil faicil anns a Ghàidhlig a' comh-fhreagairt ri *hither*, *thither* a tha a luchd-dùthcha 'gan seachnadh anns a' Bheurla Shasunnaich.

Air do'n teaghlach d'am buin mi féin a bhi air ùr-thighinn as a' Ghàidhealtachd, ghabh sinn gach eucail d'am bheil clann òg buailteach, aon an déidh aoin gun uiread is sròn fhaotainn air taobh am muigh an doruis gur an robh iad uile seachd. Bha mo bhràthair còig mìosan deug air a leabaidh agus faodar a chreidsinn gu'n robh e air caitheadh as gu h-anabarrach; agus nuair a thòisich e air bhi dol am feabhas bha feum mòr aige air biadh na bha briaghmhòr. Bha coimhearsnach Eireannach agann, agus coltach ris na h-Eireannaich air fad bha e anabarrach toigheach air bhi ag àrachadh cruidh is chearcan is chalmán is mhucan. Bha fios aig ar caraaid air staid mo bhràthar. Nuair bhiodh Pàl—oir b'e sin ainm—am mach 'sa mhochthrath a' rùrach anns a' bhàthaich, theagamh gu'n cuireadh e làmh fo chirc dh'fheuch an robh ugh foidhepe. 'San tighinn a steach d'a thigh féin a rithis, bha aige ri dol seachad air ar dorus-ne. Dheanadh e gnog beag air an dorus, agus nuair dh'fhosgladh mo mhàthair an dorus shineadh Pàl ugh dith agus theireadh e: "There's a fresh egg for the boy and never let on to our wife." Mu uair an

uaireadair na dhéidh sin rachadh a bhean am mach air a cheart ghnòthuch air an robh Pàl, agus air dhith bhi tighinn a steach bheireadh ise gnog fann air an dorus agus shineadh i do m' mhathair ugh gasda, ag ràdh: "There's a fresh egg for the boy, and ye needn't let on to our man."

Theirear an Eirinn agus theirear an Albainn: "What in the world kept you so long?" Tha na faicil air *bith* a' ciallachadh, on the earth agus *'sam bith*, in the world; agus theagamh gur e sin is aobhar do'n ràdh *in the world*. "I dinna ken hoo in a' the worl' ye managed it. Whaur in a' the worl' are ye ga'in' at this late oor? What in a' the worl' has cam' owre ye, ye're doun tae a skeleton?"

Bha ban-charaid an cuideachd uair agus i air tì innseadh sgeòil mu fhear àraidh nach bu mhath leatha a' chuideachadh uile a bhi tuigsinn cò è; agus b'ann mar so a chomharrachaidh i e dhaibhsan d'am b'aithne gu math e: "Am fear nach rachadh crios an tàilleir mu'n cuairt air." Bheir sibh faineir nach eil faicil 'sa Ghàidhlig a' comhfhreagairt ri *whose* no *whom*. 'S e sin: The Gaelic has no relative in the sense in which other languages have it.

Their an t-Eireannach: "'Tis kind for the cat to drink milk." 'S e sin: gur dual do'n chat a bhi toigheach air bainne. Agus tha gnathfhacal aig na Goill Albannach anns am bheil am faicil *kind* a' ciallachadh dualchas. "He has it o kind; he coft it not": Is dual da e; cha do choisinn—no cha do cheannaich—se e.

Nuair nach math leis na Gàidheil a bhi 'g ràdh "An Diabhal," 's e their iad "Am fear mór"; "An t-Abharsair"; "Mac-mallachd"; "An Droch fhear"; "An Riabhach mór." Tha cleachdadh coltach ri sin aig na Goill; agus 's e their iadsan mar ainmean air an Diabhal: "Auld Nick," "Clottie"; ach 'se "The Deil" a tha coitichionn 'nam meag.

CORRECTION.

Page 170.—In rann 5 of the poem from the Book of the Dean of Lismore, read "oireacht Mhic Leoid," as in the note on that rann. Also, in the note itself, read "Morri" should rhyme with neart."

MAR A THAINIG A LA FEIN AIR MAOL-INNIS.

LE IAIN MACCORMAIC.

Choisinn seo a cheud duais aig Mòd an Obain, 1920.

I.

'Nuair bha cuantan is caoil àird an Iar na Gàidhealtachd air an réubadh le dromannan daraich nan luingeas Loch-lainneach cha robh mòran foise aig "tuath" no "tòiseach" a bhiodh faisg a' caol no cala, anns an leigeadh na h-iubhraichean millteach so a mach an acraichean, 's am paisgeadh iad an cuid sheòl. Bha cheana mòran de na seann teaghlaichean Gàidhealach, cuid a chlnn fo mhèin nan Dòmhnallach, is cuid a dh'éirich suas air oighreachdan a bhuneadh aon uair do Shean Mhainnisteir I-Chaluim-Chille, air dol as an t-sealladh, is Iarlachan Loch-lainneach le'n luchd-leanamhuinn, 'nan suidhe 'nan àitean. Dh'fhàg an suidheachadh sin comharradh cainnt nam Fionn-Ghall air muir is monaidhean na Gàidhealtachd, air ainmean is sloinnidhean roinn mhóir de a sluagh, agus mar an ceudna air an teanganann, bho'n cluinnte fhathast glug-fhuaim nan comh-fhoghairean Loch-lainneach "r" agus "l," an àm a bhi a' bruidhinn an cànan féin.

Fhuair Maol-innis féith mhath bho luchd nam bògha 's nan seòl baideallach, ged a bu tric nach robh cadal a shluaigh ach glé luaineach agus neo-shocrach. Bu tric a bhiodh iad 's an t-suidheachadh sin, oir cha b'annamh le faoilteach na mara, an garaidhean air cladaichean Innse Gall, fhàgail agus teachd air turusan spùinnidh do'n fhìor choimhearsnachd.

Bha Tir-iodh agus I-Chaluim-Chille 's an fhìor choimhearsnachd. Ràinig sgéul "Blàr nan Sguab" Maol-innis a Tir-iodh. Chaidh I-Chaluim-Chille a losgadh seachd uairean, agus air gach uair dhiubh sin dh-ìomain a ghaoth-an-lar, toit na léir-sgrìos, thar enocan féurach Mhaoil-innis. Bhiodh a naidheachd féin an cois na toite do shluagh tréubhach Mhaoil-innis. Bha i a' giùlan chuca osnaich-bais nam manach, a thuit anns a chath air "Achadh-a-Bhaigh," a dìon ionmhas luachmhor na Mainistir, agus ar leò mar an ceudna gu'n cluinneadh iad gaoir ghoirt nam ban a' gul os cionn nam marbh. Mar bu dual, 'nuair a thigeadh cunnart faisg air

làninn, mar so, rachadh an Chrois-tàraidh air feadh enuic is glacan Mhaoil-innis, Rachadh cas-chróm, neo coran, a chur a leth-taobh. Thigeadh claidheamh is targaid a bhàrr nan stob, anns a bhalla, agus chrioslaicheadh fir threuna iad féin a chum cath. Air an lianaig ghuirn dh'altaicheadh siad iad féin a siarsalachadh nan arm troma, gus am faicte na féithean uiseideach, ag iomairt sìos is suas fo chraicinn an gairdeine rùisgte lùthach, mar shlòlagan fo ghainimh na tràghad.

Bu tric a bu shaothair an nasgaidh an t-saothair so, ach be àm na faicill a bh'ann, agus mar a bha fios aig sluagh na Gàidhealtachd uile air an cosd fein, "cha b'e là sealg nam fiadh, là a bhìadhadh nan con."

Ach thàinig a là fein air Maol-innis mu dheireadh, agus thàinig e air Là Fheill Micheil cuideachd, an uair a bha'n tìr mu'n cuairt a' gleidheadh an là shònruichte so an annaladh na h-Eaglais agus mar a dh'àithn an t-Aba an I-Chaluim-Chille é. B'e an t-àm de'n bhliadhna e cuideachd anns an robh abachadh an fhoghair aig àrde; an uair a bha'n duilleach air crupadh 's air cruachadh, adh, le'n oirean buidhe, air na craobhan, is a' chuid diubh a chail an greuma, air an mheanglan air an do shnòid iad gle fhann 's an earrach, a srannail anns a' ghaoith mu bhun nan crann; an uair a bha'n smèur dubh air an dris, 's na cnothan 'nam paideireanan, 'gan nochdadh féin air geugan na calluinn. 'Nuair a bha na h-achaidhean coirce is eòrna air an glanadh, am bàrr gu sgiobalta an sabbul 's an iothlann, agus an uair a chluinnte guthan nan oig-bhean, an coimh-shéirm ri fuaim na cloich-bhrath, an uair bhiodhte mar bu ghnàth, a' dol an comh-fharpais fèach ciod e 'n tigh anns am bu luaithe a dh'fhuinteadh an t-aran ùr. Sud an t-àm anns an d'thàinig a là fein air Maol-innis, an uair a bha na sàibhlean làn agus an sreud an culaidh, an t-àm a bha fàbharach a chum creiche a thogail, mu'n cuireadh doineann a' gheamhraidh, stad air siubhal cuain.

Dhuìsg maduinn La Fheill Micheil gu bòidheach air Maol-innis. Mu'n d'thàinig a' ghrian am folluis taobh thall nan stùc binneineach, a tha ag éirigh a uchd Tìr-mór, bha toit chaisreagach mhìn a' d'breach ris an speur ghlan, o cheud teintean 's an eilein. Bhà na cruinneagan a' crathadh an earasaiden ann an doras gach tìghe, agus na fir a' deasachadh an eideadhean fein 'sa liombadh am bucall, oir bu là saor an là so a' Maol-innis. Bu là saor e, agus bha

òigrídh Mhaoil-innis ag ullachadh a chum sùgraidh, a réir seann chleachdainnean an ama, 's na dùthcha, 's an athraichean.

II.

Thàinig an là air aghaidh. Dheàrs grian là Fheill Micheil air sraithean, 's air cnocan, 's air lochain Mhaoil-innis gu buidhe bòidheach. Bha'n spréidh, is mollaicheas a gheamhraidh a tighinn air am bèn, ag ionaltradh air na h-achaidhean. Bha eoin nam preas a' leum bho thom gu tom le bìg bhig fhann, oir chaill iad ceileir an t-samhraidh. Bha coltas fonn-mhor air gach nì fo'n speur, an Là Fheill Micheil so am Maol-innis.

Ach ciod a th' aig a ghocaman r'a ràdh. Bho'n shoilleirich Là Fheill Micheil air Maol-innis, bha'n gocaman air mullach Beinn Ghlais a' cumail a shùla gu géur ris an àrde tuath far am bheil Colla is Tir-iodh aig oir a chuain, agus 'nan strìochd ghuirn air a spéur. Eadar e is sin, chumnaic e croinn le'n siuil bhàna 'g an luasgadh am measg nan tonn. Chuir an gocaman sgàil air a shùilean le a bhois. Am b' iad luingeas chàirdle Shomhairle nan Eileinean a bh'ann, no 'n robh na Loch-lainneach a teachd a chur grabaidh an Sùgradh Là Fhéil-Micheil am Maol-innis? Cha b' fada gus an deach teagamh a thoibh. Bha'n ghaoth tuath air teannachadh 's ag iomain na càbhlach gu grad an rathad Mhaoil-innis. Nochd na siuil shriuchanach anns an robh gach dath 'sa Bhogha Frois, gu'm b' e faoilich na mara a bh'ann, agus thug an gocaman fairbheanadh do shluagh Mhaoil-innis. Air achadh 's air sliabh bha'n sreud 'gan cruinneachadh gu dìon Dhùin-nan-Sonn.

Thàinig a là fein air Maol-innis mu dheireadh. Chaidh aighear gu bròn. Bha na mnathan a' gul' fir a ràinig ris na coin, crodh a' langanaich, is laogh a' geumnaich, is iad a' diùltadh a bh' 'gan iomain cho grad a bhàr an ionaltraidh.

Fo ballachan Dhùin-nan-Sonn, bha Ceann Feadhna Mhaoil-innis, Mac Fhionnghain Mór, a' cur nan cliar an òrdugh, agus dhealraich grian bhoidheach Là Fheill Micheil air targaid 's air lainn.

Thàinig a' chàbhlach mu'n cuairt an rudha, 'sa steach do Loch Fada, a bha a' sgaradh Mhaoil-innis bho thir-mór. Bha'n ghaoth tuath ghéir 'gan cuibhleadh roimpe gus an robh na srideagan a bha a' falbh bho shròn nan lubhreac a' ruigheachd o'n fhitheach a bha a' comh-dhualladh an ùirlinean. Ach thàinig na siuil a nuas,

chaidh athais air an astar, agus an achlais shéimh de Loch Fada, far an robh faileas Dhuin-nan-Sonn fad cheudna bliadhna, thug fichead acair plup anns an uisge agus thionndaidh fichead long an sròn an gu socrach anns a' ghaioith, mar mhaighdeanan banail, usal a tionndadh an ruidhle dànnasaidh. Bha feachd Mhaoil-innis, le'n claidheamhan rùisgte, deas rompa air an traigh. Cha b' e sud an dòigh anns an robh fughair aca 'sa maduinn, Là Fheill Micheil, a chur seachad, ach thàinig Là Mhaoil-innis mu dheireadh.

Thàinig bàta air tìr— aon bhata— agus thuit longnadh mór air slugh Mhaoil-innis. Leum am Fear-guth colgarra, Loch-lainneach, gu sgiobalt air an traigh, agus ràinig glagail a chuid arm fir gharbha Mhaoil-innis.

Choinnich an dà thriath air an tràigh, is sheall feachd catha bho gach taobh.

"An e sìth na comrag a tha ad bheachd fhir-siubhal na mara?" dh'fharaid Triath Mhaoil-innis. "Do roghainn fein" fhreagair an ceann-feachd Loch-lainneach, 'sa làmh air dòrn a chlaidheimh. "Ged nach bu mhath leam gu n tuiteadh aon bhraon fola, a dheargadh aon spìgein gainimh air an tràigh so air an do chuir mi ioma bàir am bhalach an uair bhiodh tusa 'g am ruagadh. Air son éirig a thogail a thaobh nan seann làithean ud, thàinig mi an so an diugh, ach bithidh mo ghluasad a reir, mu tha 's nach eil, mo mhàthair chaomh fathast, os cionn talamhanta." Sheas Mac Fhionnghain mór, Triath Mhaoil-innis is sheall e gu dùr an aodann a mharache, "A Mhurchaidh! a Mhurchaidh mo dhalta! an tu th'ann?" ars esan mu dheireadh. "Thionndadh do mhàthair an ùir I-Chaluim-Chille nan truaillleadh tu aon làn sluasaid de ùir Mhaoil-innis gun ghuth air braon de fhuil a dhórtadh."

"Mo mhàthair an ùir I-Chaluim-Chille!" ars an dìonlach 'se a' cromadh a chinn. "Ciod e a chuireas grabadh orm a nis gun mo dhreuchd a chleachdadh am Maol-innis cho math ri àit' eile. Maol-innis nan cuimhneachan goirt. Maol-innis a chuir mi fein air allaban am bhalach. Mo mhàthair an Rolaig Odbrain. Cha bu lugha na mo bharail, bu tric a bha cnead 'na cridhe."

"Bu tric a bha a cridhe air a leòn a Mhurchaidh, a dhalta, mu'm fac i Maol-innis riamh. Chuir a cuideachd fein cùl rithe, is cha do ghabh cuideachd t-atharsa rithe. Bu tric air faoidh-nollaig i, bean-usal 's mar a bh' innte, ach ghabh mise mar choimh-leabach i, agus mar mhnaoi, agus

cuimhnich gu'n d'rinn mi dachaidh dhithse agus dhuitsa. Cuimhnich a Mhurchaidh."

"Rinn thu dachaidh dhuinn gun teagamh, ach dachaidh a bha glé chumhang dhòmhsa, gun bhì ro fharsuing dhithse, dachaidh a dh'fhàg mu dheireadh gun dachaidh idir mi, agus a dh'fhàg an diugh mi gun sgil no eòlas air gaol-màthar, ach a leantuinn dréuchd nach dòigh gu'm bogaich i cridhe. Ach rinn thu dachaidh dhuinn ged a b'fhuair dhòmhs' i, agus leis a sin bidh fois aig Maol-innis."

Chaidh airm Mhaoil-innis a chrochadh ris na ballachan a rithist, 's an spréidh a leigeil ris na bruthaichean. Mu'n cuairt na càgailt an oidhch' ud, an uair a laigh a ghrian air Là Fheill Micheil, dh'aithriseadh sgeoil air Murchadh na Seid, air gach teintein am Maol-innis. Dh'éisid an oigridh ris an aosda, agus chaidh an linn a dh'fhalbh a thoirt mu chomhair na cuideachd anns gach tigh céilidh am Maol-innis.

(Ri 'leantainn.)

UNPUBLISHED GAELIC POETRY.

The following song was composed by the late John Macleod, brother to the late Neil Macleod (Clàrsach an Doire), after returning from a sea voyage to his native place, Glendale, in Skye. The "Ceannaiche" is a high cliff on the west of Skye, not far from the Feiste, noted for its strong and dangerous tidal current. Another cliff in the vicinity is "An t-Aigeach," or the stallion.

AM BARD.

'Nuair a chuir mi fàilt air an Aigeach,
'S cha d'aithnich e mi,
Ni mi nis an dàn seo
Le bàigh dhutsa a Cheannaiche.

Gur tric a bha mi làmh riut,
Mun d'fhàg mi am fearann seo,
Air oidhchean mu d'chliathaich
Ag iasgach nan smalagan.

Bho'n dh'fhàg mi thusa, chan eil sruth
A tha air muir nach aithne dhomh;
Dh'fhalbh mo chruth, mo neart, 's mo ghuth,
Ma tha thu 'n diugh 'gam aithneachadh.

Ged tha thu féin a' seasamh treun
Ri gaoith nan speur, cha chairich thu,
Cha chrith thu bhàrr do bhuint
Ris na tuinn a tha stealladh ort.

AN CEANNAICHE.

Ach saoil leam fhìn an tu Macleoid
A dh'fhalbh glé òg 'n ad mhairiche?
Chaidh innse dhomh gun chail iad thu
Thall ann an Astralia.

Tha mise seo mar bhà mi,
'S cha chnàmh a' chlach-mheallain mi,
'S gus an teich an Rudha Bàn
As mo nàbachd, cha chairich mi.

Ged tha mi làidir, mór, is àrd,
Bheir fear no dhà mo char asam,
Is e mo bhathar tha toirt fàs
Air a' bhuntàta s t-earrach aca.

Cha tig na meirlich gu mo phàidheadh,
Ged nach fàg iad stamh orm,
'S na faighinn cothrom falbh,
Bhiodh crith-thalmhuinn mu'n teallaichean.

'Nuair thig an samhradh blàth orm,
Fàgaidh am mulad mi,
Cha bhì mi mar tha càich;
Bidh mi làn de na h-uile rud.

Na h-eoin a thig gu m' shàilean,
'Gà sàsachadh uil' agam;
'S ged bhiodh iad ann am fiachan,
Chan iarr mi dhaibh sumanadh.

Bhithinn-sa glé stàdail,
Na fàgte mo chuid agam,
Chan 'eil iasg a th'ann 'san t-sàl
Nach 'eil pàirt deth tigh'n thugamsa.

Gach langa thig air snàmh
Gu mo thràigh, troimh na cruinneagan,
Thig Ruairi Chalum Bhàin,
Agus tàrraidh e uile iad.

Ri àm na frais, bho bhuinn mo chas,
Bheir Calum Ros mo ghiomaich leis,
'S cha d'fhàg e crùbag air mo chulaibh
Nach do sgùrs e uile as.

Tha'n diugh mo bhùtha air a spuilleadh,
B'fheàrr dhomh dùinte buileach i,
Gu ruig agus na bàrnaich,
Cha d'fhàg e iad gun chruinneachadh.

'Nuair thig an ròn gu buinn mo bhrògan,
Gheibh mi còmhradh suileanta;
Bidh 'n fhaioleag bhàn gu tric a' seachas,
Ged tha 'n sgarbh 'na bhumaileir.

A chorra-ghrìodhach, thig i féin
Le 'cliu 's a beusan urramach,
'S gur tric a rinn mi 'còmhach
Le spògan na h-ìolaire.

Next Song will be "An t-Aigeach."

SOME INTERESTING ASSOCIATIONS OF A PIONEER CELTIC SOCIETY.

BY GLEANNACH.

Read at a meeting of the Inverness Branch
on 21st April, 1921.

The conclusion that seems legitimate to come to as to the destiny of the Inverlochy Society is that it was absorbed between the years 1817 and 1820 in the London Society, known as "The Club of True Highlanders," an institution which in its time performed important services to the Gaelic cause. It brought together, and kept together, in friendly bond, many of the most illustrious among London Gaels during a period in the development and resuscitation of Highland sentiment, when were laid down the beginnings of good results later to be achieved. It would seem to have given particular attention to the preservation and perpetuation of customs relating to the dress, and manners, and habits of the Gael, and among a membership distinguished in a marked degree were such notable names as James Logan and Robert Ronald MacIain.

I noticed last year, in an issue of "The Inverness Courier," an interesting reference to a meeting of a "Celtic Society" in London one hundred and one years ago, an event which we should probably identify with the activities, in the year 1820, of this same association. The quotation referred to says:—

"On Friday, the 26th ult., the second public meeting of the Celtic Club was held in Oman's Hotel, when seventy gentlemen in the full Highland garb sat down to dinner—Sir John Murray, Baronet, supported by General Graham Stirling and the Rev. Dr. Anderson, in the chair; the Hon. General Leslie Cumming, Colonel David Stuart of Garth, and Mr. Gordon of Carrol, croupiers. The loyal and patriotic toasts, proposed by the venerable chairman, were received with the utmost enthusiasm by the company, and followed up alternately by the Society's piper and Gow's excellent band, with appropriate music. A number of national songs were sung by members, and in the course of the evening several Highland reels were danced to the inspiring notes of the pipes. Glengarry, who had only arrived in town that afternoon, joined them in the evening, and was received with loud cheers. The respect and attachment of the meeting

towards their chairman was greatly increased by the uncommon spirit displayed by that worthy baronet, who, though above seventy years of age, appeared in costume with hose, philabeg, and belted plaid, and armed with broadsword, pistols, and dirk. He retired at a late hour amid loud applause and unequivocal marks of approbation, and General L. Cumming was called to the chair, and continued in it till the close of the meeting. The object of the Society is to encourage the preservation of the ancient garb and other characteristics of the Highlands of Scotland, for which purpose it is intended to distribute premiums in the different districts. Nor should this be traced to a mere feeling of national vanity—a desire to preserve them as a last relic of individuality; it is grounded on just principles, and seems to arise out of a consciousness of their value in cherishing those feelings of enthusiasm, emulation, and courage, without which no people can ever soar above the passive condition of mere bondmen, and none that were present at this or the former meeting need be told how much the very dress contributes to awaken such feeling. To strangers there is a romantic gracefulness in the dress which interests and animates them; to Scotchmen there are associations of ancient glory and independence, and recollections of chivalrous suffering and conquest in more recent times, which are like magic on them, and give strength to the feeble, courage to the timid, and rapture to the brave. It was not the former faint-hearted cheerings of many of our present popular meetings that here followed the healths of the good and the great, and every sentiment of honour and loyalty; each word seemed to ring on the heart, and every toast to pronounce a jubilee. If the daily accession of distinguished members to this already numerous Society be any proof in favour of its principles, no other need be hinted at, but they may turn to the past, and look forward to the future battles of the country, to tell how worthy of preservation are the dark plumes and graceful plaid of Caledonia, and how laudable and rational are the objects and exertions of the Celtic Society."

This Society was thoroughly characteristic in its representation of Highland customs of the olden times. It countenanced and supported shinty and other Highland sports in the city; and we read in the press of the time of numerous functions that took place under its auspices there during many years.

In conclusion, I would mention that a native of Inverness, of considerable distinction in his day, in the person of David MacDonald, the poet, was for a long period attached to the Club. He sang eloquently of its shinty matches, and, on one occasion, of the famous Gallie, the henchman of the Society, in the following verses:—

“GALLIE THE HENCHMAN'S CONQUEST OF DEATH.

“As recited at a meeting of the Club of True Highlanders, held in the British Coffee House, Cockspur Street, by R. R. MacLain, Esq., of the Theatres Royal, Covent Garden, and the English Opera House, 1835.

“On Styx's banks one day I roamed,
Beside the Stygian ferry;
And on the verge of life I sat,
And there awhile did tarry;

“Deep ruminating on the past,
And reckless of the future;—
My muse disgusted at the time
With scenes that did not suit her.

“When, lo! the grim old tyrant, Death,
Sat rowing in his wherry;
And who, think ye, sat by his side,
But our good henchman, Gallie?

“Then horror struck, I hallo'd out,
In dreadful consternation:
Oh! Gallie! haste ye back, or he
Will waft you to damnation.

“When off his lethargy he shook,
Apprised then of his danger;
And cast a look towards the shore,
And saw I was no stranger.

“In Highland wrath he swore that he
Death's brittle bones would sever,
If not restored quick back to earth,
Where he might live for ever.

“‘Well done!’ quoth I, ‘that's bravely said,
I'll see a fair decision.
If ye beat Death, and gain the shore,
I'll stand a pinch of sneeshin.’

“Now Death insidiously strove
His opponent to strangle;
And still as keen did Gallie strive
His fleshless frame to mangle.

“I need not hint how Gallie beat
The mighty king of terrors,
Diverting him of all his arms—
But let me note some errors.

“Predominant in sages wise,
In poets, priests, and painters,
For Death is arm'd with scythe and dart
By these false representers.

“But none has ever yet return'd
To tell the tale, save Gallie,
Of all the spirits which grim Death
Hath wafted in his wherry.

“The trophies of that victory
Are now in his possession;
Which I have, as a witness, sworn
Before the Court of Session.

“A battle or Lochaber axe,
By which Death's murder'd millions;
'Grav'd on the blade the car of death,
With snakes, and fiend postillions.

“One vivid scene still haunts my mind,
Which I can never bury:
That struggle in Death's passage-boat,
While crossing Styx's ferry.

“By night, by day, asleep or wake,
The vision haunts me ever,
With phantoms rising in my view,
Which set me in a fever.’”

The humour and purport of these stanzas will be better appreciated when the following particulars regarding the henchman, taken from Mr. MacIntyre North's volume, are submitted:—

“The door is kept or sentinelled by a certain official, styled a henchman. The henchman in our time was one Gallie, a native of Tain, a thick-set, sturdy, grim, gruff old fellow, a Gaidheal of the purest and roughest type, proud of his post, and looking just as we may fancy Fingal's door-keeper to have looked ‘when the curtain of the night descended on the hills, and heroes were feasting in selma.’ On opening the door to admit a visitor, he used to flourish a tremendous battle-axe—the symbol of his office—in a way so unexpected, and so formidable, that every stranger who did not start back in affright was astonished to find his head on. There was nothing so genuinely Gaelic-looking about the Club as Gallie—he was a very Cerberus of a Celt—though, poor fellow, ‘his look was worse than his bite.’ To a Highland eye, wearied of seeing Sassunach shapes and visages, it was truly refreshing to look at him.”

—◆—

We regret having to record the death of Mr. Archd. MacKellar, President of the Mid-Argyll Association. Mr. MacKellar was a member of An Comunn for many years, and represented his Association on the Executive Council.

SECRETARY'S PAGE.

Mar a thubhairt, b'fhior! Tha am Mòd so a' dol a thoirt bàrr air na chaidh roimhe gun teagamh. Cha do chruinnicheadh riamh roimhe fo bhratach na Gàidhlig uidhir de luchd seinn, agus bidh Talla Mór a' bhaile so a' seirm le luinneagan ceòlar fad thri laithean, o mhoch gu feasgar. Tha na smeoraich a' tighinn oirn na gach cearna de'n Ghàidhealtachd. Buaidh is piseach 'nan long air fad!



A largely attended meeting of the Mod Local Committee was held in the office here on 22nd ult., and the Committee will meet regularly each Monday evening until the Mod takes place. Arrangements are now well forward for the Mod, and a record gathering is confidently anticipated. The official opening will take place on Wednesday at noon, and as the Magistrates have graciously given their patronage to the Mod it is hoped that the Lord Provost and many of the Magistrates will attend the ceremony.



The entries in the Senior Solo and Duet competitions eclipse any previous record, and consequently the Committee have had to arrange to take seven of the Solo competitions on Wednesday, commencing at 9.30 a.m., in the Berkeley Hall. The Junior competitions will be held concurrently in the Kent Hall and No. 1 Room. In the evening the usual Junior Concert will be held in the Berkeley Hall.



Thursday will be devoted entirely to Senior Solo and Oral competitions, three halls being engaged for the forenoon. The Gold Medal competitions will take place in the afternoon in the Grand Hall. The Ladies' competition will commence at 3 o'clock, and the Gentlemen's is timed to start at 4.30. There are 29 entries for the former, and 31 for the latter.



Competitors are asked to note that arrangements are already made to apply the necessary test as to their ability to read or converse in Gaelic, as per regulations in the syllabus affecting competitions 43 to 47. Competitors will be accommodated in one of

the side rooms for all the competitions, and it will facilitate the work of the stewards if they will hold themselves in readiness for their particular competitions when called upon.



Advance booking for the Grand Concert and Gaelic Drama has been entrusted to Messrs. Paterson, Buchanan Street. Prices for admission to the various events have been fixed as follows:—To Mod proceedings, each day 1/3; Junior Concert, 2/4; Gaelic Drama, 3/6 (reserved) and 2/4; Grand Concert, 4/9 (reserved), 3/6, and 2/4, all including tax. The customary Competitors' Dance will be held after the Grand Concert on Friday evening. The Highland Ball, as already advertised, will take place on Tuesday evening, tickets one guinea each.



The preliminary Census report shows that the total number in Scotland of those able to speak Gaelic but not English amounts to 10,314, and the total number of those able to speak both Gaelic and English 151,159. Compared with the numbers at the time of the previous Census those speaking Gaelic only are 8086 fewer, and those speaking Gaelic as well as English 32,839 fewer. Both these numbers have shown a steady decline during the last 30 years. In 1891 those speaking Gaelic but not English numbered 43,738. In 1901 this number had fallen to 28,106, in 1911 to 18,400, and it is now, as above stated, 10,314, or less than one-quarter of what it was 30 years ago. The number of persons speaking Gaelic and English in 1891 was 210,677, in 1901 it had fallen to 202,700, in 1911 to 183,998, and it is now 151,159. In 1891 6.3 per cent. of the total population of Scotland were able to talk Gaelic; the corresponding figure is now 3.3 per cent. There are three counties in Scotland containing a considerable number of persons able to speak Gaelic only, these being Ross and Cromarty, Inverness, and Argyll. In the first of which those able to speak Gaelic only numbered 4860, in the second 4660, and in the third 599. Outside these three counties only 195 persons have been returned as speaking Gaelic but not English. In the county of Ross and Cromarty 57.5 per cent. of the population was returned as being able to speak Gaelic, in Sutherland 50.0 per cent., in Inverness 48.8 per cent., and in Argyll 33.1 per cent.

ETIQUETTE OF THE GAEL.

A Sheáin, a chara,—In your article on the use of the single Christian name in Irish, does not the distinction drawn between the Gaelic and English practice mark rather the old line of cleavage which separated the early Celtic Church from other Christian Churches, because the former clung tenaciously to Celtic customs and institutions, and was slow to adopt those of alien peoples and cultures?

The English practice of favouring or recommending the use of two or more Christian names, except among the hewers of wood and drawers of water, was at all times a breach of etiquette which had not originally the support of Celtic tradition or the sanction of the Celtic Church. And despite the lapse of many centuries, during which English influence has penetrated into the most secret places, it is not yet generally adopted throughout Gaeldom. Single Christian names are the invariable rule in old and modern genealogies of any pretension, so that exceptions would seem to indicate heathen influence—*e.g.*, Saxon or English.

The older a genealogy is, the more it lies, and the prouder is its possessor. According to the lore of the ancient Druids, the Father of all Highland Genealogy was "a tall, dark man," who was the first to invent a soda-fountain in Scotland, and suffered much from a wandering memory through mixing his drinks. I only thought of mentioning this fact to remind you that ancient genealogies have to be approached with extreme caution by the historian, who sets out to tell the truth, and nothing but the truth, before applying the magnifier and the whitewash. It is not through envy of works with a pedigree as long as the Laird o' Cockpen's. The fact is, I can trace my pedigree for about forty thousand years back, but prefer to keep it quiet.

Now, a Highland or ancient Irish genealogy has its points, good and bad. It is a fearful thing to fall into the middle of it and lose your relativity. Carefully pickled and preserved, it lasts no end of time, exhaling that penetrating odour of a ripe old age which dissolves into tears the most hardened sceptic with a face of flint. But although old Gaelic genealogies are often stranger than fiction and unreliable as records of truth, they all go to show that the Gael must have regarded double Christian

names as barbarous, and indeed quite foreign to the usages of Gaelic etiquette.

About the period of the Irish Rebellion in '98, after which date some of my ancestors and remoter relatives trekked to South Africa, where they exchanged the shillelah for the sjambok, I should imagine that the simpler style of Celtic confirmation, "fé laimh Easboig," was the one most prevalent, at least in Irish Ireland, during the second half of the eighteenth century, before they emigrated; for, if you examined the Irish names of officials, farmers, and other colonists up to about 1815, as preserved in old records and reports, minutes and proceedings of burghers' meetings and the like, you would find that the earliest generation of Irish settlers used a single Christian name, whereas from about 1830 onwards the later generations show an increasing tendency to adopt the non-Gaelic practice of favouring two or more Christian names, the fashion being set by the Church of England, which claims to lead in social affairs. As I am a direct descendant of the earlier type of immigrant before 1815, I am able to speak with some authority on South African Irish names, being as familiar with the Irish language as the old and modern Zulu.—Is mise, Gu dileas,

SUI BELRA FENE.

 THE SKYE SINGING COMPETITIONS.

About two years ago, a native of "Eilean a' Cheò" declared to us, with all the gravity of one who had made a careful study of the trend of things in that historic island, that in so far as any Gaelic revival was concerned Skye was in a state of coma! At the time we felt unable to dispute the assertion. He seemed to be in possession of all the facts, and ready to prove them, whilst we had none. Nothing remained to us by way of retort but to accuse him of undue pessimism, and to recommend a course of some liver tonic. It is needless to say that he was of the materialistic, commercial school. As time went on, however, signs were not wanting that Skye was wakening up from its state of "coma," as our friend called it, and that the youth of the island were becoming interested in things Gaelic. It is to the youth, everywhere, that we must look for bringing about what the future has in store, and not to those advanced in years who have become, so to speak, more or less stereotyped in habits and

opinions. The best of the youth of our time in the Highlands are being highly educated in schools that can now hold their own against any schools that are lauded elsewhere. The broadening effect on their minds, instead of driving them to despise their mother tongue has produced the opposite result. They probably realise that knowledge of Gaelic cannot possibly be detrimental to their success in life, and that it is as easy to carry as a knowledge of French or Latin.

We have, on several occasions, said in the pages of this Magazine, that music is the handmaid of the language, and that to ignore song is to cast aside the most important aid to the development of Gaelic. The one must not be divorced from the other. It was, therefore, a happy idea on the part of the Glasgow Skye Association, aided financially by two of their members, now well known for their generosity, Mr. D. Macleod of Skeabost and Mr. Angus Robertson, Glasgow, Vice-President of An Comunn Gaidhealach, to organise singing competitions. No doubt other members lent their aid also. It is a pleasure to record that the natives in the surrounding districts lent their support, and thus contributed to make the functions such an outstanding success. Let us hope that means may be found for continuing these competitions, so that it may not be said by the enemy that this was a mere flash in the pan for one season.

As we pen those lines, our recollection goes back to a period sixty years ago, when influences, no doubt well meant, were sufficiently strong to render competitions in "vain songs" futile. But "the whirligig of Time brings in his revenges." The world's outlook has changed, and "the thoughts of men are widened with the process of the suns."

The competition held on the 13th of July took place in the hall of Armadale Castle, kindly lent by Lady Macdonald for the occasion. During the previous three weeks Mr. Hugh Maclean, the Comunn's teacher of music, conducted singing classes in different parts of the parish of Sleat preparatory to the competition. The hall was comfortably filled with an appreciative audience presided over by the Hon. Iona Macdonald. That the school children were keenly interested in the competition was evident from the gratifying number of entrants—the greater number coming a

distance of 8 miles—and that their performance reflected the highest credit on Mr. MacLean as an able teacher is also evident, especially when the short time at his disposal for tutoring is taken into consideration. In the senior competition the number of entrants was less, but the competition was not less keenly contested.

The judges were Miss Macrae, Kyle, and Mr. Murchison, Factor, Balmacara, whose unbiased decisions have given entire satisfaction.

After the competitions a programme of Gaelic and English songs and instrumental music was gone through. Everybody was delighted. The proceedings terminated with votes of thanks to Lady Macdonald, the Hon. Iona Macdonald, the judges, Mr. Maclean, and the Skye Association and the Comunn Gaidhealach.

* * *

The final of the competitions took place at Portree towards the end of July. The adjudicators were Mr. Roderick Macleod, Inverness; Mr. Alex. Murchison, Portree; and Miss Rhoda Macleod, Inverness. There was a crowded audience in the Skye Gathering Hall. The competitors gave excellent renderings of the test pieces, and the audience were highly appreciative. The meeting was, in all respects, a highly successful one.

In the evening a Gaelic and English concert was held in the same hall under the chairmanship of Mr. Angus Robertson, Kinloch. As is well known, Mr. Robertson is a rousing and effective speaker in either Gaelic or English, and in his opening remarks caught the ear of his audience at the very outset. He roused their enthusiasm to a pitch of fervour which augurs well for the Gaelic cause in Skye. Mr. Roderick Macleod, as might be expected, delighted his audience, some of whom had travelled miles to hear him. Miss Rhoda Macleod also gave fine renderings of some of our melodies. Mr. Calum Stewart and Mr. Peter M. Maclean, two Glasgow Skye singers, were warmly encored. Praise is due to Mr. Roderick Mackenzie, whose Gaelic choir gave such a good account of themselves.

A very successful dance closed the proceedings. Mr. Macleod of Skeabost provided the prizes. The proceeds of the concert, amounting to over £40, go to the funds of An Comunn Gaidhealach.

WHO WERE THE PICTS?

MR. F. C. DIACK'S RESEARCHES.

PLACE NAMES OF THE NORTH-EAST.

The following article, which has been sent us, appeared in the *Aberdeen Free Press* on the 9th August. Mr. Diack is a capable and well-known writer on other subjects also.

Whether or not it will ever be possible to tell us much about the Picts—that is to say, about the direct ancestors of the majority of the Scottish people—the time is already overdue for having the study of Scottish place-names placed upon a thoroughly modern and strictly scientific basis. Only when this is done will the investigation of our national origins escape from the mass of error, not to say superstition, which has so long beset it. Apart from what the anthropologist may discover, we have practically only one channel of information regarding our ancestors as they were before the dawn of history. The place-names of the country, along perhaps with a few personal names, form this channel. These names form a really living link between the modern and the ancient life of Scotland, and in them is to be sought all the information we are likely to get about the Pictish people.

THE PICTISH QUESTION.

The Picts inhabited the northern half of Scotland at the point of time where our historic knowledge begins, and, allowing for a certain amount of immigration into that area from outside, it is probably true to say that the Pictish stock is still the overwhelmingly preponderating one throughout all that area. What sort of race they were is a topic which has for long had attention from both competent and incompetent scholars. The rather cryptic references to the Picts which exist in the ancient chronicles, and, above all, the entire absence from Scotland of any ancient Gaelic historical writings such as Ireland possesses in abundance, left a clear field for speculation. The linguistic evidence, contained in the place-names, has always pointed to the presence of a Gaelic-speaking race over all Pictland. Out of this arose the picturesque notion of a conquest of the Picts by the Gaels. For the Picts were imagined either as non-Celtic, or

at anyrate as non-Gaelic. The latter supposition has had a great vogue. It was elaborated very well by Rhys, the well-known Welsh scholar, who has presented as strong a case as anyone is likely to make for regarding the Picts as "British" (Brythonic Celts, *i.e.*, Celts of the Welsh and Breton branch). This theory was more or less accepted by Dr. Macbain and Professor Watson. It successfully explained the phenomena presented by place-names in Pictland which begin with the letter "P" (Pitlochry, Pitfour, Pitcaule, etc.), for the initial "P" is foreign to the Gaelic tongue either in Scotland or Ireland. But it was a theory first erected and then proved; it lacked the one and indispensable basis upon which a theory that is to have any real value must be built. That basis can only be found in a careful survey of the linguistic data supplied by the Pictish place-names which are still in use to-day. It is by no means enough, as some investigators have thought, to work from Ordnance Survey maps. People have been known to publish books on Scottish place-names with no other equipment than O.S. maps and a Macleod and Dewar's Gaelic Dictionary. The result of such methods is quite worthless. Long ago Joyce brought out his excellent book on Irish place-names based upon the principle that it is the spoken name which is the real one, and that the written name is very unreliable in most cases as a starting point from which to investigate origins. Now-a-days no one need be listened to who does not work upon this principle, particularly in areas like Scotland where the overwhelming mass of place-names are plainly Celtic.

Under these circumstances, special interest attaches to a series of articles on the "Place-Names of Pictland," of which the first appears in the current issue of the "Revue Celtique," the periodical edited by Professor Loth, the eminent French Celtic scholar. The author of this series of articles, Mr. Francis C. Diack, of Aberdeen, carries the investigation of Scottish place-names further than has hitherto been attempted. Previous writings by Mr. Diack, of which several have appeared in the columns of this paper, have made Mr. Diack's name familiar to those interested in the subject concerned, and the appearance of his work in the chief Continental journal devoted to Celtic scholarship and research, is evidence of the value put upon that work by the chief French authorities upon Celtic linguistics.

THE PICTS WERE GAELS.

In the article referred to, Mr. Diack points out the main features of the Scottish place-names which can be regarded as Pictish. We gather that he entertains no doubt whatever that the Picts, as shown by these names, were Gaels; in other words, that the language to which these names belong is Gaelic, of the Scoto-Irish type, and that no Cymric or "British" influence is needed to explain the phenomena presented by them. A special feature is that the names, throughout a large part of the Pictish area, are now entirely Anglicised, and that in many cases their Gaelic form is now irrecoverable. But the Gaelic names of many places situated far down the Lowlands are none the less extant. Mr. Diack has collected a great many, and the result is a more effective handling of these names, philologically, than has been yet reached.

Throughout the territory once inhabited by the Picts there are several noticeable groups of suffixes in the place-names. There is, for instance, the termination—as or es, as seen in the names Geddes, Clunas, Dufus, Ferness, Nevis, Crathes, Rothes, Forbes, etc. Both Dr. Macbain and Professor Watson have declared these names to be non-Gaelic, but Mr. Diack, on the other hand, shows them to be clearly Gaelic. And he is specially interesting in dealing with the groups of Pictish river names. One group ends in ar, as in Farrer, Naver, Lour (Aberlour), Tanner, Bruar; while a still more remarkable group is the an group, which includes both the Dee and the Don. The Don is in Gaelic "Dea'in," a word which, when Gaelic was spoken in Strathdon, had a sound like the English word "chain." This word, Mr. Diack says, is "the direct descendant of some oblique case (dative or locative) of Ptolemy's Devana. Both this name and that of the adjoining river to the south, the Dee, are ultimately derived, he says, from the Indo-European root "deiv," which appears in the English word "divine," and both accordingly afford clear evidence of river worship in a very pronounced form. But they also prove that the Picts were Gaels, and they upset the whole "British" theory about the Picts referred to above. We may quote Mr. Diack's words:—

"Linguistically and historically considered, these two river names (Dee and Don) seem to be of decisive importance, and even by themselves are enough to prove what the Celtic speech of the district has been from the first century onwards. The

modern names correspond exactly to the ancient, but only by Gaelic phonology. If the Picts spoke British, then by the time their language was supplanted by a supposed Gaelic invasion (whether of people or of language or of both), which cannot have been before the 7th or 8th century, the old Celtic forms must have already undergone the phonetic developments of the time; 'Deva' must have been well on the way to something like old Welsh 'duiu,' and 'Devana' to some un-Gaelic form. These, or a Gaelic attempt at them, would have been the names to survive to-day. As it is, on any Brythonic theory of Pictish, the names 'Dea'in' and 'De' stand unexplainable, parentage and lineage unknown."

MR. DIACK'S FIELD OF RESEARCH.

We quote the foregoing statement at length, because with anyone who has interested himself in the subject it will at once command attention. So far as we are aware, it contains the first reasoned denial yet made of the theory that the Picts were Brythonic or other non-Goidelic Celts. And the case for classing the Picts as members of the Goidelic (*i.e.*, Gaelic) branch of the Celtic people is fortified by a mass of research on Mr. Diack's part which is far beyond anything yet attempted in this line in Scotland. Professor Watson's excellent work on "Ross-shire Place-Names" deals with an area where the Gaelic language is still current. Mr. Diack's research work over the north-eastern counties, an area which is to be definitely regarded as Pictland, has involved, by comparison, the much more formidable task of tracing spoken names in regions where the language has been long dead or is now moribund.

All who realise the circumstances are aware that such an investigation is not to be delayed, because of the rapidity with which spoken Gaelic is disappearing on the Scottish mainland. Mr. Diack, in fact, has stepped into this field just in time, and his further publications will be awaited with the highest interest. In his article in the "Revue Celtique" there is promise of one of the most important contributions to early Scottish history since Skene published his "Celtic Scotland."

◆

Mac bantraich aig am bi crodh,
Searrach seann-larach air greidh,
Nigean muilleir 'g am bi min,
Truir as meannaiche air bith.

CALLER DULSE!

WHERE THE STREET CRY CAME FROM.

We are indebted to Mr. G. M. Fraser, Librarian to the Aberdeen Public Library, for the following interesting article, which appeared in the *Aberdeen Free Press* on the 16th of August. The *Free Press* frequently gives considerable space to articles on subjects connected with Gaelic.

This once-familiar street cry in Aberdeen appears to have ceased in these recent years, and the clean, tidy fisher girls, that carried the succulent sea-weed through the streets in round baskets, skilfully balanced against their side with their left arm, must have passed into other lines of life. One would not have expected those girls to be able to explain the philological meaning of their cry, but now that it has passed away, and will only appear in history, a moment or two may be spared to consider it.

"Caller Dulse!" The very sound is refreshing, and the person who first used it must have had keen perception of human nature. The phrase, so to speak, captured the trade. One never heard "Fresh Dulse!" although you heard "Fresh Haddocks!" and for the reason, perhaps, that "caller" means more than merely fresh. It means, if one may say so, "refreshingly fresh"; at any rate, that was the idea that the fisher girls seemed wishful to convey. "Caller" is an old-world expression, used widely in Northern England and Scots dialect, associated, some think, with the obsolete word "calver," to prepare salmon or other fish when freshly caught. It is a Scandinavian word, classed by Skeat with such familiar Scandinavian expressions as "blether," empty talk, "busk," to dress or decorate, "coup," to exchange, "lift," the sky (A.S. lyft, Ger. Luft), "mirk," darkness, "pud-dock," a frog, "roose," to praise, "skeep," a bee-hive, "wale," to choose, "wick" (of mouth, or eyes, etc.), angle, or corner, and other such words still in use in the dialect both in England and Scotland.

BORROWED FROM THE GAELIC.

The word "dulse" is entirely different. It is one of the comparatively few expressions that our dialect has borrowed directly from the Gaelic. The Gaelic language borrows constantly from the English and never pays back. That is to say, although the Gaelic speech adapts current English

expressions to suit all kinds of modern requirements, the English speech borrows almost nothing from the Gaelic for either educated or dialect use. But it borrowed "dulse." In Irish Gaelic (whence Scots Gaelic, originally), it is "duileag," an edible sea-weed, as with us, and it has been suggested—probably correctly—that it arises from "duille," a leaf, and "uisge," water, a water leaf, which, in a sense, it is. Professor Wright, in the English Dialect Dictionary, set it down as "what is drifted on the shore," a phrase I never understood (for in the north of Scotland the fisher folk plucked the short, sweet "dulse" from the rocks at low tide), until I saw what happened in Dundee. I saw the hawkers gather the long "dulse" washed ashore on the beach at Broughty Ferry, and sell it afterwards from hand-carts in Dundee.

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