

An Gaidheal.



BY DUNDEE.

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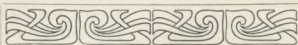
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EDITOR:—Rev. MALCOLM MACLEOD, M.A., 24 Queen Mary Avenue, Glasgow, S. 2., to whom all literary communications should be addressed; business and other communications to 131 West Regent Street, Glasgow. Telephone:—Douglas 1433

Leabhar XXXII.]

An Dàmhar, 1936.

[Earrann 1

OROID A' CHINN-SUIDHE.

MISNEACH.

Mar fhear-an-tighe air an tig e fàilte a chur air a' chuideachd, agus a' cheud sgeul ionseadh, tha mi a' toirt làn dì-beatha dhuibh uile do'n dà fhicheadamh Mòd so.

Tha sinn sona gu bheil e air a' cheadachadh dhuinn tighinn còmhla a ris, mar chomunn, anns a' bhaile chiatach so, gus cuid air choir-eiginn a ghabhail ann an obair ionmholta is ann an toileachas-inntinn neo-lochdach a' Mhòid, 's mar an ceudna gus bliadhna ùr de shaothair ro fheumail ar comuinn a shainnsealachadh.

Bitear a' farraid dhinn, is chan ainmig sin, car-son a bhios sinn cho toilichte, 's air uairean cho iollagach, aig coinneamhan mar so mu dhéidhinn ar cànan 's ar dùthchais; is abrar ruinn gur suarach a' chuid as fhearr de na cuspairean sin air am bheil sinn ag caitheamh uiread d'ar rùn-ridhe 's d'ar dùrachd. Ar-leam nach robh eòis ion-mhiannaichte riamh 'ga tagradh nach robh cainnt dhoicheallach mar sud a' feuchainn ri bacadh a chur oirre aig a' cheart àm. B'e an call diobhallach e dhuinne na'n leigeamaid le ar n-aignidhean spioradail fhéin a bhi air am buaireadh, 's air an cur an neo-bhrìgh le barailean fuara, neo-charthannach sam bith. Nach coma leinne dé an cion aithne a dh'fhodas a bhi air càch, ma tha na nithean tlachdmhor a tha ann a' togail ar cridheachan, 's ag cur aobhneis bhràthaireil agus tur neo-chiontach 'nar càil. Bho'n a tha an ro-fheum aig an t-saoghal amharra air gach subhaile dhaonnaich a tha ann, nach ionmholta an nì e a dh'fhodas sinne a ràdh

as ar leth fhéin gu bheil làn dhéas an fhior bhràthrachais 'gu sineadh aig a' Mhòd againn, co-dhiubh, cho tric 's a tha i 'ga tairgse féin aig còmh-dhail eile is aithne dhuinn. Tha sin a' tachairt a chionn gu bheil an dùthchas coitcheann Gàidhealach againne a' dol an aghaidh nan creag, ciod air bith iad, 's os an cionn, 's a' toirt òirnn, mar bhuill d'ar comunn a bhi a' seachnadh gach uile choslais aimhreit, 's 'gar n-aonadh r'a chéile anns an aon rùn chneasda, chànaireil. Gu ma fada bhuinne aobharan eas-aontachd sam bith!

Tha iad ann an nis, feallsanaich ùra a tha ag gabhail orra fhéin a bhi coma de dhùthchasachd air bith, Gàidhealach no eile; nach 'eil ann ach seòrsa de dhroch bheus a tha ag aobharachadh eud is naimhdeis eadar shluaghan. Faodaidh e bhi gu bheil tomhas de chron is de chunnart co-cheangailte ri nàistinneachd dhùthchannan eile—biodh sin mar a thogas e—ach cha dean leithid an dùthchais bheannaichte a tha againne coire do aon neach eile gu bràth; is e a chaochladh sin a thachradh.

Air a shon sin, chan 'eil sinne a' mùchadh ar n-aidmheil air aon chor gur e ar gràdh do ar cànan, 's do gach ionntas a tha taisgte dhuinn iunte, a tha 'gar glusadh gu oidhirp mar chomunn. Tha an gràdh sin 'na impidh spioradail, air-neo, ma thogas sibh, 'na fhàgail nàdurra ann an gnè gach fìor Ghàidheil. Saoilidh mi nach robh cànan eile 'ga cothachadh fhéin air an taobh so de'n t-saoghal rianh do'n

d'aidicheadh a leth uiread is a dh'aidicheadh dhi-se de theas-ghràdh a luchd-muinntir fhéin ann an litreachas 's am bàrdachd, ann an còmhradh 's an ceòl. Co-dhiubh bha na h-uile thug an rogha speis dhi mar sin daonnan co-sheasmach 'nan gnìomhan d'a taobh, no nach robh, creideam, co-dhiubh, gu robh iad uile treibhdhireach gu leòr 'nan dùrachdan an àm a bhi 'ga luaidh! Tha sinn fhéin an so an diugh mar fhianuisean glé thogarrach air a taobh. Chan abair mi an corr air a cheann sin, ach gu'm bu mhath dhi-se na'n robh sinn uile cho dileas dhi an còmhnuidh!

Faodaidh gur e gnothach do-chreidsinn a tha ann le gnéthan eile dhaoine gu bheil faireachduin chinneadail, chàirdheil thar na h-àbhuist ann an nàdur a' Cheiltich, ge b'e àite anns am bheil e; ach, ar-leam gu bheil e dearbhte gu leòr gu bheil a leithid de aigne ann, 's gu bheil againne ar cuid dhe, 's nach bu mhath leinn bhuaime e: seadh! gu dé idir a bhiodh annainn as eugmhais. Tha e soilleir dhuinne mar chomunn gur ann 'nar cànan a tha ar n-inbhidheachd mar Ghàidheil ag co-sheasamh; is uime sin tha sinn mar-aon suidhichte 'nar beachd is 'nar rùn i sin a chòimhead cho tearuinnte 's as urrainn dhuinn chan ann a mhàin a chum is gu'm bi i 'na cliù is 'na cuis-thoilcachais dhuinn fhéin cho fada is a bhios sinn ann; ach a chum is gu'm bi i 'na dòigh thaitneach fhéin, 'na beannachd 's 'na buannachd d'ar sliochd, is sinn cho deònach, air-son am maith fhéin, gu'm mair iad sin 'nan Gàidheil. Do bhrìgh is gur ise ar n-aon suaicheantas Gàidhealach—an aon urras a thà na a bhitheas aig ar cinneach gur Gàidheil iad—is dùth dhuinne a mheas nach 'eil i aig ar linn-ne ach fo chòir dhlighich a tiomnadh gun deirias do'n linn a tha a' tighinn 'nar n-àite.

Is e ni thar tomhais iongantach a tha ann mu dhéidhinn na Gàidhlig, gu'n do ràinig a beò ar latha-ne idir! Cho sean ris a' cheòd chiar mu'n d'thainig i an taobh so, is i as fhaide a tha air mhaireann ann! A dh'aindeoin gainnead a sluagaidh agus na h-ana-cothroman iomdach a dh'fhuiling i o àm gu àm, chunnaic i a co-aoisean, 's bha feadhainn dhiubh sin uaibhreach gu leòr, fo fhòid na di-chuimhne.

Bu chòir gu'n deantadh a h-eachdraidh so-fhiosrach leis an aois òig. Mar shamhladh air an rath a lean i rianh, chan e mhàin gu'n d'fhuair i cuidhte is smachd nan Loch-lannach, ach chaidh aice air an fheadhainn dhiubh sin nach do tharr dhachaidh ann an

àm a thionndadh 'nan deagh Ghàidheil; agus 'sann as na h-Eileanan sin as an deach a fuadach ann an tomas mór, 's a bha fad cheudan bliadhna 'nan Innse-Gall a tha a' chuid as dòchasaiche de a muinghinn air an là-an-diugh.

Anns an àimsir dhuaichnìdh sin anns an do chuir a' Ghàidhealtachd leòintè saic-aodach agus luathre gu leòr oirre—àimsir Chulodair—bha a' Ghàidhlig ann an diobhail tuille dòchais. A réir gach coltais, cha robh ann dhi an nis ach a bhi a' feitheamh na h-uaire! Gidheadh, an uair a bu chianaile a càradh thainig còmhnaidh g'a h-ionnsuidh a bha cho diomhair 'na theachd 's 'na eifeachd 's gu bheil e duilich a thuigsinn cia-mar a thachair a leithid. Ann am meadhoin dubh an dubhachais, 's an la-màireach dubh-dùinte 'nan aghaidh, thug a muinntir gu bàrdachd 's gu seinn 'nam measg fhéin mar nach do rannaich 's nach do sheinn iad rianh roimhe; is an uair, fa-dheoidh, a cheadaicheadh dhoibh beagan fuasglaidh bho an cuid chuibhrichean, bha, mo thruaighe, mòran de na seann dualachasan air falbh; ach ise a bha fo bhinn dhioghaltaich a' bhàis, thog i a ceann a rithist, le aoibh a bha uasal air a gnòis, 's i air a dhearbhadh d'a dùthaich 's do'n t-saoghal gu robh iunntasan innte a bha luachmhor.

Chuid i an rudha ud seachad, ach gann gu sàbhailte; ach bha sruth an ùghdarrais fhathast gu dian 'na h-aghaidh: esan a' sìor-dhol na bu treise, agus ise na bu laige. Bha barra-mhanaidh a h-eug an nis am mach. Thall 's a bhos bha am beachd 'ga sparradh air a daoine gu robh i borb, nach b'fhiaich i 's gu'm feumadh i falbh mu'n biodh iad uile callaichte gu leòr mar phobull, gu robh eadhon nàdur a' toirmeasg eas-aonachd ann an cainnt (mar gu'n deach a' Ghàidhlig chòir a chruthachadh ann am mearachd 's a toirt do shluaghann Ceilteach gun fhios car-son!). Gus bho chionn trì fichead bliadhna bha an cion cothrom ris am b'fheadar do'n Ghàidhlig a bhi ag gabhail mar a luighesachadh saoghalta, 'ga sàrachadh gu neo-thruasail, 's a' traoghadh a mìnsich as a com; is shaoil le ùghdarrasaich bùird ùra na sgoile gu robh a h-àm air tighinn, 's gu'm b'iomchuidh dhoibh-san an nis, ceann-finid a chur rithe féin 's ri a truaighe cho luath 's a ghabhadh sin deanamh le reachdan sgoile.

Chan 'eil an teagamh nach robh a' dol aca air sin a dheanamh gu an rogha miann gus an d'thainig diomhaireachd a rithist g'a

còmhnaidh 'na h-aire—'s cha b'aire an uair a thàinig! Nach e a' chùis-smaointinn e gur e a' cheart iongantas a thachair roimhe, 's ris nach robh dùil aig duine beò, a thachair a rithist. Thòisich i as ùr air seinn, 's b'e sin an t-seinn! An guth caomhail sin anns nach robh dànadas riamh, 's àilgheasachd aineolach an t-saoghail cho tur 'na aghaidh chuir e nis a bhuidhan àraidh fhéin an cèill gu coimhlionta, 's 'a dh'aindeoin có theireadh e.' Cha b'fhada bha e toirt am mach a còir do'n Ghàidhlig. Shoirbhich leis an t-seinn sin o'n chiad latha, 's thainig mòr thogail-inntinn is ùrachadh misnich 'na lorg. An ùine nach robh fada chuireadh suas an Comunn Gàidhealach, 's tha cothroman ciallach an nis aig ar cànan. Cluinnear an nis ar guth-cheòl air àrd-chlàran thallachan mòra aig an tigh is thairis; tha e a' tighinn chugainn, eadhon, á gorm-astar nan speur, is tha éisdeachd chàirdhean is choigreach 'ga thoirt dhà le annas is toileachas.

Có is urrainn a ràdh nach 'eil fheum fhéin anns a' cheòl anns an iomadh roimh-uidheamachadh a thatar a' deanamh air-son chùisean; ann féin 'na iomlanachd, 'se aon de na feartan bith-bhuan, 's tha an sean-fhacl againn fhéin ag ràdh nach 'eil lochd anns a' chridhe a ghabhas òran. De sam bith mar a dh'fhaodas sin a bhi, chan 'eil aon teagamh ann nach 'eil sinne fo chomaine ro-shònraichte d'ar guth-cheòl, air-son gu bheil tomhas farsuinge de aithne mheasail cho-fhaireachail an nis air ar cànan, air ar daoine 's air ar dùthaich. Aig a' cheart àm, is ro-mhath ar n-fhios gur i a' Ghàidhlig is màthair-aobhair do gach toirbheart a tha air ar siubhal mar Ghàidheil, 's gur i a' chànan as fhearr a fhreagras *oirne* ann a bhi a' tionnsgnadh is a' taisbeanadh rùintean ar cridhe.

Tha an sruth an nis air tionndadh 'na fàbhar. Tha lagh na dùthcha bàigheil rithe, 's b'e an dà latha e! Tha ar sgòltean dùthchail air am fosgladh dhi. Tha ar maithean air tilleadh rithe. Thà is bithidh Comunn na h-Oigridh 'na chumhachd dùthchasach 'nar tir, 's tha a h-uile aobhar againn a bhi dòchasach gur fhearr an déidh so do mhóran de a luchd labhairt a bhi ag cosnadh an lòin 'nan Gàidhealtachd fhéin na bhi a' toirt an t-saoghail mhi-chinntich fo'n ceann.

Tha a' Bheurla ag iarraidh an aonachd bheurlach; ach cha bhi sin ann gu bràth. Nach bu mhi-nàdurra an gnòthach a bhiodh ann mur cluinnteadh ach an aon ghaoir Ghallda sin bho cheann gu ceann na

dùthcha! Nach b'e an t-eucòrdadh cianail e ri cruth is cumadh is ainmean is loinneas gach àite ann an Tir nam Beann 's nan Gleann. Ach chan 'eil an t-aonachd anns a' Bheurla féin, or chan ionnan dual-chainnt dhi ann an dà àite sam bith.

Tha an dual-chainnt sin dhi gun mheas, eadhon far an fhéarr i, agus is neo-thlachdmhor gu léir an seorsa sin dhi far an gabh i àite na Gàidhlig! Far an do rinneadh suaip air a' Ghàidhlig 's a nòsan air-son dual-chainnt de'n Bheurla, agus caithe-beatha Gallda, chan fhaic mise gu'n d'fhuair anam a' Ghàidheil ann an aon àite dhiubh sin a' chuid a b'fhearr de'n iomlaid!

Tha e soilleir an nis gur buannachdail gu mòr do'n Ghàidheal, arson ann an seagh saoghalta agus spioradail, a chainnt inbheach. uasal féin, fìor chànan na h-Albann a bhi aige mar mheadhon smaointinn is labhairt 'na dhachaidh is am measg a luchd-dùthcha, 's an déidh sin, mar dhàra cainnt air-son an t-saoghail am muigh, Beurla mhath na sgoile is an leabhair a roghainn air dual-sheòrsa sam bith do'n Bheurla, is gun chainnt eile ach sin—cainnt, dé sam bith cho fìleanta 's a dh'fhaodas e bhi innte, a tha cho falamh innte féin do bhuidhnan spioradail 'ga coimeas ris an t-seann Ghàidhlig 's a dh'fhalamhaicheas inntinn gu tur do bhuidhnan nàdurra a shluaigh fhéin; 's mar nach bu leòr sin, a bhios 'na bacadh dhà gu bràth air adhartachd.

Cha robh a' Ghàidhlig riamh do chainntean ro-smachdail an t-saoghail, ach bha sochairean simplidh anama 'na gnè a rinn ion-ghràdhach i leis na ginealaichean. Tha i mar sin leinne, is chan urrainn do chànan sam bith eile fo'n ghréin a h-àite ionmhuinn-se a ghabhail 'nar cridhe. Nach ann duinn a thigeadh a bhi uasal aise, agus mùrneach m'a déidhinn, an uair is ann rithe-se a dh'earbadh o chian fianuis a thogail air taobh an t-soisgeil, agus e sin a chraobh-sgaoileadh air feadh na roinne so de'n t-saoghal; agus ged nach robh i ùineachan fada sam bith bhuaidhe sin gu so gun mhanadh a bàis 'ga claoidh, tha i gu miorbhuilleach air a caomhnadh dhuinne fhathast. A bheil fios car-son? Tha gu leòr de iorguill anns an t-saoghal aig an àm a tha ann; agus am beachd na mòr-chuid, tha feum as ùr aig an t-saoghal sin air beannachadh. A thaobh so, an ni a thachair cheana 'nar Gàidhealtachd, nach fhaod e, no a shamhuil, tachairt a rithist?

Is deacair a' chainnt nach tui gear, agus is crìon a' chùil as nach goirear!

PRESIDENT'S ENGLISH ADDRESS.

As representing An Comunn Gaidhealach, I have given you a whole-hearted welcome to our Mod—and that in Gaelic. In its work and deliberations here, may it earn your approval and support.

As all may know, our organisation is a non-political and non-sectarian one uniting all of us in the one transcending concern for the welfare of our mother tongue. Here, as at all meetings held under the ægis of An Comunn, we meet in unison of heart and mind. Home from the world, as it were, in the bosom of the family, where on no account may discord be allowed to intrude.

In Gaelic we glanced backward at that most turbulent sea on which our Gaelic Birlinn has ploughed its determined way down through the centuries to us, we bless its victorious qualities, and are so thankful that to-day it rides the waves as proudly and confidently as ever.

The survival of our language means the survival of ourselves as Gaels. It means the survival of the Gaelic race as an integral and honourable part of the social order, having a potent mentality and a spiritual provision distinctly its own. Albeit the percentage of Gaelic population in Scotland is but fractional, it plays a very conspicuous part in adding to the sum of human knowledge and happiness in our land.

The Gael, living his own life of exquisite remoteness in the mystical recesses of his Gaelic soul even when he must dwell in the crowded city, is more often than not a storehouse of wise thoughts brought down to him in his native language from Druidical times when wisdom was not entrusted to books but incorporated in the living language. We know that when and where Gaelic thought and speech prevailed, there the "illiterate" were often more highly educated, having regard to the due meaning of the word, than those who took their knowledge from books alone.

From his primal teacher, therefore, the Gael has derived qualities which eminently fit him for citizenship here or anywhere in the civilised world, and in view of the turmoils and tribulations of the present materialistic world it is more than ever desirable that the Gael's contribution to the common weal should be valued and conserved as at least an active influence making for peace and goodwill amongst men.

Our Gaels of to-day occupy the pivotal position between the past and the future of our distinguishing feature—our language. Whether we are as a race to be or not to be depends entirely on the future of that language. In the past the responsibility for its continuance rested, of course, with our forebears. Their concern was not so much to protect it as to enrich it. They did their part right nobly. We remember them to-day in the heritage of beautiful language, literature, and song they bequeathed to us. Ours is now the responsibility and the privilege—can we maintain and add to that heritage? If, as is quite true, greater difficulties than ever before now lie in our path, greater means than ever before of dealing with difficulties lie to our hand. Some decided exertion on our part is, of course, now absolutely necessary, quiescence would spell doom to our race. Were we openly threatened with extinction to-morrow there would undoubtedly be a sudden resort to militant self-preserving action, but when the menace is shewn to us only in slow motion we are so apt to curl up each of us in his comfortable corner and murmur in the words of a Gaelic song, "Tha nì 'nam chadal 's na dùisgibh mi," "I am asleep, do not waken me." Alas, if we did so (and I am giving ourselves a long enough spell of idleness), we might eventually awaken to the sorry realisation that the glory and blessing of our living language had gone, and with it our own identity as a race. In such a case there would, no doubt, be the eager student of Gaelic philology in the college, and there would be the beautiful MacIan pictures of us in the library, but our Mod would be a sad one.

Such a contingency will not, however, happen; indeed the outlook at the present juncture is definitely reassuring. That there is scholarship of a high order standing to the credit of our language is a fact of which we are reasonably proud. We have had, and still have, a Gaelic intelligentsia extraordinarily large in number considering the paucity of our people, so that Gaelic as a cultured language has an assured standing. Now that it is receiving vastly greater consideration at the hands of our educationists, we are entitled to expect that it and its culture will be still more highly prized in the future, and that the number of its scholars and literati will greatly increase.

The report now published by the committee appointed to enquire into and report on the teaching of Gaelic in schools and colleges satisfies us thoroughly in the respect that it gives us, without reserve or exaggeration, the information we require on the subject. In many other respects also, the report is encouraging. It tells us that at the present moment over 7000 children are being made more or less literate in their own language. That in itself is quite a thrilling piece of information. In a few years the effect of this teaching should be manifest in Gaelic speech and literature. Succeeding generations will be better educated and have a nobler conception of Gaelic culture and nationhood, but certainly there is still much to be wished for and worked for. Apparently there happens to be a few places where parents are possessed of the idea that the teaching of Gaelic hinders the educational progress of the children. The report, however, amply proves that they are mistaken, quite the contrary being the actual case everywhere. Where such parents succeed in depriving their children of Gaelic, the result is invariably deplorable. A statement from a school on the west coast of Inverness is in these words: "The majority of Gaelic-speaking parents are averse to the speaking of Gaelic to their children; they discourage the use of it so that their children have very imperfect English and no Gaelic." We can only conclude with regret that the parents in such places are sadly deluded by ignoble and alien influences.

An Comunn is recommended in the report to impress the value of *bi-lingualism* on all concerned by means of conferences with teachers, parents, and otherwise. This I am sure it will carry out to the utmost of its resources. In this recommendation, however, the permanence of English speech in our Gaeldom is assumed. It is for us to see to it that the see-saw of bi-lingualism is not allowed to rest permanently on the English side to the dire detriment of all that constitutes the meaning of the word Gael. Let us be wise in our generation. There need be no fear that English will suffer. The whole strength of the law is behind it, but our language, which enshrines for us all the spiritual ideals of our race, will now more than ever call for our practical and systematic care. It must now more than ever be cherished as the essential home speech which alone can ensure for us good Gaelic and good English, and the fullest enjoyment

of the undoubted benefits of bi-lingualism. The report, with its eighteen well-devised recommendations, deserves the earnest consideration of every dutiful Gael.

And now I turn for a moment to what is the most desirable and hopeful effort we have made in our day; I refer to the establishment of Comunn na h-Oigridh. That organisation is now in a fairly flourishing condition. The lives of many of our young people will undoubtedly benefit by the training they are now receiving in healthy, happy, and patriotic living. All that is required of them as the necessary qualifications for membership are a knowledge of Gaelic and a verbal promise to be good Gaels. An immense amount of hard organising and administrative work done in connection with the scheme has had gratifying results, but financial stringencies again limit our action. We have, however, to acknowledge with sincere gratitude the great help given us by the Carnegie Trust and by friends, and our hopes are high that the worthiness of our aims will bring us further support.

We are satisfied that a sure grip for the seed, while there is yet suitable soil, will bring us a bountiful harvest. The Gaelic circle of the parent Comunn, augmented as it will be automatically by drafts from this virile source, must surely strengthen till An Comunn is able to claim with every justification that its membership is thoroughly Gaelic and representative. Its influence then in the councils of our nation must be profound. May the hands of our inspired leader, Mr. George E. Marjoribanks, be strengthened and dutifully upheld by us who are his coadjutors; meanwhile we must have due regard to our motto, "Foidhidinn" — Patience, implying, of course, persevering patience.

It is admitted that a considerable falling off in the population of Gaeldom has taken place. Even so, our language will be safe with the remaining number so long as they are not swamped by incomers of an alien culture. But we wish our language to increase in all manner of prosperity, especially in the number of its speakers, and that being so, we cannot avoid impinging on the economic side of the subject, and hoping that our Government will do something soon to counter the process of depopulation which is going on in the Highlands, and that if and when it does so it will have due regard to acclimatisation value, and place only true Gaels in true

Gaeldom. Any other policy would, it is feared, be fatal to Gaelic and also be an economic blunder. As individual Gaels we can give our hearty support to the Highland Development League, which will, sooner or later, have this most important matter, which so intimately concerns us, to deal with. There is no doubt that a widespread, sympathetic interest is now being taken in the affairs of Gaeldom, and it is thought that for a considerable amount of that interest An Comunn may justly claim the thanks.

We go forward to next's year's duties assured that the good work we are doing is deserving of the great success with which it is undoubtedly meeting.



FACAL 'SAN DOL SEACHAD.

Shineadh dhuinn dòrlach litrichean—ann am Beurla chruaidh Shasunnach—a' moladh na Sgoile Samhraidh Gaidhlig. B' fhiach an Sgoil Ghàidhlig sin; agus tha sinn glé chinnteach gu bheil i làn airidh air a h-uile facal a thatar ag radh mu déidhinn. Dhùilichte sin bho na fiùrain a bh' air a ceann. Ach 'eil fhios an cuala na foghlumaichean an sean-fhacal: "Ni an tuilleadh molaidd an tuilleadh dolaidh?" Tha e ag cur mòr iongnadh orra gu robh a' leithid a chathannachd 'sa chaomhalachd 'sa choibhneas aig an Sgoil Ghàidhlig, agus sin an cois àrd ionnsachadh. Nam bitheadh iad cho eòlach air gné is gnothaichean a' Chomuinn Ghàidhealaich ruinne cha ghabhadh iad iongnadh sam bith; bhiodh fhios aca gu bheil so daonnan an cois gach saothair is oidhirp a tha ceangailte ris a' Chomuinn.

Faiceamaid annas an làimhe mar thoradh air an Sgoil Ghàidhlig agus bithidh sinn n'as toilichte — ged a tha sinn a' tuigsinn agus a làn chreidsinn a h-uile lide tha iad ag ràdh ruinn 'sa' Bheurla.

* * *

Is ann air an t-saoghal a thainig an dà latha. Cha ruigear a leas a bhi ag ràdh a nis gu bheil a' Ghàidhealtachd agus na h-Eileana-Siar fad as agus leth-oireach. Bha bean-usal ann an Loch Baoghasdal ag innse dhuinn—bean Thearlaich 'Ic Colla—gu'n chuir i luath-sgeul gu bùth Chooper an Glaschu aig leth-uair an deidh oichd 'sa' mhadaunn ag iarraidh àireamh phund de shubh-làir a chur thuice an latha sin air a'

charbaid-adhair, agus i dol a dheanamh geam dheth. Dh' fhàg an teachdaireachd an aerodrom ann an Rinn-frìuth aig deich uairean, agus bha e ann an Uidhist aig deich mionaidean an deidh aon-uair-deug—dìreach uair an uaireadair is deich mionaidean. Bha i a' deanamh geam dheth aig leth-uair an deidh aon-uair-deug, agus fhuaig sinn ar cuid dheth leis an tea an latha sin.

* * *

Tha ceist air a' CHODAIDH. Tha e ag cur iongnadh an t-saoghail air, de as coireach nuair a thigeadair do'n bhùth aige airson pund ime no ùnnsa tombaca no cairteal tea no bucas mhaidsichean, no rud sam bith eile, gu'n iarrar e ann an Gaidhlig chòmhnard chothromach, ach aig ceann eile a' chunntair an oifig-a'-phuist gur h-ann sa' Bheurla mar as trice dh' iarrar nì sam bith.

Thugadh esan, no cò air bith a bhios an oifig-a'-phuist, Gaidhlig bhlàth bhlada na bùtha dhaibh agus cluinnidh e atharrachadh aig ceann eile a' chunntair. Chunnaic is chuala sinn a leithid a roimhe.

* * *

Chan fhada bhios tigh-dubh ri fhaicinn air a' Ghàidhealtachd no eadhon 'sna h-Eileanan fhéin. Tha iad a' dol n'as gainne is n'as gainne a h-uile bliadhna. Ach gus am bidh fios is aithne aig na linntean ri teachd air seann dachaidh a' Ghàidheil cheannaich Urras Nàiseanta na h-Alba fear dhiubh ann an Callairnis an Eilean Leodhais, agus tha iad air gabhail as làimh a chumail suas—eadar thughadh is thobhta, shioman is acraichean agus a' chagailt am meadhon an ùrlair, dìreach mar a thà e. Ach cuiridh an saoghal iomadh car dheth fhathast mus bidh an tigh-dubh 'na iongnadh do mhòran air an "taobh siar." Mar as luaithe is e as fheàrr.

* * *

Thadhail sinn a dha no thrì thuruis air an t-Samhradh-sa an Aìrigh Mhuilinn, baile breith is àrach na mnà usail is iomraitich sin Fionnghal, Nighean Raoghuill Mhic Aonghais Oig, bean-theasairgidh Prionnsa Tearlach.

Chan 'eil mòran ri fhaicinn an diugh de làrach an tighe anns na rugadh 'sna thogadh i. Their cuid gur h-ann far a' bheil gàradh iohlainn, a bha tigh a h-athar, cuid eile far a bheil tolmán uaine ri thaobh. Tha fhios gu bheil seann daoine ann an Uidhist-a-Deas fhathast a chuala far a' bheil, agus do na shealladh an dearbh àite; ach chan 'eil càrn no carragh no cabar ag innse sin.

Chan 'eil so mar bu chòir dha a bhi. Ach tha sinn toilichte litir fhaicinn ann am paiper-naidheachd le aon de bhuill a' Chomuinn, a' brosnachadh nan Gaidheal agus ag ràdh riutha gur mithich dhaibh a bhi bogadh nan gad sa chùis so. Càite bheil an fhìne uaibhreach d'am buineadh i? Air adhart a Chlann Domhnais is bithidh An Comunn air 'ur làimh dhèil!

* * *

Tha beannachd a' Ghàidheil air ceann a' B.B.C. Thug e innb is àite do'n Ghàidhlig nach robh aice a roimhe, 'ga craobh-sgoileadh feadh sheachd ranna ruadh an domhain. Tha cainnt cho blasda is cho cothromach a nise 'ga labhairt is 'ga seinn aig an labhran-shith 'sa chualas an linn Oisein. Gun teagamh an toiseach toiseachaidh bha cuid ann agus bha iad coma co dhiùbh de am promascal cainnt a chleachdadh iad—chleithheadh an t-seinn miosad na Gaidhlig, 'nam beachd-san! Ach a nise mur bidh gach lide is gach facal còmhnhard coimhlionta agus gu'n tuig gach bodach is cailleach feadh na dùthcha iad, thatar ag ràdh gu'm bidh cùl làimhe a' B.B.C. riutha, agus nach fhaigh iad an ath chathrom.

Mar tha fhios aig muinntir a' Chomuinn tha nìs fìor Ghàidheal 's an deagh sgoilear 'sam fear-cainnte gléusda—Eoghann Mac-a-Phì—a stiùireadh na Gaidhlig 'sa gnothaichean aig a' B.B.C. Mo bhannag air!

* * *

Ach càite am beil Iain-Mór-an-Fhéilidh? Na dh' fhidir no'n dh' fhairich no'n cuala sibh dad idir mu dhéidhinn? An deach e air chall ann am fàisichean eagallach Astràilia? Is e fìor fhàsach as nach deanadh Iain còir a rathad. No na dh' fhalbh cangarù leis 'na màileid mionaich? No an deach e fodha gu nan glòinean ann an suil-chruthaich 'san tìr fhiadhaich fhàsail sin? Cha b' h-uile suil-chruthaich as nach leumadh Iain Mór ged rachadh e fodha gu na sùilean.

Tha a ghineal—Clann an Fhraoich—'ga ionndrainn agus iomagain orra mu dhéidhinn. Thà, agus na ceudan de Ghàidheil shuairce eile. Cluinneamaid bhuaith, ge b'e àite leth-oireach 'sam beil e, ged nach biodh a dh' inneal-sgrìobhaidh aige ach bioran guail. Cha do dhìochuinich muinntir a' Chomuinn idir e.

AM FEAR-DEASACHAIDH,

THE MOD DAY BY DAY.

Cha b'e an t-ainn gun an tairbhe a bha aig Inbhir-nis mar cheannabhaile na Gaidhealtachd fad seachdain a' Mhòid.

One felt that Inverness was truly the capital of the Highlands during the Mod week. Highlanders from all parts of the country, from John o' Groats in the north to London in the south, were gathered to show their interest in the work of An Comunn.

The prevalence of the Gaelic speech and the conspicuousness of the Highland dress everywhere lent an attraction and a charm to the whole town.

TUESDAY.

There was a large number of people present when the junior competitions commenced on Tuesday morning. Four halls had been requisitioned for the competitions, and these were fully taxed during most of the day. The entries in the oral section were three times the number that competed at the previous Inverness Mod eight years ago.

There was a gratifying number of junior choirs forward from the schools in the Inverness area, and it was pleasing to find junior choirs from such distant places as Oban, Tobermory, Fort William, and Portree.

The junior concert in the evening was presided over by Mr. Murdo Morrison, M.A., Director of Education for Inverness-shire, who addressed a full hall in Gaelic. The prizes were handed over to the winners by Mrs. MacKenzie, wife of the Provost of Inverness.

WEDNESDAY.

Wednesday opened with senior solo singing, and continued in two halls throughout the day. The official opening took place in the Empire Theatre, and was attended by the Provost and Magistrates of the town, who extended a cordial welcome to the Mod. The President's Gaelic and English addresses will be found on other pages of this number of the magazine.

A civic reception was given by the Town Council in the Northern Meeting Rooms in the evening, at which the Provost acted as host. There was an attendance of fully 1000 members and competitors.

THURSDAY.

Four halls were also required on Thursday to accommodate competitors in the oral and vocal sections. There were twice as many competitors forward in the oral section as at the previous Mod held at Inverness. Much interest was taken in the folk song competition held in the Town Hall. The songs were sung in the traditional manner, and were adjudicated on by two Gaelic-speaking judges.

The Gold Medal final competition attracted a large audience in the Empire Theatre.

The rural choir competition is now one of the most attractive sessions of the Mod, and members and conductors are to be congratulated on the advance made in recent years. In 1928, eleven choirs were entered, and this year the record number of nineteen choirs had entered.

The evening concert had to be duplicated, one being held at 6.30, presided over by Flora, Mrs. MacLeod of MacLeod, and the other at 9, presided over by Provost Roderick Smith, Stornoway, who addressed the audience in Gaelic. The Lorn Shield was presented to the winners, Carradale Gaelic Choir, by Lady MacEwen.

FRIDAY

Friday was devoted entirely to choral and duet singing, and instrumental music. For the final choral competition—the "Lovat and Tullibardine Shield"—the Empire Theatre was filled to capacity, and an overflow was accommodated at the Playhouse, to which the competition was relayed by telephone and loud speaker. The Town Hall was well filled during the pianoforte and violin competitions.

The Grand Concerts were held simultaneously in the Empire Theatre and in the Playhouse. Sir T. Stewart MacPherson presided in the Empire Theatre, in the absence of his brother, Lord Strathcarron, and Sir John Lorne MacLeod in the Playhouse. The Hon. Mrs. Smyth, Ness Castle, presented the prizes to the winners in the Empire Theatre. The ceremony of crowning the Bard was performed in both halls. Every available seat was taken up at both concerts.

Owing to pressure on our space the continued article, "Foirbeasach Chuilodair," has been unavoidably held over.

TOIMHSEACHAIN.

- (1) Tri bà breaca a' ruith le leaca,
Cha nighear iad 's cha bhlithear iad.
Cluinnear an geum seach a' bhuaile—
Tri bà buaile cas-fhionna.
- (2) Chaidh mi mach eadar dà choill,
'S thainig mi dhachaidh eadar dà allt.
- (3) Craobh 's i ri fàs,
A bun gu h-àrd
'S a bàrr gu h-ìosal.
- (4) Mo chròileagan, mo chròileagan,
A rinn mi fhìn 's mo Dhòmhnanall;
Thoilleadh ciad nan ciadan ann
'S cha thoillinn fhìn 'nam ònar ann.

Móran taing do ar bana-charaid a thug dhuinn a dha de na Toimhseachain so. Bidh sinn fad an comain neach sam bith a chuireas feadhainn eile thugainn.

Theid leabhar Gaidhlig a chur a dh'ionnsaigh an ceud neach a thòimhseas iad so agus a sgriobhas an Gaidhlig chun an Fhìr-deasachaidh.

AN COMUNN GAIDHEALACH.

FOUNDED 1891.

All Scottish Gaels, and all persons in sympathy with the Gaelic movement, are cordially invited to become members. The objects of the Association are to encourage and promote

The teaching and use of the Gaelic Language,

The study and cultivation of Gaelic Literature, History, Music, and Art,

The native industries of the Highlands of Scotland, and

The wearing of the Highland Dress.

TERMS OF MEMBERSHIP.

LIFE MEMBERS One Subscription of £3 3s.

ORDINARY MEMBERS, An Annual Subscription of 5s.

"AN GAIDHEAL."

(FREE TO ALL MEMBERS.)

The Monthly Magazine of the Association contains records of Meetings of the Association, its Branches, and Affiliated Societies.

Post Free, 2/6 per annum (Subscriptions to be sent to the Secretary).

Treasurer, ROBERT MACFARLANE, C.A.
Secretary, NEIL SHAW.

Office - - 131 WEST REGENT STREET, GLASGOW.

MOD PRIZE-LIST.**WRITTEN COMPETITIONS.****Junior Section.**

Adjudicators—Mr. Duncan MacCallum, Glasgow; Mr. Hector MacDougall, Glasgow; Rev. John MacInnes, M.A., Halkirk; Mr. Archibald MacLean, M.A., Logierait; Mr. Angus MacMillan, Glasgow; Mr. Donald MacNair, B.A., Motherwell; Mr. Murdo MacRae, Glasgow; Mr. Murdo Murray, H.M.I.S., Aberdeen.

Group A—Pupils in or below the Qualifying Class. Reproduction in Gaelic of a short, simple Gaelic story read twice by the teacher. Ten book prizes—1, Effie Kate MacDonald, Sir E. Scott School, Harris; 2, Annie MacLeod, Broadford Public School; 3, Neil Robertson, do.; 4, Flora A. MacInnes, do.; 5, Helen Anne MacKay, Sir E. Scott School, Harris; 6, Ena MacInnes, Broadford Public School; 7, Barbara MacKinnon, do.; 8, Mary Morrison, Sir E. Scott School, Harris; 9, Neil Morrison, do.; 10, Catriona Robertson, Broadford Public School.

Group B—Pupils in the First and Second Years of Post-Qualifying Courses. Reproduction in Gaelic of a short Gaelic story read twice by the teacher, followed by a rendering of the same story in English—1, Anne MacKay, Portree Secondary School; 2, Jessie Ross, do.; 3, Duncan Grant, do.; 4, Florence Macfield, Broadford Public School; 5, Harriet MacAulay, Portree Secondary School; 6, Murdo MacKay, Sir E. Scott School, Harris; 7, Annie Campbell, do.

Group C—Pupils in the Third and Fourth Years of Post-Qualifying Courses. (1) Writing from Dictation of a Gaelic Prose Passage—1, Elizabeth Allan, Fort William Secondary School; 2, Donald MacMillan, do.; 3, Catherine MacCorquodale, Portree Secondary School; 4, Malcolm MacLeod, do.; 5, Margaret Bremner, Tobermory H.G. School; 6, Katie A. MacDonald, Portree Secondary School. (2) Reproduction in Gaelic of a Short Story in English, read three times by the teacher—1, Malcolm MacLeod, Portree Secondary School; 2, Donald MacMillan, Fort William Secondary School; 3, Isabel Montgomery, Nicolson Institute, Stornoway; 4, Dinah MacSween, Portree Secondary School; 5, Angus MacInnes, do.; 6, Ewen MacDonald, do.

Group D—Pupils in the Fifth and Sixth Years of Post-Qualifying Courses. (1) Translation of an English Prose Passage into Gaelic—1, Roderick MacNeill, Fort William Secondary School; 2, Janet MacKinnon, do.; 3, Donald Morrison, Portree Secondary School; 4, Annie MacPherson, Fort William Secondary School; 5, Sina MacLeod, Portree Secondary School; 6, Helen O'Reilly, Fort William Secondary School. (2) Translation of a Gaelic Prose Passage into English, followed by a rendering into English of ten Gaelic Idioms—1, Bessie Campbell, Oban High School; 2, Isabel F. MacLeod, Nicolson Institute, Stornoway; 3, Helen O'Reilly, Fort William Secondary School; 4, Norah MacAulay, Nicolson Institute; 5, Ronald Lamont, Portree Secondary School; 6, Annie MacLeod, do. (3) A Gaelic Essay (choice of three subjects)—1, Norman MacDonald, Nicolson Institute; 2, Ronald Lamont, Portree Secondary School; 3 and 4 (equal), Marion Macraill, Portree Secondary School, and John MacArthur, Nicolson Institute; 5, Annie MacLeod, Portree Secondary School; 6, Callum R. Morrison, Nicolson Institute.

Group E—University or Training College Students. (1) Translation into English of a Gaelic

Prose Passage or Poem—1, Katie M. MacLean, Cairinish, N. Uist; 2, Maggie MacDonald, Upper Bayble, Lewis; 3, Anna C. MacLeod, Stornoway; 4, Jessie Walker, Dalmally; 5, Christina Morrison, Cul-na-greine, Stornoway. (2) Gaelic Essay on a Literary or an Historical Subject (choice of four subjects)—1, Isabella Matheson, Gravr, Lewis; 2, Christina Cameron, Shawbost, Lewis; 3, Mairi H. S. Campbell, Achatin, Ardnamurchan; 4, Annie MacKenzie, Habost, Lewis; 5, Helen Murphy, Claddach, N. Uist.

Group F—Evening Continuation Classes or Special Classes. (2) Writing from Dictation of a Gaelic Prose Passage—1, Flora Medlicott, Tobermory.

Group G—Special Competitions (conditions laid down by the donor of prizes, the late Mrs. Stewart, Simla). (1) For Boys—Essay in Gaelic on the Life of Rebecca—1, Roderick W. MacLeod, Sir E. Scott School, Harris; 2, Kenneth Smith, Nicolson Institute, Stornoway. (2) For Girls—1, Effie MacPhail, Nicolson Institute, Stornoway; 2 (equal), Anne MacKay and Mary Murray, Portree Secondary School.

SPECIAL PRIZES FOR TEACHERS.

(1) For the Highest Average Marks—Group A—1, John MacPherson, M.A., Broadford Public School; 2, Angus MacDonald, F.E.I.S., Sir E. Scott School, Harris. Group B—1, Donald Thomson, M.A., Oban High School; 2, Angus MacDonald, Sir E. Scott School, Harris; 3, Miss J. MacKenzie, Nicolson Institute, Stornoway. Group C—1, Lachlan MacKinnon, M.A., Fort William Secondary School; 2, Miss G. L. MacDonald, M.A., Tobermory H.G. School; 3, Ronald MacLeod, M.A., Portree Secondary School. Group D—1, Donald Graham, M.A., Royal Academy, Inverness; 2, Lachlan MacKinnon, M.A., Fort William Secondary School; 3, Ronald MacLeod, M.A., Portree Secondary School.

(2) For the Highest Aggregate of Marks (marks under 50 per cent. excluded)—Group A—1, Angus MacDonald, F.E.I.S., Sir E. Scott, Harris; 2, John MacPherson, M.A., Broadford Public School. Group B—1, Ronald MacLeod, M.A., Portree Secondary School; 2, Angus MacDonald, F.E.I.S., Sir E. Scott School, Harris; 3, Miss J. MacKenzie, Nicolson Institute, Stornoway. Group C—1, Ronald MacLeod, M.A., Portree Secondary School; 2, Miss J. MacKenzie, Nicolson Institute, Stornoway; 3, Donald Thomson, M.A., Oban High School. Group D—1, Ronald MacLeod, M.A., Portree Secondary School; 2, Alexander Urquhart, M.A., Nicolson Institute, Stornoway; 3, Donald Thomson, M.A., Oban High School.

Senior Section.**LITERATURE.**

Adjudicators—Rev. Donald Lamont, D.D., Blair Atholl; Rev. Neil Ross, C.B.E., D.D., D.Litt., Laggan; Mr. Roderick MacKinnon, M.A., Dunain Bridge; Mr. Alex. Thomson, M.C., D.C.M., Glasgow; Mr. Lachlan MacKinnon, M.A., Fort William; Mr. Alexander Urquhart, M.A., Stornoway; Mr. Malcolm Morrison, Glasgow; Mr. George Thomson, M.A., Glasgow; Mr. John MacIver, F.E.I.S., Invergordon; Mr. Neil Orr, F.E.I.S., Edinburgh; Rev. George MacKenzie, B.D., Greenock; Mr. Ronald MacLeod, M.A., Portree.

Gold Medal, presented by Miss Millar, Rev. Alexandria, to the most distinguished prize-winner in the Literary Competitions. Former winners are debarred. Winner—Edward Pursell, Campbeltown.

Silver Cup, presented by the Earl and Countess of Cassillis, to the competitor having the highest number of marks in the Senior Literary Competitions. Winner—Hector MacDougall, Glasgow.

Poem on any subject—1, Hector MacDougall, Glasgow; 2, Donald MacIntyre, Paisley.

Essay on "The development of tourist traffic in the Highlands: its advantages and disadvantages"—1, Hector MacDougall, Glasgow.

One Short Story, not exceeding 600 words—1, Edward Pursell, Campbelltown.

Gaelic Story, extending to 2000 words or more, based on actual historical incidents or local legends (prize, £5, presented by the Gaelic Society of Glasgow)—1, John MacCormick, Glasgow.

Gaelic Play of One Act, to take not more than forty minutes in delivery (First prize, £5, "Archd. MacCulloch Memorial" Prize, presented by Ceilidh nan Gàidheal)—1, Miss Nancy McLean, Glasgow; 2, Edward Pursell, Campbelltown.

Action Songs for Children, one or more (prize, £5, by Mr. Robert MacMillan, Glasgow)—1, Hector MacDougall, Glasgow.

Essay on any Subject—Edward Pursell, Campbelltown.

Compilation of Unpublished Gaelic Vocal Music—Mrs. C. MacLeod, Fortrose.

Adjudicators—Mr. R. Harold Thomson, Rutherglen; Mr. Herbert Wiseman, M.A., Edinburgh.

Manuscript Setting for the Clarsach of a traditional Gaelic Folk Song, either as an accompaniment to the voice or as a solo for the instrument—Mrs. Mollie E. Low, London.

CELTIC ART COMPETITIONS.

Adjudicators—Handicraft—Miss Anne M. MacBride, Glasgow; Design—Colin Sinclair, M.A., Ph.D., Glasgow.

SECTION A—DESIGN.

Pair of Jambs for Mantelpiece, each 36 in. by 9 in., in interlacements suitable for wood carving, each jamb to be a variant of the other—1, Stewart Cunningham, Kinbuck; 2 (equal), Mrs. Mollie E. Low, London, and Miss Jean Fletcher, Glenborrodale.

Greeting Cards, size and wording of competitor's choice—1 (equal), Miss Augusta Lamont of Knockdow, and Miss Anne MacKintosh, Balvraid, Tomatin; 2, A. Charles MacEwen, Laurieston; 3, Miss Katharine Edwards, Fort William.

SECTION B—HANDICRAFT.

Leather Work. Lady's Waist Belt of Celtic Design—Miss R. K. Aspie, Dunain Bridge.

SECTION C—NEEDLEWORK.

Footstool Cover of Wool Work on Canvas, size and design of competitor's own choice—1, Miss Winifred Cowan, Pitlochry; 2, Miss Campbell, of Inverneill.

SECTION D.

Best article, in Celtic Design, for personal use, made by a member of Comunn na h-Oigridh—1, Margaret Bremner, Tobermory; 2 (equal), Chrissie Beaton, Erbusaig, and Chrissie MacKinnon, Balmacara, Kyle; 3, Helen MacRae, Achtertyre, Kyle.

TUESDAY.

Junior Section.

Lesser Town Hall—ORAL DELIVERY.

Adjudicators—Mr. Alex. Urquhart, M.A., Stornoway; Rev. John MacInnes, M.A., Halkirk.

Reading with Expression a Piece of Prose or

Poetry, by Native Speakers—1 (equal), Flora MacKinnon, Royal Academy, Inverness, and Catherine Cameron, Oban High School; 2 to 5 (equal), Jessie Cameron, Fort William Secondary School; Mary MacArthur, Oban High School; Margaret MacArthur, Oban High School; Jessie MacKechnie, Oban High School; Mary Black, Oban High School.

Reading at Sight an unfamiliar Prose Piece chosen by the Judges—1, Jessie Cameron, Fort William Secondary School; 2, Margaret Bremner, Oban High School; 3 and 4 (equal), Flora MacKinnon, Royal Academy, Inverness, and Flora A. Campbell, Oban High School; 5 (equal), Janet Fraser, Royal Academy, Inverness; Tina MacKellaich, Tobermory H.G. School.

For Excellence in Gaelic Conversation, for Boys and Girls—1, Flora MacKinnon, Royal Academy, Inverness; 2 (equal), Effie MacLeod, Royal Academy, Inverness, and Flora A. Campbell, Oban High School.

For Children under 12 years of age. Boys. Repeating the 111th Prose Psalm or verses 1 to 11 of Chapter 12 of The Gospel of St. Matthew (Prizes from the late Mrs. Stewart, Simla)—1 (equal), Robin MacLeod, Tobermory H.G. School, and Ian MacLean, Leckmelm School; 2, Colin MacLean, Leckmelm School; 3, William Lowe, Tobermory H.G. School.

East Church Hall—ORAL DELIVERY.

Adjudicators—Mr. Ronald MacLeod, M.A., Portree; Rev. Hector Cameron, Moy.

Reading with Expression a Piece of Prose or Poetry, by Learners—1, Kirsty MacCorquodale, Oban High School; 2, Flora MacLean, Tobermory H.G. School; 3, Colin MacLean, Leckmelm School; 4, Anne MacLean of Ardgour; 5, Ian MacLean, Leckmelm School.

Reciting from Memory "An Dileab" (Seumas MacThomais). Open to all—1, Minnie Stewart, Oban High School; 2, Flora A. Campbell, Oban High School; 3, Effie MacArthur, Oban High School.

For children under 12 years of age. Girls. Repeating the 111th prose Psalm or verses 1 to 11 of Chapter 12 of The Gospel of St. Matthew (Prizes from the late Mrs. Stewart, Simla)—1, Anne MacDonald, Ardgour; 2, Janet MacKeracher, Tobermory H.G. School; 3, Margaret Forsyth, Leckmelm School.

Narrative based on some local incident, tradition, or legend. Open to All—1, Effie MacArthur, Oban High School; 2, Jessie Cameron, Fort William Secondary School; 3 (equal), Donald MacLean, Tobermory H.G. School, and Jean Kennedy, Tobermory H.G. School.

Town Hall—VOCAL MUSIC.

Adjudicators—Gaelic, Rev. Malcolm MacLean, M.A.; Music, Dr. Geoffrey Shaw, London.

Traditional Singing of an unpublished Gaelic Song—1, Jean Cameron Greer, Glasgow; 2, Mary Black, Oban High School; 3, Gillesbuig MacLean, Glasgow.

Solo Singing of a Song. Girls. Prescribed songs, "Ho mo luran" and "Gun chrodh aighean"—1 and Silver Medal, Jean Cameron Greer, Glasgow; 2, Minnie Stewart, Oban High School; 3, Flora MacDonald, Gourcock.

Solo Singing of a Song. Boys. Prescribed songs, "Chi mi bhuam" and "Nighean donn a' chùil reidh"—1 and Silver Medal, Iain Robertson, Greenock; 2, Donald W. Gillies, Greenock; 3, Iain R. Douglas, Glasgow.

Solo Singing of a Song ("Bruthaichean Ghlinn Braon"). Boys and Girls. Open only to former first-prize winners—1, Jean Cameron Greer, Glasgow; 2, Iain Robertson, Greenock; 3, Annie MacLean, Tobermory H.G. School.

Duet Singing of the Song, "Mo nighean chruinn donn"—1, Flora G. MacDonald, Gourcock, and Donald W. Gillies, Greenock; 2, Robin MacLeod and Morag Faulds, Tobermory H.G. School.

Action Song ("Shiant Shield")—1, Leckmelm School Choir.

Choral Singing of a Song, with or without chorus, in two-part harmony—1 and Mrs. Miller's Trophy, Royal Academy Junior Choir, Inverness; 2 (equal), Greenock Gaelic Church Junior Gaelic Choir, and Fort William Secondary School Choir.

Empire Theatre—VOCAL MUSIC.

Adjudicators—Gaelic, Mr. John F. Steele, M.A., Kingussie; Music, Sir Hugh Robertson, Glasgow.

Solo Singing of a Song. Girls. Prescribed songs, "Boch Oirinn O" and "Ille Dhuinn"—1 and 2 (equal), Marie Grant, Inverness, and Annie MacRae, Oban High School; 3 (equal), Muriel Cattannach, Newtonmore; Cathie MacLean, Inverness; Jean Connor, Inverness.

Solo Singing of a Song. Boys. Prescribed songs, "Nighean donn mo rhibhin òg" and "Chaidh na lothàg air chall"—1, Donald W. Ross, Ullapool; 2, Andrew C. Dallas, Newtonmore; 3, Ronald MacPherson, Inverness.

Solo Singing of a Gaelic Song (own choice). Open to Girls over 16 and under 18 years of age at date of Mod—1, Helen C. MacLulloch, Lochgilphead; 2, Morag Cameron, Oban High School; 3, Noreen P. Cameron, Fort William Secondary School.

Duet Singing of the song, "C'àit an caidil an rhibhin?"—1, Anne MacLean, of Ardgour, and Richarda MacLean, Ardgour; 2, Iseabail MacPhail, Oban High School, and Chrissie MacNaughton, Oban High School.

Unison Singing. Competition for Junior Choirs. Prescribed songs, "Seinneam cliu nam fear ir" and "Puir à Beul"—1 and the Mrs. Campbell Blair Trophy, Portree Junior Choir; 2, Oban High School Choir.

Choral Singing of a Song. Prescribed songs, "Chluinn mi na h-eòin" and "Crodh Chaillein"—1 and Oban Times Challenge Trophy, Oban High School Gaelic Choir; 2, Tobermory H.G. School Choir.

WEDNESDAY.

Empire Theatre—VOCAL MUSIC.

Adjudicators—Gaelic, Mr. John F. Steele, M.A., Kingussie; Music, Dr. Geoffrey Shaw, London.

Solo Singing of the Oran-mó "Tuireadh Aird-ghobhar." Female Voices—"The Jessie N. MacLachlan Memorial Prize," Miss Kitty MacLeod, Lewis.

Solo Singing of a Song. To encourage the revival of the older or less known district songs. Prizes presented by Mrs. Ryan, Roy-Bridge—1, Miss Kitty MacLeod, Lewis; 2 (equal), Lachlan MacKinnon, Fort William, and Donald MacVicar, Glasgow; 3 (equal), Duncan C. MacLellan, Greenock; Alex. MacDonald, Glasgow; Miss Flora MacKinnon, Glasgow.

Oban and Lorn Association War Commemoration Medal (Open), for the best rendering of one of the following songs by Lorn bards—"Cead Deireannach nan Beann," "Moladh na Gàidhlig," and "A Mhairi Bhàn gur barrail thu." Prizes presented by the Glasgow Oban and Lorn Association—1 and Gold Badge, Duncan MacKenzie, Inverness; 2, Miss Mary M. MacMillan, Glasgow.

Solo Singing of an unpublished Mull or Iona Song. Prizes presented by the Glasgow Mull and Iona Association—1, Alexander MacRae, London; 2, Miss May M. MacMillan, Glasgow.

Town Hall—VOCAL MUSIC.

Adjudicators—Gaelic, Rev. Malcolm MacLean, M.A., Conon; Music, Sir Hugh Robertson, Glasgow.

Solo Singing of the Oran-mór, "Oran Molaidh do'n Mhnai Uasail Chaimbeul (na h-Airdean)". Male Voices—"The Jessie N. MacLachlan Memorial Prize"—Duncan MacKenzie, Inverness.

Solo Singing of a Song. Female Voices. Confined to Members of An Comunn Gàidhealach, its Branches, and Affiliated Societies. "The Bessie Campbell Memorial Prizes"—1, Miss Jemima MacLean, Carradale; 2 (equal), Miss Flora MacKinnon, Glasgow; and Miss Norah Morrison, Glasgow.

Solo Singing of a Song. Male Voices. Confined to Members of An Comunn Gàidhealach, its Branches, and Affiliated Societies—1, Alex. MacDonald, Glasgow; 2, Angus MacLeod, Stornoway.

For the Best Rendering of Two Songs from Mrs. Kennedy Fraser's "Songs of the Hebrides." Male and Female Voices. Songs—"Fionn's Keening for his grandson, Oscar" and "The Leaping Galley." In memory of the late Mrs. Kennedy Fraser—1, Iain Campbell, Kildary; 2, Miss Sheila H. Grant, Ullapool.

A Competition for Seniors in Solo Singing of "Puir à Beul"—1, Miss Kitty MacLeod, Lewis; 2, Donald MacVicar, Glasgow; 3, Miss Betsy MacLeod.

THURSDAY.

Lesser Town Hall—ORAL DELIVERY.

Adjudicators—Rev. John MacInnes, M.A., Halkirk; Mr. John S. Steele, M.A., Kingussie.

Gold Medal awarded to the competitor gaining the highest aggregate marks in Competitions 39, 40, 41, and 44. Gold Medal presented by the Glasgow Skye Association. Winner, John Campbell, Easdale.

Recitation of the Poem, "Oran do Bhàta"—1, Hugh Lamont, Pennyghael; 2, Miss Chrissie MacPherson, Ardgour.

Reading of an unfamiliar Piece of Prose chosen by the Judges—1, Mrs. M. I. Millar, Kingussie; 2, Miss Chrissie MacPherson, Ardgour.

Ancient-Folk Tale, preferably unpublished, narrated in the traditional style—1, Miss Chrissie MacPherson, Ardgour; 2, Miss Susan B. MacDonald, Glasgow.

East Church Hall—ORAL DELIVERY.

Adjudicators—Mr. Ronald MacLeod, M.A., Portree; Mr. Alex. Urquhart, M.A., Stornoway.

Recitation of a Prose Piece from "Gaisgeach na Sgèithe Deirge" (Connach MacLeod). Open to all—1, Nicol Campbell, Tobermory; 2, John Campbell, Easdale.

Recitation of a Piece of Original Poetry specially composed by the Competitor. "The Calum MacPhàrlain Memorial Prizes," presented by the Paisley Highlanders' Association—1, Mrs. Kenneth MacLeod, Fortrose; 2, Miss Susan MacKenzie, Luig.

For the Best Prepared Original Gaelic Speech on any subject, not to exceed ten minutes in delivery—1, John Campbell, Easdale; 2, Nicol Campbell, Tobermory.

Best Acted Dialogue by Two Performers, not to exceed fifteen minutes in delivery—1, Mrs. Murdo MacLean, Aviemore, and Murdo MacLean, Aviemore; 2, Miss Isa A. MacDonald, Tayinloan, and Miss Mary T. Smith, Tayinloan.

Town Hall—VOCAL MUSIC.

Adjudicators—Gaelic, Dr. D. J. MacLeod, O.B.E., H.M.I.S.; Music, Dr. Geoffrey Shaw, London.

Solo Singing of a Gaelic song connected with the County of Inverness, to be known as the "James Grant Memorial" Prize. Open—1, Duncan MacKenzie, Inverness; 2 (equal), Iain A. MacSween, Glasgow, and Duncan C. MacLellan, Greenock.

Adjudicators—Gaelic, Mr. Neil Orr, F.E.I.S., Edinburgh; Music, Mrs. Iain Campbell (Airds).

Solo Singing of prescribed song, "The Eriskay Lullaby" (Kennedy Fraser) and a song of competitor's own choice, with Clarsach accompaniment. Prizes presented by Mrs. Iain Campbell (Airds). Open to all, including former prize-winners—1, Miss Janet MacAulay, Greenock; 2, Miss Anne Margaret Impey, Barnet.

Playing of two Gaelic Airs on the Clarsach (Instrumental Solos), confined to those who have played the Clarsach for under two years. Prizes presented by Comunn na Clarsaich (Edinburgh Branch)—1, Will R. Cameron, Edinburgh; 2, Mrs. Jean Murray, Kingussie.

For the Accompanying of a Singer with the Clarsach. Prescribed piece, "O! till, a leannain," from "Orain na Clarsaich," by H. M. Campbell (Airds), published by Paterson's, together with song of competitor's own choice. First Prize presented by the Royal Celtic Society—1, Miss Janet MacAulay; 2, Miss May F. Hunter, Bearsden.

Empire Theatre—VOCAL MUSIC.

Adjudicators—Gaelic, Rev. Malcolm MacLean, M.A., Conon; Music, Sir Hugh Robertson, Glasgow.

Solo Singing of a Gaelic Song connected with the County of Inverness, to be known as the "James Grant Memorial" Prize. Open—1, Miss Kitty MacLeod, Lewis; 2, Miss Effie Watson, Greenock.

Solo Singing of a Song, confined to candidates who are natives of Glenmoriston, Glenurquhart, and Stratherrick districts. "The Mrs. Quintin McLennan Prizes"—1, Peter J. Grant, Drumnadrochit; 2, W. Grant, Drumnadrochit.

Empire Theatre—VOCAL MUSIC.

Adjudicators—Gaelic—Rev. Malcolm MacLean, M.A., Conon; Dr. D. J. MacLeod, O.B.E., H.M.I.S.; Music—Sir Hugh Robertson, Glasgow; Dr. Geoffrey Shaw, London.

Gold Medal Final Competitions. Solo Singing of the Songs, "Mo Robairneach Gaolach" (Ladies) and "Frith nan damh ruidha" (Men). (Orain a' Mhoid XIII.) Competitors must also sing a song of their own choice. Ladies—1, Miss Kitty MacLeod, Lewis; 2 (equal), Miss Betsy MacLeod, Broadford, and Miss Effie Watson, Greenock. Gentlemen—1, Duncan C. MacLellan, Greenock; 2 (equal), Duncan MacKenzie, Inverness; Lachlan MacKinnon, Fort William; Alex. MacDonald, Glasgow.

Choral Singing of the Songs, "The Samhradh air tighinn" and "Fallain 's gun dith." Confined to Choirs from Rural Districts—1 and "Lorn Shield," presented by Colonel and Mrs. Iain Campbell (Airds), Carradale Gaelic Choir; 2, Taynult Rural Choir; 3, Abernethy Gaelic Choir; 4, Grantown-on-Spey Gaelic Choir.

Town Hall—VOCAL MUSIC.

Adjudicators—Mr. J. R. Bannerman, Glasgow; Mr. Neil Orr, F.E.I.S., Edinburgh.

Gaelic Folk-Songs, for the best rendering of two unpublished Gaelic Folk-songs, sung in traditional manner—1, Miss Kitty MacLeod, Lewis; 2, Mrs. Catherine Laing, Edinburgh.

Aggregate Results—Ladies—1 (Gold Medal), Miss Kitty MacLeod, Lewis; 2 (£5), Miss Mairi W. Paton, Gourcock; 3 (£3), Mrs. P. M. Stewart, Aberfeldy. Gentlemen—1 (Gold Medal), Duncan MacKenzie, Inverness; 2 (£5), Duncan C. MacLellan, Greenock; 3 (£3), Angus MacLeod, Stormoway.

FRIDAY.

Playhouse—VOCAL MUSIC.

Adjudicators—Gaelic, Rev. Malcolm MacLean, M.A., Conon; Music, Dr. Geoffrey Shaw, London.

Duet Singing of a Song—1, Miss Neiliann MacLennan, Glasgow, and Miss Cathie MacLennan, Glasgow; 2, Miss Morag MacRae, Glasgow, and Miss Norah Morrison, Glasgow.

Choral Singing of a Song. Male Voices only. Prescribed songs—"Fhuair mi naidheachd as ùr" and "Baran na sròine"—1 and "Null and Iona Shield," presented by Mr. and Mrs. Neil Cameron, Glasgow Gaelic Musical Association; 2 (equal), Campbelltown Gaelic Choir and Greenock Gaelic Choir.

Empire Theatre—VOCAL MUSIC.

Adjudicators—Gaelic, Dr. D. J. MacLeod, O.B.E., H.M.I.S.; Music, Sir Hugh Robertson, Glasgow.

Quartette Singing of the Song, "Tugainn leam, a ribhinn òg" (Mod Choral Booklet). Male Voices only—1, Celtic Quartette.

Choral Singing of the Songs, "An Gille Guanach" and "Bi falbh o'n uinneig." Female Voices only—1 and Esme Smyth Trophy—1, Campbelltown Gaelic Choir; 2, Oban Gaelic Choir.

Choral Singing of the Puirt-a-beul "Seinn O churadail O" and "Domh'll Bàn nan Gobhar" in "Orain is Puirt a Beul," by J. N. MacConochie (sung strictly according to dance measure)—1 and Greenock Gaelic Choir Cup, Carradale Gaelic Choir; 2, Greenock Gaelic Choir.

Empire Theatre—VOCAL MUSIC.

Adjudicators—Gaelic—Rev. Malcolm MacLean, M.A., Conon; Dr. D. J. MacLeod, O.B.E., H.M.I.S.; Music—Sir Hugh Robertson, Glasgow; Dr. Geoffrey Shaw, London.

Choral Singing of a Song, with or without chorus, in four-part harmony. Prescribed songs—"Griogal Cridhe" and "Coire Cheathaich"—1 and the Lovat and Tullibardine Trophy, Glasgow Gaelic Musical Association; 2, Campbelltown Gaelic Choir; 3, Greenock Gaelic Choir.

Town Hall—INSTRUMENTAL MUSIC.

Adjudicators—Miss Cameron, Inverness; Pipe-Major John MacDonald, M.B.E., Inverness.

Playing of a Highland March, Strathspey, and Reel on the Pianoforte. Seniors. Confined strictly to amateurs—1, Miss Margaret MacKay, Aberdeen; 2, Miss Sine Ross, Lochgilphead; 3, John A. MacLean, Cawdor.

Playing of a slow Gaelic Air and March (bagpipe setting) on the Pianoforte (Juniors)—1, Margaret Sutherland, Edinburgh; 2, Jean Cameron Greer, Glasgow; 3, Colina MacKintosh, Tomatin.

Playing of Highland March, Strathspey, and Reel on the Violin (Amateurs)—1, Alexander Grant, Carr Bridge; 2, Andie MacColl, Kyleakin; 3, Donald U. Johnston, Islay.

Playing of Strathspey and Reel on the Violin. All candidates shall be natives of Glenmoriston, Glenurquhart, and Stratherrick Districts, and failing such candidates the competition shall be open to natives of the County of Inverness, excluding burghs of 2000 or more. "The Mrs. Quintin MacLennan Prizes"—1, Alex. Grant, Carr Bridge; 2 and 3 (equal), Miss Elsie Grant, Kincraig, and Arthur J. MacKenzie, Inverness.

LITIR COMUNN NA H-OIGRIDH.

Litrichean a fhuair mi.

Fhuair sibh bhur sàth, creididh mise, de dh'iomradh air a'Champa air an àm, ach tha aon nì is còir dhomh luaidh air d'a thaobh, meall de litrichean a fhuair mi bho na campadairean an dèidh dhaibh tilleadh dhachaidh. Sgrìobh a'chuid mhór dhiubh, gu sonraichte na Caileagan, agus bu mhór an toilinninn a thug iad dhomh. Bha na h-uile ag ionndrainn na beatha sona a dh'fhag iad as an dèidh, agus ag cumtadh nan laithean gus an ath-Shamhradh. Neor-thaing bha cuid dhiubh éibhinn: thubhairt aon chailin nach do rinn i snodha guire o thill i; agus thug Balach, a leig dà mhios seachd mu'n sgrìobh e, mar lethseul gun robh e cho dripeil ag innseadh uile aighearachd a' Champa do a chompanaich's nach b-urrainn da peann a chur ri paiper! Bha na litrichean gu léir modhail, snasulor: tuigseach mu'n choibhneas a fhuaras o'n luchd-dreuchd air fad. Bha e sgoilleir gun do bhuilich cuid saothair mhór air am faireachduinnean a chur an cèill air dòigh a bhiodh cùbhraidh do'n aobhar, agus sin an rud a bu mhò thaitinn rium-sa. Mo bhuidheachas dhuibhe, a Chlanna, airson nan litrichean Gaidhlig sin: agus cha cheum air ghàig leam aideachadh an so gur sibh fhéin a thug ceud Champa Comunn na h-Oigridh gu buil ceart.

Obair a'Gheamhraidh.

Aig coinneamh de Chomhairle Clann an Fhraoich an là roimhe bha sinn a'beachdachadh air na h-àitean as freagarraiche a chum Feachdan ùra a chur air bonn air a'Gheamhradh so. Chan 'eil teagamh nach bi iomadh Feachd ùr againn an ùine gun bhi fada: chan 'eil dith air àitean freagarrach ann. Ach dh'antaich sinn uile gu'n robh obair a b'fheumaile riamh a'feitheamh oirnn, seadh a bhi toirt fainear gum bheil na Feachdan a th'againn cheana a'deanamh oibre sonraichte airson an Aobhair mhóir a tha iad a'seasamh. Is i an fhirinn, ged a tha cuid dhe na Feachdan beò an da-rìreadh, nach 'eil cuid eile ach 'nan tàmh—dreach àireamh de Chloinn a tha leigeil orra a bhi 'nan deagh Ghàidheil agus ag giùlan bràiste an Orduigh. Tha sinn làn-mhothachail nach rathad réidh a tha aig luchd-stìbhiridh Comunn na h-Oigridh an

iomallachd na Gaidhealtachd, agus an àite bhi faighinn coire dhaibhsan nach do rinn seòl mòr air dol air adhart fhathast, is ann a bu mhaith leinn an cuideachadh leis a h-uile dòigh a tha 'nar comas. Chan abrainn, gu dearbh, nach sinne is coireach ann an cuid, do bhrìgh nach do rinn sinu rùintean dligheach nam Feachd a mhinneachadh air dòigh a bu chomhraidhe, do'n fheadhainn a tha sinn ag earbsa riutha na rùintean sin a chur ann an gnòmh.

Math dh'fhaidte gum bi e 'na cuideachadh do na Cinn-Feachd agus do na Comhairlean ionadail (far am bheil iad ann), clar-eagair a dheasachadh anns an bi gach gné oibre a bhios e iomchuidh do na Feachdan an gabhail os laimh air a'Gheamhradh so, air an cur sìos an dubh's an geal. Dh'iarr mo Chomhairle orm so a dheanamh, agus na theid leinn bithidh an duilleag sin air a cur a dh'ionnsaigh gach Cinn-Feachd cho luath's a bhios i ullamh. Cha ruig a leithid de chlar-eagair a leas Feachd sam bith a bhacadh idir o bhi dealbhadh nithean eile as am mac-meanmairn fein. Bithidh e an comas cuid de Fheachdan an clar-eagair a ghiùlan a mach agus barrachd a dheanadh, agus tha a làn-chead aca: bithidh cuid eile nach urrainn a ghiùlan a mach gu h-ionmhan. Ach ni e stiùireadh do na h-uile, agus tha dòchas againn nach abair gin an Comunn na h-Oigridh, "tha so thar mo chomas, cha bhean mi ris." Anns a'ghomhuch so, cuimhnichibh co-shamhla nan deich tàlannan, agus cha teid sibh cearr.

Tha sinn a'smaointinn gum bi e iomchuidh, agus nach bi e cur an ro-uallaich air na Feachdan, iarraidh air gach aon fa leth iomradh goirid a chur 'gam ionnsaigh aig ceann an t-seisein (abraibh sin an Ogmhios ag innseadh cìod an obair a rinneadh leo fadan t-seisein. Dh'fhaodadh an Ceann-Feachd fhein an rud a dheanamh, no an Ceannard no a'Bhana-Cheannard—chan 'eile gu muthadh co a nì: nì mò a bhios so a'bacadh duine sam bith o bhi cur naidheachd an drasda's a rithis mu ghnìomhachas na Feachd. Bithidh sinn toilichte a leithid fhaotainn aig gach àm.

Cuimhnichibh an dà phone so (faicibh Riaghailtean 6 agus 8):—

- (i) Clann a tha nise ochd bliadhna dh'aois agus freagarrach a thoirt a steach mar Bhuill ùra, agus bràistean iarraidh air an son. Na fanaibh idir gus an tig an Rùnaire.

- (ii) Ma tha bhuir Ceannard air an sgoil fhàgail, tha e mar fhiachaibh oirbh fear ùr a shuidheachadh 'na àite. Agus mar sin le Bana-Cheannard. Chan 'eil comharra as miosa air Feachd na i bh gun Cheannardan.

Am bheil leth-bhreac de na Riaghailtean agaibh? Mur eil, cuiribh fios chugam air ball, no chun an Rùnaire: ma tha, guidheam oirbh an cnuasachadh gu dleas: tharruingeadh suas iad le mòr-chùram.

Tha e 'na mhealladh-dùil leam nach do chuir ach trì Feachdan fios chugainn gus a nise, cìod a rinn iad a thaobh reic nam ball-oibre a rinn na Cailleagan as na fhuir iad de dheisealas an nasgaidh o'n Chomunn. Tha e an comas gach Feachd fios a chur fhathast.

Buaidh is piseach leis na Feachdan anns an t-seisean ùr.

SEORAS GALLDA.

NEW EDITOR.

With this number of the magazine, the Rev. Malcolm, MacLeod, M.A., takes over the duties of editor, in succession to Rev. Dr. Neil Ross. Mr. MacLeod has agreed, though somewhat reluctantly, to occupy this responsible position in response to the invitation of the Executive. The new editor brings to his task an intimate knowledge of the work of An Comunn, and an interest in that work which is deep and sincere. He is a vice-president, and convener of the Education Committee, and has frequently acted with acceptance as language adjudicator at the Mod. Further, he is a Gaelic scholar of distinction. The Publication Committee bespeak for Mr. MacLeod the hearty co-operation of members of An Comunn in increasing the interest and usefulness of the magazine. There are many in our ranks capable of giving this assistance, and contributions from them in Gaelic or English will be warmly welcomed by the editor.

M. M.

DONATIONS TO INVERNESS NATIONAL MOD.

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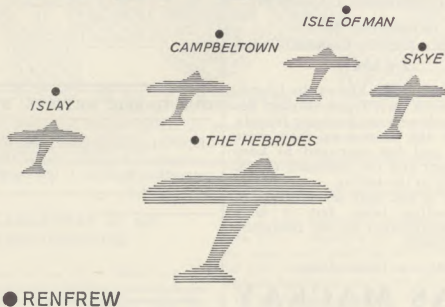
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Leabhar XXXII.]

An t-Samhuin, 1936.

[Earrann 2

AR N-ADHARTAS IS AR N-UIREASBHUIDH.

Chan 'eil duine a bha aig a' Mhòd as ùr o chionn aon leth-dusan bliadhna a nis nach do ghabh iongnadh an t-saoghail. Cha do smaoinich e riamh gu robh an leithid a dh'inbh 'sa dh' uaisleachd aig ar cànan is aig ar ceòl agus a chuala e, agus a chunnaic e le a dhà shùil. Cha d'fhainig e steach air aon uair gu robh ùidh aig àireamh cho mòr sluaigh 'nar cinneach is 'nar canain agus a chunnaic e cruinn aig a' Mhòd.

Chan 'eil dad eile 'san rioghachd an diugh a bheir uibhir de shluagh cruinn an ceann gach bliadhna ris a' Mhòd; agus a h-uile seòrsa cuideachd—àrd-uaislean agus am mór shluagh am measg a cheile mar aon, agus uaill is aoibhneas orra uile gur Gaidheil iad. Tha iad ànn mar an ceudna as gach àite dh' Albainn, tuath is deas, siar is sear, agus á Sasuinn fhéin agus as Éirinn. Tha so 'na iongnadh is 'na shùileagan do dhaoine a tha tighinn as ùr chun a' Mhòid.

Chan 'eil, ma tha, teagamh 'sam bith nach do rinn am Mòd is cor na Gaidhlig adhartas mór mór 'san t-seagh so o chionn àireamh bhliadhnachan. Is coir dhuinn so éigheach air mullach nan cnoc agus a leigeil fhaicinn do'n t-saoghal, o'n tha móran 'nar tìr fhathast aig nach 'eil fhios air an so.

* * *

Tha rud eile an cois a' Mhòid as am bu chòir uaill a bhi againn, 'se sin cho blasda is cho coimhlionta agus a tha ar caintn a nis air a cleachdadh leo-san tha strì ri duais a chosnadh. Bha latha ànn, agus is cuimhne

leinn e, agus bha cuid a smaoineachadh seach gum b'e a' Ghaidhlig an cànan màthaireal aca, agus seach gu robh làn an claignn aca dhi nach ruigeadh iad a leas ach seasamh air beulaibh brithreamh mar a bhà iad gun saothair a dheanamh gus a labhairt còmharn, grinn, foghlumte, oideachail. Ach cha tig aon neach mar sin an diugh, ma thig gheibh e a shùilean fhosgladh, agus chi e gu bheil e iomadach uair ceàrr fad a dhroma.

Bha latha ann cuideachd agus thigeadh luchd-seinn agus iad an déidh saothair mhór a ghabhail ris an cheòl a bhi coimhlionta aca ach glé bheag saothrach ris gum biodh a' chainnt blasda grinn oideachail. Bha iad 'nan aineolas a smaoineachadh—'se sin ma bha iad a' smaoineachadh idir—gu'n ceileadh an ceòl cho mi-fhoghlumte is cho lapach 's a bha an caintn. Is ann tearc da rreabh a thig neach air adhart 'san t-suidheachadh sin an diugh.

* * *

A thaobh na seinn is a chiùil tha fhios aig a chuid as motha an adhartas a rinn sinn. Tha sinn ag creidsinn nach robh an ceòl aig Mòd a riamh an inbh a b' àirde na am bliadhna fhéin. Chan 'eil gainne a nis air binnead is grinnead a chiùil—eadar aon-neach is caraid is coisr. 'Se an adhartas as motha as urrainn dhuinn a dheanamh a nis a thaobh a' chiùil, a chumail n' as dlùithe ris an stoc as na dh' fhàs e—n' as nadurraiche mar cheòl Gaidhealach—gun a bhi 'ga thomhais le meidhean Gallda mar a tha e dualtach dhuinn a dhi deanamh, agus gur h-e brithreamhan Gallda tha mar as trice air ceann a chiùil. Mar a thubhairt caraid fiosrachail is foghlumte ruinn aig a Mhòd: "Tha sibh a' tomhais a chiùil le slat-

thomhais Ghallda, cha b'è so dòigh is modh a chùil mar a b' aithne dhuinne e 'nar balaich."

* * *

Ach tha uireasbhuidh oirnn fhathast agus cha bheag i. 'Se sin cho beag agus a tha sinn ag cleachdadh na Gaidhlig aig a' Mhòd, 'seadh agus aig cruinnichean eile. Chan 'eil maith a bhi mu dheidhinn is ann againne, buill a' Chomuinn, a tha a' chuire nach 'eil a' Ghaidhlig air a labhairt gu coitcheionn aig a' Mhòd. Is e thuirt caraid ruinn aig a' Mhòd an Inbhir-nis: dh' fhaig mi am Mòd a chuid bu mhotha de'n là an diugh agus chaidh mi gu margadh nan caorach gus an cluinninn Gaidhlig air a bruidhinn gu coitcheionn. Chan 'eil so 'na chlu dhuinne buill a' Chomuinn, deanadh muinntir eile mar a thogras iad.

Gun teagamh rinn sinn beagan adhartais 'sa chuis so cuideachd ach is e gle bheag an coimeas ris na dh' fhaodadh sinn. Tha sinn cho dùid agus tha eagal oirnn gu'n toir sinn oilbheum do na càirdean aig nach 'eil Gaidhlig no aig nach 'eil ach beagan dhi. Tha sinn cho modhail. Ach tha na sean-fhacal ag radh: " 'Se dānachd is modh lagh na chuirte." 'Se cion na dānachd a mhill sinne an cuis na Gaidhlig agus na Gaidhealtachd. Is gann gu bheil sgre air tirmór na Gaidhealtachd an diugh nach 'eil dānachd aon Ghalh a feuchainn ri cànain is cleachdaidhean is modh nan Gaidheal a stampadh fo na casan. 'Se am modh gun an dānachd a tha 'g ar milleadh.

A nis cha b' aithne dhuinne duine a riamh a bha ag ionnsachadh cànain sam bith nach bu mhaith leis an cànain sin a chluinntinn air a bruidhinn ged nach tuigeadh e ach facal an sud 'sa so. Is ann a bhiodh sinn an comain duine a bhruidhneadh ruinn i. Agus an fheadhainn aig nach 'eil facal idir faodaidh sinn an nì a bha sinn ag radh innse dhaibh a rithist am Beurla. 'Se dānachd is modh lagh gach deagh chùirt is chuideachd. Tha sinn fada air ais 'sa chuis so.

* * *

Aon rud eile. Tha mòran 'sa rioghachd a' smaoineachadh gur h-e am Mòd, an Comunn Gaidhealach. Chan 'eil aithne no eòlas aca air an t-saothair a tha an Comunn a deanamh fad na bliadhna feadh na dùthcha as leas ar cànain is ar cinneach. Is còir dhuinn am barrachd strì a dheanamh gus am bidh fios aig Gaidheal is aig Goill anns gach àite, an obair ion-mholta agus fheumail a tha sinn ag cur air adhart fad na bliadhna chum fais a thabhairt air na nithean as fheàrr a bhuineas dhuinn mar shluagh; agus so anns gach cearmad de'n Ghaidhealtachd agus eadhoin air a Ghalldachd fhéin.

FACAL 'SAN DOL SEACHAD.

Bha bàrr maith aca air a' Ghaidhealtachd am bliadhna. Gun teagamh a thaobh tìormachd an t-Samhraidh bha an arbhar rud-eigin tana agus goirid, gu h-àraidh 'sna h-Eileanan, ach bha am foghar freagarrach agus fhuair eadhon gach nì do'n chruaich tràth agus làn abuich. Tha am buntata pailt agus tioram.

So mar dh' iarradh an seann tuathanach an tide:

Geamhradh rèthanach is earrach ceòthanach, Samhradh breac riabhach is foghar geal grianach.

Cha robh an iasgach sgadain a riamh nì bu bhoichda na bha e air an t-Samhradh so, ach bha prìs gu leòr air a bheagan a bhathas a' faighinn dheth. Bha e ann an àiteachan cho daor ris an aran mhilis.

* * *

Bha coinneamh mhòr air ag cumail ann an Glaschu air a mhios so chaidh aig a' chomunn sin a chuireadh air chois chum soirbheachaidh na Gaidhealtachd—Comunn Adhartais na Gaidhealtachd—los gann biodh meadhanon cosnaidh agus oibrichean air an cuir air chois leis an luchd-riaghlaidh feadh na tìre. Bha luchd-ionaid an làthair as gach cearnaidh de'n dùthaich. 'Se an Dotair Grand am Baile-chaoilais a thoisich so an toiseach agus tha mòran de shàr Ghaidheil an sàs 'sa chùis a nise comhla ris. Gus am faigh an oigridh cosnadh air a' Ghaidhealtachd chan urrainn dhaibh fuireach ann, agus mur bi daoine a' faighinn cosnadh agus cothrom a dhol air thighheadas cha bhi a' Ghaidhlig agus na bhuineas dhi slàn fallain. Tha gean-maith gach fìor Ghaidheal aca agus aig gach muinntir eile a tha strì ri so a dheanamh. Gu soirbheachadh leo.

* * *

So fuasgladh nan toimhseachain a bha againn 'san aireamh mu dheireadh, (1) Pìob-mhòr. An àitean eile, Easan, no "tonnan na mara." (2) Neach a' dol do'n tobar le da chuinneig. (3) Earball beathaich. (4) Brà.

'Se "A. McN." a thomhais iad agus a sgrìobh na toiseach do ar n-ionnsaigh. Thuge dhuinn an da shreath mu dheireadh ann an (1) mar so:—

Is àirde an geum na geum na buaile,
Tri ba uallach aig ionnach.

Agus an (3) mar so:—

Craobh ghioganach, ghanach,
A bun gu h-àrd 's a bàrr gu h-ìosal.

* * *

Is ann le fìor thòileachas agus le seorsa de dh'uail a leugh sinn am paiper mór Ghlaschu—*The Glasgow Herald*—agus sin bho làimh an Fhìr-deasachaidh fhéin gum b' i a' Gaidhlig

glòir is àrd loinn a' chraobh-sgaolaidh 'san adhar a rinneadh ann an am fosglaidh Aite-craobh-sgaolaidh Ceann-Bhuirgh (Burghead) air an dara là deug de'n mhìos so chaidh. "Bha," ars' esan, "blas is mìlseachd air a' Ghaidhlig eadhon dhaibh-san do nach b' aithne an cànan sin idir." Ma bha i mar sin do luchd na Beurla cha b' iongnadh ged bhiodh a fuaim binn agus a blas milis dhuinne. So na dearbh bhriathran a labhair Mgr. Eoghann Mac-a-Pìh air an am ud agus a chuala sinn troimh an bhruidhneachan:

"A chairdean,—Mar Ghàidheil, tha mi cinnteach gu'm bidh e a' toirt toileachas-intinn dhuibh a bhi ag cluinntinn na cànan is fearr a thigeads sinn uile, agus nan òran is binne leinn, a' tighinn do ar n-ionnsaigh 'nar dachaidhean tré an inneil so. Is e so aon de na sochairean air a bheil sinn uile mothachail agus measail; agus is e ar dùrachd, gu'm bidh am barrachd meudachaidh an lorg na thachair an so an diugh, a chum is gu'm bidh buaidh obair a' chraobh-sgaolaidh a nis aig àireamh na's motha de ar luchd-dùthcha, ge b'e air bith àite 'sam faod an còmhnuidh a bhi.

Chan 'eil ceàrn eile de ar dùthaich a tha cho iomallach ri Gàidhealtachd na h-Albann; agus is gasda a bhi a' faireachduinn gu bheil an oidhirp so 'ga dheanadh comasach, an tomhas co-dhiubh, a chum is gu'm bidh cothrom ionnan aca ri muinntir nam bailtean-móra a bhi ag cluinntinn sgèoil an t-saoghail, agus a bhi ag èisdeachd ris gach ni eile a bhios air a chur fo an comhairlach gath. Is ni fìor thaitneach a tha an so: agus tha mi cinnteach gur e bhuir dùrachd, gu'n cuirinn-sa an cèill taing mo luchd-dùthcha air son an ullachaidh a tha air a dheanamh air an son."

* * *

Gu robh mìle maith aig ar càirdean a sgriobh thugainn ag cur meal an naidheachd oirnn ann a bhi gabhail os làimh stiùir "A' Ghaidheil, agus ag guidhe dhuinn soirbheachadh 'san obair. Tha sinn fada 'nan comain, agus gu h-àraidh an comain an fheadhainn sin a thairg agus a thug dhuinn cuideachadh. Gu meal iad an slàinte.

Tha feadhainn a' toirt comhairle oirnn. Taing dhaibh-san cuideachd. Tha an sean-fhacal ag radh: "Is diù nach gabh comhairle is diù a ghabhas gach comhairle." Ni sinn ar dìchioll gu dìreach onarach gun leam-leat ri duine tha beò.

Taing do'n *Lighiche*, do'n *t-seilicheag*, do'n *Eileanach*, do "A.M.C.L." do "N.R.," do "E.B.M." agus do *Mhor Ruadh*. Deanadh ise mar tha i ag radh. Chi iad so gu'n dean sinn feum fhathast de na chuir iad thugainn.

AM FEAR-DEASACHAIDH.

A' MHAIGHDEAN BHUANA.

Tha buain a' choirce nis crìochnaichte anns a' mhòr chuid de'r dùthaich.

Thubhairt sean bhàrd ainmeil mu bhuain a' choirce leis a' chorrann:—

"Bidh gach té gu dileas deanadach
Le corran cam-ghorm, geur-fhiacal,
Ri farpuis stritheil, dhiorassaich,
'Cur fuinn a sios fo dhuaganan."

Bho'n fhuaradh innleachdan ùra airson buain coirce, tha moran de na cleachdaidhean a bha ann ri linn a' chorrain air dol à fasan. B'e aon diubh sin, a bhi a' toirt dhachaidh làn-duirn de'n arbhar a bu bhòidheche agus a bu reachdmhoire, mar bhiodh crìoch air a' bhuain. Rachadh am badan de dhiasan a chur an ordugh gu pongail 'na cheann do'n mhaighdein-bhuana; bhiodh ribean bòidheach air a' cheangal mu h-amhaich, agus sgìoball de aodach riomhach air a chur oirre. Bha i an sin air a cur 'na seasamh air meadhon a bhùird, aig cuirm an deiridh-bhuana. An deidh sin bhiodh i air a' cur ann an àite freagarrach, anns an t-seòmar, far am biodh i air a gleidheadh gu cùramach gus an tòiseachadh an treabhadh anns an Earrach. Air an là sin bha an t-aodach air a thoirt dìth agus i air a toirt do na h-eich a chum gu'm biodh soirbheachadh leis an obair.

Ann an cuid de àitean, theirt "A' chailleach-bhuana" no "A' Ghobhar-bhacach" ris an làn-duirn mu dheireadh agus bha i, air uairean, air a cur leis-san a bhuain i, dh'ionnsaigh an fhuir nach robh fhathast deas de'n bhuain. Bha so air a chunntas na thàmailt dhasan a bhiodh air deireadh, agus cha robh e daonnan soirbh a' chailleach no a' ghobhar fhàgail aig fear nach robh leig gus na duirn a ghabhail do'n fhear-ghnothaich!

EILEANACH.

CORRECTIONS.

In the National Mod prize-list, published in last number, the aggregate result for the Gold Medal should have read, 2nd and 3rd (equal), Miss Marie W. Paton, Gourcock, and Mrs. P. M. Stewart, Aberfeldy. The name of Miss Susan B. MacDonald was inadvertently published instead of Miss Susan MacKenzie, Luings, as second prize winner in the Sgeulachd competition.

Copies of "Voices from the Hills" can still be obtained from the Secretary. A compilation of articles on living topics bearing on the work of An Comunn and kindred subjects, this volume is one of the most varied and attractive books ever offered to the Gaelic public. No member should be without a copy. An excellent present for friends overseas. Price, 6/6; postage, 9d.

ANNUAL MEETING.

The Annual Meeting of An Comunn Gaidhealach was held in the Town Hall, Inverness, on Saturday, 26th September. There were 120 members present, and the President, Mr. John R. Bannerman, was in the chair.

The minutes of the previous Annual Meeting were read and approved.

The President, on behalf of the members of An Comunn, thanked the Mod Local Committee for the excellent arrangements they had made to make the Inverness Mod such an outstanding success. It was generally agreed that this year's Mod was in every respect satisfactory.

Mr. Donald MacDonald, Local Convener, in returning thanks, made special reference to the work of the Ladies' Committee, and to Mr. Donald Graham and Mr. Stewart MacInnes, who were responsible for the hall and the many other local arrangements, assisted as they were by many willing helpers.

The Secretary reported that no election had been necessary this year, as only the number required had accepted nomination for office. These are:—President, Mr. John R. Bannerman; Vice-President, Rev. Malcolm Macleod, M.A., Glasgow. Executive Council—Robert Bain, Glasgow; Miss Campbell of Inverneil, M.B.E., Ardrishaig; Sheriff J. MacMaster Campbell, C.B.E., Campbeltown; Hugh MacCorquodale, F.S.A.Scot., Glasgow; Rev. Alexander MacDonald, M.A., Glasgow; Fred. T. MacLeod, Edinburgh; Stewart MacInnes, Inverness; Dr. R. R. MacNicol, Taynult; Roderick M. Nicol, LL.B., Glasgow, and Neil Orr, F.E.I.S., Edinburgh.

The Annual Reports, which had been issued previously in printed form, were unanimously adopted.

The auditors, Messrs. Gillespie & Anderson, C.A., were re-appointed.

The Secretary read a letter from the Dundee Highland Society inviting An Comunn to hold the 1937 Mod in Dundee. It was moved by Mr. Roderick MacDonald, and seconded by Mrs. Adamson, both representatives from Dundee Highland Society, that the Mod of 1937 be held at Dundee, and it was unanimously agreed to accept the invitation. It was further agreed that the Mod should be held during the last week of September.

Mr. Hector MacDougall, Glasgow, moved the following motion:—Amendment to Rule 49 of the Constitution: "The Mod shall be held every year at such place as may be determined two years in advance at each Annual Meeting of An Comunn, held during the year before the Mod. The date to be fixed by the Annual Meeting or remitted by it to the Executive Council for determination."

Mr. Roderick MacDonald seconded. The motion was accepted in the following terms, on the suggestion of Sir T. Stewart MacPherson:—"The Mod shall be held every year at such place as may be determined two years in advance at each Annual Meeting. If for any reason such place is not determined at the Annual Meeting, the question may be remitted to the Executive Council for early determination, the date to be fixed one year in advance."

Mr. Alexander MacKechnie, London, moved the following motion:—"That An Comunn should investigate the possibility of changing *An Gaidheal* into a weekly illustrated paper on the lines of *An t-Eireannach* or *Y Cymro*, entirely in Gaelic, and that the assistance of the Churches, State, and the branches of An Comunn, be seriously invoked to enable as large a circulation as possible to be obtained, to enable the paper to be entirely self-supporting."

Sir Alexander MacEwen seconded, and suggested that a Feill be held two or three years hence to raise £10,000 to establish a weekly Gaelic paper. The motion was adopted, and it was remitted to the Publication Committee, with powers to add to its numbers, to investigate and report.

Mr. A. M. MacLachlainn, Tobermory, moved: "Gu'n cuirte ris an Riaghailt a bhuineas do dhleasnas Frith-chomairle an Fhoghlaim [35 (2), 1911] na facail a leanas—dealbaidh i no rannsachidh i a mach facail is doighean labhairt a chomh-fheagras gu cothromach ndsan is inneachdan nuadha; agus foillsichidh i na mholas i o am ann am miosachan a' Chomuinn, uair 's a' bhliadhna air a' chuid as lugha."

Mr. Angus Robertson seconded, and the motion was unanimously adopted.

Glasgow Gaelic Musical Association, per Mrs. Barron.—In the absence of Mrs. Barron, the following motion was moved by Mr. Alex. MacKenzie:—"That to Rule 12 as it now stands be added—'This representative shall have two votes at the Annual

General Meeting, one as the Society representative and one as an individual."

Mrs. J. B. Dunlop seconded. Col. Gilbert Gunn, seconded by Mr. Angus Robertson, moved the previous question. On a show of hands, the previous question was carried by a large majority.

Glasgow Gaelic Musical Association, per Mrs. Barron.—This motion was also moved by Mr. Alex. MacKenzie:—"That choirs competing at National Mods shall be granted, if they so desire, a percentage of the expense incurred." Mrs. Campbell (Airds) seconded. Mr. Malcolm MacLeod, having explained the financial consideration which would be involved, the matter was put to the meeting, and the previous question was carried by an overwhelming majority.

The following motions, submitted by Mrs. J. R. Colquhoun, were remitted to a joint meeting of the Finance and Mod and Music Committees for consideration:—

"That An Comunn refund 15 per cent. of the expenses of all choirs competing in the Lovat and Tullibardine Shield Class."

"That An Comunn consider the advisability of extending and increasing the money prizes for choirs competing in the Lovat and Tullibardine Shield Class, and also Ladies' and Male Voice Choirs."

Captain William MacKay, Inverness, submitted certain proposals in connection with the state of Gaelic in some Highland Parishes. These were remitted to the Propaganda Committee for consideration.

Mr. George E. Marjoribanks spoke on the work of Comunn na h-Oigridh and the arrangements the Committee purposed making for the winter session.

Letter was read from Mrs. Bain, Glasgow, with reference to the disqualification of her two boys in Competition 12 at the National Mod of 1935. The meeting agreed to adhere to the decision of the Executive Council.

Mrs. MacLeod, Fortrose, asked that the "Action Song" should be defined by An Comunn. This was remitted to the Mod and Music Committee for attention.

The President expressed the gratitude of members to the Provost, Magistrates, and Town Councillors of Inverness for their kindness and help during the Mod.

The meeting closed with a vote of thanks to the chairman.

LIST OF EXECUTIVE COUNCIL, 1936-1937.

President.

JOHN R. BANNERMAN, 142 Holland Street, Glasgow, C.2.

Vice-Presidents.

Rev. MALCOLM MACLEOD, M.A., F.S.A.Scot., 24 Queen Mary Avenue, Glasgow, S.2.
DONALD MACDONALD, Ardalanish, Beaufort Road, Inverness.

COLIN SINCLAIR, M.A., Ph.D., St. Margaret's, Ralston Avenue, Crookston.

Treasurer.

ROBERT MACFARLANE, C.A., J.P., 212 West George Street, Glasgow.

General Secretary and Organiser.

NEIL SHAW, F.S.A.Scot., 131 West Regent Street, Glasgow.

Assistant to the Secretary.

ALASDAIR MATHESON.

Organiser, Northern Area.

DONALD MACPHAIL, 98 Dochfour Drive, Inverness.

Executive Council.

ROBERT BAIN, 25 Kingslynn Drive, King's Park, Glasgow.

Miss CAMPBELL of Inverneill, M.B.E., Ardrishaig.

Sheriff J. MacMASTER CAMPBELL, C.B.E., Campbelltown.

HUGH MACCORQUODALE, F.S.A.Scot., Inverloch, Tweedsmuir Road, Cardonald.

Rev. ALEXANDER MACDONALD, M.A., 50 Hillhead Street, Glasgow, W.2.

FRED T. MACLEOD, 10a George Street, Edinburgh.

STEWART MACINNES, 37 Charles Street, Inverness.

Dr. R. R. MACNICOL, Highfield, Taynait.

RODERICK M. NICOL, LL.B., 116 West Regent Street, Glasgow, C.2.

NEIL ORR, F.E.I.S., 7 Osborne Terrace, Edinburgh.

JOHN M. BANNERMAN, M.A., B.Sc., Old Manse, Balmaha.

Mrs. M. BURNLEY CAMPBELL of Ormidale, M.B.E.

Capt. G. I. CAMPBELL, Yr., of Succoth, Crarae Lodge, Minard.

Sir ALEXANDER N. MACEWEN, Kessock House, Kessock, Ross-shire.

HECTOR MACDOUGALL, 28 Traquair Drive, Cardonald, Glasgow.

CHARLES CAMPBELL, M.B.E., 46 Rannoch Drive, Bearsden.

Rev. HECTOR CAMERON, Manse of Moy, Tomatin.

DONALD GRAHAM, M.A., 36 Lovat Road, Inverness.

JOHN A. NICOLSON, 14 Kersland Street, Glasgow, W.1.

Dr. DONALD ROSS, Tigh na Linne, Lochgilphead.

Rev. NEIL ROSS, C.B.E., D.D., D.Litt., The Manse, Laggan.

Mrs. J. R. COLQUHOUN, 48 Berridale Avenue, Glasgow.

MALCOLM MACLEOD, 5 Carillon Road, Glasgow, S.W.1.

MISS LAMONT of Knockdow, Inverchaolain, Toward.

Capt. A. R. CAMPBELL, O.B.E., Highlanders' Institute, 27 Elmbank Street, Glasgow.

ALEXANDER FRASER, Parkgrove, Bishopton.

LORD JAMES STEWART MURRAY, Cul-an-duin, Ballinluig.

Colonel A. D. GREENHILL GARDYNE of Glenforsa, Aros, Mull.

JOHN MACDONALD, M.A., 40 Grant Street, Glasgow, C.3.

Colonel KENNETH MACDONALD of Tote, D.S.O., Skye.

Standing Committees.

FINANCE COMMITTEE — Alexander Fraser (Convener), Robert Bain, Captain A. R. Campbell, Charles Campbell, Capt. G. I. Campbell, Mrs. J. R. Colquhoun, Rev. David Duncan, John MacIntyre, Hugh MacLean, Malcolm MacLeod, John A. Nicolson, Andrew Stewart, the President (*ex-officio*).

EDUCATION COMMITTEE — Rev. Malcolm MacLeod (Convener), John M. Bannerman, Mrs. Burnley-Campbell, Capt. G. I. Campbell, Miss Lamont of Knockdow, John MacDonald, Sir Alex. N. MacEwen, Malcolm MacLeod, Alexander Nicolson, John A. Nicolson, Neil Orr, Colin Sinclair, the President (*ex-officio*).

PUBLICATION COMMITTEE — Malcolm MacLeod (Convener), Miss K. B. Cameron, Col. A. D. G. Gardyne, Col. Kenneth MacDonald, John MacDonald, Hector MacDougall, Fred. T. MacLeod, John MacIntyre, Roderick M. Nicol, George E. Marjoribanks, Dr. Donald Ross, Colin Sinclair, the President (*ex-officio*), the Editor (*ex-officio*).

PROPAGANDA COMMITTEE — Charles Campbell (Convener), George I. Campbell, Mrs. J. R. Colquhoun, Colonel Greenhill Gardyne, Donald Graham, Col. Gilbert

Gunn, Duncan MacCallum, Hugh MacCorquodale, Donald MacDonald (Inverness), Col. Kenneth MacDonald of Tote, Sir Alex. N. MacEwen, George E. Marjoribanks, the President (*ex-officio*).

ART AND INDUSTRY COMMITTEE — Miss Campbell of Inverneill (Convener), Mrs. Burnley Campbell (Vice-Convener), Mrs. E. Barron, Capt. George I. Campbell, Mrs. Iain Campbell (Airds), Mrs. J. B. Dunlop, Col. Gilbert Gunn, Miss Lamont of Knockdow, Hugh MacLean, Rev. Malcolm MacLeod, Dr. Donald Ross, Colin Sinclair, the President (*ex-officio*).

MOD AND MUSIC COMMITTEE. — Malcolm MacLeod (Convener), Rev. John Bain, John M. Bannerman, Charles Campbell, Mrs. Iain Campbell (Airds), Mrs. Colquhoun, Alexander Fraser, Donald Graham, Rev. Alexander MacDonald, Dr. R. R. MacNicol, John A. Nicolson, Neil Orr, the President (*ex-officio*).

CLANN AN FHRAOICH — Seoras E. Marjoribanks (Fear Gairme), Tearlach Caimbeul, A' Mhgn. Catriona Chamshron, Domhnall Greumach, A' Mhgn. Anna Nic Gillebhrà, Iain M. MacGille-na-Brataich, Domhnall MacDhomhnaill, Iain Mac Dhomhnaill, Eachann MacDhughail, An t-Urra. Calum MacLeod, Calum MacLeod, An t-Urra. Daibhidh MacDhonnchaidh, Ceann Suidhe (*ex-officio*).

CHURCH OF SCOTLAND MODERATOR.

We cordially congratulate the Rev. Dr. Dugald Macfarlane on his selection for the high office of Moderator of the next Assembly of the Church of Scotland. The appointment as Moderator of a minister of a Highland parish was more than due, and, having at last come, it will be generally felt that the choice of Dr. Macfarlane is a most fitting one. Dr. Macfarlane will be found, we believe, fully equal to all the demands made upon him, and will discharge the many important duties devolving upon him as Moderator with ability and dignity, and with general acceptance.

It may be added that he is in full sympathy with the work of An Comunn, has been a member for many years, and has acted on its Executive Council. He has also acted with acceptance as Gaelic adjudicator at the National Mod.

SECRETARY'S NOTES.

Another successful Mod is to be added to the long list of such, and most people will agree that the local Committee at Inverness has every reason to be proud of the success of the 1936 Mod. And it is encouraging to know that enthusiasm and endeavour did not end with the Mod. Two Gaelic Continuation Classes are being held in the town of Inverness, and in many parts of the north and west enthusiasm still prevails, and officials and supporters are looking forward to a successful session.

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Arrangements are proceeding apace for the work of the new session in the Northern Area. The Northern Organiser has already had meetings of Branch representatives in East Sutherland and Badenoch areas. The East Sutherland Provincial Mod is again to be held at Brora, on the first Friday of June, 1937. In Badenoch-Strathspey area, the Mod is held in turn at Newtonmore, Kingussie, and Grantown-on-Spey. This being the turn of the Badenoch capital, the Mod will be held at Kingussie early in April, 1937.

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The Govan Branch of An Comunn opened the session with a largely attended concert on 2nd October. The Rev. Alexander MacDonald, St. Columba's, presided. This Branch meets every Thursday evening in the I.L.P. Rooms, Govan Road. The General Secretary attended the opening ceildh of the Dunoon Branch on 9th October. Mr. Donald MacDonald, M.A., president, was in the chair, and there was a crowded attendance of members and friends. An appeal was made in support of the Gaelic Class under the auspices of the Argyll Education Committee. Male recruits were also asked for the newly formed Mixed Voice Gaelic Choir.

* * *

A Gaelic Music Class is at present being conducted at Latheronwheel, Caithness, and although Gaelic is not the language of the children, the older people speak it, and a genuine effort is being made to create interest in the cause of Gaelic. A very successful Gaelic Continuation Class, under the auspices of the Caithness Education Committee was held there last session. Latharain a' Phuill is the Gaelic form of Latheronwheel.

The Lanarkshire Education Committee has made provision for the continuance of the Gaelic Class at Motherwell. Gaelic Classes are being conducted twice weekly at the Glasgow University, and, as in former years, the Corporation are conducting Gaelic Classes at the High School and at Hamilton Crescent School. The High School Ceildh is again providing for Gaelic instruction to juveniles and grown-ups on Saturday evenings at the Y.M.C.A. Rooms, Bothwell Street.

* * *

Comunn Gaidhealach Leodhais are to be congratulated on their latest method of giving encouragement to those boys and girls who can read and write Gaelic. When proficient in Gaelic reading they are presented with badges, with the word *Leughadair* engraved on them, and when able to write the language they receive a badge bearing the inscription *Sgrìobhadair*. There must be many children in Lewis qualified to receive these badges, and we congratulate the local Committee on instituting this form of distinction.

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A very interesting ceremony took place at Durness shortly before the Mod proceedings commenced. We quote the following from *The Northern Times*:—"The people of Durness felt that they could not allow this occasion to pass without paying a tribute of some nature to the memory of their famous Gaelic bard, many of whose songs would be sung at the Mod that day. At nine o'clock in the morning a stream of cars could be seen making for Balnakiel Churchyard, where a commemoration service was held at the grave of Rob Donn. Col. Gilbert Gunn, addressing the people in Gaelic, spoke of the great talent of Rob Donn, and of the wonderful heritage of beautiful songs and poems he has left to the Gael. Mr. McInnes, divinity student, read a part of the 41st Psalm in Gaelic, and Mr. Christopher Campbell sang two verses of Rob Donn's poignant hymn on death. Mrs. Morrison, president of the Durness Branch of An Comunn Gaidhealach, laid on the grave a wreath of heather and rowans. Before the people quitted this scene to go back to the village and the bustle of the day, one could not but pause for a short space of time and admire Balnakiel Bay, beside which the cemetery stands. It looked particularly beautiful on Friday with the morning sunlight sparkling on its calm waters."

CRAOBH-SGAOILEADH.

An Airde Tuath.

Tha am Mòd mór seachad aon uair eile agus tha Fear-deilbhe na h-Airde Tuath air chuairt a rithist a socrachadh chùisean airson obair an t-Seisein ùir.

Bha e air chuairt an Cataibh o chionn ghoidid agus rinneadh ullachadh fa chomhar Mòd Taobh an Ear na Siorramachd sin. Bidh am Mòd so air a chumail air an 4mh là de'n Og-mhios, 1937, am Brura. Ma bhitheas e cho soirbheachail ris na Mòdan eile a chumadh 's an ionad sin, foghnaidh sin.

Bha Mgr. Mac Phàil an làthair aig Ceilidh ghrinn an Gleann Fhionain air feasgar Dihaoine, an 9mh là de'n Damhair. Thogadh Talla ùr dlùth air cuimhneachan Thearlaich agus b' i so an oidheche a chuireadh air leth airson a fosgladh. Aig leth uair an deidh seachd, le trì piobairean eireachdail air thoiseach, duine mór foghainteach agus launtair aige air stob maide a' seòladh an rathaid agus còrr is da chiad Gaidheal na dheidh, rinneadh air an Talla ùr a bha gus a so gun fhosgladh. Le beagan fhacal chaidh an iuchair a chur 's a' ghlais 's an dorus fhosgladh agus lìon an Talla gus nach robh suidheachan ri fhaotainn. B'e an Dotair Mac Iomhair as a' Ghearasdan a fhuair urram Fear Cathrach air an oidheche iomraidich so. Fhuaradh Oraidean, Orain, Sgeulachdan, fìdhleireachd, piobaireachd agus dannsadh, a chord ris na h-uile.

Ann an Oraid Ghaidhlig thuit am Fear-deilbhe gu'n robh e an dòchas nach tigeadh an latha a chuireadh Gleann Fhionain Cuirm-chiùil no Céilidh air bonn anns nach biodh a' mhoir-chuid dhiubh anns a' Ghaidhlig.

Air an ath latha bha Mgr. Mac Phàil a' frithealadh aig coinneamh an Cinn a' Ghiuthsaich far an deachadh ullachadh a dheanama airson Mòd na h-ath-bhladhna. Bha na bha an làthair de'n bheachd gur ann an Ceann a' Ghiuthsaich a bu chòir am Mòd so a chumail agus shocraicheadh so. Cha deachaidh là àraidh a chur air leth fhathast ach is dòcha gur e toiseach a' Ghiblein àm is freagaraiche do na h-uile.

Chumadh coinneamhan de Frith-Chomhairlean a' Chraobh-sgaoilidh agus an Fhoghlum air Di-Sathuirne, an 17 mh là de'n Damhair agus bheachdaich na Comhairlean air obair an t-Seisein so.

Tha Mairead Nic Dhomhnuill a teagasg Cròileanan Ciùil aig Latharan-a'-phuill, an Gallaidh, agus tha Iain Mac Dhomhnuill a

rithist air ceann a' ghnothuch an Eilean Leodhais.

An Airde Deas.

Cho luath 'sa tha am Mòd mór seachad tha Comhairlean an sud 's an so a' dol 'nan gleus ag uidheamachadh airson cròileanan Gaidhlig is ciùil. Tha clàran-eagair nam Mòdan Dùthchail ri chur an òrdugh agus ioma ni eile ri dheanamh a chumail aobharan a' Chomuinn mu choinneamh an t-sluaigh.

Mar as trice theid Comuinn nam bailtean móra na's tràithe an dàil na h-obrach na theid meuran a' Chomuinn air an dùthaich. Chan 'eil mulain is cruachan feoir aca-san ri thughadh, no buntata ri thogail 's ri chur an tasgadh geamhraidh am pollagan dìonach.

Bha an Rùnaire aig ceud choinneimh an t-seisein am baile Motherwell air an dara le de'n Damhar, agus bha e rithis 'na fhearcathrach aig ceud choinneimh Comunn Ghaidheal Siorramachd Lannraig am baile Hamilton air a' cheathramh là deug de'n Damhar. Bha móran cruinn aig an dà choinneimh sin.

Bha coinneamh aig a' Chomhairle Dheasaich air feasgar Di-luain, an naodhamh là deug de'n Damhar, agus chuireadh gnothaichean an ordugh airson an t-Seisein a tha romhainn.

GAELIC BROADCASTS FOR
NOVEMBER, 1936.

- Nov. 3—"Ceilidh an tigh Croiteir am Bearnaraidh, Leodhas" (Studio Ceilidh).
- Nov. 4—"Am Measg nam Bodach." Uist. Rev. Neil MacDonald, Kilchoan.
- Nov. 10—"Fìldhean agus Luchd-ciùil an latha 'n Diugh." John MacDonald, Oban. Talk by Mr. John R. Bannerman. Songs by Mr. and Mrs. Neil MacLean.
- Nov. 13—"Am Measg nam Bodach." Mull. Neil Morrison.
- Nov. 17—Children's Hour. Gaelic dialogue and songs.
- Nov. 17—Glasgow Gaelic Musical Association.
- Nov. 20—"Am Measg nam Bodach." Tiree. Rev. Hector Cameron, Moy.
- Nov. 24—"Am Measg nam Bodach." Skye. Rev. Neil Ross, C.B.E., D.D., Laggan.
- Nov. 26—"Fìldhean agus Luchd-ciùil an latha 'n Diugh." Rev. Kenneth MacLeod, D.D. Talk by Rev. Malcolm MacLeod, M.A. Songs by Miss Neillann MacLennan and Mr. Iain Campbell.

LITIR COMUNN NA H-OIGRIDH.

TABHARTAS SUAIR.

Chan 'eil teagamh nach eil mòran anns a' Chomunn Ghaidhealach a tha làn chreidsinn gur ann troimh Chomunn na h-Oigridh a bhitear a' sàbhaladh cànan nam beann agus dualchas nan Gaidheal air a' cheann thall. Fhuair sinn dearbhadh àraidh air a sin aig a' Mhòd an Inbhir-nis. Bha mi feuchainn ri mo rathad fhein a dheanamh mar a b' fhearr a dh'fhaodainn troimh dhùmhadas mór sluaigh a thàinig air cèilidh chun Osd-thigh an Rathaid-Iarruinn, oidhche Diardaoin nan Còisrean dùthchail, 'nuair a chuir cuideigin cagar 'nam chluais gun robh e airson m' fhaicinn car mionaid. Cho luath 's a fhuair mi seòl air sin a dheanamh thuig mi co a bh' agam, cha lugha na'n Sàr-Ghaidheal-usal Aonghas Mac Dhonnachaidh a bha 'na Cheann-suidhe roimhe so, agus gun fhios agam air an t-saoghal ciod a bha tighinn, chuir e 'nam làimh leth-cheud Punnd Sasunnach, "Cuir sud 'nad sporan, a laochain," deir esan (ma's math mo chuimhne), "airson Comun na h-Oigridh, air chor agus nach bi bacadh a thaobh aon rud a bhitheas feumail a chum obair a' chròilein sin a thoirt gu làn-bhuil." Nach bu chòir do gach balach agus caileag 'nar Comunn a bhi leomach às an tabhartas shuair sin, an tabhartas as mò fhuair sinn bho aon duine fhathast, agus as a' bhlàthas-chridhe a bha 'ga stuigeadh gu a leithid a dheanamh? Agus nach còir do gach aon againn leigeil fhaicinn do ar deagh charaid gum bheil sinn a' tuigsinn luach a choibhneis, le bhi cur ar gualainn ri obair anns na Feachdan air a' Gheamhradh so mar nach do rinn sinn riamh roimhe? Tabhartas an aigh—neo-ar-thaigh cuirear gu deagh fheum e.

An cuala sibh an naidheachd bheag so? Bha ban-shearbhanta 'g obair anns a' chitsein. Bha i dol a mach air chùl an tighe a thoirt a' ghuail a steach, dìreach 'nuair a thàinig gille an fheòladair chun an doruis le mairt-fheòil agus taigeis airson an tighe. "Cuir dìreach an sud iad," ars' ise 'san dol seachad, "s bithidh mi stigh an ceartair." Chuir esan a' mhairt-fheòil air leac an doruis, agus an taigeis air a muin, 's dh'fhalbh e. An ceann tacain bhig thill an t-searbhanta leis a' ghuail agus chunnaic i gun robh balach a' bhainne aig an dorus le a chuman. Bha mhairt-fheòil far an do dh'fhàg gille an fheòladair i, ach cha robh sgeul air an taigeis. Bha i dol a dh'fheòraich dhe'n bhalach co-dhiù am faca e an taigeis, 'nuair a deir esan air a shocair: "Bha cnapan de ghràineig an so an sàs anns a' mhairt-fheòil 's ann a bhreab mi am mionach aisde!"

Gum meal thu do naidheachd, a Mhairearad Bhreannair à Tobarnhoire, a choisinn duais nan Ealdhainean airson a' bhuill-oibre as fèarr a rinn Ball de Chomunn na h-Oigridh aig Mod Inbhir-nis. Bha'n oidhirp airdh, chan e mhàin air duais, ach air gach eilu. Tha mi'n dòchas gum bi mòran a bharrachd a' strì anns a' chofharpuis so an ath-bhladhna.

DEAGH CHOMHARRA.

Fhuair mi litir ghrinn an là roimhe bho bhalach an Uibhist-a-Deas. Am measg nithean eile dh'iarr e orm àitean-fuireach nam balach a bha anns a' Champa a chur chuige, rud a rinn mi air ball. 'S e deagh chomharra a tha 'san iartas so, dèidh a bhi aig na balaich air am fiosrachadh 's am faireachadh a chomh-phàirteachadh le chéile. Mu'n deachaidh Comunn na h-Oigridh a stéidheachadh, cha robh anns gach sgoil ach àite air leth, gun eòlas, no dèidh air eòlas fhaotuin mu sgoilean eile. Tha ar Comunn a' briseadh sìos na h-aonarachd sin beag air bheag, agus ged nach deanadh e ach sin fein, b'fhiach a chur air bonn.

Tha dòchas agam, mu'm faigh sibh an litir so, gum bi duilleag air a cur a mach a' toirt iomraidh, le dealbhan, air Campa 1936, agus a' foillseachadh mion-chunntas Campa 1937. A chum 's gum bi a' Ghaidhealtachd mar gum b'eadh air a comhdachadh leis an duilleig so, rùnaich sinn dà mhìle a chur a mach. Cuiridh sinn gu na Feachdan i, agus faodaidh neach sam bith a tha gabhail suim 's a' ghothuch so leth-bhreac iarraidh bho'n Rùnaire. Thoiribh so fairnair, a Chlanna:—"An uiridh, bhatar ag gabhail a mach gus na rathaidean mòra agus na gàraidhean, 'gan co-ègneachadh gu teachd a steach." Chan ann mar so a bhitheas an tró so, is dòcha. Greasaibh oirbh 'nuair a thig an duilleag, air eagal, mur a cuir sibh bhuir n-aime 's bhuir leth-chrun a steach, nach faigh sibh àite ann!

Bha dùil agam innseadh dhuibh air a' mhios so co meud Ball a fhuair buaidh anns a' cheasnachadh airson inbhe as àirde. Ach o'n a tha cuid de na paipearan nach d'fhuair ach comharran iosal, is eudair an sgrùdadh as ùr, agus gabhaidh sin seachdainn eile. Is urrainn domh ràdh a nis gun do chuir dà Fheachd ar fhichead 174 paipear a steach airson "Làn-Ghaidheal" agus 71 airson "Sàr-Ghaidheal," no 245 paipearan gu léir, an coimeas ri 153 an uiridh. Is math gum bheil an àireamh a' streup suas, ach cha bhi sinn riaraichte gus am bi a h-uile Feachd ag cosnadh inbhe as àirde an Comunn na h-Oigridh gach bliadhna mar a thig.

(Continued on page 29.)

FOIRBEASACH CHUILODAIR.

A rùn a thaobh agus a bhuaidh air Bliadhna Thearlaich.

Le DOMHNAIL MAC GILL 'IOSA.

A' sgrìobhadh mu'n pharraist (1794) tha e ag ràdh:—"Is fhiach e beachd a ghabhail air an atharrachadh a thàinig air dòighean an t-sluaigh, o chionn da-fhichead bliadhna 's a coig. Tha e air aithris, gu bheil dà thachartas, a thug, an tomhas anabarrach, aobhar do'n t-sluaigh gu bhi smaoineachadh an dòigh ni's fhearr, agus, ùmhleadh a thoirt do'n lagh; (1) cogadh ceannaireachd 1745, agus an deagh bhuaidh a thugadh leis. (2); Dubhadh-a-mach as clar an lagha, an reachd a bha toirt ughdarras-riaghlaidh do'n Bhàillidh 's do'n Uachdaran. Roimh an aimsir sin, bha maoin agus spréidh gach neach air fa ghléidheadh le laimh-làidir, oir, ged a bha lagh ann, cha robh cumhachd 's am bith, air bhonn, air son an lagh a chur an céill, an iomadh àite de'n dùthaich.

Bha iad, an cuid de àitean, a' coimhead air meirle, mar nach robh ann ach ceaird laghail, a bha le móran, air a ghiùlan air adhart gu follaiseach, le cuid eile 's an uaigneas, le iad, a bhi gabhail orra-fhein, gun robh iad a' gléidheadh maoin an coimhearsnaich, gun a bhi air a ghoid, agus, air son an robh iad-san a' togail cise, ris abradh iad, aig an àm so, Mál-dubh. Phàidh, an ceann-suidhe Donnchadh Foirbeas, Chulodair, a roinn gach, de'n mhàl so, roimh 'n bhliadhna, 1745, do dhuine àraidh, a bha fuireach an iar air, a bha cho cumhachdach 's gu'n robh e'n comas dha oighreachd Chulodair a léir-sgrìos, 'nan robh Foirbeas air diultadh a' chàin sin a phàidheadh.

Is e'n t-irioslachadh a fhuair iad le call aobhar a' Prionnsa 's an bhliadhna 1746, agus, an dòigh ghlic a ghabh iad do na Gàidheil, le bhi 'g am fastadh air so maith na rioghachd an 1757, a dh' aobharaich ann an tomhas mór ùmhleadh a thoirt do'n lagh, an àite mì-chòrdadh, agus bristeadh reachda.

Tha cliù, agus giùlan an t-sluaigh, a nis, 'n uair a tha iad air am fastadh air son a bhi cuideachadh na rioghachd, a' foillseachadh nach robh iad ach air an treòrachadh air an t-slighe chearr, aig an dachaidhean fhéin? . . .

'Chum a bhi meudachadh ar 'n aobhair taingéalachd, agus deagh-ghean do'n chumhachd a tha dìon ar beatha 's ar maoin, le luchd-riaghlaidh an làth' air an diugh, nì sinn aithris air a bheannachd a tha sinn a' seallbhachadh leis an reachd a dhubb as

clàr an lagha ughdarras-riaghlaidh nam Bàillidhean 's n'an Uachdaran, 'san bhliadhna 1748.

Bha'n t-sean riaghladh sin cunnardach, eadhon, dh'ionnsaigh a chinn as fhaide mach, airson gu'n robh e, gu coitcheann, air a chur an céill, an dòigh eucoirich. 'Nuair a théid sinn a rannsachadh eachdraidh aimsireil na'n sgìre, mar a tha i air a toirt a nuas 'le beul-aithris, air son ceud bliadhna, agus an dol-a-mach eucoireach, a bha aig cuid de na Bàillidhean sin, agus, an cunnart 's an robh beatha, agus, maoin gach neach a bha fo'n riaghladh, bidh sinn air ar co-ègneachadh chum dlùthachadh le deagh-ghean ris an chumhachd a thilg bun-os-cionn an riaghladh tuaileasach sin. Bhiodh iad, gu tric, a' diògh-ladh peanaid air son bristeadh an lagha, le iad-fhéin a bhi déanamh bristeadh-lagha, a bha móran na bu mhotha. Bha fear dhiù, an uair a' fuireach 's an pharraist so, ri'n abradh iad, Raibeart Grand, no, am Bàillidh Bàn. Tha e air a radh gu'm biodh e ag crochadh dhaoine, a chionn 's nach gabhadh iad a chomhairle. Chroch e dà bhràthair an uair air craoibh aig àite a tha'n taobh-a-stigh de mhìle o'n bhaile so, agus, dh' adhlac an dithis aca 's an aon uaigh,—a tha air ag comharradh a' mach le muinntir an àite, agus an là'n diugh. Bha fear eile dhiù, do'm b'ainm, Seumas Grand, no, am Bàillidh Ruadh, ag còmhnaidh 's an sgìre so, a chroch duine do'm ainm Stiùbhard, agus, an déidh dha a chrochadh, ghairm e chirt mhaor, a thàinig chun a chomh-dhùnaidh, gu'n robh an duine marbh ciontach. Bha deagh aobhar aig a' Bhàillidh air son a bhi an leithid de chabhaig, oir, bha'n duine marbh beartach an spréidh, a chaidh 'san mhìonaid iomain a dh' "ionnsaigh tigh a' Bhàillidh, agus, a bhuineadh dhàsan a nis, a réir lagh na dùthcha. Le so, b'èiginn do chlànn an duine mhairbh a dhol a shireadh na deirce. Chaidh am màthair cearr 'na h-inntinn, agus, greis an déidh so, fhuair ead, air a bàthadh i, an abhainn Spéidh. Uair eile, chroch e dà mheirleach taobh ri taobh, agus, a déidh dhà na cinn a ghearradh dhiù, thairnig e iad suas ri crann. Aig àm eile, bhàth e dithis dhaoine ann am broinn mhàlaidean aig Drochaid Bhillimeoin, beagan shlatan o thigh a' mhinisteir." (Faic an t-ionad ceudna, Leabhar XIII., 148.)

A nis, an déidh dhuiunn na h-ìomraidhean fuathasach so a leughadh, mu thimchioll an suidheachadh 's an robh 'n dùthaich roimh àm Chulodair, agus, a smaoineachas sinn air an t-sochair a tha air a sheallbhachadh leis na Gàidheil, an diugh, nach stad sinn, 's nach

abair sinn—Ah! nach b'è 'n treunlaoch, an gaisgeach fearail a thug a leithid sin de atharrachadh air a' Ghàidhealtachd?—agus, cha b'è diùlnach 's am bith eile a bha 'n sin, ach, an Gàidheal gasda,—Foirbeasach Chulodair.

Ged nach 'eil mòran dearbhaidh againn gu'n robh Gàidhlig aig Donnchadh Foirbeas, chan 'eil teagamh 's am bith againn nach è fìor Ghàidheal a bha ann fhéin, agus anns na daoine còire bho'n d' thàinig è. Cho tràth, eadhon, ri linn Rìgh Uilleam, an Leòghan, bha fear "Iain Foirbeas," a' sealbhachadh fearainn, ri 'n abradh iad, fearann Fhoirbeis, an siorramachd Obar Dheadhain. Fhuair a mhac Foirbeas Fhoirbeis, dearbhadh bho'n rìgh air an fhearann cheudna 's an bhliadhna 1236. Thig sinn tarsuinn air an ainm, sin a ris le "Alasdair Foirbeas," 's an bhliadhna 1304, 'n uair a bha e 'na uachdran air Caisteal Urchardain ann am Moraidh,—agus a ghléidh e, air son hìne, an aghaidh Eideird I, Rìgh Shasainn. A déidh so, gheibh sinn a mhac "Ailean Foirbeas" a' strì an aobhar Bhruis, a' saoradh Alba; agus, a nuas o'n uair sin, an eachdradh air Tìr, gheibh sinn na Foirbeasaich a' tagradh cùisean ar dùthcha, gus an tig sinn a dh'ionnsaigh an fhìr a' sùinneil dhiù, eadhon, Donnchadh Foirbeas, mutimhichill a bheil sinn a' dol a labhairt. (Faic Leabhar Dùthchasail nan Scotach).

Chum a bhi foillseachadh gu'm b'è dearbh Ghàidheal, a bha an Donnchadh Foirbeas, faodar ainmeachadh gu'n robh ceangal glé dlùth aige-fhéin, 's a shinnsear, ri siorramachd Inbhir-nis. Cheannaich a shinnseanair, oighreachd Chulodair bho Mhac-an-Tòisich 's an bhliadhna 1625. Bha 'athair, agus, mar an ceudna, a sheanair, 'nan ceannaichean, agus 'nam bàillidhean ann am baile Inbhir-nis. Fhuair Donnchadh Foirbeas a' cheud chuid de fhoghlum 's an bhaile sin, agus, a ris an Dun-eideann. 'Nuair nach robh e fhathast ach ceithir bliadhna fichead a dh' aois, chaidh a dhèanamh 'na fhear-lagha 's an bhliadhna 1709. 'S an bhliadhna 1722, chaidh a thaghadh gu bhi 'na bhall parlamaid air son baile Inbhir-nis,—baile, do'n d' rinn e moran seirbhis, air son iomadh bliadhna an déidh so. Chaidh ardachadh gu bhi 'na mhorair-dearg an 1725; agus, an 1735, rinneadh Tighearna ceann-suidhe eòirt an t-seisein dheth,—urram cho àrd, 's cho inbheach 's a tha 'n ar Tìr. (Faic, Leabhar àireamh nan daoine iomraiteach an Alba).

Fad na h-aimsir a bha Foirbeas ann an ùghduras, 's an Pharlamaid, thug e seachad mòran seirbhis do aobhar nithean a bhuineadh

do'n Ghàidhealtachd, mar a bha marsantachd, ceaird, agus, obair-thuathanachais, a bha nis o chionn còrr agus ceud bliadhna an staid glé iosal le aimhreitean is cogaidhean.

Cha robh Foirbeas glé fhad an dreuchd gus an d' thug e fa n-ear suidheachadh, agus cumhdach nan Gàidheal a thaobh arm agus saighdearachd. Sheall e do'n luchd-riaghlaidh le paiper a chruinnich e gu'n robh cumhdach anabarrach 's an Ghàidhealtachd a thaobh lionmhoireach nam fineachan. Anns an phaiper so, ri 'n abradh iad, "Fìollseachadh fìrinneach air suidheachadh na Gaidhealtachd," sheall e gu'n togadh na Caimbeulaich, leo-fhéin, ach na teaghtaichean sin a dhol cuideach, còig mìle saighdear. Gu'n togadh Diùc Phèirt, trì mìle, agus gu'n togadh mòran eile de na cinn-fheadhna, àireamh a bha ruith fo oichd, gu deich ceud duine. Agus, na'n éireadh na Gàidheil uile cuideach, gu'n togadh iad, corr agus fichead mìle saighdear,—arm, a bhiodh cho cumhachdach, arsa Foirbeas, 's gu'm biodh e 'n comas dhaibh Alba gu léir a chur fo smachd; agus, le beagan cuideachaidh fhaighinn o dhùthchannan choigreach, gu'm biodh e 'n comas dhaibh riaghladh steidhichte na rìoghachd a thilgeadh bun-os-cionn. (Faic—Paiperian Chulodair).

Air an aobhar so, chuir è tionnsgnadh fa chomhair na Parlamaid (1738) air son gu'n rachadh ceithir, no, còig, mìle saighdear a thogail 'san Ghàidhealtachd air son dìon agus feum na rìoghachd; agus, air am biodh cinn-fheadhna, agus naisean eile 's an Ghàidhealtachd 'nan ceannardan. Dh' fhiollsich Foirbeas gu'm biodh an t-arm so anabarrach feumail do'n rìoghachd air barrachd agus aon dòigh, oir, bha deagh fhios aige nach b' e idir am meas a bh'a aca air Seumas an 1715, a thug orra éirigh leis, ach a chionn g'un robh iad a' faireachadh gu'n robh iad air an tilgeadh a leth-taobh leis an luchd-riaghlaidh,—agus, mar an ceudna, an déidh mhór a bha aca fhéin air iad a bhi air an tarraing a stigh do sheirbhis, agus riaghladh na dùthcha. Chuir Roibeirt Ualpol, prìomh cheannsuidhe na Parlamaid aonta ris an tionnsgnadh so aig Foirbeas, ach, dh' éirich cumhachd suas 'nan aghaidh, ag radh, nach biodh e idir iomchuidh, no, freagrach, do'n chuid eile de'n rìoghachd, gu'n rachadh ceithir, no, còig mìle saighdear a thogail air son maith na Gàidhealtachd, air cosdas na rìoghachd uile, agus, le so cha deachaidh a' chùis na b' fhaide. (Faic, "Leabhar àireamh nan daoine iomraiteach an Alba" fo ainm "Forbes").

Gidheadh, chunnaic an luchd-riaghlaidh, 'n uair bha e tuille is anmoch, gun d'fhuair

Foirbeas a mach, an dà chuid—galair, agus leigheas nan Gàidheal. Bha e farasda ri fhaicinn, an déidh-laimhe, na'n robh Foirbeas air a' chead fhéin fhaighinn nach robh iad air guth riamh a chluinntinn air bliadhna Thearlaich, no, tuaireap Chulodair.

Chan 'eil e, mar sin, idir, 'na nì ro-iongantach ged rachadh Foirbeas a chomharrachadh a mach mar dhuine treibh-dhireach, air son a bhi treòrachadh chùisean a thaobh na Gàidhealtachd aig bliadhna Thearlaich oir, cha robh moran eile an Alba bu mhotha ris an robh, eadhon, Gàidheal no Gall, a' sealltainn suas le urram, a son fhoghuim agus fhiosrachadh coitcheann na Donnchadh Foirbeas Chulodair.

'Nuair chuala an luchd-riaghlaidh gu'n robh deasachadh 'g a dhèanamh 's an Fhraing, air son Prionnsa Tearlach a shuidheachadh air Rìgh-Chathair Bhreutainn, thòisich iad air gnothaichean a chur an òrdugh air son bacadh a chur a theachd, agus, na Fineachan Gàidhealachd a thogail 'na aghaidh. Cha robh teagamh sam bith aca, nach ann an àit-eigin air taobh-siar na Gàidhealtachd far an robh mòran sluagh de'n aon chreideamh ris fhéin, a dhèanadh am Prionnsa a' cheud oidhirp air tighinn air tìr. Gheibh sinn, mar sin, Marcus Dhail-Thuaide,* rùnaire na Stàid, air son Alba, a' sgriobhadh a dh'ionnsaigh Fhoirbeas, air a' cheud là de'n Ghearran 1744, agus, ag cur f'a chomhair gu'n robh am Prionnsa Tearlach, an déidh Baile na Ròimhe fhàgail, agus gu'n robh aobhar aca bhì creidsinn gu'n robh e deanamh deiseil air son oidhirp a dhèanamh air Crùn Bhreutainn a ghilacadh.† Tha e glé choltach nach do chuir Foirbeas mòran ùine seachad gus na dh'ullaich e e-fhéin air son a dhleasanais, oir, air an chòigeamh là de'n Ghearran, sgriobh e, air ais gu Marcus Dhail-Thuaid, ag radh, gu'n do chuir e fios air falbh a dh'ionnsaigh caraide bh'aige 'san Ghàidhealtachd (Mgr. Hosac, àrd-bhàillidh baile Inbhir-nis), air son, gu'm faigheadh e duine dlèas 's an taobh-tuath, a' dhearbhadh e, air son gu'm b'urrainn dhaibh gnothaichean earbsa ris, a thaobh chùisean a bhuineadh do dhion na rìoghachd.† Fhuair Foirbeas litir air ais o Mhgr. Hosac, ag radh, gu'm faodadh iad a' chùis a chur an earbsa ri Mgr. "Mac Neacail," air an robh e cinnteach a' faodadh iad an uile thaic a leigeil, a thaobh gnothaichean a bha co-cheangailte ri dìon na Rìoghachd.

Tha cuid de dhaoine a' smaoinichadh gur e, an t-urramach Padruig Mac Neacail, ministear Chill-Thàrlaide—mac do Mhgr. Mac Neacail,

a bha aon uair, 'na mhinistear an Cill-Mhoire, 'son Eilean Sgitheanach, a tha air a chiallachadh an so. Ach, tha e, a nis, air a ghabhail a stigh, le luchd-eachdraidh, nach e duine 's am bith eile, a th'am Mgr. "Mac Neacail" so, ach, ainm diomhair a thugadh air Mac Leoid Dhùn Bheagain; oir, a nuas o 'n aimsir so, chì sinn gu bheil Foirbeas, agus Mac Leoid, an dlùth-chomunn ri cheile, le litrichean, gus an àm an deachaidh crìoch a chur air a' chogadh. Air an aobhar so, tha e follaiseach, nach robh Foirbeas glé fhada, an déidh so, gus na chuir e fios gu Mac Leoid, air son e bhi rannsachadh a mach gu h-uaigneach, a' chuid de na Cinn-fheadhna, a shaoileadh e, a dh'éireadh leis an Phrionnsa, agus, a' chuid a shaoileadh e, a dh'éireadh 'na aghaidh; agus, e fhéin, a dhìchioll a dheanamh air son na Fineachan Gàidhealach a cho-éigheachadh air son seasamh gu dlèas air taobh an Rìgh.

Uime sin, gheibh sinn Mac Leoid a' sgriobhadh gu Foirbeas air an treas là de'n t-Sultaine 1744, agus, a' leigeil fhaicinn dhà, gu bheil e 'dol a dh' fhàgail Dhùn-bheagain, an ùine aith-ghearr, air an t-slighe do'n taobh-deas, air son a bhi socrachadh gnothaichean a bhuineadh do mhath na Rìoghachd. Air an treas-là-fichead de'n mhios cheudna, cluinnidh sinn Mac Leoid a' sgriobhadh a dh'ionnsaigh Tighearna Lòbhat, ag aithris, gu'n robh e aig Ionar-aora, agus, nach d'fhuair e an Dìc aig baile, ach, gu'n robh an Ridire Alasdair Mac-Dhomhnaill nan Eilean, 'na dhuine tuigseach, a bha'n aghaidh éirigh an aobhar a' Phrionnsa. (Paipairean Chulodair).

Beagan laithean an déidh so, cluinnidh sinn Mac Leoid a' seachas ri Loch-iall, mu'n chuspair cheudna,—a' foilleasachadh dha an cunnart a bhiodh ann, do neach 'sam bith éirigh an aghaidh na rìoghachd, 'nan amaisachd gu'n tigeadh am Prionnsa do'n Ghàidhealtachd, mar a bha cuid de dhaoine a' smaoinichadh.

Ach, gidheadh, chaidh am foghar, 'san gearmhradh, agus, an ath-carrach seachad, gun an corr fuaim a chluinntinn mu'n Phrionnsa bhi tighinn do Alba. Ach, ged nach do chuala, cha do lagaich Foirbeas an dòigh 'sam bith, a thaobh a dhleasanais a chur fa-chomhair an Luchd-riaghlaidh, le bhi foilleasachadh dhaibh an cunnart 's an robh an rìoghachd, oir, gu'n robh a h-uile coltas gun deanamh am Prionnsa oidheirp air chor-eiginn gu tighinn air tìr an Alba.

Cha mhotha na sin a bha iad glé fhada air am fàgail an teagamh, oir, air an chòigeamh-là-fichead de mhios na ciùine 1745, sgriobh Mac Leoid litir, gu Foirbeas, ag radh, gu'n robh e air feadh a chuid Tuatha an Gleann-

* Tweedale. † Faic Paipairean Chulodair.

Eilg, air an naoidheamh-là-deug, 'n uair a chual e fuaim anabarrach, gu'n robh am Prionnsa dol a thighinn air tìr, an ùine aithghearr, an aite-eiginn 's an Ghàidhealtachd air son àr-a-mach a thogail(*). Air an aobhar so, bha e chum buannachd Fhoirbeis dlùth-chomunn a chumail ri Mac Leoid, oir, bha deagh fhios aige, gu'r ann bh'uaithes-san, a gheibheadh e a' cheud fhiosrach cinnteach a thaobh mar rachadh gnothaichean air aghaidh air siar-thaobh na Gàidhealtachd 's nan Eileanan. Ach, an àite sin fhaighinn, 's ann a bha'n ath bhrath a fhuair e bho Mhac Leoid, ag aomadh, chum a chur á teagamh—'n uair a fhuair e, air an t-siathamh-là-deug de'n Iuchair fios o Mhac Leoid, gu'n d'rinne a tuille fiosrachaidh, air feadh Ghlinn-Eilg, ach, nach do chual e an còrr mu'n Phrionnsa bhi dol a thighinn air tìr,—gu bheil e glé choltach nach robh bonn-stéidh sam bith aig an fhuaim a chual e, no, gu'n do spraigh an tionnsgnadh 's na speuran.

(*Ri leantainn.*)

* Faic "Tuille de Phaipeirean Chulodair" Leabhar IV., taobh I.

Litir Comunn na h-Oigridh.

(Continued from page 25.)

DO NA CINN-FEACHD.

Their sibh fainear gum bheil duaisean 'gan tairgseadh uair eile air son nan dealbhan-cluich as fhearr a gheibhear a tha freagarrach ri bhi air an cluich le Cloinn. Chan urrainn domh gun smuaineachadh gum bheil iomadh Cenn-Feachd ann an Comunn na h-Oigridh a tha murrach air leithid de dhealbhan-cluich a thoir a mach agus is math a thigeadh dhaibh feuchainn air sgàth an aobhair a tha iad a' seasamh.

SEORAS GALLDA.

GAELIC PLAYS FOR CHILDREN.

Two prizes, three and two guineas, are offered again for the best Gaelic Plays suitable for Children. The Plays may be in either one or two Acts, and must be the original work of the competitor. They should be clearly written or typed on one side of the paper, and should be posted to Mr. G. E. Marjoribanks, Sonachan, Dalmally, on or before the last day of August, 1937. A Sub-Committee of Clann an Fhraoich will adjudicate on the Plays, which will be the property of An Comunn.

EADARAINN FHIN.

Deagh Naidheachd,
bho Eirinn.

Dho'n Fhear-Deasachaidh—beannachd!

Bithidh sibh toilichte an naidheachd so a chluinntinn—nach 'eil ann leanaibh amhàin an sgoil phoiblidhe sam bith an Eirinn an diugh gun teagasg freagarrach 'g a fhaotuin aige anns a' Ghaidhlig. Tha mòran sgoileirean—suas ri trì mìle dhiubh—a' fàgail nam Meadhon-Sgoilean h-uile bliadhna agus iad glé-ionnsuichte anns a' Chànain—air dòigh nach robh a leitheidean ionnsuichte a riamh roimhe seo. Chan 'eil duine dhiubh sin, caileag na fleasgach, gun air a chomas nithean mar Stair-sheanchus agus Tìreolas agus Uimhreachd a dheanamh 's a' Ghaidhlig cho math agus cho tuigseach agus is urrainn d'a leithid na nithean ceudna a dheanamh anns a' Bheurla Shasunnach an tìrean eile.

Chan 'eil a dhith a nis ach gluasad mhòr (dha sheorsa Chomainn na h-Oigridh seo agaibh fhéin) thun toradh buan-sheasmhach a tighinn air an obair, thun na daoine òga a chumail ri bruidhinn na Cànain an déidh dhaibh an Sgoil fhàgail. Tha an siol air a chur gu farsuing agus tha an t-arbhar ri fhaicinn, ach chan 'eil a chor freagarach fhathas ris "am Foghar a bhuainn," ach le cuideachadh an Nì-math thig an latha agus ann an ùine ghoird, cuideachd.

Gum bu math dh' Eireas ri Gaidhealaibh, an oighreachd usal shean a chosnadh, thall is a bhos!

Ann an Corcaigh,
An Eirinn, 8/9/36.

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NORTH SUTHERLAND MOD.

The North and West Sutherland Provincial Mod was held at Durness on 11th September, and was an outstanding success. There was a very gratifying number of entries, and Colonel Gilbert Gunn, O.B.E., presided over the competition proceedings. In the evening Sir Alfred N. MacAulay, Golspie, presided over the closing concert, and complimented the Local Committee on the success of the Mod. Mrs. John Buxton, Smoo Lodge, presented the prizes to the successful competitors. Sir Archibald Sinclair, M.P., and Captain William MacKay, Inverness, also attended the Mod.

The judges were:—Gaelic—Alasdair Fraser, M.A., Dingwall; Calum Iain M. MacLeod, Kirkhill, and Hugh MacRae, Lairg. Music—D. T. Yacimini, Perth.

The following is the list of first prize-winners:—

JUNIOR SECTION.

LITERATURE.

Essay of about 200 words on "An Sgoil Againn"—1, Mor. Ross, Badcall.

Writing from dictation an unfamiliar piece of prose—1, Mor. Ross, Badcall, and Margaret Morrison, Badcall (equal).

Translation of an English prose passage into Gaelic—1, Margaret Morrison, Badcall.

Translation of a Gaelic prose passage into English—1, Margaret Morrison, Badcall, and Peggy Munro, Melness (equal).

ORAL DELIVERY.

Reading with expression piece of poetry chosen by competitor—1, Carrie Matheson, Durness.

Reading at sight piece of prose chosen by judges—1, Peggy Munro, Melness.

Reciting from memory "An Dileab"—1, Donald Mackay, Melness.

For excellence in Gaelic conversation—1, Sarah Ross, Badcall.

Repeating first twelve lines of Psalm 41 (boys under 12 years)—1, Mackay Morrison, Badcall.

Girls under 12—1, Joey Barnetson, Melness.

Special competition for members of Comunn na h-Oigridh—Boys—1, Donald Mackay, Melness; girls—1, Jessie A. Morrison, Melness.

VOCAL MUSIC.

Solo singing (girls under 11 years)—1, Carrie Matheson, Durness.

Solo singing (boys under 11 years)—1, Willie Mackay, Badcall-Inchard.

Solo singing (girls over 12 and under 16 years)—1, Annie Campbell, Durness.

Solo singing (boys over 12 and under 16 years)—1, John Campbell, Durness.

Duet singing—1, Annie Campbell and Carrie Matheson, Durness.

Choral singing, "Crodh Chaillein," in two-part harmony—1, Durness School Choir.

Unison and Puirt a Beul—1, Tongue School Choir.

Solo singing of a song by Rob Donn—Boys—1, John Campbell, Durness; girls—1, Annie Campbell, Durness.

SPECIAL PRIZES.

Competitor with highest marks in vocal section—Miss Annie Campbell, Durness.

Competitor with highest marks in literary section—Margaret Morrison, Badcall-Inchard.

Competitor with highest marks in oral section—Carrie Matheson, Durness.

For mother of boy or girl with highest marks in literary and oral sections—Mrs Morrison, Badcall-Inchard.

SENIOR SECTION.

ORAL DELIVERY.

Reading at sight of unfamiliar piece of prose chosen by judges—1, Hector Mackay, Durness.

Recitation of "Marbhrann Eoghainn"—1, Mrs. Johan Campbell, Durness.

Sgeulachd—1, D. S. Mackay, Durness.

VOCAL MUSIC.

Solo singing of "Mo Robairneach Gaolach"—1, Miss Alice Campbell.

Solo singing of "Frith nan Damh Ruadh" (male voices)—1, Christopher Campbell.

Singing of a Rob Donn song—1, Bessie Stewart, Durness.

Solo singing (female voices)—1, Bessie Stewart, Durness.

Solo singing (male voices)—1, Christopher Campbell, Durness.

Duet singing—1, Jessie Campbell and Christopher Campbell, Durness.

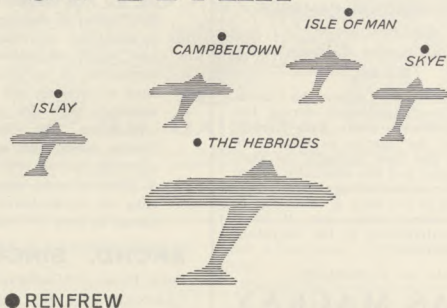
Choral singing in four-part harmony of "Tha'n Samhradh air thighinn" and "Fallain's gun dith"—1, Durness Choir.

Solo singing of "Puirt a Beul"—1, Christopher Campbell, Durness.

INSTRUMENTAL MUSIC.

Pianoforte, playing of a march, strathspey, and reel—1, Alexander Morrison, Durness.

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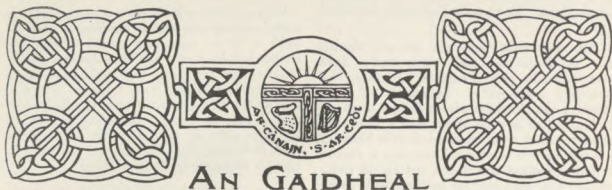


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Leabhar XXXII.]

An Dùdhlachd, 1936.

[Earrann 3

LEUGHADH IS LEABHRAICHEAN.

Cha robh uibhir a riamh comasach air Gaidhlig a leughadh agus a tha ànn an diugh. Tha dà aobhar air an sin. Tha i air a teagasg, a bheag no mhór, anns na sgoilean feadh na Gaidhealtachd o chionn grunnan maith bhliadhnan a nis, agus mar sin theid aig a chloinn a bhruidhneas a' Ghaidhlig air a leughadh mus fhàg iad an sgoil.

Roinne so, mus do thòisicheadh 'ga teagasg anns na sgoilean, cha robh air ach gu robh beagan de'n oigridh 'ga h-ionnsachadh mar dheidheadh aca air—cuid 'sna sgoilean Sàbaid, cuid aig aoradh teaghlach, agus cuid 'sna sgoilean seachdainn ma bha maighstir-sgoile no ban-sgoileir ànn aig an robh tlachd a h-ionnsachadh dhaibh. Ach an nis anns a chuid as motha de sgoilean na Gaidhealtachd far a bheil clann a bhruidhneas i, tha e air ionnsachadh dhaibh a leughadh. Tha mar sin mòran ann an diugh—barrachd air na bha ann a riamh—comasach air Gaidhlig a leughadh ma thogras iad sin a dheanamh.

Is e an aobhar eile, gu bheil Gaidhlig air a meas a nis uasal is fasanta 'sna bailtean agus gu h-àraidh 'sna bailtean-móra; agus mar sin tha mòran ag ionnsachadh a leughadh is a sgrìobhadh anns na sgoilean oidhche agus air iomadach dòigh eile, mar a tha sgoilean

seinn is clasaichean a' Chomuinn Ghaidhealaich fhéin.

Ach is ann tha bhochdainn ann nach 'eil mòran a deanamh feum is cleachdadh de'n chomas so a th' aca. Is e glé bheag da rìreabh a tha deanamh cleachdadh a bhi leughadh Gaidhlig gach là no gach seachdainn no eadhon gach mìos fhéin. Agus is maith tha fhios againn nach bith tlachd no ùidh againn ann a bhi leughadh duilleag Gaidhlig mur dean sinn cleachdadh dheth. "Is e an cleachdadh a ni teòma." Tha e cho furasda dhuinn Beurla a leughadh, agus sinn cho cleachdta ris. Tha am paipeir-naidheachd is leabhraichean Beurla cho cumanta is cho goireasach dhuinn agus tha sinn cleachdta air a leughadh, agus mar sin tha tlachd againn unnta. Ach an corra phaipeir is leabhar Gaidhlig a thig an taobh a tha sinn, is ann a tha e 'na shaothair dhuinn a leughadh seach nach 'eil sinn cleachdta riu. An duirt an sean-fhacal: is i namhaid duine a' cheaird nach cleachd e. Mar sin tha a' Ghaidhlig gu minic air ag cur air chùl eadhon leo-san le am mùirneach i. Tha na ceudan a' leantainn a Mbòid nach 'eil a leughadh smid Gaidhlig eadar dha cheann na bliadhna ach na tha 'sna h-òrain a tha iad a seinn. Tha, agus feadhainn eile nach 'eil a' leughadh an uiread sin fhein, agus nach cosgadh da sgillinn ruadh 'sa mhios airson paipeir Gaidhlig. Is ann a tha e 'na chuis-mhagaidh mur b'e cho mór agus a tha

e 'na chuis-nàire. Is e is coireach ris an so uile cion a chleachdaidh ann a bhi leughadh ar cànan fhéin. An ainm an àigh feuch an tòisich sinn.

Tha sinn fada fada air ais air cinnich eile 'sa chùis so. Ach their cuid: Antà nam bitheadh paipeir-naidheachd againn 'sa Gaidhlig leughaidh e. Leughadh an corra dhuine a tha cleachdta air Gaidhlig a leughadh a cheana, ach is e glé bheag eile a bheireadh sùil air. Nach e sin as coireach gu'n bhàsaich a h-uile paipeir-naidheachd Gaidhlig a rugadh a riamh, eadhon mus deach iad air an casan ceart. Tha sinn ann an suidheachadh bochd 'sa chùis so.

* * *

A thaobh leughaidh is ceannach leabhraichean Gaidhlig chan 'eil a' chùis dad n' as fheàrr, is ann a tha i seachd uairean n' as miosa. Is e rionnag 'san oidheche fhraasach leabhar ùr Gaidhlig a thiginn a mach co dhiùbh; agus an corra uair a thig fear a mach is e fìor dhuine ainneamh a cheannasichers agus a leughas e. Chan 'eil e 'na chleachdadh agus cha robh e 'na chleachdadh aig na Gaidheil an cumantas a bhi ceannach 'sa leughadh leabhraichean Gaidhlig. Tha an àm againn toiseachadh agus so a theagasg do chach a chéile.

Bha aobhar air an sin roimhe so, ach chan 'eil aobhar sam bith air a nis. Mar a thubhairt mi bha mòran de ar co-luchd-dùthcha do nach b' aithne an cànan fhéin a leughadh, mòran eile aig nach robh an sgillinn gu dol an coinneamh an leabhair no a' phaipeir. Ach chan ann mar sin a tha an diùgh, tha an eòlas aca, agus tha an sgillinn cuideachd aig a chuid as motha dhiùbh. Ach mharbh cion a chleachdaidh an càil do leughadh na Gaidhlig, agus mar sin cha bhi iarraidh air leabhar a cheannach agus gun déidh aig duine air a leughadh.

Tha iad ann a fhuair àite is inbh a measg dhaoine eile tre'n Gaidhlig agus a choisinn airgid tre sheinn na Gaidhlig agus bhiodh an sùil an déidh bonn an leth-chruin a chur a cheannach leabhar Gaidhlig. Chunnac sinn iad agus b'aithne dhuinn iad nach smaoinicheadh dà uair air an crùn a chosg ann an faoinneas gun fheum, ach a bhiodh an sùil glé mhór an déidh trì is sia sgillinn a thoirt air an "Fhear Chihùil" no crùn air "An t-Ogha Mhór." Agus tha a bhlàth 'sa bhuil air suidheachadh is cor na Gaidhlig an diugh a measg a' mhór-shluaigh.



"Is maire a chuireas air chùl a dhaoine fhéin."

FACAL 'SAN DOL SEACHAD.

Bidh an Nollaig Mhór air a thighinn agus air a dhol seachad mus seas *An Gaidheal* air cheilidh oirbh a rithist, agus mar sin bu mhaith leis an dràsda fhéin guidhe dhuibh uile gum bitheadh Nollaig chridheil agus fìor aoibhneach anns gach tigh is dachaidh nuair a thig i. Tha e a' toirt an fhacail á beul an t-seann Leodhasaich—agus á beul an t-seann Ghaidheil an iomadh àit' eile—agus ag guidhe do na h-uile a tha toirt di-beatha dha, dìreach mar a theireadh esan air maduinn na Nollaige Móire:

Hoire! Hoire! beannaicht e! beannaicht e!
Hoire! Hoire! beannaicht e! beannaicht e!
Ho! hi! beannaicht an Rìgh.
Ho! hi! biodh aoibh.

Beannaich an tigh 's na bheil ann,
Eadar chuail is chlach is chrann
Mòran bìdhe is pailteas aodaich
Is slàinte dhaoine gu robh ann
An Nollaig so.

Hoire! hoire! beannaicht e! beannaicht e!
Ho! hi! biodh aoibh.

* * *

Tha sinn ag cur meal an naidheachd air Mgr. Uilleam S. MacGillemhòire agus e a nis 'na "Mhinisteir an Tuathanachais" ann an Ard-chùirt a' Chrùin 'sa Pharlamaid. An deagh Gaidheal de'n deagh stoc Uibhisteach is maith leinn e bhi far a' bheil e. Tha sinn ag guidhe soirbheachadh maith dha, agus gach beannachd air a' bheil e ag cur feum 'na dbreuchd àrd agus chudthromach. Gum bitheadh

Pailteas barra 'san tìr
Is làn phris air a mhart,
Bliochd is àgh air an nì
Is miodar blàthaich anns gach àit'
An tachair e.

"*Is maire a dh' ith an solus.*" Tha cuimhne agam is mi 'nam bhalach nuair a chruinnichist a steach an tuiteam na h-oidheche an déidh obair an latha gu'n cuirist teine mór mònachd air. Bhiodh an tigh gu maith dorch an toiseach agus an teine gun ghabhail gus an lasaist an lampa. Is minic a chuala mi nuair a lasaist an lampa an sean-fhacal air a radh: "Is maire a dh' ith an solus."

Cuiridh sinn leabhar maith Gaidhlig a dh' ionnsaigh a' bhalaich 's na h-inghinne de Chomunn na h-Oigridh—fear an urra—a sgrìobhas thugainn an toiseach ann an Gaidhlig

flor bhrìgh is ciall an fhacail. Neach sam bith eile a sgrìobhas thugainn bheir sinn dha duais cuideachd—agus chan e an rud a mharbh coileach a ghobha—ach bithidh sin eadar sin fhìn 's e fheìn.

* * *

Chunnaic mi ann am paipeir air chor-eigin gu'n robh Carragh-cuimhne Prionnsa Tearlach a tha ann an Gleann Fhionain ann an suidheachadh truagh. Is mise a chreideas. Ma's maith mo chuimhne is ann a thrì bliadhna an t-Samhraidh so a chaidh, a thadhail m'fheìn is caraid dhomh far a' bheil e agus sinn ag gabhail an rathaid faisg air, agus is ann a bha e coltach ri rud a bha air a leigheil seachad agus a' tuiteam as a' cheile. A reir coltais chan 'eil fhios cò an latha a chaidh spàin aoil air. Tha mìr an sud 'sa so air a ghoid as le luchd-cuairt gun mhodh gun nàire mar gum biodh na h-còin ga chrìomadh. Tha eadhon pìosan air a thoirt as na leacan umha a tha sàs anns a bhalla a tha timchioll air agus air am beil an sgrìobhadh a tha ag innse mu dheidhinn.

Chan ann an diugh no an dé a thoisich an obair mhì-nàrach so. Is fhada bho loig Sasunnach gun dìù gun mhodh urchair air an ite a bha am boinneid Thearlaich agus chuir e 'na blàighdean i.

Gu dearbh b' ole an airdh Carragh-cuimhne Thearlaich a leigheil mar so ged nach biodh ann ach am fear a thog e "Caipitein Alasdair" a bha air stiùir na "Dubh-ghleannaich" nuair a rinn i an turus-cuain iomraiteach sin a chuir Alasdair MacFhionghain 'sa a' bhardachd,

" 'Si an Dubh-ghleannach a bh'ann

Ho ro gheallaidh, no cò chuireadh i;
 Trom oirre seinn."

Bha 'athair, Alasdair-an-òir, air bord comhla ris, "fear togail nan tùr usal stàtail," Fear Ghlinn Alladail is Gleann Fhionain, agus an uair sin "Caipitein Alasdair" 'na ghille plé òg. An déidh bàis athar nuair a thainig e a steach air an oighreachd thog e an tùr eireachdail so. Tha e air a thogail 'san dearbh àite 'na sgoileadh an toiseach bratach a' Phrionnsa air an 19mh na Lùnasdal 1745.

Is cinnteach gu bheil cuid-eigin ann a ghabhas os laimh so a leasachadh. Ma tha, gheibh e cuideachadh bho Ghaidheil as gach cearnaidh de'n t-saoghal. Am beil duine idir beò an diugh a dh' iarmad "Caipitein Alasdair" no a ghineil Alasdair-an-òir? Ma tha, iarradh iad na tha dhith orra los so a chuir ceart agus theid mise an urras gu faigh iad e agus ugh-nid 'na chois, a chumas an tùr mar is còir dha an déidh so.

* * *

Tha litir air a chur mu'n cuairt am measg Ghaidheil mu dheidhinn Carragh-cuimhne a chur air uaigh an fhir nach maireann Calum Mac Pharlain. Tha fhios aig na h-uile an t-saothair mhór a rinn Calum air sgèith ar cànan 's ar ceòl. Ged nach deanadh e ach "Mo Dhachaidh" agus an leabhar foghlumte sin, "Lamh-Sgrìobhainn Mhic Rath," is geal as airdh e air cuimhneachan o na Gaidheil a dh' fhàg e 'na dhéidh. Ach chan 'eil an sin ach beagan, flòr bheagan, de'n obair mhór a rinn e.

Thatar ag iarraidh ceud not gus an cuirear Crois Cheilteach a bhios eireachdail is freagarrach aig ceann na h-uaighe aige far a bheil e air a thiodhlaicheadh ann an *Johnstone*. Tha na h-uailean a chuir a mach an litir ag radh gu'n "deanar carn mor de chlachan beaga." Neach 'sam a tha airson làmh a bhi aige 'san obair chliùitich so chan 'eil aige ach a làmh a chur 'na sporan agus a bheag no mhór a chur dh' ionnsaigh Mhgr. Alasdair N. Mhic Neacail, II Sràid Baron Taylor, an Inbhir-nis agus gheibh e mìle taing bhuaithe. Is ann aige-san a tha a' sporan 's a' bheilear ag cur an airdid mar a tha e a' tighinn a steach.

* * *

Fhuair sinn litir an Gaidhlig bhlasda choimhlionta bho Charl Borgstrom a baile Ankara 'san Tuirc. 'Se Lochlannach a mhuinntir baile-mór Oslo a tha 'nar caraid, agus chuir e mach leabhar foghlumte air gnàthas cainnt Bharraidh an uiridh. Tha sinn an dòchas nach mill an Tuirceach cainnt bhlàth Bharraidh air. Ma mhillas cha bhi Seumas Hagartaidh is Lachlann MacNeil is Mairi Iain Choinnich air an dòigh, gun ghuth a thoirt air a' Chodaidh; agus cluinidh e e air a' chluais as buidhe aige nuair a thig e air cheidh orra an ath Shamhradh. Tha sinn fada 'na chomain air son a dhùrachd do *An Ghaidheal*.

Tapadh leis an *Ollamh Ruairidh*, le *A.McN.* agus le *T.M.M.* airson an deagh-ghean 'sam misneachaidh. Is maith a sgàthan suil caraide.

AM FEAR-DEASACHAIDH.

LA A' CHRUIM-LUIS.

Chan fhàs iad aod
 Mar sinne dh' fhag iad as an déidh,
 Cha sgithich aois 's cha dìt
 Na bliadhnaibh féin iad:
 Aig dol fodha na gréine
 Is anns a' mhaduinn
 Air chuimhne bidh iad againn.

o'n Bheurla le C.M.

AM BARD.

So a' bhardachd leis an do choisinn Eachann MacDhughaill urram an latha am measg nam bàrd aig Mòd na bliadhna-sa an Inbhir-nis. Tha sinn toilichte a chur an làimh *An Gaidheil* gus am faic na h-uile e; agus theid sinn an urras nach 'eil duine a chaidh a thogail an cois cladaich do nach dean e ùrachadh. Is maith is fhiach do mhuinntir Comunn na h-Oigridh ionnsachadh air an teagaidh.

AN CARN.

(SGEIR MHARA).

Sud thu thall an cois nan caoch-shruth,
'N ailbhinn aosd ri aghaidh sàl,—
Cuspair-rùin nan tonn 's nan gaothan,
Bhios ag caonnag riut gach là.

"Càrn na Gaillinn," sud is ainm dhuit;
'S math a dh'aithnichinn thu air fàir,
Leis an tuasaid bhios mu d' ghruaidhean
Nuair thig gluasad 'sa mhuir-làn.

Càrn na Gaillinn, Càrn nan liath-shruth,
Càrn nan siantan 's nan tonn mòr;
Ach Càrn sèimh is Càrn an iasgaich,
Nuair thig fiath le speur gun neòil.

Nuair a dh'éireadh frioghan gaoith' ort,
Sruth 'na chaoran riut a' strì,
'S mairg a dh'iarraidh dol 'nad chaonnaig:
Cha b' ann saor a bhiodh a' phris!

'S aosd' do sgailc, ged 's rcachdmhor t'fhuaim,
'N àm sgoltadh uamhas nan tonn gorm;
'S air cho trom 's 'gan dean iad bualadh,
Thus' cha ghluais le neart nan stoirn.

Nuair a dh' éireas lunn ort feargach,
'S mi nach earbadh bhi 'nad dhàil:
'S iomadh maraiche thug seanachas
Air do thearbadh 'n àm a' chàis.

Ach ged dhùisgeas gruaimean geamhraidh,
'S tuinn 'nan deann a' tigh'nn gu tràigh,
Air cho àrd 's 'gan tog iad ceann riut,
Leagar iad gu teann gun dàil.

Spuilleadh luingeis ac' 'ga iomchar,
'S iomadh iomradh air cruaidh-chàs;
Ach do'n Chàrn gu'm feum iad géilleadh,
'S ni iad réite ris 'na thràth.

'S iomadh long a chaidh a chiùrradh;
'S iomadh iùbhrach chaidh 'na clàir,
Nuair a thairgeadh iad an gaol dhuit,
'S ri do thaoibh a dhol ro dhàn!

Ach 's ciùnn do chruth 'san fheasgar shamhraidh,
'S gaothan geamhraidh air dol bàs,
Thu gun ghluasad chuireadh bruillein
Air do shnuadh aig deireadh là.

Feamainn, langadal is gruagain,
Sios is suas fo bhuaidh an làin,
Gathan gréin 'gan lasadh suas,
Mar chlachan luachmhor air an t-snàmh.

Sorthuinn bheag a' bhriseadh-chuain ort,
Faoileagan mu'n cuairt gun sgàth,
'S iad gu mear ri réis is guaineis
Ris gach stuaidh a thig 'nan dàil.

Maduinn ghrianach anns an t-samhradh,
Leam gu'm b' annsa bhi 'nad dhàil,—
Iasg 'ga tharruing, sruth 'na dheann-ruith,
'S gaoth toirt srann air a buill àrd!

Leam bu mhiann bhi fannadh lion ort,
Nuair a thigeadh lionadh òirn:
'S tù nach diùltadh dbomh na dh'iarrainn,
Fad 's bhiodh biathadh air a bòrd!

Tha e 'n diugh ann, 's bha e riomh ann,—
Làn na faluidheachd de stàmh;
Biadh is annlann 'nar cuid lion ann,
'S feàrr gu mòr na mìltean òir!

Sud far 'm faighear giomach 's crùban;
Gheibhear liùth ann 's an trosg mòr,
Rionnach 's adag mar a chùinntar,
'S cha bhiodh ionndrainn air a' chòrr.

Sgadan lannach, langa 's cnòdan,
Sgat is sòrn nan bodach ruadh,
Liabag bheag nam ballan bòidheach,
'S iomadh seòrs' mu'm faodainn luaidh.

Oir ged lean unn teann air innseadh
Mu gach nì a tha 'nad chòir,
Cha bhiodh crìoch air mo chuid sgrìobhaidh
Gus an tigeadh dìth 'nam mheòir.

Nis, an innseadh tu do sgeul dhuinn
Air gach deuchainn thuit 'nad chòir,
'S air gach dùil a chaidh 'na h-éigin
'N àm bhi 'g éisdeachd ri do cheòl?

Bha thu 'n sud bho thoiseach saoghail;
Bìdh tu ann gu'n caochail là,
'S dh'fhiosraich thu a' mhaduinn aobhach,
'Lasadh solus caoin nan tràth.

Bha thu 'n sud fo shad nan siantan,
Mu'n robh fiar air fonn a' fàs,
Cur do chath ri feachd na h-iarmaid;
'S tu nach iarraidh strìochdadh tràth.

Nuair bha Adhamb 'n Gàradh Edein,
'S Eubh 'na céile leis gach là,
Thusa 'n sud 's do leannan fhéin leat,—
Cuan nam beuc-thonn riut ag gair!

Dhòirt an dlle air an t-saoghal,
Sliochd nan daoine an cruaidh chàs,
'S chaidh na tonnan thar do mhaol-sa;
Ach nuair thraoigh, thu 'n sud mar bhà!

'S an cuimhne leat Là Mór na h-Aoin' ud,
 Slàn'ghear chinne-daonn fo thàir!
 'N d'rinn thu caitheam ris an t-saorsa
 Bha r'a fhaotainn nis 'na bhàs?

'S nuair bha Fionn an cath na Féinne,
 'S Lochlannaich ag géilleadh dhà,
 Bha thu 'n sud air cheann nan treun-fhear,
 'S thus' thu féin an éideadh bhàir.

Là na casgairt bha 'sa Gharbh-ach,
 'S laochradh Albann ag cur blàir,
 Thusa 'n sud 'nad éideadh calma,
 Cur nan tonnan garbh 'nan tàmh.

Mhaduinn ghàbhaidh bh' air Druim-òsaidh,
 Nuair bha seòid a' dol gu stréup,
 'S fuil an cridh' gu bras 'ga dòrtadh,
 Gal is deòir agad dhuit féin!

Tha thu 'n diugh ann 's bha thu 'n dé ann,
 'S ged a thréigeadh e tràth,
 'S gineil eile a' sior éirigh,
 Fanaidh thus', 's cha tréig do ghnàths!

THE SPANISH ARMADA AND THE HIGHLANDS.

Recently, when examining certain State Papers relating to Ireland, I found what was to me new matter on this rather obscure subject. There has long been a tradition of settlements in Scotland of the survivors of the Armada, but the concrete facts have been vague.

One of the Spanish ships was wrecked in stormy weather on 26th October, 1588, near Dunluce in Antrim, on her way to the Hebrides, with a loss of two hundred and sixty men. Incidentally, the record of this disaster adds: "Sorley Boy McDonald has taken up sundry butts of wine for his use which were among the wreckage near Dunluce."

Who was the person described by the English as "Sorley Boy." He was Somhairle Buidhe, brother of James MacDonald, the Kintyre claimant of the lordship of the Isles, usually described as of Dunivaig (Islay) and the Glens (Antrim); and it was Somhairle Buidhe who seems to have been mainly responsible for whatever Spanish settlements in Scotland actually took place.

In December, 1588, the Privy Council of England were informed that a Spanish galley

had been wrecked between the mouth of the River Bann and Dunluce (presumably the ship mentioned in October), and that the survivors, numbering four or five hundred, "miserable and ragged creatures, utterly spoiled (robbed) by the Irishry," had been sent by "Sorley Boy" and others into Scotland; "where" (adds the editor of the State Papers) "some of their descendants exist at the present time, with the tradition of their original coming."

That is a sufficiently specific statement. The editor does not name the source of his information, but it may be safely accepted as reliable. Nor does he say in what part of Scotland the Spaniards settled. But in view of the fact that Somhairle Buidhe was the main agent in the matter, the implication would seem to follow that it must have been Kintyre or, possibly, Islay. It would be interesting to ascertain whether the descendants of these Spaniards are known at the present day, and where they live.

There is another matter of interest to Highlanders associated with the Armada, and that is, the history of the Spanish treasure-ship, the "Florida," sunk in Tobermory Bay. She is described in a contemporary report as "a galleon of Venice of 1200 tons." She was blown up by gunpowder in the Bay, where she had taken refuge after the dispersal of the Armada. Who blew her up?

Our history books are in agreement in attributing her destruction to Lauchlan Mór MacLean of Duart. Justification for this view would appear to be provided by the fact that subsequent to the occurrence, Lauchlan Mór took out a remission for the deed from the Privy Council of Scotland. That looks like conclusive evidence of his guilt. But it may not necessarily be conclusive. I find that the English official view was that the vessel was blown up by a Frenchman who had been convicted of embezzling treasure and jewels from the ship. He had (it is declared) "lighted the gunpowder on board the said ship and blown it up." Was this Frenchman an agent of MacLean? We know that the latter had engaged as mercenaries a hundred of the Spaniards to help him in his local feuds. Also, among the seven hundred men killed by the explosion, there were five of MacLean's pledges, probably near kinsmen of his own. Is it likely that he would have deliberately sacrificed his pledges? The precise object of blowing up the ship, unless

it were an act of revenge as suggested by the English officials, is not easy to fathom. It should be added that one Smollett, an English agent, told Lord Burghley that the ship was blown up "by treachery of the Irish" (Highlanders); but his evidence may not be irreproachable.

Thus the blowing up of the "Florida" may well be added to the list of mysteries of which Scottish history is prolific.

The search in Tobermory Bay for the sunken treasure, which commenced in the reign of James VI., has continued intermittently ever since, with, so far, only meagre results.

W. C. M.

TEACHING OF GAELIC IN SCHOOLS.

The Special Committee on the teaching of Gaelic in Schools has now completed its interviewing of the Education Committees of the Counties of Argyll, Inverness, Ross and Sutherland.

The Committees were visited in each case by two representatives of An Comunn and those who took part in the work were:—the President, Mr. J. R. Bannerman; Rev. Malcolm Macleod, Sir Alexander MacEwen and Mr. Malcolm Macleod. It is fitting that acknowledgment should be made of the readiness with which the Committees agreed to receive the proposed deputations, of the cordial and friendly reception given them in every case and of the courteous and attentive hearing accorded them.

The deputation made it clear that they were not approaching the Education Authorities in a censorious or fault-finding mood. They were there because of their interest in the language, their concern for its well-being, and their desire that it should be used as fully as possible in developing the mental faculties of the children of the Highlands. They were prepared to make certain suggestions which, in their view, were reasonable and feasible for strengthening and extending the teaching of Gaelic. Acknowledgment was made of the difficulties which existed in many cases in the way of giving full effect to the requirements of the Education Act, and of the progress already made in overcoming these.

Attention was directed to the recommendations of the Special Committee's report—copies of which had been supplied to all members of Education Committees—in so far

as these bore upon the work of the Committees. The need for adequate time being given to the teaching of the language was emphasised, and suggestions made as to how the additional time could be secured. The desirability was stressed of Gaelic being included in all Post-Qualifying Classes, particularly in the case of those scholars, and these would form the vast majority, who were not likely to go on to Secondary Schools. It was pointed out that for these the native culture of their own people would be a highly appropriate and fruitful subject of study. The view was expressed that even in districts in which the native language was no longer spoken by the children it might be possible, as had been done in Wales, to give the children a sound working knowledge of Gaelic provided suitable methods of tuition were adopted. The co-operation of the Committees was sought for the proposed establishment of a Summer School for teachers mainly for the further training of those who had not hitherto had the opportunity of qualifying themselves to teach the subject. Other aspects of the question were also dealt with. It is understood that in Inverness and Ross special sub-committees have been appointed to consider and report on the representations made to them. It has not yet been learned what action, if any, has been taken by Argyll and Sutherland.

THE NATIONAL MOD, 1937.

The friends in Dundee who are undertaking the local organisation of next year's Mod are not letting the grass grow under their feet. They have appointed a large and influential Committee, with Dr. Angus MacGillivray, the well-known Chief of the Dundee Highland Society, as President; Mr. Alex. MacRae as Convener; Mrs. M. Adamson as Secretary, and Mr. James Anton as Treasurer. Various money-taking functions have already been arranged and these will be materially added to as the winter advances. The Committee is tackling its work with courage and earnestness and all the indications point to the likelihood of that work being eminently successful. The Caird Hall, a handsome and imposing structure accommodating well over 3000 persons, is likely to be secured for the Mod week, and the accommodation is such that it will be possible to have all the proceedings conducted under the one roof.

DEPUTATION TO SCOTTISH EDUCATION DEPARTMENT.

A deputation from the Special Committee waited upon the Secretary of the Scottish Education Department (Mr. J. W. Peck) at the office of the Department in Edinburgh on Monday, 2nd November. The deputation consisted of Mr W. J. Gibson, C.B.E., Edinburgh; Sir Alexander MacEwen, Inverness; Mr. Angus MacLeod, M.A., B.Sc., Oban; Mr. Malcolm MacLeod, Glasgow; Mr. Murdo Morrison, M.A., Inverness, and Mr. Neil Shaw, Secretary. Lord Strathearn, Chairman of Committee, would have been present had the state of his health permitted. Mr. Peck was accompanied by Mr. MacLeod Thomson, Assistant Secretary, and Dr. D. J. MacLeod, H.M.I.S.

Sir Alexander MacEwen, having thanked Mr. Peck for so readily consenting to receive the deputation, proceeded to outline the recommendations which the Committee had made in their report for the consideration of the Department. These were fully discussed in the conference which followed, in which all the members of the deputation took part. The present position of Gaelic teaching in the Highland area was reviewed and directions indicated in which that position might be considerably improved. The great importance of regular and effective inspection was stressed and the Department was urged to strengthen its staff on the Gaelic side. Facilities for the further training of teachers who had not had the opportunity of fully qualifying themselves for the teaching of the language were recommended. The deputation urged that a memorandum on the teaching of Gaelic, as had been issued for other subjects of the curriculum should be prepared by the Department for the guidance of teachers of the language. The additional year soon to be added to the school life was pointed out as offering an opportunity which should not be neglected of giving a larger place to Gaelic in the curriculum.

Mr. Peck promised that careful consideration would be given to the representations made to him, and Sir Alexander MacEwen having thanked Mr. Peck, the interview terminated, having lasted about an hour and a half. The deputation was impressed and greatly encouraged by the friendly and sympathetic fashion in which the Secretary discussed with them the various suggestions which they submitted.

EXECUTIVE COUNCIL.

A meeting of the Executive Council of An Comunn was held in Stirling on 20th November. The president, Mr. John R. Bannerman, was in the chair, and the following members were present:—

J. M. Bannerman, Esq., M.A., B.Sc., Balmaha; Mrs. Barron, Glasgow; Capt. G. I. Campbell, Yr. of Succoth, Minard; Capt. A. R. Campbell, O.B.E., J.P., Glasgow; Mrs. Iain Campbell (Airds), Surrey; Charles Campbell, Esq., M.B.E., Bearsden; Miss Catriona Cameron, Glasgow; Mrs. J. R. Colquhoun, Glasgow; Rev. David Duncan, Musselburgh; Mrs. J. B. Dunlop, Glasgow; Mrs. C. M. Fisher, Edinburgh; Alexr. Fraser, Esq., Bishopton; Miss Lamont of Knockdow; Hector MacDougall, Esq., Glasgow; Donald MacDonald, Esq., Inverness; Roderick MacDonald, Esq., Dundee; John MacDonald, Esq., M.A., Glasgow; Sir Alexr. MacEwen, Inverness; Gilbert MacIntyre, Esq., Blackford; John MacIntyre, Esq., Glasgow; Capt. William MacKay, Inverness; A. M. MacLachlainn, Esq., Tobermory; Malcolm MacLeod, Esq., Glasgow; Miss Jean Mair, Dumbarton; George E. Marjoribanks, Esq., Sonachan; John A. Nicolson, Esq., M.A., F.E.I.S., Glasgow; Neil Orr, Esq., F.E.I.S., Edinburgh; Dr. Colin Sinclair, Glasgow; A. M. Sweet, Esq., Skelmorlie; Donald Thomson, Esq., M.A., Oban; Rev. Donald Thomson, B.D., Killin; Miss Millar-Weir, Alexandria.

Minutes of the Extraordinary and Preliminary Meetings of the Council were read and approved.

The President referred to the appointment of the Rev. Dugald MacFarlane, D.D., Kingussie, as Moderator Designate of the Church of Scotland, and extended to him the congratulations of the Executive. The President wished him health and strength to enjoy his term in this high office. Dr. MacFarlane is President of the Kingussie Branch of An Comunn. The President intimated that a chairman's mallet made from wood taken from R.M.S. "Columba" had been presented by Mr. MacFarlane, Treasurer, and Mr. MacFarlane was cordially thanked for the gift.

A Minute of the Finance Committee was read and approved on the motion of the Convener, Mr. Alexander Fraser. The Minute showed that there was an approximate surplus of £1,293 on the Inverness Mod, which was considered highly satisfactory. The Local Committee were cordially thanked for their splendid work, and it was also agreed to send a letter of thanks to the Provost, Magistrates, and Town Council of Inverness for the hospitality accorded to the members, and for their generous help throughout the Mod proceedings.

Minute of Joint Meeting of Finance and Mod and Music Committees was read. The

Minute showed that the Joint Meeting had considered the remit from the Annual General Meeting with reference to granting a proportion of their expenses to choirs and/or increasing the money values of prizes awarded in the choral competitions. The Minute recommended that in view of the decisive vote on the question at the Annual Meeting, the principle of paying a proportion of the expenses of senior choirs should not be entertained.

The Joint Committee unanimously resolved to recommend that prize-money for senior choirs should be increased by £50, this sum to be allocated among the various choral competitions by the Mod and Music Committee.

The Minute recommended to the Executive Council that the National Mod of 1938 should be held in Glasgow in view of the fact that the Empire Exhibition is being held there in that year.

It was further recommended that the Executive should appoint a committee to consider whether or not, and under what conditions, a Clachan should be held at the Exhibition in 1938.

On the motion of Mr. Malcolm MacLeod, the Minute was approved, and it was agreed that in the matter of the proposed Highland Village the Advisory Committee be authorised to consult with the appropriate Sub-Committee of the Exhibition Committee and report.

Minute of Education Committee was read. A report on the Summer School held in Port Ellen had been submitted and considered satisfactory. It was recommended that next year's Summer School be held at Sandwickhill, Stornoway, from 13th July to 6th August.

The Committee considered remit from Annual General Meeting that it "shall devise words and phrases suitably corresponding to modern life and surroundings." Members of Committee had been asked to prepare lists of such words and phrases, and members of An Comunn would be asked through *An Gaidheal* to contribute Gaelic equivalents of the terms submitted. Prizes would be given for the best lists. Mr. K. D. MacKenzie, Glasgow, offered prizes for such collections, for which he was thanked. On the motion of Mr. Malcolm MacLeod, in the absence of the Convener, the Minute was adopted.

Minute of Meeting of Publication Committee was read. The Committee considered remit from Annual General Meeting re establishment of a weekly Gaelic newspaper. Several members were co-opted to

act with the Committee in this matter, and consideration was continued. On the motion of the Convener, Mr. Malcolm MacLeod, the Minute was adopted.

Minute of the Propaganda Committee was read.

The Committee considered the Memorandum on the decline of Gaelic, prepared by Captain William MacKay, and remitted to them from the Annual General Meeting. It was decided to send copies of the Memorandum to the Northern and Southern Sub-Committees for their consideration. Captain MacKay spoke in support of his Memorandum, and made several suggestions as to how the income of An Comunn might be increased.

On the motion of Mr. Charles Campbell, Convener, the Minute was adopted.

Minute of Meeting of Art and Industry Committee was read. The Committee agreed to publish one of the prize-design greeting cards, and have these put on the market on an early date.

Mr. Donald MacDonald suggested that supplies of these should be distributed to stationers in various districts, and this was agreed to. On the motion of Dr. Colin Sinclair, the Minute was adopted.

Minute of Meeting of Mod and Music Committee was read. The dates fixed for the Dundee Mod were 28th, 29th, 30th, September, and 1st October.

On the motion of the Convener, Mr. Malcolm MacLeod, the Minute was adopted.

Minutes of three Meetings of Clann an Fhraoich were read. The Committee had issued a syllabus for the guidance of Cinn Feachd, also a booklet giving a full report of the recent camp at Sonachan and information regarding the camp which is to be held in 1937. The Convener read the report which he had prepared for the Carnegie Trustees as per agreement.

On the motion of the Convener, Mr. George E. Marjoribanks, the Minutes were adopted.

Mr. Donald Thomson, Oban, referred to the fact that no allowance for travelling expenses was made to junior competitors taking part in oral competitions at the National Mod, and who were not members of choirs. This matter was remitted to the Mod and Music Committee for consideration and report.

Mr. A. M. MacLachlainn, Tobermory, submitted the following motion for consideration at next meeting:—

"Gu'n clodh-bhuailteadh Riaghailtean a' Chomuinn Ghaidhealaich an Gaidhlig Albannach."

Mr. MacLachlainn referred to the MacDougall Bursary for Gaelic students belonging to Perthshire which was at present being dealt with by the Educational Endowments' Commissioners, and suggested that An Comunn should oppose any proposal to divert this bursary from its original purpose. This matter was remitted to the Education Committee for consideration.

Dates of Meetings of Executive Council for 1937 were arranged as follows:—15th January, 2nd April, 2nd July, 2nd October, and 26th November.

A vote of thanks to the chairman terminated the meeting.

GAELIC OF PROFOUND HISTORICAL AND CULTURAL INTEREST.

The new Principal of Glasgow University, Sir Hector Hetherington, has been appealing for more liberal support towards providing increased teaching power in the University. Among the subjects he enumerated as demanding more adequate treatment than was at present possible was the subject of Celtic, which he described as of "profound historical and cultural interest for this country." We sincerely trust the Principal's appeal will meet with a generous response and that before many years are past the Celtic lectureship, at present held by that promising young scholar, Mr James Carmichael Watson, will be raised to the dignity of a Professorship.

GAELIC BROADCASTS FOR DECEMBER, 1936.

- Dec. 1—Gaelic Miscellany (Songs, Instrumental Music, and Dialogue).
- Dec. 3—"Am Measg nam Bodach." Rum and Eigg—Rev. Father Samuel MacIsaac.
- Dec. 8—Children's Hour—Gaelic Stories by the Rev. Kenneth MacLeod, D.D.
- Dec. 8—"Am Measg nam Bodach." Gigha—Rev. Kenneth MacLeod, D.D.
- Dec. 10—"Fìlìdhean agus Luchd-ciuil an latha 'n Diugh." Malcolm MacInnes. Songs by Mary MacNiven and Donald MacVicar. Talk, Hector MacDougall.
- Dec. 13—Gaelic Service, Crown Court Church, London. Preacher, Rev. Dugald Macfarlane, D.D.
- Dec. 15—"Am Measg nam Bodach." Raasay—John MacLean, M.A.
- Dec. 16—Choir Concert—Greenock Gaelic Choir.
- Dec. 22—"Cuirm Nollaig a' Chlachain Duibh" (Christmas Concert in the Clachan).
- Dec. 23—"Am Measg nam Bodach." Scarp—Rev. Malcolm MacLean, M.A.
- Dec. 25—Children's Hour. Gaelic Songs—J. B. Munro.
- Dec. 28—"Aon Oidheche Challuin" (It Happened at Hogmanay).
- Dec. 29—"Am Measg nam Bodach." Lewis—James Thomson, M.A.

SECRETARY'S NOTES.

There was a large attendance of Edinburgh Gaels at a meeting held in that city on 9th November. They met to form an all Gaelic Society, and in this they were highly successful. The Rev. David Duncan, who acted as Convener of the Committee which gave Edinburgh its record Mod of 1935, presided. Mr. John R. Bannerman, president of An Comunn and one of the founders of Ceilidh nan Gaidheal in Glasgow, was present, and assisted in the formation of the new society. All Gaelic Associations, which frame their Constitution on that of Ceilidh nan Gaidheal, have much to live up to in the way of making Gaelic the one and only vehicle of expression at their meetings. Ceilidh nan Gaidheal an Dun Eideann has made an excellent beginning, and in wishing it every success we cordially add, Lean gu dlùth cliù na Ceilidhe.

* * *

It is reported that a number of Edinburgh school teachers are arranging to commence classes for children whose parents wish them or who themselves wish to be taught Gaelic. It is proposed to teach by the "direct method," which has already proved highly successful in other languages, and which in Ireland and Wales is freely used in teaching the native language. The progress of this experiment will be watched with great interest by those interested in maintaining and extending the use of the Gaelic language.

* * *

At a recent meeting of the Caithness Education Committee, it was resolved that out of the grant of £45 received from the Governors of the Highlands and Islands Education Trust for supplementing salaries of teachers of Gaelic or Greek in Central Schools, or supplying Gaelic in classical books to libraries of schools having a course in Gaelic or Greek leading to the Leaving Certificate, books suitable for forming the nucleus of a Gaelic library be purchased. We trust this indicates a revival of interest in the study of Gaelic in the county of Caithness, large areas of which, till very recently, were Gaelic speaking, and in some parts of which it is still spoken by the older generation.

GREETING CARDS.

New prize-design Gaelic Greeting Cards may be had from An Comunn Office. Price, 10 for 3d (post free).

LITIR COMUNN NA H-OIGRIDH.

So gaibh naidheachd bheag, dìreach mar a fhuair mi i bho Dhomhnall R. MacAoidh airson Comunn na h-Oigridh:—

DOMHNALL FIDHLEIR.

Bha càraid air taobh an Iar na Gaidhealtachd ris an abairte Dhomhnall Fidhleir agus Mairi, a bhean.

Cha robh mòran aig an t-saoghal ri mhaoidheadh air Dhomhnall còir, mar is minig a thachair do dheagh dhuine a bha na bu mheasaile air fìdhleirachd na air cuid ar t-saoghail. Co dhìu 's e thubhairt Dhomhnall ri Mairi aon latha, “Cha chreid mi fhein a Mhairi nach falbh mi air ceann an fhortain le m' fhidheil agus mar nach 'eil mise air mo mhealladh, cha bhi mo sporan cho gann a' tilleadh.” “Obh, obhan,” arsa Mairi “Ged is cruaidh an dealachadh leamsa, goirid 's gum bi e, tha fios nach bu mhisde ar sporan a bhi beagan na bu truime.”

Dh' fhalbh Dhomhnall le fhidheil fo achlais agus is iomadh mìle fada a choisich e mu'n do choisinn fìdhleirachd aon sgillinn ruadh dha.

Oidheche de na h-oidhechannan, rainig Dhomhnall àite ris an abrar Tom-na-b-lùraich, agus gu sgìth, acrach, fann, leig e sgleog dheith fhein ri taobh an t-sithean sin, agus cha robh dh' an t-saoghal a dhith air ach cadal.

Ann am prìoba na sùla fhuair Dhomhnall breab an caol-an-droma, a chuir bàs a' sheanmhair as a chuimhne. Thug e sùil agus co bha sin ach bodachan beag le boineid bhiorach, bhiorach, air a cheann agus brogan biorach, biorach, air a chasan.

“Bheil thu deanamh dad air an fìdhleirachd, a dhuine,” arsa 'am bodachan.

“An aon bhonn-a-sia cha d' rinn mise bho'n a dh'fhàg mi'n tigh” arsa Dhomhnall.

“Tugainn thusa leamsa agus banais mhór agam an nochd” arsa 'am bodachan, “agus mo làmhsa nach bidh thusa falamh a tilleadh dhachaidh.”

Dh' fhalbh iad agus cha b' fhada gus an d' ràinig iad tigh mór, fada, farsuinn, nach fhaca Dhomhnall riamh na bu bhreagha. 'Stigh a ghabh iad agus an t-urrlar làn de dhaoine beaga air an sgeadachadh anns a h-uile dath a th' anns a' bhogha-fhrois.

“Gleus d' fhiodhall a nis a Dhomhnall” arsa 'am bodachan, “agus bidh ruidhile againn, nach robh riamh a leithid 's na cearnan so no an cearn eile.”

Ghleus Dhomhnall agus chluich is chluich is chluich e gus mu dheireadh an robh a ghairean air toirt thairis.

“Beannaich mise,” arsa Dhomhnall. “am bheil mise dol a dh' fhaighinn greim bidh an nochd?”

Mu'n robh am facal mu dheireadh as a bheul sud a mach air a' bhàr an muigh a fhuair e fhein. Cha robh air ach deanamh air a dhachaidh fhein a chionn cha robh chisean a' tighinn ris. An déidh iomadh mìle fada a chur as a dhéidh, ràinig Dhomhnall an t-àite dh' fhàg e. Shaoil leis gun do dh' atharraich an t-àite seach mar a dh'fhàg e e, ach co dhìu, chaidh e thun a cheud tigh a thachair air agus dh'fhoighnich e' Am bheil muinntir Dhomhnall Fhìdhleir aig baile, saoil sibh ?”

“Stad ort” arsa Fear an tighe sin, “gus am foighnich mi dhe'm sheanair, 's dòcha gum bheil fios aige-san.”

“Muinntir Dhomhnall Fhìdhleir” arsa 'an t-seanair, “nach fhada bho'n a chuala mise iomradh aig mo sheanair air an duine sin, agus b'e am fìdhleir e.”

Thainig Dhomhnall còir thuige fhein, thug e dudar-chruinn-leum as, sud a mach a ghabh e, agus sgeul bhèo no mharbh cha d'fhuaras fhathast air.

FEACHDAN URA.

Is ann air eigin a fhuaras sianar Bhall a dheanamh suas Feachd an Gleann Urchaidh air a' mhios so chaidh, eadar sgoilean Litir-Odha agus Dail-Mhàilidh: ach ged bu bheag an grunnan Ghaidheal so airson dùthaich Dhonnachaidh Bhàin, tha coltas air na Buill a bhi tapaidh, deanadach. Is e am punc cudthromach mu'n dà sgoil so, gum bheil àireamh de chloinn eile anna a tha mar gu'n abradh sibh dìreach “eadar da linn,” a' tuigsinn ach gun comas labhairt na Gaidhlig gus a so. Le farmad a dhùsgadh 'san fheadhainn so tha sinn an dòchas gun dean iad an uile dhìchioll gus iad fhein a dheanamh airidh air àite anns an Fheadh, mu'n ruith mòran uisge “am measg nam bulbhagan glasa, lom,” mar a thubhairt am Bard Lathurnach e.

Bha là mór againn, Dhomhnall MacPhàil agus mi fhein, 'nuair a chuir sinn Feachd air bonn an Ard-sgoil Phort Rìgh air Di-luan an naodhamh là de'n t-Samhuinn. An déidh do'n Reachdair, Mgr. Moireach, a bheannachd a thoirt air an obair, labhair sinn ris na gillean agus na caileagan, a bha'n sin 'nan ceudan. Bha Mgr. Raonnall MacLeod na h-Aird-sgoil fhein an làthair: b'e là mór 'nar n-eachdraidh 'nuair a dh'eagaraich an Gaidheal gleusda, dealasach sin e fhein air taobh Comunn na h-Oigridh. Fhuaras aon chòig fichead ball a dh'aon bheum, raghadh is taghadh Oigridh nan Eileanan, agus is dòcha gum bi tilleadh

a' tighinn ann fhathast. Bha e gasda bhi faicinn bràistean Ghaidheal agus Làn-Ghaidheal aig gille is caile an sud 's an so, air ùr-thighinn á Feachdan nam bun-sgoilean, agus 'nam measg sin Iain Grannid agus Domhnall MacDhonnachaidh as an Ath-leathan a rinn na h-euchdan an Campa, 1936. Tha e iomchuidh, agus 'na fhìor bhuannachd do Chomunn na h-Oigridh, forcadh coise fhaotainn an Ard-sgoil Phort Rìgh. Tha àite urramach aig a' Ghaidhlig an so cheana; tha i air a teagasg air dòigh a tha, cha mhór, coimhlionta: tha grunnan de luchd-teagaisg air chùl na Gaidhlig nach faighear ach annamh an coimeas air a' Ghaidhealtachd an diugh, agus tha meadhona aca 'gan cur an deagh cleachdadh airson an dualchas mar Ghaidheil a chumail daonnan fo shùilean nan sgoilearan. Tha mi air mo mhealladh mur a bi Feachd Phort Rìgh air a riaghladh air dòigh a ni i 'na samhladh do uile Feachdan an Eilein.

DEAGH-CHARAID.

Tha fhios gum bheil deagh-thoil aig mòran do ar n-aobhar, agus is math an comharra e 'nuair a chuireas duine a dheagh-ghean ann an gnìomh. Sin na tha fìor-charaid Comunn na h-Oigridh, Seumas Dubhag, ag cur roimhe a dheanamh. Thairg an duin usal so cuideachadh leinn ann an daingneachadh obair nam Feachdan, 'gam brosnuchadh agus a' toirt orra obair àraidh a ghabhail os làimh a réir a' chlaire oibre a dheasaich Comhairle Clann an Fhraoich. Thairg e so a dheanamh air a chosdas fhein, gun sgillinn ruadh iarraidh o'n Chomunn Ghaidhealtach airson a thurasan air a' Ghaidhealtachd. Tha fhios gun dean e feum mhór. Tha cuimhne aig gach balach is caileag a bha 's a' Champa air Seumas Dubhag. Rinn e a chuid ann an obair a' Champa air dòigh neo-stràiceil a choisinn meas is gràdh gach aoin a bha ann. Chan 'eil fhios agam a nis ciod iad cearnan na Gaidhealtachd 's am bi e a' saothrachadh: bithidh sin a réir a' chothroim a bhios aige, ach tha fhios gu'n abair a h-uile Ceann-Feachd "Bhur beatha an dùthaich" ris, chionn tha e a' dèiligeadh air gach clù.

SEORAS GALLDA.

OIDHCHE SHAMHNA.

"Oidheche shamhna theirear gamhna ris na laogh."

Chan 'eil oidheche eile de'n bhliadhna as motha tha de othail rithe na òigridh ar dùthcha

na Oidheche Shamhna—an oidheche mu dheireadh de'n Damhair, air am bheil iad a' cruinneachadh ann an tìgear ceilidh sònraichte araon air an dùthaich agus anns na bailtean o cheann gu ceann d'ar rioghachd, agus a' cumail cuimhne air cleachdaidhean saobh-chreidmheach a b' àbhaist d'an sìnsearan a bhi gleidheadh.

Chan 'eil dearbh-chinntè againn air ciod is mathair-aobhair do na cleachdaidhean sin. Thatar ag innseadh gu'n robh Fèill-na-Samhna ann an linn-tean nan Druidhean 'na fèill naomha co-cheangailte ris an aoradh phàganach a mhàin, ach bho'n àm sin tha an oidheche air a cur seachad le cleachdaidhean faoine mar tha spionadh-stoc-càil, losgadh chnòthan, tumadh airson ùbhlàn, agus mòran ghiseireagan eile anns am bheil gillean agus nigheanan òga creidsinn a thaobh leannanachd.

Bho'n thainig na muillnean dh'fhalbh na seann saibhlean agus na sean àthan-tioraidh anns am b' àbhaist cuid de na giseireagan a bhi air an cur an gnìomh agus chan 'eil ach spionadh an stiuic-chàil a mhàin 'ga dheanamh a muigh.

Is ann mar a leanas a tha deas-ghnath an stiuic-chàil:—Theid gillean agus nigheanan do'n ghàradh-chàil agus an sùilean comhdaichte, spionaidh gach aon a' cheud stoc a thachras orra agus bheir iad leò e gu faicilleach do'n tigh chéilidh far am bi aon am measg na cuideachd aig am bi an Eòlas-fiosachd agus a leughas ann am briathran geura, foisneach, ciod a tha an dàn do'n aon d'am buin e, bho na comharraidhean a leanas:—Bitheadh an stoc beag no mòr, càrn no dìreach, is ann mar sin a bhios an leannan; bithidh beartas no tochradh mòr no beag a reir na bhios de ùir mu na freumhan, agus ma tha an glaothan millis, blasda, bithidh an leannan coibhneil, grinn. Theid an sin an stoc a chrochadh os cionn an doruis, agus is e ainm a' cheud aoin a thig a stigh fodha bhios air an leannan.

An deidh do chleas an stiuic chàil a bhi seachad toisichidh a' chuideachd air losgadh nan cnòthan, tumadh airson ùbhlàn, na trì soithichean, agus mòran de chleasan neònach eile. Ma bhios cothrom agus ùine aca dannsaidh iad ruidhle no dha mu'n tìg àm dhajbh dealachadh.

Tha e air innseadh dhuinn gu'n robh daoine creidsinn anns na seann linn-tean, gu'n robh taibhsean agus sìthichean a' faotainn na sgaoil air oidheche shamhna, agus, gu dearbh, ma bha an cruth coltach ris na riochdan a chithear ag ealadh mu thighean 'nar latha-ne chan 'eil iongantais ged a chuireadh iad oillt air neach sam bith ris an tachradh iad.

EILEANACH.

CRAOBH-SGAOILEADH.

An Airde Tuath.

Air an là ar fheadh de'n t-Sultuin thug am Fear-deilbhe sgrìob do'n Eilean Dubh agus chuireadh air bonn cròilean beag gu bhi ag ionnsachadh comhraidh anns a' Gaidhlig. Bha e 'na thoil-inntinn dha fhaicinn gu bheil Gaidhlig a nise air a' teagasg an Sgoil Dhrum-smiotail.

Bha àireamh laghach cruinn an Eilginn 'nuair a rainig am Fear-deilbhe is dà sheinneadar leis gu coinneimh-fosglaidh na meoire so. Is e Mgr. Mac Coinnich is ceann-suidhe am bliadhna agus tha fughair gu'm bi Seisean soirbheachail aca an Eilginn fo a stiuradh. Tha pailteas Gaidhlig aige. Thug am Fear-deilbhe sgeul A Chomuinn an Gaidhlig is am Beurla.

Aig a' cheud choinneimh de mheur Cheann a' Ghiuthsaich bha an talla làn agus bha Ceilidh grinn ann. Ann an aon doigh co-dhiu, tha am meur so 'na eisimpleir do àitean eile. Cha chualas Oran Beurla aig coinneimh sam bith fo stiùradh na meoire so bho chionn trì bliadhna, Labhair Mgr. Mac Phail air gnothaichean a bhuineas do aobhar A' Chomuinn. Air an ath oidheche bha am Fear-deilbhe an lathair aig Ceilidh am Brùra agus air an ath latha bha e a riochdachadh A' Chomuinn aig a' choinneimh bhliadhnail de Chomunn an Fhoghuim an Sgre Roghard.

Moch Di-luain thog e air gu Loch Bhraoin agus air an oidheche sin labhair e ri Gaidheil a' Chlachain. Bha an Ceann-suidhe an t-Urr. Donnchadh Mac Artair anns a' chathair. A chionn 's gun robh bàs anns a' chlachan an là sin cha do chumadh Ceilidh idir. Tha am meur so ag coinneachadh gach dara seachdain agus tha gach coinneamh anns a' Gaidhlig. Air oidheche Di-mairt bha Mgr. Mac Phàil an lathair aig coinneimh 's a Chòigich agus air an ath oidheche aig coinneimh agus Ceilidh an Ullabail. Rinneadh ullachadh aig a' choinneimh so gum biodh Mòd an Ullabail air an 23mh là de'n Ghiblein, 1937. Dh'fhàgadh aig Comhairle shonraichte agus aig an Fhear-dheilbhe Clar-eagar a chur an ordugh a bhiodh freagarrach.

A bharrachd air na coinneamhan sin choinnich am Fear-deilbhe ri buill Chomunn na h-Oigridh 's a Chlachan 'san Alltan Dubh agus an Àchd a' Ghille Bhuidhe.

Aig oidheche-fosglaidh Meur Ghlinn Urchardain bha an Ceann-suidhe an Dotair Mac Dhomhnaill 's a chathair agus chuireadh seachad oidheche chaidreamhach le ceol, sgeulachdan agus

dannsadh. Labhair Mgr. Mac Phail an Gaidhlig 's am Beurla.

Cuide ri Mgr. Seoras Marjoribanks, chaidh am Fear-deilbhe air chuid do'n Eilean Sgitheanach air Di-luain, an 9mh là de 'n Damhar. Anns an fheasgar thadhail iad an Ard Sgoil Phort Rìgh agus shoearich iad Feachd ùr de Chomunn na h-Oigridh anns a bheil còrr is seachd fheadh ball,—78 gillean agus 65 caileag. Is e so Feachd is motha tha 's a ghluasad. Tha aoisean na cloinne a ruith bho dha bhliadhn' deug gu ochd bliadhna deug. B' fheadar do Mgr. Marjoribanks tilleadh gu Sonachan an ath latha ach chuir am Fear-deilbhe cuairt air Meuran an Eilein agus thadhail e air Feachdan na h-Oigridh mu'n do thill e gu Inbhir-nis.

Tha clann an Eilein air gabhail ris a ghluasad ùr, Comunn na h-Oigridh, agus anns gach clachan cluinnear comhradh mu Champ Shonachain. Bidh an duilleag a mhinicreas a' chuis so nan lāmhan a dh'aithghearr. Chan e ruith ach leum a bhios gu Campa Shonachain an ath bhliadhna chionn tha inntinnean na cloinne air glacadh le aobhar a' Champ.

Bha Ceilidhean grinn an Gille Moire, Carbost, Am Breacais agus Dun-Bheagain. Bidh Mòd An Eilein air a' chumail am Port Rìgh air an 29mh agus an 30mh de'n Og-mhios 1937 agus a réir coltais bidh an deagh Mhòd ann.

Thill am Fear-deilbhe gu Inbhir Nis air a' cheathramh là deug agus da latha an deidh sin bha e an Eilean Leodhas. Gheibhear iomradh na cuairte sin 's an ath mhìosachan.

An Airde Deas.

Choinnich a' Chomhairle Dheasach air feasgar Di-luain, an 16mh là de'n t-Samhuinn agus bha a' Bhean Uasal Nic a' Chombaich, a' Bhean Ghairme, anns a' chathair. Thug i taing na Comhairle do Mgr. Donnchadh MacCaluim airson na seirbhis dhilis a thug e do'n aobhar mar Fhear Gairme na Comhairle agus dh'arradh air an Rùnaire a sgrìobhadh gu Mgr. Mac Caluim a ghiulan dha meas agus mór thaing na Comhairle.

Thug an Rùnaire aithisg air a thurus gu Arainn aig toiseach mìos na Samhna. Bha coinneamh aige 'san t-Seasgain air an treas là agus bha mu trì fheadh an lathair. Labhair an Rùnaire an Gaidhlig is am Beurla mu obair a' Chomuinn gu coitcheanta agus mhol e muinntir an t-Seasgain airson cho dìleas 'sa bha iad do sheann chànan an eilein Aranaich. Sheinn a' chuideachd mu dheich orain fhichead an Gaidhlig.

Bha an ath choinneamh am Breadaig ach cho robh uibhir cruinn an sin. Bha am feasgar fuar, frasach ach air a shon sin bha a' mheud 'sa bha ann deònach air sgeul na Gaidhlig a chluinntin. Chaidh Rùnaire agus Iomhasair ùr a thaghadh air an fheasgar so agus bha iad uile deònach air na coinneamhan a ghiulan air adhart.

Air a' choigeamh là bha an Rùnaire aig ceilidh 'sa Choire. Chum na siantan mòran air ais ach chuireadh seachd feasgar togarrach le òrain is òraidean.

Chriochnaich an Rùnaire a chuairt an Loch Raonasaidh air feasgar Di-haoine, an seathamh là. Ma bha na feasgair eile frasach, fuaraidh, bha am feasgar so fliuch gailleanach. Chumadh ceilidh bheag chaidreach 's an talla agus bheachdaicheadh gu cùramach air obair an t-seisein.

Tha meuran Arainn deònach air fear-teagaisg fhaotainn an deidh Nollaig agus shonraich a' Chomhairle gu'n rachadh Mgr Mac Iomhair do'n eilean sin an deidh dha crìoch a chur air chbair an Tìrìodh far am bheil e aig an àm. Tha cròileanan ciuil aige an Ruaig, Baile Mhartainn is an Cornaig-mór.

Leughadh litrichean bho na cleirich an Srath Lachlainn is an Tigh a' Mhuilinn. Bha iad so ag iarraidh fear-teagaisg airson beagan sheachdainnean agus tha a' Chomhairle a' beachdachadh air sin a thoirt dhoibh.

Bha an Rùnaire 'na Fhear Cathrach aig coinneimh sheachdainnach Gaidheil Phaislig air an 31mh là de'n Damhar.

Tha e fhein agus Mgr. Marjoribanks a' dol sgriob do Thìrìodh toiseach a' mhios so agus 'na dheidh sin theid an Rùnaire air chuairt do Ile.

FOIRBEASACH CHUILODAIR.

A rùn a thaobh agus a bhuaidh air Bladhna Thearlaich.

Le DOMHNALL MAC GILL' IOSA.

Ach, cha do chuir am brath-foiseil so, Foirbeas as a bharail an dòigh 'sam bith, agus an aite e fhéin a shocrachadh 'na inntinn, 's ann a rinn e am barrachd spàirn, gu a bhi foillseachadh do'n luchd-riaghlaidh, an suidheachadh cunnartach 'san robh an rioghachd. Air an dara là de'n Lughnasdail sgriobh Foirbeas a dh' ionnsaigh Eanruig Pelham, a bha aig an àm so, 'na "Phrìomh-Bhall" 'san Pharlamaid, ag innseadh dha

mu'n fhuaim a bha, a' dol mu'n cuairt 's gach àite, mu thimcheall am Prionnsa Tearlach a bhi dol a dhèanamh oidhirp air Crùn Bhreutainn a ghlaicadh. (Faic, an t-ionad ceudna, Leabhar IV).

Tha e ri fhaicinn, aig an am so, gu'n robh an luchd-riaghlaidh an clò-codail a thaobh an dleasanais do nithean a bhunneadh do dhion na rioghachd. Ach, gidheadh, cha robh an clò-codail so fada gus an deachaidh iompachadh gu garg-dhùsgadh, oir, an ath-là an dèidh do Fhoirbeas sgriobhadh gu Mgr. Pelham (an treas là de'n Lughnasdail) sgriobh Mac Leoid litir chabhadh a dh' ionnsaigh Fhoirbeis, -ag radh, gu'n robh am Prionnsa a' seòladh air Long-chogaidh air feadh nan Eileanan-Siar; agus gu'n robh dùil aige ri tighinn air tìr an ùine aith-ghearr an aite-eiginn aig Ardnarmurchann, no, aig Gleann-Eilg(†). Gun an còrr dèalach a chur 's an chùis, chuir Foirbeas brath uaithe, air an ochdamh làtha, dh' ionnsaigh Marcus Dhail-Thuaidh, ag innseadh dha mu'n oidheirp dhiarrasaich a bha'm Prionnsa deanamh air son e thighinn air tìr 's an Ghàidhealtachd, a thogail na Fìneachan 'na aobhar.

Tha e, air fhaicinn a nis, an so, gu soilleir, an obair dhleas a rinn Foirbeas do'n rioghachd le bhi leigeil fios dhaibh mu ghluasad a' Phrionnsa agus a naimhdean, agus, gu'm bu chòir do'n dùthaich a bhi faireachadh 'na chomain glé mhór, air son mar a dhùisg e suas an luchd riaghlaidh, air son na rioghachd a dhion ann an deagh àm. Tha e ri fhaicinn, cho àraidh, agus, cho iomchuidh 's a bha 'm fiosrachadh a bha Foirbeas a toirt seachad, 'n uair chì sinn gu'n do sgriobh Marcus Dhail-Thuaidh, air ais gu Foirbeas, air an t-seachdamh-là-deug, ag innseadh dha gu'n 'thug e òrdugh do'n Ridire Iain Cop, ceannard an airm an Alba, air son e fhéin ullachadh, chum an t-slighe ghabhail do'n taobh-tuath. (An t-ionad ceudna). Chaidh an luchd-riaghlaidh a nis, a dhùsgadh mar nach robh iad riamh roimhe, a thaobh a' chunnart 'san robh an rioghachd, oir, beagan làithean an dèidh so, fhuair Foirbeas litir o Mhac Leoid, ag aithris, gu'n do thog am Prionnsa a bhratach aig Gleann Fhionain, air dì luain roimhe sin (an naoidheamh là deug de'n Lughnasdail), agus, gu'n robh cuideachd mhór air cruinneachadh mu-thionchioll. (An t-ionad ceudna). Dh'aisig Foirbeas, an ùine-aithghearr am fiosrachadh so do'n Luchd-riaghlaidh; sheall e dhaibh, mar an ceudna, a' chuid de na Fìneachan a bha dol a sheasamh gu dìleas air taobh na rioghachd, oir, fhuair e dearbhadh o Mhac Leoid gu'n

robh an Ridire Alasdair Mac Dhomhnuill nan Eileanan, 'na dhuine tuigseach a bha'n aghaidh eirigh leis an Phrionnsa air chor 's gu'n robh e 'n comas dhaibh 'nan dithis—corr, agus dà mhile saighdear a thogail air taobh an Rìgh. Chaidh a shealltainn do Fhoirbeas 's an litir cheudna, gu'n do thréig Loch-Iall, agus Triath Chlann Ràghaill aobhar na rìoghachd, ach gu'n robh Tighearna Eilean Cholla a' dol 'g an leantainn-san.

(Ri leantainn.)

BAIRD CHILLE CHOMAIN.

So ainm leabhar ùr bardachd a thainig a mach o chionn ghoidir. Tha na h-òrain a th' ann air an deanamh le dithis bhraithrean an Cille Chomain an Ile—Donnachadh is Tearlach Mac Nìmhain—agus gu dearbha cha ruig iad a leas naire bhi orra càit am faicear an leabhar aca, aon chuid a thaobh a bhàrdachd no a thaobh a chruth 'sa chomhachd. Tha naoi-deug is trì fichead òran ann le Donnachadh agus a sia-deug le Tearlach. Tha iad 'nam baird le cheile ach is ann air Donnachadh a thuit a chuid as motha de dh'fhìor spiorad na bardachd; agus chan e sin uile e ach chuir e gu deagh bhuil an spiorad sin le bhi 'ga sgeadachadh ann an smuaintean grinn agus am briathran fallain. Tha mac-meanmhuin làidir agus soilleir aige, agus blàthas is faireachdainn an deagh bhaire. Tha iomadach bliadhna da rìreabh o nach do chlàdh-bhualadh leabhar bardachd cho taitneach is cho tlachdmhor ris air gach dòigh. Leugh sinn gach rann is òran dheth le mòr thaitneas agus is tearc rann nach d' thug dealbh grinn is ion-mhiannaichte fa chomhair ar n-aighe. Tha òrain an so a tha a' deanamh greim air mòran n' as motha agus n' as fharsuinge na chi an t-sùil, eachdon sùil a' bhaire, an Ile ghorm an fheòir—nithean a bhuineas do chridhe do dh'fhacmeanmhuinn is do aighe an duine. Chi thu so ann a bhi leughadh “Ceol,” “Na laithean a dh' aom,” “A choguis ghlan,” “Brudair an t-saighdeir” “Marbhrann do'n Ollamh Bhlàrach,” agus mòran eile. Tha roimh-radh ann le Niall Mac Gille Sheathanaich, runair a' Chomuinn, ann an cainnt bhlàsda thoirteil a gheuraicheas càil an fhìr a leughas e gus na h-òrain fhein a leughadh. Tha àireamh de na h-òrain a fhuair duais aig Modan a' Chomuinn Ghaidhealach, agus gu dearbh is geal a b' airidh iad air sin.

Is ann fo laimh Eachainn MhicDhughail a chaidh an leabhar a dheasachadh. Tha sin

fhein 'na bharantas gu bheil loinn is ordugh air ruitheannan is litreachadh an leabhair. 'Se glé bheag a tha de mbealachdhan clòdh-bhualaidh ann, agus chan 'eil gin idir ann a chuireas duine cearr air brìgh facail no air ciall sreatha.

Gun teagamh tha rud beag no dha ann a shaoileadh sinne bhiodh na b' fheàrr air sheòl eile, mar a tha ceann-na-drochaide' an àite an t-seann ainm ciatach “Beul-an-àth”; agus an uair a leugh sinn an òran sin le Tearlach do “Iain Mac Ghille Mhoire” air dha tighinn gu aois bha dùil againn an toiseach lag h-e bha e ag ciallachadh duine aosmhor gur is liath, ach 'se tha e ag ciallachadh air dha tighinn gu ìre fìr no gu fearachas.

Ach is fhada o nach d' thainig luacha-peighinn as fheàrr na an leabhar so a mach an Gaidhlig araon a thaobh na bardachd agus a thaobh cruth is cuir-uime an leabhair. Tha e air a chlàdh-bhualadh is air a chuir a mach le Alasdair MacLabhrunn 'sa Mhic, an Glaschu, agus chan 'eil e a cosd ach trì tasdain is sia sgillinn. Is cinnteach nach 'eil Ìleach aig tigh no thairis as urrainn Gaidhlig a leughadh nach ceannaich e, agus ma cheannaicheas bha bhi a shùil an dèidh na phàigh e air. Agus Gaidheil eile a tha de'n bheachd nach 'eil Gaidhlig mhaith aca an Ìle ceannaicheadh iad an leabhar so agus gheibh iad an stùilean fhosgladh agus an cois sin an cridhe dhùsgadh le bardachd bhlàth bhlàsda.

C. McL.

BRANCH REPORT.

TOBARMHOIRE.—Dh'fhosgal dorsan na céilidh airson na ceud naire 's an t-seisein so, anns an sgòil, air an 14mh là deug de'n Dàmhair, agus bha coimneamhan de 'n aon seorsa againn a h-uile ceithir-latha-deug bho sin. Is e ceilidhean gasda a bh'annta uile, ach dh'aindeoin sin, cha robh an sluagh a' tionndadh a mach cho math 's a dh'ìarramaid; 's ged tha sinn am bitheantas mòr gu leòir asainn fhèin, b'fheudar dhuinn aideasachd nach rachadh leis a' ghnathach gu ceart gun chuideachadh fhaighinn bho thaobh a mach a' chomuinn so. Mar sin dh'fhàiltich sinn 'n ar measg an t-Urr. N. MacDhomhnaill, Cill Chòmhghain, air an 12mh là deug de 'n t-Samhuinn. Dh'innis e dhuinn gun d' ullaich e òraid air ar son, ach gu mì-fhortanach gun do dhi-chuimhnich e a' cur 'na mhàileid. Ach bha 'na intinn na b'fheàrr na bhithheadh 'sa mhàileid! Co dhù thug e dhuinn sgeul an dèidh sgeòil a bha air leth taitneach, gu sonraichte an fheadhainn a bha aig mu “Eilean an Aigh.” ‘San ann a bha sinne a' smuainteachadh gum b'e sin an t-eilean againn fhìn gus an do bhruidhinn e air na bodaich Uidhisteach. Fhuair an t-òraidiche taing chridheil bho “Fhear-an-Tighe, Iain Camshron (Lochiall), agus gu dearbh is e a b' airidh air sin.

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Leabhar XXXII.]

Am Faoilleach, 1937.

[Earrann 4

SGRÌOBHADH ANN AN GAIDHLIG.

Cho fada is tha eachdraidh againn a dol air ais—agus tha sin fada gu leòr, suas ri da mhìle bliadhna—is e na Draoidhean an luchd-teagasg a bha aig na Gaidheil an toiseach. Tha e air aithris dhuinn mu an deidhinn-san gur h-e aon de na bun-riaghailean a bha aca, nach fhaodast an eòlas is am beachdan a chuir an sgrìobhadh idir. Bha iad ag ionnsachadh gach eòlas is foghlum a bh' aca air an teagaidh, agus a' teagasg sin do mhuintir eile gun a bhi 'ga sgrìobhadh idir. Cha robh iad-fhein mar sin ag ionnsachadh sgrìobhaidh, bha e gu tur air a thoirmesg dhaibh le an riaghailt is an creud fhéin, agus cha mhotha a bha iad 'ga theagasg do 'n mhór-shluagh. Bha mar sin na seann Ghaidheil gu tur is gu h-iomlan an crochadh ri Gaidhlig chluais. Cha robh cainnt sgrìobhaidh aca. Is maith a dh' ionnsaich, ma tha, na Draoidhean na Gaidheil oir a riamh o 'n latha sin tha na Gaidheil an cuimeantas an urra ri Gaidhlig chluais agus aineolach air a bhi a' sgrìobhadh 'nan cainnt is 'nan cànan fhéin. Chan aithne dhuinn cànan eile as lugha a tha air a cleachdadh an coitcheannas na a' Ghaidhlig ann a bhi ag cur eòlas is beachdan ann an sgrìobhadh. Ma's e na Draoidhean a b' fhaobhar dha so gu dearbh is maith a theagaisg iad ar cinneach.

* * *

Tha cuimhne agam nuair a bha mi 'nam bhalach 'sa sgoil gum biodh fir is mnathan a' tighinn far an robh mi an drasda 'sa ris gus an sgrìobhainn litir dhaibh dh' ionnsaigh mac

no nighean no caraid no bana-charaid a bha air falbh, agus gun iad fhein comasach air sgrìobhadh. Dh' innseadh iad dhomh an nì bu mhaith leo mi a' chur 'san litir agus sin glé òrdail gasda; agus theireadh iad an sin: Cuiridh sibh-fhein Beurla air. Cha d' thainig e a steach orra aon uair gum biodh e nì b' fheàrr agus nì bu fhreagarraiche an litir a sgrìobhadh ann an Gaidhlig agus gur h-e Gaidhlig móran a bu bhlada leis an neach a bha faotainn na litreach. Cha do smaoinich iad a riamh air a leithid. Chan fhaca is cha chuala iad litir aon chuid air a sgrìobhadh no air a leughadh ann an Gaidhlig. Cha mhò a chuala no chunnaic mise aig an àm ud. Cha robhas a smaoinichadh gu'm bu chòir litir a bhi air a sgrìobhadh ann an Gaidhlig idir.

* * *

Chan 'eil a chuis buileach cho dona sin an diugh ach cha mhór nach 'eil. Cia lion de'n mhór-shluagh aig a bheil Gaidhlig agus Gaidhlig mhaith cuideachd agus do'n aithne sgrìobhadh ann an Gaidhlig, aig a bheil e 'na chleachdadh a bhi a' sgrìobhadh litrichean Gaidhlig gu'n càirdean Gaidhealach? Nach ann am Beurla a sgrìobhas iad eadhon a dh' ionnsaigh feadhainn a bhiodh e 'na fhìor ùrachadh is 'na mhór thoileachadh dhaibh litir faotainn an Gaidhlig. Ach is e so an cleachdadh a bhà agus a thà aig na Gaidheil. Se rud neònach is glé iongantach a tha ànn nuair a smaoinicheas tu air.

Gun teagamh tha beagan a bharrachd de litrichean air an sgrìobhadh an Gaidhlig o

Is ann an Cnoc Shanndabhaig am braighe Steòrnabhaigh bhios a' Sgoil-shamhraidh Ghaidhlig air ag cumail am bliadhna. Bithidh i a' fosgladh air an 20mh de'n Iuchar agus a' dùnadh air an 13 de'n Lùnasdal. Bidhidh Nial Orra air a ceann agus tha sùil gum bidh an luchd-teagasg a chleachd, an sàs 'san obair comhla ris am bliadhna a rithist. Bithidh sinn comasach air cunntas na's mionadaiche thoirt oirre 'san ath àireamh. Faodaidh na h-oileanaich a bhi cinnteach gum faigh iad Gaidhlig bhog bhlàth agus pailteas dhi an Eilean Leodhais, barrachd air na ni iad-san feum dhi.

* * *

Tha sinn fada an comain ar càirdean thall sa bhos air son an deagh rùn agus an coibhneis, agus gu h-àraidh 'nan comain-san a tha freasgairt oirnn le annas an làimhe. Taing do'n t-Siorram, gu ma fada air cùl a phinn e; do'n Chroman, do J.C.W., do W.C.M., do F. McR. agus gu h-àraidh do dh' fhear-m'ainme air son a chòmhnaidh 'sa chuideachadh air iomadh dòigh. Gu dearbh is fìor an sean-fhacal: Is e lionmh-orachd nan làmh a dh' fhàgas an obair aotrom.

AM FEAR-DEASACHAIDH.

FACAIL URA.

Tha e air a chur mar dhleasdanas air Comhairle an Fhoghlaim facail ùra a dheilbh a bhitheas freagarrach airson gnothaichean is innleachdan is beachdan ùra a tha coitichion am measg dhaoine.

Tha iad mar sin ag iarraidh air buill A' Chomuinn iad a chur a dh' ionnsaigh Fear-deasachaidh A' Gaidheil an t-ainm Gaidhlig as fhearr a shaoileas iadsan airson nam facal Beurla a leanas:—

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Bheir a' Chomhairle pundo Sasunach mar dhuais do'n neach a chuireas a steach an àireamh as fhearr nam beachd-san.

DUANAG GHRAIDH.

Atà fleasgach ar mo thí,
a Rì na rìogh go rì leis!
a bheith sìnte ré mo bhroinn
'agus a chòim ré mo chneis!

Dá mbeith gach ní mar mo mhian,
ní bhiadh cian eadrainn go bráth,
gé beag sin dá chur i gcéill,
's nach tuigeannt sé féin mar tá.

Acht ní éadtrom gan a luing,
sgéal as truaighe linn 'nar ndéis:
esan soir is mise siar,
mar nach dtig ar riar a rís.

Fhuaradh na rannan grinne so an Làmh-sgrìbhinn Mhic Ghriogair (*The Book of the Dean of Lismore*, p. 285), fo'n ainm "Isbell ne vek Callein," is e sin Iseabal Ní Mheic Cailéin. Chaidh an eadar-theangachadh cheana gus a' Bheurla, gun a' Ghaidhlig idir comhla riutha, leis an Ollamh E. C. Quiggin (*Prolegomena*, p. 40); agus tha an t-eadar-theangachadh a' leigeil ris dhomh nach e gu buileach an t-aon litreachadh Gàidhlig a chuir esan orra agus a tha mise a' cur orra a nis. Is e "Ní Mheic Cailéin" staidhle dileas nighean Iarla Earra-Ghàidheal, agus bha dithis dhiubh sin ann d'am b'ainm Iseabal: Iseabal nighean do'n cheud iarla, Cailéin, agus d'a mhnaoi Iseabal Stiùbhart; agus Iseabal nighean an dara iarla, Gille-Easbuig, agus a mhna Ealasaid Stiùbhart. Ach is e mo bheachd-sa gur h-i a b'ùghdar do'n bhàrdachd an Iseabal a dh'ainmich mi mar bhean a' cheud iarla, Contaois no Ban-iarla Earra-Ghàidheal. Tha fios againn gu robh ise 'na ban-bhàrd; tha dà eile de na duain aice anns an làmh-sgrìbhinn cheudna, "Is maing dà ngalar an grádh" agus "Eistidh a lucht an tighe-se;" agus is dòcha gur i féin d'am bu leas-ainm (Iseabal) "na-ridaghri (?), for her inclination to Rhyming" (*Highland Papers*, II, 97). Ma tha so mar so, is fheadar gu bheil "Ní Mheic Cailéin" a' ciallachadh "Bean Mheic Cailéin," mar a gheibhear an àitean eile.

rann 1b. go rì leis .i. gu soirbhicheadh leis, guma rathail a bhios e.

„ 1d. coim .i. com, corp.

„ 2a. Dá mbeith .i. nam biodh.

„ 2b. go bráth: chan 'eil an dà fhacal sin r'am faicinn anns an làmh-sgrìbhinn.

„ 2d. 's nach tuigeannt sé .i. 's nach 'eil e a' tuigsinn.

J. C. W.

KING GEORGE VI.

King Edward has abdicated in circumstances that are so familiar to our readers that no further reference need be made to them here. It will be sufficient to say that it is matter of profound regret that a reign which appeared to be so full of promise should have so quickly and so unhappily terminated. Highlanders will cordially join with their fellow subjects everywhere in giving a loyal welcome to the new King and Queen. His Majesty is Patron of An Comunn.

The Queen, as Duchess of York, honoured with her presence the Edinburgh Mod of 1935 and presented the prizes at the closing concert on the Friday evening. Her Majesty charmed everybody by her winsome personality and the unaffected simplicity and friendliness of her manner. She displayed the keenest interest in the proceedings and enjoyed them thoroughly.

We wish Their Majesties a long and happy reign. *Gu ma fada bèò an Rìgh!*

FREE CHURCH MODERATOR.

We cordially congratulate the Rev. Professor Donald Maclean on his being appointed a second time Moderator of the Free Church of Scotland. Dr. Maclean is a distinguished divine and will adorn the high office to which his Church has again called him. As many of the readers of An Gaidheal know, he is a Gaelic scholar of wide reputation and has always given his sympathy and help in furthering the cause for which An Comunn stands. His edition of Dugald Buchanan is a standard work, and the many other publications from his pen on Celtic matters reveal his love for his mother tongue and the culture of his race as well as the spiritual good of our land. All Highlanders who know the distinguished service Dr. Maclean has rendered not only to his own Church but to the language and culture of our people will rejoice in his appointment.

GLASGOW B.B.C. REPRESENTATIVE.

Mr. Lachlan Macrae, the Representative of the B.B.C. at Glasgow, is a Gaelic speaking Highlander of distinction. He is a native of Gairloch, where his father was a schoolmaster for a time, and it was there that he acquired his fluency in Gaelic, of

which he is master, though part of his boyhood was afterwards spent in Inverness-shire.

Mr. Macrae had a brilliant academic career, graduating with first-class honours in Philosophy at Aberdeen University, where for a time he was assistant to the Professor of Philosophy. He took a post-graduate course at Edinburgh and from there he went to Cambridge where he again graduated with distinction. He also studied at Oxford and Berlin Universities, and came back to Oxford as an extra-mural lecturer.

During the War, Mr. Macrae served in the Cameron Highlanders, and there showed the same ability and distinction that marked him in the academic sphere. After the War his services were utilised by the Ministry of Labour, from which post he was appointed to the Civil Service in Ceylon where he was Director of Education. It was while home on furlough that he was appointed Representative of the B.B.C. at Glasgow.

Brilliant as Mr. Macrae's record was in other subjects, his Highland friends delight to recall that he scored more marks in Gaelic in the Leaving Certificate Examination than in any other subject. While at Oxford he took a keen interest in the Gaelic Society of that University, and retains his interest in and love for his mother tongue, and the culture and welfare of his people. He is in full sympathy with the aims and work of An Comunn and we all rejoice that such a distinguished Highlander is in such an influential and responsible position. *H-uile là sona dha gun là idir dona dha.*

THE LATE SIR FITZROY MACLEAN.

We sympathise with the Macleans both at home and abroad on the death of their aged and revered Chief. There were great and historic Chiefs of the Macleans—many of them great in war and plunder—but perhaps none of them ever deserved the gratitude of his clansmen and fellow Highlanders more than Sir Fitzroy. He restored an ancient and historic seat—the Castle of Duart—made it again the centre of Highland life and interests and stirred up by his personality and ideals the best instincts of a great Highland clan. We wish his successor every prosperity in carrying on the high traditions of the clan which were so valued by his distinguished grandfather, and above all that he may rejoice in the life and language of his race.

NOTED HIGHLAND MISSIONARY.

There passed away lately one of the most successful of modern missionaries, Dr. Dugald Christie, who spent his life as a medical missionary in China. He was a Gaelic speaking Highlander, born in Glencoe, and to that fact has been attributed much of his success in Manchuria. It was stated that his knowledge of Gaelic helped him to an early mastery of the Chinese language, and that his natural Highland courtesy assisted him in a land where etiquette has a peculiar importance to reach the hearts of the people. By these two assets of birth, we are told, he succeeded the more quickly in gaining recognition as a friend instead of a foreign intruder. He won the respect of those in authority, and in time came to wield an exceptional influence among all classes in Manchuria.

THE LATE MR. HUGH MACLEAN.

Members of An Comunn in various parts of the Highlands will regret to know of the death of Mr. Hugh MacLean, who passed away at Dunoon on the 3rd December at the age of 76. Mr. MacLean was the first Singing Teacher employed by An Comunn, and from his first appointment in 1911 till his last in 1934 he served in all the Highland counties with much acceptance. He was a born teacher and was a great favourite with children and adults. His kindly and friendly disposition endeared him to all he came in contact with, and many of the young generation of Highlanders will remember with gratitude how he initiated them into the beauties of Gaelic music. He was a native of Easdale and had an excellent command of pure and virile Gaelic. A chuid de Phàras dha.

THE LATE REV. ALISTAIR MACLEAN.

Many Highlanders will mourn the death of a comparatively early age of the Rev. Alistair Maclean, B.D., minister of Daviot, who passed away on the 12th December. Mr. Maclean was a native of Tiree, and for several years held the important charge of Shetteston, from which he was called to Daviot, where he laboured faithfully for the last 14 years.

He was an outstanding preacher and had many literary gifts. He published a volume of sermons and wrote many articles for various periodicals. He loved his mother

tongue and all it stands for, was an active member of An Comunn, and helped its work in many ways, as well as acting as Gaelic adjudicator at Mods. His wife is a Mod Medallist, and to her and his family is extended the sympathy of members of An Comunn.

Mr. Macphail, the Northern Organiser, represented An Comunn at the funeral.

Gaelic to all pupils in Gaelic Area.

At a meeting of the Ross and Cromarty Education Committee lately, the recommendation of the Sub-Committee on the Teaching of Gaelic in Schools was adopted, viz., "That in Gaelic speaking areas teachers should be instructed to give instruction in Gaelic to all pupils beginning not later than Section III. in primary schools. Also that purely English speaking pupils should be exempted from instruction only with the consent of their parents."

Gaelic in Inverness-shire Schools.

At a meeting of Inverness-shire Education Committee last month it was reported that on October 13 a special committee appointed by the Staffing and Organisation Committee, consisting of Sir Alexander MacEwen, Rev. Dr. Neil Ross, Rev. Dr. Alexander Mackinnon, Rev. Hector Maclean, Rev. John Mackay, Rev. Dr. D. A. Campbell, Mr. Joseph Macleod, and Mr. H. A. Braine, had met and discussed the question of the teaching of Gaelic in schools in the County, and in particular the suggestions made in the report of the Special Committee of An Comunn Gaidhealach on the subject. After discussion the meeting unanimously came to the following findings:—

(1) That the minimum time that would be regarded as satisfactory is 2½ hours per week.

(2) That in the early stages emphasis should be laid on oral instruction, including conversation, and that as soon as pupils were transferred to the senior division of the school a sustained effort should be made to make Gaelic-speaking children as proficient in Gaelic as they are in English by the time they are promoted to the advanced division, at which stage they should be able to read and understand passages of moderate

difficulty. It was further agreed that in the post-primary departments special attention should be given to writing the language.

(3) With regard to non-Gaelic-speaking children in Gaelic-speaking schools, it was agreed that Gaelic should be offered especially in the post-qualifying classes to all children attending schools in Gaelic-speaking areas.

(4) Supply of Teachers. — The Sub-Committee noted that so far as this County was concerned the supply of Gaelic-speaking teachers was adequate, and that every effort would be made to help other Counties who appear to have an insufficient supply of qualified teachers in Gaelic.

(5) It was specially agreed that the attention of the Scottish Education Department should be directed to the desirability of appointing an adequate supply of Gaelic-speaking Inspectors of schools and of issuing a memorandum on the teaching of Gaelic such as the Department has issued on the teaching of other school subjects.

The Education Committee approved of these findings.

ARGYLL EDUCATION COMMITTEE.

Teaching of Gaelic in the County.

A deputation from An Comunn Gaidhealach was received by the Argyll Education Committee at their meeting lately in Dunoon and its members were invited to address the Committee on the subject of teaching Gaelic in schools.

Mr. J. R. Bannerman, president of An Comunn Gaidhealach, after thanking the Committee for affording them the opportunity of speaking on the subject, which concerned every native of Argyll, said he was agreeably surprised during his walk to the meeting that day to find that Gaelic was still the language in the Dunoon District. They had come along a road named Tom-a-Mhoid, while the names of many of the houses suggested that there was a great sympathy for the cause in Dunoon.

Mr. Malcolm MacLeod, ex-president of An Comunn, said they had already spoken to Education Committees in Ross, Inverness and Sutherland. They were not there in a censorious or fault-finding mood or to dictate to the committee what it should do. They were there simply because of their interest

in the Gaelic language and it was their desire that it should be as fully used as possible in the development of the mental qualities of Highland children. Seventeen years had elapsed since it was made a regulation that provision must be made for the teaching of Gaelic in Highland Counties. An Comunn had recently conducted an enquiry into the results achieved during that period. In some respects the enquiry had proved satisfactory but in other ways it had not. It must have come as a shock to Gaelic enthusiasts to find that on the whole mainland of Scotland only thirteen hundred children were being instructed in the native language.

THE VALUE OF BI-LINGUALISM.

It was needless to stress the value of the teaching of bi-lingualism. That was readily admitted as it was a very useful thing to know two languages. In the schools where both Gaelic and English were taught, it was admitted that the scholars had a better grasp of English, and both spoke and wrote it better than those who were only taught the one language.

They understood the difficulties in such a county as Argyll, with so many "single teacher" schools. It was also stated that there was no room in the curriculum for any more subjects, but they thought that some of the "dry wood" could be cut out to give time for this live subject. What purpose could be served in a county like Argyll with so few opportunities for commercial jobs in teaching French to boys and girls who would leave school immediately they attained the age of fourteen.

SUCCESS IN OBAN SCHOOLS.

The success of the teaching of Gaelic in the Oban schools had been remarkable. They had met some people from Oban at a recent Mod and both their writing and speech were very fine. Altogether 577 pupils were being taught Gaelic in Argyll. For many of them Dunoon would probably be the natural centre and it was a pity that they could not continue their studies when they came there.

The Chairman said he could assure An Comunn that in giving attention to this matter the county of Argyll would not be behind any other county in Scotland. There were two difficulties, however, in the way of the Education Committee; 1, the overloading of the time-table; and, 2, the indifference of parents. Until these diffi-

culties were removed, they would never get the Gaelic cause to flourish as they would like it to do.

Rev. William MacPhail said before committing themselves they should ask An Comunn if they would be willing to help the committee in the giving of isolation grants to keep the Gaelic-speaking teachers in the districts where they would be best employed.

A small committee, consisting of Rev. William MacPhail, Mrs. MacNaughton, ex-Provost Skinner, Mrs. Maclean of Ardgour and Rev. Angus MacVicar, was appointed to go into the matter.

GAELIC ANOMALIES.

From the period, long, long ago, when Gaelic was first set up in type by the printer, anomalies in grammar, and lack of uniformity in spelling, have always taken place. These are continued to the present day, notwithstanding the perfervid interest taken in the old language, both in Scotland and in Ireland, for many years now. I am dealing with the Scottish dialect of Gaelic though, and I wish to point out glaring inaccuracies committed by writers who should, and in fact who do know much better. It is habit, and not lack of knowledge that causes the trouble: sometimes it is carelessness to which we are all subject at times. Let me begin with the particle "do," because it often suffers abuse. According to every Scottish Gaelic grammar, based on the genius of the language, and on the people's habits of speech, this particle should be doubled before a noun beginning with a vowel. No Gaelic speaker, reared in a Gaelic speaking district, ever heard such a phrase as "*chaidh e do Uidhist*," instead of "*chaidh e do Dh'Uidhist*," or "*do dh'Ile*," or "*do dh'Eirinn*." In such cases an Irishman would write "*d'Uidhist*," or "*d'Ile*" or "*d'Eirinn*." The prepositional particle "do" always aspirates a following consonant. It cannot aspirate a vowel, but in obedience to the genius of the language, and to the habits of the people who talk it, the "do" is doubled, and the particle next the initial vowel is aspirated.

Modern writers of Gaelic consider the doubling of "do" ridiculous, but the "ridiculousity" seems always to disappear in the case of a verb beginning with a vowel: "*'n uair a dh'eirich mi 's a' mhaduinn*": "*'n uair a dh'ol e'n deoch*," and so on.

Then again the particle "ag" comes out

in full dress where it shouldn't except in its abbreviated form, as the people use it in ordinary talk, as "a'" or "g,'" though, when the particle is preceded by a consonant and followed by a vowel, the full form is used: "*tha Dòmhnall ag obair*."

Modern writers of Gaelic sometimes use "ag" in the most unwarranted circumstances. Every Gaelic speaker knows that when "ag" is preceded by a vowel, and followed by a consonant, the particle is suppressed, and should not be written: take "*hi ri ri, tha e tighinn*." Such phrases as "*tha mi ag creidsinn*," "*tha mi ag faicinn*" are entirely out of order: nobody voices "ag" in these positions.

If you are a learner ask some old man or some old woman for either would be a far better instructor than some of our modern writers who stick too much to what is called "Irish-Latinity," and wander far afield from the habits and usages of our own fine old dialect of Gaelic.

But there is one peculiar phrase which seems to be at variance with this observation, though it isn't. In the phrase "*tha Mairi 'g radh*" we have the abbreviated form of "ag," in "g" but that arises from the fact that the liquids are often dealt with as semivowels. In the phrase quoted "r" is treated as a vowel. In the North, "r," in this position is treated as a consonant: "*tha Mairi radh*." But the dialect of the Southern Highlands is the literary standard, and that's that. To learners of Gaelic this "ag" in full regalia must be very confusing, for they don't hear with the ear what they exactly see with the eye.

The Irish write "ag" consistently, but they never voice it as it is written. In speech, or in reading they use it exactly as we do. They voice either the "a'" or the "g'" exactly as we do, and the full "ag" according to position. This is pointed out very neatly in a recently published booklet "*Aids to the pronunciation of Irish*," by the "*Christian Brethren*." Some words beginning with "f" give trouble: "fathast" for instance and "fein." According to the "*Christian Brethren*," already quoted, "f" in these words stands for "h." Both in the Highlands and in Ireland, it is "*fhathast*," and "*fhein*" or "*fhin*," except when reading the Bible. "Bedel's Bible" caused the trouble, for the ministers voiced the "f" in both words when reading from the pulpit, though they always said "*hathast*" in their ordinary talk, just as they said "*mfhein*" or "*mfhin*."

Then there is "de," where the "d" is sometimes changed into a "j." But the "d" in "de" is always broad. That is why in some editions of the Bible we get "do": "a h-aon do na daoine," instead of "*a h-aon de na daoine*." The "o" in this "do" is voiced by speakers like the vowel "u" in the English words "but," "cut," "rut."

The "d" of "de" is pronounced slender at the end of a sentence: "cha'n fhaca mi m' deth." The Irish voice it as we do except in parts of Munster and in Ulster, where it is said the advance of English is causing unsavoury changes in the proper pronunciation of many words.

An outstanding, and a most unnatural instance of Irish-Latinity, in relation to Gaelic usages is usually encountered in a sequence of nouns. All the nouns are put in the genitive case, like "*mac peathar mnatha an tailleur*" instead of the proper Gaelic way, "*mac piuthar bean an tailleur*." According to the late Professor MacKinnon who knew the language well from his infancy, and according to the genius of Gaelic itself, the stressed noun alone, in a sequence of nouns, should take the genitive case. That is why "*Pòsadh piuthar Iain Bhàin*" has remained with us.

Stewart, who is adored as a grammarian, goes in strongly for Irish-Latinity, and at page 154 of his Grammar corrects some sentences in the Gaelic Bible. "Guth briathran an t-sluaigh" (Duet V. 28) he would change to "Guth bhriathran an t-sluaigh". Irish-Latinity is, all the same, very often encountered in our Gaelic Bible.

CROMAN.

THE STOREHOUSES.

All the burnished Autumn beauty
In the clustering, copper hair
Of happy girl and boyhood
So transient and so rare,
Is stored up in the sunsets
For ever treasured there.

All the music, all the laughter,
All the joy so hard to keep,
Fading out ere we can grasp it,
Like the mist from off the steep,
Re-echo in the streamlets
As they downward glittering leap.

All the memories so tender,
Ideals ne'er attained,
Yearnings, hopes of joy unspoken,
Glimpses of th' eternal gained
Await us in the rainbow
With its glorious heaven dyes stained.

ALASTAIR McLAREN.

LITIR COMUNN NA H-OIGRIDH.

Fàilt na Bliadhna Uire air Comunn na h-Oigridh air fad! Gu ma math a theid leinn 'nar n-oidhirp: gu'n robh àgh a' leantainn ar geur-thograidh 's ar beo-iarraidh fad na bliadhna a' tha air ùr-thòiseachadh. Chan e earraghlair a' tha dhith oirrne, ach dùrachd cridhe. Guidheam air gach Ball a leughas an litir so a chur roimhe, a h-uile maduinn 'nuair a dhuiseas e, "Ni mise rudeigin an diugh, air cho beag 's gam bi e, airson Comunn na h-Oigridh." Ma ni sibh sin, co a chuireas a' chliath-chaigs oirnn?

DOL AN CARAMH.

Ged nach 'eil Feachd Phort-Rìgh ach glé òg fhathast tha h-uile coltas oirre bhi cho beò ri aon Fheachd eile 'nar Comunn. Ràinig àireamh nam Ball a nis gu còrr math thar ceud gu leth, agus thatar a' dol an caramh an gnothuich air dòigh a tha fìor ghealltanach. Mu'n robh an Fheachd ceithir-la-deug a dh' aois, chum iad oidhche chéilidh anns an robh pìobaireachd, fìdhleireachd, dannsa, còmhraidh, an dealbh-chuich "Dealbh mo Sheanair," orain, coisr nigheanan agus seinn an ceann a chéile: sin toiseach-tòiseachaidh cho math 's a dh'iarrainn. Bha iad ag cur rompa deasbaireachd a bhi aig an fheadhainn as sine an ath sheachdainn, air a' chuspair—

Is fearr a' bhreug a ni an t-sìth
Na an fhìrinn a ni 'n aimbreit.

Tha e duilich smaoinichadh air ceann-teagaisg as mò a leagas cìs air tul-chuis agus deaschainnt na feadhach a bhitheas a' deasbaireachd. Gum meal sibh bhur naidheachd, a Phort-Rìgh, 's an deagh chur-chuige a rinn sibh: agus sibh-se, na Feachdan eile, nach toir sibh duilleag as an leabhar-san?

Tha Feachd Leacmeil ag cumail ris gu dileas. Tha iad ag cumail "Teinntean Gaidhealach" a h-uile seachdainn, agus a' deanamh, am measg eile, rud a tha 'na leth-leasan, leth-chluich, as an leabhar "Cleasan Gaidhealach" agus leabharraichean eile, eadhon a ceann innleachdach a' Chinn-Feachd fhéin. An dara h-oidhche bithidh "Murchadh is Mineachag" aca. Leughaidh an Ceann-Feachd an roimh-radh "Chaidh Murchadh is Mineachag aon là do'n choille a bhuan subhagan" 's mar sin air aghaidh. Bheir Murchadh (balach) a mach, "An t-slat a ghabhail air Mineachag", etc., agus aithrisidh a' chlànn uile comhla ri Mineachag, "Uisge dhol mu chloich, clach a bheith tuagh"

etc etc agus fonn orra feuch ciod e cho luath 's a ghabhas aithris. Oidhche eile, toisichidh fear beag, "Chunnaic mi Cat," agus feumaidh càch sreath a chur ri so an déidh a chèile, 's an Ceann-Feachd a' sgrìobhadh gach cur-ris air a' bhord, agus am fear nach dean car 'na thrò, tha e mach, gus nach 'eil air fhàgail ach aon, is gheibh esan no ise rud milis.

Bha ministir ann an Alba uair a' deanamh searmoin, agus air dha bhi leughadh ann an leabhar nan Salm, thàinig e dh'ionnsaigh na h-earrainn a tha 'g ràdh, "Thubhairt mi ann am chabhaig, Is breugach gach duine." "Gu dearbh fhein, a Dhaibhidh," ars esan, "nan robh thu fuireach 'san sgìre so, dh' fhaodadh tu sin a ràdh air do shocair!"

Ciod an ni as fèarr do dhuine dheanamh na bàsachadh airson a luchd-dhuthcha? Tha aon ni, e bhi beò air an son. Sin obair as fhaide mhaireas, agus a tha, uime sin, na's doirbhe deanamh agus na's uaisle." (*Mac-talla.*)

Bha mi fhein agus Mgr. Niall air chuairt an Tiriodh air a' cheud seachdainn de'n Dùbhlachd. B'e sin an turus-cuain—là na gaillinn mòire: cha robh fughair aig muinntir an Eilein ruinn agus is ann air éigin a rinn sinn an laimhrig dheth. B' eigin do'n "Lochearn" tilleadh gu Tobarmhoire an oidhch' ud an àite dol gu Barraidh. Bha sinn trì làithean an Tiriodh agus chunnaic sinn na còig Feachdan a th'ann, ag cur ri ar n-àireimh anns gach àite. Bu ghasda leinn Mgr. MacDomhair fhaicinn a' teagasg cùil do Chlann Ruaig agus Baile-Mhartainn agus mar a bha sin ag cordadh riutha—is dùr, clod-cheannach balach no caileag nach toir an duine gleusda sin ceòl asda. Chaidh a' chuid mhór de Fheachdan an Eilein so gu uchd an dèidh anns na paipearan-ceasnachaidh, ag cosnadh eatorra 13 "Làn-Ghaidheil" agus 19 "Sàr-Ghaidheil." Is annamh a bha mi an àite 's am bheil a' Ghaidhlig cho beò, làidir araon aig sean is òg. Fhuair sinn gabhail againn gu math le muinntir an àite, coibhneas is càirdeas gun chrìoch, gu sonraichte leis na Cinn-Feachd.

Air Di-ardaoin an treas là de'n Dùbhlachd, chuireadh Feachd air bonn an Ard-sgoil an Obain, le 21 gille agus 41 nighean. Bha an Reachdair fhein, Mgr. Aonghas Mac Leoid, an làthair, agus labhair e gu coibhneil, ag guidhe gach soirbheachaidh agus a' toirt a bheannachd air oidhirp na feadhach a tha riaghladh Comunn na h-Oigridh. Is mór an t-sochair e sgoilear Gaidhlig cho teoma ri Mgr. Mac Leoid, agus fear-cuideachaidh cho dìorrasach do chànan is dualchas nan Gaidheal ri Mgr. Mac Thomais, a bhi toirt an gnùis do ar n-aobhar, agus 's e là mór do Chomunn na

h-Oigridh an là a fhuair iad dol-a-steach do dh' àite 's am bheil a' Ghaidhlig a' faotainn meas is urrainn mar a tha i an Ard-sgoil an Obain.

Chuir 23 Feachdan gu leir 177 paipearan-ceasnachaidh a steach airson Làn-Ghaidheil an 1936, as an d'fhuair 149 buaidh: agus 71 airson Sàr-Ghaidheil, as an d'fhuair 64 buaidh. Is iad Dalibrog agus Boghmór na Feachdan a chuir an àireamh bu mhotha uile. Tha sinn glè thoilichte gum bheil a' chuid so de dh' obair Comunn na h-Oigridh a' dol am meud is am feobhas o bhliadhna gu bliadhna.

Cuimhnichibh gu'n gabhar ri ainmean airson Campa 1937 a reir mar a thig iad a steach chugam, agus nach gabhar ach trì fichead caileag agus trì fichead balach gu leir. Greasaibh oirbh.

SEORAS GALLDA.

CRAOBH-SGAOILEADH.

An Airde Tuath.

Bha am Fear-deilbhe air chuairt an Leodhas o chionn ghoirid agus air iartus nan sgoilean an Uige, rinn e ullachadh gum biodh Iain Mac Dhomhnaill a teagasg croileanan-ciùil 's an sgìre sin.

Thadhail e an sin air na sgoilean 's an Rudha far a bheil Feachdan de Chomunn na h-Oigridh cheana. An Sgoil Shannadbaigh tha na gillean air gabhail ris a' chaman agus is iad a bha trang 'nuair a thug am Fear-deilbhe sùil thar a' bhalla. Agus cha b'i a' Bheurla ach a' Ghaidhlig a bha iad a bruidhinn.

Bha dà choinneamh aige air an taobh-siar agus bha aireamh laghach aig gach coinneamh, an Siabost agus am Bragair. Cha do cheadaich an uine dol gu Nis air an turus so.

Bha Mgr. Mac Phail an làthair aig cèilidh mhór an Steòrnabhagh air oidhche Di-haoine agus labhair e an Gaidhlig air cùisean a bhuineas dhuinn mar Ghaidheil. Tha Mgr. Mac 'Illeathain, an Ceann-Suidhe, Mgr. Urchardan, an Runaire, agus a' Chomhairle an Steòrnabhagh a' deanamh obair-shonraichte as leas na Gaidhlighe an Leodhas. Bidh Mod na h-ath-bhliadhna air a chumail an Steòrnabhagh air an 24mh agus an 25mh de'n Og-mhios. Sheòl am Fear-deilbhe á Steòrnabhagh an déidh na cèilidh agus air an 24mh là bha e na Fhear-Cathrach aig coinneimh an Drumbeag, an taobh a siar Chataibh; an ath oidhche bha ciad a feitheamh air aig an Stòir agus chuireadh seachad oidhche chaidreamhach le orain agus

sgeulachdan. Tha pailteas Gaidhlig aig a chlionn anns an dà sgoil so ach gu mi-fhortanach, chan 'eil Gaidhlig aig a h-aon de'n luchd-teagasg.

Air an 26mh là bha am Fear-deilbhe a frithealadh aig coinneamh 's an Luirg agus chaidh am Meur so a stéidheachadh as ùr. Tha Mgr. Eoghan Dabhaidson air ceann a' ghnòthaich agus ghabh Mgr. Rob Mac Dhomhnaill ri dreuchd an Rùnaire. Tha dùil gum bi Mod 's an Luirg 's a mhios Sultuinn, 1937.

'S a mhaduinn thill Mgr. Mac Phail thun an taobh-siar agus anns an fheasgar bha e an làthair aig céilidh ghrinn an Talla nan Companach, an Loch an Inbhir. Bha faisg air ciad an lathair.

Chum e air a chuairt agus thadhail e air na Meuran am Bad-a-call, An Aisir, Duirnis, Mealtais, Tunga, Sgeireadh, Am Blaran Odhar, Mealbhaich, Srath Alladail, Inbhir Uige agus Latharan-a-phuill.

Chumadh coinneamhan agus Ceilidhean anns gach àite ach Mealtais agus am Blaran Odhar a mhàin, agus faodar a radh gu bheil barrachd suim 'ga ghabhail do aobhar na Gaidhlighe a nise.

Aig Bad-a-call, an Aisir agus Sgeireadh tha a' Ghaidhlig air a teagasg do na h-inbhich cho math ris an Oigridh agus tha Feachdan Comunn na h-Oigridh a' deanamh adhartas a tha anabarrach.

An Gallaibh cuideachd tha adhartas r'a fhaicinn, tha deich-ar-fhichead a faighinn foghlum anns a' Ghaidhlig an Inbhir Uige, fo stiùradh Mhurchaidh 'Ic Choinnich, M.A., Leodhasach còir agus an déidh na bliadhna-ùire tha An t-Urr. Mgr. Mac Suain, as na Hearadh, gus toiseachadh 's an obair cheudna an Latharan-a-phuill.

An Airde Deas.

Air an treas là deug de mhìos na Samhna bha an Rùnaire aig coinneimh 's an Eaglais Bhreac agus liubhar e òraid air "Ceòl Gaidhealach." Bha mu cheud gu leth an làthair agus bha an Rùnaire toilichte a chluinntin gu'n robh mòran 'sa chuideachd a lean gach facal a labhair e an Gaidhlig. Bha e a rithis aig cruinneachadh mòr am Baile Pheairt air an naodhamh la deug de'n mhìos cheudna. B'e so Cruinneachadh Bliadhnail Comunn na Gaidhlig agus gu dearbh is math a rinn iad 1800 pearsa a thoirt cruinn còmhla. Bha Diuc Adhoill anns a' chathair agus thug e òraid fhreagarrach seachad. Thugadh cothrom do'n Rùnaire facail a ràdh agus rinn e sin an Gaidhlig is am Beurla. Bha e coltach ris gu'n robh mòran an làthair do am b'aithne Gaidhlig.

Air latha deireannach na Samhna chaidh Mgr. Seòras Marjoribanks agus an Rùnaire gu eilean Thiriodh. Fhuair iad an casan air an laimrig mu'n do sheid na gaothan mòra a rinn call an iomadh àite. Chuir iad le chéile cuairt air na sgoilean, a' labhairt ri buill Comunn na h-Oigridh agus ag gabhail feadhainn ùra a steach. Bidh iomradh aig Mgr. Marjoribanks fhéin air a' chuid sin de'n turas 'na litir air a' mhìos so agus cha chan sinn tuilleadh uime an so. Bha céilidhean aig na meuran an Ruaig, an Còrnaig-mòr is am Baile Mhàrtainn agus gu dearbh fhein bha iad sundach gasda. Cha do labhair iad ach Gaidhlig ré na h-ùine a bha iad 's an eilean ach ri aon duin uasal gasda nach 'eil fhathast ro theòma 'sa chàinain ach a tha a' toirt cuideachaidh mòr seachad 'na h-aobhar.

Thill Mgr. Marjoribanks agus an Rùnaire air ais maduinn Di-ardaoin agus mar a dh'èirich dhaibh a' dol a mach cha luaithe fhuair iad air tìr 's an Oban na thainig gaoth mhór a chuireadh tughna nan tìghen na na claisean na 'm biodh an tughna ann! Chuir iad seachad cuid de'n fheasgar sin an Ard Sgoil an Obain far an do chuireadh Feachd ùr de Chomunn na h-Oigridh air bonn.

Bha an Rùnaire aig céilidh an Tigh an Uillt air feasgar Di-sathuirne. Ged a bha an oidhche fuar, gailleanach bha grunnan math cruinn. Na'm biodh Ministèir, Lìghiche, Maighstir Sgoile is Gobhainn mar sud aig na h-uile meur is iad a bhiodh sona dheth.

Tha a' Ghaidhlig a' faotuin cothrom na Feinne anns gach àite a chaidh ainmeachadh agus tha e soilleir ri fhaicinn cheana gu'm bheil Comunn na h-Oigridh a' dol a dheanamh feum mòr do chor na càinain. Tha mar an ceudna pàrantan ag gabhail am barrachd suim do'n chùis a nis agus nach ciatach agus nach misneachail sin.

CLANN AN FHRAOICH.

Tha sinn a' tarruing aire nam ball agus ar luchd-leughaidh ris na leanas agus tha sinn an dochas gu'n tig ubhir 's is urrainn chun na Ceilidh bhreagha bhios an so.

CEILIDH NAN GAIDHEAL AGUS CLANN AN FHRAOICH.

FEASGAR CUIRME

An "Aitreach Nan Gaidheal,"

Feasgar Di-Sathuirne,

AN 9MH LA DE'N FHAOILLEACH, 1937,

Aig Seachd Uairean.

Cairtean 1/6d.

NA COIG MEURAN.

(COSAMHLACHD)

Latha bha sud thoisich na coig meuran ag còmhachadh eatorra fhein. Thubhairt gach te gum b' ann aice-se a bha am barrachd ùghdarras. Bha iad ag còmhachadh cho geur agus gum b' eigin do luchd-riaghlaidh a' bhaile a dhol 'san eadrainn agus an tabhairt gu cuirt.

Thubhairt am bhrìtheamh ri u: "Carson tha gach te agaibh a' saoilinn gur h-e i-fhein as brioghmhoire? Innsibh dhomh an t-aobhar, te an deidh te."

Sheas an ordag agus thubhairt i: "Is mise as brioghmhoire a chionn is gur mi as treise. Ma bhios obair chruaidh ri dheanamh seasaidh mo cheithir chompanach air an dara taobh agus mise air an taobh eile am aonar. Tha mise air an t-aobhar sin cho laidir ri càch gu leir."

Labhairt an sin a' chorrach agus thubhairt i: "Is mise as brioghmhoire a chionn gur h-ann agam a tha an ùghdarras as airde. An uair bhios rìghrean is prionnsan is ceannardan a tabhairt ordugh 's ann leam-sa bhios iad ag cur impidh an uair a their iad: "Dean so, dean sud, thoir an aire. Is mise air an t-aobhar sin an te aig a' bheil uachdaranachd anns an t-saoghal."

Sheas am meur-mheadhon gu mór-chuiseach: "Cha ruig mise an leas oraid fhada dheanamh. Seall tha mise na's fhaide na h-aon dhiubh agus tha luchd-faire agam—dithis air mo laimh dheis agus dithis air mo laimh chlì—agus is mise mar sin an ceannard mór."

An deidh sin bhruidhinn mathair na ludaige: "Mur b' e mise cha bhiodh athair no mathair mac no nighean ann. Is ann troimh an phòsadh a tha teaghlachean air an gintinn agus aig àm a' phòsaidh is ann orm-sa tha an fhainne phòsda air a cuir."

Mu dheireadh sheas an lùdag, iorasal, lag, critheanach, gun ni sam bith a theireadh i 'na fàbhar fhein. Do 'n bhrìtheamh a cheasnaich i cha b' urrainn dhi ach freagairt: "A bhrìtheamh, an uair a thig sinn an lathair Dhe agus a thogas sinn suas ar làmhnan gus na neamhan chan 'eil mo bhrathrean cho dàna agus gu'n tig iad dluth do Dbia iad-fhein ach cuiridh iad mise a steach romhpa agus feithidh iad uile air mo chulaibh. Tha mi mar sin air son beag no mór de dh' fheum."

An sin thug am bhrìtheamh a mach a bhinn so: "Chan 'eil aobhar sam bith agaibh air son a bhi ag comhstri 'nar measg fhein. Tha feum agaibh air duine treun. Tha feum agaibh air ceannard air son riaghlaidh. Tha feum agaibh air meur fhada air son greim a dheanamh air

an ni a tha fad as. Tha feum agaibh air caraide dilleas a chaitheas bann diomhair a phòsadh. Tha feum agaibh air leanaban iorasal a threòireachas sibh a dh' ionnsaigh Dhe; gu tric is e an neach as lugha a choimhlionas an obair as truite. An aite a bhi connasachadh cuidichibh a cheile."

An deidh do'n bhrìtheamh na deasbairean a dheanamh rèidh, cheadaich e dhaibh falbh.

'Se coig meuran na laimhe na coig tirean móra. Tha iad uile feumail do chach a cheile.

1. An Roinn Eorpa a tha a' sgaileadh a mach a deagh bheus agus a fìosrachadh.
2. America a tha doirthead a mach a beartais air son cuideachadh nan tirean a tha air an sgrios le cogadh agus air am fàsachadh le goirt.
3. Asia creadhail creideimh an t-saoghail.
4. Africa far am faighte gach ni a tha mór, na elephantan, na leoghainn na craoibhean phàilm agus na biorramaidean.
5. Oceania, far am faighte an coireal as boidhe agus sprèidh mhór chaorach.

Mar a tha na coig meuran a deanamh suas na laimhe mar sin tha na coig tirean móra a' deanamh suas an domhain. Cha sheas a h-aon dhiubh gun chuideachadh bho chach a cheile.

O'N BHEURLA LE E.B.M.

AN COMUNN GAIDHEALACH.

FOUNDED 1891.

All Scottish Gaels, and all persons in sympathy with the Gaelic movement, are cordially invited to become members. The objects of the Association are to encourage and promote

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A' MHAIGHEACH DHONN.

Tha meas mór air eunlaith agus air sithionn 'nar dùthaich aig an àm so de'n bhliadhna, agus 'nam measg sin tha a' mhaigheach dhonn. Is i 's motha de na trì seòrsachan a tha ann an Albainn.

Ged is ann de'n aon ghnè a' mhaigheach agus an coimein tha e glé fhuasradh aithneachadh eatorra. Tha i rud-eigin cosmhlach ris an fhiadh, agus a thaobh sin, theirear gearr-fhiadh rithe ann an cuid de chearnan na dùthcha. Tha i na's motha na an coimein, tha a casan agus a cluasan na's fhaide, agus cha chladhaich i toll fo'n talamh anns am bi i fuireach mar a ni esan. Tha a dath glé choltach ris an fheur agus ris an fhraoch a tha mu'n cuairt di, agus tha sin a' cuideachadh a folach bho a naimhdean. Tha suilean móra soilleir aice, agus chi i cho math roimhe agus as a deidh. Ni i a leabadh ann an tom feoir no fraoich a bhios tioram foidhe. Laighidh i an sin ré an latha. 'Nuair a thig am feasgar theid i a sholar a bidh agus tillidh i gu a nead mu bheul an latha.

Mar a bhios i a' falbh o a nead gearraidh i dà no trì leumannan mu choig troidhean-deug a leth-taobh, a chum 's nach fhaigh a naimhdean a lorg. Nii a' cheart chleas mar bhios i 'tillleadh. Tha i glé luath agus is e cu chaorach math a bheireas oirre, gu sonraichte ma gheibh i a h-ghaidh ri bruthach, oir tha a casan deiridh gu math na's fhaide na an fheadhainn thoisich. Tha i math air snámh agus cha till i bho abhainn no bho lochan 'nuair bhios an tòir a bho a deidh.

Tha a mhaigheach glé dhéidheil air seamragan, fochann, rùsg chraobhan òga, is neipean, agus ma gheibh i cothrom is toigh leatha corr-uair sgriob a thoirt do ghàradh-càil.

EILEANACH.

FOIRBEASACH CHUILODAIR.

A rùn a thaobh agus a bhuaidh air Bliadhna Thearlaich.

LE DOMHNALL MAC GILL' IOSA.

Thòisich Foirbeas, a nis, air a chumhachd uile a chur an cèill, air son na Gàidheil a thoirt a nall gu taobh na rìoghachd; cha do dh' fhàg e clach gun tionndadh, no, cùil gun' rùrachadh, a' ransachadh a mach gach cùis a shaoileadh e, a dhèanadh cuideachadh do'n rìoghachd. Chan e, mhàin, gu'n robh e 'toirt seachad fiosrachaidh coimhionta do'n

luchd-riaghlaidh mu thimchioll suidheachaidh agus gluasaid nam "Fineachan" a bha dol a dhèanamh strì air taobh an Rìgh, ach, gu'n robh e leigeil fios daibh mu ghluasad agus àireamh an naimhdean. Sheall e dhaibh le litir a fhuair e o Fhrisalach Ghort-an-Luig, gu'n robh am Prionnsa, air an naoidheamh là fichead de'n Lughnasdail, aig Cill Chuimein, le àrm a bha 'g àireamh suas ri dà mhìle saighdear,—a bha air a dhèanamh suas, mar leanas:—700 de shaighdearan Loch-iall; 200 Chlann Raghnaill; 220, de Stiùbhartach na h-Apuinn; 260 de Dhomhnallaich na Ceapaich; agus 600 de Dhomhnallach Ghlinn Garradh. (An t-ionad ceudna).

Dh'fhosgail so sùilean an luchd-riaghlaidh a thòisich, a nis, an cabhaig, air gnothaichean a shuidheachadh mar bu chòir dhaibh a bhi miosan roimhe sin, oir, bha'n cumart 's an robh an dùthaich, a nis, follaiseach gu leòr dhaibh. Bha fhios aig Foirbeas air am feum mór a bha aca air tuille shaighdearan a thogail 'san Ghàidhealtachd, agus, a' chuid de na Cinn-fheadhna a bha'n imcheist mu thimchioll de'n taobh air an èireadh iad, a cho-éigheachadh chum èirigh air taobh an rìgh.

Air an aobhar so, rinn e oidhearp chruidh, agus cho-éigheachadh dh' iompaich e mòran de, na Fineachan gu taobh na rìoghachd. Thug e gu 'thaobh na Sutharlanaich agus Clann Mhic Coinnich o'n taobh tuath, maille ris na Rothaich, na Freiseilich, agus Grannadaich Ghlinn-Spèidh. A bharrachd air so, chuir Foirbeas air chois, fichead buidheann de shaighdearan nach buineadh do cheann-cinnidh 'sam bith,—a rinn cuideachadh mór maille ri arm na dùthcha air son a bhuaidh a chosnadh.

A thaobh 'nam buidheannan shaighdearan so, a thogadh le cumhachd Fhoirbeis, tha moran taing ri thabhairt do Mhac Leoid Dhun-bheagain, Le litir a chuir Mac Leoid gu Foirbeas, air an choigeamh-la-deug de'n Damhar 1745, tha e ag radh gu'n robh e 'san Chomraich, agus, nach robh smaointean 's am bith aig Mac Coinnich air amadan a dhèanamh dheth fhéir; mar an ceudna, gu'n robh e air feadh Chlann 'Tleathain, agus muinntir Uidhist a chinn-a-deas, far an robh shìl aige ri buidheann a thogail, air an cuireadh e fear de luchd-cinnidh fhéir, mar cheannard,—Iain òg Mac Leoid Raarsaidh. (An t-ionad ceudna). Tha, eadhon so fhéir 'na dhearbhadh dhuinn mu'n obair mhór a rinn Foirbeas do'n dùthaich, 'n uair a thug e gu 'thaobh, cuid a bha an aithreachan a' cogadh air taobh a' Phrionnsa,—mar a tha Iain Og Mac Leoid Raarsaidh.

A bharrach air an t-seirbhis dhileas a rinn Foirbeas do'n dùthaich le bhi togail

shaighdearan, thug e seachad mórán de airgid agus de 'mhaoin fhéin, air son a bhi páidheadh ghnóthaichean a bhineadh do shaighdearachd, 'n uair a bhíodh an luchd-riaghlaidh air dheireadh le airgid a chur thuige. Tha luchd-eachdraidh ag aithris, gu'm bheil mórán de'n aigidh so nach deachaidh riamh a pháidheadh air ais, do Fhoirbeas. Mar dhearbhadh air an obair a rinn Foirbeas do 'dhùthaich ri ám a d'òruinn, tha e air a radh nach lugha na deich mille saighdear, a cho-égnich e chum seasamh air taobh an Rìgh, a bhíodh, as eugmhais a chomhairlean glíce, air eirigh air taobh an Phrionnsa. Le 'bhuaidh, faodar a radh, gu'n d' thugadh an rìoghachd, á staid dhòruinneach gu suidheachadh tearuinn, aig ám a bha glé chunnartach.

Gidheadh, cha d'fhuair Foirbeas an taing, nó'n t-urram a thoill é, oir, an àite taing 's é 'fhuair e, diomb, agus an àite urram, leagadh.

Ged a thug an rìoghachd a bhuaidh, bha Foirbeas daonnan a' foillseachadh dhaibh nach robh é idir ag aontachadh, no leigte ris an diol a bha iad a' dèanamh air a luchd-dùthcha— a bha cho mi-fhortanach 's a dh'eirich air taobh a' Phrionnsa.

'N uair a thadhail e air Diuc na Cuimbri, aig Inbhir-nis, air son aoidheachd a thabhairt dhà, leig e fhaicinn dha gu'm feumadh lagh na rìoghachd a bhi air a coimhead, eadhon, leis an arm, air an robh esan 'na cheannard. Ach, 's e 'm freagradh a fhuair e o'n Diuc, a bha air a ghnadh le 'leithid so de earail,—"gu'm foghnadh lagh an airm do'n fheadhainn nach cumadh lagh na rìoghachd."

Chaidh Foirbeas, roimhe so, a thagradh le Tighearna Lobhat, gu'n robh e 'cur dion air cuid de shaighdearan a' Phrionnsa, aig a dhachaidh aig Culodair; agus, an déidh sin, 'n uair a chaidh Foirbeas suas do Lunnainn, chum seachas a chumail an làthair Rìgh Deòrsa, dh'fhoighnich an Rìgh dheth,—"an robh esan a' dion feadhainn de 'chuid-naimhdean-san, aig a thigh an Culodair?" Is e 'm freagradh a thug Foirbeas dha,— "b' fhearr leam gu'm b' urrainn dhomh nì-eadh a radh ris a' cheist sin." Leis na briathran so, mata, choisinn Foirbeas dha fhéin, diomb an Rìgh, air chor is gu'n do chaidh e moran fàbhair aig Cùirt a Mhòrachd, agus an sùilean an luchd-riaghlaidh, an déidh sin.

Gidheadh, 's e 'nì 'bu trume a laigh air inntinn Fhoirbeis, an sgriosadh doilgheasach a chaidh a dhèanamh air na Gàidheil leis an arm Shasunnach. Laigh so, cho troir air 'inntinn 's gu'n d'thug e bristeadh air a shlàinte;

agus, goirid 'na dhéidh sin chaochail e,—air an deicheamh latha de'n Dùbhlachd 1747.

Eadhon, an sùilean 'n am muinntir, a bha de atharrachadh beachdan ris, bha Foirbeas air àireamh mar dhuine, a bha dileas, agus treibh-dhireach. Dhearbh e gu'm fhìor Ghàidheal e le seirbhìs chluiteach a thug e d'a dhùthaich fad deich bliadhna fichead, agus, aig ám 'n uair a bha 'n sluagh car borb, agus fo mhi-chéill le airmheir agus eas-aontachd. Dh'fhairich a' Ghaidhealtachd, air son moran bhliadhnaichean, an deagh bhuaidh a thug e, le 'chomhairlean glíce, foghlumite,—nach bu chòir dhuinne, mar Ghaidheil, a bhi gle dheiseil, air son a dhi-chuimhneachadh.

Cuinnidh sinn gu leòr ma thimchioll iomadh trèun-laogh, a fhuair mórán urraim o'n luchd-dùthcha fhéin, air son gu'n do sheas iad dileas ri'n dùthaich aig ám a cruaidh-chàis, mar a tha, "Cromwell," "Washington," "Garibaldi," agus cuid eile.

Ach, carson nach tog sinn, mar Ghàidheil, ainm Fhoirbeis suas, mar thrèun laogh dùthchasail, a dh'aobhraich a leithid de shaorsa do'n Ghàidhealtachd?—mar a tha, air a dhearbhadh leis na ministearan a thug dhuinn, "cunntas iomraiteach nam Parraistean," a chaidh ainmeachadh aig toiseach a' phaipeir so.

Ged' nach ann, mar shaighdear cùranta a dh'aobhraich Foirbeas do'n dùthaich a bhuaidh fhaotainn, gidheadh, faodar a radh— gu'n d' thug e seachad a bheatha 'sa mhaoin, air sgàth a rìoghachd 's a luchd-dùthcha.

A' CHRIOCH.

MODERN GAELIC—A BASIC GRAMMAR.

This is a new Grammar of Modern Gaelic by Mr. Alexander Nicolson, M.A., Lecturer in Gaelic at Jordanhill College. Mr. Nicolson brings to his task the equipment of a professional teacher as well as Lecturer in Gaelic to students in training for the teaching profession. Besides, he is steeped in the idioms and lore of the living speech of the people, and is as well, master of our Modern Literature.

It has been felt by many—and by learners especially—that a Grammar more in line with the genius of the living tongue is overdue, where the language would be treated more in accordance with its own nature and ways and development. This, Mr. Nicolson, has aimed at and has succeeded well.

The declensions of nouns which were such stumbling-blocks—there being so many of them in former Grammars, four or five or even more—he has reduced to two, and that very simply, viz. the First (umlaut) or vowel changing as e.g. *cat*, genitive *cait*, vocative *chait*—the “key” cases being nom., gen., and voc.—and the Second or Augment declension when one or more syllables are added to form the plural, as e.g. *piob*, *pioban*.

The adjectives, according to Mr. Nicolson’s arrangement group themselves in the same simple fashion.

The treatment of the verb is also put on a new basis by having one conjugation instead of two, classified from clues afforded by terminal affinities. There is also a splendid chapter on the phonetics of the living language which should be a sure guide to learners and of much help to all students.

One of the most up to date things in the book is the Gaelic names of the various parts of speech, and other terms used in Grammar, as gender, *gné*; masculine, *fearannta*; feminine *boireannta*; adjective, *buadhar*; declensions, *clannaidhean*; etc., etc., all most fit and suitable; and for this alone, all who are really interested in the living and growing language of our people will gratefully thank Mr. Nicolson.

There are exercises at the end of the book. Probably these and more of them will be demanded in the body of the book in a second edition. There are a few items that seem to leave room for improvement as for example, “*a’s*” the relative form, which is written “*as*” in the old language, and so there is no need for an apostrophe. Then the difference between “*agus*” and “*is*” for “*and*” the conjunction doesn’t seem to be made clear. In the old language “*ocus*,” “*agus*” is emphatic while “*is*” is mere copulative e.g. Domhnall *agus* na bhuineas dha; but fear is bean, corp *is* anam. This “*is*” is not a contraction of “*agus*” and should not be written “*us*”. But a few minor possible emendations do not detract from the excellent piece of work which Mr. Nicolson has given us—and a great deal of research of the best kind.

All students of the living language will find something fresh and stimulating in this Grammar, and learners will prize it for its method and lucidity. It is well printed by Mr. Archibald Sinclair, Celtic Press, Glasgow, and published at 3/- with an artistic Celtic-design cover.

C. McL.

B.B.C. GAELIC PROGRAMMES FOR JANUARY, 1937.

January 6, 8.50 to 9.20 p.m.—“Filidhean agus luchd-ciùil an latha diugh.” Rev. Father John MacMillan, by the Rev. Father Samuel MacIsaac. Singers—Margaret MacInnes and Allan MacRitchie.

January 8, 9.45 to 10 p.m.—“Am Measg nam Bodach.” Rev. Father John MacMillan, on Barra.

January 12, 9.20 to 9.50 p.m.—“Aighear nam Bard” (Bardic humour). Musical Programme.

January 15, 6.45 to 7 p.m.—“Am Measg nam Bodach.” Rev. James MacDonald, on Benbecula.

January 18, 6 to 6.20 p.m.—Gaelic Concert, by Kitty MacLeod and Kenneth MacRae.

January 20, 6.45 to 7 p.m.—“Am Measg nam Bodach.” James MacKenzie, on Harris.

January 21, 7.30 to 8 p.m.—Collaborate Concert with Irish Free State.

January 28, 7.30 to 8 p.m.—“Filidhean agus luchd-ciùil an latha diugh.” Angus L. MacDonald, on Neil Shaw. Singers—Margrat Duncan and Donald MacIsaac.

January 30, 6.45 to 7 p.m.—“Am Measg nam Bodach.” Donald MacDonald, on Eriskey and South Uist.”

PROVINCIAL MODS.

The following is a list of the Provincial Mods arranged for the Northern Area:—

Badenoch-Strathspey—At Kingussie, 9th April, 1937.

Lochbroom—At Ullapool, 16th April, 1937.

Lochaber—At Fort William, 22nd May, 1937.

East Sutherland—At Brora, 4th June, 1937.

Skye—At Portree, 22nd and 23rd June, 1937.

Lewis—At Stornoway, 24th and 25th June, 1937.

North and West Sutherland—At Lairg, 18th September, 1937.

FACAL SAN DEALACHADH.

So facal mu dheireadh A’ Ghaidheil air Là na Bliadhn’-ùire 1937 ribh-se uile tha ag cur na Bliadhn’-ùire air-fhéin le leithid a dh’ fhàilte ‘sa dh’ fhuran: Deanamh am barrachd, le còmhadh an Fhreasdail air son leas ar daoine is ar cànan air a’ bhliadhna so —ann a bhi labhairt ‘sa leughadh ‘sa sgriobhadh ar cànan le danachd is modh.

‘Se *gniomh* tha sinn ag cur feum air an diugh, agus sin lèo-san le am mùirneach ar daoine is ar cainnt. Tha bhi moladh na *bha ànn* gu maith is gu milis ach nì an tuilleadh molaidh an tuilleadh dolaidd agus “is samhach an obair dol a dholaidh.” Tòisicheadh a nise air *deanamh* is air cur gu buil agus bheir e misneachd do ar daoine is beothachadh do ar cainnt. Dh’ aindeoin de their na sloigh cha ghlòir a dhearbhas ach *gniomh*.

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Leabhar XXXII.]

An Gearran, 1937.

[Earrann 5

IS FHEARR AN CUMADAIR NA 'N CRONADAIR.

Tha e mòran na's fhusa cron fhaotainn do ni sam bith na sinn-fhein an ni sin a dheanamh gun ghaoid gun chron. Tha e mòran na's fhusa coire fhaicinn ann an gnothaich no an cuspair na tha e dhuinne an ni sin a dheanamh eadhon le gaoid is cron mar a tha sinne, 'nar beachd fhein, 'ga fhaicinn. Is e an cumadair, ma tha, an neach a tha deanamh no ag cumadh ni sam bith; agus an cronadair an neach a tha faighinn cron agus a' faotainn coire 'san ni sin—fear a tha maith air sgrùdadh agus air nochdadh gach gaoid, 'na bheachd-san, a tha 'san ni sin a rinn am fear eile. Is ann as an so a dh'eirich an sean-fhacal: Is fhearr an cumadair na an cronadair.

* * *

So, ma tha, a' bheachd a bha aig an t-seann Ghaidheal gur h-e an cumadair no an deanadair neach a b' fhearr is a b' àirde anns gach dòigh na am fear nach deanadh, ach a chitheadh cron is uireasbhuidh anns an ni a rinn am fear eile. Tha daoine glise agus tùrail de'n bheachd sin fhathast. Gu dearbh nam bitheadh an cronadair no an sgrùdair 'na fhear-cumaidh is deanamh aig an àm cheudna bhiodh a' chuis ceart gu leòr. Ach is ann glé ainneamh a tha sin a' tachairt.

* * *

A nis o chionn ùine mhór air ais bha sliochd a' chronadair mòran ni bu lionmhoire am measg nan Gaidheal na sliochd a' cumadair. Chi thu so gu soilleir ann bhi sgrìobhadh ar càinain.

Mu choinneamh aon neach a sgrìobhadh uibhir is duilleag an Gaidhlig bha aon fhichead a gheibheadh cron do mar a bha i air a sgrìobhadh. Chan ann do na smuaintean is do na beachdan a tha iad a' faotainn coire idir mar as trice—chan 'eil na fireacha-dìde so a' dol cho domhain an sin—ach do'n litir ud agus do'n chromaig so; agus mar a tha am facal ud air a litreachadh agus an lide so air a chur sìos. Tha 'nam beachd-san an gnathas cainnte ud ceàrr seach nach 'eileas ga chleachdadh an Cille-ma-staraig far na thogadh iadsan. So foghlum is sgoileireachd 'nam beachd-san. Tha iad cho geur is cho fiosrachail is gu'n tugadh iad an craicinn bharr na frìde! Ach chan fhaca duine riamh aon duilleag Ghaidhlig a sgrìobh iad-fhein. So na cronadairean, daoine gun tighinn-a-mach gun toradh gun bhrìgh.

Bha tuilleadh sa chòir againn dhiubh so o chionn iomadh bliadhna a nis, ach tha mi a' smaoineachadh gu bheil an treubh ud a dol an gainnead—beannachd Chaluim Ghobha leò. Tha na cumadairean ag éirigh 'nan àite, daoine a tha a' sgrìobhadh Gaidhlig agus a' leigeil fhaicinn gu'n gabh smuaintean is beachdan is deanadasan an t-sluaigh a bhi air an cumadh an litreachas.

* * *

Chi thu an dearbh ni a thaobh adhartas sam bith a tha chum leas nan Gaidheal. Ma tha ni ùr, agus gu h-àraidh ma tha e rud-eigin neònach, air a ghabhail os làimh le fear no tè, no le buidheann sam bith, tha mòran ann agus gheibh iad ceud cron dha. Tha an coire ud ann agus tha a' ghaoid ud eile 'na chois. Chan 'eil

guth aig na daoine ud air an fheum agus a bhuannachd a tha ann do na Gaidheil. Agus cha dhean iad-fhein aon ni saoghalta 'na àite. Nach b' eòlach sinn air cronadairean A' Chomuinn Ghaidhealaich aon uair ged nach robh iad-fhein a' deanamh ni fo'n ghréin air sgàth ar daoine is ar cànan. Ach tha iad a' dol an tainead. Tha na daoine as staoine fhéin a' faicinn a nis gur truagh da rìreabh a bhitheadh cor is suidheachadh na Gaidhlighe is uail ar cinneach mur b' e An Comunn Gaidhealach.

Tha an ceum-toisich sa' chuis so aig Sasunnaich is Goill oirne mar Ghaidheil. Chunnaic sinn 'nar latha iomradh air a dheanamh agus oidheirp air a thabhairt air iomadh ni a bhitheadh 'na bhuannachd is 'na bheannachd do ar cinneach is do ar cainnt, ach bha daoine a shaoileadh tu bu chòir mothachadh a bhi aca, agus daoine a bha air an cumtadh glic is 'nan sgoileirean a' faotainn a h-uile coire is cron 'san t-saoghal dhaibh; nithean a bhiodh 'na thairbhe da rìreabh agus a bheireadh togail nach bu bheag do na Gaidheil is do an cànan, ach dh' fheumadh na cronadairean a bhi 'na aghaidh seach nach e iad-fhein a thòisich a chùis agus nach robh làmh aca ann. Beagan bhliadhnaich an dèidh sin chi thu na Goill ag cur an dearbh ni gu buil agus tha e 'na bheannachd do an t-sluagh agus 'na chliù dhaibh-fhéin; ach tha na Gaidheil bhochda mar a bha iad—a thaing sin do na cronadairean.

Nam biodh na cumadairean na bu phailte is na bu dàine 'nar measg bhiodh ar sluagh na b' fhearr dheth na tha iad agus bhiodh ar cainnt is ar cànan slàn fallain da rìreabh. Gu cinnteach is fheàrr an cumadair na an cronadair.

FACAL 'SAN DOL SEACHAD.

Bha litir ann an "Timean an Obain" air a mhios so chaidh o Shonnia Nic Dhomhnaill a tha fuireach aig 109 Sraid Wright an Adalaide an Astràlia mu dheidhinn *Leabhar Dearg* Mhic 'Ic Ailein. Tha i ag radh gu bheil an Làmh-sgrìobhainn ainmeil so gu gléidhteach 'san teaghlach aca-san an Astràlia. Bha an *Leabhar Dearg* so air chall air sgoileirean o chionn iomadh bliadhna ged a bha beachd aig mòran gu robh e an Astràlia far an d' thug aon de theaghlach Mhic 'Ic Ailein e. Tha e coltach gu robh iad ceart 'nam beachd. Tha a' bhean-uasal so ag innse a nis gu'n d' thug a seanmhair fhéin thairis an sud e 'sa bhliadhna 1840. Tha i a' foighneachd carson a thatar a' farraid mu dheidhinn an *Leabhair Dhearg* no cò tha

foighneachd mu dheidhinn. Gu dearbh b'e a' cheist i. Nach 'eil fhios aig a h-uile duine gu bheil àidh is spéis aig gach Gaidheal is sgoileir do leithid so a leabhar, agus gum bu chòir a nis e bhi air a chlodh-bhualadh, agus an Làmh-sgrìobhainn fhéin a bhi air a gleidheadh tearaichte ann an Leabhar-lann Nàiseanta na h-Alba. Dé mu dheidhinn "Comunn Litreachas na h-Alba" feuchainn ri fhaotainn gus a chlodh-bhualadh. Ged tha *Leabhar Dearg* eile agus *Leabhar Dubh Mhic 'Ic Ailein* air an clodh-bhualadh ann an "Reliquiae Celticae" is iongantach mur 'eil iomadach ni 'san fhìor *Leabhar Dearg* so nach 'eil 'san da leabhar eile. Tha e air aithris co dhìubh gu bheil. Bha na leabhraichean so air a sgrìobhadh an Gaidhlig, agus 'sa chorra-litir cuideachd, le Clann-'Ic-Mhuirich a bha tre ghinealaichean nam baird is 'nan seanachaidhean aig Mic-'Ic Ailein cinn-fheadhna Domhnallaich Chlann Ràoghnaill. Bha baile Staoilgearaidh agus ceithir peighinnean Dhreumasdail an Uibhist-a-deas aca bho Mhac-'Ic Ailein mar dhutchas is mar dhuais air son an saothair. Tha mòran de sheann eachdraidh na Gaidhealtachd agus de sheana bhardachd anns na leabhraichean so agus gu h-àraidh, tha e air aithris, anns an *Leabhar Dearg* so. Bu chòir do Domhnallaich Chlann Ràoghnaill oidheirp a thabhairt air an Làmh-sgrìobhainn fhaotainn chum is gum bidh i air a chlodh-bhualadh. Tha e 'na chvis-nàire a leithid a làmh-sgrìobhainn bhi an ciste glaiste an Astràlia far nach fhaic agus nach ruig na Gaidheil air agus gu h-àraidh na Domhnallaich is muinntir Uibhist.

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Thatar fada fada an comain na muinntir sin a chuir a steach facail ùra fa chomhair na facail Bheurla a bha 'san aireamh mu dheireadh de'n *Gaidheal*—agus thainig iad as gach cearnaidh, tuath is deas siar is sear. Ach de thainig air na h-Eileana Siar? Is cinnteach gu bheil cuideachadh is còmhoadh an sin cuideachd. Cuireadh iad an currach-eòlais orra agus cuireadh iad thugainn an beachdan is an deanadas. Bithidh gach oidheirp a thig a steach 'na sheòladh is na còmhmadh do'n Chomhairle a ghabh an obair os laimh, agus chan e sin an obair fhuasda—mus riarach i eadhon daoine toiniseil.

* * *

Tha còmhhdail aig Gaidheil Inbhir-nis uair 'sa mhios air an d' thug iad mar ainm "Ceilidh nan Gaidheal." Chan 'eil aon fhacal air a bhruidhinn fhad 'sa tha iad cruinn ach Gaidhlig, agus tha an cruinneachadh 'na fhìor

cheilidh mar bu chòir. Chan 'eil ullachadh sam bith air a dheanamh roimh an àm gus an tional na càirdean. Tha nuair sin naidheachdan an latha, seanachasan, òrain is sgeulachdan air an innse leis an fhear 's an te a thogras sin a dheanamh. Tha còrr is ceud duine aig na ceilidhean so gach oidheche tha iad cruinn. Chan 'eil teagamh 'sam bith nach toir so àite is inbh do ar cànan is ar daoine am baile Inbhirnis agus 'san taobh-tuath air fad.

Bha Inbhir-ris, coltach ri bailtean eile na Gaidhealtachd, ro Ghallda car treis, agus bha mòran unnta a' smaoinichadh gu robh a Ghaidhlig maith gu leòr air son talamh is treabhadh agus gnothaichean chruidh is chaorach ach nach robh i uasal is grinn gu leòr air son gnothaichean a' bhaile-mhòir. Tha nise daoine a' faicinn is a' creidsinn a chaochlaidh, a mholadh sin do cheilidhean de an t-seorsa so far a bheil a' Ghaidhlig 'na h-àite fhéin am measg nan uaislean. Ach feuchadh iad nach dean iad cuirm-chiùil a mhàin de'n cheilidh, ma ni caillidh e a bhuaidh 'sa bheannachd.

* * *

Tha comisean an dràsda dol feadh na Gaidhealtachd agus iad a' togail teist air cor is suidheachadh an t-sluaigh anns gach àite. Tha iad ag gairm fa'n comhair daoine anns gach seòrsa gairm is cosnadh agus ag gabhail ealla ris an eachdraidh is na beachdan a th' aca a thaobh an suidheachadh fhéin agus an dòigh leasachaidh bu mhaith leò los gu'n gabh a' Phàrlamaid os laimh oibrichean is meadhonan-cosnadh a chur air chois. Tha feum orra.

Chan 'eil maith a bhi bruidhinn, cha bhi daoine an diugh riaraichte leis an teachd-an-tir bho chd a gheibh iad á croit bhig mur bidh meadhon-cosnadh eile aca os cois sin. So an ni tha dhith air a' Ghaidhealtachd an diugh os cionn gach ni—meadhonan-cosnadh, co dhiubh treis de'n bhliadhna, agus an teaghlach air thigheas air croit no mur fearainn; ach meadhonan-cosnadh os cionn gach ni. Sin an t-aon rud a bheir cothrom do'n oigridh fuireach 'sa Ghaidhealtachd. Mur faigh iad so feumaidh iad tighinn far am faigh iad cosnadh—do'n bhaile-mhór no dhol thairis, agus leis an sin cha bhi Ghaidhlig no cànan eile an iomadach srath is gleann is eilean ach Ghaidhlig nan eun is nan radan.

* * *

Fhuair *An Gaidheal* soraidd Nollaige bho charaid an California. Is iomadh cearnaidh de'n t-saoghal anns am beil fìor Ghaidheil agus luchd-gaoil ar cànan is ar daoine. 'Se Seumas Mac Garaidh aon diubh. 'Se bard a tha an

Seumas, agus tha sinn an dòchas gu'n cuir e a ribheid air ghleus toiseach an Earraich còmhla ris na h-eòin agus gu'n cluinn sinn a ghuth an uair sin a rithist. Ged b'e crònain fhéin e no eadhon còmhla simplidh réidh ann an rosg mar a bhios aig an uiseig uaireannan bu mhaith leinn a chluinntinn gus am bitheadh fhios againn air cor is suidheachadh ar luchd-dàimh 'san dùthaich shaoibhir shona sin. Ged tha an Nollaig bheag fhéin seachad tha fhios nach misde le ar luchd-leughaidh beannachd Nollaige Sheumais fhaicinn an làimh *A' Ghaidheil*. So i.

Beannachd cho geal ri sneachda :
Sneachda geal nam beanntan àrd,
Tha mi guidhe do mo chàirdean
Air Là na Nollaige 's gu bràth.

Gu ma fada bhios bhuir làithean,
A' ruith sìor gu sàmhach séimh,
Mar alltan beag a' ruith troimh ghlaicibh
'S an àit' as boidheche fo 'n ghréin.

Craobhan air gach taobh g'ur dìonadh
O ghaoithe fhuar na h-Airde Tuath ;
Sonas a bhi ghnàth g'ur lìonadh,
Is gun aon rud a bhi bhuaibh.

* * *

CLANN-'ILLE-BHODAICH.

Bheir mi leabhar do'n cheud neach de Chomunn na h-Oigridh a thomhaiseas so :—
Naoi bodaich a Chlann-'ille-bhodaich
Is bodach a Chlann-Fhionnlaigh,
Naoi luirg aig a h-uile bodach,
Naoi tuill anns a h-uile lorg,
Naoi deilg anns a h-uile toll,
Naoi builg air a h-uile dealg,
Naoi bonnach anns a h-uile balg ;
Cq mhiad bonnach bha aig Clann-ille-bhodaich?

* * *

Taing do'n t-Seana-bhean. Gu dearbh rinn an litir chàirdeil cheanalta a chuir i thugainn ùrachadh dhuinn, agus tha sinn air ar mealladh mur 'eil caomhalachd nach do cheannaich i air cul eadhon na comhairle a tha i toirt oirnn. Tha *An Gaidheal* do'n aon inntinn rithe fhéin anns na thubhairt i. Gu ma fada slàn fallain i agus beannachd an Tì as àirde air a ceann. Ma bhios an cothrom againn ni sinn feum fhathast do na chuir i fo ar comhair. Cluinneamaid a rithist bhuaipe uair no uair-eigin.

Tapadh le ar cairdean lionmhor a tha a' freasdal oirnn. Tha mòran de na chuir iad thugainn air cul ar làimhe fa chomhair an latha fhliuch. Chi iad gu'n dean sinn feum dheth fhathast.

AM FEAR-DEASACHAIDH.

A GHEALAG-LAIR.

Tha an Geamhradh gruamach, le 'oidhche 's le 'latha goirid, le 'stoirm agus le 'dhoinionn againn an dràsda. Cha chluinnear na's fhaide ceileir sunndach nan eun. Tha lom-sgrìos air tighinn air gach lus agus tha cuileagan an t-samhraidh air bàsachadh. Ach cha mhair an Geamhradh a chaoidh. Theid mios no dhà seachad agus tha an Geamhradh air falbh. An sin chithear blàthan air an talamh agus a ris cluinnear ceileir nan eun. Tha Nàdur, mar gu'm b'eadh, a' dusgadh as a chadal.

Is i a' ghealag-làir a' cheud aon de na flùran a thig fo bhlàth mu'n am so de'n bhliadhna agus tha gàirdeachas aig daoine ri a faicinn a chionn gur h-i ceud teachdaire an Earraich. Tha i na flùr cruadalach agus fàsaidh i ann an gàradh agus ann an talamh glas. Chithear gu minig i ag cur a cinn a suas troimh 'n t-sneachd. Theagamh gur h-ann le còmhach na plaide so a tha i comasach air tighinn a mach na's luaithe.

Tha an stoc fada rìghinn agus dà dhuilleig a' fàs á bun cruinn. Tha lùb uileannach air an stoc dlùth do'n bhàrr agus tha am flùr ag crochadh mar chluigein-cluaise. Tha an suidheachadh sin 'ga dhìon bho uisgeachan a Gheamhraidh.

Tha trì bileagan geala air an taobh a muigh agus trì eile air an taobh a stigh anns am bheil claisean uaine a tha gleidheadh na meala. Foghlaidh iad leis a' bhlàthas agus dùinidh iad leis an fhuachd.

Tha meas mòr air an fhùran ghrinn so ann an tìghean eiridinn agus ann an àiteachan eile anns am bi daoine air leapaichean tinneis.

EILEANACH.

AM BARD.

Tha sinn an so a' toirt a' cheud chuid de'n bhardachd, "An Uile-bheist is na Foghlumaich," air son an deachaidh Domhnall Grannd a chrùnadh mar bhard A' Chomuinn aig Mòd Dhun-eideann 'sa bhliadhna 1935. Tha Loch Nis fada agus tha an Uile-bheist duilich faighinn faisg oirre agus mar sin tha a' bhardachd car fada i-fhèin ach tha sinn làn chinnteach nach fhairich duine fada i 'ga leughadh.

AN UILE-BHEIST IS NA FOGHLUMAICH.

1. An éisd sibh tacan ri mo sgeul?

Is guidhìbh dhomh d'ur deòin,
Gum bitheadh agam còmhnaidh bhàrd
A dh'fhalbh à tìr nam beò.

Is nì mi duan air Biasd Loch Nis,
'S air trìùir de dhaoine còir,
An t-Ollamh Caol, an t-Uasal Maol,
'San Dotair Mac Iain Ghròt.

2. Is dòch gun cuala sibh mu thràth
Mu'n ainmhidh tric gu leòr,
Oir chunnaic mòran dhaoine e
Nach deanadh breug 's iad beò.
Ach theagamh gu bheil feadhainn ann
Nach cuala fhathasd fòs
Mu'n Ollamh Chaol, mu'n Uasal Mhaol,
'S mu'n Dotair Mac Iain Ghròt.
3. Bu chiùin Loch Nis ré iomad linn
Gun ghòil no gàirich thonn.
Bha neart nam beann 'ga dìon bho stoirm;
Cha b' ionnann 's cuan le greann.
A dh-aindeoin sin bu tric a' ghaoth
A' greasad nuas gach gleann,
A mhilleadh sgàthan rèidh an uisg'
Le cuairteig nach bu ghàhn.
4. Cha b' ainneamh breac a' leum le plub
Air feasgar ciùin an àird.
Cha b' ainneamh eala bhàn le céil'
Bho thaobh gu taobh a' snàmh.
Cha b' ainneamh fear an geòla chaoil
A' sineadh air dà ràmh.
Cha b' ainneamh eadhon bàt' na smùid
'S na làithean so a chàidh.
5. Bha uair nach robh ach sin 'san loch,
Cho fad 'sa b' fhiosrach leò.
Cha robh ri fhaotainn air Loch Nis
Ach sàmhchair mar bu nòs,
Ach thàinig beothach mòr ro threun,
'S na fir so air a thòir—
An t-Ollamh Caol, an t-Uasal Maol,
'S an Dotair Mac Iain Ghròt.
6. Cha b' aon fhear do'm bu léir a' bhiasd;
Cha b'eadh, no dhà, no trì,
Cha tug mi feairt air feadhainn dhiubh
A bha dhe'n eaglais chli:
Ach nuair a chuala mi an sgeul
Bho neach dhe m' eaglais fhìn,
Cha b' urrainn dhomh gun aideachadh
Gun robh an t-iomradh fìor.
7. Ach bha gach fear a' faicinn cruth
Nach faca neach de chàch.
Bha cuid a chunnaic adhaireacan,
Cuid eile ceann maol bàn
Thuit cuid gu robh i mìl' am fad,
Cuid eile slat no dhà;
A h-astar uair cho luath ri fiadh,
I ris cha mhòr 'na tàmh.
8. Bha sligean carrach air a druim
Cheart uiread ri do dhòrn,
Ach beagan làithean as a dhéidh
Bha i cho sìlom ri ròn.

Air tùs bha 'druim 'na fhichead snaim
A rìs, a trì bu dòch.
Aon fhear 'ga faicinn stigh air tìr,
Smhìd aic air itheadh 'n fheòir.

9. 'Se thuirt riumsa fear na sgeig
Nuair chual e brìgh mo sgeòil,
"Is math an stuth tha'n Inbhir-nis
Ma chithear sud le seòid."
Ach 's neònach leam a ghabhail a steach
Gu robh iad uil 'ga òl,
Oir bha 'nam measg na h-éildearan
Nach blaiseadh diar ri 'm beò.
10. Ach tha e soilleir dhuinn cò-dhiùbh
Gun d'rinne am beothach feum,
'S gun d'ràinig daoine taobh Loch Nis
Nach cuala roimh m'a déidh,
Their Sasunnaich, " 'S ann air son so
A thog an sluagh an sgeul."
Tha Goill an dùil gu bheil gach neach
Cho breugach riutha féin.
11. Is nì cho iongantach 'sa bh' ann
Ri fhaicinn anns an tìr,
Mar thàinig biasdan eile beò
Gach seachdainn fad na tìd.
An loch nach cumadh biasd no dhà
Gu dearbh cha b' fhiach i nì:
Bha iad cho pàir ri sgadan sìos
Loch Aillse gu Loch Fin.
12. Cha chuala tus' a leithid riamh
De dh' ùpraid measg an t-sluaigh;
An dara taobh a' mionnachadh
Gu robh rud ann a ghluais;
Cuid eil an aghaidh sin gu dìon—
An cual thu dad cho truagh?
O làithean an ath-leasachaidh
Cha robh ann cath cho cruaidh.
13. Gach neach a thuirt nach biasd a bh' ann,
Bha beachd aige dha fhéin;
B'e iarratas gach fir gum biodh
A bheachd-san ùr gu léir,
'S gun cluinnteadh barail bhuaith-san
Ge beag bhiodh innt' de chéill,
Mar nach biodh ann ach faileas bheann
'Ga chluich fhéin ris a' ghréin.
14. Is ma bha mìle eanachainn
A' cnuasach air a' chùis,
Gu deimhin chluinnteadh mìle beachd,
Nan éisdeadh daoine riu.
Gach pàipeir-naidheachd beag is mór
Làn bhiasdan fad na h-ùin:
Is sgrìobhadh eadhon leabhraichean
A tha nìs àrd an cliù.

(Ri leantainn.)

MAINTAINING THE VERNACULARS.

The Secretary of State for the Colonies, Mr. W. Ormsby-Gore, addressing last month the annual conference of Educational Associations, at the University College, London, on "Some Problems of our Colonial Empire," made some remarks that are very pertinent to the Highlands of Scotland and the Gaelic language. He stated that in our Colonies one of the essential aims, not only of every university, but of every school, is to preserve and enhance indigenous local tradition and culture. Civilisation being the compost of great local cultures that have appeared from time to time in human history and left an indelible mark on thought, art, and human progress, it is our aim and duty in passing on this legacy to other peoples to do all we can not merely to keep alive but to encourage local cultures. This is now the policy of British rule in our Colonies. But it was not always so any more than it was in the Highlands of Scotland. There the culture, customs, and traditions of the Celtic race were considered of no importance, and their language a hindrance.

Every child in the Colonies now, says Mr. W. Ormsby-Gore, must begin its education in its mother tongue—the language of its home and community—and when for educational purposes English is introduced we must not thereafter neglect the continued use of the vernacular.

"Bilingualism," he says, "is in itself a proved educational asset but the English language must not seek to suppress or stop the development of the indigenous language."

Now this has been the aim and policy of An Comunn Gaidhealach and of all far-seeing leal Highlanders all along for the Highlands, and we are grateful that it is now the policy of all enlightened educational authorities throughout the country as well as in our Colonies.

BRANCH CONSTITUTION AND RULES.

A new supply of Branch Constitution and Rules has been prepared in five different colours, so as to have them available for successive years. These are sold at 3/6 per 100, postage extra, and they may be had on application to the General Secretary.

THE ISLAY REBELS.

By the contemporary Privy Council of Scotland this name was given to those of the MacDonalds of Kintyre and their friends who, in the first quarter of the seventeenth century, were struggling to regain possession of Islay from the Campbells. Technically, the name was justified by the fact that the Government were behind the Campbells, those "honest brokers," able and astute, who had promoted strife between the MacDonalds and the MacLeans, with the object, which they attained, of profiting by it themselves. But, in point of fact, the MacDonalds were not primarily rebels against the throne—they were merely seeking what, not unjustly, they believed to be a restoration of their rights.

Gregory and other historians have given, in some detail, an account of their efforts, and the incidental confusion in the Western Highlands and Isles. These accounts may be usefully supplemented by information from an English source, which, I think, has not been tapped. The English were interested in the fight for Islay, inasmuch as it has repercussions upon Ulster, for at that time, owing to the MacDonald's connection with Antrim, the ties between the West Highlands and the North of Ireland were close, if not so intimate as they had been in the sixteenth century.

Apart from the central figure in the background, Sir James MacDonald, the active leaders of the Islay rebels were Coll Keitach MacGillespic, his kinsman (he was the father of Alasdair, who won fame in the Montrose wars), and Somhairle MacDonald, known to the authorities as "Sorley Mac-James." "Sorley" was the usual phonetic way of spelling "Somhairle," though it sometimes took the form of "Charlie"!

Of the adventures of Coll Keitach in the year 1615, one Robert Williamson gives sworn evidence which bears the stamp of truth. It should be explained that at this time, Coll and his associates were hunted fugitives. The Government had tried to rouse the West Highlands and Isles against them—an attempt that was met by the Chiefs with a profusion of promises and a marked lack of performance. Rendered desperate by their plight, Coll and his friends had, in plain language, become pirates. But so long as they did not meddle with the property of their Highland neighbours, their

Highland neighbours did not meddle with them. On the contrary, they helped them when they could do so without risk to themselves.

Williamson states that Coll and his company made a tour of the Isles in 1615, visiting in turn Colonsay, Mull, Canna, Uist, and "Art" (Hirta, i.e., St. Kilda). Their journey was leisurely—they spent eight days on one of the islands "feasting and drinking with their friends," but when it came to an end at St. Kilda, "where there were but ten men and ten women," they had to make provision for the future. "They took great store and some thirty sheep," and proceeded to an island "six miles" from St. Kilda, which Williamson calls "Burribaugh." This place Coll and his comrades proposed to prepare as a last refuge: it was "of such strength as not to be gained but by famine."

They returned the way they came. Then they went towards Ireland. They landed at Rathlin, "bound the principal men of the island at night, and loosed them in the daytime." They destroyed all the boats they could find in Rathlin, in order to prevent all communication with the mainland. At this time, Coll seems to have had a following of some thirty men and boys, armed with "14 calivers (muskets), 24 swords, 17 targets, and every one had a long skiene." From Rathlin they crossed to the Irish mainland, and pirated a boat laden with oats for Scotland. Subsequently they chased and captured a Glasgow vessel of twelve tons, bound for Loch Foyle with a cargo of salt, bees, and aquavite; also, there was some money on board. This vessel was brought to by a discharge of musketry, which killed one of the Scottish sailors.

After this exploit, we find Coll in "the Isle of Collumkille" engaged in "drinking aquavite with Laughlin McGleane, McGleane's brother." He stayed in Iona about two hours replenishing his stock of powder and shot.

Williamson affirms that he "oft-times" heard Coll say that he would disperse his company and live in Islay (necessarily in hiding) among his friends. But apparently he changed his mind, for afterwards he "vowed to pillage and rifle all those that he could overcome without sparing of any." He had previously declared in Rathlin that he would "make himself as strong as possible, and would attempt to regain Dunivaig (Islay), "and, if he did so, he

would put all the Scots found there to death."

We need scarcely be surprised to find, many years later, Coll Keitach at Dunivaig, dangling at the end of a rope, placed round his neck by Scottish hands. Thus he died, an old man, after a colourful career. Oddly enough, if he lived as a rebel, he died as a Royalist.

Of the doings of his co-leader, Somhairle, there are fewer details. He was with Coll at Rathlin. He is charged by Williamson with "piracies and murders committed off the coast of Ireland and the Scottish Isles." In particular, he is charged with having captured a ship at Oldfleet and forced her pilot into his own service "about all the islands of Kintyre and other the out islands of Scotland, and afterwards to the Low Countries as far as Dunkirk." He was seized at Dunkirk, and the English authorities pressed for his delivery to them for punishment in Ireland. His ultimate fate is unknown to me.

W. C. M.

TWO GAELIC SAINTS.

Angus the son of Donald the son of Angus Og had many handicaps. Like Mephiboseth he was lame on both his feet, and like that son of Jonathan he also sat at the King's table—for he was having meat for mind and heart that is only known to the noble and humble.

He was devoid of book learning—all but one book, the best Book of all—and he never wrote a line, not having learned that fine art. He was cultured to a degree but all his knowledge—which was confined to the real and beautiful things of both worlds—was oral and what the eye could see, the eye of faith and mind as well as that of body. Simple and child-like and frail of body, he did his daily darg on his brother's croft with an ease and delight that bespoke the expert there also. He lived in an out of the way village in one of the Isles of Sunset, having the mind of a philosopher and the soul of a saint, and bringing delight and sunshine wherever he went. It was a joy to hear him speak—in his beautiful pictorial Gaelic—of old things and new; and all things beautiful and true had a place in his loyal and generous heart.

His oratory was a corner of the barn and to this he retired every morning before breakfast. One day he intimated to his

folk that he would soon be called to a higher life and a fuller joy and service where the lame man leaped as an hart. He had neither pain nor illness, but next morning he remained longer than usual in his oratory and one of his household went to call him, for his porridge was getting cold. There the saint was on his knees but he was not there for the soul had fled to God, and Angus the son of Donald the son of Angus Og, the saint and scholar—though not of books—and a true Highlander, was translated to the real Tir-nan-òg.

* * *

Anna the daughter of Murdoch the son of Colin was a wife and a mother. She put her hand to the wheel and the spindle and her household was clothed in many-hued tweeds, the work of her fingers and the pride of her heart. She also was cultured and learned but not the learning of English books. She was full of wise saws and old songs and melodies; and knew the Gaelic Bible almost wholly by heart, the Shorter Catechism, Peter Grant's and Dugald Buchanan's hymns and many other hymns besides. She was gentle and loving with a heart that had room for all that had even the semblance of goodness and beauty, and a mind with the breadth and capacity of the whole universe of God. Peaceful and devout she was, but only the devoutness that is natural and unstrained, and withal generous and mindful of the sick and the needy.

One evening in her old age—she remained here till she was 83—she went with food to the fowls on their Summer shielings, to keep them from the ripening corn, about a mile from home. After fulfilling her task to her feathered friends she slipped on a rock and became unconscious. When she came to, she told me once, two fine looking men came and took her by either arm and lead her all the way home, chatting pleasantly about the affairs of the day till they reached the green sward at the back of her home and there left her.

And who were they I asked. "My dear," she quietly replied, "who but two angels who came to help me home and they knew I could manage myself once I was on the green behind the house." And so they were.

These are two of many such that were, and still are, found among our Gaelic race. Let us not forget this beautiful aspect of our Highland folk.

C. D. R.

GAELIC ANOMALIES.

Continuing my article on the above subject in the last issue of *An Gaidheal*, I would like to draw attention to such an idiosyncrasy, uttered so often, and written so often, as "*an latha an diugh*." It is neither good grammar, nor good idiom, though Stewart chrystalises it in his Grammar among many other puerilities. The word "*diugh*" in a certain position really means "*present*." When preceded by the article it means "*to-day*." We often hear Gaelic speakers say "*muinntir an la-diugh*" for "*the people of the present day*." Never "*muinntir an latha an diugh*": an unnecessary doubling of the article. "*Tha e tighinn an diugh*," is an example of its position in a sentence when it means "*to-day*."

This anomaly, the doubling of the article, was among other matters responsible for a bitter duel between Dr. Cameron of Brodick, a noted Gaelic scholar, and Dr. Clerk of Kilmallie, also well known in Gaelic literature. Dr. Clerk and Dr. Thomas Mac Lauchlan of Edinburgh revised the 1826 edition of the Gaelic Bible. They made several changes in grammar and in verbage. Dr. Cameron criticised some of these alterations. Dr. Clerk protested the advisability of presenting the Bible in a more grammatical and in a more literary form. He pointed out the grammatical and literary crudeness noticeable in verses 9 and 10 of the XVI. Chapter of Matthew. "*Nach 'eil sibh fathast a' tuigsinn, no a' cuimhneachadh nan cuig aran nan c'wig mìle?*" "*No nan seachd aran nan ceithir mìle?*"

This senseless repetition of the article stands corrected in modern editions of the Gaelic Bible, along with a more literary rendering of the verses quoted. Thus—"*Nach 'eil sibh fathast a' tuigsinn no a' cuimhneachadh, coig buillionnan nan coig mìle?*" "*No seachd buillionnan nan ceithir mìle?*"

These two scholars disagreed on several points. At the same time Dr. Cameron was one of the best known Celtic scholars of his day. He conducted a Gaelic class in Glasgow University every Friday afternoon, and of its numerous members I am among the few that still remain, though my gleanings, I must admit, were small, and inconsequential. Yet, even to-day I have pleasant memories of Dr. Cameron's teaching.

But to proceed: this "*Leathan ri leathan*" and "*Cool ri cool*" business causes much confusion in Gaelic orthoepy. It is regarded as "*spelling rule*," but it is nothing of the kind. It is a pure "*speech law*." Every

Gaelic speaker, Gaelic speakers who can neither read nor write Gaelic, use broad and slender consonants naturally in their daily and hourly talk. No Gaelic speaker says, "*tigh tughla*," or "*nead creachta*." The verb-adjective always ends in "*-te*," and therefore every Gaelic speaker says, "*tigh tughie*" and "*nead creachte*." Believers in what they imagined is a spelling rule imposed upon us rather monstrosities.

The Gaelic for "Catherine" is "*Catrìna*," or phonetically "Catreena," but because the word ends in a broad vowel the Grammarians have given us "*Catriona*." There is nothing wrong in that so long as we know that the "O" is a mere glide, and should not be voiced as is often done, giving us something like "*Catri—ona*" for simply "*Catrìna*," the final "a" voiced like the letter "u" in the English word "But."

The Gaelic for wine is "fion," and every Gaelic speaker pronounces the word with a broad final "n," the true pronunciation being "feen" giving it phonetically. The "o" in "fion" is a pure glide and should not be voiced. This law does not apply to "Fionn," for the "O" in "Fionn" is part of the word, for the hero's name was in every Gaelic mouth centuries before it was written. At one time it was written "Fiunn." In Middle Irish it is "Find," equivalent to "Finn," for in Middle Irish the final "n" becomes a "d," because "n" is a dental also. Talking about glides, there are glides in English also, though they are not written, as we are obliged to do, in Gaelic. For instance prolong the sound of the word "cool" and you get "coo—el." Scottish people voice the "ea" in the word "year," but some English people in pronouncing the word use "e" as a mere glide, and give us "yar." Others use the "a" as a glide and give us "yer." So that other people also have their own peculiar difficulties.

Then there is this new turn to "chan" for the old "Cha'n." In this negative the "n" is purely euphonic, for it only appears in its apostrophied form as a buffet for "cha" when "cha" comes against a word beginning with a vowel. Even if "Cha'n" were not the better form it is too long with us to change it. There are many words in Gaelic that require redressing, but as Professor MacKinnon once said, when dealing with the same subject, "*leave ill alone*."

In making these observations I don't claim to have made any new discoveries. I am only dealing with matters which even the most illiterate Gaelic speaker alive is familiar with and puts into practical use day and daily.

CROMAN.

SECRETARY'S NOTES.

Branches of An Comunn in different parts of the North and West are having splendid meetings. A number of them are responsible for Gaelic Continuation Classes being held under the auspices of their respective County Education Committees. It is interesting to record that the three Branches in the Cowal area, Millhouse, Kilfinan and Strathlachlan, where one of An Comunn's teachers is officiating, are giving as much time to the study of Gaelic as to music. The members are very keen and enjoy their home lessons very much.

* * *

Glasgow Education Committee has for many years given Gaelic a place on their Evening Class time-table, and at the present time there are well attended classes in the High School and in Hamilton Crescent School. In addition to these there are two classes at the University, the total membership of which exceeds one hundred. The Rev. Malcolm MacLeod, M.A., and Mr. Alexander Nicolson, M.A., are the teachers at the University. The High School Ceilidh continues its splendid work in giving free tuition to Juniors each Saturday evening. The Gaelic League also conducts Gaelic classes in the City.

* * *

It will interest our members to know that Gaelic Continuation Classes are also being held in Motherwell, Clydebank, Greenock, Dunoon, Rothesay, Lochgilphead, Campbeltown, Oban, Tobermory, Fort William, Inverness, Edinburgh, and other centres.

* * *

Provision is made for ten Gaelic Classes at the Arran Festival to be held in March. An Comunn teacher, who is at present in the island, is teaching Gaelic as well as music at Brodie, Corrie and Lochranza. The Headmaster at Shiskine gives Gaelic instruction to both Juniors and Seniors in his own area. Much enthusiasm prevails at all these centres and there will be keen competition at the Festival.

* * *

Provincial Mods have been arranged in the Southern area as follows:—Kintyre, at Campbeltown, April 22, 23; Dailriada—Lochgilphead, June 8, 9; Islay—Bowmore, June 11; Perthshire—Aberfeldy, June 18; Ardnamurchan, June 30.

The North-West Sutherland Provincial

Mod will be held at Lairg on Friday, 17th September, and not on the 18th as previously announced.

* * *

In addition to the usual competitions at the Badenoch-Strathspey Mod there is included a special competition for an essay of about 300 words, confined to learners, as distinct from native speakers, who are members of a Gaelic Continuation Class during Session 1936-37. There is also included a competition in Gaelic Drama, to be held on the eve of the Mod.

* * *

The Cunard-White Star Steamship Company have issued a circular drawing attention to a trip organised by the American Travel Bureau. The trip is from New York to Pictou in Nova Scotia and has been arranged to give Scots and Scots-Americans an opportunity of visiting the truly Scottish districts in the Maritime Provinces. The Prime Minister, The Hon. Angus L. MacDonald, and other dignitaries will greet the party and extend a hearty welcome. The trip will take place in July and if any member from this side would care to join, the Cunard-White Star Company will be pleased to make arrangements for the journey.



GAELIC BROADCASTS DURING FEBRUARY, 1937.

- February 1—Children's Hour. Gaelic Songs by Neil MacLean.
February 2—6.25-6.40 p.m., "Am Maseg nam Bodach." Eisdéal agus Luig le Susan Nic-Coinnich.
February 5—7.20-7.25 p.m., Gaelic News.
February 6—8.0-8.30 p.m., Cèilidh mar a chumadh ann an Tigh Croiteir, am Bearnaraidh, Leodhas, le Donnchadh MacDhòmhnuill, Saundabhaig.
February 9—8.35-9.10 p.m., Gaelic Concert—Na Sean Orain. A Studio cèilidh, compered by John M. Bannerman. Taking part—Margaret Duncan, Helen T. MacMillan, Neil MacLean, Kenneth MacRae.
February 12—7.20-7.25 p.m., Gaelic News.
February 13—6.45-7.0 p.m., Gaelic Talk—"Bu mhath leam a radh," by Duncan MacCallum.
February 16—6.40-7.0 p.m., Gaelic Talk—"Anns a' Ghàidhlig," by John R. Bannerman.
February 18—Children's Hour. To the Western Isles. (2) Skye.
February 19—7.20-7.25 p.m., Gaelic News.
February 23—8.55-9.30 p.m., "Fìlìdhean is Luchd-cìbil an latha dugh." Hector MacDougall, speaking on Malcolm MacInnes. Singers—Mary MacNiven, Donald MacVicar.
February 24—6.30-6.40 p.m., Gaelic Talk, "Anns a' Ghàidhlig." An t-Athair Urramach, Cyril Dieckhoff.
February 26—Gaelic News.

EXECUTIVE COUNCIL.

A meeting of the Executive Council of An Comunn Gaidhealach was held in Allan Park Lodge, Stirling, on Friday, 15th January, 1937. The President, Mr John R. Bannerman, presided, and the following members were present:—

Capt. A. R. Campbell, O.B.E., J.P., Glasgow; Mrs. J. R. Colquhoun, Glasgow; Rev. David Duncan, Musselburgh; Alexander Fraser, Bishop-ton; Rev. Alexander MacDonald, M.A., Glasgow; Kenneth MacDonald, M.A., Glasgow; Hector MacDougall, Glasgow; Miss Ann MacGillivray, Glasgow; A. M. MacLachlainn, Tobermory; Malcolm MacLeod, Glasgow; John MacNicol, Stirling; George E. Marjoribanks, Sonachan; John A. Nicolson, M.A., Glasgow; Dr. Donald Ross, Lochgilphead; Alexander Thomson, M.C., D.C.M., Paisley; Rev. Donald Thomson, B.D., Killin, and Donald Thomson, M.A., Oban.

Attending:—Robert MacFarlane, C.A.; Neil Shaw, Secretary, and Alasdair Matheson, Assistant Secretary.

The President, after conveying the usual New Year greetings, referred to the accession to the throne of the Duke of York, Patron of An Comunn, and it was agreed that the loyal greetings of An Comunn be transmitted to His Majesty and that he be asked to continue his patronage of An Comunn.

Minute of previous meeting was read and approved.

Apologies for absence were intimated from a large number of members.

A minute of the Finance Committee was read.

The Committee approved of the principle that Junior Competitors, not members of Choirs, should receive a percentage of their travelling expenses in attending the National Mod, and remitted to Mr. Nicolson and the Treasurer to prepare a scale of payments.

The Committee had before them suggestions by Capt. William Mackay on how to increase the membership and revenue of An Comunn. Consideration was continued.

On the motion of the Convener, Mr. Alexander Fraser, the minute was adopted.

A minute of the Education Committee was read.

To avoid clashing with the Celtic Congress which meets this year in Edinburgh, the Committee agreed to alter the dates of the Summer School to 20th July till 13th August.

The minute was adopted on the motion of Mr. Malcolm MacLeod.

Minute of Publication Committee was read.

The Committee further considered the remit made to them as to the advisability of establishing a Gaelic weekly newspaper. It was estimated that the cost of publishing such a paper would probably amount to £2,500 a year. The Committee continued consideration.

Mr. A. M. MacLachlainn, Tobermory, suggested that short stories with illustrations would increase the value of "An Gaidheal." This was noted for the consideration of the Committee.

On the motion of the Convener, Mr. Malcolm MacLeod, the minute was adopted.

A minute of the Propaganda Committee was read.

The Committee considered the reports of the Northern and Southern Sub-Committees on the Memorandum prepared by Capt. William Mackay, Inverness, and made several recommendations, one of which was that it should be incumbent upon ministers of all Gaelic charges to hold a Gaelic service weekly, and to establish Gaelic Sunday Schools and Bible Classes. The Committee recommends that the Moderators of the Assemblies should be approached on the matter.

It was agreed that the view of the Mod and Music Committee should be obtained with regard to the recommendation that all competitors in Senior competitions must be members of An Comunn.

The Minute was adopted on the motion of Mrs J. R. Colquhoun.

A minute of the Mod and Music Committee was read.

The Committee had considered the allocation of the £50 by which the Executive Council had resolved that the prizes awarded in the Mod Choral Competitions should be increased. £20 was added to the Lovat and Tullibardine Shield Competition; £7 to each of the Ladies and Male Voice Competitions; £11 to the Rural Choir Competition, and £5 to the Puirt á Beul Choral Competition.

It had been remitted to a Sub-Committee to revise the syllabus for the 1938 Mod, and to consider whether a new competition for Verse Speaking Choirs could be conveniently included, and also an additional competition for Rural Choirs.

On the motion of the Convener, Mr. Malcolm MacLeod, the minute was adopted.

Minute of meeting of Clann an Fhraoich Committee was read.

Dr. Athole Robertson, Oban, had prepared a booklet on "First Aid to the Injured" for use of Comunn na h-Oigridh. The booklet is to be translated into Gaelic by the Convener.

The Committee recommended to have three competitions for Comunn na h-Oigridh members at Provincial and National Mods.

The Convener intimated that an invitation had been received from the B.B.C. to send six boys from Comunn na h-Oigridh to a conference of youth organisations in the Studio, Edinburgh, to discuss programmes. It is hoped that it may be found possible to send representatives.

On the motion of the Convener, Mr. George E. Marjoribanks, the minute was adopted.

The motion that the Constitution and Rules of An Comunn Gaidhealach be printed in Gaelic, submitted by Mr. A. M. MacLachlainn, Tobermory, was seconded by Mr. Malcolm MacLeod, and remitted to the Publication Committee for attention.

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

GAELIC AND ENGLISH NEW TESTAMENT.

The National Bible Society of Scotland has now published an edition of the New Testament with Gaelic and English in parallel columns on the same page. There was a widely expressed desire by learners of Gaelic both at home and abroad for an edition like this, and we are sure it will be welcomed not only by learners of Gaelic but by all students of the language. The common version in use—what may be termed the Gaelic Authorised Version, which is printed here—is at least on a par with the English Authorised Version for beauty of language and felicity of phrase, and even superior to it in correctness of translation. It is a book that most of us would have welcomed when pupils and students, and we feel sure that all who use it—by comparing the Gaelic and English words and meanings—will greatly extend their acquaintance with and knowledge of both tongues, as well as may be something better.

Much credit for this splendid edition is due to Dr. G. A. Frank Knight, the

General Secretary of the Society and a member of An Comunn, who took up the project with much enthusiasm.

The metrical Psalms and Paraphrases are included. The work was seen through the press by Dr. D. J. MacLeod, O.B.E., H.M.I.S., which is a guarantee that it is as free as possible of grammatical or printer's errors. The standard price is 3s 6d, but it can be got in various dearer bindings up to 15s.

LITIR COMUNN NA H-OIGRIDH.

Sluagh-Ghairm.

Chan 'eil e iomchuidh gum beil Comunn na h-Oigridh gun a shluagh-ghairm aige fhein fhathast. Tha sin aig na Scouts agus aig Urdd Gobaith Cymru, agus aig gach comunn de fheadhainn òg, is dòcha, a bha ann a riamh, is tha mi cinnteach nach bi ar Comunn air dheireadh air càch 's a' chùis so, no an aon chùis eile. Chan e òran-brosnachaidh a tha 'nam bheachd an so—bithidh sin againn an ùine gun bhi fada—ach glaoth no iollach no gair-catha, facail ann no às. Tha cuimhne agam a' cheud uair a chuala mi an sluagh-ghairm aig an Urdd. Bha mi fhein is Domhnall ag gabhail ar dinneireach an Campa caileagan an Urdd am Porthdinnlaen, agus thàinig an glaoth sin a mach gun fhios o sgornain leth-cheud cailin luthmhor, aig ceann òrain a bha iad a' seinn duinn. Thug e orm leum air mo chasan a dh'aon bheum. Sin an dearbh rud a tha dhith oirne rud-eigin a chuireas eagal beatha 's bàis air na Goill. Air an àm, tha mi 'g earbsa sluagh-ghairm a dheanamh ri Feachd-Phort Rìgh, o'n is i an Fheachd as mò uile, agus chi sinn ciod a' ni iad. Ma theid aca air, agus sgìoba a chur chun a' Champa, bheir sinn mac-talla á creagan Ghlinn Urchaidh agus carn-cuimhne Dhonnachaidh Bhàin.

Braataichean nam Feachd.

Bithidh cuimhne agaibh air a' cho-fharpais so (14, clar-eagair obair nam Feachd). Bha caraid a' feòraich dhìom, an deanadh e an gnothuch nam bitheadh rud-eigin ann an dealbh no tionnsgnadh na brataich a bhitheadh 'na shamhlaid air rud a bhuineas gu h-àraidh do ionad na Feachd, abair monadh ainmeil, no loch, no blàr, no tobar—ni sam bith a tha comharraichte ann an eachdraidh no cruth-thalmhuinn an àite. Is i mo fhreagairt—gun teagamh sam bith, cho fad 's a bhitheas pròmh

rùn Comunn na h-Oigridh ri fhaicinn ann cuideachd. Bithidh so 'na dhearbhadh gasda air innleachd-intinn nam Feachd a dh'fheuchas ris a' cho-fharpuis. Duais ann no às, is còir a bratach fhein a bhi aig gach Feachd.

Làn-Ghaidheal.

Rinneadh atharrachadh air Frith-lagh 2—Inbhe agus Braistean. Dhubhadh a mach na facail “no a gheibh buaidh innte 'na cheud sheisean.” Is e is ciall do'n earrainn sin a nis:—ma thig balach (no caileag) 'na Bhall de Chomunn na h-Oigridh, agus teisteanas Deuchainn na treas bliadhna aige cheana, bithidh e 'na Làn-Ghaidheal air ball, agus deanar e 'na Shàr-Ghaidheal an dèidh ceann a t-seisein sin, gun phaipear no deuchainn eile a sheasamh (ach e bhi airidh air an inbhe sin).

Gnòthuch Uamhasach.

Bha duine ann uair, agus ge b'e air bith a thàinig eadar e fhein 's a' bhean, dh'fhàg i e, agus chaidh i dhachaidh gu tigh a h-athar. Aon là, thachair caraid air an duine bhochd, agus ars' esan ris, “A Sheumais, a dhuine, nach mi tha duilich air do shon. Nach uamhasach an gnòthuch dha d' bhean t'fhàgail air an dòigh so.” “Matà,” arsa Seumas, “faodaidh i deanamh mòran na's mìosa na sin mus stad i.” “Gu dé bu mhiosa b'urrainn dhi dheanamh?” dh'fheòraich a charaid. “Dh'fhaodadh i tighinn air ais 'gam ionnsaigh,” arsa Seumas.

Eisdeachd air an Adhar.

Bu ghrinn an eachdraidh a chualas air an adhar o Ghlaschu aig toiseach na bliadhna mu Chomunn na h-Oigridh, le Eoghann Mac a Phi, a bha aon uair 'na Iar-rùnaire aig a' Chomunn Ghaidhealach ach a tha nis air ceann obair na Gaidhlig air an adhar an Glaschu. Is ann an lorg na saothrach a tha Eoghann a' deanamh gum bheil clar-eagair na Gaidhlig air an adhar a' sìor dhol am meud 's am feobhas. Ach a bhàrr air a sin, chan 'eil duine aig am bheil barrachd suim is meas do Chomunn na h-Oigridh, no as mò a tha creidsinn ann, na Eoghann Mac a Phi. Nach tric a chualas, “is fearr caraid 's a' chuir na crùn 'san sporan,” agus 's e fìor charaid a th' againn ann-san. Nis, o'n a tha sin mar sin, is e an rud as lugha is urrainn sibhshe dheanamh—gach aon aig am bheil an innleachd gheasach sin an slod ris a' cheann-simileir—sùil bhiorach a chumail air clar-eagair an adhair, agus eisdeachd gu dùrachdach ris a h-uile sgeul a ruigeas bhur tigh ann an Gaidhlig troimpe.

SEORAS GALLDA.

CEILIDH BHLIADHNAIL CLANN AN FHRAOICH

An Cuideachd Ceilidh Nan Gaidheal.

Chumadh feasgar caidreach leis an dà bhuidheann sin air Di-sathuirne an naodhamh là de'n Bhladhna Uir ann an talla mhór Aitreach nan Gaidheal, an Glaschu. Bha làmh aig mòran ann an cur ma réir airson na seirbhis ainmeil so, gu sonraichte fear-deilbhe an Aitreibh, Caiptein Caimbeul. Airson a' chlar-eagair a chur ri chèile tha buidheachas an dà chòmhlaing gu h-àraidh aig Alasdair Mac Mhathain, Rùnaire “Ceilidh nan Gaidheal.” Tha h-uile choltas air gum bheil a' chéilidh so taitneach do shluagh Ghlaschu, chionn 'nuair a bha'n t-aighear aig a àirde, chunntadh seachd fichead 's a ceithir deug. Shuidh a' chuideachd 'nan ceithreir aig na buird bheaga, gus an robh an tea seachad.

O nach robh Calum MacLeòid, Ceann-suidhe na Ceilidh, an lathair, ghabh Seòras Gallda, Fear-gairm Clann an Fhraoich, a' chathair, le Eachann Dughallach, Iar-cheann-suidhe na Ceilidh, làimh ris. Chuir Fear na Cathrach an ceill, 'na oraid, cho mòr 's a bha iad uile 'g ionndrainn “Chaluim Chalma” 'na àite àbhaisteach, agus thug e iomradh air an obair ionmholt a bha Calum a' deanamh gun stad as leth na Gaidhlig, agus cho deas 's a bha e aig gach àm gu a ghliocas agus a eòlas a chur fo làimh gach duine a dh'iarraidh iad. Mhol Fear na Cathrach do “Ceilidh nan Gaidheal” iad a chur Feachd de Chomunn na h-Oigridh air bonn an Glaschu. Fo aoghaireachd na Ceilidh dh'fhaoidteadh Feachd altrumachadh agus a riaghladh air dòigh a dheanadh i 'na samhhladh do Fheachdan eile na Gaidhealtachd.

Labhair Eachann “Collach” mu'n dlùth-cheangal a bha eadar “Ceilidh nan Gaidheal” agus Clann an Fhraoich, agus thug e iomradh tlachdmhor air eachdraidh na Ceilidh. Dh'iarra an t-Urr. Calum MacLeòid an sin beannachd air a' bhladh agus ghabhadh an tea.

Bha còmhlan gasda de luchd-ciùil againn. Bha e furasda fhaicinn gun robh na h-òrain ag cordadh ris a' chuideachd chionn b'eigin do gach fear is té dhiubh ath-philleadh tri no ceithir uairean:—Eilidh Nic Mhaolain, Mairi Nic Naomhain, Ceit Nic a' Chléirich, Iain Og na Bataich, Iain MacSuain, Alasdair Mac Mhathain, Iain Mac Risnidh. Morag Nic 'Ill na Bataich aig a' phiana. Thoisich an dannsadh, an rud a bha taladh na feadhach òig, agus eadar sin 's na h-òrain bha e aon uair deug 's an solus 'ga dhùnadh mu'n gann a bha sinn 'nar mothachadh. S. G.

CRAOBH-SGAOILEADH.

An Airde Tuath.

Thug eachdraidh a' mhiosachain mu dheireadh am fear-deilbhe gu Latharan-a-Phuill, an Gallaidh.

Air an 17mh là de'n Dùbhlachd bha e 'na Fhear-cathrach aig ceilidh an Sgìre Raoghard agus air an ath fheasgar an ceann-a-tuath Chataibh, 's a bhaile bheag Ghaidhealaich sin, Mealanais. Tha na seann chleachdaidhean 'g an cur an cèill 's a bhaile sin fhathast; tha a' Ghaidhlig slàn, fallain agus tha Feachd Chomunn na h-Oigridh a' leantuinn dlùth ri cliù an sinnsre. Le orain, sgeulachdan, comhradh agus an dealbh-chluich "Pòsadh Móraig," chuireadh seachad oidhche a bha gu léir sona.

Thill am fear-deilbhe gu Inbhir Nis an ath latha agus air an fheasgar sin bha e a' frithealadh mar Rùnaire aig coinneimh mhiosail Céilidh nan Gaidheal an Inbhir Nis.

Bha dà ghille òg, Sgitheanach agus Uibhisteach, an sàs anns an deasbud "An fhearr a bhi ris an *Iasgach* no ris a' *Chroitearachd*." Labhair iad le chèile gu duineil, sgoinneil, agus cha robh an dà ghille òg a bha 'g an cuideachadh dad air dheireadh anns na pungan a thug iad fo ar comhar.

'S dòcha gu bheil an t-iasgach a' dol às an fhasan chionn bha a' mhór chuid de na bha an làthair riarachta gur e a' chroitearachd is fearr anns na h-uile dòigh.

Aig toiseach na bliadhna thug Mgr. Mac Phàil sgriob gu sgìre Loch Bhraoin agus chuir e 6 gillean agus 7 caileagan ri àireamh Feachd A' Chlachain. Cha chluinnear ach Gàidhlig mu thiomchill na Sgoile 's an ionad sin agus tha a' chlann a fàs suas 'nan deagh Ghaidheil. Tha Mgr. Gilleasbuig Mac 'Illeathain an drasda a' teagasg Cròileanan Ciùil 's a Chlachan agus an Leac-Meilm fa chomhar Mòd Ullabail.

Air Di-Sathuirne an 10mh là de'n mhios so bha am Fear-deilbhe an làthair aig coinneimh de'n Chraobh Sgaioileadh an Glaschu agus fad na h-ath sheachdain bha e trang an Loch Abar. Chuir e Feachd ùr de Chomunn na h-Oigridh air bonn an Arasaig; rinn e ullachadh airson cròileanan ciùil fa chomhar Mòd Loch Abar, am Mallaig, Mòrar, Arasaig agus A' Chorpach agus labhair e aig coinneamhan 's a Ghearasdan agus an Cille Chuimein.

Luchd Ciùil. Tha Iain Mac Dhomhnaill a'

teagasg 's an Eilean Sgitheanach, Peigi Nic Dhomhnaill an Cille Chuimein is Inbhir Garaidh agus tha Gilleasbuig Mac 'Illeathain aig cùl a' ghnothaich an Sgìre Loch Bhraoin mar a dh'ainmaicheadh cheana.

An Airde Deas.

Chaidh an Rùnaire air chuairt do'n Eilean Uain' Ileach air a' cheathramh là deug de'n Dùbhlachd agus bha coinneamhan matha aige am Baile Ghrànda, Port Ilean, Port na h-Aibhne agus am Portcharlotte. Am feasgar a bha a' choinneamh ri bhi am Beul-an-Ath bha an aimsir fìor ghailleannach, eadhon na bu mhiosa na bha i roimhe sin 's cha robh sin 'na shùgradh. Cha do thionndaidh mòran a mach is cha bu chomasach gnothach sam bith a dheanamh. Bha coinneamh Dràma am Boghamòr am feasgar sin is cha do chuidich sin le cùisean na bu mhotha. Chaidh gach meur 's an eilean a chur air bunait as ùr agus tha dùil gu'n d'fhoir iad gnùis chàirdel is deadh chùl-taice do na cròileanan ciùil is do'n Mhòd. Chan e nach robh iad ag obair airson a' Mhòd mar a bha, ach tha feum air an tuilleadh cuideachaidh.

A bhàrr air na coinneamhan a bha aig an Rùnaire co-cheangailte ri na Meuran thadhail e air an dà Fheachd dheug de Chomunn na h-Oigridh 's an eilean. Tha na Cinn Fheachd, is e sin an luchd-teagaisg, a' deanamh uiread 's is urrainn dhoibh a chum nan riaghailtean a choimhlionadh.

Air a' choigeamh là de'n bhliadhn' ùr bha an Rùnaire aig céilidh a' Chomuinn Ghaidhealaich an *Skelmortie*, Siorramachd Inbhir-àir. Thug àireamh de bhuill Chòisir Ghaidhlig Ghrianaig òrain seachad agus bha céilidh shunndach, laghach aca. Tri làithean an deidh so bha an Rùnaire aig cuirm mhór, ghasda fo riaghladh Meur Taobh Lochathatha 's a Cheannamhor. Bha an t-Urr. Uilleam Mac Gilliosa anns a' chathair. Bhiodh mu thrì ceud an làthair agus neo-air-thaig mur d'fhuair iad rogha ciùil is fearas chuideachd. Aig gach coinneimh dhiubh so labhair an Rùnaire air obair a' Chomuinn.

Tha a' Mhgn. Nic Mhartainn a' teagasg Gàidhlig is ciùil 'sa Cheathramh Chòmhalach agus Iain Mac Iomhair ris na dleasnaid cheudna an eilean Arainn.

An ni a gheall Dia cha mheall duine—
What God has promised man cannot baulk.

EADARAINN FHIN.

Am Fear-Eagair, "An Gaidheal."

A Charaid,—Dh'fhoillsicheadh oidheip thaitneach bho pheann an Ollaimh Mhic Bhàir ann an airmh de'n "Gaidheal" 'sa Ghìbhinn, 1930, a thaobh "Ainmean airson nam meur." Thachair dhomh clàr-ainm eile a leughadh an diugh a dh'fhoillsich an paipear-naidheachd Corcuigheach agus is iad na faclan so a leanas a tha air an cleachdadh an Conndae na Ciarraighe an Eirinn:—An ordóg, an forpóg, an méar fáda, mac a gaba, an luidín (beag, beag, biogánach).

Mar chithear bho'n chlàr-ainm so tha na faclan glé choltach ri ar feadhainn fhéin, ach chan eil mi tuigsinn an fhacail-fhreumhaich airson "Forpóg." Is e am facal Connachtach "cormhíear," am facal Muinnheach "dordóg" no "spadóg" agus am facal Ultaich "méar thosaigh" a tha air an cleachdadh am bitheantais airson an fhacail "corrag" no "colgag" againn fhéin. A thuilleadh air so chan eil "forpóg" ri fhacinn anns an Fhoclaír úr leis an Athair Mac Ciomnaith.

Tha e soilleir nach eil "mac a gaba" ach 'na mhearachd-laimhe airson "mac an abair" no "mac an abair," mar tha sinn ag radh airson a' mheir-faíne.

Rud eile a nis. Bha mi a' leughadh "An t-Eireannach" bho chionn tamuill.

Dhearc mi air na faclan so a leanas:—

"Furmhór nan gluaiseachtaí atá ann chun na Gaedhlighe do chur dá labhairt airis, ta seánóirí 'na mbun. . . D'oibrigheadar go duthrachtach ar son na teangan, acht tá bláth na h-óige inthighite uatha. Is mithid dhoibh an ceannas a leigint leis an óige. Nílím á rádh nach bhfuil a thuilleadh oibre dhoibh le déanamh, acht táim á rádh nach bhfuil an treise ceada ionnta is a bhi."

Tha mi 'toirt fa-near an suas so oir 's e mo bharail gu'm bheil An Comunn a' fás na's sine is na's sine agus an aite i bhi meudachadh na Gàidhlig measg an fheadhainn óga chì sinn calg dìreach an aghaidh sin. Nach e a' chùis gu'm bheil iomadh seanair a' searmonachadh mu àilleachd na Gàidhlig tre na Beurla, gu'm bheil iad a' togail suas am páisdean gun Gàidhlig agus, mar a theitear 'sa Bheurla, tha'n teanga 'n am pluic?—Cha do dh'eirich gluasad mór duthchasach riamh gu buaidh gun "Teine choisrigte na h-óige."

"STOL EACHAIN."

18mh Am Faoilleach, 1937.

[Tha fhios gu'n cuala ar caraid mu "Chomunn na h-Oigridh." Nach fheumail agus nach tarbhach an obair a tha An Comunn Gàidhealach a deanamh am measg na cloinne tre'n Chomunn so? Agus a rithist, cha robh riamh uibhir a Gàidhlig air a teagasg 's na sgoiltean Gàidhealach is a tha an diugh—cha robh an ceudamh cuid.—Am F. D.]

Association of Teachers of Gaelic.

Dear Sir,—The object of the present letter is to raise the general question as to whether the time is not now ripe for the establishment in the immediate future of an "Association of Teachers of Gaelic." As things are at present, teachers of Gaelic are for the most part working far removed from one another, entirely disconnected with one another, and largely without that stimulus and

encouragement which comes as a matter of course from organised corporate and co-operative action.

Among the main reasons for the establishment of such an Association might be mentioned the following:—

(1) An individual teacher of Gaelic would be able to pursue his efforts with greater heart and vigour, if he recognised in a tangible way that his work and aims were shared by others.

(2) Owing to the widespread work now being carried out in the teaching of Gaelic, a great deal of practical experience has been acquired in the teaching of the language, and this could be pooled and discussed at regular meetings of teachers.

(3) Methods of improving the speaking, reading, and writing of Gaelic in the case of children who are native Gaelic speakers could be comprehensively dealt with.

(4) Methods of teaching the language to children, in whose homes Gaelic is not the language habitually spoken, would be one of the most urgent problems to be considered at meetings of the Association.

(5) The teaching of Gaelic to non-Gaelic speaking adults would be another subject for discussion.

(6) A very important part of the work of the Association would be the study of effective means of intensifying the Gaelic speech in those districts where for any reason the language is not vigorous.

(7) Another and broader aspect of the teaching of Gaelic lies in the establishment of definite organisation for the giving of lectures and lessons concerning the history and literature relating to those regions of Scotland where Gaelic is now or has been in the past a spoken language. This brings under purview immediately the whole history of Scotland.

(8) A further problem to be considered by the Association would be the institution of lectures upon the relationship between Scottish Gaelic, Irish, Manx, Welsh, Cornish and French Breton. The wider distribution of a knowledge of the intimate relationship existing between the vocabulary and idiom of Gaelic and those of the Classical Languages, Latin, Greek, etc., would also come up for consideration. Such a wide viewpoint would further the more general realisation of the dignity and importance of this very ancient tongue.

The arrangement of meetings of the Association at regular intervals throughout the year would follow as a matter of course, so that teachers might read papers and institute discussions upon these and kindred topics. Five shillings is suggested as a suitable annual subscription to meet expenses.

It would probably be advantageous to the furtherance of the aims and objects of the Association if the term, "Teachers of Gaelic" were not restricted to the teachers in State schools only, but if the membership of the Association were entirely open. Everyone teaching the language to another is a "Teacher of Gaelic," and hence is accumulating experience, promulgation of which would help others. As examples of such non-State teachers, apart from persons teaching Gaelic in a purely private capacity, one might quote the teachers giving lessons for the B.B.C., for the Gaelic Summer School, for Gaelic Societies in such cities as Manchester, London, Edinburgh, etc. It is obvious that their enrolment as members of the Association would be of the greatest value and help.

The object of this letter will have been achieved if it leads to the effective discussion of so important an issue.—Yours faithfully,

WILLIAM P. MILNE.

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Leabhar XXXII.]

Am Màrt, 1937.

[Earrann 6

INBHICH IS FOGHLUM.

Tha an sean-fhacal ag radh: Bidh duine ag ionnsachadh fhad sa bhios e beo. Bithidh daoine glice. Ach bha droch chreud am measg mhóran agus gu h-àraidh am measg nan Gaidheal o chionn uine mhaith air ais: gur h-e a chlann bheag a mhàin a bhiodh ag ionnsachadh gus am fagadh iad an sgoil, agus an déidh sin nach robh duine 'sam bith a strì ri ionnsachadh no foghlum ach am beagan a bha dol air adhart chum àrd foghlum a thoirt a mach. Bhathas de'n bheachd gur h-e obair chloinne bige a bha 'san ionnsachadh is 'san foghlum, agus aon uair is gu robh duine air tighinn gu ìre is gu h-inbh gu robh am foghlum agus an ionnsachadh seachad. 'Se creud bho chd agus aineolach a bha so da rìreabh.

Gun teagamh cha robh goireasan ri làimh dhaoine chum foghlum a thogail agus eòlas fhaotainn ach fhad 'sa bha iad 'san sgoil. Ach chan ann mar sin a tha an diugh. Tha goireasan air an cur air chois le "Comhairle an Fhoghlum" a nis anns gach siorramachd gus an ionnsaich daoine a thainig gu ìre nithean 'sa bheil ùidh aca, 'san fheasgar nuair a bhios saothair is obair an latha seachad.

* * *

Tha móran air a dheanamh a nis feadh na dùthcha gu leir air son cothrom a thabhairt do luchd-cosnaidh eòlas is foghlum a thogail 'san fheasgar is air an oidhean an déidh obair an latha.

Tha comunn cumhachdach ann—Comunn Foghlum Luchd-cosnaidh—agus tha e-fhein

agus na h-Oil-thighean agus Comhairlean an Fhoghlum 'sna siorramachdan an làimh an cheile air cur air chois clasaichean de gach seòrsa anns na h-Oil-thighean agus anns na sgoiltean agus an àitean eile a bhios goireasach feadh na dùthcha, chum is gu'n ionnsaich daoine—fir is mnathan—'san fheasgar meur eòlais sam bith as miann leo. Chan 'eil cuspair a smaoinicheadh tu air nach 'eileas a' teagasg 'sna clasaichean so agus na fheadan cuspair nach smaoinicheadh tu air. Tha trì clasaichean Gaidhlig an Oil-thigh Ghlaschu fhéin air an fheasgar, agus còrr is ceud duine ag ionnsachadh na Gaidhlig a leughadh is a sgrìobhadh agus a labhairt gu coimhlionta. An cois a' chàin tha eachdraidh ar daoine is ar litreachais air a theagasg, comhla ris na h-eadhlaidean agus gnothaichean eile a bhuineas dhuinn mar chinneach—chan e mhàin ar càin ach gach foghlum is oideachadh is oilean a tha ceangailte rithe. Tha an t-aon nì anns gach àite eile 'sam beil clasaichean air an cumail—agus cumar iad anns a h-uile àite sam bítear 'gan iarraidh.

* * *

Tha a h-uile seorsa oibre is cosnaidh aig na h-oileanaich feadh an latha, ach tha an t-aon ruith orra a nis—luchd-foghlum is ionnsachaidh, fìor oileanaichean ged is ann air an fheasgar a tha iad cruinn.

Tha móran foghlum is eòlais air a thogail mar so am measg Gaidheil na Cuimrigh. Tha còrr maith is leth-cheud clas an sud 'sa so feadh na dùthcha sin ag ionnsachadh 'nan càin fhéin chan e mhàin an cainnt ach iomadh

cuspair eile, mar a tha eachdraidh na rioghachd agus na Cuimrigh fhéin, litreachas, eachdraidh an t-Seann Tìomnaidh, eachdraidh an Tìomnaidh Nuaidh, Cruinne-eòlas, Cunntas, agus iomadh cuspair eile. Tha iad mar sin a' foghlum 'nan cainnt fhéin mu dheidhinn cuspair 'sam bith 'sa beil ùidh aca, dìreach mar a tha e cleachdta 'sa Bheurla.

Tha an dearbh nì a dol air adhart an Sasunn. Tha clasaichean air son luchd-cosnaidh anns gach cearnaidh de'n tìr, far am bheil daoine gan iarraidh. Tha mòran againn dhiubh an Alba cuideachd, tha an Ghalldachd làn dhiubh, ach is e glé bheag a tha fhathast air a' Ghaidhealtachd. Tha sinn an dòchas nach bidh an chùis fada mar sin, agus gu'n iarr an sluagh fhéin feadh na Gaidhealtachd uile cothrom a thoirt dhaibh-san foghlum is eòlas a thogail air an oidheche mar a tha air a thabhairt do luchd-cosnaidh an àitean eile. Gheibh iad sin ma dh'iarraas iad e, o'n chuir àrd Bhord an Fhoghlum fo'n chrùn brosnachadh a mach dh'ionnsaigh Comhairlean an Fhoghlum feadh na rioghachd a moladh dhaibh na h-oibre fheumail so, agus a sparradh orra gach goireas ullachadh chum is gum bidh cothrom foghlum 'san fheasgar aig luchd-cosnaidh feadh na dùthcha uile.

* * *

Carson, ma tha, nach cuireadh daoine thainig gu inbhe agus an oigridh comhla ri u, co dhiubh na tha a mach as an sgoil dhiubh, anns gach baile is sgìre 'sa' Ghaidhealtachd, an cinn ri cheile agus nach iarradh iad air Comhairle an Fhoghlum 'san t-Siorramachd aca fhéin clasaichean de'n t-seòrsa so a chur air chois. Is cinnteach gu bheil co dhiubh eadar fichead is coig duine fichead anns gach baile no anns gach sgìre 'sa' Ghaidhealtachd le am bu mhiann cruinneachadh aon oidheche 'san t-seachdainn gun an eòlas is am foghlum a mheudachadh. Carson nach iarradh meoir A' Chomuinn fear-teagasg air son an cànan is an litreachas agus an eachdraidh fhéin? Is cinnteach gu bheil eadar fichead is deich ar fhichead ball anns gach meur a choinneachas aon oidheche san t-seachdainn fad a Gheamhraidh air son so. Ma tha gheibh iad fear-teagasg bho Chomhairle an Fhoghlum 'san t-Siorramachd aca fhéin, agus trì seachdainnean saor aig an Nollaig nach ruig iad a leas coinneachadh.

Bhitheadh a leithid so 'na bhuanachd is 'na fhìor bheannachd do gach baile is sgìre air ionadach dòigh; agus a theagamh gu'n gabhadh na Gaidheil as ùr ri sean-fhacal an athraichean: Bidh duine ag ionnsachadh fhad 'sa bhios e beò.

FACAL 'SAN DOL SEACHAD.

Mar a dh' fhaodas luchd-leughaidh A' Ghaidheil fhaicinn tha sinn a' toirt iomradh air gach nì a tha ri bhi air a chraobh-sgaoileadh anns a' Ghaidhlig gach mìos. Mar so tha e comasach dhuinn ullachadh a dheanamh a chum éisdeachd ri gach aon dhiubh sin is miann leinn.

Chan 'eil dà dhòigh air nach 'eil obair na Gaidhlig air an *Radio* a' dol am meud, agus is gmothach taitneach e gu bheil iomradh a nis 'ga dheanamh gach seachdainn air nithean a tha ag gabhail àite a tha a' buntainn ris a' Ghaidhealtachd air dhòigh air choir-eigin. Is ann na's motha fhathast a tha earrannan na Gaidhlig air an adhar a' fàs. Tha sinn a' tuigsinn gu'm bi Seirbhìs Ghaidhlig 'ga cumail gach dara mìos. Tha so taitneach, oir ann an cèarnan iomallach de ar dùthaich chan 'eil e furasda a thaobh gaillinn is droch aimsir do na h-uireasbhuidhich dol gu aoradh anns an Eaglais, agus mar so bithidh e comasach dhoibh facal na Slàinte a chluinntinn 'nan dachaidhean fhéin. Air dhuinn a bhi a' sgrìobhadh mu'n chuspair so bu mhaith leinn a ràdh an dug aon air bith de ar luchd-leughaidh an aire gu i an t-seirbhìs Ghaidhlig á Lunnainn, a shearmonaich an t-Ollamh Dughall MacPhàrlain, a tha gu bhi 'na Cheann Suidhe air Ard Sheanadh Eaglais na h-Alba, an aon Seirbhìs aon an Breatunn a chaidh a chraobh-sgaoileadh á eaglais air an t-Sàbaid an dèidh do Rìgh Iomhar an crùn a leigeil dheth.

Tha mi cinnteach gu'n dug cuid agaibh fainear gu'n robh coinneamh mhór air a cumail air an t-Sathurna mu dheireadh de mhìos an Fhaoillich aig an robh òigridh na dùthcha a' toirt seachad am barrail air obair craobh-sgaoilidh. Bha Comunn na h-Oigridh air a riochdachadh an sin le triuir bhalach is triuir chailleag. Am measg nam feadhnan sin a labhair bha Iain Mac Dhubb-shith, balach òg Ìleach, a tha a' toirt am mach foghlum an Ard Sgoil An Obain. Bhruidhinn e gu pongail. Mhol e na bha 'ga dheanamh an ceartuair agus dh'iarra e gu'm biodh am barrachd air a dheanadh an Gaidhlig. B'e a mhiann gu'm biodh cuirm-chiùil Ghaidhlig air a toirt seachad gach oidheche. Sin an spiorad is maith leinn fhaicinn am measg ar n-òigridh. Ma leanas iadsan mar sin chan eagal nach mair a' chànan beò. Feumar a ràdh gu'n robh cuid eile an làthair aig nach robh mòran spéis do'n chànan agus a leig ris gu'm bu mhaith leo stad a chur oirre uile gu léir, ach bu ghasda a bhi a' faireachdainn nach b'e sin beachdan a' mhór chuid a bha an sud. Thubhairt aon ghille nach

robh ach leth cheud mìle luchd-bruidhne Gaidhlig an Albainn, is fhuair e leis e. Chan e sin a mhàin ach bha am mearachd ceudna air a chur an cèill an t-seachdainn an dèidh sin an uair a bha iadsan a' ghabh a' chathair, a' craobh-sgaoidleadh nam beachdan a fhuair iad aig a' choinneimh. Ach an dug sibh fainear mar a chaidh sin a cheartachadh air an ath sheachdainn an uair a dh'aicheadh gu'n do rinneadh mearachd agus gu'n robh àireamh luchd-bruidhne na Gaidhlig cha mhór a thri uiread is na bha air a ràdh.

* * *

'Se Geamhradh air leth fiathaich is callmhor a bha so air muir is air trì, agus chan ann a mhàin 'san rìoghachd so ach an dùthchannan eile feadh an t-saoghail. Bha tuiltean uabhasach ann a America anns a deach na ceudan as an ratadh, agus bailtean is moran maoin is spreidh a dholaidh—luach mhuilleanan punnd Sasunnach. Cha chuimhne le duine a tha bèo barrachd calla air fàirge na bha air na cladaichean againn fhéin air a' Gheamhradh-sa. Cha mhór gu robh seachdainn nach robh na bàtaichean-sàbhalaidd air an gairm los cobhair a thoirt dhaibh-san a bha air an an long-bhriseadh, no an cunnard sin tachairt dhaibh.

“Is beag tha dh' fhios aig fear a th' aig baile ga gharadh ri éibheil

“Mar tha seòladair na mara toirt a bheatha as éiginn.”

Bha na h-eithrichean iasgaich an iomadh àite air am briseadh nam blaghean agus iad air an tarruing seachd fada suas air glasaich. Rud nach do thachair bho as cuimhne le duine.

Bhithheadh call dhaoine mòran ni bu mhotha na bha e mur b'e gu bheil a nise bàta-sàbhalaidd an baile-puirt an sud sa so far an ruig i an ùine aithghearr air soitheach a bhios an éiginn timchioll nan cladaichean againn.

Chan 'eil bàta a dol gu sàl as calma na na bàtaichean-sàbhalaidd so, agus tha an sgioba a reir a bhàta—daoine as tréine a rug a riamh air ball air bord luinge—agus iad ullamh gu dol an cunnart am beatha uair sam bith a dh' oidheche no là gun duais air an t-saoghal ach gu bheil iad a' teasairgeadh an co-chreutairean. Ach cha bheag an duais sin fhéin.

* * *

Tha leabhar-òran ùr Gaidhlig air ùr thighinn a mach le Seonaidh Caimbeul—Seonaidh Mac Dhomhnaill 'ic Iain Bhain—bard Loch Baghasdail. Tha na h-òrain tlachdmhor is grinn, agus moran dhiubh gu maith àbhachdach. Ma bhios an cothrom againn bheir sinn iomradh na's mionadaiche air 'san ath àireamh. Ma's maith leat an leabhar fhaotainn cuir aon leth-chrun dh' ionnsaigh Mhgr. J. Shearer, Tigh a

Bhanca, Loch Baghasdal agus gheibh thu fear dhiubh leis an phost. Innis do Mhgr. Shearer gu faca tu mu dheidhinn an leabhair 'sa' *Gaidheal*. Tha Seonaidh còir, am bard, 'na sheann aois a nis, agus bu bhreagha gum biodh an leabhar aige air a reic gu leir am mìos no dha. Is e fìor Gaidhlig Uibhisteach a tha 'sa' bhàrdachd agus cha bu mhisde cuid againn am barrachd eòlais a chur air Gaidhlig cho tuathach is cho blasda is cho nadurrach ged nach biodh ann ach sin fhéin.

* * *

Mar a tha fhios aig na Gaidheil a tha ag iarraidh fiosrachadh bidh An Sgoil-shamhraidh Gaidhlig air ag cumail an Cnoc Shannabhaig am bràighe Steornabhaidh o 20mh na h-Iuchragus an 13 na Lùnasdal. Bithidh Niall Orra air a ceann mar a chleachd agus bithidh a Mhgn. Anna I. Nic Mhaoilean agus Seoras MacThomais a teagasg a' chànan comhla ris—tri clasaichean mar bh' ann an uiridh. Bithidh a Mhgn. Mairi Nic Gille-Bhrìghde ag ionnsachadh Ealadhain Cheilteach dhaibh-san a bhios ag iarraidh sin ionnsachadh, agus is cinnteach gum bidh mòran de mhuinntir Leodhais fhéin le maith cothrom fhaotainn air eòlas a chur air an Ealadhain ionghantach is bhòidheach so. Is e Alasdair Urchadan, A.M., 5 Sraid na h-Alba, an Steornabhagh, Runaire na Sgoile-samhraidh agus bheir e seòladh no fiosrachadh sam bith mu a deidhinn, agus far am faigh na h-oileanaich cairtealan fhad 'sa bhios an sgoil cruinn. Tha dùil aig Comunn na Clarsaich gum bidh clas ann air son cluiche na Clarsaich ionnsachadh cuideachd, co dhiubh fad cho 'la-deug, ach bidh fios cinnteach air a thoirt air an sin an dèidh so.

Chunnaic sinn gu bheil Còmhlan a' Gholf an Steornabhagh a toirt cead do dh' oileanaich na Sgoile Gaidhlig cluiche an asgaidh air an fhaiche aca. Sin smior na h-uaisleachd, agus cha chaill iad-san air sin.

* * *

'Se Mairi Mairead Nic a Phì a cheud neach de Chomunn na h-Oigridh a rinn a mach an àireamh bhonnach a bha aig Clann 'Ille Bhodaich. Tha Mairi ann an Ard-sgoil Dhalabrog an Uibhist-a-deas agus chuir sinn thuice leabhar le fìor dheagh-ghean mar a gheall sinn. So, ma tha, an àireamh bhonnach a bha aig na bodaich : Coig ceud is aon mìle deug ar fhichead, ceithear cheud is da fhichead 'sa h-aon.

Ged b'e bonnach bhoise fhein a bhiodh ann is cinnteach nach biodh acras air na bodaich co dhiubh fad ràithe. Tha sinn an dòchas gu robh annlan aca leo. An duirt am bodach Earragalach : Nan robh Cruachan na h-im

is Loch Odha na ghruitheam b' éibhinn an t-aran.

* * *

Tha an cogadh grànda a tha 'san Spàinn a dol air adhart cho fuathasach is cho fuilteach is a bha e riamh. Tha a h-uile seòrsa cogaidh uamhasach ach is e tha ro sgreithidh àr-amach is cogadh eadar sluagh na h-aon rioghachd mar a tha 'san Spàinn. Chan 'eil e furasda dhuinne, muinntir duthaich eile, fìor aobhar na strì a thuigsinn ach 'se aon ni tha cinnteach gum b' choir dhaibh cùisean a cheartachadh is gnothaichean a rèiteach gun mhuirt is dòirteadh fala mar a tha iad a' deanamh a nise o chionn ùine mhòr. Tha sinn ag guidhe gu'n tig crìoch obann air an obair oillteil.

* * *

Tha *An Gaidheal* a' toirt mìle taing do na càirdean lionmhor feadh na dùthcha a tha a' sgriobhadh thuige ag innse dhà an riarachadh tha e toirt dhaibh agus an ùidh a th' aca ann; agus cha lugha idir a thaing dhaibh-san tha sgriobhadh thuige a tìrean céin. Tha e na mheadhoin brosnachaidh dha gu bheil e ag cordadh cho maith ri cho-luchd-dùthcha anns gach àite: Glòir nan càirdean as mìlse na mhill, ars' an sean-fhacal.

Theireamaid aon ni riutha-san bhios a' cur rud sam bith d'a ionnsaigh, se sin, iad a' chuimhneachadh an t-sean-fhacail, Na abair ach beag is abair gu maith e. Agus cuimhnicheadh iad cuideachd gu bheil an deagh sgriobhadh dìreach mar a labhras duine. Nuair bhios am port a' fàs fada bidh e fàs searbh.

AM FEAR-DEASACHAIDH.

COMH-FHARPUIS TREABHAIDH.

“Is e tnu (farmad) a ni treabhadh.”

Tha an sean ràdh so glè fhìor, oir tha treabhadh an diugh na's fearr gu mòr na bha e mu'n do thòisich a chomh-fhairpùis. Tha tuathanaich agus treabhaichean ag ionnsachadh an aire thoirt air eich, acfhuinn agus croinn mar nach robh iad roimhe so, agus tha toradh as fhearr a' tighinn às an talamh. Chan 'eil sgìreachd a nis anns am bheil mòran fearainn-àitich aig nach 'eil comh-fhairpùis mu'n àm so de'n bhliadhna. Tha cothrom air a thoirt do gach neach aig am bi toil, a dhol g' a fhaicinn, agus ma bhitheas an às lìoram freagarrach bithidh mòran dhaoine sean is 'og air an achadh.

Tha an grunnad air a thomhas 'na roinnean an aon mheadh agus tha gach treabhaiche 'gabhaill' àite a reir a chrannchur.

Is e sealladh glè bhreagh a bhi 'g amharc air àireamh de sheisrichean air an sgeadachadh gu rìomhach le ribeanan de gach dath anns a' bhogha-fhrois a' gluasad gu seimh, socrach o cheann gu ceann an achaidh. Tha a dhà no trì de dhaoine teoma 'nan breitheamhan airson an treabhaidh, nan each agus nan acfhuinnean.

'Nuair a bhitheas obair an latha crìochnaichte agus gnothaichean an òrdugh aig an rùnaire bithidh na duaisean air an toirt seachad, am bichiontas, le bean-usaal air chor-eiginn a bhitheas anns a' chuideachd. Tha seachd duaisean air a chuid as lugha airson an treabhaidh agus àireamh eile airson nan each agus nan acfhuinnean. A thuilleadh air sin tha duaisean sònraichte air an toirt seachad le càirdean air an achadh dhoibhsan nach d'fhuair dad airson treabhaidh, agus mar sin chan 'eil a h-aon de na comh-fhairpùisich gun luach a shaothrach aige.

EILEANACH.

FACAIL URA.

Rinn Comhairle an Fhoghlum suas na facail shonraichte a fhreagras fa chomhair na facail àraidh Bheurla a bha air fhoilseachadh 's An Ghaidheal air mìos an Fhaoilich. Bithidh iad air am foillseachadh roimh dheireadh na bliadhna maille ri facail ura eile bhios air an deanamh suas còmhla ri u. Thatar fada fada an comain na feadhach sin a chuir a steach gad fhacal—agus chuir aon fhichead duine a steach iad. Bha iad uile, a h-uile aon duibh, 'nan seòladh is nan cuideachadh do'n Chomhairle. Chuir iad punnd Sasunnach, mar gheall iad, dh' ionnsaigh Iain A. MacLeod an Sunderland oir is e an àireamh aige-san 'nam beachd-san a bu mhotha as airidh air an duais. Bheir iad not eile do'n neach a chuireas dh' ionnsaigh an Fhìr-dheasachadh an àireamh as fhearr a fhreagras air na facail Bheurla a leanas:

- | | |
|-------------------|------------------|
| 1. Auditor. | 16. Election. |
| 2. Capital. | 17. Embargo. |
| 3. Capitalism. | 18. Excursion. |
| 4. Career. | 19. Franchise. |
| 5. Censor. | 20. Feudalism. |
| 6. Cigar. | 21. Fiction. |
| 7. Cigarette. | 22. Government. |
| 8. Class. | 23. Grant. |
| 9. Communism. | 24. Gymnasium. |
| 10. Constitution. | 25. Home Rule. |
| 11. Corporation. | 26. Institution. |
| 12. Crisis. | 27. Jury. |
| 13. Dictator. | 28. License. |
| 14. Diplomacy. | 29. Majority. |
| 15. Diplomat. | 30. Minority. |

AN UILE-BHEIST IS NA FOGHLUMAICH.

(Air a leantainn.)

15. Bha daoine foghlumte 'nam boil
'S an inntinn ann an ceò;
A dh-aindeoin sgrùdadh leabhraichean
Cha d' fhàs iad glic gu leòir,
Bha eòlas sònraichte aig triùir
Air biasdan marbh is beò—
An t-Ollamh Caol, an t-Uasal Maol,
'S an Dotair Mac Iain Ghròt.
16. Na biodh sibhs a' smaoinichadh
Nuair thàinig a' bhiasd ùr
Gum b'aithne dhoibhsan dad seach càch,
Cha b'aithne, duine dhiùbh.
Ge mòr an t-ionnsachadh a bh' ac
Air biasdan allt is ciùin,
Bha'n triùir aca, nuair thachair so,
Air chall, gun solus iùil.
17. Ach 'se bu mhò thug dhoibh de dhragh
Dé 'n dòigh 'sam freagrachd iad
Na ciadan dhaoin a dh' fheòraich dhiùbh
De bha sud, mur e biasd,
Mun robh iad fad a' meòrachadh
Bha falt gach fir dhiùbh liath,
Chaidh fichead bliadhna air an aois
An taobh a stigh de mhìos.
18. An t-urram aig an Ollamh Chaol
Gum b'e a thuirt ri càch,
"O, feumaidh sinn bhith onoireach
Is aideachadh gun dàil
Gu'n d'rinn a' bhiasd an gnothuch oirnn,
'S nach urrainn dhuinn an dràsd
Bhith idir cinnteach as a gnè—
Chan fheum sinn dad a ràdh."
19. Mun d' fhuair ach gann an t-Ollamh Caol
Na briathran as a bheul,
Ghrad thionndaidh air an t-Uasal Maol
Le campair is le feirg.
"Ge bith," ars esan, "dé ni sinn,
Cha nàraich sinn sinn féin,
Oir de a shaoileas daoine dhinn
Le leithid sin de sgeul?"
20. Is dh' aontaich leis an Uasal Mhaol
An Dotair Mac Iain Ghròt.
Cha mhór nach d' ith iad eatorra
An t-Ollamh bochd gun ghò.
Mu dheireadh dh' iarr e maitheanas
Le osnaidhean 's le bròn,
Is gheall e dhoibh nach canadh e
Ri duine sud ri 'bheò.
21. Is bha an Dotair Mac Iain Ghròt
Ro-innleachdach seach càch:
Cha b' ann an sud a stadadh e,
Ach thuirt e gun dàil,
"Carson a bhuaireadh daoine sinn
Le ceist is ceist gun tàmh?
Nam marbhamaid a' bhiasd gun fhios,
Cha chluinnteadh ceist gu bràth."
22. Cho luath 'sa chual an t-Uasal so
Dha cha bu ruith ach leum,
Le beagan spàirn cho-éignich iad
An t-Ollamh mar an ceudn.
Ach b' fhas' a ràdh na chur an gnìomh,
'S gun ghlìomh bha cainnt gun fheum;
'Nam fianus chuir an Dotair còir
An innleachd mhór an cèill.
23. Mar so gu seòlta dh'inns e dhaibh
Mar dheanadh iad an gnìomh:
Ars esan, "Gheibh sinn bàta math
Is tàirmidh sinn a' bhiasd
Le lóchran mòr air oidheche dhorch
A chur do'n uisge sìos."
Gu dearbha cha chreid mi fhìn nach robh
An Dotair as a rian.
24. Cha deanadh àm an t-samhraidh feum,
Mar thubhairt an Dotair riù;
Is dh' fheumadh foighidinn bhith ac
Fad aon dà mhìos cò-dhiùbh.
Bha Biasd Loch Nis os cionn an uisg'
Gach seachdainn fad na h-ùin.
Is dòcha gu robh fhios aice
Glé mhath de bha 'nan rùn.
25. Ach nuair a thàinig fad 'san oidhche'
Is Oidheche Shamhna dlùth
Bha othail air na foghlumaich
B'fhiòr shealgairan an triùir.
Bha làithean féile ac a nis
Nuair bha an colaidh dùint
Ach smid cha d'inns iad do neach
Dé ris an robh an stùil.
26. Bha'n t-Uasal Maol le claidheamh trom
Le meirg air fàs ro ruadh;
An Dotair fhéin le gunna mòr
Le'n tug a shìnnair buaidh.
Bu shèimh seach iad an t-Ollamh Caol
Nach dòirteadh fuil gun truas,
Cha tug e leis do'n ehogadh mhór
Ach sgonn de dharach cruaidh.
(Ri leantainn.)

Is fhearr a bhi sàmhach na droch dhàn a ghabhail.—*Better be silent than sing a bad song.*

THE MAGNANIMITY OF THE GAEL.

There are some popular Gaelic love songs which tell us in mournful numbers of disappointed hopes and broken vows and the consequent rude awakening from love's young dream. The striking thing about these songs is the absence of that condemnation of the guilty one which we would expect to find in them. Sometimes the faithless one is a man, sometimes a woman but whether it be the one or the other the character of the song is the same. There is, as a rule, no censure or blame, no angry bitterness; there are no vials of wrath poured out on the head of the fickle one; where we might look for curses there are blessings. Was this magnanimity a pose, a mere convention? Was the generous forgiving attitude of the singers adopted because it was the one expected and that public opinion demanded, or were the singers really sincere? Perhaps the songs were composed sometime after the first shock of disappointment had spent itself, after the pain of rejection had become blunted and the misplaced love had become a "memory recalled in tranquility." Though the singers could not forget they could forgive; and one would like to believe that the sentiments they expressed with so much fervour came from the heart. The following verses culled from well-known songs illustrate what is meant. There may be songs characterised by quite a different spirit and if so we would like to hear of them. Well, it might not be quite true to say that we should *like* to hear of them but it might do us no harm to know if there are any such. We could always contrive to forget them.

1. Ma's ann gam mhealladh a ghaoil a bhà thu,
Ma's ann gam mhealladh an dèidh do
gheallaidh,
'S e luaidh do mholaidh ni mi gu bràth.
2. Mo bheannachd a'd dhéidh ged dh' fhàg thu
mi-féin
Guidheamaid céile, beusach, banail dhuit.
3. Cha chuir mise mì-chliù ort
Cha dìt mi té do nàdur,
'S buidhe do'n fhear a fhuair thu
'S mo thruaighe mise dh' fhàg thu.
4. 'S ma's ni e nach 'eil orduichte
Gu'n còmhlaich sinn gu bràth
Mo dhùrachd thu bhi fallain
'S mo roghainn ort thar chàich;
Ma bhrist thu nis na chùmhantan
'S nach cuimhne leat mar bhà
Guidheam rogha céile dhuit
Is laighe is éirigh slàn.

5. Cha bhi mi strì ris a chraoibh nach lùb leam
Ged chinneadh ùbhlàn air bhàrr gach geug
Is soraith slàn leat ma rinn thu m' fhàgail
Chan fhacas tràigh gun mhuir-làn 'na dèidh.

GAELIC BOOKS.

In the editorial article in the December number of *An Gaidheal*, attention was very properly directed to the very meagre support which had been given by Highlanders to the producers of Gaelic books, and it was pointed out that notwithstanding the apparent greater interest now taken in the study of the language the position in regard to the reading and purchase of Gaelic books was not much, if at all improved. The complaint, it must be confessed, is but too well founded. Confirmation of it appears in a somewhat striking fashion in an advertisement now running in one of our Highland newspapers, in which, copies of an all Gaelic book, published a few years ago at 7/6 are now offered at 1/- each. These books through lying long on the publishers shelves, have become slightly shop-soiled and are now being given away at a merely nominal price. The book referred to is "Litrichean Alasdair Mhoir." It is written in excellent Gaelic and is valuable, if for nothing else, for its wealth of pure idiom.

How many readers of *An Gaidheal* know that there has been on the market for the last 25 years an excellent translation of Shakespeare's Julius Caesar? Not many, probably, and they are fewer still no doubt who possess a copy. This book was published by John Grant of Edinburgh in 1911, and it is more than probable that the sales have not met more than a trifling fraction of the cost of production. The translation is most competently done and one wonders it has never come into use in the Secondary Schools in which Gaelic is taught. The translator in his foreword indicated that if the reception given the book justified the issue of a companion volume such a volume would be forthcoming. Needless to say his hopes, if he ever entertained them, of such a demand as would warrant the repetition of the experiment, have not been realised.

It is obvious that many of those who are prepared at Mods and other gatherings to join lustily in the singing of "Suas leis a Ghaidhlig," when it comes to "sìos leis na buinn," for the purchase of Gaelic books are disappointingly unresponsive. Neither authors nor publishers

can be expected to continue to provide literary material for Gaelic readers unless they are assured of a reasonable market. They will not face the financial risk involved; nor should they be expected to do so. It looks as if An Comunn Gaidhealach must assume more active responsibility for this very necessary work. It has the funds to meet initial costs, and it can afford to wait for the returns to come in which will recoup it for its outlay. Would it be possible for An Comunn to obtain the permission of the B.B.C. and the consent of the authors for the publication in book form of the delightful series of wireless talks "Am measg nam Bodach" to which we recently listened with so much pleasure? It would make a most attractive little volume.

FEAR-FAIRE.

SECRETARY'S NOTES.

The Lorn and Mull Provincial Mod will be held at Oban on 3rd June, and the Ardnamurchan Provincial, at Acharach on 29th June. This completes the list of Provincial Mods for this year, making a total of thirteen. These Mods are deserving of whole-hearted support as they serve to stimulate interest in Gaelic culture in the Highlands, and encourage the use of Gaelic among the children. Provincial Mods have grown considerably during the past ten years, and it is to be hoped that this progress will be maintained in the future.

* * *

Badenoch Mod Committee have appointed Mr. Pat. Sandeman, Conductor of the Govan Gaelic Choir, as Music Adjudicator at the Mod to be held in Kingussie on April 9th. The officials have been fortunate in their choice of a successor to Mr. John F. Steele, as Mod Secretary. Bailie Donald Cattanaich has taken over the secretarial duties and he is to be assisted by Miss Nancy Campbell, daughter of Mr. John Campbell, Town Clerk of Kingussie, with the Rev. Dr. MacFarlane, Moderator Designate of the General Assembly of the Church of Scotland, as Convener, the Committee are anticipating a very successful Mod.

* * *

The Third Vancouver Mod will be held in that city on 4th, 5th, and 6th March, and the local Committee is expecting an advance in entries and quality. The syllabus is a comprehensive one, and offers prizes in Literature,

Oral, Vocal, Instrumental, and Celtic Art. There are 47 Competitions in all. The Society which promotes this Mod is known as Comunn Gaidhealach Bhancoubhar, and it will interest readers to know that it has recently become affiliated to An Comunn.

* * *

The annual Mod organised by the Glasgow High School Ceilidh was held in the Christian Institute on Saturday, 6th February. We congratulate the Committee on their laudable efforts to encourage Gaelic among the children. It is a pleasing fact to note that despite many counter attractions, this Mod is still able to claim the attention of parents and children. The adjudicators were Mrs. J. R. Colquhoun, Miss Thomson, Miss Annie I. MacMillan, and Mr. Hector MacDougall. Mr. Shaw was present, and conveyed greetings from the Propaganda Committee.

* * *

During the Secretary's visit to Barra recently he was greatly impressed by the performance of two girls and two boys, members of Comunn na h-Oigridh, in a sketch entitled "Tro'd nan Cailleach." The opening scene showed a young boy complaining tearfully to his mother after having had the worst of an argument with his playmate. The humour of the sketch was increased by the appearance of the other boy's mother, who entered into a wordy warfare with her neighbour. Just as the "Cailleachan" were getting rather heated in the argument the real culprit appeared and walked away, arm in arm, with his pal to continue their interrupted play. The acting was very fine, and of course, the Gaelic was excellent.

* * *

According to returns made by the Education Committees in the Northern Area, seventeen Gaelic Continuation Classes are being conducted under their auspices at present, and there are several other classes which are being conducted locally. Very good progress continues to be made with the class of learners in Dulnain-bridge School under the direction of Mr. Rod. MacKinnon, Headmaster. Mr. MacKinnon is a Gaelic enthusiast, and he is teaching this Class by the direct method. So far, no books have been used. The Children are very keen.

* * *

Miss Margot Campbell, daughter of the late Colonel John Campbell, Kincaig, has been appointed Hon. Secretary to the Kingussie

Branch in place of Mr. J. F. Steele, M.A., who has been transferred to Portree. The late Colonel was for many years a valued member of the Northern Propaganda Sub-Committee.

A NEW INSPECTOR OF SCHOOLS.

We cordially congratulate Mr. Ronald MacLeod, teacher of Gaelic in Portree Secondary School, on his appointment as an Inspector of Schools. Mr. MacLeod is an Honours Graduate of Glasgow University, and has had a highly successful career as a teacher. It will be remembered that he acted with acceptance as one of the language adjudicators at last Mod.

The strengthening of the Inspectorate on the Gaelic side was urged by the deputation from An Comunn which recently waited upon the Scottish Education Department, and it is gratifying to find the Department, by this appointment, recognising and meeting the need. Mr. MacLeod's services will, no doubt, be made use of in those districts in which a knowledge of Gaelic on the part of the Inspector is a necessary qualification. It is good to know that so competent a Gaelic scholar and so successful a teacher of the language is being added to the staff of the Scottish Inspectorate.

H.M. QUEEN ELIZABETH AND GAELIC.

The London correspondent of *The Glasgow Evening News* in a recent issue, stated, "Hebridean music and Gaelic Songs are very dear to the Queen's sentiments, and, I am told, the cause of Gaelic will have the advantage of a degree of Royal interest in its welfare it has never before enjoyed in the country." Our readers will remember how keenly Her Majesty appeared to enjoy the proceedings when she honoured by her presence the Edinburgh Mod.

TOIMHSEACHAIN IS SEAN-FHACAIL.

Tha sinn 'san àireamh so a' tòiseachadh ri toirt seachad toimhseachain is sean-fhacail le dealbhan a chaidh a tharraing leis an t-sàr Ghaidheal sin Iain G. MacAoidh. Tha iad 'sa' cheud àite air son na cloinne ach freagraidh iad

a cheart cho maith do dhaoine a thainig gu ire is gu inbhe. Bu chòir Faclair Gaidhlig a bhi ri làimh gach balach is nigean nuair bhios iad 'gan leughadh is 'gan ionnsachadh. Tha an deagh Fhaclair Gaidhlig ri fhaotainn a nis cho saor 'sa' ghabhas e bhi—air tri tasdain—Faclair MhicEachainn.

TOIMHSEACHAN.



Chan ith thu e,
'S chan òl thu e,
'S cha tig thu beò as 'aonais.

AN CADAL.

Feumaidh a h-uile fear cadal fhaotainn. As aonais, bhiodh iad marbh gu h-aithghearr. Ge ta, an uair a ghebh iad e, tha iad coltach ri daoine marbh. Tha a' chailleag air a leth-taobh anns an leabaidh. Tha i 'na suain chadail. Chan 'eil dad a' tighinn eadar ise a cadal. Ach nam biodh fios aice, gu'm bheil cearc aig bràigh na leapa, cha rachadh neul cadail air suil na cailleige. Chailleadh i an ceud agus an dara cadal, agus thesgamh, cadal na h-oidheche gu léir.

SEAN-FHACAL.

B' ainmrig leis a' chire adhartan a bhi aice.



Tha a' chearc anns an leabaidh. Tha ceann na cire air an adhartan. Tha i 'gabhail mòran iongantais. Tha an t-suile aice 'na seasamh 'na ceann. Tha a teanga a mach air a gob, is e fòsgailte. Cha dual do na cearcan cadal ann an leabaidh. Cha do chleachd an sinnsirean a riamh e. Tha cirean a' choilich air a' chire. Is cinnteach gu'm b' i a' gairm roimh an choileach. Bidh a' bhriogais oirre an uair a dh'èireas i as an leabaidh.

LITIR COMUNN NA H-OIGRIDH.

An Oigridh an Dun-Eideann.

Bha a h-uile Comunn riamh de dh'Oigridh na h-Alba air an riochdachadh am Baile Mór Dun-Eideann air Di-Sathairne an 30mh. là de'n Fhaoilteach, an Aitreabh Comunn a' Chraoibh-sgaolaidh, far an d'fhuair iad cuireadh fialaidh gus am beachdan a chur am follais mu dhéidhinn clar-eagair an Adhair mar a tha e air a sholar do'n aois og. Tre choibhneas ar deagh "charaid 's a' chuir," Eoghann Mac a Phi, fhuaras cuireadh do shianar bhall de Chomunn na h-Oigridh, agus sin agaibh tri balaich fhoghainteach agus tri chaileagan laghach a' Feachd an Obain am broilleach na cuideachd, a' cheud uair a bha ar Comunn riamh air a riochdachadh aig cruinneachadh naiseanta, a mach o'n Mhòd againn fhéin. Labhair aon leth-cheud de dh'Oigridh na dùthcha air na cuspairean àraidh a bha fo aire an luchd-riaghlaidh, agus sud na beachdan annasach ri'n eisdeachd. Labhair Iain MacDhubb-shìth as leth Comunn na h-Oigridh. B'e a ghuth-san an t-aon ghuth a thogadh a dh'iarraidh tuilleadh Gaidhlig air an Adhar, agus rinn e sin gu duineil, dearbhta. Mar bu dual da 'na leithid a choinneimh labhair Iain ann am Beurla, ach bha earrann bheag shnasmhor aige 's a' Ghaidhlig mu'n do shuidh e sìos. Agus mo làmh-sa dhuit, leig e fhaicinn do'n chuideachd gum b'i a' Bheurla a b' fhearr, a' Bheurla a labhras neach 's Gaidhlig aige o ghluin a mhathtar. An coimeas ris a' chaint sgeilmeil, liotaich a bha aig a' mhór-chuid (gun a bhi aon chuid Albannach no Sassanach, ach rudeigin leth-fhuinte eatorra), bha e ceutach ri eisdeachd, agus tha mi air mo mhealladh mur a bi a bhàth 's a bhuil air clar-eagair an Adhair aig an Oigridh. Le'n ghluin 's an coltas rinn an sianar Bhall drùdhadh àraidh air na bha làthair, agus bha mi gu mòr asam fhéin am faicinn ann.

Crùnadh an Rìgh.

Tha e coltach gum bi an Rìgh agus a' Bhan-rìghinn a' tighinn gu Dun-Eideann uaireigin an dèidh dha bhi air a chrùnadh an Lunnainn—san Iuchar is dòcha—agus gum bi buidheann-greadhnachais mhór de dh'Oigridh na h-Alba air Achadh a' Mhoirich air beulaibh A Rìoghalachd, car mu thoisich a' mhios sin. Is i a' cheist, am bheil Comunn na h-Oigridh gu bhi air a riochdachadh anns a' chruinneachadh mhór sin? Tha e furasda gu leòr do na Glusadan eugsamhla aig am bheil an cartealan 's a' Bhaile Mhór, cruinneachadh 'nan ceudan aig àm sam bith

'na leithid de ghreadhnachas, ach cha bhi e 'na shùgradh do Chomunn na h-Oigridh, 's gun aige Feachd na's dluithe do Dhun-Eideann na'n t-Oban. Air an làimh eile, ma's e nach bi sinn air a riochdachadh 's a' chuideachd sin, tha sinn ag èigheach air sheachd bealaichean nach 'eil sinn beò; air neo, nach fhiach leinn ar dlìghheadas a thoirt do'n Rìgh 's do'n Bhan-rìghinn. Cha deanadh sin feum. Tha mi air sgriobhadh a dh'ionnsuidh Rìgh-cheireach a' Bhaile Mhòir gus tuilleadh fios fhaotainn mu'n ghnothuch, agus an sin chi Comhairle Clann an Fhraoich ciod a ghabhas deanamh. Air an àm, chan 'eil agam ach a bhi guidhe air na Feachdan a tha mar astar latha do Dhun-Eideann an rud a chumail an cuimhne, agus ma theid gairm orra tha dòchas nach diult iad.

Naidheachd mhath—agus bhoichd.

"Chan 'eil bàs fir gun ghràs fir," their an sean-fhacal Gaidhlig, agus tha e fìor, ged nach 'eil mi cinnteach nach mò a' bhrìgh aig a' Bheurla, gur e leas an darn a fir, call an fhir eile. Co-dhiù, gu fortanach chan e bàs a tha anns a' chùis so, ach àrdachadh ann an seagh eile, ceum-an-àirde do Ghaidheal air am bheil meas aig gach duine do'n aithne e, Ragnall MacLeod, a bha riaghladh Tigh-comhnuidh Eilginn an Ard-sgoil Phort-Rìgh agus a bha 'na Cheann-Feachd anns an sgoil sin, an Fheachd is mòr tha aig Comunn na h-Oigridh. Tha e nis gu bhi 'na Fhear-sgrùdaidh sgoilean an Albainn, dreuchd a tha tagradh nan comasan as àirde, agus tha sinn ag cur meal-a-naidheachd air Ragnall a thaobh e bhi faighinn toradh a shaothrach 's a sgoilearachd. Is cinnteach gum bi leas na Gaidhlig an comhnuidh fa chomhair a inntinn 'na dhreuchd ùr: gu ma fada bhios a bhuadhan comharraichte fo làimh ar càinain aosda. Ach an dèidh sin 's na uile dhéidhinn is mòr an call do Chomunn na h-Oigridh a tha an àrdachadh Ragnall MhicLeod, chionn is gann gun robh a leithid ann mar Cheann-Feachd.

Chuireadh dà Fheachd ùr air bonn 'san Taobh Tuath: Dùnan (Sgitheanach) le ochd buill, Ceann-Feachd A Mhgn. Beataidh NicLeod; agus Arasaig le 15 buill, Ceann-Feachd A Mhgn. NicGilliosa. Gu ma math a theid leo.

Is math leam a chluinntinn gum bheil Feachd na Dornaidh a' dol an caramh an gnothuch: dh'iarr an Ceann-Feachd, A Mhgn. Catriona NicRath, leth-bhreacan de'n dealbh-chluich "A' Chlann fo Gheasaibh," agus bithidh e air fhòilleachadh air beulaibh an t-sluaigh an ùine gun bhi fada. Tha dòchas againn an so gum bi "Dealbh mo Sheanar"

air a chluich aig céilidh an Dail-mhàilidh air a' mhìos so le Feachd Leitir-Odha, fo stiùireadh a' Chinn-Feachd, A Mhgn. Catriona Chaimbeul.

'S beag an t-ìoghnadh.

Leugh sinn an là roimhe mu dhuine a bha air a mharbhadh leis an dealanach, 'se a' dol gu tigh coimhearsnaich a dh'iarraidh iasad dhe'n phaipear-naidheachd air, paipear a bu chòir dha fhein a bhi gabhail 'sa' pàigheadh. Cha do chuir sin iongantas sam bith oirne; 's ann a tha an t-iongantas ann nach eil an còrr dhe'n t-seòrsa dhaoine ud air am marbhadh leis an dealanaich. (Mac-Talla.)

Ciod a theireadh muintir Obairdh-eathain ri so ?

Dìreach an am an litir so a chur bhuam, fhuair mi fios bho Dhun-Eideann nach 'eil ach na sia Gluasadan as motha gu bhi air an riochdachadh aig an "Rally" mhór an sin. Bithidh so 'na mhealladh dùil do chuid, ach caomhaidh e dragh agus cosdas mór, agus cha bhi dad a nis a' tighinn eadar sinn is ar Campa.

SEORAS GALLDA.

BROSNACHADH.

An Airde Tuath.

Tha an Cnatan Mór no an Cnatan Mosach, "Am Flu" 'na dhroch charaid 's na laithean a th'ann agus is gann gu bheil càrn de'n Taobh-tuath gun chasaid air. Tha cuid de na sgoilean air am bualadh gu cruaidh agus chan 'eil e idir furasda coinneamhan a chumail an dràsda. Rinneadh ullachadh airson coinneamhan an Siorrachd Rois ach b'fheudar géilleadh oir bha a mhor-chuid de'n t-sluagh air an glacadh leis. Rinneadh ullachadh mar an ceudna airson Cròileanan-ciùil an Taobh-an-iar Chataibh ach bha an aon chnap-starraidh 's an rathad agus feumar dàil a dheanamh gus an tig sid' as fallaine.

Air an 23mh là de'n mhìos fhritheil am Fear-deilbhe aig coinneimh fa chomhar Mod Loch Aillse, anns a' Chaol. Bheachdaich a' Chomhairle air chùisean 's na h-ionadan sin agus is e an co-dhunadh gus an tainig iad, gum biodh e eu-comasach Mòd a chumail am bliadhna.

Chumadh coinneamhan de Frith Chomhairlean a' Chraobh-Sgaoidh agus An Fhoghlum air an 30mh agus bha aireamh gasda an lathair ged a bha an tìde gle ghruamach.

Thug am Fear-deilbhe iomradh air a thurasan bho'n a choinnich na Comhairlean agus dh'innis e gu'n do rinneadh ullachadh mar thà gu'm biodh seachd Mòdan 's an Taobh-tuath air an t-seisan

so agus gun robh seachd cròileanan deug ag ionnsachadh Gaidhlig fo stiuradh Comhairlean an Fhoghlum anns na siorrachdan mu thuath.

Dh'innis e cuideachd gu'n do shocraicheadh Maighstear Sgoil an Euraibol (Embo) an Cataibh, aig a bheil Gaidhlig. Tha a' Ghaidhlig 'ga labhairt 'san ionad so mar chànan làitheil fhathast agus is cinnteach gun toir an suidheachadh ùr so ùrachadh-inntinn do na pàrantan agus cothrom na Féinne do'n chloinn.

Thug Mgr. MacPhàil sgrìob gu Sgìre Loch Bhraoin air an 4mh là de'n Ghearran fa chomhar Mod Ullabail agus air an ath latha thadhail e aig an Drochaid Ruadh. Bha comhradh aige ris a' bhean Usal Ryan, Ceann-Suidhe a' mheoir agus ri Mgr. Mac Dhomhnaill, an Rùnaire. Bidh Ceilidh aca 'n so as deidh na Càisge. Air an fheasgar sin bha e 'na Fhear Tighe aig Ceilidh ghrrinn am Mòrar. Bha an t-Urramach Canon Mac Neill cuide ris agus mhol iad le cheile an obair mhaith a thatar a deanamh as leth na Gaidhlig 's an dùthaich sin. Bidh Feachd de Chomunn na h-Oigridh a dol suas am Morar gu h-aithghearr.

Bha Buidheann Gaidhlig a' farpaiseachadh 'sa Ghearasdan, air an 9mh là, aig an Dràma Albanach, agus a chionn nach robh eòlas aig a' bhrìtheamh air Gaidhlig, bha Mgr. MacPhail mar fhear-cuidichidh leis. Is i an Dealbh Chluich a bha aca "Clann Rìgh Lochlainn." Rinn iad gu h-anabarrach. Is mór am beud nach gabhadh luchd na Gaidhlig e ùidh anns an obair so ach is docha gur e gainnead nan Cluichean is coireach do'n dearmad.

An Airde Deas.

Bha an Rùnaire an lathair aig coinneimh de mheur Bhaile Mhuilinn an Còmhail air an 21mh là de'n Fhaoilleach. Bha mu cheud gu leth an làthair air an fheasgar sin agus bha an Ceann Suidhe, Domhnall Caimbeul, anns a' chathair. Bha na cròileanan Gaidhlig is ciùil fìor shoirbheachail anns a' chlachan so is an Cill-fhianain. Chaidh an Rùnaire air an ath là gu Baile Bhòid agus labhair e ri buill a' mheoir an sin mu Chomunn na h-Oigridh. Tha am meur so am bith bho chionn deich bliadhna fichead agus tha gach seisean mar a thig a' toirt bàrr air an fhear a chaidh roimhe. Tha Gaidhlig air a teagasg anns an Sgoil Oidhche an so.

Air an 29mh là bha an Rùnaire aig céilidh an Cill-fhinn agus a dh'aindeoin an t-sneachd a bhi dòmhail air a' ghrund bha ceud pearsa an làthair agus 'nam measg bha Morar Bhraid-Albainn, a chéile agus am mac, Morar Ghlinnurchaidh. A bharrachd air na h-òraidean bha òrain is cluich-chomhradh Gaidhlig ann,

Labhair an Rùnaire aig Céilidh nan Gaidheal an Aitreach nan Gaidheal air Di-sathuirne, an 30mh là, agus air treas là a' Ghearrain bha e an Ceann Lochgilb. Bha mu thri fichead an làthair agus is togarrach ri aithris gu bheil Gaidhlig air a teagasg an dà chuid ré an latha agus anns an Sgoil Oidheche 'sa bhaile so. Tha a' Chòisir Chiuil am bith agus tha ullachadh mòr 'ga dheanamh am measg na cloinne fa chomhar a' Mhòid.

Bha an Rùnaire 'na Fhear Cathrach aig Céilidh am Bail' Ionaraora air a' cheathramh là agus bha mu cheithir fichead an làthair. Chuireadh suas aireamh nam ball gu trì fichead air an oidheche sin. Tha a' Chòisir Chiuil ag cumail ri chéile agus sheinn iad ceithir òrain fo stiùradh an Rùn-chléirich.

Chumadh Mòd Comunn Céilidh na h-Ard Sgoile an Glaschu air Di-sathuirne an seathamh là agus fhrithieil an Rùnaire agus thug e dhoibh, deadh ghuidhe bho Chomhairle a' Chraobh-sgaoidh. Tha na Mòdan beaga so a' deanamh feum mòr do òigridh Ghlaschu agus bu mhath leinn an tuille dhiubh fhacinn ag gabhail a' chothroim a tha a' Chéilidh a' toirt dhoibh.

Air Di-Iuain, an 8mh là de'n Gearran, chaidh an Rùnaire air turas cuain gu ruige Barraidh. Chumadh ceilidh am feasgar sin 'sa Bhàgh a Tuath fo riaghladh an Athair Urramaich Mac-Ceallaig. Bha mu cheud cruinn agus thug iad seachad comhradh, beul aithris, sgeulachdan, òrain agus ceòl air a' phlob-mhòr. Tha aoibh is gu'n do chaochail aireamh de sheann daoine am Bàgh a' Chaisteil cha robh e iomchuidh céilidh a bhi ann ach chuir an Rùnaire seachad an dà latha bha e air an eilean a' tadhal air Feachdan Comunn na h-Oigridh anns na sgoilean. Chuir e 49 ri aireamh nam ball ann an coig de na sgoilean. Bha Sgoil Mhòr Bhàgh a' Chaisteil ach beag gun duine innte le fuachd is triuthach.

Sheòl Mgr. MacGille Sheathanaich air ais gu Colla oidheche Di-ciadain agus bha ceilidh gasda aige còmhla ris na Collaich an Airidh nan Gobhar air feasgar Di-ardaoin. Tha Gaidhlig air a teagasg anns an sgoil so a nis agus sheinn is dh'aithris triur de'n oigridh aig a' chéilidh so. Bha an Rùnaire am beachd dol air tìr an Tìròid agus coinneamh a bhi aige an Sgairinnis air feasgar Di-haoine ach cha bu chomasach do'n bhàta dol gu ceidhe Ghot agus thugadh e air cuairt chuain do Bharraidh a rithis.

Luchd-Chiul.

Tha a' Mhgn NicMhàrtainn a' teagasg Gaidhlig is ciuil an Srath-Lachlainn agus tha Mgr. MacIomhair an eilean Arainn far am bi e agus am bi Féis Ciuil an eilein sin seachad. Tha e a' teagasg leughaidh is aithris cho math ri bhi a' teagasg ciuil.

Tha Peigi Nic Dhomhnaill a' teagasg Cròileanan Ciuil an Ceann a Tuath Chataibh agus tha Iain MacDhomhnaill air a chasan a shineadh as ùr an Eilean Leodhais. Tha Cròileanan aige-san an Leurbost, Tunga, Lacasail, An Cnoc, Sanndabhaig, Pabail, Airde an Rudha agus Steòrnabhagh.

CNOC CHUSBAIG.

Se so leabhar-òran beag a thainig a mach o chionn ghoidir. Tha ochd òrain ann le Uilleam Mac Coinnich nach maireann, agus a dhà a rinneadh le Peigi, ogha brathar dha. Bha Uilleam a chuid bu mhotha de latha a chòmhnuidh fo bhonn Cnoc Chusbaig—is ann air son sin a thugadh an t-ainm so air an leabhar—an Seiseadair, an Eilean Leodhais. 'Se fìor bhard a bha ann an Uilleam agus tha ochd òrain againn an so a rinn e eadar an Rudha agus Canada far na chaochail e beagan bhliadhnan an dèidh dha dol ann. Tha mac-meanmha grinn agus glan aige mar bhlàrd, ged nach 'eil i anabarrach farsuing; agus tha e a nochdadh 'sna h-òrain so gu bheil faireachdan bhèo bhlàth aige cuideachd.

Tha aon òran 'san leabhar agus thathas eòlach air a nise anns gach àite tuath is deas, 'se sin, "Eilean Fraoich nam beann àrd." Tha fonn tiamhaidh tlachdmhor air agus cluinnear e aig cuirmean is cruinneachan.

Tha a h-uile òran a tha 'san leabhar làn airidh air a bhi air an clòdh-bhualadh agus thatar nan comain-san a thug dhuinn a leithid de leabhar grinn is eireachdail—beag is mar a tha e.

Tha an da òran a th' ann a rinn Peigi fhéin glé thathteach agus ma chumas i a ribheid air gheus is iongantach mur a faigh sinn tuilleadh eadhoin na's fheàrr bhuaipe fhathast.

Ach b' fhiach an leabhar a bhi air a bheartachadh na b' fheàrr na tha e. Ann a bhi sgriobhadh rosg tha e ceart agus dleatanach a bhi cumail cho faig is a ghabhas sin deanamh air an doigh chumanta ann a bhi litreachadh fhacal. Ach a thaobh bardachd tha còir air na facail a litreachadh is a chumadh dìreach mar a their am bàrd iad, agus chan ann mar a chuireadh sinn cuid dhiubh an rosg. Tha sinn làn chinteach nach dubhairt Uilleam còir a riamh agus e gabhail an òrain: "Chan 'eil dùil agam tilleadh."

"Nuair bhuaineas tu 'm fochann tha mullach an t-sabhai

Cuir chugam-sa so dheth gu beothachadh pìob."
'Se sobhal agus thugam-sa bu chòir a bhi so. Air lethtaobh 13, sr. 13, se "mhaoil" bu chòir a bhi far am beil "maol." Air lethtaobh 31, sr. 21, "nam bo" an aite "na bo"; agus air 32, sr. 17, fhìin an aite "fhéin." Air lethtaobh 47, sr. 15, "smogaigeadh"; cha duirt am bard a riamh smogaigeadh. Agus grunnan eile mar sin. Tha lide an drasda sa rithist an sreath nach bu chòir a bhi ann, ach cha chuir sin mòran dragh air a' chuid as motha 'ga leughadh. 'Se an aon mhearachd clòdh-bhualaidh a dheanamh dragh do dhùine tha mi a' smaoinneachadh, "sgaith," an aite "sgiaith," l. 40, s. 17.

Tha an leabhar air a dheagh dheanamh suas, agus am paiper glan is laidir, agus an clòdh-bhualadh rèidh, soilleir, agus furasda a leughadh. Tha e air a chur a mach le Alasdair Mac Labhrainn 'sa Mhic an Glaschu air lethchrun, agus is maithe is fhiach e a h-uile bonn-a-sia dheth. C. McL.

EADARAINN FHIN.

Fhir Dheasachaidh, a Charaid,—Fhuair mi fhein speis mhór ann s' a' chunntas a thug an t-Ollamh Mac Bhàitair mu thaobh ainmeannan nam meur agus uair sam bith a gheibhinn cothrom sgrìobhainn sìos ainmeannan a thachair dhomh a chluinntinn ann beul nan daoine ann an Gàidhealtachd Eirinn. Their "Sìol Eachainn" gu bheil "mear thosnaigh" ann feum a ghnàth aig na daoine ann an Ultaibh ach chan e mar sin a chuala mi. Is e "mear thoraigh" ainnm ùr a tha 'tighinn ann foghantas am measg cointeirean Gàidhlig a tha aineolach air an ainm dhuthchasach; is soilleir nach eil ann am "mear thoraigh" ach eadar-theangachadh air an fhacal "fore-finger." Anns an fhacal Chìarraigheach "forpóg" is coslach gu bheil lorg na Beurla Sasunnaich air, sin e "for" a thighinn à "fore."

Ann an Gleann Caluim Chille an Tir-Chonaill an chinn a deas, fhuair mi a mach gu bheil sreath ainm air leith anns gach cearn de'n duthaich ud. Am Min a' Chearrbhaich chuala mi:—"òrdag, colgag agus corrag, am meur fionn fada, mac 'san aba agus mac 'san aba (eabar), ladhraicein beag." Ann an Strath nan Cartan fhuair mi:—"òrdag, sìnteg, fadag, fàinneag, ludag." Ann an Lag Comhnaidh thug iad:—"òrdag, colga, meur mhòr fionn fada, mac an aba, dreolan." Ann an Leargan na Saorach thubhairt iad:—"òrdag, ùnteg, fadag, fàinneag, fideag agus ludag." Tha na h-àiteachan ud uile gu leir fo chionn beagan mìle bho a cheile. Ann an Conamara gheibhear:—"òrdag, corr-mheur, meur fhada, mac is dada agus fàinneag, ladhraicein"; chuala mi "mac an taba," cuideachd. Nuair a gheibhear ann am ball de'n Ghàidhealtachd sean-ainmeannan air son nam meur agus so-samhlachd aca faodar a bhith cinnteach nach 'eil meirg a' fàs air a' chàin anns an dùthaich ud agus nach 'eil milleadh no meathadh air oibreachadh oirre aig a' Bheurla Shasunnaich.

E. L.

Association of Gaelic Teachers.

Dear Sir,—I have read with great interest and pleasure Professor W. P. Milne's letter in your February issue, suggesting the formation of an Association of Gaelic Teachers, and I think all your readers should be grateful to him both for making the suggestion and for sketching so lucidly the work which such an association might perform, and the benefit to our language and culture that would surely follow from it. I sincerely hope that the suggestion will receive the earnest consideration of all who would have the Gaelic not only preserved but placed on a surer and a wider literate basis than it ever enjoyed before.

It is true there is the Educational Institute of Scotland in being already, but probably the great majority of its members are outside the Gaelic area, and the work envisaged by Professor Milne could only be undertaken by an association untrammelled by any other business but the advancement of Gaelic education in its most liberal sense.

Such an association was formed in Wales some years ago—*Undeb Athrawon Cymreig*. It has by now about 1000 members, and its main concern is to determine the best methods of teaching Welsh and furthering Welsh education in the schools by

impressing these upon the Welsh Board of Education and the local authorities. It has a periodical of its own (quarterly, I think), and it issues memoranda from time to time on matters pertinent to the above. To give just one example, I have here their "Memorandum on the Teaching of Children attending Nursery and Infants' Schools in Wales"—a scholarly production. The association does an immense lot of "home" work as well, in experimenting on various teaching methods and in solving practical difficulties experienced by teachers in carrying out schemes of work, etc. It also runs an annual Welsh Summer School for teachers and others for teaching both language and method.

The secretary is Mr. D. O. Roberts, who is an expert in teaching Welsh by the direct method. Much of his spare time is spent in visiting centres for the association and giving practical demonstrations on this method to assembled teachers, using a class of children to work upon. He tells me he has had as many as 100 teachers assembled at one place. Just imagine what the effect of something like this would be, even if on a much smaller scale, on the teaching of Gaelic in the schools of the Gàidhealtachd. No longer would each separate teacher be ploughing a lonely furrow, discouraged by isolation and want of sympathy. The whole body of Gaelic teachers would be inspired by working together in a common cause and sharing their difficulties and experience.

It would be very easy to find out more about the Welsh Union. These people are greatly interested in our language problem, and are always ready to help where they can. Their experience would be of great value.

There is one point on which I venture to differ somewhat from Professor Milne. He would have the membership of such an association entirely open. I do not think this would be acceptable to the teachers themselves. I hardly think they would care to run an association unless it were their own, though it would be sound policy for them to admit, at their own discretion, such private Gaelic teachers and others as they considered would be of service to the association.

The winning of the higher educational authorities to a more sympathetic attitude towards Gaelic education in the schools is an achievement of which An Comunn Gàidhealach may justly be proud. But it is difficult to see how the translation of this attitude into practice can be fully achieved without organised co-operation on the part of the great body of Gaelic teachers.

G. E. MARJORIBANKS.

Dear Sir,—Some of the alleged anomalies quoted by "Croman" have hardly been so proven by his contention. The form, "an latha an diugh," and in Irish, "an lá indiu," are well established in the literature and in the vernacular; hence it is not clear how they can be styled as neither good grammar nor good idiom. The form, "an latha diugh," seems a recent modification, perhaps based on folk etymology of the adverb, "an diugh." This latter is derived either from "in," the article Dative singular in Old Irish, or the preposition "i n-"; Modern Gaelic "an," followed by "diu," the Dative singular of "dia," "day," as occurs in "Di(a)

Domhnaich," based on Latin "Dies Dominicus." Hence it is doubtful if there is a repetition of the article at all, and so unnecessary doubling does not arise. There certainly is a doubling which might be termed unnecessary if one were to ignore the syntax of the language altogether and reduce everything by purism or principles of economy. Thus even in "an làtha dugh" we have "day" repeated. In some English dialects we find the expression: "Will he be here the day?" Following "Croman's" argument we should model our Gaelic on this phrase, and use simply "an làtha" as expressive of "to-day"—the day—and then there would be nothing redundant. But what should happen to a multitude of other phrases of the same standing as "an làtha an dugh"? Should "an làtha an dé" become "an làtha dé" and "an làtha amàireach" be rectified to "an làtha bàireach" since "amàireach" derives from "am bàireach" and "am" may be the article again doubled. But "an làtha 'r na bhàireach" would present a problem for this reduction. Then "an bhliadhna anuraidh" would require an operation too, for the article appears twice again in this expression, "anuraidh" coming from "an uraidh."

In regard to "chan" a knowledge of the origin of this particle would help us to appreciate the point of view of those who refuse to follow convention and write "cha'n." In Old Irish, besides others, there were two simple negatives, "ní" followed by gemination and "nicon" followed sometimes by aspiration and sometimes by eclipses, particularly of the dentals t and d; in use there appears to have been little difference between them, perhaps just one of emphasis. Modern Irish has retained "ní" for the most part and dropped "nicon" except in Ulster, where in some parts both have survived side by side, the latter as "chan" as in Scotland. So the final "n" is an integral part of the word as much as the final "n" is in "nan," the Genitive plural of the article. It is not just a "euphonic" auxiliary or a mere buffer consonant, although it may serve as such. In fact, the effect of the final "n" is heard in speech when not indicated in writing as in eclipses of "t" in such a phrase as "cha teid," where the "n" of "chan" nasalizes the following "t" to produce "d." When "chan" is written "cha'n" the apostrophe signifies that there is something missing which is not so. That the "n" went in such cases as "cha chuala" was perhaps to promote euphony; would it not be logical enough to write "cha' chuala"?

E. L.

Oran Fir Airigh-Mhuilinn.

A Charaid,—I have just been presented by a friend with a copy of the latest "Orain a' Mhòid," and am interested as an "Uibhisteach" to find "Oran Fir Airigh-Mhuilinn" among the test-pieces for the forthcoming Mòd. It surprised me to learn, however, that the subject of the piece was Flora Macdonald's father, and to find a statement to that effect also in Sinclair's "Oranaiche." That statement is incorrect. It is probably to be accounted for by the fact that Flora's grandfather appears in the genealogies as "Aonghus Og." But he was not the only one of the Macdonalds of Milton so called. Captain Angus Macdonald, 4th of Milton, was also known as "Aonghus Og." This might be inferred from the fact that his father was named Angus,

and his elegy puts the matter beyond doubt. It begins—

Ach Aonghuis Oig rìomhaich
Gu seinneadh plob leat is bratach.

Those whom I heard sing this elegy in Uist described how Angus met his end. He was shooting duck on Loch Eynort when his boat capsized. As he was a strong swimmer he gave the oars to his companions, who were rescued. He himself struck out for the shore, but unfortunately his dogs scrambled on to his back and he was drowned. The "Clan Donald," which states that he was drowned in Loch Eynort, gives the date — the winter of 1808-9. The author of the elegy was Angus Campbell, better known to tradition as "Am Bàrd Sgallach," who lived in Benbecula. He died there, according to the "Macdonald Collection," in 1843. The song which attracted my eye in "Orain a' Mhòid" is also by him; it appears under his name in "Uist Bards," and tradition is still quite definite upon the point. It seems reasonable to suppose, therefore, that the line—

Mac ud Aonghuis Oig bheachdaidh,

refers, not to Flora Macdonald's father, who is probably the "Raghnall" mentioned in the sixth verse as an ancestor, but to the son of the Captain Macdonald who was drowned in Loch Eynort. In "Uist Bards," it is stated that both songs were composed to Captain Macdonald, but the bard's own words seem to make that impossible. It may be noted that Captain Macdonald's father was also named Angus, but it is unlikely that he would be known as "Aonghus Og," especially as his father's name was Ragnall. It seems obvious, then, that the person to whom the song in "Orain a' Mhòid" was composed was a son of Captain Macdonald. But two of Captain Macdonald's sons would be known in their day as "Fear Airigh-Mhuilinn." Angus, the elder, succeeded his father, but when he went to live abroad, his brother Colin became tacksman of Milton. I could not say which of the two is the subject of "Oran Fir Airigh-Mhuilinn."

As regards the air, I take it that the song was selected for setting to a modern composition on the assumption that it did not have an air of its own. It is true that another song, Neil Macnab's elegy on "Màrtuinn Mór a' Bhealach," shares with it the air to which it is traditionally sung, but it is by no means certain that it has a better claim to it on chronological grounds than the Uist song. I have not come across the date of Martin's death, but he was alive in 1813, when he succeeded his brother. The Uist song may therefore be older, as it could have been composed (to Captain Macdonald's eldest son) as early as 1809.

I recognise another old song in "O 'n dh' fhàg thu mi 's mulad orm"—that is, I recognise the air and the first two lines. The rest of the words belong to another song with a different air, "Tha mi trom 's duilich leam." The song to which belongs the air in "Orain a' Mhòid" has an "é comhardadh" throughout, as opposed to the "à comhardadh" of "Tha mi trom 's duilich leam," and begins—

O 'n dh' fhàg thu mi 's mulad orm
'S duilich as do dhéidh mi;
'N uair bha mi 'n duilg gu leanamaid
'S a dealachadh a b' fheudar.

Le mór spéis.

WILLIAM MATHESON.

IOMRADH MHEUR.

TOBARMHOIRE.—Tha cèilidh na Nollaig fad air falbh a nis, ach tha cuimhne mhath air fhathast, a chionn 's gur e cèilidh beag laghach a bh'ann, le cupa tea ann a' chuir-m-chiul a b' abhaist. Smuainich sinn am bliadhna gu'n atharraichmaid ar cleachdadh aig an àm so, agus tha sinn toilichte a nis gu'n d' rinn. Bha an dainsadh as dèidh a' chèilidh math cuideachd. Thoisich sinn a' bhliadhna ùr le cèilidh air an 13a lè deug de'n Fhaoilleach. Gear a bha an tìde cho mosach, thainig Mgr. Tearlach Domhnallach nuas as an t-Saileu, agus ghabh a dhuinn òran as dèidh òran a chòrd ruinn. Leis a sin, le iomadh sgeulachd agus òran blasda, agus le Mgr. MacAoidh 'sa chathair, chuir a' choinneamh bheag a bh'ann oidhche thaitneach seachd. Chruinnich sinn a rithis air an 27mh lè de'n aon mhios a dh'èisdeachd ris an Urr E. Mac Suibhne, as a' Mhòraire. Bha e a bruidhinn air "Am baile agann fhin." Ged nach eil am baile sin ann am Muile bha uiread toileachais againn 's an fhear-labhairt 'sa bha aig na Leodhasaich. A dheanamh soirleir na cùise leugh am fear-labhairt a mach a "Litrichean Alasdair Mhòir." B' fìos aig duine sam bith a leugh riamh ann a Litir Naidheachd Steòrnabhagh gu'n robh gàire as dèidh iad sin. 'S fheadar gu'n robh sunnd math oimn uile an oidhche sin, oir fhuair sinn puirt air a' phìob, is òran gu leòr, agus sgeulachdan bho na trì ministearan a bha an làthair agus eachdraidh mu mhàthair chéile Pheadair bho Iain Camshron (Lochiall).—J. A. S.

Comunn Gàidhlig Thornton.

To cement more closely its long association with the city of Toronto, the Gaelic Society of Canada, at its opening meeting this month, resolved to change its title to the "Gaelic Society of Toronto." As explained by Chief Roy A. Stewart, B.A., who presided over a large and colourful Highland gathering, the change was a reversion to the Society's origin title when it was instituted in 1887. Newly elected officers for 1937 include:—Roy A. Stewart, chief; Dr. Edmondston Scott, secretary; D. N. Munroe, treasurer; with His Honour Mr. Justice J. Keiler MacKay, D.S.O., as Patron.

The Society meets in the Jesse Ketchum Hall, Davenport Road, opposite the Gaelic Church, and now utilises the whole building for its meetings and classes of instruction. This year the Society sponsors evening classes for instruction in Gaelic, Scripture reading, Highland dancing and pipe music, and the formation of a choir or quartette of trained singers, for radio work is planned for February.

Outlining the scope and purpose of these classes, Dr. Scott, secretary and editor of the "Celtic Forum," indicated that the teaching of conversational Gaelic would be a main object, rather than studies in grammar more suited to the scholar and philologist. On the musical side he agreed with Sir Ernest MacMillan that the popular notion of securing immediate results with a minimum of effort led to much aimless and fruitless study. He preferred, he said, to advocate a course of musical studies that would cover a far more extensive field of Celtic music, ancient and modern, than what satisfied Ceilidhs and Highland societies. Little advantage was derived from training choristers to show off at an annual concert, compared with the great opportunity before the Gaelic Society which now

planned to train singers for radio work, who would help a vast Canadian and American audience to cultivate the beauties of Gaelic music and song. Pioneering work had already been done in this field, and left favourable impressions. Public reaction would in all certainty compel those engaged in radio work to study more broadly and intensively the neglected riches of Gaelic folk music.

During the evening, Gaelic songs were contributed by Angus MacTaggart, Angus MacDonald, Mrs. Gillman, Archie Munro, while at interludes groups of juvenile artistes exhibited their grace and skill in Highland dancing.

[Tha sinn fìor thoilichte an iomradh so fhaotainn air na Gaidheil am baile-mór Thornton agus fhaicinn gu bheil iad cho dileas dealasach air taobh na Gàidhlig agus na bhuineas di. Tha fhios gur b'e cion smoinich bu chaireach nach do chuir iad an t-iomradh thugainn 'sa chaimt mhathair. Cha ruig sinn a leas an còr a radh, o'n tuidh fear-leughaidh leth-fhacal. Sòirbheachadh maith le Comunn Gàidhlig Thornton.—Am F.D.]

BROADCASTS DURING MARCH, 1937.

- March 2—6.25-6.40 p.m. "Bu mhath leam a ràdh." Rev. J. K. Murchison, M.A.
 March 5—7.20-7.25 p.m. Gaelic News.
 March 5—8.20-8.50 p.m. "Cèilidh mar a chumadh ann an tigh croiteir ann as Bearnaraidh, Leodhas, 'S aobh-chreidimh Taibhse, Manadh, Sithichean, is Buidisich.
 March 9—8.0-8.30 p.m. "An Còrdadh"—dealbh Chluich le Donnchadh MacIain.
 March 12—7.20-7.25 p.m. Gaelic News.
 March 13—8.40-8.55 p.m. "Anns a' Ghaidhlig"—Seòras E. Marjoribanks.
 March 16—8.45-9.15 p.m. Govan Gaelic Choir.
 March 17—5.0-5.15 p.m. Children's Hour. Cèilidh in Tiree.
 March 17—6.45-7.0 p.m. "Bu mhath leam a ràdh." Eoghan MacComhain (Hugh MacCowan).
 March 19—7.20-7.25 p.m. Gaelic News.
 March 22—8.10-8.35 p.m. Duncan Bàn Memorial Programme.
 March 24—6.15-6.30 p.m. "Bu mhath leam a ràdh." Caipitein Donnchadh MacDhonnchaidh (Captain Duncan Robertson).
 March 25—7.20-7.25 p.m. Gaelic News.
 March 30—6.20-6.40 p.m. "Deasbairceadh"—"A Bheil luchd-turuis a chum math na Gàidhealtachd?" (Discussion—Is the tourist traffic of benefit to the Highlands?)

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Leabhar XXXII.]

An Giblein, 1937.

[Earrann 7

DUAL-CHAINNT.

Chan 'eil dà chearnaidh de'n dùthaich a tha astar o cheile nach 'eil a' bheag no mhór dh' atharrachadh eadar mar a bhruidhnear an t-aon chàinain unnta. Tha atharrachadh nach beag eadar a' Bheurla a th' air a labhairt am Bùchan agus Beurla Ghlaschu, agus eadar Beurla machraichean Loudaidh agus Beurla Inbhir-air. Tha an dual-chainnt fhein aig muinntir gach àite tha an so.

Chan e mhàin gu bheil facail shonraichte air an cleachdadh an aon àite nach cluinn thu 'sna cearnaidhean eile ach tha fuaim is gnathanas cainnte a bhuineas do dh' aon àite nach cluinnear idir ann an iomadach àite eile. Tha cuimhne agam a cheud turas a bha mi am Bùchan a mach air bràighe Obar-eathain agus mi a' tadhal far a' bheil làrach seana mhanachainn Dheòir nach mòr gu'n tuiginn dara leth na bha a' chlànn a' bhruidhinn agus iad a' cluiche air beulaibh an Tigh Sgoile. Bha dual-chainnt an àite tur eadar-dhealaichte ris a' Bheurla air an robh mise eòlach aig an àm ud.

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Tha a' Ghaidhlig air an aon dòigh ris gach càinain eile, tha dual-chainnt aig gach àite de'n Ghaidhealtachd a tha astar o cheile. Tha Gaidhlig Chataibh eadar-dhealaichte ri Gaidhlig Earra-Ghaidheal agus Gaidhlig Leodhais air leth o Ghaidhlig Ile. Tha dual-chainnt fhein aig gach àite agus aig muinntir gach cearnaidh ma tha iad a' bheag a dh' astar o cheile—dìreach mar a gheibhear 'sa' Bheurla no an càinain 'sam bith eile. Gheibhear atharrachadh

fhacal uaireannan air son an aon ghnothach no an aon chuspair, agus eadhon fuaim air leth air an aon fhacal. Chan 'eil a' Ghaidhlig eadar-dhealaichte ri càinain 'sam bith eile 'san t-seagh so, ged bhios daoine aineolach a' tilgeil oirn gu tric gu bheil, agus gur h-e so as coireach gu bheil a' Ghaidhlig, 'nam beachd-san, cho duilich a h-ionnsachadh. Ach chan 'eil an sin ach an t-aineolas. Tha a' Ghaidhlig 'san t-seagh so dìreach mar gach càinain eile fo'n ghréin.—dual-chainnt anns gach àite a tha fada bho cheile.

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A nise tha an dara dual-chainnt cho maith ris an dual-chainnt eile fhad 'sa tha i a reir gné is nadur a chàinain do am buin i. Tha a h-uile dual-chainnt ceart agus maith fhad 'sa tha i beò fallain innte fhein gun bhì tighinn beò air an iasad agus an urra ri càinain eile. Chluinneadh tu o chionn greis air ais Muileach ag radh: O 'se droch Ghaidhlig a th' aca an Cataibh. Agus sin seach gu robh esau aineolach air dual-chainnt Chataibh. Is minic a thuir Leodhasach: Is e droch Ghaidhlig a th' aca am muigh air bràighe Inbhir-nis. Agus sin seach gu robh esau tur aineolach air dual-chainnt siorramachd Inbhir-nis. Ach cha chluinn sinn sin cho tric a nis a chionn nach 'eil sinn buileach cho aineolach 'sa bha sinn air dual-chainntean ar càinain fhein agus air litreachas ar càinain.

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Is e sgrìobhadh a' chàinain agus a litreachas a tha togail dhaoine gu eòlas a bhi aca air dual-chainnt gach àite. Tha bhì thairt agus a labhairt ri daoine as gach cearnaidh feumail

ach 'se bhi eòlach air leabhraichean is litreachas a tha ro fheumail chum aithne thoirt dhuinn air dual-chainnt gach àite, agus gu h-àraidh gu bhi a' sgapadh an amaideis sin gur h-e an dual-chainnt againn fhein as fhearr agus nach fhiaich càch iomradh a dheanamh orra. Comharra an aineolas daonnas agus gu dearbh bha gu leòr againn dheth mar Ghaidheil. Ach tha sinn a nis a' toiseachadh—a mholadh sin do'n fhrith-theud no an Radio agus barrachd eòlais air leabhraichean Gaidhlig—air a bhi tuigsinn nach 'eil uile-mhaithes na Gaidhlig, agus a chainnt as grinne 's as freagarraiche an Cille-ma-starraig far na thogadh sinne.

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Tha aon rud ànn nach do chuidich leis a' Ghaidhlig agus 'se sin, gur h-e gnathas aon dual-chainnt a bhathas a' sgrìobhadh am bitheantas—dual-chainnt an taobh-deas. An àite bhi sgrìobhadh gach dual-chainnt, agus sin ann an litreachadh a shonraicheadh fuaim is gné gach cearnaidh, is ann a bha dìmeas is tàire air a dheanamh air dual-chainnt iomadach àite agus gu h-àraidh Gaidhlig an taobh-tuath is nan Eileana Siar. Bha so mar so seach gur h-e dual-chainnt an taobh-deas a bha air a sgrìobhadh an toiseach an leabhraichean agus b' fheudar do mhuinntir an taobh-tuath eòlas a chur air dual-chainnt an taobh-deas agus iad fhein a dheanamh suas rithe. Ach cha do chur muinntir an taobh-deas eòlas ceart a riamh air dual-chainnt an taobh-tuath agus gun i air a cleachdadh anns na leabhraichean ach glé ainneamh. 'Se thainig as an so gu'n dh' fhàs cainnt nan leabhraichean gu maith eadar-dhealaichte ri cainnt beoil an t-sluaigh anns a chuid as motha de'n Ghaidhealtachd. An àite na Gaidhlig bheò fhallain easgaidh a gheibh thu am beul an t-sluaigh 'se gheibh thu ann an sgrìobhaidhean is leabhraichean gu tric cainnt throm shladach chadalach.

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'Se, ma tha, an ni a bheothaicheas litreachas na Gaidhlig a bhi sgrìobhadh gach ni tha maith agus a reir gné ar cànan anns gach dual-chainnt a th' againn; agus sinn toiseachadh air ionnsachadh gach ni nach aithne dhuinn a tha anns na dual-chainntean eile 'nar cànan—muinntir nan Eilean ionnsachadh facail is dòigh labhairt tir-mór; muinntir Earra-Ghaidheal is an taobh-deas ionnsachadh dòigh dual-chainnt Chataibh agus muinntir Ile doigh siorramachd Inbhir-nis, agus mar sin sinn uile ar n-eòlas a mheudachadh air ar cànan agus ar litreachas a chumail beò fallain agus e bhi i fàs le cainnt bheoil an t-sluaigh anns gach cearnaidh de'n Ghaidhealtachd.

FACAL 'SAN DOL SEACHAD.

Tha Còmhhdail nan Ceilteach gu bhi cruinn an Dun-eideann am bliadhna o 12 là na h-Iuchrach agus an 18 là. 'Se so "Comhairle" nan tìrean Gaidhealach gu leir agus tha sùil gum bidh feadhainn ann as na sia roinnean Ceilteach—as Eirinn is as a' Chuimrigh, as Eilean Mhanainn agus á Cornghall is as an Amharaich còmhla ri Gaidheil Albainn fhein. Bidh òraidean foghlumte air an toirt seachad agus beachd air a ghabhail air cor is suidheachadh nan cànairean Ceilteach agus mar is fhearr as urrainnear an neartachadh agus cuideachadh leotha. Tha e 'na bhuanachd is 'na bhrosnachadh do mhuinntir na roinnean Ceilteach a bhi tighinn cruinn mar so uair sa bhliadhna. Is maith cobhair nam bioran le chéile.

Bidh Iarla Chassillis air ceann na Còmhhdail agus is maith thig sin dha le Gaidhlig chòmhnard chothromach. Tha bhi gairm 'sa stiùradh Comhairle a' Ghnothaich an urra ris an Urramach Daibhidh Mac-Dhonnachaidh; agus is e Mgr. Eòghan MacDiarmaid 17 Sraid Melville an Rùnaire agus is ann aige-san tha sporan na Còmhhdail cuideachd. Ma bhios Còmhhdail nan Ceilteach cho soirbheachail 'sa bha am Mod an Dun-eideann o chionn dà bhliadhna chan iarran an còrr. Tha fhios gum bidh, agus "Feinn" Dhun-eidinn a nise air an casan.

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Tha Còmhlan Oiseanach Oil-thigh Ghlaschu air gabhail os laimh airgid a thional a chuireas teagasg na Gaidhlig an sin 'san t-suidheachadh bu choir dhi a bhi—'se sin gum bidh innbhr profesaair aig an fhear-theagasg. A reir riagbailtean nan Oil-thighean feumaidh calpa mór airgid a bhi air cùl na laimhe mus gabh so deanamh; ach tha an Còmhlan tapaidh so air cur rompa gu'n tional iad coig mìle fichead punnd Sasunnach (£25,000). 'Se suim mhór tha sin ach là no dhà an deidh dhaibh fhoillseachadh 'sna paipeiran gu'n robh iad an sàs 'san obair fhuair iad grunnan cheudan, agus tha na notaichean a' tighinn a steach 'na sruthan gasda. Is e an t-Ollamh Iain Camshron 55 Iar Shraid Regent an Glaschu an t-Ionmhasair, agus bheir e mìle taing air son suim sam bith mór no beag a chuirear d'a ionnsaigh.

Tha a' Ghaidhlig air a teagasg an drasda an Oil-thigh Ghlaschu cho maith is a ghabhas sin a bhi ach chan 'eil an t-àite aice bu choir a bhi aice am measg chànan eile, agus is e innbhr Lectearair a mhàin tha aig an fhear-theagasg. Chan 'eil

sin maith gu leòr ann an leithid Ghlaschu. Bu dual do'n fhear a tha air ceann na Gaidhlighe innte an drasda bhi 'na dheagh Gaidheil is 'na sgoilear Gaidhlighe barraichte—mac athar 'sa mhathar is ogha Alasdair MhicGillemhleheil—agus tha e ann an sin.

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Tha fhios aig an t-saoghal a nis gum bidh Eagsaibisean mòr air a' chumail an Glaschu an ath-bhladhna. Bidh toradh is gnìomhachas is staid na h-Iompaireachd gu leir air an riochdachadh 'san Eagsaibisean so. Tha sinn toilichte gum bidh oisean dheth 'na Ghaidhealtachd cuideachd far am faicear cor is deanadas is toradh na fìor Ghaidhealtachd an diugh. Tha sinn an dòchas gur h-e an clachan a tha ann an drasda a chuirear air chois agus nach e am fear a bha ann ri linn mo sheanar, agus na daoine bhios an urra ris gur h-e Gaidheil bheò a bhios unnta agus nach e blaigh Ghoill, no Gaidheil an cruth neònach is iongantach.

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Chan 'eil teagamh sam bith nach 'eil cor na Gaidhlighe ann an tomhais mhòr an crochadh ris na maighstirean-sgoile. Tha fàs is fallaineachd na Gaidhlighe mar chànan beò ealanta ann an lamhan an luchd-teagasg 'sna sgoilean air a' Ghaidhealtachd. Ma thogras na maighstirean-sgoile is na ban-sgoileirean agus ma theid iad gu gnìomhachas 'sa chùis thig eòlas is foghlum na Gaidhlighe air adhart. Is ann mar sin tha sinn a' smaoineachadh gum bitheadh e ro fheumail nan deanadh luchd-teagasg na Gaidhlighe 'sna Sgoitean, "Comunn" 'nam measg fhein mar a bha air a shonrachadh anns na litrichean chun an fhir-dheasachaidh 'san dà Ghaidheal mu dheireadh. No co dhùibh mar a shaoileas an luchd-teagasg fhein a tha feumail. Bhiodh so 'na chòmhnadh is na bhrosnachadh dhaibh 'nam measg fhein; agus is iadsan a mhaìs an urrainn seòladh is earail thoirt dhuinn uile 'sa chùis so. Is cinnteach gu bheil maighistir-sgoile no ban-sgoileir anns gach cearnaidh de'n Ghaidhealtachd a ghabhas os laimh càch a bhrosnachadh chum Comunn de'n t-seòrsa so a chur air bonn. Chìthist an atharrachadh am measg na h-òigridh an ùine glé ghearr agus a theagamh am measg a' Chomuinn Ghaidhealaich fhein.

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Fhuair sinn litir fhiosrachail làn naidheachdan ann an deagh Gaidhlig o charaid ann a' Eòsgalbhia—Tearlach Loch. 'S ann an Astràlia a rugadh 'sa thogadh e, agus ged nach fhac e a' Ghaidhealtachd a riamh tha mòr ùidh aige 'sa Gaidhlig is 'nar daoine.

Tha e an drasda tha e ag radh an greim ann a bhi deanamh comh-chruinneachadh de fhacail ealaidheanta 'g an toirt á Faclair Mhic-Dhomhnaill agus á leabhraichean eile. Gu ma maith theid leis. Tha sinn ag cur meal an naidheachd air.

Gu robh maith aca-san uile tha cur rud thugainn air son *A' Ghaidheil*. Bidh cuimhne aca nach gabh an soitheach beag ach a làn— aig an aon àm. Ach bithidh e uile feumail fa chomhair na coise goirte.

AM FEAR-DEASACHAIDH.

A' CHUTHAG.

"O! fàilte ort fein, a chuthag gorm,
Le t-òran ceolmhor, milis;
'S e seirm do bheòil 's a' chéitein òg
A thogadh bròn o m' chridhe."

Tha a' chuthag a' tighinn do'n dùthaich so mu'n àm so de'n bhliadhna, agus cluinnear a guth anns na glinn is anns na glacan ag cur fàilte air an t-samhradh. Tha i, mar gum b'eadh, a' toirt fiosa dhuinn bho dhùthchannan céine gu'm bheil an t-sìd mhaith air teachd agus a' ghrian air tilleadh bho a turus mu dheas.

Tha moran shaobh-chràbhaidhean 'nar measg a thaobh na cuthaige. Ann an cuid de àitean tha daoine a' creidsinn gur h-i an obair aig am bheil iad an uair a chluinneas iad gugùg na cuthaige an toiseach, as bitheanta a bhitheas iad a' deanadh rè na bliadhna sin. Air an aobhar sin cha mhath leo a' chuthag a chluinntinn mu'n éirich iad 'sa mhaduinn.

Anns a Ghaidhealtachd gu coitcheinn tha e air a chunntas mi-shealbhach le daoine a' chuthag a chluinntinn a' cheud uair mu'm brisear an trasg anns a' mhaduinn. Air an aobhar sin aig àm dhi tilleadh bheir iad an aire greim arain itheadh mu'n téid iad a mach. Tha seorsa de uamhas aig daoine roimh "mhallachd na cuthaige."

Tha e air aithris am measg cuid de dhaoine, ma tha e fìor, gu'n innis a chuthag do nigheanan ann an gaol cuin a thig an latha pòsaidh. A réir an t-saobh-chràbhaidh so, an uair a chluinneas nighean òg a' chuthag tràth 'san Earrach cuiridh i a' cheist so oirre:—A chuthag, a cuthag, innis domh cuin a phòsas mi? Freagraidh an t-eun "gugùg" airson gach bliadhna gu latha na bainnse. Tha a' chuthag bhochd, mar sin, air a cumail cho trang a freagairt cheistean de'n t-seorsa sin 's nach 'eil ùine aice air nead a dheanamh dhi fhein agus leagaidh i a h-uibhean ann an nead a ghealbhunn-challaid!

EILEANACH.

AN UILE-BHEIST IS NA FOGHLUMAICH.

(*Air a leantainn.*)

27. Aon latha ràinig Inbhir-nis
Triùir ghiùlnach armaicht gheusd,
Gu leòir de threalach air an cùl
Ach duine cha tug géill.
Bu bheag bha amhrus sluagh an àit
Air rùintean fuilteach geur
Nan sealgairean a mharbhadh biasd
A chosnadh fois dhoibh féin.
28. Gun mhoille fhuair iad tigh gu tàmh
Air taobh na locha dlùth.
Bha bàt is acainn air an tràigh
Mar dheasaich iad air tùs.
B'e àite uaigneach a bha so,
Is fhuair iad fois 'nan triùir.
Bha e fìor fheumail dhoibh gun robh
Aon fheasgar ann glé chiùin.
29. Is beagan an déidh mheadhon-oideh',
An saoghal paisgt an sìth,
Gu fiataidh mach a ghabh na seòid—
Bha fois air muir 's air tìr—
Chuir iad am bàta anns an uisg ;
Gu socair shuidh iad innt.
Bha'n Dotair anns an, deireadh shios,
Is càch le ràimh rith' slint.
30. Cha tric air gnìomh cho iongantach
A sheall na nèamhan shuas ;
An Dotair leis an lòchran laist,
'Ga thumadh uair is uair ;
An dithis eile dìchiollach
Ag iomramh null gu cruaidh,
An dùil air faicinn sud do'n bhéisd
Gun tigeadh i gu luath.
31. Gu dearbh cha b' fhad gun tàinig i,
Is cha bu chneas a tuar.
B'iad cluasan biorach Mhic Iain Ghròt
A chual an toiseach fuaim.
"Nach éisd sibh, 'illean," thubhairt e,
Chan 'eil i fada bhuainn ;
Nis deanaibh fodha mionaid bheag :
So agaibh uair na buaidh."
32. Mar dh'iarr e rinn a chompanaich,
Is leagadh an dà ràmh.
Gu h-obann chual iad sloistreadh uisg'
Cruth glas a' teachd gu dàn.
33. Ged thug an Dotair Mac Iain Ghròt
An lòchran steach do'n bhàt,
Is ged a dh'iomair iad gu cruaidh
Bu bheag feum sin an dràs
Ach c' àit an robh na h-airm a nis
'San d'rinn iad uail glé thràth ?
Cha robh guth idir ac' orra
Ged bha ann cunnart bàis.
34. An aghaidh ionnsaigh béisd mar sud
Bha airm gun fheum cò-dhiùbh.
Cha d'fhuair iad eadhon sùil thoirt air
A cruth, mun robh i dlùth.
Mar shlige dh' fhalbh am bàta roimp ;
Na fir cha mhór 'sa' ghrund.
Bu mhath an ni 'san uair sin dhoibh
Nach d' rinn i stad 'na cùrs.
35. Nuair dh' eirich iad gu bàrr an uisg'
Bha i deagh astar uap.
Ghlac iad mar b'fhearr a dh' fhaodadh iad
Na ràimh 's na clàir mu'n cuairt.
Bha iad ro-thaingeil a bhith beò
Ged bha an staid ro-thruagh,
Is dòchas aca foighinn as
Ri ùin o'n chunnart chruaidh.
36. Ri éirigh gréine chunnaic iad
Nach robh iad fad o thìr
Bha aobhar ac air buidheachas
Nach fhac iad biasd a ris.
Cha b'fhad gu'm faca feadhainn iad
A theasairg iad 's a thill :
Cha d'éirich dad ach bogadh dhaibh,
Ged theab iad dol a dhith.
37. Cha mhór a chuala riamh an sgeul.
Gu deas thill iad fadheòidh.
Tha fhathasd Biasd Loch Nis gu tric
Ri fealla-dha 's ri spòrs :
Cha chòrd aon ni na's fearr rithe
Na'n dòigh 'san tug i bròn
Do'n Ollamh Chaoil, do'n Uasal Mhaol,
'S do'n Dotair Mac Iain Ghròt.

[A' CHRIOCH.]

COMUNN BADGES.

Members can now be supplied with Badges direct
from Head Office, price 2/7½, post free.

H.M. KING GEORGE VI.

We are proud to inform our readers, and all members of An Comunn Gaidhealach, that His Majesty the King is pleased to continue as Patron of An Comunn.

His Majesty has been our Patron as Duke of York and it is a matter of pleasure and pride to his loyal subjects represented by An Comunn Gaidhealach that he is continuing his Royal Patronage as King.

There are no people in His Majesty's wide Empire more loyal and devoted to the Throne and their Majesties persons than the Gaels of Scotland. H.M. Queen Elizabeth has shown by her presence at the Mod at Edinburgh the interest she takes in the work done by An Comunn Gaidhealach.

It is gratifying to those who give of their time and labour to this work that it is considered of National importance. *A Dhia gleidh an Rìgh 'sa Bhanrighinn.*

RETIRAL OF MR. MURDO MORISON, M.A.

Mr. Morison retires from office as Director of Education for Inverness in November next. The regret expressed by the Education Committee at Mr. Morrison's impending retirement will be fully shared by all who know him, and who are familiar with his work for education in the County. His earlier experience as a teacher and inspector of Schools made him ideally fitted for the position he has occupied as Director of Education, the duties of which, he has discharged with the utmost efficiency, and with general acceptance. Mr. Morison's attitude towards the claim of Gaelic to be taught in the Schools has been invariably sympathetic and helpful, as was only to be expected from one who is himself a competent Gaelic Scholar and a sincere lover of the language. We have no doubt, that in the appointment of a successor, the Education Committee which has always been friendly towards the teaching of Gaelic will insist on a knowledge of that language as an essential qualification.

GAELIC AND THE CIVIL SERVICE.

It is announced by the Civil Service Commissioners that Gaelic is to be dropped from the list of subjects of examination for Civil Service appointments. The reason given for

this decision is that the Gaelic paper has never once been taken advantage of. That, of course, does not mean that good Gaelic scholars are not passing through our Secondary Schools; it means only that the Civil Service apparently does not attract them. In the circumstances, it is not to be wondered at that the privilege has been withdrawn and there does not seem to be any solid ground of complaint.

It is somewhat surprising that more of our Highland boys and girls do not think of the Civil Service as a career. The lure of the Universities seems to draw to them our best boys and girls as the ranks of the Clerical, Medical, and Teaching professions amply testify.

The Civil Service with its constantly expanding *personnel* has many inducements to offer to well-educated young folk. The appointments are for life, remuneration is on a reasonably generous scale, there are opportunities of rising to positions of responsibility and influence, and there are pensions to look forward to when working days are done. One wonders if the advantages of the Service are brought prominently to the notice of our boys and girls in the Secondary Schools of the Highlands.

The preparation of intending candidates for these examinations might mean, for them, some modification in the curriculum usually followed but that should not be an insuperable difficulty.

ADULT EDUCATION AND THE GAELIC MOVEMENT.

By T. L. MACDONALD, M.A., B.Sc., F.R.S.E.

I think it is more than likely that most of the readers of this note, apart from the leading article in last month's *An Gaidheal*, will know nothing of the aims of the Workers' Educational Association. I believe, however, that it has a part to play in the Gaelic Movement, both in the Highlands and in the cities. It is the object of these notes to enable readers to make up their minds whether we can help them at the present time.

The Workers' Educational Association was founded some 30 years ago. Its purpose may be put very simply. Its founders saw that everyone in our country was receiving a school education up to 14 years of age; but many thousands, who might have done well at college or university, were unable to get there at the right time for economic and



other reasons. The working classes in town and country were especially hampered in developing themselves by lack of further education. So the W.E.A. started a movement for cultural and educational classes, which spread like the fiery cross through almost the whole of our country.

These classes are intended, in the first place, for all, workers and others, who have been prevented from educating themselves earlier in life. They are entirely non-sectarian and non-political. Propaganda is left to the political parties!

At the present time, there are many thousands of these classes, and some 50,000 students, throughout Great Britain. But a glance at any recent report shows that the possibilities of this work have scarcely been realised as yet in our Gaelic-speaking districts. Let us, for example, make a comparison between Scotland and Wales. There are as many classes in Scotland as there are in Wales, but they are more limited to the industrial centres. In the Welsh lists, we find again and again classes which are conducted entirely in Welsh; even the subject is given in Welsh. As yet, there is not a single class conducted in Gaelic. Again, there are 60 classes in Glasgow, 15 in Aberdeen, and so on, but none North or West of Inverness, in Argyll, or in any of the Islands. There are many classes in the small towns of Lothian and the Borders, and with the co-operation of branches of *An Comunn Gaidhealach* it should be easily possible to do as well in the Highlands and Islands.

We wish to invite branches to get in touch with us and to put forward requests to Education Committees, who have recently been urged by the Government to give their support to W.E.A. classes.

Another direction in which *An Comunn Gaidhealach* can perhaps co-operate is in promoting Gaelic classes throughout the country. A trial class in Glasgow, under the guidance of the Rev. Malcolm MacLeod, proved remarkably successful. So, for the past winter, two classes have been conducted in Glasgow, and we should be glad to see an extension into other districts. We believe that the future of Gaelic depends to a very great extent on those who have lost it, or have never had it. We would even claim that unless non-Gaelic speakers come forward to acquire the language (as is happening in Wales and Ireland), the cause of Gaelic is already lost. Our experience in

Glasgow suggests that there are still a good number of people who think it worth their while to start from the beginning. In offering Gaelic to newcomers, the W.E.A. claims to be rendering an essential service to the movement. We shall welcome enquiries from any part of the country, and we shall do our utmost to satisfy any demands made through your readers.

Workers' Educational Association,
177 Hill Street, Glasgow, C.3.

SECRETARY'S NOTES.

Provincial Mods will be held this month at Kingussie, Ullapool, and Campbeltown. Indications are that these will be highly successful as much preparatory work has been done by local and Comunn teachers. The Gaelic section of the Arran Festival, held on 19th and 20th March, was splendidly supported by our local Branches. Much good work was done by Mr. John MacIvor in that area, and for the first time Junior and Senior Gaelic Choirs appeared in competition. There were 17 competitions in the Bible Reading Class. Mr. Neil Orr was the adjudicator and the General Secretary represented the Propaganda Committee.

* * *

The Aviemore and Rothiemurchus Branch is to be commended for introducing a novel competition, confined to its members. The competition is to take the form of a Gaelic dialogue and one of the competitors in each team must be a learner of the language. Two trophies have been gifted by the Misses Ross, Aviemore, and it is to be hoped that full advantage will be taken of this interesting competition. Other Branches might usefully introduce a similar competition for the instruction and entertainment of their members.

* * *

The Northern Organiser has just completed a successful visit to the Outer Isles and he has sent on the following examples of clever repartee by juveniles in those parts. One girl member of Comunn na h-Oigridh said to another whose hair was drooping over her face:—"Is ann a tha d' fhalt ag itheadh d' aodainn!" A boy and girl, aged 4 and 6 years, had quarrelled, and the boy, arriving at his mother's side, was asked where his sister was. "Tha i ann sid is bus oirre" was the little fellow's reply. Gaelic is a long way off the burial stage yet.

THE STORY OF GIGHA.

By Sheriff MACMASTER CAMPBELL, C.B.E.,
F.S.A.(Scot.)

(A paper delivered to the Kintyre Antiquarian Society.)

I.

Certain of the smaller islands of Argyllshire possess a place in the history of our country beside which the distinction of their larger neighbours conspicuously pales. Evidence accumulates that the minute island of Sanda was visited by St. Ninian, and that the great British missionary established a church there, intending to use the island as a base for his frustrated mission to the western mainland and islands; and, further down, in the days of Haco, we know that the well guarded harbour supplied for the Norse Galleys the same shelter that the Floe of Scapa gave the great warships of Britain in those recent anxious days when our naval supremacy was so truculently threatened. Then Iona, whose hallowed shrine is the strongest pledge of the unity of the Scottish people, subordinating, as Scotsman do, the variety of their racial origins and the particularism of their Christian creeds to their collective veneration for the memory of Colum of the Cells. The islet of Oronsay, at ebb tide a pendant of Colonsay, was, like Iona, the seat of a great religious order—that of the Augustine Canons, who were established there about 1350 under the patronage of the good John of Isla. The ruins of the Priory disclose finely sculptured pillars which some regard as superior to any of the architectural features of Iona: and the Oronsay Cross ranks high for its beauty among the Sculptured Stones of Scotland. There are others—little more than spots of earth in the ocean—such as Eilean Mor Mhic Cormick off the Knapdale Coast and Eileach-an Naomh in the Firth of Lorne which might well call for more than passing allusion, but our particular subject of observation to-night is what happens to be the largest of those lesser islands of Argyll whose records contain so much that is momentous—the island of Gigha which so pleasantly interrupts the seascape open to the traveller along the western seaboard of Kintyre. And, when recounting the leading episodes in the story of Gigha, we will naturally touch also on what the record tell us of the annals of the neighbouring isle of Cara, which, with Gigha, completes a civil and ecclesiastical parish.

Premising that the present essay does not attempt to discover any of the history of Gigha before the period of the written record, it may, nevertheless, be appropriate to recall that the latest concern of our first President, Mr. Macdonald of Largie, in relation to the operations of the Society was for the investigation, and possibly the excavation of, a tumulus situated on the north end of the island. The duty was committed to a small Committee, the Convener of which was the late Mr. Lindsay Galloway whose death so tragically followed that of Largie: and we know that Mr. Galloway was deeply interested in the projected work of research. One day soon it may be confidently hoped the Society will be in a position to resume the operations so sadly interrupted, and make in this way a material addition to our knowledge of the Pre-history of the territory which forms the field of the Society's observations. We commence thus at that momentous period when Pietland, of which Kintyre and Gigha formed a part, was invaded in force by the Dalriadic Scots. We are familiar with many of the incidents, social and ecclesiastic, which attended their conquest of, and settlement in, South Kintyre. But the Record is strangely silent with respect to Gigha. I note the strangeness of the silence because of the high strategic value of the Island of Gigha, lying conveniently as it does in the entirely navigable channel between Kintyre and the extensive and fertile island ofIslay.

That Gigha was occupied by the Scots with all convenient speed after their landing in Kintyre there is, I think, evidence which is sufficiently convincing. We turn to the Church; for it cannot be forgotten that the Scotie invasion had a consequence more vital than mere territorial conquest, and that was the dissemination, with methods conceivably rough it may be, but nevertheless the dissemination, and in these parts for the first time, of the Christian religion. It is found, then, that the dedication of the Church of Gigha is to St. Cathan, and next we remember the demonstrable theory that, where you find a church dedicated to a Saint of the Celtic Church, there is good cause for the belief that the Saint to whom the shrine is dedicated was himself the missionary who first established the church or chapel subsequently enshrined to his name.

We are told by the annals of the Celtic Church and these, in the course of subsequent years, have been verified in many ways, that St. Chatan was the uncle of St. Blane, the same ecclesiastic to whom the Church of Southend is dedicated. Next, we discover that St. Blane

was a student under St. Comghall in the great Abbey of Bangor, and we know that St. Comghall was a contemporary of St. Columba. Then we have the approximate dates: the Dalriadic Scots landed A.D. 503: St. Kieran followed, A.D. 536; and St. Columba settled in Iona on Pentecost Eve, A.D. 563. Based on which facts dates and reasonable theories there is the strongest probability that St. Chatan paid his first missionary visit to Gigha before St. Columba occupied Iona and it is not at all unlikely that St. Chatan came to Scottish Dalriada, then preparing for that push northward which ended in temporary disaster, in the company of St. Kieran of Ossory whose name and fame is still the glory of South Kintyre. The further conjecture is absolutely safe that the advent of St. Chatan was ante-dated by the occupation of Gigha by his aggressive countrymen; and it may thus be taken that Gigha became a Dalriadic possession within a very few years of the first Scotie landing.

As to the fate of the original inhabitants of the island, there is nothing to give us definite guidance. The area of the island and the highest conceivable number of the inhabitants exclude the speculation that the islanders put up any fight against the invaders. The likelihood is stronger that the first defeat of the Pictish forces in Kintyre should so dismay the hapless people that they would seek refuge with their countrymen further north where Pictish dominion was still intact. On the other hand, the Pictish inhabitants of Gigha may have been taken captive by, and become bondsmen to, the conquering Scots. That there was massacre is most improbable, for the Brehon code which formed the laws of Ireland was a peculiarly humane one and laid down specific rules for the treatment of conquered peoples. In this respect the provisions of the Brehon law were not dissimilar from the Roman, and we know from classical history that the Roman legions were scrupulous in their preservation of those native peoples over whom the victorious Eagles waved. Both systems provided for the reduction of the status of the conquered; they became bondsmen to their new masters, but, the stress of battle passed, their lives were respected, and their rights, diminished as they necessarily were, found expression in the common law of the predominant nation. Thus it was that on the Roman evacuation of Britain, the southern Britons, enervated as they were by four centuries of comparative bondage, were nevertheless left in possession of their ancient lands to become an easy prey a few generations later, to those grim Saxon invaders who, in the

event, laid the foundations of that England whose subsequent career fills so wonderful a chapter in the history of the World.

The races subjected to the Romans were called in the Latin tongue *Native* and those whom the fortunes of war subordinated to the Scots of Ireland were known as *Fuidhir*. When the invasion was of the nature of a raid—and there were many raids from Ireland on both South and North Britain before the great movement to Kintyre early in the sixth century—the captives were brought back to Ireland: and it is an historical circumstance of the deepest interest that one such captive was a young man torn from his home, as most scholars now believe, on the Solway, who was destined in after years to become the first Christian missionary to the Scotie-Irish people, the great St. Patrick.

When the movement inferred, as the Dalriadic settlement did, a permanent severance from the mother country, the *Fuidhir* would naturally remain a bondsman in the country of his origin and while the persistence of these bondsmen can be traced in diminishing intensity right down the story of the Clans it is proper to remark that the usage of the Gaelic race, based upon the Brehon Laws, encouraged the gradual elevation of the bondsmen to the rights and privileges of a free clansman, absorbed into the clan organisation. The conception of permanent servitude was alien to the laws of the Gael. "Therefore" in the words of a modern Irish scholar, "All families did not remain permanently in this kind of servitude but gradually rose from a lower to a higher degree according to a certain state of progress, unless they committed some crime which would arrest that progress and cast him down again."

It is a somewhat melancholy reflection that it was not until many centuries after the colonisation of Scotland that the massacre of the vanquished—combatant and non-combatant—became a frequent incident of national and civil war. An explanation may doubtless be found in those great social and economic changes throughout Western Europe which rendered the permanent captivity or bondage of prisoners of war repugnant to municipal and international laws, but, be the explanation what it may, it gives one furiously to think, that in the course of centuries so comparatively recent as the sixteenth and seventeenth centuries, the practice was not uncommon in civilised war of putting captured soldiers and defenceless citizens to the mercilese sword.

(To be continued.)

BROADCASTS DURING APRIL, 1937.

Friday, 2nd April, 7.20-7.25—Gaelic News.
 Saturday, 3rd April, 8.40-9.10—"Mórán ann an Beagan."
 Sunday, 4th April, 2.30-3.30—Gaelic Service from St. Columba Church, Edinburgh. Rev. Angus MacMillan, M.C., D.S.O.
 Tuesday, 6th April, 6.25-6.40—Anns a' Ghàidhlig. Malcolm MacLeod.
 Wednesday, 7th April, 9.0-9.30—"An Tìrean Céine." Programme by London Choir and Mr. Lamont.
 Friday, 9th April, 7.20-7.25—Gaelic News.
 Tuesday, 13th April, 6.20-6.35—Bu mhath leam a radh. John Cameron, Paisley.
 Thursday, 15th April, 7.40-8.20—Studio Céilidh.
 Friday, 16th April, 7.20-7.25—Gaelic News.
 Tuesday, 20th April, 6.45-7.0—Anns a' Ghàidhlig. D. MacGregor Whyte.
 Wednesday, 21st April, 8.0-8.30—Filidhean agus Luchd-cùil an latha Diugh. Niall Mac Illeathain.
 Friday, 23rd April, 7.20-7.25—Gaelic News.
 Tuesday, 27th April, 9.0-9.30—"Na'm b'e Diugh an Dé."
 Wednesday, 28th April, 6.25-6.40—Anns a' Ghàidhlig. Professor W. J. Watson.
 Friday, 30th April, 7.20-7.25—Gaelic News.

CLARSACH.

A Class for instruction in Clarsach playing will be held for a fortnight if a sufficient number of pupils enrol. Teacher—Miss K. Barry Milner, Aberdeen.

Application should be made to the Secretary of the Clarsach Society, Mrs. C. M. Fisher, Nuneham, Broomhouse Road, Edinburgh, 12.

FEES.

Full Course, including morning, afternoon, and evening classes, 30/-. Gaelic Class only, 25/-. Celtic Art Class only, 10/-. Singing Class only, 5/-. Clarsach Class—Members of Comunn na Clarsaich, £1 1/-; non-members, £1 6/-.

ENROLMENT.

Intending students are advised to enrol early, and to send their names and addresses to Mr. Neil Shaw, 131 West Regent Street, Glasgow, C.2. Fees are preferably sent to him in advance, but may alternatively be paid to the teachers at the opening of the School.

LODGINGS.

Students must obtain their own lodgings in advance. They may obtain assistance in so doing by writing to the local Secretary, Mr. Alex. Urquhart, M.A., 5 Scotland Street, Stornoway.

TEXT BOOKS.**SENIOR CLASS.**

Reid & MacLeod's Elementary Course, 2/6.
 New Gaelic Reader, "An Seanachaidh," MacKinnon, 2/6.
 Ceithir Comhraidhean, 6d.
 A Gaelic Dictionary.

INTERMEDIATE CLASS.

Reid & MacLeod's Elementary Course, 2/6.
 Leabhar na Cloinne Bige, Blackie's, 7d.

ELEMENTARY CLASS.

Gaelic Self Taught, MacLaren's, 2/-.
 An Ceud Cheum, Blackie's, 6d.

SINGING CLASS.

Orain a' Mhòid XIV., 1/-.
 1937 Mòd Choral Booklet, 1/-.
 CLARSACH CLASS.

CLARSACH CLASS.

"Songs of the Hebrides for Voice and Celtic Harp." Vol. I., by P. Kennedy-Fraser. Published by Boosey & Co., 3/6.

SUMMER SCHOOL OF GAELIC, 1937.

The Summer School will be held this year at Sandwickhill, Stornoway, Lewis from Tuesday, 20th July, to Friday, 13th August, inclusive. By kind permission of the Ross-shire County Education Committee, the classes will be held in the Public School at Sandwickhill.

Owing to the Glasgow Fair holidays being held during the last fortnight of July, it will most probably be difficult to obtain lodgings during that period unless the matter is attended to as early as possible. All prospective students are requested to make arrangements for their rooms well in advance.

THE CLASSES.**Forenoon.**

Senior Gaelic Class—Miss Annie I. MacMillan, M.A., Glasgow.
 Intermediate Gaelic Class—Mr. George Thomson, M.A., Glasgow.
 Elementary Gaelic Class—Mr. Neil Orr, F.E.I.S., Edinburgh.

Afternoon.

Celtic Art Class—Miss Mairi MacBride, Glasgow.

Evening.

Gaelic Singing Class—Mr. Neil Orr, F.E.I.S., Edinburgh.

TOIMHSEACHAIN IS SEAN-FHACAIL.

SEAN-FHACAIL.



Boinne snighe an ceann na leapach.

Tha uamhas de na boinneachan snighe ann.
Tha a h-uile boinne dhiubh gu dubh, salaach.
Chan 'eil boinne nach bàthadh cuileag, is a h-uile boinne
ag amas bàrr mo shroine a h-uile h-uair.
Dé ni mise, is mi 'nam leabaidh gu còmhnaidh.
Tha sac air mo mhuidn de na plaideachan geala.
Tha, agus cùrainn, cùrainn nan iomadh tùthag.
Agus an dara tùthag a' fanaid air an tùthaig eile.
Ach is uaisle toll na tùthag.
As leth na bochdainn! ciamar a thàinig a' chearc air a'
chùrainn?
Ma's ainmigh leis a' chirc adhartan a bhi aice, tha e a
cheart cho ainmigh leis na h-uaislean, cearcan a
bhi mu na leapaichean aca.
Eadar a' chearc agus na boinneachan, tha mi eadar
dhà theine.
An e mise a dh'èireas air mo làimh dheis?
Bidh sin mar a thuiteas—mar a thuiteas am boinne
snighe.

TOIMHSEACHAN.



**Maighdean òg a' chòta ghil,
Ceann cnàmh teine oirre,
Mar as fhaide sheasas i,
Is ann as giorra dh' fhàsas i.**

COINNEAL.

Nach i a tha fada, caol, geal.
Ach chan 'eil coltas maighdinn oirre.
Tha i 'na seasamh gu dòigheil, stòlda.
Chan 'eil i a' gabhail as a dà cheann.
Chi thu an smàladair aig a bun.
Ni an smàladair currac dì.
An uair a thèid an currac air a ceann, chan fhaic thu
solus tuilleadh aiseid.

LITIR COMUNN NA H-OIGRIDH.

TAIRBHEARTAS GAIDHEIL LUNNAINN.

Chan 'eil e furasda facail fhaighinn a
chuireas an cèill ar buidheachas do Cheilidh
nan Gaidheal, Lunnainn, a thaobh an euchd
mu dheireadh a rinn iad as leth Comunn na
h-Oigridh. Rinn iad cuir-m-chiùil mhór an
Talla Caxton, Baile Siar-Mhanaich, air an
19mh. là de'n Ghearran, le Iain Og na
Brataich anns a' chathair, anns an deachaidh
a' chruinneachadh airson Comunn na h-
Oigridh, ceithir fichead Punnd Sassanach.
A mach o thabhartas Charnegie is i so an
t-suim is mò a fhuair ar Comunn riamh, agus
bu chòir do gach aon againn a bhi taingeil
gum bheil buidheann de ar luchd-dùthcha
fhein ag cur an deagh-ghean ann an gnòmh
air dòigh cho suairce, thairbheartach. Cho
fada 's a tha Gaidheil ann mar Ghaidheil
Lunnainn, chan eagal dhuinn.

GNÌOMHACHAS NAM FEACHD.

Chuala mi barrachd air feadh a' mhios so
chaidh, mu obair nam Feachd, agus a ràinig
mo chluasan an son mhios riamh roimhe.
Tha mi taingeil airson sin, agus bithidh mi
toilichte aig gach àm, facal fhaotainn an dà
chuid bho Cheann-Feachd, Ceannard no
Bana-Cheannard, dìreach a leigeil fhaicinn
gum bheil iad beo, agus nithean ag gluasad.
Fhuair mi litir ghrinn bho Iain MacDhubh-sith,
Feachd an Obain. Bha Balaich ar Comunn
an sin air a bhi cluich ball-coise an aghaidh
nam Balach a tha 'g ionnsachadh Frangaich,
agus bhuidhinn iad 4—2: comharra math
gur coir a' Ghaidhlig a thogail mar dara cainnt
an àite Frangaich! Bha'n là eagalach fiadhaich,
le sneachd is clach-mheallain, ach cha do chuir
sin a bheag air na laochain chruadalach. Thu-
bhairt Iain gu'n robh fughair aca tòiseachadh
air Iomain 'nuair a bhitheadh deuchainnean
mòra na Sgoile seachad. Sin naidheachd
mhath: bu chòir do Fheachd chumhachdaich
mar an t-Oban an t-seana chleas a chumail
suas. Tha Port-rìgh a' sneedh air, a reir an
nòs; tha iad an sàs ann an dealbh-cluich eile,
agus na Caileagan gu dripeil aig obair-laimhe
Cheiltich. Bha e 'na thogail cridhe bhi
cluinninn mar a tha Buill Dhalabrog ag
cumail an Gaidhlig agus an cleachdaidhean
cho fallain. Bha na gilleas a' dol air Challuinn
mar bu nòs—cha tilleadh iad bho dhorus sam
bith gun an cuid fhaighinn bho bhean-an-tigh!
Dh'fhag cuid de'n Fheachd an sgoil ach tha deich-
near ùra a' lìonadh an àite. Chuir mi seachad

uair a bha fìor thlachdmhor le Feachd Dhuror anns an Apuinn. Chan 'eil i ach beag ach tha i dìchiollach, agus is iomadh rud anns a' chlar-oibre a dh'ionnsaich Bean Mhic-an-t-Sealgair do'n Chloinn an sin. Fhuair mi toileachadh mòr le paipear a leughadh aig coinneamh Feachd an Obain, air beatha is obair a' mhaoir-choille ann an coilltean mòra, farsuing nan Inneachan, le iomradh àraidh air na beathaichean fiadhaich a tha mar chompanaich dha an còmhnuidh. Is e a thug an tlachd àraidh dhomh, na ceistean tuigseach, suimeil a chuir na Buill orm 'na dhéidh sin.

AILEADH GAIDHLIG.

Tha an àite fhein aig riaghailtean agus claran-oibre an Comunn na h-Oigridh: cha deanar a' chùis as an aonais. Ach chan éirich Feachd fhoirbhe am feasd as na nitean sin, mur a bi an spiorad ceart aig a' Cheann-Feachd, a' taoisneachadh uile ghnòthuichean na Feachd—mur a bi àileadh Gaidhlig a' siubhal troimh na h-uile. Bu mhaith leam iomradh air aon Fheachd, mar eisimpleir, anns am bheil an spiorad, agus an t-àileadh luachmhor so, ri'm faotainn ann an tomhas neo-chumanta, a' deanamh suas Feachd a tha gu ìre bhig còimhlionta. Is i so Mìngearraidh faisg air Ardnamurchan, fo stiùireadh na Mghn. Nic-a'-Phearsoin. Chan e mhàin gum bheil fìor ghràdh aice fhein do'n Gaidhlig, ach gum bheil uile Clann na sgoile air am bogadh, trid-se, anns a' ghràdh sin, gu cùl an droma. Air gach dòigh a tha 'na comas tha i ag ionnsachadh dhaibh rùintean Comunn na h-Oigridh gach là mar a thig, agus foghlum na Gaidhlig anns an t-seagh as àirde. Tha iomadh cuspair-sgoile air a theagasg troimh mheadhon na Gaidhlig, cho math ri dannsaichean Gaidhealach agus cleasan Gaidhealach, agus bithidh *An Gaidheal* air a leughadh do'n Chloinn mar chuid de dh'obair na sgoile. Mar thoradh air so uile, tha Feachd Mhìngearraidh a' tighinn cho faisg air a' "Bheatha làn, fhìor-Ghaidhealach, agus a' Gaidhlig na inneal-còmhluaidh aig a' bheatha sin" (prìomh chuspair-stiùiridh ar Comuinn) agus a tha comasach anns an t-suidheachadh 's am bheil sgoilean beaga na Gaidhealtachd an diugh. Is math is aithne dhomh a liughadh ni a tha 'g oibreachadh an aghaidh nan Ceann-Feachd 'nam buntuinn do Chomunn na h-Oigridh, ach tha do a' leigeil fhaicinn duinn mar a dh'fhaodas Ceann-Feachd sam bith ceannas fhaotainn air gach cor mì-fhàbharach, ma tha i air a blàth-dheacadh le spiorad ar Comuinn agus le gràdh do'n Chànain.

AR CO-GHAIDHEIL.

Tha mi dìreach air seachdainn a chur seachad an cuid de bhailtean mora ar co Ghaidheil, na Cuimrich—an Cardiff, Aberdare agus Llanelli, 'nuair a bha iad ag cumail là-feille an Naoimh-chomaraich Daibhidh, no mar a their iad fhein ris, Dewi Sant. Sin an uair a bhitheas na Cuimrich a' taomadh a mach an cuid faireachduinnean a thaobh an cànain 's an dualchais, agus is mòr an drùidheadh a rinn iad orm: 's iad a tha an dearg dha-rìreabh mu na nitean sin. B'èigin domh labhairt riu anns gach àite—an Llanelli bha suas ri mìle ann, eadar chlann is dhaoine; cha robh facal Beurla air seùl bho thoiseach gu deireadh, agus bha coinneamhan againn anns na sgoilean cuideachd. Cha robh uair a labhair mi nach d'innis mi seùl Comunn na h-Oigridh dhaibh, agus b'iongantach leam an tlachd a bha sean is òg ag gabhail ann a bhi cluintinn staid ar cànain agus gach oidhirp a thatar a' deanamh gus a cumail beo. Cha d'fhuair mi ach coibhneas agus brosnuchadh, gach àit' an deachaidh mi. Tha cainnt nan Cuimreach air leth beairteach: tha facal acu airson a h-uile ni fo'n ghrein, ach a thaobh bardachd is ciùil, saoilidh mise nach eil i cho fìor *Cheilteach* 'na gné, 's a tha ar Gaidhlig fhein.

FEACHDAN URA.

Cuireadh Feachdan air bonn air a' mhios so chaidh 'san Ob agus an Tairbheart na Hearadh; agus am Baile Garbh agus Baile Grunnail an Eilean Liosmór. Air feadh a' Gheamhraidh so chaidh tha ar deagh charaid Seumas Dubhag air a bhi 'g obair gun sgur airson Comunn na h-Oigridh, a' fiosrachadh cha mhòr uile Feachdan tìr mòr na Gaidhealtachd, a' brosnuchadh nan Ceann-Feachd agus nam Ball gu bhi deanamh an dìchill le nitean ionnsachadh anns a' Chlar-oibre a chuireadh a mach. A dh'aindeoin sneachd is gaillinn agus gach mì-ghoireis, gun ghuth air a' Chnatan Mhór a bhuail esan cho math ri càch, lean e ris an obair sin 's tha e rithe fhathast, a nis ann am Muile. Co a their nach airdh e air gach cliù is urram?

Cha lugha air Dia deireadh an latha na thoiseach—*Not less in God's sight is the end of the day than the beginning.*

BROSACHADH.**An Airde Tuath.**

Bha am Fear-deilbhe an lathair aig coinneimh an Ceann-a-Ghiuthsaich air an dara là deug de'n Ghearran agus rinneadh adhartachadh le gnothuichean a bhuineadh do Mhòd Bhaideanach a tha ri a chumail air an 9mh là de'n Ghiblein.

Air an ochdamh là deug labhair e ri Gaidheil Obar-eadhain aig coinneimh mhiosail a' mheoir anns a' bhaile sin. Bha àireamh laghach an lathair, còrr is ceud, agus bha e 'na thoil-inntinn fhaicinn gu bheil ach gann gach aon de'n Chomhairle comasach air Gaidhlig a labhairt mar chànain mhàthaireil.

Air an 20mh là chumadh coinneamh de Frith-chomhairle a' Chraobh-Sgaoidh an Inbhir-nis agus b'e prìomh aobhar na coinneimh beachdachadh air cor na Gaidhlig an Gaidhealtachd na h-Alba. Anns an fheasgar bha Mgr. MacPhàil an lùthair, mar Rùnaire, aig coinneimh mhiosail Céilidh nan Gaidheal an Inbhir-nis, agus ged a bha an t-side garbh bha barrachd air sè fichead 's an eisdeachd. B'e òraidiche na h-oidhche Mgr. Lachlann MacFhionghain, A.M., às a' Ghearsadan, agus ghabh e mar chuspair "Orain Ghaidhlig, Sean agus Nuadh."

Ann an Ràtarmhurchais chumadh ceilidh ghrinn air a' 24mh là. Labhair am Fear-deilbhe an Gaidhlig is am Beurla agus chuidich e leis a' chéilidh le òrain is sgeulachdan.

Bidh Mòd a' cheàrna Tuath is Siar de Chataibh air a chumail air a' bhliadhna so an Luirg agus fa chomhar ionmhais a' Mhòid sin chumadh cuirm-chiùil an Luirg air an 26mh là. Bha Ceann Suidhe Comhairle a' Mhòid anns a' chathair agus bha an talla loma-làn agus thugadh dhoibh cuid de òrain Rob Dhuinn mar bu dual. Chaidh suim mhath airgid a thionail fa chomhar a' Mhòid.

Air an dara là de'n Mhàrt thog am Fear-deilbhe air gu ruige na h-Eileanan Siar air a thurus bhliadhnail. Chaidh meur ùr a chur air chois an Tairbeart na Hearradh agus stèidhicheadh Feachdan de Chomunn na h-Oigridh anns an Tairbeart (72 ball), agus anns an Ob (34 ball). Tha na Feachdan le chéile gealltanach agus tha dùil gu'm bi cuirm-chnuic aca air tràigh Scarasta a tha mu leth an rathaid eadar an dà Fheachd. Dh'fhag am Fear-deilbhe na Hearradh air a' choigeamh là agus air an fheasgar sin bha e ag ullachadh airson coinneamhan an taobh siar Uidhist a Tuath. Chuir e seachad seachdain dhripeil 's an

Eilean sin. Thadhail e air na Meuran an Cladach-chirce-bost, Taigh-ghearraidh agus Loch Ephort agus thug e sgeul a' Chomuinn aig coinneimh an Ceann a' Bhàigh. Chuir e Feachdan de Chomunn na h-Oigridh air chois an Cladach-chirce-bost, Loch Ephort agus anns an eilean bheag iomallach sin, Griomsaidh.

Tha ullachadh 'ga dheanamh aig an àm so airson Cuirm-chnuic an Càirinnis, dlùth do Theampull na Trianaid, aig toiseach an t-Samhraidh. Bidh latha mòr aca is gach Buidheann an Uidhist a Tuath an sin gu léir. Is i rùnaire na cuirme so a' Mhgr. Mairi NicDhomhnaill, Taigh Sgoile Chàir-innis.

Air an dara là deug de'n Mhàrt chuir am Fear-deilbhe aghaidh air a' Cheann a Deas agus chaidh e thar na fadhlaid gu Beinn nam faoghla. Thadhail e an sgoilean Bhaile Mhanaich is Chnoc na Mòna agus chuir e buill ùra ri àireamh Feachdan Comunn na h-Oigridh. Anns an fheasgar bha e aig ceilidh am Baile Mhanaich agus cha robh dlùth air sgeul is oran an sin. Gheibhear eachdraidh 's an ath mhiosachan air a chuairt an Uidhist a Deas.

An Airde Deas.

Bha an Runaire 'na Fhear-cathrach aig cuirm-chiùil an Grianais air an 19mh là de'n Ghearran. Bha a' chuirm so a chum eagan airgid a thionail fa chomhar Mòid a' bhaile a bha air a chumail air an 19mh là de'n Mhàrt. Shoirbhich gu math leis a' chruinneachadh.

Chaidh an Rùnaire gu Srath Lachlainn air a' 25mh là agus chumadh coinneamh ghasda an sin ged a bha an oidhche gaillionnach. Rinn buill a' chròilean Ghaidhlig is chiùil gu math aig a' choinneimh so. Air an ath fheasgar bha an Rùnaire aig céilidh am baile Inbhir-àir. B' i so coinneamh cho math is a fhrithheil an Rùnaire anns a' bhaile so riamh agus tha a' Chomhairle ri am moladh airson na tha iad a' deanamh ann a bhi a cumail na Gaidhlig a suas. Tha cròileanan Gaidhlig is ciùil aca.

Chaidh Mgr. Mac Gille Sheathanaich gu Muile air an dara là de'n Mhàrt agus bha coinneamhan matha aige 's an t-Sàilean, Ulbha, Créich, Eilean I, Bun-easain agus Tobarmhoire. Bha còmhlan ghasda cruinn aig gach coinneimh agus thug iad eisdeachd mhath do sgeul a' Chomuinn. Thadhail an Rùnaire air cuid de Fheachdan Comunn na h-Oigridh agus chuir e ri àireamh nam ball. Chaidh an Rùnaire gu ruige Liosmòr air a'

choigeanh là gu frithealadh aig cuirm a bha a' toirt a' chròilean chiùil gu crìch. Bha mòran cruinn agus rinn an òigridh is na h-inbhich gu gasda leis na h-òrain a fhuair iad bho'n bhean-theagaisg. Chuir an Rùnaire dà Fheachd de Chomunn na h-Òigridh air bonn an dà sgoil an eilein—Baile Ghrunnail is am Baile Garbh.

Bha an Rùnaire aig coinneimh ghasda an Aird-ghobhair air an dara là deug. Bha dà chluich air a' chlàr, aon am Beurla is aon an Gaidhlig. Rinn iad uile gu gleusda ach bha e soilleir ri fhaicinn gur ann ris a' chluich Ghaidhlig a bha am furan a bu bhlàithe. "Nighean Rìgh Lochlainn" is ainm do'n chluich Ghaidhlig agus gu dearbh fhein bha e tlachdmhor a bhi ag eisdeachd ris a' Ghaidhlig bhlasda a bha aig an triuir luchd-cluiche.

Luchd-Ciùil.

Tha an luchd-teagaisg air ceann an gnothaich mar a leanas:—

A' Mhgn. Mairead NicDhomhnaill, Cataibh.

A' Mhgn. Ealasaid NicMhartainn, Ile.

Iain MacDhomhnaill, Leodhas.

Gilleasbaig Mac Gilleathain, Cataibh.

Iain MacIomhair, An Sàilean Muileach.

ORAIN GHÀIDHLIG.

LE SEONADH CAIMBEUL.

Chaidh an leabhar so a chlohdh-bhualadh gu feum an Ughdair, Seonaidh MacDhomhnaill 'ic Iain Bhàin Bard Loch Baghasdail. Bha na h-orain air an sgrìobhadh o bheul a' Bhaird le Iain MacAonghais caraid is nabuidh dha; agus bha iad air an deasachadh air son a' chlohdh le Iain Latharna Caimbeul. Tha dealbh a' Bhaird agus e a' ruamhar leis a' chois-chruim 'sa phìob na phluic an toiseach an leabhair. Bha an dealbh air a thogail le Mairead NicShìoch bean Iain L. Caimbeul agus tha e cho coltach ris, agus cho nàdurach agus gu saoil thu gu bheil e 'gad choimhead an clàr an aodainn.

Tha ochd is da fhichead oran 'san leabhar gu léir agus tha iad air an roinn a reir a' chuspair air am bheil iad a' labhairt—sia Orain Iasgaich, coig orain dheug Fearainn, ceithir orain dheug na Dutcha, trì Orain Tinneis, ceithir Marbhrainn, trì Orain a' Chogaidh Mhòir, trì Orain Cràbhaidh—agus tha eachdraidh beatha a' Bhaird air a sgrìobhadh an Gaidhlig bhlasda thuathach le Iain MacAonghais an toiseach an leabhair, agus òraid fhoghlumte an taic rithe air dual-chainnt Sheonaidh agus obair an deasachaidh le Iain L. Caimbeul. Tha a ris faclair goirid an deireadh an leabhair ag innse brìgh faclair Uibhisteach nach 'eil cumanta an àitean eile agus gu h-àraidh am measg nan deasach.

'Se mar sin enap maith leabhair a tha an so; agus tha e air a chlohdh-bhualadh air deagh phaipeir an litrichean garbha soilleir a tha gle fhuasda leughadh—luach-peighinn air leth-chrun cho maith is a laimhsich sinn am Beurla no an Gaidhlig o chionn iomadh bliadhna.

A thaobh na bardachd tha mòran sheòrsachan an so dhi, agus tha i gu léir taitneach is blasda a reir a gné. Tha cuid dhi anns a' bheil fìor spiorad àbhachdaich—àbhachd is fealla-dhà cho grinn is cho geur agus nach e h-uile fear a thuigas i—mar a tha "Oran nan Glainneachan," "Oran an Daimh" agus grunnan eile. Tha na trì orain Chràbhaidh—Breith Chrìosd, A' Phàis, Beannachadh na Sgothadh—làn tàlaidh agus cho ion-mhiannaichte is cho taitneach agus a leugh sinn o chionn fada—simplidh, blàth, le spiorad an fhìor chràbhaidh.

Ged nach 'eil inntinn is mac-meanmhna a' Bhaird a gluasad ach am measg na nithean cumanta faicinnach a bha tachairt ris fein—gun a bhi dol a mach fada air fàire—tha e 'na bhaird gu nadurach agus mar sin tha gach oran is rann a' togail fianuis gur h-ann o bheul smior a' bhàird a thainig iad. Chan e nach rachadh aig Seonaidh fein air fear no dha dhiubh a chur an cruth is an cumadh na's fheàrr na tha iad.

Tha an leabhar air a litreachadh a reir dual-chainnt a' Bhaird agus tha am fear-deasachaidh ag innse carson a rinn e uibhir a dh'atharrachadh air an dòigh cumanta ann bhi litreachadh nam facal. Tha e ceart dual-chainnt a Bhaird a bhi air a cleachdadh ach is ar barail-ne gu'n rinn am fear-deasachaidh tuilleadh sa chòir ann bhi ag atharrachadh an litricidh choitcheann. Cò nach tuigeadh am fuaim a' th' aig "thàinig" gun "thànaig" a chur 'na àite, agus aig "ràinig" an aite "rànaig"; "deanamh" an aite "dianamh" agus grunnan eile mar sin air am bheil a h-uile neach a leughas Gaidhlig eòlach. Tha sinn ro eòlach air "aobhar," air aogais is air fhuaim a nis, air son tòiseachadh a' sgrìobhadh "adhbhar" 'na àite ged a bha e air a sgrìobhadh mar sin uair-eigin. Tha e 'san dà chruth 'sa leabhar-sa.

Tha beagan mearachdan clodh-bhualaidh ann ach cha dean iad dragh sam bith ann a bhi leughadh nan òran, agus tha am fear-deasachaidh ri mholadh air son a shaothrach a thug e saor agus an asgaidh chum buannachd a' Bhaird.

Seach gur h-ann gu leir air son feum an ùghdair tha buannachd an leabhair, gheibhear e troimh an phost bho Mhgr. J. Shearer, Tigh a Bhanca, an Loch Baghasdail, air son leth-chrun. Is geal is fhìach e sin agus trì dhiubh ach fhad 'sa bhios gin air fhagail gheibhear air son leth-chrun iad.

Tha sinn fada an comain a' Bhaird chòir air son a leabhair chiatadh. Gu meall e a naidheachd. Agus an comain nan dìth is eile air son an saothrach—agus cha b' e sin an t-saothair bheag—ann a bhi sgrìobhadh nan òran agus 'gan deasachadh, agus air son an dà òraid fhiosrachail eireachdail a thug iad dhuinn 'nan cois.

C. McL.

EADARAINN FHIN.

CNOC CHUSBAIG.

(Gu Fear-Deasachaidh a' "Ghaidheil.")

Leugh mi an sgrùdadh a thug "C. McL." dhuinn air an leabhar, "Cnoc Chusbaig" ann an "Gaidheal" a' mhìosa Mhàrt. Thug mi an aire gur ann a' faotainn coire do'n dòigh ann an deach an leabhar a dheasachadh a bha e cha mhòr ann an dara leth 's de na sgrìobh e; agus leis gur ann ormsa a chuireadh mar dhleasan an leabhar sin a dheasachadh, is dòcha gun 'toireadh sibh cead dhomh mo thaobh féin de'n chùis a sheasam ri linn a' bheum-sgrùdadh so a dh'fhoillsich sibh. Ni mi sin le buntainn ris na nithean do an d'fhuair "C. McL." coire, aon an deidh aoin.

Tha e làn chinnteach nach d'thubhairt Uilleam:—
 “Nuair bhuainas tu 'm fochunn am mullach an t-sabhal,
 Cuir chugam-sa so dheth gu beothachadh piob.”

Is ann mar sin a fhuair mise e anns an lamh-sgrìobhadh a thugadh dhomh, agus chan fhaca mi aobhar air an t-saoghal gu atharrachadh a dheanamh aon chuid air “sabhal” no “chugam-sa,” oir tha iad le chèile ceart. Is e “sabhal” an litreachadh a tha am Foclair MhicBheathain, cho math ri foclairean eile; agus tha deagh bharrantas againn air “chugam,” ged nach biodh ann ach am fìu nach beo, Calum MacPhàrlain; agus gu sònraichte bho'n is e so an dòigh anns an do liubhradh dhòmhais e, is e ceart, glèidh mi e gun atharrachadh.

Tha “C. McL.” ag ràdh gur e “mhaol” a bu chòir a bhì far a bheil “maol,” ged nach e “maol” a tha agamsa idir ann ach “mhaol.” Bu mhath leamsa e a dh'insedh dhomh car-sòn is e “mhaol” a chuireadh esan an so. Is e “ged tha mhaol gun fhalt oirre” a fhuair mise anns an lamh-sgrìobhadh, agus leis gu'n robh e ceart lean mi ris. Bhiodh e ceart na'n cuirinn “mhaol” ann.

A thaobh “Is na bò aig an tràth,” no “nam bò,” chan 'eil fios agamsa ciod a thubhairt am Bàrd: tha aon seach aon dhiubh ceart a thaobh cèill cho math ri taobh taibse dhe. Is e “is na bò aig an tràth” a thugadh dhòmhsa anns an lamh-sgrìobhadh, agus leis gu'n robh làn chiall aig na facail mar a bhà iad, is mise am fear nach deanadh atharrachadh sam bith, oir cha b'e mo dhleasanas è. Na'm b'e sin mo dhleasanais, leis gach urram a thoirt do'n fhear nach maireann, am Bàrd, chan 'eil fios agam nach deanainn atharrachadh no dhà nach do rinn mi.

A thaobh “fhìn” is “fheìn,” is docha gur e “fhìn” a bu chòir a bhì ann le sealltainn ri buaidh nam pong ri “nì”; ach is e “fheìn” a fhuair mise anns an lamh-sgrìobhadh, agus leis gur e a tha ceart a thaobh litreachais, cha do rinn mi atharrachadh sam bith.

A thaobh “smogaigeadh,” tha “C. McL.” ag ràdh nach d'thubhairt am Bàrd riann am facal. B'fhearr leam a chreidsinn nach d'thubhairt, oir ma tha seorsa facail eile a chluinnear no a chithear a' tighinn bho bhilean no bho laimh Gàidheil do'n d'thug mise dubh-gràin is e an seorsa fhacal sin; agus is ann, gu beaganaich, bho bhilean luchd-dùthcha a' Bhàird tha mise an dùil a chluinnear iad. Is e so aon fhacal a dh'atharraichinn-sa gun teagamh na'n robh an cead again, ni e nach robh; ach sud mar a fhuair mi e, is dh'fhìg mi e mar a bhà e. An dèidh na h-uile rud, is a dh'aindeoin beachd “C. McL.” is docha gur e sud dìreach a' cheart fhacal a thubhairt Uilleam, mar a tha na fichead de a luchd-dùthcha, is mar a thubhairt iad 'nam èisdeachd-sa iomadh uair. Mur e sin a thubhairt e, am bi “C. McL.” cho math agus innsedh dhuinn ciod a thubhairt e, no ciod a their na Leodhasaich am bitheantas! Chan 'eil an nìs ach an aon fhacal eile air fhàgail—“sgaith” an àite “sgiaith.” Is e mearachd a tha an sin gun teagamh, mearachd clòdh. Am bu mhath leibh fiosa a bhì agaidh cia-mar a thainig am mearachd sin a steach? Matà, bu mhath leamsa cuideach! Ach chan urrainn dhomh innsedh dhuibh! Anns na duilleagan dearbhaidh (proof sheets) a fhuair mise, is a tha aig mo laimh aig a' cheart mhionaid so, bhà, is thà, am facal air a litreachadh ceart gu leòr—“sgiaith.” Cha robh nì eile ceart anns an t-sreath sin a bheirradh air a' chlàdh-bhuaidh a' tionndadh riithe gu atharrachadh sam bith a dheanamh oirre; ach, fathast, rinneadh an t-atharrachadh; agus an uair a thainig an leabhar am mach bhà am mearachd ann! Ach cha mhise a bu chuireach, oir is e sin aon de na nithean diomhar a

thachras am beairt a' chlàdh air nach 'eil e furasda aobhar fhaotainn. Bha am facal air a litreachadh gu ceart air na duilleagan dearbhaidh—agus togaidh iad féin an fhanias—an uair a dh' fhàg iad mo làmh-an-sa agus is e sin na tha agamsa r'a ràdh mu'n chbhis. Chan fhacal e, ged thà, air an tuislich aon sam bith aig a bheil coias air a' Ghàidhlig, ged a b'fhearr e bhì ceart na bhì ceart.

Sin agaidh, matà, mo fhreagairt-sa do “C. McL.” Chan 'eil nì agam an aghaidh nach a gheibh coire far a bheil coire r'a faotainn; ach tha mi a' tagradh ciod air bith cho gearr 's a thainig m'obair-sa air “Cnoc Chusbaig,” gu'n deach “C. McL.” fada thar slighe a' cheartais an uair a theann e ris na clachan a thilg e air a chuimeachadh. Tha sean-fhacal air sin cuideach, ach fàgaidh sinn sin far a bheil e an drasd.

EACHANN MACDHUGHAILL.

Lough sinn litir Eachainn agus ma leugh is ann a chiumhnich sinn air an rud thuir Moisean agus e a' lomaire na muice. Mòran galan is beagan ollainn. Tha ar caraid car “maol” ann a bhì togail an dearbhadh a' sgrìobh sinne, is chan e a “mhaol” bhì gun fhalt oirre bu chuireach. A reir comharradh is uathne bardachd rèidh shiubhlach is dual-chaint Leodhais tha gach nì dìreach mar a thubhairt sinn, agus dh' fhaodadh sinn am barrachd a radh. A thaobh a' ghearain, is ceannach air an ugh an gloc agus an t-ugh sin fhein 'na mhaothag. C. McL.

(To the Editor of “An Gaidheal.”)

Sir,—I am obliged to E. L. for his nice letter on my “Gaelic Anomalies.” He doesn't seem to be at home though in the old language, otherwise he would not have applied English and Irish “*templates*” to bring Scottish Gaelic phrases into shape. There is, therefore, little use in arguing with my friend. He can dive deeply into Old Irish, but judging from his Gaelic letter to the Editor he cannot swim. I wish him every success in his Gaelic studies but he should know that no one can write correctly or know correctly, a language one cannot talk fluently, even should one know a little of its structure. CROMAN.

FACAL 'SAN DEALACHADH.

Cha mhol duine a sheud 's e aige. Tha siun an dòchas nach ann mar so a tha thaobh na Gàidhlig. Tha i co dhiùbh luachmhor an t-rean eile. Ann au àrd-sgoileirachd bha i mùirneach aig na Frangachais is aig na Gearmailtich o chionn iomadh bliadhna agus tha na Lochlanach a nis a leigheil fhaicinn gu bheil tìdh nach beag aca-sa imte. Tha Oil-thigh Oslo, ceanna-bhaile Lochlann a tuath, ag cur buidheann de dh' àrd-sgoileirean cho na Gaidhealtachd air an t-samhradh-sa a ghabhail beachd air dual-chainntean is gnàthas an càin ann agus chum an cur sìos an dubh 's an geal agus air dòighean eile gum am bith iad air chiumhne gu bràth. Is e làn di am beatha. Tha sinn 'an comain. Chi iad nach ann gu tòrradh a tha iad a' tighinn ach gu ùrstan agus mar sin nì siun greadhnaichas còmhla riutha; ged bha an sean-fhacal ag radh gum b' fhearr aon tòrradh na dà chomanachadh dhiag — gu daoine thoirt gu mothachadh! Tha fhios an deidh so gum bith am barrachd spéis againn fhein do dhual-chainntean is do ghnàthas an càin luachmhor.

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EDITOR:—Rev. MALCOLM MACLEOD, M.A., 24 Queen Mary Avenue, Glasgow, S.2., to whom all literary communications should be addressed; business and other communications to 131 West Regent Street Glasgow. Telephone:—Douglas 1433

Leabhar XXXII.]

An Cèitein, 1937.

[Earrann 8

CRUNADH AN RIGH.

Bidh Rìgh Seoras VI. agus Ban-rìghinn Ealasaid air an crùnadh an Eaglais Mhór na h-Iar-mhanaisteir an Lunnain air an dara là deug de'n Chéitein. Chan 'eil ni a' tachairt 'san rìoghachd as sòlaimte na crùnadh an Rìgh is na Ban-rìghinne agus chan 'eil aon ni eile a tha leithid de ghreadhnachas na luib. Bidh maithean is àrd-uaislean Iompaireachd Bhreatainn gu léir cruinn ag cur a' chrùin air ceann an Rìgh agus air ceann na Ban-rìghinne—bithidh agus móran rìghrean is phrionnsachan is àrd-uaislean á rìoghachdan eile. Bithidh Lunnain làn agus ag cur thairis le sluagh do-àireamh as gach cearnaidh de'n t-saoghal mhór; an sluagh uile mar gum biodh iad a' deanamh mar a bha an "Dan" ag iarraidh orra: Rachaidh a mach agus faicibh an Rìgh leis a' chrùn leis an do chrùnadh e air là a chrùnaidh agus air là subhachais a chridhe. Agus mar ann an crùnadh Rìgh mór eile: "Agus thainig an sluagh uile a nios 'na dhéidh, agus bha an sluagh a' pìobaireachd le pìoban, agus a' deanamh gairdeachais le mòr ghàirdeachas, air chor as gu'n do reubadh an talamh le fuaim."

Chan e mhàin gu bheil cruinneachadh nan sluagh do Lunnain, ceanna-bhaile ar Rìoghachd 's ar n-Iompaireachd, air an latha ait agus iomraideach so ach tha sùilean is miann nan cinneach uile air an Rìgh 'sa' Bhan-rìghinn 'nam móralachd is 'nam maise agus iad air an crùnadh le crùn Iompaireachd Bhreatainn.

Chleachd gum b'e àrd-uaislean na rìoghachd a mhàin a bliodh an làthair an Eaglais Mhór na h-Iar-mhanaisteir an Lunnain aig crùnadh Rìgh no Ban-rìghinne agus aig seirbhis shòlaimte a' choisrigte, ach an dràsda aig crùnadh Rìgh Seoras is Ban-rìghinn Ealasaid bithidh mitean cho maith ri maithean na dùthcha an làthair—luchd-oibre air son na ceud uaire—agus sin air iarradas an Rìgh fhéin. Tha sin mar bu chòir da a bhi — feadhainn as gach suidheachadh is seorsa an measg an t-sluaigh uile, na thoillean anns an Eaglais Mhóir. Is ionghantach ma bha a rianh roimhe uibhir de ghloir is de ghreadhnachas is de shluagh 'am Baile-mór Lunnain—Rìghrean is prionnsachan, àrd-uaislean is am mór shluagh á seachd ranna ruadh an domhain.

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Bithidh gnòthach is seirbhis a' chrùnaidh air a chraobh-sgaioleadh 'san adhar do uile rìoghachdan is thlèan an domhain mhóir; agus mar sin bidh co-roinn againn fhéin anns gach cearnaidh de'n Rìoghachd ann an seirbhis is an greadhnachas an latha, agus aig tìrean is rìoghachdan eile mar an ceudna. Bithidh an Rìgh fhéin maille ri fùthalaich na Rìoghachd is na h-Iompaireachd a' labhairt air an fhrithead aig crìochnachadh an latha ri a shluagh anns gach àite an bidh iad agus bithidh an saoghal ag éisdeachd. Cha do thachair a leithid a rianh roimhe 's an t-saoghal tha so.

Bithidh sùil is smuain nan slògh is nan cinneach uile air an Rìgh 's a' Bhan-rìghinn 'nam móralachd air an latha ud; agus is

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cinnteach gum bidh guidhe mìltean ar mhiltean ri Dis chum am beannachadh agus an ungadh le spiorad a' ghliocais agus na fireantachd.

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Tha ùidh air leth againne, An Comunn Gaidhealach, an crùnadh an Rìgh is na Ban-rìghinne. Is e a Mhórachd Rìgh Seoras VI. ar Fear-taice, a cheud Rìgh a bha riamh 'na Fheart-taice aig a' Chomunn Gaidhealach. Tha so 'na aobhar uail dhuihne agus a' leigeil fhaicinn do 'n t-saoghal an àite th' aig ar saothair air sgàth ar cànan is ar pobull am beachd an Rìgh agus a luchd-comhairle. Tha fhios againn cuideachd an t-àite sonraichte a tha aig ar cànan is ar ceòl an aigne na Ban-rìghinne uasail.

Tha fìor fhuil nan rìghrean 'na cuisean fheòin, agus tha i 'na boinne fala cho uasal agus cho eireachdail is air na leag duine riamh a shùil. Is i an dara glùn ar fhichead o Raibeart de Brus Rìgh mòr na h-Alba, agus tha a céile Rìoghail 's an aon daimh do'n Bhrusach. Tha mar sin an Rìgh 's a' Bhan-rìghinn càirdeach d' a chèile ged tha e dà cheum ar fhichead a mach.

Gu ma fada beò an Rìgh agus a' Bhan-rìghinn.



FACAL 'SAN DOL SEACHAD.

“Gùg, gùg, ars' a' chuthag là buidhe Bealtainn.” Bha na seann-daoine a' mothachadh gur h-ann air ceud là a' Chéitein — là buidhe Bealtainn mar theireadh iad-fhein—a bha a' chuthag a' tighinn chu na Gaidhealtachd.

Ach is ann a reir an t-seann chunntais a bha so agus mar sin b' e an dara là deug, Latha Bealtainn aca-san.

Tha eun Samhraidh eile a tha glé lionmhor 's na h-Eileannan agus air cladaichean na Gaidhealtachd a tha tighinn thugainn air an dara là deug cuideachd, 'se sin an steàrnag. Nuair a nochdas an steàrnag i-fhein air cladaichean is faodhailichean nan Eilean thathas cinnteach gu bheil an Samhradh air tighinn, a cheart cho cinnteach 'sa thathas an àitean eile, nuair a chluinnear a' chuthag. Cumaidh iad-san an ceann-latha ge b' e dé thrachras.

Bha an Geamhradh a chaidh fiathaich is stoirmeil gu leòr, le gaoitean agus le uisge is sneachd cho trom 's is cuimhne le duine. Thainig an Earrach a steach le ceann guine agus chaidh e mach le earball phéucaig mar dh' iarradh na seann-daoine, agus a nise mura bidh an Samhradh breac riabhach—a

reir am miann-san—tha sinn an dòchas gum bidh e geal grianach.

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Tha e coltach gum bidh luchd-àiteachaidh ann a' Hìort a rithist. Co dhùibh 'se sin a thuirt uachdaran an Eilein, Iarla Dhun-phris, agus e a' labhairt an Glaschu o chionn còrr is mìos. Cha bu mhisde leinn idir geum bà a chluinntinn a rithist 'sa Ghleann Mhòr agus gillean òga fhaicinn mar a bhà ag òl deoch-phàite á Tobar-nam-buadh. Is iongantach gu'n teid na Hìortaich a bhà ann an roimhe air ais ann, ach eadar gu'n teid no nach teid, ma bhios na Hìortaich ùra—ma thig an latha 's gu'n tachair e—coltach riù cha ruig a leas nàire a bhì oirn ann sgàth. Thug sinn còrr is co'-la-deug air an Eilean còmhla riù aon uair, agus ma thug cha do thachair daoine bu choibhneil ruinn na iad. Daoine cho toinisgeil oileanach 'sa thachair oirn 'nar cuairt; agus gu dearb is ann aca bha a' Ghaidhlig bhlada shiubhlach—dual-chainnt dhaibh-fhein ach furasda gu leòr a' tuigsinn do neach 'sam bith a leughadh Gaidhlig agus aig an robh barrachd air Gaidhlig chluais.

Is e fìor uaislean a bha am muinntir Hìort, 'nan Eilean is 'nan dachaidh fhein. Chan fhaca sinn 'nar latha fir a bha toirt barrachd modh is àite is imbe do na boirionnach na bha na Hìortaich. Bha iad fada fada air thoiseach air Gaidheil is Goill an iomadach àite eile. Bha iad cho modhail is cho grinn riutha, agus daonnan 'g an cuideachadh a muih 'sa' stigh. Beannachd air an ceann.

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Tha meadar beag is aon chluas air gu bhi air a reic an Lunnain air an mhios so, agus na faicheadh tu e, agus mur biodh fhios agad air dad mur dheidhinn, chanadh tu nach b' fhiaich e trì buinn-a-sia. Ach ged tha dreach na h-aois is na deathach air, agus iomadh tulg ann, 'se tha 'ga dheanamh cho luachmhor gur h-ann as a thug Fionnghal a cheud deoch bhainne do Phrionnsa Tearlach nuair a thachair i ris an toiseach agus e fo'n choill air an àirigh an Alasairigh air cùl Gearraidh Bhaltois. Bhuineadh am meadar fo dheireadh do Chaptein MacDhombhnaill, Bhatar-nis, nach maireann, e-fhein agus bràist is dual de dh' fhalt a Phrionnsa is de dh' fhalt Fionnghal an luib a cheile ann; agus bràist eile air a dheanamh de mhr bucaill òir broige a thug am Prionnsa do Fhionnghal nuair dhealaich e rithe. Bithidh na trì air an reic

aig an aon ám. Ge b' e cò cheannaicheas iad tha sinn an dòchas nach toirear air falbh as Albainn iad.

* * *

Bratach na Feachd. Bu mhaith leinn aire Cinn Feachd Comunn na h-Oigridh thoirt as ùr dh' ionnsaigh na co-fharpuise air son Bratach Ceann Feachd. Tha duais trì gininean air a thairge air son na brataich as fhearr a dhealbhas Feachd sam bith mar Bhratach Feachd. Tha e air a chur an earbsa ris na Cinn-fheachd gu léir gu'n toir iad so, gach aon aca, fa chomhair am buidheann fhéin. Tha mar a rachar an greim 'sa chùis agus mar as còir e bhi, air a chur sios gu soilleir anns a' cheathramh riaghailt deug (14) de Chlar Eagair Obair nam Feachd. Fiach nach bidh iad mairnealach 'sa' chùis, agus fadachd air an duine chòir a tha tairge nan gininean gus an coisinn cuid-eigin iad. Tha sinn an dòchas gum bheil gach Feachd an sàs 'san obair mar thà. Ma tha seòladh sam bith a dh'ith orra leigeadh iad fios dh' ionnsaigh Sheorais Ghallda, ach tha gach ni gu rèidh soilleir air a chur sios an duilleagan "Clareagair Obair nam Feachd" air son 1936-1937.

* * *

Chaidh am fear mu dheireadh de dh' "Orain Ghaidhlig le Seonaidh Caimbeul" a reic ged nach 'eil ach beagan mhiosan bho thaining an leabhar a mach. Tha so mar bu chòir dha a bhi. Chan ann tric tha leabhar Ghaidhlig cho luath air a reic agus 'ga phàidheadh fhéin is beagan 'na chois. Tha an dara clodh-bhualadh a nis r'a fhaotainn agus am beagan mhearachdan clodh-bhualadh a bha 'sa' cheud fhear air an ceartachadh. Chan 'eil ach dà cheud gu leth 'sa' chlodh-bhualaidh so agus mar sin neach sam bith a tha air son fhaotainn is fhearr dha dol timchioll air an làrach nam bonn. Fhad 'sa sheasas iad gheibhear e 'san aon àite agus air an aon phrìs ris a' cheud fhear.

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AN COMUNN RÌOGHAIL CEILTEACH.—Is brègha agus is fheumail an obair a tha an Comunn so an Dun-eideann a' deanamh as leth na Ghaidhlig agus cleachdaidhean dùthchail nan Gaidheal. Tha iad a' toirt suim mhór airgid ann an duaisean feadh na Gaidhealtachd air son a h-uile seòrsa co-fharpuis a smaoinicheas duine air. Tha iad am bliadhna, còmhla ri iomadach duais eile, a toirt punnd Sasunnach air son

Ealadhain Cheilteach aig an Sgoil Shamhraidh Ghaidhlig an Steornabhagh. Mhol sinn mar thà an Ealadhain bhòidheach is iongantach so — seann Ealadhain air cinneach fhein. Bu nìbiann sùil leat a bhi ag amharc air obair-ghrèis dheth air aodach bhan no air àirneis tighe. Tha fhios gu'n cuir moran a nigheanan Leodhas—agus iad cho grinn air an làmhan—còlas air aig an Sgoil Shamhraidh am bliadhna.

AM FEAR-DEASACHAIDH.

LA BEALLTAINN.

Tha an Céitein a nis air teachd le àilleachd is cùbhraidheachd nam blàthan agus ceileir binn nan eun. Is e a' cheud là de'n mhìosa so Latha Bealltainn, aon de na làithean fèille as sine air am bheil cunntas againn ann ar dùthaich.

Tha na cleachdaidhean co-cheangailte ris an là so, mar a tha danna mu'n cuairt air crann, sgeadaichte le blàthan a Chéitein, a' leigeil ris dhuinn aobhneas an t-sluaigh ri teachd a' bhlàthais.

Tha saobh-chreidimh no 'dhà a' leantuinn Là Bealltainn. Is e aon diubh a bhi nigheadh an aodainn le drùchd na maidne roimh' éirigh na gréine a chum snuadh òirdheire a thoirt do'n chraicinn.

Ann an Eirinn tha òigridh a creidsinn ma thèid iad a mach roimh' éirigh na gréine air an latha so agus dùr-amharc sios ann an tobar gu'm faic iad ann an sin aogag an leannain, agus ma ni iad guidhe aig an tobar gu'n tachair gach nì a reir am miann.

Fhuair muinntir na h-Albann an saobh-chreidimh sin a Eirinn agus rinn iad tobraichean beaga a fhreagairt do na gisreagan sin. Tha cuid de na tobraichean sin fhathast ri am faicinn ann an ceannan de ar dùthaich.

EILEANACH.

HIGHLANDS AND ISLANDS TRUST.

A revised scheme for the administration of the Trust for Education in the Highlands and Islands has been prepared by the Educational Endowments Commissioners. The new scheme, among other changes, provides for an enlargement of the Board of Governors. Among the bodies hereafter to be represented on the Board for the first time is An Comunn Gaidhealach.

The following are some of the principal provisions of the scheme:—

1. University bursaries of £30 per annum are to be open for competition to young persons ordinarily resident in the area in which the Trust operates. Candidates for these bursaries shall be given an opportunity of undergoing an examination in Gaelic language and literature, and in awarding the bursaries, regard shall be had to the result of such examination.

2. Simular bursaries will be awarded, tenable at a Central Institution or a Training College. The same conditions as to Gaelic will apply.

3. Secondary School Bursaries will be offered for competition, available to those in the area of benefit who require financial aid to pursue their higher studies. Here also the same conditions as to Gaelic will apply.

4. Assistance may be given to girls and young women requiring financial aid to enable them to attend the Craibstone School of Rural Domestic Economy, or any similar institution, also to young persons having to leave home while serving apprenticeships or undergoing other courses of practical training. In granting this assistance, Governors are to have regard to the knowledge of Gaelic, if any, possessed by the candidates.

5. Grants may be made to County Councils to enable them to promote the teaching of Gaelic in Central Schools selected by the Governing Body. These grants may be given for (a) supplementing the salaries of teachers of Gaelic, (b) paying the costs involved in enabling teachers in the selected schools to attend Vacation Classes in Gaelic; (c) providing standard Gaelic text books for the libraries attached to these schools.

A NEW HISTORY OF THE HIGHLANDS.

The Moray Press, Ltd., Edinburgh and London, hope to publish by the end of this month a new history of the Highlands by Mr. William C. Mackenzie, to be entitled, "The Highlands and Isles of Scotland: A Historical Survey." This book, we are informed, is not in any way a revised edition of the author's "Short History of the Highlands" (which has gone through four editions), but is on entirely different lines.

It will break new ground hitherto untouched by Scottish historians.

Mr. Mackenzie is well known as a historian and author, his latest book, "Fletcher of Saltoun," being exceptionally well received by competent authorities. He is the author of "A History of the Outer Hebrides," "The Races of Ireland and Scotland," "Simon Lord Lovat," "John Maitland, Duke of Lauderdale," and many others.

Mr. Mackenzie, as W.C.M., has lately contributed very informative and interesting articles to our pages.

There is room indeed for a new history of the Highlands and Isles, and we await Mr. Mackenzie's with great interest and expectation.

THE LATE MR. HUGH MACLEAN.

It is with sincere regret we record the death on 11th April of Mr. Hugh MacLean of Troon, formerly of Greenock. Mr. MacLean has been for many years a life member of An Comunn, and took a deep and active interest in its work. He represented the Greenock Highland Society on the Executive Council, and was a trustee of the Feill Funds.

Although his voice was seldom heard in debate, he was, while health permitted, a faithful and interested attender at the Executive meetings, and at the National Mods, to the funds of which he was a generous contributor. Mr. MacLean, who was of a kindly and cultured disposition, was in his 68th year, and had been in failing health for some time. The General Secretary represented An Comunn at the funeral, which took place at Troon on the 13th ult.

GAELIC PLAYS FOR CHILDREN.

Two prizes, three and two guineas, are offered again for the best Gaelic plays suitable for children. The plays may be either one or two acts, and must be the original work of the competitor. They should be clearly written or typed on one side of the paper, and should be posted to Mr. G. E. Marjoribanks, Sonachan, Dalmally, on or before the last day of August, 1937. A sub-committee of Clann an Fhraoich will adjudicate on the plays, which will be the property of An Comunn.

THE STORY OF GIGHA.

By Sheriff MACMASTER CAMPBELL, C.B.E.,
F.S.A.(Scot.)

II.

The records of the Thirty Years' War are reeking with episode which tells of these horrors, but there are instances much nearer home: and the terrible contrast with the military methods of the earlier centuries of the Christian era may be adequately illustrated, by allusion to certain happenings during the reign of Queen Elizabeth in the Island of Rathlin, within cannon shot of our own Kintyre Coast. Rathlin, like the neighbouring Isle of Gigha, possessed considerable strategic importance, and it was often the cockpit of the unceasing turmoils in the North of Ireland.

About the year 1557, the Earl of Sussex was Lord Deputy of Ireland, and the project occurred to him of clearing Rathlin of its population and placing an English garrison on the island. The operation was entrusted to Sir Henry Sidney, who landed with his troops, and as he puts it himself, "politely and safely encamped in the isle until we had spoiled the same—all mankind, corn, and cattle in it." The impartial historian, Hill, puts it, "They landed quietly, and encamped in some green nook, until they had time to destroy all the crops and cattle and to murder in cold blood every man, woman, and child on the island. Sidney did not, evidently, like to say anything of women and children, but they were included in the phrase all mankind as applied to the inhabitant."

But the second massacre of Rathlin was more dreadful, more atrocious, than the first. The island belonged to the Lordship of the Isles down to the forfeiture of the Lord of the Isles in 1476: it was thereafter a pendicle of the property in Ulster which effeired to the Macdonalds of Isla and Kintyre. In 1575 the Clan Macdonald in Ulster was under the command of Somhairle Buidhe Macdonald, a younger brother of the actual chief, but next to the mighty Somerled, the greatest soldier produced by Clan Donald during its many centuries of Clanhood and strife. Sorley Boy, as he is still known in Irish history, was at war with the English Queen, and, expecting the march of an English army from the South, Sorley Boy for their more assured safety, placed the most of his "own children and the children of most part of the gentlemen with him and their wives" on the island of Rathlin. Sorley Boy had forgotten the English ships:

the Earl of Essex ordered three frigates at Carrickfergus to sail for Rathlin, which being done, a landing was effected without any opposition and after a parley with the Constable of the Castle, which gave some hope of mercy, every man, woman and child, with only four exceptions, were put to the sword. The number of slain of those in the castle and others who were found in caves and elsewhere on the island was 600, and students of general history who incline to pity the ultimate fate of Essex, when he ceased to possess the favour of Queen Elizabeth, may well forego their sorrow when they realise that the exquisite, whose ambition did not halt at the prospect of the throne, was capable of that transaction in Rathlin, in its character and extent, ghastlier than either Dunaverty or Glencoe. Bearing which atrocities in mind there is good ground for the postulate already advanced that, so far at least as our island fighting was concerned, the wars of the sixth century were accompanied by less inhumanity than those of the sixteenth and seventeenth. For, after all, captivity was preferable to death; and, if they did not fly to their nearest kin still unconquered, captivity was, I am persuaded, the worst fate that befell the Gigha people when the puissant Scots became their masters. Another probability is that, because of the situation of the island in the fairway from Ulster to the northern isles and mainland, the conquerors would take care that its inhabitants would be of their own people: and the displaced natives would be scattered as bondsmen throughout districts of less strategical importance.

I have already referred to the pre-historic tumulus at the north end of the island and there are other sites of an archaeological character which were noted by Captain White. One of these should be mentioned, Achadh-a-charra, the field of the pillar or monolith. The pillar which gives its name to the field was in its place in or about 1790 when the Old Statistical Account of the Parish was written. "Near this chapel," says the writer, is "Achadh-a-charra, i.e., the field of the pillar, "so called from a beautiful plain stone, which stands in the middle of the field within 140 yards of the chapel. It inclines to the S.W., is 14½ feet high, 3 feet broad, and 8 inches thick at the edges. To support its weight it must be 3 feet at least under ground." Captain White notes the disappearance of this pillar, as well as that of some other monuments which were standing when the island was visited by Martin and Pennant. I had the privilege of being conducted by the late Parish

Minister, Rev. D. Macfarlane, to the leading points of archaeological interest in the south-most division of Gigha : and my attention was particularly directed to Achadh-a charra. Mr. Macfarlane indicated the probable site of the pillar, and he informed me that an old inhabitant of the island still, I believe, living, had stated to him that she heard it mentioned that a stone which had stood on Achadh-a-charra and rose 15 to 20 feet from the ground, had been rolled into a ditch when the field on which it was situated was cleared for cultivation. This would approximately fix the date when this interesting stone was moved from its ancient site somewhere about a hundred years ago, and our Society would do well one day to engage in a search, with the permission of the Proprietor which there is good cause to hope may discover the missing pillar and, in the discovery of it, unearth a valuable link with the remote past. As to whether this missing pillar, if refound, would recall Pictish or early Scotie times conjecture must be in vain, but there is fortunately still standing on the Island, and there is no reason for doubt, upon its original site, a monolith which bears on it cut along the edge certain excised lines which authorities accept to be characters in that remarkable script of early Irish times known as Ogham.

Monuments with Ogham inscriptions have been discovered and the inscriptions deciphered at certain places in Ireland and on the east coast of Scotland, but it is passing strange that although the knowledge of Ogham came with the Dalriadic settlement, and that settlement for some generations affected only the Western Seaboard and Islands of Scotland, the Gigha standing stone is the only one throughout the West upon which the Ogham script has been identified. Captain White tells of a slab found in a cist near Kilmartin certain characters on which are probably Ogham, but it is pretty clear that this slab was never an exposed monument.

The inscriptions on these Ogham-marked stones are in general a description of the person or persons commemorated : and the interpretation of these inscriptions on certain monoliths in Eastern Scotland has produced information of no small ethnographic value. So far as I can ascertain there has been no attempt, or at all events, no successful attempt to translate the characters on the Gigha stone and here again is opportunity for endeavour on the part of our Society. The mysteries of Ogham were unfolded by Dr. Calder, formerly Lecturer on Celtic in Glasgow University, in his scholarly reproduction of, and commentary on, the Book

of Ballymote and other manuscripts of the old Gaelic Literature, and one day, let me hope, a Celtic scholar may visit Gigha and give us the conclusions at which he may arrive respecting this significant pillar. I say significant as, whether any of the missing Gigha monuments could or could not be ascribed to the period of the Picts, there can be no question of the Dalriadic origin of the Ogham stone. For, and here I am indebted to Dr. Calder's treatise, Ogham was a script which was invented by the scholars of Ireland for the purpose originally of its exclusive use by the learned men of the Gael and its conception was thus of a secret language or cipher. Learning in those ancient times was regarded as the privilege of a class definitely set apart and the origin of Ogham is thus set forth in one of Dr. Calder's translations.

" Now Ogma, a man well skilled in speech and poetry, invented the Ogam. The cause of its invention, as a proof of his ingenuity, and that this speech should belong to the learned apart, to the exclusion of rustics and herdsman " (p. 272).

General history tells of the extraordinary progress of the Dalriadic Scots towards the domination not only of the Western Isles and Mainland but of the whole realm of Scotland, and I must confine our observation so far as practicable to the little island whose fortunes I am endeavouring to trace. Lying off the coast of a sea-girt land, its natural situation gave it importance of many kinds. I have made allusion already to its strategic value, but the convenience it offered to the ardent missionaries of the Columban Church sailing to and fro on their sacred errand ensured its frequent visitation by these good men. As we have seen, St. Catan established his chapel on Gigha not long after the original settlement, but there is no sort of certainty with respect to the date when the still smaller isle of Cara became the seat of a Christian Church. The ruin of the medi eval Church is still to be seen, but it is safe to presume that there was a chapel on Cara before the Roman Church absorbed the Celtic. My theory is that on an island which, so far back as the time of Pennant was capable of supporting but one family, the original foundation was not an ordinary place of worship but of the nature of a Retreat to which the Clergy of South Argyll would retire just as the Columban Monks of Iona and other Clerics of the northern parts made Retreat in the little island of Hinba in the Firth of Lorne. The fact that the religious buildings

of Cara were not dedicated to any particular Saint goes, I think, to strengthen the theory that they were used for Retreat and not for public worship. The name of the religious house of Cara is given in a Latin Manuscript of 1700 as *Cella Sanctissimæ Trinitatis*—The Shrine or Cell of the Most Holy Trinity. And while this peculiarly sacred name may with good reason be ascribed to the period of the post-Celtic Church the uniform continuation by the Roman Church of dedications, in their origin Columban, affords the conviction that Cara first became a place of religious resort at the instance of those pious men of Ireland who were led to the Isles of the West when their illustrious countryman Columba had established himself at Iona and thereafter proceeded, himself and his devoted followers, to complete the work of St. Ninian in the evangelisation of Scotland and a considerable portion of England.

Of the secular conditions in Gigha during the regime of the Dalriads it is safe to assume that these were similar to those which prevailed throughout the other conquered divisions of Pictland. In the military domain the islanders would share with their countrymen in the sharp vicissitudes of the struggle for domination : on the other hand the persistent superiority at sea of the Dalriad over the Pict would ensure complete immunity to the households of the island from invasion. With respect, again, to conditions social and domestic, the admirable body of laws which the colonists carried from Ireland and which underwent constant adjustment to the ever changing conditions tribal and inter-tribal, racial and inter-racial, secured in a degree, remarkable for the times, the protection of life and the vindication of rights. The Dalriadic invasion did not involve a migration of barbarians, but the settlement of a people whose laws, institutions and customs fundamentally based on the Christian Faith were as humane and as consistent with the highest equity as were those of the most advanced European peoples of the period. The probable evolution of this civilisation, had the fates permitted it freedom of development, offers a seductive theme for the philosophic historian : but we are concerned with actual happenings, and towards the close of the eighth century we are arrested by those successive incursions from Scandinavia, which, in the cumulative result, cut across the well-defined Scotie culture and produced a hybrid economy—one hesitates to denominate it civilisation—whose principal fruit for Scotland was long centuries of internecine strife mixed with blood feuds which, for truculence, could not be

outdone by the fiercest peoples of the Mediterranean.

Between 794 and 986 Iona was wasted five times by the pagan Norsemen, or their neighbours the Danes, and on three of these occasions the whole or a considerable number of the community was put to death. During this period the Scots were otherwise than quiescent, and it is consoling to read that in a great battle in 987 the Norsemen were severely defeated and 350 of the men who were engaged in the immediately previous spoiling of Iona were put to death. There is no record that there was the same unrelenting ferocity on the part of the Northmen to the other and minor religious communities of the West that they displayed to St. Columba's first foundation : and it may be presumed that their particular impulse in time after time destroying Iona was that they regarded the island, as it was, the most sacred shrine of the Scotie King and people and they reckoned with, as it happened, false prevision that its destruction was the most effective method of breaking the national spirit. Another circumstance can be inferred from the Icelandic Sagas—those stirring records of Scandinavian War which owe so much of their literary merit to those Gaelic scholars who were afforded refuge in Iceland—and that the appropriation by the Norsemen of the Northern Hebrides long proceeded their penetration of the islands of the south. Their descents upon Iona, for example, were but raids whose ravages, when reparable, were repaired, with every possible alacrity by the Scots ; and with respect of Gigha, its close proximity to Kintyre which was not effectually subdued till well on in the eleventh century (Ork. Saga., p. 33) would give it comparative immunity during the time that less protected islands were so terribly harried. By the time too that Kintyre fell under Norse domination the Scandinavian peoples had become Christian and, in passing, it may be remarked that there is agreement among scholars that, as Captain Thomas puts it (Soc. Ant. Scot. 1881-92, p. 275) "their first teachers must of necessity have been Gaelic." The Norse entry into Gigha would thus occur when the Northmen had ceased to be Pagan and two things would inevitably result : they would better respect the lives of the island people, reducing them, it cannot be doubted, to the same serfdom that the forbears of the Scotie inhabitants imposed five centuries before upon their Pictish predecessors ; the new lords of the soil would also take care that nothing would be done to disturb the religious of the existing Columban

foundation. The name of the island, which is Scandinavian, has particular significance. In the first place its indubitable meaning of God's Island—its denomination in the Sagas being Gud-ey—points to the name being assigned after the Norsemen, embracing Christianity, had become monotheistic, and in the second place there is dignity in the thought that the impulse behind the honorific name was the veneration of the Northmen for the piety and devotion of the men whom they found in service of the cause established centuries before by St. Catan. That God's Island is the correct rendering of the Scandinavian Gud-ey was the well considered opinion of the late Dr. George Henderson, the foremost Celto-Scandinavian scholar of his time.

(To be continued.)

SECRETARY'S NOTES.

The first of this year's Provincial Mods was held at Kingussie on Friday, 9th April. There were over 300 entries, and at the concert in the evening, over which Sir Stewart MacPherson, C.I.E., presided, the hall could not contain all who sought admission. The Mod proceedings were opened by the Rev. Dugald MacFarlane, D.D., and the judges were:—Gaelic—Mr. Donald Graham, M.A., Inverness; Mr. D. Finlayson, M.A., Laggan; Mr. N. J. MacLeod, M.A., Kineraig; Mr. Calum I. N. MacLeod, Edinburgh. Music—Mr. J. A. Mallinson, Inverness, and Mr. Pat Sandeman, Glasgow. Instrumental—Pipe-Major John MacDonald, Inverness, and Mr. Alexander Cameron, Kingussie. Bailie Donald Cattanach, Kingussie, was Mod secretary.

* * *

In the poem competition at the Badenoch Mod, the first prize was awarded to a young lad from South Uist who is attending Kingussie Secondary School. The adjudicator, Mr. Donald Graham, commented very favourably on the effort. The title of the prize poem is "Aiseirigh na Ghaidhlig," and the following is the concluding verse:—

O, an diugh tha sinn aoibhneach,
Tha neul dorch na h-oidhech
Air a ruagadh le soills' le coibhneas an là;
Tha ar càin ag éirigh
Mar bhoillsgeadh na gréine
Po am blian sinn 's na réidhlean nach tréig
i gu bràth.

The local Mod held at Greenock on 19th March was very successful, and the standard of Gaelic and singing was considered by the adjudicators, Mr J. R. Colquhoun and Mr. Duncan MacCallum, to be very high. The Greenock Highland Society and Tir nam Beann Association are to be commended for their efforts to keep Gaelic before the Greenock public. A local Mod is the most effective way of maintaining the cultural standard of Gaelic, and for that reason alone these Mods deserve every encouragement.

* * *

The Lochaber Provincial Mod will be held at Port William on Saturday, 22nd May. Miss Margaret MacDonald, music teacher, is in the area preparing individual competitors and choirs for the Mod.

The annual Mod promoted by Tir nam Beann Association, Edinburgh, will be held on Saturday, 8th May. Mrs. J. R. Colquhoun and Mrs. J. B. Dunlop will represent the Southern Sub-Committee of the Propaganda Committee.

Mr. Hugh MacCorquodale and Mr. Hector MacDougall will represent the Committee at the Paisley Mod, which is to be held on Tuesday, 25th May.

MEMBERSHIP OF AN COMUNN GAIDHEALACH.

The work done by An Comunn Gaidhealach is of national importance. This will now be admitted by all who know our work, and who really understand our aims and ideals. One would shudder to think what the condition of our language and literature and music would have been to-day had there been no Comunn Gaidhealach. First and foremost An Comunn has brought home to most of our Highland people the value and dignity of our language, literature, and traditions. It has also revealed to non-Gaelic folk everywhere the richness and beauty of our music and songs. Besides it has awakened many excellent traits of character and life in our people which were dormant or being neglected; and has shown that as a race we have qualities and characteristics which enrich Scottish life and character.

The success of the work of An Comunn Gaidhealach is a gain to the strength and

variety and richness of character of the British race at home and abroad.

In our language we have a wonderful instrument for expressing in a pictorial and poetical way even the common affairs of life. True, owing to its sad neglect by our own people for generations and the way it was despised as an instrument of education it has lagged behind in using and assimilating new terms of modern life. But that is being now remedied by An Comunn.

Without doubt An Comunn Gaidhealach has inspired a new life, and a sense of self-respect as a race, into our people, and has shown to others the valuable possession this country still has in the language and literature and music and traditions of the Gael. Thus many of the best supporters of An Comunn Gaidhealach are men and women who have realised this and who had not the advantage of being bi-lingual in their youth. Many of them have gone to the trouble of learning our language; and others value and support the work of An Comunn because of their knowledge of our language and literature and song through English translations.

Still we are convinced that there are hundreds of our own folk—Gaelic speakers who love their language and their race—as well as many others at home and abroad who appreciate our work and who wish us well, who are not yet members of An Comunn. We appeal to them to join us. The terms of membership are on another page in this issue. The list of new members for last year shows that at least double that number could have joined up if they only knew the value as well as the moral support of their membership to An Comunn and the work it has in hand. We suggest that members might bring this before their friends who are likely to be interested, and if they send a list of names and addresses of such to the General Secretary a copy of this month's *An Gaidheal* will be sent them so that they may see and know our aims and ideals. We feel sure that if those who realise the value of our work and have our cause at heart would do this, that the membership of An Comunn would be doubled, and the interests and prestige of our cause greatly advanced.



Is rìoghachd dho gach duine a thoil—
A man's will is his kingdom.

NEW MEMBERS.

LIFE.

Mrs. E. G. Croll, London.
Miss J. Bonar Dodds, L.R.A.M., Edinburgh.
Mrs. Alexander Duncan, Manchester.
Major Frank B. MacKinlay, Dunalastair.
Master Hector MacDougall King, Glasgow.
Miss G. L. MacDonald, M.A., Tobermory.
H. Comyn Maitland, Esq., London.
The Hon. Mrs. E. Forbes Semple, Fintray House.
J. Adam Watson, Esq., Colinton.
George Thomson, Esq., M.A., Glasgow.

ORDINARY.

Gilleasbaig Iain Bell, Esq., Ayr.
James Bilson, Esq., Oban.
A. E. Cameron, Esq., Oban.
Mrs. A. K. Cameron, Edinburgh.
Neil Cameron, Esq., Acharacle.
John Campbell, Esq., Bearsden.
Miss Mary Campbell, Toberonochy.
Miss Nora K. Chadwick, Cambridge.
Alasdair Connell, Esq., Glasgow.
Donald Cumming, Esq., Inverness.
Mrs. M. B. Duff, Edinburgh.
Miss M. M. Duff, Edinburgh.
Miss Denise Russell Fergusson, Fintray House.
Miss Christina Franklyn, Herts.
Miss A. Gunn, Glasgow.
Mrs. J. M. Hughes, Northampton.
Hugh W. Johnstone, Esq., Inverness.
Miss Kate Johnstone, London.
Miss Catriona Kelso, Bearsden.
Mrs. John Lynn, Portree.
Miss Margaret MacAskill, Lochailort.
D. J. MacDonald, Esq., Inverness.
Dugald MacDonald, Esq., Fraserburgh.
Ewen MacDonald, Esq., Inverness.
Miss Bessie MacDougall, Inverness.
Miss Mary MacDougall, Bowmore.
Murdoch MacIntosh, Esq., Inverness.
Miss Mary MacLaren, London.
Donald MacLean, Esq., M.A., Bridgend.
Donald MacLean, Esq., Colinton.
Malcolm MacLean, Esq., Tobermory.
Duncan MacLellan, Esq., Greenock.
Miss MacLennan, Glasgow.
Miss Kitty MacLeod, Lewis.
Miss M. Y. MacLeod, Fortrose.
Miss W. MacLeod, Inverness.
Alexander MacKay, Esq., Edinburgh.
Donald MacKay, Esq., Forlindsay.
M. MacPherson, Esq., Callander.
Uilleamena MacRae, Lochailort.
Donald W. MacRitchie, Esq., Glasgow.
Miss C. M. MacVicar, Lochaline.
Miss Alice MacLure, Invergordon.
Miss Lexy Matheson, Plockton.
Miss Jessie Morrison, Bridgend.
John R. Paton, Esq., Hareshawmuir.
D. G. Ross, Esq., Inverness.
An Seabhac, Dublin.
Malcolm Smith, Esq., Stornoway.
Mrs. Malcolm Smith, Tayinloan.
Alexander. M. Stewart, Esq., London.
Miss Jean Watson, Colinton.
Angus Whyte, Esq., Campbeltown.
Mrs. C. Yorston, Harris.

AN ARD CHOMHAIRLE.

Chumadh coinneamh Ghaidhlig na h-Ard Chomhairle air Di-haoine, an dara là de'n Ghiblein, 1937, aig sè uairean feasgar. Bha an t-Urr, Calum MacLeod, aon de na h-Iar Chinn Suidhe anns a' chathair. Bha na buill a leanas an lathair:—A Bhean Uasal Barron, Glaschu; Tearlach Caimbeul, M.B.E., Glaschu; A' Mhgn. Catriona B. Chamshron, Glaschu; A' Bhean Uasal Dunlop, Glaschu; A' Bhean Uasal Edgar, Sruibhle; Alasdair Friseal, Baile 'n Easbaig; Donnchadh M. MacGille Bhàin, An t-Oban; A' Mhgn. Anna Nicille Bhra, Glaschu; A' Bhean Uasal Nic a' Chombaich, Glaschu; Coinneach MacDhomhnaill, A.M., Glaschu; An t-Urr Alasdair MacDhomhnaill, A.M., Glaschu; Iain MacDhomhnaill, A.M., Glaschu; Eachann MacDhughail, Glaschu; A. M. MacLachlainn, Tobarmhoire; Calum MacLeod, Glaschu; Alasdair MacThomais, A.M., Paislig; An t-Urr. Domhnall MacThomais, B.D., Cillhinn; Domhnall MacThomais, A.M., An t-Oban; A' Mhgn. M. Nic an Uidhir, Alecsandria; Domhnall Mac an Uidhir, B.Sc., Motherwell, agus Seoras E. Marjoribanks, Sonachan. A' frithealadh, Niall MacGille Sheathanaich, Runaire agus Alasdair MacMhathana, Fear-cuidichidh. Dh' ainmich Fear na Cathrach nach robh e comasach do'n Cheann Suidhe a bhi 'san lathair agus ghuidh e gu'm biodh e air cheann a ghnòthaich an uine ghoirid 'na làn neart. Dh' innis Fear na Cathrach gu'n robh an Rìgh a' leantainn gu bhi 'na Fhear-taice aig a' Chomunn mar bha e mu'n do ghairmeadh e agus an inbhe aird sin. Thuit e gu'n robh iad gu léir moiteil as an urram mhor so a chuireadh orra mar Chomunn is mar Ghaidheil. Chaidh iarraidh air a' Cheann Suidhe, air Mgr. Calum MacLeod agus air an Runaire, deagh-ghean agus dùrachd a' Chomuinn a chur an cèill do'n Rìgh agus do'n Bhan-righinn aig àm an crùnaidh.

Leughadh Gearr-sheanachas na Coinneimh roimhe, chaidh gabhail ris agus chuir Fear na Cathrach a làmh ris.

Leughadh tagraidhean neo-làthaireachd bho aireamh de bhuill na Comhairle.

Chaidh Iomradh air Coinneimh de Chomhairle an Iomhais a leughadh. Thug so cunntas mionaideach mu chosdasan co-fharpaiseach òga aig a' Mhòd Naiseanta nach 'eil co-cheangailte ri còisir sam bith agus an roinn de'n chosdas sin a bhiodh air a phàigheadh leis a' Chomunn.

Dh'aontaich a' Chomhairle air iarrtas Mhgr. Dhomhnaill MhicThomais gu'n rachadh am fiosrachadh so a chraobh-sgaoileadh. Air iarrtas an Fhir-ghairme, Mgr. Alasdair Friseal, ghabhadh ris an Iomradh.

Leughadh Iomradh air dà Choinneimh de Chomhairle an Fhoghlum. Leig iad so ris gu'n do bheachdaich a' Chomhairle air gach ainm a chuireadh mar fhreagairt do'n àireamh ainmean air nìthan ùra a dh'iarraidh anns a' Ghaidheal. Chaidh deich facal fhichead ùra a thaghadh gu léir. Air iarrtas an Fhir-ghairme, an t-Urr. Calum MacLeod, ghabhadh ris an dà Iomradh.

Leughadh Iomradh air coinneimh de Chomhairle a' Chlo-bhualaidh. Rinn a' Chomhairle beachdachadh air muraichead is lionmhorachd leabhraichean sgoile an latha diugh airson Gaidhlig a theagasg am bun-sgoilean agus cho-dhùin iad (1) gu bheil na leabhraichean a tha ri fhaighinn airson luchd-ionnsachaidh—iadsan do nach aithne Gaidhlig—am feum cur riutha, le aon no barrachd de leabhraichean; (2) gu'n toirear aire do fhreagarrachd an leabhair "An Trebraiche" agus, ma dh'fheumar, gu'm bi clo-bhualadh as ùr, air iarraidh; (3) gu'm fiosraichte mu ullachadh a dheanadh air Cruinne-eòlas Gaidhlig a chlo-bhualadh. Shonraicheadh gu'm bu chòir luchd-riaghlaidh am B.B.C. fhaicinn agus cead iarraidh orra na sgeulachdan a chaidh a chraobh-sgaoileadh fo'n ainm, "Am measg nam Bodach," a chlo-bhualadh an leabhran.

Air iarrtas an Fhir-ghairme, Mgr. Calum MacLeod, ghabhadh ris an Iomradh.

Leughadh Iomradh air Coinneimh de Chomhairle a' Chraobh-sgaoilidh. Thugadh aithisg air obair nam Fear-deilbhe ré nam trì bliadhna chaidh seachad, agus air meud nam meur agus nam ball ùra a chuireadh ris an aireamh ré na h-uine sin.

Air iarrtas an Fhir-ghairme, Mgr. Tearlach Caimbeul, ghabhadh ris an Iomradh.

Leughadh Iomradh air Coinneimh de Chomhairle a' Mhòid 'sa Chiuil. Chomhairlicheadh gu'm feum iadsan a bhuidhneas duais an co-fharpaisean sonraichte aig a' Mhod Naiseanta tighinn gu bhi 'nam buill de'n Chomunn. Bidh an Ridire Uisdean Robertson agus an t-Ollamh Staton 'nam breitheamhan ciuil aig Mòd na bliadhna so.

Air iarrtas an Fhir-ghairme, Mgr. Calum MacLeod, ghabhadh ris an Iomradh.

Leughadh Iomradh air Coinneimh de Chomhairle Clann an Fhraoich. Bha a' Chomhairle de'n bheachd gu'n deanadh e feum mór na'm biodh an uair, no an leth-uair, mu dheireadh de uairean na sgoile, air

aon là gach seachdain, air a cur air leth airson obair Comunn na h-Oigridh, agus gu'm bu chòir do'n Chomunn cead Ughdarrasan an Fhoghlum iarraidh a réir sin. Dh'iarr Mgr. Domhnall MacThomais gu'm biodh na h-Ard-sgoilean air am fagail a mach às an iartas so agus dh'aontaicheadh ri so.

Air iartas an Fhir-ghairme, Mgr. Seòras Marjoribanks, ghabhadh ris an Iomradh.

Leughadh Iomradh air Coinneimh de Chomhairle an Earail. Leig so ris gu'n do choinnich An Ceann Suidhe, Mgr. Calum MacLeod agus an Rùnaire ri Comhairle a' Chlachain Ghaidhealach, Foillseachadh na h-Impireachd, agus an deidh enuasachd gu'n do thairg a' Chomhairle sin Clachan a chur suas agus uidheamachadh as an ionmhas a tha 'nan làmhnan, ach gu'n robh e ri thuigsinn gu'n rachadh An Comunn is Comunn Gniomhachais Dachaidhean Gaidhealach, Dun Eideann, an co-bhonn a chum airgead urrais a sholar a chuirteadh ma seach an aghaidh calldachd sam bith. Chaidh iarraidh air a' Chomunn agus air Comunn Gniomhachais nan Dachaidhean Gaidhealach trì buill an urra a chur ri Comhairle a' Chlachain agus chluithaich iad na trì buill a leanad:—An Ceann-suidhe, Mgr. Tearlach Cairmbeul agus Mgr. Calum MacLeod.

Ghabh an Ard Chomhairle ris an Iomradh air iartas Mhgr. Chalum MhicLeod.

Leughadh litir bho Morar Glentanar ag iarraidh air a' Chomunn cuideachadh airgid a thoirt do na foghlumaichean Lochlainneach a tha gu bhi ag gabhail beachd air gnàthasan cainnte Gaidhlig, is a leithid sin, air feadh na Gaidhealtachd. Bha a' Chomhairle de'n bheachd gu'm b' airidh an t-iartas air cuideachadh agus chuireadh an litir gu Comhairle an Ionmhais, le ughdarras, iad a bheachdachadh air meud na tiodhlac a bheirteadh seachad.

Chuireadh fàilte 's furan air Mgr. Donnchaidh M. MacGilleBhàin, a bha a' riochdachadh Comunn Gaidhealach Bhan-coubhar. Leughadh litir bho'n Chomunn sin mu chlo-bhuiladh ciuil nan òran Gaidhlig anns an t-seann rian. Chuireadh so gu Comhairle a' Mhòid 'sa Chiuil gu beachdachadh air.

Thug Mgr. Domhnall MacThomais gu aire na Coinneimh mu eadar-dhealachadh litreachadh na Gaidhlig anns na h-Ard-sgoilean agus anns na Collaisdean far am bheil oileanaich ag crìochnachadh am foghlum. Bha so, 'na bheachdsan, 'na bhacadh air obair teagasg na Gaidhlig agus

bha e a' smaoinichadh gu'm bu chòir co-chòrdadh a dheanamh mar a tha cleachta an teagasg cànaichean eile. Dh'iarradh air Comhairle an Fhoghlum beachdachadh air a' cheist so.

Thugadh a' Choinneamh gu crìch le taing chridheil a thoirt do Fhear na Cathrach.

TOIMHSEACHAIN IS SEAN-FHACAIL.

TOIMHSEACHAN.



Am mac air an sparr, Is an t-athair gun bhreith.

AN TOIT MU'N GABH AN GEALBHAN.

Is e "an t-athair" an gealban nach 'eil a' gabhail.
Is e "am mac" an toit a tha ag éirigh gus na cabair.
Is minig a bha ceò mòr a' droch theine.
Tha an toit tigh, teth, a' lionadh an tighe.
Tha cuid ag ràdh—"Is fhearr an toit na a' ghaoth tuath."
Agus—"Is fhearr deatach an fhraoich na gaoth an reòdhaidh."
Is fhearr leam-sa a' ghaoth tuath.



Is àirde e na tigh an rìgh, Is mine e na an sìoda.

AN TOIT, NO AN SMUD, NO AN CÈO.

Tha an toit ag éirigh 'na cuairteagan bòidheach as an luidhear suas ris an speur.
Gabhaidh an toit a' ghaoth dhi féin, agus falbhaidh i air feadh an adhair.
Gu ma fada beò thu, is ceò as do thigh.

LITIR COMUNN NA H-OIGRIDH.

Cuirear sìos an so an t-suim airgid a tha An Comunn Gàidhealach a' tairgseadh do na Feachdan fa leth, no grunnain de Fheachdan còmhla, gus cuideachadh leo Cuirm-chnuic Gàidhealach a chumail 'sa Chèitean no 'san Ogmhios:—

Tobarmhoire agus Dearbhaig	£2	0	0
Aros, Fannor, Ulbha, Grioban	3	0	0
Creich agus Buneasain	3	0	0
Bagh a' Chaisteil, Bagh a' Tuath, Grean, Eolagairidh, Baile na Creige, Breirig	5	0	0
Ath-tharracail, Sròn-an-t-Sithein, Mingearaidh, Borodal, Cille Chòmhain ...	3	0	0
Cornaig Mór, Hilipol, Baile Mhartainn, Sgairinnis, Ruaig	5	0	0
Port Lean, Ard Beag	2	0	0
Boghmór, Baile Nodha, Bun na h-Aibhne, a' Chill, Cille Mheanaidh, Muileand- raidh	5	0	0
Port Charlotte, Port-na-h-Aibhne, Goirtean, Cill Chomain	3	0	0
Duror, Litir Mhór, Gleann Urchaidh ...	1	0	0
(Liosmor) Baile Garbh, Baile Grunnail ...	1	0	0
An t-Oban	2	0	0

AN TAObh TUATH:—

Uibhist a Tuath (6 Feachdan), Cairinnis	2	0	0
Na Hearadh (2 Fheachd), Tairbeart ...	2	0	0
Beinn na Faodhla (3 Feachdan), Cill- Léir-a'Bhagh	1	10	0
Iochdar agus an Togh Mór	1	0	0
Dalabrog	1	0	0
Dunbheagan	1	0	0
Bearnasdaill, Cille Mhoire, Carbost ...	2	0	0
Port nan Long	1	10	0
Ath-Leathain agus Dunan	1	0	0
Glinn Eilg	0	10	0
An Dornaidh	0	10	0
Badacall agus An Aisir	1	0	0
Mealanis	0	10	0
Sgeireadh	0	15	0
Achd a'Ghille Bhuidhe agus an t-Altan Dubh	1	0	0
Loch Braon	1	0	0
Loch Carran	1	0	0
Ploc Loch Aillse	1	0	0
Leodhas (4 Feachdan) Paibil	3	10	0
An Drochaid Ruaidh	0	10	0
Stoer	0	10	0
Arasaig	0	10	0
Port Rìgh	2	0	0

Gheibh gach Ceannt-Feachd fios mu na Cruinneachaidhean sin an Aireamh 12 de Chlar-eagair nam Feachd. Thoiribh fainear, guidheam oirbh, nach bi ach Buill de Chomunn na h-Oigridh aig na Cruinneachaidhean sin, agus nach cleachdar anna ach Gaidhlig a mhàin. Ma phàigheas a h-uile duine-cloinne 6 sgillinn is dòcha gum bi agaibh na phàigheas biadh, duaisean, agus treasdadh alt-siubhail air choireigin.

Far am bheil grunnan de Fheachdan còmhla, guidheam air Ceannt na Feachd a tha air ainmeachadh air thoiseach a bhì 'na

Rùnaire no Ban-Rùnaire aig a' ghrunnan airson na cuirm-chnuic.

Cuiribh fios 'gam ionnsaigh-sa (Seoras Marjoribanks, Sonachan, Dalmally, Argyll) c'ùin a' bhitheas an t-airgid a dhith oirbh, ag innseadh an latha a tha air a shocrachadh airson bhur cuirm-chnuic. Tha so feumail, a chum's gum faod mi fheim, Mgr. Seumas Dubhag, agus an dà Fhear-dheibhe a bhì lathair aig a' choimhlhon cuirm-chnuic agus is urrainn duinn. Tha dòchas agam nach dean aon Fheachd dearmad air a' cuirm-chnuic bhliadhnail so, aon de na nithean as mo tairbhe do Chomunn na h-Oigridh anns a' bhliadhna air fad.

CAMPA, 1937.

Ciod a thachair ris na Balaichan bliadhna? Gus an diugh, fhuair mi ainmean 17 Caileagan, agus gun ach 6 Balaich. Gun teagamh tha gealladh agam bho chorra Fheachd eile, ach is beag agam gealladh gun leth-chrun! Tha là gabhail nan ainmean seachad, ach gabhaidh mi ainmean fhathast gu deireadh a' Cheitein. Greasaibh oirbh, a Bhalachaibh na leigibh leis na Caileagan bhur beatadh!

Carson a thig sinn do'n Champa? A dh'aon chuid, cuiridh sinn seachd làithean fada a muigh fo àileadh glan nan speur, ag cluich 's a' cleasachd 's a' dol am farpuis a chèile, feasgaran sona caidreach le ceòl is sgeulachd, agus oidhchean samhach de shuain cadal 'nar pàillianan seasgar. A rithist, lorgaidh sin cairdean a bhitheas 'nan cairdean duinn fhad's is beò sinn. Chan 'eil a leithid eile ri Campa airson teagasg dhuinn cur air ar son fhein agus a bhì beò còmhla ri chèile ann an cairdeas agus gràdh. Ciamar as fearr a chuireas sinn seachd laithean saora an t-Samhraidh?

NA MODAN DUTHCHAIL.

Cuimhnicibh gum bheil trì co-fharpaisean sonraichte airson Comunn na h-Oigridh aig na Modan so, agus tha duaisean anabarrach math 'gan tairgseadh le Clann an Fhraoich air an son. Iarraibh clar-innsidh bhur Moid o'n Rùnaire gun dàil agus thoiribh fainear nach bidh Feachd gun a bhì air a riochdachadh anns na farpaisean sin. Agus tha guth air so a' toirt 'nam chuimhne gum bheil farpais airson "Bratach na Feachd" a tha gu bhì 'nam lathan roimh deireadh an Lunsadail. Ciamar a tha sin a' dol?

TOIMHSEACHAN IS SEAN-FHACAIL.

Nach brèagha agus nach éibhinn na toimhseachan 's na Sean-fhacail, le 'n

dealbhan, a tha nis a' tighinn a mach gach mìos anns "An Gaidheal"? Sin obair an deagh Ghaidheil, Mgr. I. G. MacAoidh, a tha air a bhi 'g oibreachadh air litreachas na Gaidhlig fhad a bheatha. Is còir do Chomunn na h-Oigridh a h-uile facal dhe'n t-sreath so a leughadh mar a thig iad a mach.

"MIORBHUIL."

Bha balach beag 'san t-seòmar-suidhe le a mhathair, 'nuair a thàinig am Ministir a thadhail oirre. An dèidh beagan seannachais, dh'fhàg ise an seòmar. Thionndaidh am balach ris a'Mhinistir an sin is thubhairt e ris: "Cìod is ciall do mhiorbhuil?" "Uhh, rud fìor iongantach," ars esan: "carson a tha thu feoraich?" "Chan 'eil," ars am balach, "ach gu'n tubhairt mo mhathair, 'nuair a bha sibh a' tighinn chun an tighe, "So am Ministear, agus is miorbhuil e mur a fan e gu a thea!"

SEORAS GALLDA.

BROSACHADH.

An Airde Tuath.

Thug am mìosachan mu dheireadh an Fear-deilbhe gu Beinn nam Faoihla.

Air a' choigeanh là deug de'n Mhàrt thadhail e aig Sgoil Chill Léir a' Bhaigh ach cha robh ach grunnan beag de'n chloinn an làthair. Bha a' mhòr-chuid dhiubh ag gearan droch chnatan. Anns an fheasgar thug e sgeul a' Chomuinn aig coinneimh an Cnoc na Mòna.

Air an ath latha chuir e 9 buill ri Feachd an Iochdair. Anns an sgoil dh'eisd e ri gille beag, deich bliadhna a dh'aois, ag aithris fìor sheann dan, agus gu dearb bha am balach beag pongail. Thog e an dan bho a sheanair. Is e an t-ionnsachadh òg an t-ionnsachadh bòidheach.

Bha an ath oidheche cho garbh, le sneachd is gaillionn is nach robh ach ochdnar aig coinneimh an Gèir-innis.

Bha Ceilidh ghrrinn 's an Togh-Mór air feasgar Di-ciadann agus am Maigntear air an ceann. Is iomadh sgeul bheag Uibhisteach a chaidh aithris mus do chrìochnaich a' Cheilidh. Chuireadh 9 buill ris an Fheachd an sin.

Thadhail Mgr. Mac Phàil aig Sgoil Dhaillbrog air Di-ardaoin agus fhuair e cothrom air bruidhinn ri buill Chomunn na h-Oigridh. As a dheidh sin, chuireadh 16 buill ri àireamh Feachd Dhaillbrog.

Air feasgar Di-haoine labhair am Fear-deilbhe an Gearradh na Mòna agus b'e miann gach aon a bha 's an eisdeachd, faig air dà cheud, gu'm biodh Meur de'n Chomunn air a chur air chois gun dàil. Rinneadh sin agus is cinnteach gur h-iomadh oidheche ghasda a bhitheas aca fo stiùradh a' Chinn-suidhe, Mgr. Domhnall Mac Illeathain. Tha Catriona Nic a' Phì air cùl a' ghnòthaich mar Rùnaire.

Air an dearbh oidheche aig 9 uairean, labhair Mgr. Mac Phàil ri làn an tighe de luchd-ceilidh an Loch Baghasdal. Bha Niall còir, an Ceann-suidhe, 'na Fhear-tighe, agus le Orain, Sgeulachdan agus Bàrdachd shean agus nuadh, chuireadh seachad oidheche ghrrinn. Cha chualas facal Beurla. Cha robh feum air. Thug a' choinneamh so an turus gu crìch.

Air do'n Fhear-dheilbhe Inbhir Nis a ruigheachd bha e an làthair mar Rùnaire aig coinneimh mhìosail Ceilidh nan Gaidheal an Inbhir Nis. B'e Oraidiche na h-oidheche, Mgr. Eachann Mac Dhughail, Rìochdair bho Cheilidh Ghlaschu. Ghabh e mar chuspair, "*Gaidheal Ghlaschu*," agus thug an cuspair so dha ceud gluasad ann am farsainneachd. Chòrd an Oraid ris na h-uile agus thugadh taing chridheil do Eachann agus do'n Cheilidh a bha e a' rìochdachadh.

Air an 23mh là de'n Mhàrt bha Mgr. Mac-Phàil a' cuideachadh Rùnaire Moid Bhaideanach agus Shrath Spéidh, le bhi a' deanamh rathad rèidh airson a' Mhoid.

Labhair e ri Gaidheil Bhaile Dhùthaich air an t-seathamh là fichead. Bha àireamh laghach an làthair agus chuidich cuid dhiubh leis a' Cheilidh.

Chumadh Mòd Bhaideanach, an Ceann a' Ghiuthsaich, air an naoidheamh là de'n Ghiblein agus bha am Fear-deilbhe air ceann a ghnòthaich an sin.

An Airde Deas.

Bha an Rùnaire a' rìochdachadh na Comhairle Dheasaich aig Féis Cùil Araimn air an 19mh là agus an 20mh là de'n Mhàrt. Bha trì fichead ainm an earrann na Gaidhlig agus rinn gach aon de'n luchd farpais gu fìor mhatli. Bha còisrean Oigridh agus Inbheach a' farpais airson na ceud uaire agus leig iad ris gu'n bheil ùidh agus spéis aig na h-Arannaich do chainnt is do cheòl an aithrichean fhathast.

Air an 25mh là chaidh an Rùnaire gu Ard nam Murchan agus bha coinneamh aige air an fheasgar sin an Ath Tharracail. Bha

faisg air ceud cruinn fo stiùireadh Ailean Mhic Neachdain agus fhuaradh gach gnè fhearas-chuideachd is bun 's is brìgh gach deagh chèilidh — òraidean, òrain, sgeulachdan, pobaireachd is dansadh.

Air an ath fheasgar bha an Rùnaire aig coinneimh an Sròn an t-Sithein. Bha Mgr. Alasdair Camshron 'na Fhear Cathrach an so agus thug e seachad òraid sgoinneil do chuideachd a bha mu àireamh trì fichead 'sa deich. Thug Lachann Mac-Fhionghainn, 's an Gearasdan, cuideachadh le òrain. Chuireadh seachad feasgar taitneach an so agus is còir a radh nach do labhradh facal ach Gaidhlig aig an dà choinneimh.

Luchd-Ciùil.

A' Mhgn. Mairead NicDhomhnaill, Lochabar.

A' Mhgn. Ealasaid Nic Mhàrtainn, Ile.

Iain MacDhonnhaill, Leòdhas.

Gilleasbaig MacGilleathain, Angusabh.

Iain MacIomhair, Ard na Murchan.

Is rìgh duine 'na thigh fhéin—*A man is king in his own house.*

BROADCASTS DURING MAY.

Friday, 7th May—

7.20-7.25—Gaelic News.

8.00-8.40—Gaelic Concert by Miss Madge Campbell Brown and Angus Whyte.

Gaelic Talk by Kenneth J. MacKenzie, M.A.

Tuesday, 11th May—

6.45-7.00—Gaelic Talk, "Anns a' Ghàidhlig" (in Gaelic), by Mr. John R. Bannerman.

Friday, 14th May—

7.20-7.25—Gaelic News.

Saturday, 15th May—

9.30-10.00—Coronation Céilidh, "Ceòl is Aighear Fear an Tighe," John M. Bannerman.

Thursday, 20th May—

7.30-8.00—Gaelic Concert by the Oban Gaelic Choir. Conductor, John MacDonald.

Friday, 21st May—

6.45-7.00—Gaelic Talk, "Aig Ard Sheanadh nan Eaglaisean" (The General Assembly), by the Rev. Alexander MacKinnon, Ph.D., Kilmonivaig.

7.20-7.25—Gaelic News.

Tuesday, 25th May—

8.40-9.10—Gaelic Concert by Irene MacCowan and Hugh MacInnes.

Wednesday, 26th May—

6.15-6.30—Gaelic Talk, "Bu mhaith leam a Radh" (I would like to say), by Dr. D. J. MacLeod.

Friday, 28th May—

7.20-7.25—Gaelic News.

IOMRADH MHEUR.

CEANN-LOCH.—Bha seisean glé shoirbheachail aig meur Cheann-loch Chille-chiarain air a' Gheamhradh a chaidh. Bha òraidean is ceòl is seanachasan a' dol aig gach coinneimh, agus grunnan maith daonnan cruinn 'g an eiseachd. Thugadh obair an t-seisein gu crìch le céilidh mór mór an Talla a' Bhaile. Bha a' Mhgn. Hall, Bean-thangaidh 'sa chathair agus cha bu ghann nach do chuireadh fàilte is furan oirre agus i air tighinn air ais a dh' fhuireach do Chinn-tìre an rìs an déidh bhi a chòmhnaidh àireamh bhliadmachan an Latharna.

Thug an t-Urr. Tomas Mac-a-Phearsain fa chomair na céilidh ann Mod Dùthchail a bha gu bhi an sud air an 22 là is an 23 là de'n Ghiblein, agus spàrr e air na h-uile an dìchioll a dheanamh chum is gum biodh am Mod so na b' fhearr na aon a bha ann roimhe. Eadar òraidean is ceòl is seanachasan, agus òran a rinneadh le Tearlach Reppeke, bha oidheche mhór ann, oidheche cho maith is bha aig a' Mheur a riamh.

TOBARMHOIRE.—Bho'n a sgrìobh mi litir mu dheireadh tha trì chèilidhean air a bhi againn. Air an 10mh là de'n Ghearran, leugh an t-Urr. Iain Mac a' Mheinnearach dhuinn naidheachdan mu dheidhinn Morag ann an Lunnain 'sa litrichean bho'n tigh. Ghabh am bàrd againn (Coinneach) òran no dha, agus bha pobaireachd, seinn, agus eadhon dansadh againn mar is àbhaist. Air an 24mh là de'n aon mhios leugh Mgr. Mac Aoidh a mach a' Tighe na Beinne, agus dh'innis an t-Urr. C. Mac Gill'eathain eachdraidhean mu dheidhinn nan eileanan. Thug e iomradh air buidseachd agus saobh-chràbhach, agus gu dearbh tha iad againn fhathast na chreideas thu Iain Camshron (Lochiall). Bha iarrtas air mòran a bhruidhinn as deidh na h-òraid so, cha nobh e furasda an céilidh a dhùnadh; agus bha eagal air feadhainn dol dhachaidh an oidheche sin. Nach e sin fìor chèilidh! Air an 10mh là de'n Mhàrt, bha an t-Ard Rùnaire còmhla ruinn. Thug e sgeul dhuinn mu dheidhinn Gaidhlig agus abair a' Chomuinn feadhna rioghachd. Bha sinn toilichte a chluinntinn, agus a bhi ag eiseachd ris na seinneadairean agus ris a' chèol eile a bh' againn. Dhùin an Rùnaire fhéin an céilidh deireannach de'n bhliadhna le port air a' phìob-mhòir. B' àbhaist a' chuir-m-chiùil bhliadmail a bhi againn an déidh so, agus air an 25mh là de'n Mhàrt chruinnich sluagh mòr ams an Tall' Avois, a' chuid mhóir dhiubh de mhuintir na dùthcha, a ghabhail tlachd anns a' chlar-inneadh ghasda a bha air a dheanamh suas. Bha Alasdair MacIachlainn 'na dheagh fhear-an-tighe. Cha d' thàinig facal Beurla bho bheul fad na h-oidheche, As deidh na cuirme thaitneach so bha dansadh math mar is àbhaist. I. M. G.

[Bithidh sinn ro thoilichte iomradh fhaighinn bho na meoir feadh no dùthcha ag imse dé mar a tha dol dhaibh agus dé mar a tha iad aig cumail suas bratach na Gaidhlighe 'nan cearnaigh fhéin. Bhiodh an t-iomradh so ro fheumail—chitheadh an dara meur an ni tha a' mheur eile a' deanamh, agus mar a tha iad 'ga dheanamh. Cuireadh iad thugainn e roimh an 15 là de'n mhios; ma chuireas bithidh e 'san ath *Gaidheal*.—F.d.]

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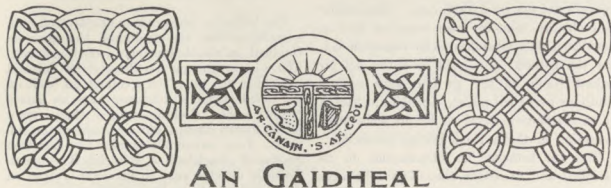


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Leabhar XXXII.]

An t-Og-mhìos, 1937.

[Earrann 9

AM FRITHEUD.

Tha sinn air fàs cho cleachdta ris an fhritheud no an *Radio* an nis agus nach mòr nach 'eil sinn air an annas a thoirt as gu léir. Ach chan 'eil sin ag radh idir nach e ni iongantach is miorbhuileach a tha ànn. Chunnaic sinn sin air an 12 là de'n Chéitein a chaidh—air Là Mòr a' Chrùnaidh.

Thachair air an là ud rud nach do thachair a riamh roimhe, 'se sin, sluagh rioghachdan Iompaireachd Bhreatainn gu léir a bhi ag éisdeachd ri seirbhis shòluimte a' chrùnaidh ann an Eaglais Mhór an Iar-mhanaisteir an Lunnainn, agus iad-fhéin anns gach cearnaidh de'n domhain mhór. Bha mar gum b' eadh comh-chomunn is comh-roinn aca uile, ged a bha mhór-chuid dhiubh mìltean air mhlitean air falbh, ris na bha cruinn am broinn na h-Eaglaise Móire ag cur a chrùn air ceann Rìgh Seoras agus Ban-rìghinn Ealasaid. Chan 'eil duine a bha ag éisdeachd an là ud aig nach bidh cuimhne fhad 'sa bhios e beò air na chuala e, agus na chunnaic e le sùilean inntinn. Rinn am fritheud sin. Co dhì-chuimhniceas gu sìorruidh nuair dh' éugh an Ard-easbuig ann an ceithear àirde na h-Eaglaise ris a' mhórchòimhthional, agus e a' nochdadh an Rìgh 'na sheasamh fa an comhair: "Fhearaibh, tha mi an so a' toirt fa 'ur comhair Rìgh Seoras, bhur Rìgh dligheach. Uime sin, sibh-se uile a thainig an so an diugh a thoirt ùmhachd is

a dheanamh seirbhis dha, Am bheil sibh toileach sin a dheanamh? Agus dh' éugh a h-uile duine le aon ghuth àird an claiginn: "Dhia gléidh Rìgh Seoras." Agus so ceithear uairean an deidh a cheile.

Cò a rithist aig nach bidh cuimhne air sòluimteachd na mionaid sin nuair dh' fhaighnich an Ard-easbuig de'n Rìgh an robh e deònach bòid a chrùnaidh a ghabhail. Agus nuair a fhreagair an Rìgh: "Tha mi deònach." Rud iongantach is miorbhuileach a bhi ag éisdeachd so agus com-pàirt a bhi againn ànn cho maith agus ged a bhiodh sinn 'nar suidhe 'san Eaglais an Lunnainn. Gu dearbh b'e inneal an àigh e.

* * *

A nise tha am fritheud feumail anns a h-uile àite, ann am baile-mór agus air dùthaich, gu bhi toirt naidheachdan an t-saoghail, agus fiosrachadh is cur-seachad, do dhaoine aig a' bheil iarraidh air sin, ach tha e seachd feumail do mhuinntir mar a tha na Gaidheil againne, agus a chuid as motha againn an cearnaidhean iomallach is leth-oireach. Mar a tha muinntir nam bailtean-móra, gheibh iad naidheachdan is gach goireas eile a tha dhith orra; agus tha cur-seachad gu leòr aca, ach chan ann mar sin a tha muinntir na dùthcha air a' Ghaidhealtachd agus an àitean eile. Tha am fritheud 'na bheannachd da rìreabh dhaibhsan. Cluinidh iad dé a tha dol air adhart

feadh na rioghachd. Gheibh iad ceòl is aighearr ma tha sin a dhìth orra. 'Nan suidhe ri taobh an teintein fhéin anns an àite as iomallaich de'n Ghaidhealtachd chluinnidh iad, ma tha fritheud aca, gach ni a tha dol air adhart feadh na tire gu léir, agus eadhon feadh an t-saoghail mhóir. Gheibh am bacach is an ciurramach Facal na Fìrinn fhéin mura h-urrainn da dhol a Thigh Dhé ga éisdeachd.

Tha am fritheud 'na bhuannachd do na Gaidheil ann an dòigh eile. Cha robh agus chan 'eil sinne ro eòlach air ar cànanain fhein ann an leabhraichean agus an sgrìobhaidhean, agus mar sin tha a' mhór-roinn againn tur aineolach air ar cainnt ach mar a tha i air a bruidhinn far na thogadh sinn. Chluinnidh sinn air an fhritheud mar a tha a' Ghaidhlig air a labhairt an àitean eile, chluinnidh sinn dual-chainnt agus gnathasan muinntir eile, agus mar sin bidh ar n-eòlas air ar cànanain fhein air a mheudachadh. Bidh na dual-chainntean a dol as na's motha is na's motha, seach gum bidh na h-uile a fàs eòlach air a' Ghaidhlig as fhèarr le bhi ga cluinntinn air an fhritheud.

* * *

Bu choir dhuinne mar Ghaidheil a bhi an comain Buidheann Bhreatannach a' Chraobh-sgaoididh, no am B.B.C. mar a theirear,—agus tha sinn ann an sin—air son mar a tha iad a' toirt dhuinn iomadach ni maith agus taitneach 'nar cànanain fhéin. Tha iad a' deanamh gu maith agus gu ro mhaith. Piseach orra-san. Tha sinn ann an seagh na's fhèarr dheth na na Goill agus na Sasunnach, o'n tha sinne—a chuid mhór againn co-dhiùbh—a' tuigsinn gach ni a tha air a thoirt seachad am Beurla; agus tha ar cànanain fhein againn ga fhaotainn cuideachd. Tha ceòl is céilidhean againn ga fhaotainn, tha òraidean is fiosaichean a tha feumail againn 'ga fhaighinn, agus eadhon naidheachdan a bhuineas dhuinn mar Ghaidheil. Bu choir dhuinne, ma tha, leigil fhaicinn do'n B.B.C. gu bheil sinn taingeil air son so; agus an uair a chòrdas an ni bhios air a' chraobh-sgaoidleadh ruinn, sinn a sgrìobhadh thuc a' thoirt ceud taing dhaibh. Bheir so misneach do'n B.B.C. gus am barrachd a thoirt dhuinn an Gaidhlig.

FACAL 'SAN DOL SEACHAD.

Tha féill air a' bhreacan an dràsda nach robh a riamh roimhe air—co-dhiùbh bho sguir na Gaidheil 'ga chaitheamh mar aodach cumanta. Tha e air aithris gur h-e Ban-rìghinn Ealasaid as aobhar dha so. Tha e coltach gu bheil ise glé dhéidheil air a' bhreacan agus an uair a thainig i chun a' chrùin gu'n d' thug i mu'n airdh mòran dheth a bhi air fhighe air an son fhein. Lean mòran eile de mhnathan uasal na rioghachd cleachdadh a Mórachd Ban-rìghinn Ealasaid air chor agus gu bheil am breacan an diugh cho fasanta 'sa bha e riamh roimhe.

Tha mór-uaislean na duthcha gu léir a nise ag caitheamh a' bhreacain. Co aige 'eil fhios nach toir so misneach do chuid de na Gaidheil an éideadh eireachdail fhein a chaitheamh. Tha feum aca air. Is iongantach an rud a th' ànn. An ni a bha coitichionn agus nàdurach aon uair do na Gaidheil—an aodach bòidheach fhein a chleachdadh 'sa chaitheamh—gu'm bidh nàire air cuid aca a nise a chur umpa. Tha eadhon cearnaidhean anns a' Ghaidhealtachd agus thatar a smaoineachadh ann gu bheil e 'na sheòrsa de pheacadh do dhuine aodach breacain a bhi air—co dhiùbh ma tha féildeadh is sporan iallach air.

* * *

Tha na Bascaich—an sluagh sin a tha ag àiteachadh ceann an iar-thuath na Spàinn—leth choltach 'nan dòighean is 'nan gné ris na Gaidheil. Tha cuid eadhon ag cumail a mach gu bheil càirdeas fad as eadar cainnt nam Bascach agus a' Ghaidhlig againn fhein. Ma tha an càirdeas ànn feumaidh e a bhi gur h-ann fìor fhad as a thà e, o'n chan aithnich duine an clar an aodainn air an dà chainnt gum buin iad da chéile. Co dhiùbh, tha na Bascaich 'na sluagh a tha deanadach feumail agus air leth cruadalach air muir agus air tìr—daoine rianail agus cràbhach, agus iad ro ghaolach air an cànanain fhein is air deas-ghnàthan an slhnsir.

So, ma tha, an sluagh a tha a' fulang cho dòirinneach 'san àr-a-mach a tha 'san Spàinn. Bha feadhainn de na bailtean aca air an sgrios as an adhar le na sgiathalanan air an leithid a dhoigh agus gu robh dara leth an t-sluaigh air am murt, agus mnathan is clann mar chàch. Bu mhaith gu'n tigeadh crìoch air an obair oillteil a tha an so.

* * *

Ach tha cànanain eile a tha ann an dluth-chairdeas do'n Ghaidhlig cha mhór ann an nàbachd nam Bascach, 'se sin a' chainnt a bha

air a labhairt leis na Ualdanaich shuas ann an glinn nam beanntan Alpach ann am fìor cheann á tuath na h-Eadailt—am measg nan Alpaichean Cotonach. Chan 'eil mi glé chinnteach a' bheil móran air a' labhairt dhi an diugh no nach 'eil. Tha mi a' smaoinéachadh nach 'eil a' bheag, ma tha dad idir. Co-dhiùbh bha i gu maith cairdeach do'n Ghaidhlig againn fhein mar a chlì sinn le bhi a' leughadh Urnuigh an Tighearna innte. So agaibh i 's a' Ghaidhlig Ualdanach:

Our Narne ata air neambh. Beanicha tainm. Gu diga do rìoghda. Gu denta du hoill, air talmhin mar ta ar neambh. Tabhar dhuinn an niugh ar naran limbhail. Agus mai dhuine ar fiach ambail mar mahamid ar fiacha. Na leig sinn amharbhabh ach soarsa shin on ole. Or sletsa rìoghda, combta, agus glòir, gu sibhirri, Amen.

* * *

An Sgoil Shamhraidh. Tha e coltach gu bheil e móran na's goireasaiche a' Sgoil Shamhraidh Ghaidhlig a bhi coinneachadh am baile-mór Steòrnabhaigh fhein na ann an Cnoc Shannabhaigh. Tha fhios gur h-ann 'sa' Bhaile as fhusa do na h-oileanaich àite-fuirich fhaotainn, agus mar sin tha e na's fheàrr iad a bhi coinneachadh làimh ri far a' bheil iad a' fuireach. Bidh na clasaichean mar sin ag coinneachadh an Ard-sgoil MhicNeacail 'sa'

Bhaile. 'S e a chuir Cnoc Shannabhaigh an toiseach an ceann na muinntir ris am bheil so an urra, iad a bhi smaoinéachadh gum faighte Gaidhlig daonnan agus gu h-iomlan ann. Ach gheibhear sin 'sa' Bhaile fhein. Ged tha beagan am baile Steòrnabhaigh a tha rud-eigin Gallda tha Gaidhlig aig a' mhóroinn ann; agus cha mhisde iad ruith chleachdaidh a thoirt oirre ri oileanaich na Sgoile Samhraidh.

* * *

Tha sinn an dòchas gu bheil ar cairdean lionmhor a tha a' sgriobhadh thugainn a thoirt misneach dhuinn a' tuigsinn gu bheil sinn fada 'nan comain ged nach urrainn dhuinn sgriobhadh thuca an ceann an urra. Is fheàirde each maith a mholadh! Taing gu h-àraidh do'n *t-seana-bhean*. Gu ma fada slàn fallain i. Chan 'eil i idir cho leibideach 's a tha i-fhein a smaoinéachadh. Gu dearbh is i nach 'eil. "Co mheud," ars' ise, "aig am bheil fhios an diugh air an rud bu choir dhaibh a radh an àite 'good morning' 'sa' Bheurla?" 'Se "failte na maidne oirbh" a tha ceart, tha i ag radh, agus bu chòir dhi-se fios a bhi aice. Ma bhios an cothrom againn bheir sinn gad fhacal de'n t-seòrsa so uair-eigin 'sa' *Ghaidheal*. Ach chan urrainn dhuinn a mhin ithe agus an teine a shéideadh.

AM FEAR-DEASACHAIDH.

ORAN GAOIL.

GLEUS C.

Seist.

{ d' | r' : - : m' | f' : - : m' | r' : d' : - | l : - : d' | l : - : f | s : - : s | l : - : - | l : : d' }

Mo ghràdh's an cruth cho geal ri gruth. Am beul d'am buin na pòg - an, A

Rann.

{ r' : - : m' | f' : - : m' | r' : - : d' | f : - : d' | l : - : s | f : - : m | r : - : - | r : : d }

sheinneas òran domh le loinn. Cho binn ri guth an smeòr - aich. 'Nuair

{ r : - : r | f : - : s | l : d' : - | l : - : d' | r' : - : m' | f' : - : m' | r' : - : d' | l : : d' }

chunnaic mis' thu 'n tús mo là, Ag cluich' an gàradh ròsan. Gu'n

{ r' : - : m' | f' : - : m' | r' : - : d' | l : - : d' | l : - : s | f : - : m | r : - : - | r : : (d) || }

dhuig 'am chridhe iargainn gràidh. Nach d'chrìon o làithean m' òige.

Tha gach buaidh an suas riut 'fàs
A luaidheas bàrd an òran
'S tha beusan ciatach ann ad dhàil
Gun bhlàths do neach ach dhomhas.

Seist.

'Nuair thig an t-àm, a réir ar deòin,
'S am faigh mi còir o'n chléir ort,
Bi 'n gràdh a lìon mo chridh' o m' òig',
Gu ceann mo lò na bhréid dhuit.

C. NICLEOID.

BLAR SHEILLENEAN.

Mu'n àm so de'n bhliadhna chluinnear srann nan seilleinean anns gach àit' anns am bheil blàthan is iad gu dìchiollach a' trusadh meala agus 'ga tasgadh suas airson an lòn geamhraidh. Tha e glé aithnichte gur h-e creutairean crosda tha anns na seilleinean. Chan 'eil e sàbhailte dragh a chur orra, oir thig iad gu grad a mach as an sgeap agus bheir iad ionnsaigh naimhdeil le an gath air neach 'sam bith a bhuineas riu.

Tha an cunntas a leanas air innseadh mu thachartas ionghantach a chunnaic duine bha ag gleidheadh sheilleinean:—Air latha àraidh sgaoth buidheann de na seilleinean aige, agus fhuair e an cur gu sàbhailte ann an sgeap dhoibh fhein. Beagan ùine an deidh sin chunnaic e sgaoth eile a thainig bho sgeap anns a choimhearsnachd ag itealach os cionn a' ghàraidh anns an robh a' cheud sgeap, a chaidh ainmeachadh, air a suidheachadh.

Ann am prìoba na sùla thainig iad a nuas air an sgeap sin cho tiugh 's gu'n do lion iad i gu h-iomlan. An sin thòisich ùspairn uamhasach; chualas gaor chruaidh agus thainig an dà sgaoth a mach as an sgeap. Ghabh iad an carabh a cheile le leithid de bhoil 's gu'n robh an làr mu'n cuairt air an sgeap ann am beagan ùine comhdaichte le mairbh agus leò-san a bha air an leòn. Bha iadsan a bha leònta a snàgail mu'n cuairt gu cràiteach gun comas aca air èirigh agus cobhair a dheanamh air an comh-ghaisgich.

Cha do sguir an t-sabaid gus an deachaidh an ruaig orra-san a strìochd. Ghabh an sin iadsan a fhuair a bhuaidh-làrach còir air an sgeap.

Chan 'eil e air innseadh leis an duine chunnaic an nì so, cò de na sgaothan a fhuair a bhuaidh.

EILEANACH.

FACAIL URA.

Tha sinn an so a' toirt seachad gad fhacail Bheurla eile agus ag iarraidh air ar càirdean facail ùra a chur a steach mu'n coinneamh. Mar a thubhairt sinn mar thà, tha gach gad a chuirear a steach 'na chuideachadh mòr do Chomhairle an Fhoghlum ann a bhi deanamh suas na facail ùra a tha iad-san a' sonrachadh.

Thatar fada an comain a h-uile neach a chuir a steach àireamh fhacail mu choinneamh an fheadhainn a bha 'sa' *Ghaidheal* a cheana. Na sghìcheadh iad-san 'san deagh obair; agus cha mhisde leinn annas làimhe fheadhainn eile fhaicinn cuideachd.

Chuireadh punnd Sasunnach dh' ionnsaigh Iain 'IeLeòid an Sunderland a rithist air son cho feumail 'sa bha an àireamh a chuir e thugainn mu dheireadh. Bheirear not do chuid-eigin air son na feadhnach so mar an ceudna.

- | | |
|----------------|---------------|
| 1. Station. | 16. Stamp. |
| 2. Luggage. | 17. Kitchen. |
| 3. Ticket. | 18. Lunch. |
| 4. Corridor. | 19. Cake. |
| 5. Pavement. | 20. Sandwich. |
| 6. Policeman. | 21. Sausage. |
| 7. Gamekeeper. | 22. Wafer. |
| 8. Horse-race. | 23. Mixture. |
| 9. Trotting. | 24. Collar. |
| 10. Fence. | 25. Stud. |
| 11. Porch. | 26. Brush. |
| 12. Doll. | 27. Slippers. |
| 13. Rubber. | 28. Circus. |
| 14. Pencil. | 29. Museum. |
| 15. Envelope. | 30. Theatre. |

DANIEL DEFOE AND THE HIGHLANDS.

Daniel Defoe is known to the general reader as the famous author of *Robinson Crusoe*. But that imperishable book is only one item in the voluminous output of this versatile writer. In the course of his long life, he published over 250 works, most of them of a controversial character, for, besides being an attractive novelist, he was one of the most accomplished journalists of his age.

In 1705 he made close contacts with Scotland, for he was entrusted by the English Government with a mission, of which the object was to promote the cause of union (so unpopular in Scotland) between the two Parliaments. It is easy to believe that among the various factors which contributed towards bringing the union proposals to fruition, the influence of this persuasive journalist was not the least effective.

He made another journey into Scotland during the early years of the reign of Queen Anne, though his observations were not published until the reign of George I. This tour took him to the Highlands, and his remarks about the Highlanders of that period, being those of an acute and unprejudiced observer, are of peculiar value. They may be usefully compared with the much better-known views of Burt, who wrote a generation later. I give his impressions in his own words.

He was much interested in Inverness, which he calls "a pleasant, clean, and well built town." He seemed to recognise between the Invernessians and his fellow-Englishmen a closer affinity than anywhere else in the Highlands. And he attributes this apparent affinity to the Cromwellian occupation. The people of Inverness (he says) had "much of the English way of living among them, as well in their manner of dress and customs, as well of their eating and drinking, and even of their dressing and cookery": due, he suggests, to the fact that during the occupation, three regiments of English soldiers "who had—at least many of them—their wives and children with them," were stationed in the town.

Further he asserts that:—"As Cromwell's soldiers initiated them into the arts and industry of the husbandman, so they left them the English accent upon their tongues, and they preserve it also to this day; for they speak perfect English, even much better than in the most southerly provinces of Scotland; nay, some will say that they speak it as well as at London, though I do not grant that neither." (That, thought Defoe, was going too far!) "It is certain they keep the southern accent very well and speak very good English."

It may be remarked that in modern times, similar opinions have been expressed about Stornoway English, in which town there was also a Cromwellian garrison. But, of course, the good English of most Highlanders is easily attributable to causes other than that assigned by Defoe.

His opinion of Highlanders generally is worth stressing. "Nor" (he says) "are the inhabitants so wild and barbarous as perhaps they were in those" (former) "times, or as our writers have pretended. We see every day the gentlemen born here: such as the Mackenzies, McLeans, Dundonalds" (he means MacDonalds) "Gordons, Mackays and others, who are named among the clans as if they were barbarians—appear at Court and in our camps and armies as polite and as finished gentlemen as any from other countries or even among our own; and if I should say, outdoing our own in many things, especially in arms and gallantry, as well abroad as at home."

He acknowledges with gratitude the assistance his party had received from "the extraordinary courtesie" of some of the gentlemen of the country, and assures intending visitors to the Highlands that

"they would always meet with good treatment and great hospitality."

These extracts reveal a condition of society in the Highlands which ill accords with the prevailing notions then and later in the Lowlands and in England, where ignorance of the Highlands and the Highlanders was profound. Some writers, who ought to have known better, have unfortunately perpetrated these ill-informed views.

The state of religion in the Highlands was a matter of concern to Defoe. "What shall we say" (he asks) "to the neglect which for so many years past has been the occasion of this surprising darkness among the people, when the poor abandoned creatures have not so much as had the common instruction of Christianity, so much as to know whether there was any such thing as a God or no, much less how to worship Him."

Such knowledge as they had was due to "the diligence of the Popish clergy who, to do them justice, have shown more charity and taken more pains that way than some whose work it had been, and whom it might much more have been expected from."

In point of fact, the state of religion, as described by Defoe, was much less general than might be gathered from his narrative. But it was bad enough to merit his criticism of the neglectful attitude of the national Church. Incidentally, it is a tribute to Defoe's honesty that, sturdy Protestant though he was, he should have given credit where credit was due to the clergy of a faith whose doctrines he abhorred.

He has a word for the Gaelic language in relation to religious instruction. "Tis certain" (he remarks) "the people have the Bible in their own language, the Irs' (Erse, or Irish, i.e., Gaelic) "and the missionaries now are obliged to preach to them and examine or catechise their children in the Irs language, so that we are not to despair of having this County" (he is writing about Lochaber) "as well-instructed as other parts of Britain."

And with that note of hope, which time has amply justified, we leave our friendly critic of two and a quarter centuries ago.

W. C. M.

Chan 'eil mòran lochd anns a' chridhe bhios ag gabhail òran—*There is not much guile in the heart that is aye singing.*

SECRETARY'S NOTES.

June is the popular month for holding Provincial Mods and no less than eight Mods will be held at different centres this month. They are:—Oban, 3rd; Brora, 4th; Lochgilphead, 8th and 9th; Bowmore, 11th; Aberfeldy, 18th; Portree, 22nd and 23rd; Stornoway, 24th and 25th, and Acharacle, 29th.

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The Kintyre Mod held at Campbeltown on 22nd and 23rd April was the most successful of all the Mods held in that area. No less than five Junior and Senior Choirs took part in the Gaelic choral competitions. The Oral section was also well supported and the standard of Gaelic was very high indeed. The President, Mr. John R. Bannerman, presided at the closing concert and he was introduced to a packed hall by Sheriff MacMaster Campbell. Special thanks are due the Rev. T. S. Macpherson, Mr. Peter J. Campbell, Secretary, and their willing helpers for the great success of the Mod.

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The second of the Northern Area Mods, that of Loch Broom, held at Ullapool, on Friday, 16th April, was most successful. There were over 200 entries and while there were no Senior Choirs, interest never flagged throughout the day. The general public attended the competitions in large numbers. Rev. Duncan MacArthur presided at the evening concert. A most interesting item was the production of "Little Red Riding Hood" in Gaelic, by the Leckmelm Feachd of Comunn na h-Oigridh. Great credit is due to Miss Margaret MacAulay, teacher, for the splendid work she is doing in this connection.

* * *

The Local Mod promoted by the Tir nam Beann Association, Edinburgh, was held in the Albion Rooms on 8th May. Mrs. Colquhoun and Mrs. Dunlop attended on behalf of the Propaganda Southern Subcommittee and were given a cordial welcome. Mrs. Colquhoun conveyed the good wishes of An Comunn to those present and Mrs. Dunlop opened the evening concert with Gaelic solos. The number of entries was small, but a high standard was attained.

With so many Highland Associations now in active operation in the capital, the wish may be expressed that future Mods may bring larger numbers to the platform, particularly in the Oral sections.

* * *

A meeting of the Mod Local Committee was held at Dundee on 14th May, Mr. Alexander MacRae, Convener, presiding. Mrs. J. R. Colquhoun and the General Secretary attended on behalf of the Mod and Music Committee, and there was a splendid turn-out of local members. The various Sub-committees have been very active throughout the Winter session and they were able to report satisfactory progress. Arrangements were completed for a Garden Fete which is to be held on 19th June, in the grounds of Craighill, Dundee, the residence of Mr. and Mrs. Loggie. Mrs. Loggie and her daughter attend the National Mods with unfailing regularity, and are generous contributors to the Mod fund. Granting fair weather, the Fete should add considerably to the amount already in the hands of the Local Treasurer.

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On another page of this number is published a long list of available accommodation in Dundee and neighbouring towns during Mod week. Those desiring accommodation should communicate at once with whichever party they care to select as booking is sure to be brisk following the publication of the list. Each Hotel, Boarding House and Private House has been visited by a representative of the Dundee Mod Local Committee, and Mod patrons may rest assured that the accommodation offered will prove quite satisfactory.

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At the Annual General Meeting of the Glen Urquhart Branch, general regret was felt when Miss Burgess, the energetic and efficient Secretary, intimated that she wished to retire. Though pressed to continue for another year, she regretted that she could not afford the time necessary. It was decided to place on record the sincere appreciation of the members, of her many services to the Gaelic Cause in Glen Urquhart, and Mr. MacPhail, the Northern Organiser, who was present, expressed the warm thanks of An Comunn.

THE STORY OF GIGHA.

By Sheriff MACMASTER CAMPBELL, C.B.E.,
F.S.A.(Scot.)

III.

Other consequential facts would be the imposition of Scandinavian laws and customs in supercession of the infinitely superior Brehon code and, incidentally, the conversion of the well-regulated tribal tenures into the essential freeholds of the Udal system. During the two centuries, indeed, between the regular possession of Gigha by the Norsemen and the Battle of Largs, when the Norse dominion was broken, there is evidence that the island of Gigha was governed in close uniformity with Scandinavian custom. Dr. McCulloch visited Gigha in course of his memorable Tour of the Highlands. The Dr. is not the sort of writer who commands respect either for the sagacity of his observations or for the validity of his opinions, and in course of the preparation of this paper I happened on a passage in his Tour which explains the contempt for many of his judgments which characterises present day criticism. Writing of his visit to Islay he says, "In the enclosure of Kildalton there are two crosses covered with sculpture, yet of clumsy proportions and without any merit." I need scarcely say that this egregious statement has been angrily spurned by every student of Celtic Art, whether Scottish or non-Scottish, the principal Cross at Kildalton being regarded as one of the finest specimens of Celtic Art, which in certain classes of stonework is not excelled by any other. But while we may fail to discover taste or impartial judgment in McCulloch we may safely accept him as a witness to a simple matter of fact and there is no reason to dispute his assertion that on his visit to Gigha there was pointed out to him an eminence on which were the remains of a Law Ting or Tynwald Hill, being, as he probably correctly states, "the only Thing Valla besides that of Islay, which remains in the Isles." Now, Thing denotes parliament or assembly in the Scandinavian tongue and Wald is a corruption of the word "Voltr" in the same language signifying field—the modern form of the compound word being Tynwald. This name at once recalls the Isle of Man where in July of each year the two Legislative bodies of Man meet in joint session on Tynwald Hill as the Court of Tynwald, the picturesque annual event forming the sole survival in the Isle of Man of the days of Scandinavian rule. Obviously, then, the

Island of Gigha was possessed of sufficient importance in the estimation of its Norse owners that it was the seat of a provincial assembly whose jurisdiction, such as it was, extended to certain portions of the mainland including Kintyre.

Of the permeation of Gigha, like the territories around, by the commercial usages of the Northmen there is striking evidence in a contribution by Professor Bryce to the Scottish Society of Antiquaries and which appears in their Proceedings for the year 1913. Professor Bryce describes a balance and weights preserved in the Hunterian Museum of Glasgow, and which were found about the year 1849 during excavations in Gigha, and were presented to the Museum by Captain Macneill of Ardlussa. Professor Bryce's paper contains much that is of deep historical value, but its particular interest here is that in his judgment—I quote his own words—"it seems sufficiently clear that the group of relics belong to the Viking period." The relics "consist of a portion of the beam, the indicator and the pans of a balance, two suspension pieces in the shape of birds, three weights and a leaden whorl."

The Saga of Hacon tells of the important transactions at Gigha, in course of King Haco's last throw to oust the revived claim of the Scottish King to the southmost islands, and to those portions of the western mainland which had fallen a prey to the Norsemen. Sending a portion of his fleet to the Firth of Clyde to harry Bute and the Lennox, King Haco collected the main body of his fleet at Gigha, which he made his headquarters, as from Gigha he could command both the mainland of Kintyre and the islands of Jura and Islay, throughout all which territories, and in spite of the Norse influence preponderant within their bounds, there was a growing tendency to renounce the Sovereignty of Norway and to unite with the Scottish realm. The great Somerled was the first of the Western Chieftains of mixed Scottish and Scandinavian blood to show preference for the Scottish Alliance, and, in course of the century following his death, many of his descendants, and especially those of the line of his son Dugall, were sedulous in their cultivation of the friendship of the King of Scotland. Asserting their growing independence of Norway, these eventually recognised the Scottish King as their liege in respect of most, if not all, of their mainland possessions; and it was to arrest the complete defection which threatened that King Haco set out on the expedition which ended so disastrously for him at Largs. The Lord of Lorn and

Argyll was Ewin, the great-grandson of Somerled, who is wrongly designated King John in the Saga of Hacon.

Ewin was the grandson of Somerled's son Dugall, and was thus the third chief of the Clan Macdougall, who, at the period, were the most powerful of the western tribes or clans; and King Haco was naturally solicitous for their co-operation in the approaching hostilities with the King of Scotland. He summoned Ewin to Gigha, with what result let the Saga tell:—

"There King John came to him. He went on board Bishop Thorgil's ship. King Hacon bade him follow him according as he was bound to do. But King John begged himself off, and said he had sworn an oath to the King of Scots and held a greater realm from him than from the King of Norway. And he begged King Hacon to take steps to fill that rule which he had given him. (meaning that he surrendered the lands held of Haco). King Hacon kept him with him for a while, and meant to soften his heart to allegiance with him. Many did him a bad turn in his business."

The defection of the Lord of Lorn and Argyll was a serious blow to Haco and contributed largely, it cannot be doubted, to the ultimate overthrow of Norwegian dominion in the West. The manner in which King Haco treated the Lord of Lorn who refused him his support and who, when he made the intimation, was in Haco's power, gives evidence that the Norse King had shed the old Scandinavian ferocity and could qualify the conduct of war with no inconsiderable respect to the rules of chivalry. Again I let the Saga speak:—

"After that King Hacon sailed out of Gudey south, off the Mull of Cantire with all the host that was then with him and ran in at Arran. Next of all, he lay in the Sound of Arran between it and Lamash. Just about that time came messengers of the King of Scots to King Hacon, Preachers or Barefooted Brothers, and tried to make peace between the Kings. Then King Hacon let loose King John and bade him fare in peace from him whithersoever he would, and gave him many good gifts. King John gave his word to do all he could to bring about peace between him and the King of Scots, and to come to see King Hacon if he sent him word."

The Saga of Hacon also relates how Haco was visited while still at Gigha by the Abbot of a Gray Monks' Cloister which can be none other than Saddell, and the errand of the Abbot

was to beg for peace "for his house and for a safeguard for Holy Church."

The King, who, throughout his life, showed constant devotion to his religious duty promptly granted the petition, and subsequently when his Chaplain Brother Simon, sickened and died it was the Monks of Saddell to whom the body was entrusted, and

"the gray monks (proceeds the Saga) took his body and buried it in their church and spread over his tomb carpets and called him a Saint."

With the repulse at Largs the Norse regime in Western Scotland passed away. Attempts were made to reconstruct it, but three years after the battle, King Magnus, the successor of Haco, made formal surrender of his claim to any part of the Scottish Mainland or Islands, always excepting Orkney and Shetland which two centuries later were pledged to Scotland in security for the dowry of a Princess of the House of Norway. Strange to say, the Scottish title to these northmost islands still rests upon this pledge, though it is inconceivable that there should be now any possibility of redemption.

On his retreat from Largs King Haco, it ought to be mentioned, again anchored at Gigha whence he operated against certain of the islesmen who had failed to join him against the Scots. Captain White expresses his surprise that a personage so eminent as Haco, and one who had dignified Gigha more than once in the establishment there of his headquarters should not have been commemorated by some island place name or that there should be no tradition to connect the King with the island.

Captain White, generally so well-informed of the places of which he has left us so monumental, and so profoundly valuable an account, both historical and pictorial, must in his sojourn in Gigha have happened on a guide whose knowledge of the place names of the island was not a very extensive one. For there is a mound, on the farm of Drimachro which is plainly an artificial one and which is known to the Gaelic speaking islanders as Cnoc Haco or Haco's Hillock and, further, the tradition still persists that the mound is so called because on Haco's return after the battle of Largs many of the men killed at the battle were buried there. Captain White is right when he says that "We can almost be certain where the fleet lay. There is but one good roadstead and that is in the harbour of Gigalum, a little island between Gigha and Cara, where there is water for the largest ships and shelter to seaward by a barrier of low-lying rocks."

(To be continued.)

ACCOMMODATION LIST FOR MOD WEEK.

Accommodation in Dundee and neighbouring towns for National Mod Week, 27th September to 1st October, 1937 (rates quoted are terms for bed and breakfast, except where otherwise stated; figures in parenthesis denote number of rooms available):—

DUNDEE.

Mather's Temperance Hotel, Dundee—Terms on application.
New Imperial Hotel, 15 Tally St.—Terms on app.
Queen's Hotel, 160 Nethergate—Terms on app.
Royal British Hotel, 4 Castle St.—Terms on app.
Royal Hotel, 5 Union St.—Terms on app.
Waverley Temp. Hotel, 7 So. Union St.—Terms on app.
Lawson House (Private), 8 Westfield Pl.—(5), 6/-; per day, 7/6.
Mrs. Harrison, 45 Roseangle—5/6; per week, 30/-.
Mrs. Buchanan, 20 So. Tay Street—(2), 5/6; per day, 7/-.
Rex Boarding House, 26 So. Tay St.—Terms on app.
Mrs. Watt, Morgan Towers, Nethergate—(2), 5/-.
Mrs. Gow, 6 Prospect Place—5/-.
Miss Christie, 3 Rustic Place—5/-.
Mrs. Mitchell, 24 Garland Place—4/6.
Mrs. Birse, 8 Garland Place—5/-.
Mrs. McAllister, 24 Garland Place—4/6.
Misses Weir, 2 Garland Place—6/-.
Mrs. Matthew, 4 Albany Terrace—6/-.
Mrs. Leask, 8 Garland Place—6/6.
Mrs. Robertson, 11 Panmure Street—5/-.
Mrs. Burt, 31 Wellgate—(2), Terms on application.
Mrs. Craigmyle, 31 Wellgate—(1), Terms on app.
Mrs. Sword, 46 Castle Street—6/-.
Mrs. Hunt, 24 Bank Street—5/-.
Mrs. Fyfe, 16 Bank Street—5/-.
Mrs. Thomson, 24 Bank Street—(2), 4/-.
Mrs. Bowman, 24 Bank Street—(4 or 5), 5/-.
Mrs. Bussel, 6 Perth Road—4/6.
Mrs. Malcolm, 60 Seaford Road—5/-.
Mrs. McLagan, 56 Seaford Road—6/6.
Miss Beadie, 10 Airlie Ter.—6/6 (preferably men).
Miss Dickson, 10 Airlie Terrace—Terms on app.
D. Petrie, 20 Airlie Place.
Miss Greig, 22 Airlie Place—6/-.
Mrs. Halley, 11 Airlie Place.
Mrs. Kepple, 1 Airlie Terrace—(2), 5/6.
Mrs. Kerr, 2 Airlie Terrace—(1), 4/6.
Mrs. McGuinness, 4 Airlie Terrace—(1), 4/6.
Mrs. Simpson, 40 Perth Road—(2), 4/6.
Miss Trubi, 12 Bellefield Avenue—(1), 4/6.
Mrs. Gorrle, 18 Bellefield Avenue—(1), 5/6.
E. Morley, 4 Bellefield Avenue—(1), 4/6.
Miss Ritchie, 16 Hawkhill Pl.—(3), per week, £2 2s.
Mrs. Gold, 2 Lytton Street—(1), 6/-.
Mrs. Taylor, 4 Aberlemno Terrace—(1), 5/-.
Mrs. Balharrie, 2 Strawberrybank—(1), 6/-.
Mrs. Mathers, 2 Strawberrybank—(1), 6/-.
Mrs. Duncan, 101 Magdalen Green—(2), 6/-.
Mrs. Watson, 83 Magdalen Yd. Rd.—(1), 4/6.
A. K. Foggie, 47 Magdalen Yd. Rd.—(1), 4/6.
Mrs. Sinclair, 101 Magdalen Yd. Rd.—(1), 4/6.
Mrs. Campbell, 47 Magdalen Yd. Rd.—(2), 4/6.
Mrs. Cantrell, 17 Springfield—(2), 4/6.
Miss Geddes, 348 Perth Road—(1), 6/-.
Mrs. Gardiner, 9 Osborne Place—(1), 6/-.
Mrs. Cree, 10 Shaftesbury Road—(2), 6/-.
Mrs. Allan, 10 Whitehall Street—Terms on app.
Mrs. Masterton, 11 Whitehall Street.
Mrs. Ireland, 7 Whitehall Crescent—(2), 5/-.
Miss Watt, 14 Union St.—(4), 5/- (preferably men).
Mrs. Spence, 43 Union Street—(4), 5/-.

Y.M.C.A. Boarding-house, South Tay Street.
Mrs. Campbell, 69 Nethergate—(3), 5/-.
Miss Grant, 74 Commercial Street—(4), 5/-; five days, 28/-.
Miss Young, 74 Commercial Street—(1), 5/-.
Mrs. Whitecross, 74 Commercial Street—(6), 4/6; five days, 25/-.
Mrs. Reid, 84 Commercial Street—(2), 4/6.
Miss Harrison, 84 Commercial Street—(2), 4/6; five days, 25/-.
Mrs. Peebles, 74 Commercial Street—(2), 4/6.
Mrs. Christie, 45 Commercial Street—(4), 5/-.
Mrs. Clark, 20 Whitehall Street—5/6.
Mrs. Smith, 18 Whitehall Crescent—5/-.
Mrs. Beaumont, 36 North Lindsay Street—(3), 5/6.
Mrs. Forbe, 36 North Lindsay Street—(6), 5/-.
Mrs. McDougall, 32 Castle Street—5/-.
Mrs. Waters, 23 Castle Street—5/-; per day, 7/-.
Mrs. Wright, 23 Castle Street—4/6.
Mrs. Duthie, 36 Victoria Road—(1), 5/6.
Mrs. Farrell, 133 Victoria Road—(2), 5/6.
Mrs. Soutar, 177 Victoria Road—(2), 5/6.
Mrs. Sweeney, 3 King's Road—(2), 5/-.
Mrs. Crowe, 8a King Street—(2), 5/-.
Mrs. Robertson, 8a King Street—(2), 5/-.
Mrs. Peter, 19 Park Avenue—(3), 5/6.
Mrs. Ritchie, 20 Cowgate—(2), 3/6.
Mrs. Robertson, 2 Thornbank Terrace—(1), 6/-.
Mrs. Barker, 105 Ferry Road—(6), 5/6.
Mrs. Falconer, 21 East Haddon Road—(1), 6/6.
Mrs. Pope, 8 Noran Avenue—(2), 5/-.
Mrs. Robertson, 11 Dean Avenue—(1), 6/6.
Mrs. Aitken, Kenmar, 5 Clarence Road—(2), 6/6.
Mrs. Williamson, 32 Seagate—(3), 5/6.
Miss Murray, 3 West Somerville Place—(4-5), 5/6.
Mrs. Macdougall, 2 East Somerville Place—(4-6), 5/-; per day, 6/6.
Mrs. Pullar, 9 Muirfield Place—(1), 6/6.
Mrs. Mitchell, 8 Muirfield Crescent.
Miss Cobb, 25 Lawrie Road—(2), 5/-.
Mr. Murray, 17 Old Glamis Rd.—(1), Terms on app.
Miss Thoms, 19 Old Glamis Rd.—(3), Terms on app.
Mrs. McLean, 297 Clepington Road—(1), Terms on app.
Mrs. Sangster, 349 Strathmartine Road—(2), 5/-.
Mrs. Jackson, 55 Woodside Terrace—(1), 4/6.
Mrs. Stewart, Myrtle Bank, Rankine Street—(1); per week, £3 3/-.
Mrs. Morrison, Muirton Road, Lochee—(3), 5/-.
Mrs. Forrester, 13 Coupar Street, Lochee—(3), 5/-.
Miss Stewart, Bloomfield, Harefield Road, Lochee—5/-.
Mrs. Duff, 4 Lawside Terrace, Dundee—(1-2), 5/-.
BROUGHTY FERRY.

3½ Miles from City Centre.
Good Bus and Train Service.

Tay Park Hotel, West Ferry—Terms on application.
Castle Hotel, Beach Crescent, Broughty Ferry—Terms on application.
Dunella (Temp.) Hotel, West Ferry—Terms on app.
Jolly's Hotel, Gray Street, Broughty Ferry—Terms on application.
Mrs. Johnston, Traquair, Beach Crescent—Terms on application.
Mrs. Schofield, Ferry House, Beach Crescent—Terms on application.
Mrs. Simpson, 95 Beach Crescent—(1).
Miss Andrews, 340 King Street—(2), 5/- (Ladies).
Miss Gourlay, 330 King Street—(3), 5/-.
Mrs. Beagrie, 337 King Street—(6), 4/6 (Gents).
Mrs. Anderson, 221 King Street—(4), 5/-.
Mrs. Comrie, 357 King Street—(9), 4/6.
Mrs. Thomson, 340 King Street—(4), 5/- (Ladies).
Mrs. Anderson, 256 King Street—(2), 5/- (Ladies).

Mrs. Phillips, 86 King Street—(4), 4/-.
 Mrs. McNeill, 256 King Street—(2), 5/- (Ladies).
 Mrs. Smith, 295 King Street—(8), 5/6 (Ladies).
 Mrs. Nicoll, 275 King Street—(2), 5/-.
 Mrs. McLaren, 211 King Street—(4), 5/-.
 Mrs. Wishart, 209 King Street—(4), 5/-.
 Mrs. Johnston, 217 King Street—(2), 5/- (Ladies).
 Mrs. Jeffrey, Orchard Park Cottage—(2), 5/6.
 Mrs. Nicoll, 217 King Street—(4), 5/- (Ladies).
 Mrs. Russell, 171 Brook Street—(4), 5/- (Ladies).
 Mrs. Scott, 183 Brook Street—(6), 5/-.
 Mrs. Anderson, 15 Lawrence Street—(2), 5/-.
 Mrs. Saul, 8 Church Street—(2), 5/-.
 Mrs. Lorimer, 4 Church Street—(2), 5/-.
 Mrs. Hendry, 8 Church Street—(2), 5/- (Ladies).
 Mrs. Marr, 9 Castle Terrace—(3), 5/-.
 Mrs. Bodley, 153 Fisher Street—(2), 5/-.
 Mrs. Schofield, 22 Gray St.—(4), 4/6; per day, 6/6.
 Mrs. Dick, 5 Taypark Place, Gray Street—(4), 5/- (Ladies).
 Mrs. Martin, 69 Gray Street—(2), 5/- (Ladies).
 Mrs. Knight, 26 Union Street—(4), 5/-.
 Mrs. Smith, 28 Long Lane—(6), 5/-.
 Mrs. Leonard, 60 Long Lane—(6), 5/-.
 Mrs. Robertson, 4 St. Vincent Street—(4), 4/6.
 Mrs. MacKenzie, 3 Ramsay Place, St. Vincent Street—(12), 4/-.
 Mrs. Glenday, 30 Fort Street—(6), 5/- (2 Ladies, 4 Gents).
 Mrs. Thomson, 62 Fort Street—(6), 5/-.
 Mrs. Johnson, 3 Grange Terrace—5/-.
 Mrs. Grant, 22 Monifieth Road—(6), 5/-.
 Mrs. Schofield, 14 Monifieth Road—(6), 4/6 5/-.
 Mrs. Jackson, 38 Westfield Road—(6), 5/-.
 Mrs. Hardie, 18 Westfield Road—(6), 5/-.
 Mrs. Greig, 3 Westfield Place—(6), 5/6.
 Mrs. Ross, 5 Castle Street—(4), 5/-.
 Mrs. Laing, 48 Brown Street—(2), 5/- (Ladies).
 Mrs. Duncan, 4 Home Terrace—(6), 5/-.
 Mrs. Brodie, 50 Church Street—(4), 5/- (4 Ladies, 2 Gents).
 Mrs. Norrie, 16 Church Street—(2) 5/- (Ladies).
 Mrs. Linnen, 8 Church Street—(2), 5/-.
 Mrs. Smith, Eglinton Pl., Church St.—(6), 5/-.
 Mrs. Ritchie, 16 Church Street—(2), 5/- (Ladies).
 Mrs. Robertson, 28 Long Lane—(6), 5/-.
 Mrs. Campbell, 23 Long Lane—(6), 5/-.

MONIFIETH.

7 Miles from Dundee, with excellent Bus and Train Service.

Panmure Hotel, Princes Street, Monifieth—Terms on application.

Royal Hotel, High Street—Terms on application.

CARNOUSTIE.

12 Miles from Dundee.

Good Bus and Train Service.

Bruce Hotel, Links, Carnoustie—Terms on app.

Corner Hotel, Dundee Street—Terms on app.

Dalhousie Hotel, Church Street—Terms on app.

Glencoe Hotel, Links Parade—Terms on app.

Kinloch Arms Hotel, 21 High Street—Terms on app.

Station Hotel, Station Road—Terms on app.

Tullavlin Hotel, Dalhousie Street—Terms on app.

Miss Nairn, Edenbank, William Street—4-5

Persons, £2 10/- per week.

PERTH.

22 Miles from Dundee.

Good Bus and Train Service.

Market Hotel, Perth—Terms on application.

Royal British Hotel—Terms on application.

Salutation Hotel—Terms on application.

Station Hotel—Terms on application.

Gaelic Broadcasts During June, 1937.

Tuesday, 1st June—

9.9.30 p.m.—Orain Mara, Sea Songs by a Vocal Quartette, arranged by J. N. MacConochie.

Wednesday, 2nd June—

6.20-6.35 p.m.—“Bu mhath leam a radh” (I would like to say), Gaelic Talk, by Angus MacLeod.

Friday, 4th June—

7.20-7.25 p.m.—Gaelic News.

Sunday, 6th June—

11-12 a.m.—Gaelic Service from St. Columba Church, Glasgow.

Tuesday, 8th June—

8.15-8.45 p.m.—“Gnathach Mór am Baile Beag” (Big doings in a small village). Gaelic Feature Programme.

Friday, 11th June—

6.45-7 p.m.—“Annas a' Ghàidhlig” (In Gaelic). Talk by Rev. Malcolm MacLeod.

7.20-7.25 p.m.—Gaelic News.

Tuesday, 15th June—

6.15-6.30 p.m.—“Bu mhath leam a radh” (I would like to say). Talk by Duncan Johnston.

Friday, 18th June—

9.9.35 p.m.—Céilidh mar a chumadh ann an tigh croiteir, am Bearnaraigh, Leodhas (Céilidh as held in a Crofter's house in Bernera, Lewis).

Monday, 21st June—

6.45-7 p.m.—“Annas a' Ghàidhlig” (In Gaelic). Talk—Rev. Dr. Kenneth MacLeod.

Wednesday, 23rd June—

7.30-8 p.m.—Gaelic Concert, with Margaret MacInnes and Gilbert MacPhail.

Friday, 25th June—

7.20-7.25 p.m.—Gaelic News.

Wednesday, 30th June—

9.10-9.40 p.m.—Orain is Ceòl Inneal (Songs and Instrumental Music), arranged by Pat Sandeman.

TOIMHSEACHAIN IS SEAN-FHACAIL.



- (1) Trì chasan nach gluais,
'S trì chluasan nach cluinn.

POIT.

- (2) Totaman, totaman, duine beag dubh,
Trì chasan fodha, is boineid air de fhiodh.

POIT AGUS BROD INNTE.

Ged a tha trì chasan foipe, cha dean i ceum.
 Chan 'eil gluasad anns na casan.
 Ged a tha trì chluasan aice, cha chluinn i slan.
 Tha iad cho bodhar ri bonn mo chois.
 Tha am beul aice fosgailte, ach cha labhair i diog.
 Lionaidh iad le biadh i, ach chan fheàrrid i sin da,
 a chionn, chan urrainn di itheadh.
 Tha boireid oirre de fhiodh.
 Chi thu daoine eile a' falbh, agus boireidean orra
 de'n fhiodh.
 Co iad? Na h-Ollamhan. Tha iad cho eòlach air
 mortar-boards agus a tha an ladar air a' phoit.



TOIMHSEACHAN.



**Dà chois shìos, is trì chasan shuas,
 Is ceann a' bheò am beul a' mhairbh.**

DUINE AGUS POIT AIR A' CHEANN.

Tha a' phoit air a beul foipe.
 Tha i marbh.
 Co dhùbh, cha robh i riamh beò.
 Tha na trì chasan aice shuas.
 Co an ceann a tha anns a' phoit?
 Ceann duine.
 Ciamar a tha fios agad gu'm bheil e beò?
 Tha e 'na sheasamh air a dhà chois.
 C'aithe am bheil a dhà chois?
 Tha iad shìos fodha.
 Tha a bhriogais car neònach.
 Is iomadh linn a thug i 'na ball-sinnsireachd.
 Cha rachainn a dhannasadh "Sean Triubhas" innte;
 gu seachd sònraichte, nam biodh a' phoit air mo
 cheann.

Am fear nach teagaisg Dia cha teagaisg
 duine — Whom God teaches not, man
 cannot.

LITIR COMUNN NA H-OIGRIDH.

Chuala mi sgeulachd an là roimhe a tha leigeil
 fhaicinn buadhan ceithir cinneach Bhreatainn
 air leth air dòigh éibhinn. Am meadhon a'
 chogaidh mhòir 'san Fhraing an 1917,
 bhuaileadh sloc-tearmuinn (dug-out)
 Breatannach le slige Ghearmailtich. Ghrad-
 sgriosadh an sloc agus dh'adhlacaidh na bha
 ann de shaighdeirean, 's e sin dà Eireannach,
 dà Chuimbreach, dà Albannach agus dà
 Shasannach. Bhatar ag obair gu cruaidh fad
 trì làithean o'n taobh muigh gu faotainn
 chuca. Air an treas là chaidh aca air na daoine
 ruigsinn, agus so agad na bha iad a' deanamh.
 Bha an dà Eireannach a' sabaid; an dà Chuim-
 breach ag gabhail òrain; an dà Albannach a'
 deasbaireachd air punc Sgrìobtuireach; agus
 an dà Shasannach? Sud iad 'nan suidhe taobh
 ri taobh, gun smid as am beul, agus coltas
 fìor aimhealach orra. Bha iad a' feitheamh
 feuch an cuireadh cuideigin iad an eòlas air a
 chèile!

Chan 'eil an sgeul ud shuas ag innseadh
 dhuinn gu'n robh dà Ghaidheal as a' Chomunn
 Ghaidhealach anns an t-sloc an àm a sgriosaidh,
 ach nan robh, is dòcha gun bitheadh an dara
 fear air cur as do'n fhear eile a thaobh e bhi
 sgrìobhadh "Chan 'eil" an aite "Cha 'n 'eil."
 Ach 's e sgeul eile tha 'n sin.

DILEAS.

Air tighinn dachaidh da o'n sgoil feasgar
 a bh'ann, bha Niall Beag Mac Ailein Oig a'
 bruidhinn ri 'athair taobh a' ghealbhain. Anns
 an t-seanachas a bh'aca, "Athar," arsa Niall,
 "carson nach bi sibh-se a' bruidhinn Beurla ri
 mo mhathair, mar a bhitheas athair Fhionnlaigh
 an Achaidh Bhuidhe a' bruidhinn ri a mhathair-
 san? Bha Fionnlagh ag ràdh gur h-i a' Bheurla
 bhitheas iad a' bruidhinn daonnan, ged a tha
 Gaidhlig gu leòr aca, agus nach dean a' Ghaidhlig
 am feum as lugha ann a bhi dol air adhart 'san
 t-saoghal so."

Dh' fhan Ailean Og 'na thosd car greis, 's e
 fo throm smuain. "An da," arsa 'esan mu
 dheireadh, "tha e duilich an rud a chur an
 dubh 's an geal, ach so mar a tha mise 'ga
 fhaicinn, Cha robh facal Beurla aon chuid
 aig do Sheanair no do Shean-mhathair, ach is
 iad a rinn an rathad rèidh troimh'n t-saoghal.
 Rinn do Sheanair am ploc fearainn so 'na
 chroit shìolmhoir, thoraich, ged nach robh air
 ach riasg na mòintich agus sgrath ghoirt roimhe
 sin. A thuilleadh, bha e 'na iasgair murrach
 agus 'na dhuine cuantach treun: is gann a
 bha fhios aig duine beò air a liuthad seoladair
 a shàbhail m' athair r'a linn air a' mhuir. Agus

bha do Shean-mhathair 'na comh-lamhaiche treun dha, agus a nighean. Sin mar a bha iad air fad—"nan daoine dileas—dileas gu bàs."

Chaidh Niall Beag a laighe an oidhche sin agus am facal "dileas" air fardach fhaotainn 'na inntinn. Chan fhada gus an robh e 'na chadal, ach a' luasgan o thaobh gu taobh fo bhuaidh brudair as déidh brudair. Bha e 'na sheasamh air na creagan os cionn Doirling nam Faochag, ag amharc sìos air seann duine liath ag iomramh an dinnis a bheatha feuch an deanadh e mach an sgeir air an robh geòla bheag 'ga pronnadh aig neart nan tonn. Dh' atharraich an sealladh agus bha e ann am bothan aig oir na tuinne am meadhon na h-oidhche: seann bhoireannach agus an aon nighean a bh' aice a' treòrachadh nan truaghan leth-bhàite steach, 'gam biathadh 's gan cur a laighe.

A rithist, bha e air tolmán beag ri taobh na seann Eaglais, 'nuair a bha grunnan beag de choimhthional a' sgapadh gach rathad. Sud am foirbheach còir a' tionndadh ris a' mhinistir agus ag ràdh, "Nach bochd nach 'eil barrachd de'n fheadhainn òig a' frithealadh na searmoin Ghaidhlighe an là-diugh?"

Ach b'e am brudair mu dheireadh bu mhò a chuir air Niall. Bha e 'na sheasamh air bràigh an tomain air chùl an tighe, agus sud a athair a' tighinn d'a ionnsaigh 'na dheann, is neul glas air 'aodann, a dh'innseadh dha gun robh an seana chù-chaorach, Bran, air a ruith sìos le càr-moduir. Bran bochd, a bha cho dileas dha riamh o'n a thàinig e do'n tigh 'na chuilean beag dà mhios a dh' aois, a nis 'na chlosaich fhuair!

An seann duine, a bhean 's a nighean; am foirbheach, an cù bochd. Thionndaidh Niall Beag 'na leabaidh, agus mu dheireadh thuit e 'na shuain shéimh—suain aoin a chuir roimhe, agus a thilg an eallach bharr 'inntinn 'ga dheanamh, gum bitheadh e dileas e fhein, dileas do'n Ghaidhealtachd 's do'n Ghaidhlig: dileas gu bàs.

LEODHAS AGUS NA H-EARADH.

Fhuair mi fàilt is furan romham aig na sia Feachdan 'san eilean sin. Tha buidheann de Bhalaich 's de Chaileagan lùthmhor, beothail anns gach Feachd dhiubh, agus is ann a tha'n t-àgh aca, chionn tha h-uile Ceann-Feachd 'na sgoilear Gaidhlig teoma, agus déidh mhór orra an cuid Feachd a theagas a thaobh na sliغه air an còir dhaibh imeachd. Chuir Feachd Leverburgh (An t-Ob) ainmean naoinear a steach airson a' Champa, ged is dòcha gur h-i an Fheachd as fhaide astar gu Sonachan. Tha fuighair agam gun lean Feachdan an Rudha an deagh eisimpleir sin, agus, gu dearbh, is math a

dh' fhaodadh iomadh Feachd as fhaigse air làimh, duilleag a thoirt a leabhar an t-Oib.

Is math an naidheachd gum bheil Ceann-suidhe a' Chomuinn Ghaidhealaich ag cur roimhe cuirm-chnuic Bharraidh a fhrithealadh am bliadhna, agus math dh'fhaoidteadh Tiriodh cuideachd ma fheargas an là. Is mór an t-urram sin. Tha suil agam fhein ri bhi aig cruinneachadh Feachdan Uibhist a Tuath, cho math ris an Apainn agus Gleann Urchaidh.

Iarram gu dùrachdach air na Cinn-Feachd a chuir na h-ainmean agus na leth-chrùintean airson àite do an cuid Bhall anns a' Champa, a bhi cho math agus an corr—7/6 an urra—a chur 'gam ionnsaigh gu pongail roimh dheireadh a' mhios so. Caomhnaidh so dragh mór dhomh—sa—air an làimh eile bithidh dragh mór agam mura cuir!

Tha leth-cheud ainm agam a nis.

SEORAS GALLDA.

BROSACHADH.

An Airde Tuath.

Bha litir a' mhiosachain so chaidh an làmhan an Fhir-dheasachaidh mus do thoisich farpuiseachadh Mòd Locha Bhraoin. Cha robh na h-inbich cho lionmhor aig a' Mhòd so am bliadhna, ach mur an robh, bha faisg air dà cheud de'n Oigridh air làrach nam bonn, agus bha iad a' dèanamh air gach sgrìob-mholaidh a rinneadh orra. Aig a' Chuirm-chiuil, cha robh suidheachan falamh agus bidh dà là is Dì-dòmhnach mus d'chuimhnich na bha 's an eisdeachd a' chuiridh ud.

Dh' fhaig am Fear-deilbhe Loch Braon 'na dheidh an ath mhaduinn, agus bha e a' frithealadh mar Runaire aig coinneimh bhliadhnail Ceilidh nan Gaidheal an Inbhir Nis air an oidhche sin.

Moch Dì-luain, an 19mh là de'n mhios, thog am Fear-deilbhe air gu Cataibh cuide ri Gilleaspuig Mac Illeathain, Fear teagas-ciuil. Rinneadh ullachadh 's an dol seachad airson Cròileanan 's an Dornoch, Eurabol, Goillspear, Brùra agus Bun Iilidh. Air an dearbh oidhche bha Mgr. Mac Phàil 'na Fhear-tighe aig Ceilidh ghrrinn am Bun Iilidh. Chuireadh seachad oidhche chaidreach agus thogadh suim laghach fa chomhar a' Chròilean-chiuil.

Bha am Fear-deilbhe an làthair aig Drochaid a' Bhanna, Cataibh, air an aith oidhche agus tha oidheirp r'a dheanamh aig toiseach Seisean 1937/38, gus Meur ùr a chur air chois 's an ionad sin. Gheall an Maighstear Sgoile agus càirdean eile gach cuideachadh a thoirt anns an aobhar so.

Bha e 'na aobhar-misnich do'n Fear-dheilbhe a bhi a' faicinn gu bheil ùidh aig Gaidheil an Goillspidh do an cànan is do an ceol. Aig coinneimh 's a bhaile sin leig iad ris dha gum feumar oidheirp shonraichte a thoirt, a chum is gun dèisgear an sluagh thun a chunnairt a tha 'g a bagradh air gach taobh. Is ann mar a tha a' chùis—Cha bhi suidheachadh na Gaidhlig ceart an feasda an Cataibh gus an stéidheichear Fear-teagaisg Gaidhlig an Goillspidh, rud nach eil ann an dràsda.

Bha Mgr. Mac Phail a' frithealadh aig coinneimh bhliadhnail Meur Ghlinn Urchardainn air an ochda là fhead agus bha aireamh math de na buill an làthair. Tha an ceann-suidhe agus an rùnaire, le cheile, fileanta ann an labhairt na Gaidhlig, Rob Mac Ghill Eoin agus Mairi Nic Thorcadail. Chuireadh suim bheag airgid gu Mòd Dhun-deagh agus thun A' Chomunn Ghaidhealaich.

Air an naodhamh là fhead chumadh Cuirm-chiuil fo stiùradh Ceilidh nan Gaidheal an Inbhir Nis agus troimh 'n oidheirp so gheibh Mòd Dhun-deagh faisg air seachd puinnid Shasunnach.

Thadhail am Fear-deilbhe aig Loch Carrunn air Di-luain, an treas là de'n Chéitein agus chuir e 24 buill ri àireamh Feachd Chomunn na h-Oigridh. Air an ath mhàduinn bha e 's an Dòrnaidh agus chuireadh ceithir buill ùra air Clar-ainm, an Fheachd sin agus rinneadh ullachadh airson coighear chaileag a bhi aig Campa shona Shonachain 's an Iuchar. Fhuair am Fear-deilbhe cothrom air labhairt mu'n Champa ri buill A' Phluic agus tha dùil ri aon no dha as a chearn so cuideachd aig a' Champ.

As a' Phloc, thill Mgr. Mac Phàil gu Drochaid Sheile agus an sin a mach thar a' Mhàim gu Glinn Eilg. Chuireadh ceathrar chaileag ri aireamh an Fheachd sin.

Air an t-seachda là bha am Fear-deilbhe aig an Drochaid Ruaidh agus ghabh e a steach sia caileagan do'n Chomunn Og. Ghabh e a chuid ann an Ceilidh ghrinn 's an fheasgar. Bha faisg air ciad 's an easdeachd agus a' bhean-usal Ryan, air an ceann. Thill Mgr. Mac Phàil gu Inbhir Nis as deidh na Ceilidh.

Air an ath latha bha e a' frithealadh aig coinneamhan de Fhrith-chomhairlean a' Chraobh-sgaoidh agus an Fhoghlum, an Inbhir Nis.

An Airde Deas.

Fhrithail an Rùnaire aig Mòd Chinntire am Baile Chinnloch air an 22mh là agus an 23mh là de'n Ghiblein agus chuidich e le Mgr. Eachann MacDhughail ann a bhi a' toirt breith an earrannan an Aithris is an Leughaidh. Bha

barrachd cho-fharpaiseach aig a' Mhòd so na bha aig aon Mhòd a chaidh roimhe an Cinntire.

Air an 29mh là bha an Rùnaire aig céilidh a' Mheoir an Dun-phris. B' i so coinneamh cho mòr agus cho gasda is a bha aig a' Mheur so bho chionn fada, agus tha an luchd-dreuchd ri am moladh airson is mar tha iad ag cumail suas na brataich 's a' bhaile sin. Tha Mgr. Niall Mac a' Bhiciar, á Uidhist, air ceann na cuideachd, agus tha Mgr. Donnchadh Caimbeul, á Aonachan, Lochabar, 'na Chleireach is 'na Iomhasair bho chuireadh am Meur air bonn seachd bliadhna air ais. Tha An Comunn fo mhór chomain dhoibhsan a tha a' saothrachadh as a leth an ceàrn fada bho'n Ghaidhealtachd agus is math is airidh Donnchadh Caimbeul air ainmeachadh am measg nam feadhach a tha a' deanamh seirbhis dhileas do aobhar na Gaidhlig.

Luchd-Ciuil.

A' Mhgn. Mairead Nic Dhomhnaill, an t-Eilean Sgitheanach.

A' Mhgn. Ealasaid Nic Mhartainn, an Ile.

Iain Mac Dhomhnaill, Eilean Leodhais.

Gilleasbaig Mac Gilleathain, Cataibh.

Iain Mac Iomhair, Aird nam Murchan.

TAGHADH NA GAIDHLIG.

Feargar a bha sud o chionn ghoirid agus mi fhéin le luairne 'n am cheann a' lorg fhacal Gaidhlig air son *Capitalism*, agus *constitution*, agus nithean cudthromach eile mar sin, có a thadhail a steach thugainn ach ar banacharaid Ceit Mhór an Tàilleir.

"Is e sealbh a chuir an t-astar thu, "arsa mi fhéin rithe, "a' los gu'n innseadh tu dhòmhsa a' Ghàidhlig cheart air na facail Bheurla so a tha a fairleachadh air luchd-fòghlum na dùthcha."

"Uhh, ùhh," ar's ise, "is minic a chuala mi gu'n tig gnothach an rìgh gu dorus bothan nan cearc, ach c'iad so na facail a tha a' dol an uachdair ort fhéin? Feumaidh gu'm beil iad mì-ghnàthaichte."

"Gu dearbh," arsa mise, "tha làn-beòil de'n fhìrinn agad an dràsda; tha iad mar sin. An toiseach, mata, a' Chatriona, bhithinn fada 'n ad chomain na'n cuireadh tu Gàidhlig dhomh air *Capital*."

"Tut," fhreagair i gun siomailt, "tha fhios aig an tuataidh air a' sin, a dhuine, *litr mhór*—sin e *Capital*."

"Tha sin ceart," thubhairt mi fhéin, "ach tha *Capital* a' ciallachadh *airgid* is *maoine* cuideach."

"A chiall, ma thà," aris' ise, "nach 'eil airgead agus maoin 'nan dà fhacal ghasda, chiatca, agus gu dé air an talamh an còrr a tha a dhith ort?"

"Agus gu dé, a réisd, a Ghaidhlig a th'air *Corporation*?" dh'fheòraich mi an sin.

Rinn i lachan mòr gàire ri so, agus thubhairt i, "O bhroinean, gu ma fada sin bhuatsa—sin agad brù mhór, mhi-mhaiseach."

"Ge ta, dé mu dheidhinn *Corporation* baile?" dh'fhaighnich mi dhith.

Fhreagair i mi gun siomladh fiamh gàire air a gnùis, "Nach 'eil, a ghràidh," aris ise, "*broinn a bhaile*."

Cruidh 's ge robh e, chum mi orm, agus ghabh mi romham. "Tha aon fhacal eile agam an so air am bu mhath leam soilleireachadh. Gu dé a theireadh tu ri *Franchise*?"

"Se facal neònach a tha sin gun teagamh," aris' i fhéin. "Chan eòl domh gu'n cuala mi ach ainm a riamh e. Cia mar a tha e a' dol a nis? Abair a rithisd e ma's e do thoil e."

"*Franchise*—sin agad e gu rèidh, còmhnaidh, a *Chatriona*—*Franchise*."

"Eudaid, nach mi a tha gòrach," aris' ise. "Chan 'eil dà dheanamh air a' sin. 'S i an aon Ghàidhlig air an fhacal sin *stùilean Frangach*."

"Mo bheannachd ort, a *Chatriona*," thubhairt mi fhéin. "Is ann duit féin a thigeadh a dhol air an cùl. 'S e do chuid tighinn an so gach feasgar a gheibh thu fàth, agus chan 'eil facal eadar dà chlàr an leabhair mhóir a th'aca an Ath-nan-Damh nach bi againn an Ghàidhlig chuimhir, chothromaich mu'n tig lè Lùnasdal."

"Bhuill," arsa Ceit, "a thaobh Ath-nan-Damh, chan fhiosrach mi gu'n cuala mi riamh iomradh air a leithid; nì motha is aithne dhomh dad mu leabhar a bhuinneas do'n àite; ach geallaidh mise dhuit, a bhalach, mura cuireadh sinne Ghàidhlig air gach lèideadh eadar a dhà bheul, gur h-e nach robh Ghàidhlig a riamh ri 'fhaotainn orra a b'aoibhar." I. A. M.

EADARAINN FHIN.

Map Ghàidhlig — an Roinn Eòrpa.

A Charaid,—Fhuair mi leth-bhreac de'n mhap so a chuir mo charaid "An Seabac" chugam air Latha Fhéil Phádrig. Is e "An Seabac" e fhéin ùghdar na mapa.

Tha mi mothachadh gu bheil cleachdadh laghach, agus cleachdadh tarbhach, aig Gàidheil na h-Eireann, co dhùit aig an roinn is aithne dhomh-sa aca, a bhith cuimhneachadh air an càirdean le tiodhlacan taimeach de nithean Gàidhealach, agus gu h-àraid leabhairchean. Tha mi an dòchas gu'n dean sinne an Albainn an deagh cleachdadh sin a leantainn. An uair a bhios sinn a' cuimhneachadh air a' daoinne agus air a' Gaidheil anns gach àite aig Nollaig is Bliadhna Ur is aig Càisg, agus aig amannan taghta eile, chan 'eil

dad bu fheargarraiche a thigeadh mar thaisbeanadh air ar cuimhne agus air ar dùrachd na leabhar Gàidhlig air choir-eigin. Cha bu mhisde sinne buanachd caraide, agus b' fheairrde an caraide e agus b' fheairrde na Clo-bhualladairean agus luchd-reic leabhairchean e agus b' fheairrde na sgrìobhadairean agus na h-ùghdair e agus b' fheairrde a' Ghàidhlig agus a' Ghàidhealtachd uile e.

Tha ar caraide "An Seabac" na "fhear math" ceart, duine gnìomhach agus a làmh pailt cho math ri theanga, nì iomchuidh air duine. Chan 'eil e idir na sònar mar obraiche an Eirinn, oir is e dòchas na h-Eireann an diugh a luchd obrach gnìomhach éudmhor a tha ag àrdachadh clù, chan ann a mhàin le bhith ag iorram nall na dh' fhalbh ach le bhith buileachadh na latha làthair agus le bhith ag ullachadh gu làidir air son na tha fhathast gu tighinn. Mo bheannachd air an saothair. Chuala mi bho chionn ùine gu'n robh "An Seabac" ris an t-saothair so. Agus, cagar chugaibh a dhaoine Albannach, tha amharus agam, luath na mall, agus mar as luaithe 's e as fear, gu'n toir e dhuinn Map na h-Albann an Ghàidhlig. An latha nì e sin cuiridh Eirinn comain ùr mhór eile air Alba.

Is fìor thòigh leam-sa map is cairt-ùil. An uair nach ruig mi air a bhith sìubhal na tìre dha mo chois gheibh mi cur-seachad mòr agus map, abair "An t-Eilein Sgiathanach," air mo bheulaibh air bòrd agus mi cur beasch air càradh na tìre. Agus tha amharus agam gu'm bidh mi nas eòlaiche air càradh na Roinn Eòrpa nì na bha mi roimhe, ri linn na mapa so. Tha cumadh na Roinn Eòrpa mar a bha e riamh: ach an uair a sheallas mi air meadhan na mapa so eadar Ceann-a-tuath Lochlainn agus Ceann-a-deas na Gréige abair thusa caochladh seach mar a bha a' mhap an uair a bha mise 'san sgòil. Agus co a chì an caochladh sin nach tuig cho corach agus a tha sìth is sàmhchair na Roinn Eòrpa! Is fìor thòigh leam "An Mheadhon Mhuir" air "Mediterranean Sea." Agus tha againn cuide ris "Muir Aral," "Muir Chaisp," "An Mhuir Dhubh," "Badh na Bioscaine," "An Mhuir Thuath," "Muir Bhailt," "An Mhuir Bhàn," agus "An t-Aigéan Artach," agus chan 'eil dìth air nì ach a mhàin nach 'eil "An Cuan a Siar" ann!

Ach chan 'eil math dhomh-sa dhol a dh'innse dhuibh a chorra. Tha mi an dòchas gu'n iarr duine is duine i air a' cheannach-leabhairchean aige fhéin. Tha a' Mhap air a foillseachadh 's air a reic aig Comhlucht Oideachais na h-Eireann, Teor, Baile Atha Cliath. Tha an clàr beag a fhuair mise dhith mu throidh a leud agus mu dheich oirleach a dh'àirde, air paipear. Agus ma tha i cho saor ri Map Ghàidhlig na h-Eireann a cheannach mi am Baile Atha Cliath cha bhris i air duine bochd!

Is eibhinn an sealladh daithte i aig shùil Ghàidhealach agus is glan a thoill am fear a chuir ri chèile i a mholadh. "Far am bidh toil bidh gnìomh!"

Tha grad fheum aig sgoilearan beaga Gàidhealtachd Alba air a leithid so. Bha mi aig Mod beag an t-seachdain a chaidh air taobh Siar Alba. Cha d'fhuair mi crèutair am measg na cloinne a chuireadh Ghàidhlig air Beaulieu, Fort Augustus, Fort William, Brora, Helmsdale, Caithness, Orkney. Fhuair mi aon fhear a chuir Ghàidhlig air Clyde agus aon te a chuir Ghàidhlig air Dingwall! Clann mhór thaoidh, ach clann gun sgòil Ghàidhlig, gun eòlas dhùchda na eòlas eachdraidh dùthcha an Ghàidhlig. Agus canar rium gu bhèil mòran deanta air son sin a leasachadh a nis! Chan 'eil fhios agam; ach tha fhios agam nach 'eil an droch fheum air.

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Leabhar XXXII.]

An t-Iuchar, 1937.

[Earrann 10

LUCHD-TURUIS.

Is mór an atharrachadh a thainig air dòighean is cleachdaidhean luchd-cosnaidh 'san rìoghachd againn o chionn eadhon fichead bliadhna air ais. Agus chan ann a mhàin 'san rìoghachd againne ach feadh a' chuid as motha de dhùthchannan an t-saoghail gu léir. Bha daoine aon uair làn riarachta le bhì an sàs an ceann an gnothaich fad na bliadhna ma bha là na bliadhn' -ùire saor aca, agus a dhà no trì làithean 'san t-samhradh. Ach chan ann mar sin tha an diùgh. Feumaidh làithean-saora bhì aig a h-uile duine, co-dhiùbh a bheag no mhòr de sheachdainean uair-eigin 'san t-samhradh no anns an fhoghar; agus mar sin tha ùine aca gu bhì dol o àite gu àite feadh na dùthcha. Tha a h-uile seòrsa luchd-cosnaidh ag iarraidh a' chothrom so a nis—gach neach a tha ag cosnadh a bheò-shlainte air sheòl 'sam bith. Tha mar sin a h-uile duine 'san rìoghachd so a tha an ceann cosnaidh a' dol air falbh o'n daichaidhean nuair tha iad saor o'n obair is o'n dreuchd 'san t-samhradh. Bhathas an toiseach riarachta le bhì dol faisg an làimh—muinntir nam bailtean-móra a' dol a mach chu na dùthcha agus chu na mara fad seachdain no co'-la-deug le an teaghlachan. Bha so 'na atharrachadh agus 'na ùrachadh dhaibh uile; bha, agus 'na aobhar aigis slàinte do mhóran; agus mar sin buannachdail dhaibh-fhein agus do'n obair anns an robh iad an sàs.

Chunnacas mar sin gur h-ann a bha e 'na buannachd do'n obair agus do'n rìoghachd daoine bhì mar so a' fàgail an obair is an dachaidhean car greis, agus iad a bhì dol fadha na dùthcha saor agus sòlasach air falbh bho chùram an dreuchd.

Tha nise daoine a' dol as an dara ceann de'n rìoghachd gus a' chinn eile; chan 'eil iad idir riarachta le bhì fantainn faisg an làimh. Rinn goireasan siubhail sin air muir is air tìr, agus a nis 'san adhar fhéin. Agus a thaobh na Gaidhealtachd, bha, agus tha, buaidh tàlaidh aig a' Ghaidhealtachd air muinntir an taobh-deas agus nam bailtean-móra, agus eadhon air muinntir Shasuinn is dhùthchannan eile mar an ceudna. Tha e furasda gu leòr an diugh a dhol do chearnaidh sam bith de'n Ghaidhealtachd ann an latha no ann am beagan uairean a thlìde. Agus mar sin fad an t-samhraidh cha mhòr gu bheil an oisean as leth-oirich 'sa' Ghaidhealtachd agus 'sna h-Eileanan anns nach coinnich sinn air coigrich—Goill is Sasunnaich agus daoine a tìrean eile cuideachd.

* * *

Tha so ma tha 'na bhuannachd chan ann a mhàin dhaibh-san aig am bheil an cothrom agus an comas tha so—a bhì tighinn beò car greiseig air dùthaich a tha cho bòidheach fallain ris a' Ghaidhealtachd—ach tha e 'na buannachd do'n Ghaidhealtachd cuideachd. Tha an luchd-cuairt a' fàgail airgid nach beag anns gach àite 'sam bheil iad a' fuireach car ùine. Feumaidh iad sin an cois am beathachaidh agus an cur-suas. Tha e mar sin 'na bhuannachd do'n Ghaidhealtachd mar as motha de luchd-turuis a thig 'nar measg; agus thig an barrachd agus am barrachd mar as motha bhios de thighean againn freagarrach gu cur suas luch-turuis de'n t-seòrsa so. Bhitheadh e chum buannachd gach croiteir is iasgair is ceannaiche 'sa' Ghaidhealtachd a thig a chur 'na leithid de shuidheachadh agus gum b' urrainn dha dithis no triuir de luchd-turuis a chur suas fad an t-samhraidh. Tha

so gu h-àraidh fìor a thaobh an Eilein Fhada, oir bith iarraidh na's motha is na's motha gach bliadhna air àitean-fuirich 'sna h-Eileana Siar. Ach feumar goireasan a chur 'san tigh air am bheil daoine cleachta 'sna bailtean-móra; ma nithear sin, thig luchd-turuis gu leòr as gach cearnaidh 'san taobh-deas dh' ionnsaigh eadhon nan eileanan as iomallaiche—is iad as àill leo.

* * *

A nise tha a chuid as motha de'n luchd-turuis so—cha mhór a h-uile gin dhiubh—dèidheil air ar dòighean is ar cleachdaidhean fhaicinn, agus eòlas a chur orra. Chan 'eil iarraidh sam bith aca air sinn sinn-fhéin atharrachadh gu bhi coltach riu-san. Chan ann air son sin idir a thainig iad cho fada o'n dachaidhean fhéin ach gus am faiceadh is gus an cuireadh iad aithne air ar dòighean is air ar dùthaich mhaiseach. Is maith leo ar cainnt is ar ceòl is ar dòighean-aoraidh a chluinntinn is fhaicinn. Chan 'eil iad ag iarraidh ach dol-an-rathaid de Bheurla, agus is maith leo eadhon beagan fhacal Gàidhlig ionnsachadh. 'Se am modh agus an coibheas sinn bhi labhairt riu co-dhiubh am beagan a thuigeas iad de ar cànan, agus a bhi foighidneach riù ann a bhi ag innse dhaibh mu ar cànan is ar ceòl is ar cleachdaidhean. Cha ruig a leas nàire sam bith a bhi oirnn air son ni sam bith a bhuineas dhuinn mar Ghaidheil. Is ann is còir fìor uail a bhi oirnn as uile, agus leigil fhaicinn dhaibh gu bheil sinne a cheart chó uasal as ar cànan is ar cleachdaidhean fhéin 'sa tha na Goill is na Sasunnaich as an cànan is an cleachdaidhean-san.

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Tha dà thàlant againne an àite an aon a th' aca-san, agus mar sin bu chòir dhuinn leigil fhaicinn dhaibh-san agus do'n t-saoghal gu bheil sin againn—ar cànan fhéin is an cànan-san cuideachd. Bu chòir dhuinn a bhi taingeil air son so agus fìor uail a bhi oirnn as. Agus an àite sinn a bhi cur air chùl ar cleachdaidhean is ar cànan fhéin is ann is còir dhuinn a bhi 'gan ionnsachadh dhaibh-san ma tha iarraidh aca orra. Leigeamaid fhaicinn do an luchd-turuis gur fhìach dhaibh tighinn chu na Gàidhealtachd a chionn gu faigh iad ann chan e mhàin maise a' chruthaichaidh air tìr is air cladach, ach nithean maiseach agus uasal a bhuineas dhuinn mar shluagh is mar chinneach agus gu h-àraidh ar cànan is ar ceòl is ar cleachdaidhean.

FACAL 'SAN DOL SEACHAD.

Tha luchd-na-càraichean am Barraidh a' diultadh cis nan càraichean a phàidheadh agus gun rathad aca tha 'na rathad—co-dhiubh, an rathad a th' ann is ann a tha e 'na chunnard do chàr is do dhuine. Tha na ròidean am Barraidh 'nan cuis-nàire dhaibh-san ris am bheil ròidean na duthcha an urra; agus chan 'eil iad a bheag na's fhearr, ma tha iad dad idir, an iomadh àite eile 'san Eilean Fhada. Tha cuid de ròidean Leodhais is na Hèarradh 'nan cuis-ionghnaidh agus gun canar rathad-mòr an rìgh riù. Ach is ann aig an t-sluagh fhéin tha choire. Nan cumadh iad-san so daonnan agus gun sgur fa chomhair an luchd-riaghlaidh dh' eisdeadh iad is dheanadh iad riù riutha uair no uair-eigin. Ged tha so mar a tha e, 'se tha smaoinachail gu bheil bailtean ann fhathast—agus gu h-àraidh 'sna h-Eileanan—agus iad gun rathad an rìgh idir. Cha mhór gun gabh so creidsinn anns an latha 'sa bheil sinn beò. Cionnas tha duil aig Riaghaltas na rìoghachd gum fuirich daoine 'na leithid dh' àite gun rathad. Chan ionghnadh idir an sluagh a bhi dol an tainid ann an cearnaidhean iomallach 'na leithid so a shuidheachadh. Tha iad ann an sin; agus far nach bi sluagh cha bhi ar cainnt is ar cleachdadh.

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Choinnich 200 de na Leòdaich 'san "Talla bu ghnath le MacLeòid" air chuireadh Bean-an-Dùin, Fionnghal Ceann-feadhna nan Leòdach, air an 9mh là de'n Og-mhios. Bha cuirm is càirdeas 'san Dùn mar bu dual, agus tha sinn cinnteach nach e "brochan tana is droch aran eòrna" a bha riarachadh Siol Leòid an latha ud. Cha b' e a chleachd an Dùn.

Tigh mòr macnasach meadhrach
Nam macaomh 's nam maighdean,
Far am bu tartarach gleadhraich nan còrn.

Tha, ma tha, Bean-Leòid, Baintighearna an Dùin, dol a chumail dà bhanaist-tighe eile de an t-seòrsa so troimh 'n t-samhradh gus an cuir i fàilte air a cinneadh, agus iad-san air cèch a chèile, agus gu sonraichte na Leòdaich a bhios aig an tigh air chuairt à tìrean-céin.

Tha sinn an dòchas gun tuig taibhsean Siol Leòid an còmhradh a bh' ann, agus gu h-àraidh taibhse Màiri nan dàn is Ruairidh clàrsair. Ma thuigeas, gheibh iad òrain bhinn shiubhlach bho bheul Màiri is fuinn thiamhaidh o mheòir Ruairidh. Ach is cinnteach gur h-e a' Ghaidhlig teanga

mhathaireil an Dùin. Mura h-i theid a' chuible dà uair mu'n cuairt air Ruairidh, agus tionndaidhidh gu fuachd dà uair am blàths.

So, ma tha, deagh chomharra Ceannteachd; agus 'na latha fhéin tha Bean-Leòid a nochdadh uaisleachd is fialaidheachd mar bha iomadh MacLeòid a bha roimhe. Buaidh is piseach oirre; gu ma fada i 'san Dùin.

Nan deanadh a h-uile ceann-feadhna Gaidhealach a' leithid ceudna co aige 'eil fhios nach tugadh e misneach do na Gaidheil agus togail do'n Ghaidhlig.

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Bha Còmh-dhail aig ministerean a' chrùin ann an Lunnainn o Là-a'-chrùnaidh gu meadhon na mìosa so chaidh. Tha còmh-dhail mar so air ag cumail an dràsda 'sa rithist gu bhi beachdachadh air na gnothaichean cudthromach a bhuineas do ar n-Iompaireachd gu h-iomlan; agus seach gu robh àrd-mhinistirean Uachdaranachd Bhreatainn gu leir cruinn an Lunnainn aig crùnadh an Rìgh bha a' Chòmh-dhail so aca an dràsda. Is ann o chionn àireamh bhliadhnachan air ais, agus iad cruinn mar so, a rinn iad na reachdan sin ris an canar "Riaghailtean an Iar-mhanaisteir"; agus is ann a réir na riaghailtean so a bha Rìgh Seoras agus Ban-rìghinn Ealasaid air an crùnadh. Tha fhios gu bheil coinneamh de'n t-seòrsa so 'na neart is 'na buannachd nach beag agus 'na bannan-ceangail sonraichte do ar n-Iompaireachd. Thatar a beachdachadh mar aon teaghlach air suidheachadh is feum is iarradasan gach Uachdaranachd fa-leth, agus a' tighinn gu co-dhùnadh dé is fheàrr agus is fheumaile chum maith sluagh na h-Iompaireachd gu léir. Rinn iad, ma tha, an t-aon turas dheth an dràsda, agus tha iad a nis air tilleadh dhachaidh — do dh' Astràlia is do Nìù Seiland, do Chanada, do na h-Innsean is do dh' Africa agus do gach uachdaranachd eile do am buin iad.

* * *

Fhuair sinn litir *Bodach na Feusaige* agus ma fhuair is cinnteach gun tug cuid-eigin ribeag as fheusaig. B' fhuasda sin a dheanamh ma tha i cho fada ri a litir. Dé an othail is an gearrain is an gurmál a th' air mu dheidhinn A' Chomuinn Ghaidhealach?

"Chan e fìor Ghaidheil a tha ann am mòran a tha 'sa' Chomuinn Ghaidhealach idir," tha *Bodach na Feusaige* ag radh. "Cha bhruidhinn is cha sgrìobh is cha

leugh iad Gaidhlig, chan 'eil iarraidh aca air," tha e ag radh. "Ach tha e fasanta am measg nan uaislean a bhi moladh na Gaidhlig, agus ceòl is cleachdaidhean nan Gaidheal, agus chan 'eil ànn ach an t-ainm gun an taibh do mhòran a tha leantainn A' Chomuinn Ghaidhealach. Bu chòir dhaibh an earball-sàil so a ghearradh air falbh," tha *Bodach na Feusaige* léith ag radh. Tha fhios gur h-ann liath, a tha i agus e cho glic is cho toiniseil, co dhìubh 'na bheachd fhéin!

Nan robh esan 'na bhall de'n Chomuinn dheanadh e sud is dheanadh so, agus aon rud dh' innsadh e an fhìrinn do mhòran 'sa' Chomuinn nach 'eil 'nam fìor Ghaidheil idir. Seadh, seadh, a *Bhodaich na Feusaige*, saoilidh am fear a bhios 'na thàmh gur h-e-fhéin làmh as fhèarr air an stiùir. Agus carson nach 'eil thu 'nad bhall de'n Chomuinn? 'Se do leithid-sa tha dhith oirn, sàr Ghaidheal eireachdail agus feusag mhòr liath air.

"Tha mòran 'sa' Chomuinn," tha e ag radh, "nach 'eil a leughadh am beagan Gaidhlig a thatar a' sgrìobhadh an diugh." Nan innsadh e dhuinn rud nach robh fhios againn air is dòcha gum bitheamaid ni b' fhaide 'na chomain. Ach tha e a moladh *An Ghaidheil*; eadar gu bheil a mholadh-san 'na chliù no nach 'eil. "Thug bana-charaid leth-dusan àireamh de'n *Ghaidheal* dhomh o chionn ghoidh," tha e ag radh, "agus cha robh dad a dhùil agam gu robh Gaidhlig cho beò is cho blasta air a sgrìobhadh an diugh 'nar latha." Seadh gu dearbh. Is iongantach sin da rìribh. Tha e coltach nach 'eil e-fhein a leughadh gu cunbhalach na tha de Ghaidhlig air a sgrìobhadh an diugh 'nar latha, agus gu bheil rudan ann a bhuineas do'n Ghaidhlig air nach 'eil fhios aig eadhon *Bodach na Feusaige*.

So, so, sguireadh e d'a ghearrain agus thigeadh e gu bhall 'na bhall do'n Chomuinn agus rachadh e an grèim 'san obair còmhla ruinn agus is fheàirde e agus cha mhisde sinne e. Ma ni e so chan fhada agus am bidh fhiacail na's fhaide na fheusaig agus cha bhi e idir cho bodachail agus a tha e an dràsda. Fàsaidh e na dhuine òg.

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Fhuair sinn litir *Mòir Ruaidhe* cuideachd agus gu dearbh is ann aice tha an deagh làmh-sgrìobhadh. Tha i ag iarraidh comhairle oirn. Gheibh i sin, ged is ann ri fealla-dhà a tha i. Nuair a leugh sinn litir *Mòir* chuimhnich sinn air an t-sean-fhacal: Ma tha thu air son a bhi buan na

rach eadar an te ruadh 'sa chreag. Agus mar sin air ghaol sìth is air eagal conais bheir sinn ar comhairle dhi saor agus an agaidh.

Tha leannan aig *Mòr Ruadh*, tha i-fhein ag radh; agus gabhaidh sinn air a' facal i—gille tapaidh eireachdail gasda, agus Gaidheal gu chùl. Chan 'eil sin ag cur iongnadh sam bith oirne ma tha i-fhein cho grinn cuimr ri a lamh-sgrìobhaidh is ri a litir. Ach ged nach ann 'ga thilgeil oirre tha sinn, chan i idir a cheud te aig an robh leannan tapaidh eireachdail, agus làn Ghaidheal mar an ceudna. Is ann a shaoil-eadh duine air litir *Mòir* gur h-e i-fhein a' cheud te de mhnathan an domhain aig an robh leannan d'a réir. Ach co dhiùbh, gu meal i a naidheachd.

Tha i ag radh gum bi i-fhein aig a' Mhòd a h-uile bliadhna agus gu bheil a' mhianin oirre Fionnlagh—'se so tha mi ag creidsinn ainm a' ghille fhoghaintich—a thoirt chun Mhòid an Dun-dèagh am bliadhna. Ach tha rud-eigin de dh' iomagain oirre gun nàraichear i leis cho beag agus a tha de Ghaidhlig air a bruidhinn leis an luchd-strì agus gu h-àraidh le na còisrean. Tha Gaidhlig mhaith mhaith aig Fionnlagh, tha i ag radh, ged nach 'eil e cho fileanta an caint rithe-se. Chan 'eil bròinean, tha fhios nach 'eil; gheibh e sin a mach fhathast. Tha eagal oirre, ma tha, agus a' Ghaidhlig cho brèagha is cho coimhlionta aige gur h-ann a ni e tàire air a h-uile cail a th' ann. So a nis a chomhairle tha i ag iarraidh oirne: An toir no nach toir i chun Mhòid e?

'Se so ar comhairle-ne ma tha: *Esan* ise a thoirt chun Mhòid, far an cluinn e Gaidhlig cho ceart is cho blada is a chuala esan no duine eile riamh. Agus seach gur Gaidheal is duin-uasal e bheir e misneach dhaibh-san a tha ag ionnsachadh na Gaidhlig mar a tha cuid de na luchd-strì is de bhuill nan còisrean. Thugadh Fionnlagh còir dhuinn eòlas air *Mòr Ruadh* aig a' Mhòd. Cha ruig a leas eagal sam bith a bhi air; cha ghabh ar sùil idir oirre. Ach bu mhaith leinn bruidhinn rithe.

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Gu robh mìle maith aig ar càirdean uile air son an coibhneis is an còmhnaidh. Tha fadachd oirne, tha cuid ag radh agus an ruig *An Gaidheal* sinn an ceann a' mhìosa—fadachd air cuid a' feitheamh ri briathran a bheoil—fadachd air cuid eile fa chomhair na tha 'na mhàileid. Glé mhaith. Carson a réisd nach 'eil iad a' toirt deatlad dha a chuireas

spionnadh 'na chasan air a thurus. Ach is maith fàilt is furan fhéin, ged nach fhaighnich cuid dheth am bheil beul air. Uhh! Uhh! cha b' e sin cleas nan daoine o'n d' thainig iad.

Mìle beannachd dh' ionnsaigh an Lìghiche ro-ionmhuinn agus am bard barraichte Alasdair MacGillemoire. Is moladh a mholadh-san agus is fhaich e gabhail ris. Rinn sinn sin. Dè mu dheidhinn duanag bho làimh. Tha farnad aig a' ghrein ris a' ghaoith agus e gun duanag a dheanamh dhi-se fhathast. Geallaidh *An Gaidheal* gu seinn e i eadar Hìort is Peairt ma chuireas e thuige i an deidh dha a deanamh. Miann a chridhe air a chuisle.

AM FEAR-DEASACHAIDH.

FAIDHIR GHLASCHU.

Tha Faidhir Ghlaschu air a cumail air a mhìosa so. Faodar sin aithneachadh air a bhaile mhór, oir chan 'eil ubhair dhaoine r' am faicinn air na sràidean. Tha na h-oibrichean móra air gach taobh de abhainn Chluaidh agus ann an iomadh cearn eile de'n bhaile nan tàmh. Cha chluinnear fuaimnean nan òrd no nan còrn mar is àbhaist.

Tha h-uile neach aig am bheil comas, air sgaoileadh feadh na dùthcha—cuid a' dol gu tìr mhór na h-Eòrpa, ach a' chuid as motha dhiubh dol do na h-àitean anns an d' rugadh is an do thogadh iad, a dh' fhaicinn an càirdean is an luchd-eòlais. Is ann dhiubh so na Gàidheil agus bithidh ceudan dhiubh air feadh mòr-thìr agus eileanan na Gàidhealtachd ag ath-brachadh an eòlais air na daoine is air na h-àitean a b' aithne dhaibh 'nuair a bha iad òg.

Mairidh saorsa na faidhreach dlùth air dà sheachdain, agus ré na h-uine sin bithidh na Gàidheil glé lìonmhor 'nan dùthaich fhéin. Ma bhios an t-sìd tioram, blàth, bithidh iad a' sìubhal chladach, ghleann is mhonaidhean o mhoch gu anmoch. Anns na feasgair bidh grunnan dhiubh ri fhaicinn aig oisinn, no drochaid no àit-eiginn sàmhach agus iad a' bruidhinn air nithean a thachair mar a bha iad òg. Mar so theid an ùine seachad agus tillidh luchd-na-faidhreach do'n bhaile-mhór le ath-brachadh slàinte agus neirt bho àileadh cùbhraidh an dùthcha—deas air son bliadhna eile chur seachad am measg gleadhraich is ùbraid.

EILEANACH.

SCOTTISH VERSE

FROM

The Book of the Dean of Lismore.

This is the first volume of The Scottish Gaelic Texts Society, which was formed three years ago for the purpose of publishing Gaelic Texts that are out of print and inaccessible to the ordinary reader, with suitable introductions, translations, notes, etc.

The aim of the Society is to publish a volume each year, and now that the work is set agoing this will be done. The annual subscription is 10s 6d, and the secretary is Mr. Fred T. MacLeod, 10a George Street, Edinburgh.

The Society and Celtic scholarship have been fortunate in getting Professor W. J. Watson of Edinburgh to edit its first volume which is now published for the Society by Oliver & Boyd, Edinburgh, and issued to all members free, and sold to the general public at 12s 6d.

The manuscript known as "The Book of the Dean of Lismore" was compiled early in the sixteenth century by James MacGregor, Dean of Lismore, and his brother Duncan, natives of Fortingal, Perthshire. It is now in the National Library, Edinburgh.

The volume now published includes all the poems composed by Scottish authors—38 in all. One, "Duanag Ghraidh," a delightful little lyric, is given as an appendix, edited by Mr. James Carmichael Watson, Professor Watson's son, and which appeared in the January number of *An Gaidheal*.

There is an introduction of 35 pages, not only scholarly as one would expect from Dr. Watson, but masterly in every way. The nature of the manuscript, the structure of the verse, its history, its compilers, and the vernacular underlying the text are set forth in a succinct and lucid fashion. Indeed, the book of the Dean of Lismore is now, for the first time, set in its proper place in relation to the times and the vernacular and the background of the poems.

Professor Watson's extensive knowledge of the native district of the compilers, their dialect, the various metres used, as well as of the personages mentioned in the poems, is so rich and varied in all its bearings that we are convinced that no other person could have given us such a book. This comes out so clearly in the notes which

cannot but amaze those who knew something before about the Dean and his famous manuscript.

The translation is more than an ordinary translation. Professor Watson has given the shade of meaning, and intricacies of the idiom of the vernacular underlying the text, in English that is fitting, simple, and of great charm. Again and again in reading the Gaelic text we wondered how could this word or phrase be expressed in simple and fitting English, and in turning to his translation felt that that is what we wanted—most aptly expressed. We can assure non-Gaelic readers of the book that they have before them what the poets meant as clearly and as finely put as any translation is possible to be.

There is a glossary of the words used in the text which cannot but enlarge our knowledge and enhance our respect for our own Scottish Gaelic.

Professor Watson has placed Scottish scholarship at the highest possible level with this noble piece of work, and he has put all Gaels who value the rock whence they are hewn in his debt.

The book is handsomely printed and bound, and is one of which The Scottish Gaelic Texts Society may justly be proud.

C. McL.

KILBODAN, ARDCHATTAN.

The old Priory of Ardchattan never ceases to be an object of interest to all who care for the relics of a bye-gone age. In the summer season, strangers from far and near make a pilgrimage to the holy buildings, where once the glad tidings of the Gospel was preached to turbulent clansmen. Having viewed the Priory and ruminated on its past, it would be worth while for the visitor to continue his walk up the small glen that lies behind the Priory. By following the footpath he will in a few minutes come to a well, locally called the "Wishing Well." Many young people at intervals pay a visit to the well and drink of its waters, in order that they may have some much desired wish granted. In earlier times and up to the first two decades of the last century this spring was held in high veneration as a curative well. To the goddess of the well they made a votive offering before drinking of its waters. If we

are to judge by the amount of the votive offering, neither the faith nor the gratitude of the sick could have been very strong, because the amount rarely exceeded a penny; very often all that was offered was a halfpenny, and it is said that some even offered a farthing. The transition from the old use to the new of the well is easy to understand.

Not far from the well are the remains of an old chapel built at what date it is now impossible to say, but the ruins stand doubtless on the spot where St. Baodan, an early Celtic missionary, had his chapel. This was doubtless only a mud and wattle affair, and long since moulded into dust. Round about the present ruins, and almost hidden in the rank growth of brackens and weeds are grave stones, some flat, some upright, marking the places where the rude forefathers of the hamlet sleep. And a beautiful spot they have for their long rest. The outlook is wide and interesting. Standing on the top of the little knoll close by, the eye sweeps away westward, passing quickly over the waving woods of the near braes, and away over Connel Ferry, to rest on the broad waters of the sound bounded on the right by the green meadows of Lismore, while, filling up the rest of the horizon, is the grand towering mountain ranges of Mull, now shadowy in mist, now purple in sunshine, always vast, lonely, and solemn. Down below stretches Loch Etive, on whose further shore are undulating ranges of hills. Eastward the view is barred by a ridge close at hand, which shuts out the massive bulk of Ben Cruachan. It is easy to imagine that the saint must often have stood on this knoll and refreshed his weary body and tired mind by watching the sun sink down in glorious splendour away over the Mull mountains on a calm summer evening. It was not for nothing that he fixed on this spot as a central point for his labours.

The poet tells us that a witch elm shades St. Fillan's spring. Here it is an aged yew tree that hangs over the clear waters. Its branches, "with their dark arms to form a circling bower," have been so trained by votaries of the well. From the well a tiny rivulet, pure and cold, runs to join its tinkle to the murmur of the burn that hastens down betwixt banks of ferns and foxgloves. Of this well must the saint often have drunk, round about it his feet must often have trod, and often must he have lifted his eyes from the well and gazed upon the unchanging familiar outlines of the sur-

rounding landscape. From the summit of the little knoll, the saint must often have rung his bell to call his faithful people to prayer.

This bell was called *clag-buidhe bhaile-bhaodain*, i.e., the yellow bell of Saint Baodan. It was for long held in even greater veneration than the well for its curative powers. As a matter of very special favour it was sometimes allowed to be carried to the sick of the neighbouring parishes; and, after accomplishing its benevolent errand, if it was not immediately carried back, it would take the matter into its own hands, and fly through the air to its own home, all the while ringing out the most melodious music ever heard by mortal ear. Often did the old boatman on Loch Etive hear the saintly tunes of the bell as it flew home over their heads. Alas, an unbelieving Sassenach put the bell to the test, and never since has it been seen or heard, and its present whereabouts are unknown.

But who was Saint Baodan? It is difficult to tell, as not much is known of him. That he was of Iona we may well believe, for the holy island of Saint Columba is not so far away, but that he was a cousin of the saint we may doubt. His time appears to have been a little later. This saint has been confused with St. Modan of Rosneath and Glendarual, to whom the churches in those places are dedicated. Besides the church of Ardochattan, St. Baodan had a church at Ardgrou dedicated to him. In the parish of Ardochattan the memory of the saint long remained green, and perhaps that was the main reason which decided MacDougal to build his priory for the Order of Vallis Caulium on the shores of Loch Etive, close beside "Kilbodan." Between the priory and the hill is a piece of pasture called the "Monks' Garden." The priory possessed the ancient rights of Sanctuary.

J. E. S.

THE LATE MR. T. D. MACDONALD.

It is with regret we have to record the death, after a prolonged illness, of Mr. T. D. MacDonald, in his 74th year.

The passing of Mr. MacDonald removes from our ranks one who was a very active and zealous member of An Comunn in its early years. Prior to the great Feill of 1907, An Comunn was seriously hampered in the accomplishment of its aims by the inadequacy of its financial resources, but

when the proceeds of that spirited and successful effort enabled it to undertake work on a scale which had till then been impossible, one of its first acts was to appoint a whole-time secretary, and Mr. MacDonald was appointed to the office. This position he held for a number of years, during which the activities of An Comunn were greatly extended. After his resignation of the secretaryship, he acted for a time as an organiser, and established numerous branches in the north and west.

Mr. MacDonald had a well-furnished mind, and had a wide knowledge of Gaelic literature in prose and poetry as well as of the history and folk-lore of the Gael. He possessed a facile pen and wrote well in Gaelic and English. His voice and pen were always at the service of worthy Highland causes. During periods of residence in England and Canada, he was active in promoting interest among expatriated Gaels in the cultural heritage of their people. He had many publications to his credit—"Dain Eadar-theangaichte," "Puirt mo Sheanamhathair agus Cronain mo Mhathair," "Dàn is Dealbhan-fhacl an am a' Chogaidh," "Appin and its Neighbourhood," and others.

"T. D." was a sincere lover of Gaelic, and did much good work in its behalf. For a number of years his health had prevented his taking an active part in the work of An Comunn, but his interest in that work continued unabated.

SECRETARY'S NOTES.

DUNDEE MOD CONCERTS.—Three concerts will be held this year as usual, viz., Junior Concert on Tuesday, 28th September; Rural Choir Concert on Thursday, 30th September, and the Grand Closing Concert on Friday, 1st October. Seats will be reserved for members of An Comunn up to 4th September. Full particulars will be given in the August number of the magazine, but any member wishing to make early reservation may do so by writing to the Secretary, 131 West Regent Street, Glasgow.

Intending competitors are reminded that entries for the National Mod close on Saturday, 24th July. Entries should be made on the special form provided, and those taking part in the Unpublished Song and District Song competitions should send

in their copy at time of entering, as required by the Rules. Failure to do this results in unnecessary correspondence.

* * *

It is most encouraging to find so many children taking part in the oral competitions at the Provincial Mods. At Oban and Bowmore there were large numbers forward in the various oral sections, and all showed wonderful fluency in reading and conversation. In Lochgilphead, where there are few, if any, native speaking children, it is pleasing to record that sixty children are receiving instruction in Gaelic in the Secondary School.

At the Northern Provincial Mods the oral sections are equally well attended, and from the Skye Mod programme we notice with keen satisfaction that 66 juniors are reciting "Tùl an Eileanaich"; and 54 seniors, mostly pupils in Portree Secondary School, are reciting "An Uiseag."

* * *

The entries at the Perthshire Mod, held this year at Aberfeldy, were much below those of former years. The regrettable illness of Miss MacDonald, the local secretary, is partly responsible for this falling off. A vigorous propaganda campaign throughout the county is called for, and will have the attention of the appropriate committee in due course.

* * *

The Glasgow Branch of Comunn na Clàrsaich have arranged a Clàrsach competition to be held on 12th March, 1938. Full particulars will be given later. Miss Anne MacBride, hon. secretary, 11 Charing Cross Mansions, Glasgow, will be pleased to give any information desired.

* * *

During the past month Mr. Marjoribanks has been visiting the Northern Area, and is being very well received. He addressed meetings of the Educational Institute of Scotland branches in Ross-shire at Tain and Loch Maree. His addresses have been listened to with great attention, and it is hoped that as a result of those meetings, a keener interest will be shown in the cause of Gaelic in Ross-shire schools.

* * *

Mr. Duncan MacCallum, who represents Comunn Gaidhealach, Wellington, on the Executive Council, has been good enough to furnish us with a copy of the annual report of that Association. The Association has a membership of 150, and ceilidhean are held

monthly throughout the year. All are well attended and thoroughly enjoyed. Addresses were given by Mr. Donald Robertson, son of our ex-president, Mr. Angus Robertson, on the "Gaelic Club of London," and by Professor H. MacKenzie on the "Origin of the Scottish Gael." The Association has its own orchestra and pipe band, and it is proposed to form Junior and Senior Gaelic Choirs. A successful Gaelic and instrumental broadcast programme was given on Hogmanay, and the hope is expressed that this may become an annual event. Twelve copies of *An Gaidheal* are posted regularly to the secretary, who finds a ready sale for them at the meetings. Buaidh is piseach air na seòid.

GAELIC BROADCASTS DURING JULY.

- Friday, July 2nd—
7.20-7.25 p.m.—Gaelic News.
Saturday, July 3rd—
8.0-8.15 p.m.—"Bu mhath leam a Ràdh"—Gaelic Talk by Hector MacIver.
Monday, July 6th
8.30-9.0 p.m.—"Ceòl Furanach is togarrach"—King's visit programme.
Wednesday, July 7th—
6.15-6.30 p.m.—"Anns a' Ghàidhlig"—Gaelic talk by the Rev. Dr. Neil Ross.
Friday, July 9th—
7.20-7.25 p.m.—Gaelic News.
Tuesday, July 13th—
6.25-6.40 p.m.—Gaelic Discussion between Mr. Neil Shaw, and Professor Agnes O'Farrelly, of Dublin University College.
Wednesday, July 14th—
11.0-11.30 p.m.—Celtic Congress Céilidh.
Friday, July 16th—
5.0-5.15 p.m. (Children's Hour)—Tour of the Western Isles—North Uist in Song and Story.
7.20-7.25 p.m.—Gaelic News.
9.30-10.0 p.m.—Excerpt of Concert from Celtic Congress.
Tuesday, July 20th—
9.20-9.50 p.m.—Gaelic Concert from Comunn na h-Oigridh Camp at Sonachan.
Friday, July 23rd—
7.20-7.25 p.m.—Gaelic News.
Saturday, July 24th—
6.45-7.0 p.m.—"Bu mhath leam a Ràdh"—Gaelic Talk by John MacDonald, Oban.
Wednesday, July 28th—
6.35-6.50 p.m.—"Bu mhath leam a Ràdh"—Gaelic Talk by Malcolm MacLeod, M.A.
Thursday, July 29th—
9.0-9.30 p.m.—"A Chuairt Shamhraidh"—Holiday Programme. Miscellany.
Friday, July 30th—
7.20-7.25 p.m.—Gaelic News.

Ma's beag leat e crath sonas air—*If you deem it little shake luck on it.*

BRANCHES RALLY.

The Arran branches of An Comunn Gaidhealach held a most enjoyable Rally at Sannox on Wednesday, 9th June, 1937. The weather was on its best behaviour and about 100 members from Brodick, Corrie, Lochranza and Shiskine were gathered together. Mr Campbell, President of the Corrie branch addressed the gathering to which Mr Smith, Shiskine replied and conveyed a message of good wishes from their former music teacher Mr J. M'Iver, at present teaching in Argyllshire. Community singing of Gaelic songs was very much enjoyed by all. Games and races were entered into by old and young with great spirit, the winners being:—

Wheelbarrow Race, Lady and Gent.—Miss R. MacKelvie and Mr D. Craig, Shiskine; Threellegged Race, Lady and Gent.—Miss Kelso and Mr MacGarrrity, Corrie; Ladies' Race—Miss R. MacKelvie, Shiskine; Gent's Race—Mr R. Kelso, Shiskine; Long Jump—Mr Arch. MacMaster, Shiskine; Ladies' Tug-o'-War—Corrie and Lochranza; Gent's Tug-o'-War—Corrie.

Mr Duncan Kerr, Lochranza thanked the Corrie ladies for providing the tea and Mr James Kelso, Shiskine in proposing a vote of thanks to Mr Campbell for presiding over the Rally, said the day was fast approaching when there would be nothing but Gaelic spoken in Arran. Tea was again served and the singing of "Oidhech mhath leibh" brought a most successful evening to a close.—T. C.

CLUICHEAN GÀIDHEALACH NA DREOLLUINNE, TOBAR-MHOIRE.

DIARDAOIN, an 22ra : là de 'n IUCHAR, 1937.

Pìobaireachd. Dannsadh.

Lùth-Chleasan.

(*Dh'inear an clàr-eagair air an 13as : là dhe 'n Iuchar ; fìos o'n Rùnair, "Bad-daraich," Tobar-Mhoire.*)

Theirig na fèilltean am bith-eantas as ar dùthaich ; ach lean na coinneamhan-cluiche fhathast, aig am faicear :—

"Brogaich easgaidh a' deanamh falach-fead mu na bacadan ; is clann-bheag a' ruith nan lianag, mar dhriallachain air tràigh gaineachaidh ; eòlach aig ùrachadh càirdeis ; còigreach a' tagairt eòlais ; luchd-malairt a' bleideil na prìs ; bùthan nam mìlean trang a' reic, far an cuireadh fìeasgach comain air maighdinn ; pàilinn na dìbhe na bu trainghe ; oir bha mòran a' gabhail fàth air fionnarachd an dubhair air son crathadh-làmh mu chuach na h-aoidheachd. Is uaislean a' spaidsearachd cho cuwanta ri mair-mhóra na Lochluinn air an d'rinn Oisein bàrdachd. Bha, mar gu'm b-eadh, an àibheis ann an glaic nam beò ; beatha gun deireas an ceann a' chéile ; càinain aosda nan saoidh air trùmh nam bilean ; is gun neach idir mu-ruighe nach teòthadh ri fuaim a fàilte."

An t-Ogha Mór le A. macD.

Fàgaidh loingean mhic-a' Bhriuthainn an-t Oban Lathurnach mu 9 's a' mhaduinn ; tillidh e chuige aig 8 's an fheasgar.

THE STORY OF GIGHA.

By Sheriff MACMASTER CAMPBELL, C.B.E.,
F.S.A.(Scot.)

IV.

A word, before the Norsemen drop out of our island story, of the church organisation of the island during their occupation. By the time the Norse occupation of the Isles was regularised the Columban Church had made almost complete progress towards its absorption by the Roman Church, and it may safely be postulated that when the Norse King became Christian, and curiously enough this event almost synchronised with the formal annexation of the Isles to Norway, the Norse influence in favour of the Roman system promoted powerfully the disappearance of the Celtic Church as an entity. But it was not till 1098 that the old Diocese of the Isles was technically united by King Magnus to the Bishopric of Man which then became suffragan to the Norse Archbishop of Trondhjem. This was the position until 1266 when the Isles were recovered by Scotland and the ecclesiastical tie with Norway severed, to be till this day signalised, however, by the designation of the Bishop of Sodor and Man. The portion of the Bishop's Diocese denominated "Sodor" comprehends the whole of the Hebrides which, called by the Gael *Innse Gall*, or the islands of the stranger, i.e. the Norsemen, were known to the Norse themselves as the *Sudreys* or Southern Islands in contradistinction to the *Nordreys*, the northern islands of Orkney & Shetland. It is of course needless to say that his Lordship of Man, notwithstanding his historic cognomen, possesses no jurisdiction in the island of Gigha or any other of the Isles, and the survival of the full title may give occasion to the whimsical lawyer to point out that legal fiction is not confined to the purely juridical domain.

On the redistribution of the lands which were liberated from the overlordship of the Norse, the Island of Gigha was included in the grant from the Scottish King to Angus Mor, the Lord of Islay and Kintyre. After some necessary adjustment the other descendants of Somerled were also invested by the King as crown vassals of their western dominions and thus befel the formal recognition by the King of Scotland of that system of Clan and Chief which filled the history of the Highlands for well nigh six hundred subsequent years.

The Norsemen did not endeavour to exterminate the old population, nor did they succeed in imposing their language: but,

whether in the consciousness or not of the old Roman maxim, *Divide et impera*, it was due to their influence in the western coasts and the repercussion of it in the other parts of Gaelic Scotland that the old tribal system suffered disintegration and the great tribes broken up into Clans, some of them no doubt large, but others of insignificant numbers and importance. The result, broadly speaking, was that every parish or island was for centuries a little quasi-kingdom by itself with results to the peace and progress of Scotland which were, in the highest degree, deplorable. As for the Highlands during the Clan period, the conditions of life and work were less happy than those which reigned in the worst days of the Balkans. Mixed, however, with these "unhappy far aff things" were features for admiration and proud remembrance: the mutual fidelity and devotion of Clan and Chief are not surpassed,—if, indeed, they are matched—in the History of Europe, and if, in their immediate days, the feuds of the Clans were fruitful only in blood and tears, our common country has cause for pride in the achievements of the turbulent clansmen when their swords were enlisted in the wider and more proper cause of the defence of their common country.

During the years surrounding the War of Independence, in which the men of Gigha were ranged under the banner of Angus Oig of Kintyre, there were, for reasons which are not always plain, several feudal transmissions of the island, but always from and to leading members of Clan Donald. Between 1420 and 1431 the Lordship of the Isles was vested in Alexander Macdonald, third Lord of the Isles and second Earl of Ross, and during his tenure of these high offices Gigha formed a part of his extensive territories.

In course of Alexander's lordship, the Castle of Sweyn, in Knapdale, was committed to the Constablership of Torquill Macneill, who was a devoted follower of Alexander, being taken prisoner with Alexander, himself, and other prominent supporters, at the battle in Lochaber where Alexander was defeated by King James I.

Actuated by the faithfulness of Torquill, the Lord Alexander granted him, in addition to the *Toisheadhoir* (or in modern parlance, the Captaincy) of Knapdale, a grant of a considerable portion of the Island of Gigha, retaining the remainder for a time in the active occupation of the MacDonalds because, no doubt, of the value of the situation of the island in relation to his other island and mainland possessions. The grant of Gigha was confirmed by Alexander's successor, John of

Islay, to Neil, the eldest son of Torquil, and thus ensued that connection of the Macneills with the island of Gigha, which persisted, with certain intermissions, down to a point within the memory of many now living.

The origin of the Clan Macneill is one of these subjects upon which Gaelic genealogists have delighted to dispute for more than one generation. The existence of a Clan Macneill in Barra at the same time that a house of the same name flourished in Gigha, and eventually spread to the neighbouring peninsula, is faced by one set of controversialists with the explanation that both derive from a common ancestor, while it is maintained on the other side that each descends from a separate ancestor, who, it happened, possessed the name Neil: there were, that is, two Neils, each of whom became the eponymus of an individual clan. The weight of authority, in my judgment, supports the theory of separate origins.

There is no affinity in the heraldic bearings of the two divisions, and throughout the bitter conflict between the Macdonalds and Macleans in the sixteenth century, which involved almost all the western clans, different sides were taken by the Northern and Southern Clannell. These facts, combined with the circumstance that "the Christian names used in the one family were, with a single exception—Neill—entirely unknown to the other," led Gregory, our leading Clan Historian, "to the conclusion that the tradition of their common descent is erroneous." Gregory is supported by MacLean Sinclair who, though a Canadian, is our best instructed modern genealogist of the Clans.

It is proper to note that the protagonists of both theories are in agreement, and the evidence on this point is quite convincing, that both Northern and Southern Clannell, are, like the Macdonalds, of mixed Norse and Gaelic descent: both divisions of the name, too,—except on one or two occasions under stress of dynastic war—were throughout the clan period firm and faithful in their loyalty to the larger organisations with whom severally they acted in alliance.

MacLean Sinclair derives the Southern Macneills from a cadet of the Clan MacLean, whose ancestors settled in Kintyre about the period of the expulsion of the Norse. Neil MacLean, the founder of the Southern Clannell, was born about 1305, and Torquil, who first associated the Clan with Gigha, by the name of which island the head house of Southern Clannell has ever since been distinguished, was the great grandson of Neil. The portion of the island, pertaining to Clannell, appears to have been held in tolerably peaceful possession right through the turbulent generations which saw

the most powerful days of the Lordship of the Isles, and, in 1493, witnessed the forfeiture of that great Thaneship. In the subsequent grants to the Macdonalds the head of that Clan, now plain Macdonald of Islay, was reinvested in the superiority of Gigha and there was no disturbance of the Macneills.

Although I cannot read it from the records at my disposal it is, I apprehend, at this point that the right of the Macneills, hitherto a restricted one, was extended to the whole of Gigha and the consequence of the clans, cadets of which were in possession of the old Clan lands in Knapdale, was correspondingly increased. But catastrophe was not far from the growing Clan. And the misfortunes which overtook the Clan bespeaks an account, as brief as I can make it, of the most accomplished pirate and bandit in the annals, not alone of the Scottish Highlands, but of the whole Island of Britain, leaving Ireland, if it can, the privilege of producing a personage who so completely combined ferocity with prosperity as did Allan MacLean known to successive generations of Highlanders by his pseudonym of Ailein nan Sop.

Alongside Allan the legendary figure of Robin Hood is but the hero of a pastoral play, and Rob Roy a well conditioned walking gentleman, and there is a crumb of satisfaction in the declaration of one of the MacLean historians that, possessing certain features redemptive both of the archer of Sherwood Forest and of the bold Macgregor, "he was not an ungrateful man; he would help those that would help him." The same historian sees signs of further but, it will be noticed, somewhat exiguous grace in Allan in that "he never interfered with his brother Hector or any of his followers."

(To be continued.)

THE SUMMER SCHOOL OF GAELIC opens on 20th July and continues till 13th August. All the classes will be held in the Nicolson Institute, Stornoway, and not at the Sandwickhill School, as first intimated. This will be more convenient for the students, as accommodation is only got in the town. All information about the School can be got from the General Secretary, 131 West Regent Street, Glasgow, with whom enrolment should be made immediately. Lewis seems to be a popular venue, and the enrolment so far is very encouraging. There are to be three Gaelic classes—Beginners, Intermediate, and Advanced—the teachers being Mr. Neil Orr, F.E.I.S., Miss Annie Macmillan, M.A., and Mr. George Thomson, M.A.; and Miss Mairi MacBride for Celtic Art. There will be a class for Clarsach Playing if a sufficient number of students enrol. Gheibh na h-oileanaich Gaidhlig gu leòr 'sna bùitean an Steòrnabhagh; gheibh agus iomadhach riad maith eile.

TOIMHSEACHAIN IS SEAN-
FHACAIL.

**Tha caora dhubbh, dhubbh, 'sa 'bhaile ud thall,
A thilgeas fheadh rùsg geal 'san latha dhi.**

A' GHREIDEAL.

Caora a tha dubh—ciamar a thilgeadh i rùsgan a tha geal?

Is i a' ghreideal a' chaora.

Is neònach a' chaora sin, agus i gun chas aice a chuireas i foipe.

Is iad na bonnach na rùsgan.

Ge dubh a' ghreideal, is geal na bannagan a bhrùichear oirre.

TOIMHSEACHAN.



**Dearg fodha,
Dubh 'na mheadhon,
'S geal os a chionn.**

AN GEALBHAN, A' GHREIDEAL, 'S AM BONNACH.

Is ann dubh a tha a' ghreideal.

Is ann geal a tha am bonnach.

Is ann dearg a tha an gealbhan.

Chan 'eil an gealbhan cho dearg 'sa b' fheadh e.

Chan ann ormsa tha an coire.

Coma—mar is deirge an gealbhan, is ann is gile na bonnach.

Maise nam bonnach—a bhi faisg air an teallach.

Bonnach air bois—cha bhrùich e, 's cha loisg.

Chan 'eil am bonnach so féin cho brùich 'sa b' fheadh e.

LITIR COMUNN NA H-OIGRIDH.

Tha coltas air gillean Feachd an Obain a bhi an da-rèadh mu an cànan. Aig an iomain tha riaghailt aca nach deach a cur sìos riannh, saoilidh mise, ann an riaghailtean “Comunn na Camanachd,” ged a dh'fhaodadh i le ceartas àite fhaighinn anns gach buidheann iomaine air feadh na Gaidhealtachd. So an riaghailt mar a fhuair mi i á beul an t-Sàr-Ghaidheil Alasdair MacArtair—“Fear sam bith a bhruidhneas facal Beurla am feadh 's a thatar ag cluich, tha buille-pheanas air a gabhail an aghaidh na taobh aige.” Riaghailt an àigh! Fheadhdan na dùthcha bithibh dìreach 'ga leantainn.

Fhuaras là grianach air son cuirm-cnuic Feachdan Litir-mhór, Dùrr agus Gleann-Urchaidd le chéile air tràigh na h-Apaimn air an 29mh là de'n Chéitean. A bhàir air na Cinn-Feachd agus a' Chloinn fhéin, co a bh' againn ach an Sàr-Ghaidheal-uasal Uilleam Mac Illeathain á Inbhir-nà-h-Aighle, Ceann-suidhe a' Chomuinn an Dùrr. Nan robh barrachd de dh' uaislean ar tìre ag cleachdadh an cànan mar a tha esan, is e sgeul eile a bhitheadh aig a' Ghaidhlig an diugh. Chan iarrainn rian a b' fhearr na rinn na Cinn-Feachd air biadh is tea is iomchar, air chor agus gun do ruith an là seachad gu h-àit air sgiathan na cabhaig agus b'eudair do mhuinntir Ghlinn Urchaidd am Monadh Dubh a thoirt fo an ceann aon uair eile mu'n gann a bha sinn 'nar mothachadh.

An ath-sheachdain chaidh mi gu Liosmór air son cuirm-cnuic an dà Fheadh ùir, Baile Grunnail agus Baile Garbh. Bha'n là cho fliuch agus a bha e cho grianach an Dùrr. Ach ged a bhà, nach sinne fhuair an deagh àite-fasgaidh, tigh mhór a' Mhinistear is e a nis falamh airson obair ath-chàirichidh, agus sia seomraichean deug ann, gach aon dhiubh ag comh-fhreagairt do fhuaim binn na Gaidhlighe, aighear is gàireachdaich na cloinne. Thog an là beagan air agus fhuair na balaich iomain air an achadh, agus bha réisean aig na h-uile. Is e a bu mhò thaitinn rium air an turas so, bhi faicinn beothalachd an dà Fheadh sin, agus gu h-àraidh co-oibreachadh caidreach muinntir Comunn Gaidhealach an Eilein. Bha'n Ceann-suidhe fhéin an lathair, am Ministear agus leth-dusan eile, a h-uile fear a' deanamh a dhìchill gus sùrd a chur air an fhleadh. O'n cheud là a ghabh mi làmh ann an obair Comunn na h-Oigridh, is gann a chunnaic

mi a leithid de shuim 'ga nochdadh do'n aobhar agus a chunnaic mi an so. Sin mar a bu chòir a bhì anns gach cearn de'n Ghaidhealtachd, agus a bhitheas gun teagamh againn fhathast. Le sin agus an dà nìgean uasal, thapaiddh, a tha mar Chinn-Feachd, tha mi air mo mhealladh mur 'eil là an àigh ag camhanachadh air Comunn na h-Oigridh an Liosmór.

Nach gasda an t-iomradh a thugadh anns na paipèaran-naidheachd air turas Ceann-suidhe a' Chomuinn Ghaidhealaich gu Tiriodh agus Barraidh, agus air a' chruinneachadh shoirbheachail a bha aig Feachdan an dà Eilein sin fo a aoghaireachd. A bhàrr air na fhuair na Buill a dh' fhearas-chuideachd agus de bhìadh blasda, tha fhios nach di-chuimhnich aon a bha lathair na briathran fiosrachail, brosnachail a labhair Fear na Brataich ris na Feachdan a bha cruinn. Is iad na cruinneachaidhean bliadhnaile sin a tha 'nan samhlaidh air an aoibhneas is còir a bhì mar dhlùth is inneach do ar Gluasad: na Feachdan nach gabh cuid ann, tha ruig iad am feasd air smior is smuais Comunn na h-Oigridh.

Bha mi gu bhì aig cruinneachadh nam Feachd an Uibhist-a-Tuath air an dara-là-deug, ach mo thruaighe mar a thachair. Bhris an triugh 's an teasach dhearg a mach an sgoilean an Eilein agus b' éigin leigeil leis. Thaid ar tras a mach, chan e mhàin do'n chloinn ach do na Cinn-Feachd, gu h-àraidh a' Bhan-Domhnallach an Càirinnis a bha gabhail tromlach na h-oibre.

Bha Feachd an Obain ag ullachadh airson latha mòr am Meadarloch, ach b'fheudar dhomh an litir so chur mu'n d' fhuair mi fios ciamar a chaidh leo.

Chan 'eil an còrr a tha aig Buill a' Champa, 7/6 an urra, air tighinn a steach chumg fhathast, ach dìreach aig corra h-aon a tha na's pongaile na càch. Guidheam oirbh an rud so chur ceart a nis. Is mise is freagarraich gum bi an t-airgid so air a liubhairt do'n Chomunn Ghaidhealtach 'na thràth: is cinnteach gun coimhlion sibh-se bhrur cuid de'n chùmhnannt.

Chuirinn-sa an cuimhne nan Ceann-Feachd a bhitheas a' fàgail an cuid àitean airson làithean-saora an t-Samhraidh, nach bi na Ceannardan agus na Bana-Cheannardan a' faotainn A' Ghaidheil re an ama sin, na's lugha na ni sibh seòl air e bhì air a liubhairt dhaibh. Bithidh mi 'nur comain ma ni sibh sin.

Tha rud beag a bu mhaith leam innseadh arson do ghillean is chailleagan. Tha e ceart agus iomchuidh do na h-uile Ball de

Chomunn na h-Oigridh am bràistean a chaitheamh 'nuair a tha iad aig cruinneachadh follaiseach Gaidhealach sam bith. Bha mi an là roimhe ann am Baile-nach-abair-mi, far an robh Mod ann. Bha mòran ag caitheamh am bràistean, ach bha cuid nach robh, agus bithidh iad-san a' toirt a chreidsinn air an t-sluagh nach 'eil iad a' deanamh uail a' Chomunn d' am buin iad, an rud nach 'eil fior idir! Biodh a bhràiste aig gach Ball, mata; cuidichidh sin gun deagh ainm Comunn na h-Oigridh a chumail fa chomhair suilean sluagh na dùthcha.

Tha nis 85 Feachd againn agus 2750 de Bhuill. Teaghlach mòr! Dh' fhaodamaid a ràdh mu Chomunn na h-Oigridh, mar a thubhairt mathair uaibhreach mu'n mhaòilean-leinibh a fhuair i, "a' chuid nach cinn 'san là, cinnidh i 'san oidheche." Gidheadh, chan 'eil am fàs cho luath 's a bu mhaith leinn. Tha fhios gum faodamaid a' Ghaidhealtachd a lionadh le Feachdan an taobh stigh caigeann bhliadhnaichean, ach an deanadh e feum? Feumaidh sinn deanamh cinnteach as na th' againn cheana, an rud nach urrainn duinn fhathast—uile gu léir. Chan 'eil feum a' chùis a chleith: ged a tha cuid de na Feachdan a' deanamh cha mhòr cho math 's a dh' iarrainn, tha cuid eile a tha car meadh-bhlàth mu'n obair. Ach na biodhmaid ag call misnich: Chan ann an aon là a thogadh an Ròimh. Thig so ceart a lion beag is beag, mar a dh' ith an cat an sgadan. Nach dean sibh cruaidh-spàirn feadh an ath-sheisein, a chum agus gum bi a h-uile Feachd "C 3," nam Feachdan "A 1"—an t-aon spiorad a' blàth-dheachdadh Comunn na h-Oigridh air a fheadh?

Ma's aithne dhomh na Gaidheil—ni!
SEORAS GALLDA.

BROSNACHADH.

An Airde Tuath.

Air an 17mh là de'n Cheitein thadhail am Fear-deilbhe agus Domhnall Catanach. Rùnaid Mod Bhaideanach, an Ard-Sgoil Chinn a Ghiuthsaich, agus thug iad seachad na duaisean, leabhraichean Gaidhlig, a choisinn na gillean aig a' Mhòd, a chumadh 's a Ghiblein. Labhair am Maighstear Sgoile agus mhol e na gillean. Thubhairt e nach e a mhàin gun'n do choisinn iad urram dhaibh fein, mar ghillean, ach gun d'thug iad urram thun na Sgoile, agus mar sin bha e moiteil asda. Thug am Fear-

deilbhe seachad mar an ceudna na duaisean a choisinn na sgoilearan an sgoilean Thuilneann agus Obair Ìreithich.

Chuir Mgr. Mac Phàil cuairt air gach baile beag an taobh a sear Chataibh, a tha a' gabhail tlachd ann am Mòd Bhrra, mar luchd-farpuisich, agus aig Bun Ìlridh bha e 'na Fhear-tighe aig Cuirm Chiuil.

Chumadh Mòd Lochabar air an 22mh là de'n Cheitein 's a Ghearasdan. Bha aireamh mhòr de'n Oigridh cruinn ach cha robh na h-inbhich cho pailt. Coma, le naoi Coisearan, de'n Oigridh, bha latha dripeil ann agus chaidh gach nì gu rèidh fo stiùradh Lachlann Mhic Fhionghuin agus a Chomhairle. Chumadh Cuirm-chiuil 's an fheasgar agus am Probhaist air an ceann. Chan ann tric a gheibhear triuir sheinne-eadar an choisinn bonn-suaicheantais A' Chomuinn, air an aon ùrlar agus chuidich iadsan le iomadh òran. B'iadsan Eilidh Nic Mhaolainn, Catriona Nic Leoid agus Donnchadh Mac Coinnich.

Air an 27mh bha am Fear-deilbhe cuide ri Domhnall Greum, 's a Chananaich, a' gabhail beachd air an obair a rinneadh leis a' chròilean a tha fodh stiuradh na Mna-uasail Nic Leoid. Tha dha-dheug anns a' chròilean so, clann sgoile gu leir. Air an dearbh oidhche bha am Fear-deilbhe an lathair aig coinneimh bhliadhnail Meur Baile Dhubhthaich.

Bha e a rithist an lathair aig coinneimh am Baile Dhubhthaich air Di-sathuirne an 29mh là cuide ri Mgr. Marjoribanks. Leugh Mgr. Marjoribanks *Maipear* air cor na Gaidhlig 's na h-ionadan sin agus fhuair e an deagh mhisneach bho na bha 's an èisdeachd. 'S an fheasgar chuidich am Fear-deilbhe aig Ceilidh fa chomhar Ceòlraidh Ghaidhlig Inbhir Nis agus bha Seoras Gallda 'na Fhear Cathrach.

Air Di-màirt a' cheud là de'n Og-mhios, thog Mgr. Mac Phàil air gu Cataibh. Thug e Gilleaspuig Mac Illeathain, Fear-teagasg ciuil, o bhaile gu baile 'na a charbad agus mar sin, bha e comasach naoi clasaichean a chumail gach là roimh an Mhòd.

Chumadh Mòd soirbheachail am Brùra air an 4mh là de'n Og-mhios. Coltach ri àitean eile is ann am meud a tha àireamh na h-Oigridh a' dol ach cha robh na h-inbhich ach meanbh. Bha Mgr. Mac an Rothaich air ceann a' Mhòid agus An Rùdìre A, N. Mac Amhlaidh 's a chathair aig a' Chuirn Chiuil. Bha e 'na thoilintinn a bhi a' faicinn luchd-ionnsachaidh Gaidhlig ag gabhail an cuid fhein ann an leughadh is an aithris. Is e comharradh math tha an so,

gu h-àraidh a measg 'na cloinne. Bha an talla cho làn is a chumadh e aig A' Chuirn Chiuil.

Tha atharraichean 'g an deanamh aig an àm so an Sgoil Ghoillspidh, an Cataibh, agus tha dòchas aig luchd na Gaidhlig gum bi Maighstear Sgoil Gaidhlig air a steidh-eachadh 's an Sgoil sin a dh' aithghearr.

An Airde Deas.

Fhrithail an Rùnaire aig trì Mòdan Duthchail air a' mhios a chaidh seachad— anns an Oban, an Ceann Loch-gilb agus am Boghamòr an Ìle. Cha robh uibhir chòisirean a' farpais anns an Oban no an Ceann Loch-gilb is a b' àbhaist ach tha na Comhairlean fa leth an earbsa gum bi barrachd aig Mòdan na h-ath bhliadhna. Tha e soilleir gu bheil obair mhaith air a deanamh an sgoilean na dùthcha a nis, oir tha na breitheamhan air an cur thuige gu mòr eadar-dhealachadh a dheanamh an earrann na h-aithris is an leughaidh. Thug buill Chomunn na h-Oigridh 's an Oban naidheachdan beaga toiniseil 'nan co-fharpais fhéin a leig ris gu bheil iad lan-choimhlionta anns a' chànan, an dà chuid ann a labhairt agus ann a bhi ag cur am beachdan an eagamh a cheile.

Bha a' Ghaidhlig gu math fileanta aig gach beag is mòr an Ìle. Rinn buill Chomunn na h-Oigridh gu fìor mhaith an so agus bha aireamh mòr dhiubh a ghabh cuid 's an deuchainn shònraichte a chuireadh orra. Bha ochd còisirean òigridh aig a' Mhòd so agus fhuair iad sàr-mholadh airson an ciùil is an Gaidhlig. Bha an talla ann am Boghamòr cho làn 's a chumadh i aig a' chuirn-chiuil an deidh do'n Mhòd a bhi seachad ag cur crìch shùrdail, thogarraidh air obair an latha.

EADARAINN FHIN.

A Charaid Urramaich,—Tha mi faicinn gu bheil sibh ag ràdh gu robh dùth-chàirdeas eadar cainnt nan Gàidheal agus cainnt nan Ualdanach tha fuireach ann an ceann a tuath na h-Eadailt; ach tha eagal orm nach eil anns a' bheachd sin ach mac-meanmna. Ma sheallas sibh air taobh 512 dhe'n deichead Leabhar a' "Celtic Magazine" chì sibh dè mar a tha a' chùis, "The so-called Waldensian Version of the Lord's Prayer" leis an Urramach Domhnall Masson, M.A., M.D. Chan 'eil ann an "Urraigh an Tighearna Ualdanach" ach bideag de Ghaidhlig na h-Alba air droch-litreachadh—chan 'eil fios dè mar a thugadh "Ualdanach" air ach is dòcha gun do rinn cuideigin mearachd bualaidh.

Chan 'eil 's cha robh aig na h-Ualdanaich ach seorsa de dhual-chainnt Laidinn mar a tha aig

muintir ceann a deas na Frainge an diugh—So agaih Urnaigh an Tighearna mar a bha i aig na h-Ualdanaich anns an t-siathamh linn diag:—

O tu lo nostre payre lo cal sies en li cel. Lo tio nom sia santiha. Lo tio regne veng. La tio uolunta sia fayta enayma ilhes fayta al cel si fayta en la terra. Dona a nos enchoy lo nostre pan cotidian. Perdona a nos li nostre pecca enayma nos perdonen aquilhe que han pecca de nos. No nos menar en temptation. Mas desliora nos de mal. ("Celtic Magazine," taobh 517 dhe'n deicheamh leabhar.)

Mise le mór-mheas,

IAIN L. CAIMBEUL.

Barraidh, 3/6/37.

[Tha sinn fada an comain ar caraid air son a litreach. Tha e coltach gu bheil ean ceart. Cha robh sinn air an iomradh 's an "Celtic Magazine" fhaicinn nuair a sgrìobh sinn mu na Ualdanaich. Ghabh sinn 'Caraid nan Gàidheal' air fhacal mar a sgrìobh e 'san *Teachdaire Ghaidhealach*, 'san Iuchar, 1830. B' fhiach ean sin. Agus a ris Reid anns a' *Bibliotheca Scoto-Celtica*, 1832.]

Tha Urnaigh an Tighearna a th' air a h-ainmeachadh air na Ualdanaich, agus a thug sinn seachadh 'sa' *Ghaidheal*, a dol air ais dh' ionnsaigh na bliadhna, 1700. Chaidh a cìodh-bhuailidh an toiseach 'san leabhar *Oratio Dominica* le Benjamin Mott 'sa' bhliadhna sin. Cionnas a fhuair ean i, agus carson a tha i air a h-ainmeachadh air na Ualdanaich chan 'eil dad dh' fhios.—AM F.D.]

A Charaid,—Among the prescribed songs for the choral competitions at Dundee Mod is one entitled "An Crònan Muileach," which appears to be a puzzle to readers of choirs who have made a study of it. I am not in any way surprised at this, for as the verses stand in the Mod Song Booklet the sense is very obscure, to say the least of it.

In the published booklet it is stated that the song is taken from a collection by the late John MacCallum, Tigh-nam-bar, a competent collector; but we cannot but conclude that this is a corrupt version, or, in any case, that lines are hopelessly mixed up, some appearing in positions where they should not be. This becomes apparent when we study the version of this song published in Vol. I. of the MacLean Bards, where fifteen verses and a chorus appear. The Rev. Alexander MacLean Sinclair, who edited the MacLean Bards, includes this song with his "anonymous compositions;" but in studying the language and style, one might well conclude it to be the work of that noted Mull Bardess, Mainghead Ni' Lachuinn, who flourished in Jacobite times. The object of this letter, however, is not to identify the author of the song, but to draw attention to the apparent incorrectness of the Booklet version; in fact, it is rather surprising to me that the Mod and Music Committee chose it in preference to the MacLean Bards version. The two versions are given herewith; and in comparing them, the interested reader cannot fail to see where the cause of his (or her) previous want of understanding it thoroughly lies—that the Booklet version is an incoherent one. We give the Mod Booklet version first, and here it is:—

IN MOD BOOKLET.

" Gur e mise tha 'gam' lathadh,
Tha mo shùil 'na bùrn 's 'na ceathach,
'S mi gun cheòl, gun òl, gun aighear,
Mu'n dol sìos air sìol an tìghe.

" Lachunn a dh'fhalbh mu Fhéill-Sheathain,
Mo sheachd rùn chaidh dhiùbh mu Shamhuin,
'S ceann mo mhùirn an cunnart fhathast,
'N sìthinn na fairge no'n abhainn.

" Ris an deagh mhnaoi 'chinneadh m'athar,
Màthair nam mac mìn-gheal fhathail,
Bheir sibh leum a chèile 'n aighe,
Nach d'fhuair beum air gheus gu faidhir.

" Chaill mi mo chàil, dh'fhalbh mu shìos-neach,
Na fir ùr an tùm am pìsich;
Comunn nan gruag 's nan com slios-gheal,
O'n tigh mhór an cluinnte 'm brìodail.

" 'N dòbhran fo ghairm aig bhuir n-athair,
Air a' chàbhlach làidir dharaich,
Sheol an caolas o cheann grathainn,
Saoil an till thu rith 'st, a Lachuinn."

IN MACLEAN BARDS.

" Gur a mise tha 'gam' lathadh;
Tha mo shùil 'na bùrn 's 'na ceathach,
'S mi gun cheòl, gun òl, gun aighear,
Mu'n dol sìos th' air sìol an tìghe.

" Mu'n dol sìos th' air sìol an tìghe;
Lachuinn, a dh'fhalbh bhuainn mu Fhéill Eathainn,
Mo sheachd rùn chaidh dhiùbh mu Shamhuinn,
'S ceann mo mhùirn an cunnart fhathast.

" Ceann mo mhùirn an cunnart fhathast,
Mac an deagh mhnaoi 'chinneadh m'athar,—
Màthair nam mac mìn-gheal, fhathail,
Nach d'fhuair beum air gheus 'gam' faighear.

" Nach d'fhuair beum air gheus 'gam' faighear,
Am fairge, an doire no'n abhainn;
Tha 'n dòbhran fo lorg bhuir n-abhag,
'S bheir sibh leum an cèile 'n aighe.

" Gur e mise fhuair an clisgeadh,
Iad a dh'fhalbh an tùm am pìsich,
Comunn nan gruag 's nan com slios-gheal,
O'n tigh mhór 'sam' bìodh am brìodail."

In comparing the two versions we find that, as in Mod Booklet, while there is a certain continuity in the first three lines of verse 2, line 4 to follow makes little sense, and is out of place. We find this line, however, (with slight difference) in what appears to be its proper setting in verse 4, line 2, of MacLean Bards.

Verse 3, again, commences with a line which one realises ought to have been preceded by something else. We find that "something" in the first line of verse 3 of "Bards;" and it would also appear that line 3 of same verse is out of its place, for it fits into verse 4, as line 4, as given in "Bards."

Other lines in succeeding verses appear to be out of their proper places, as a comparison with the MacLean Bards version, without taking up any more of your valuable space, Mr Editor, would show to the interested reader.

It is to be hoped that the Mod and Music Committee of An Comunn will further consider this song so that (if now too late to make the required corrections for the Mod in September), when the time comes to include "An Crònan Muileach" in a future musical publication they may be in a position to choose the most correct version of a rather interesting song.—I am, etc.

EACHANN MACDHUGHAILL.

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Leabhar XXXII.]

An Lùnasdal, 1937.

[Earrann 11

TIGHEAN URA.

Theireadh na seann daoine gu robh trì oidhchean 'sa' bhliadhna, agus trì a mhàin, a dh' fhaodadh an tuathanach Gaidhealach cadal gu socair samhach—an là phàidhiste am màl, is an là bhuainiste a' nùòine is an là thughaiste an tigh. So na trì làithean bu chudthromaiche a bha am bliadhna an tuathanaich, agus gach oidheche an deidh nan làithean so dh' fhaodadh e cadal gun dragh gun chùram gu ciùin séimh.

Chan 'eil tughadh an tighe ag cur dragh air mòran a nis. Tha an leithid de dh' atharrachadh air a' thighinn air a' Ghaidhealtachd agus nach mór gu faicear tigh-dubh idir ann an iomadh cearn dhi. Tha cuimhne mhaith aig mòran nach 'eil 'nan seann daoine fhathast nuair a bha e 'na chleachdadh anns gach clachan is baile a bhi sgathadh an eòrna agus ag crathadh nam buna-dubha agus a' tughadh an tighe leo. B' fhior obar-latha so. Bhitheadh an arbhar 'na churracagan anns an iodhlainn agus air moch-mhaduinn bhrèagha mu shamhainn ann an cìaradh an latha thòisichheadh fear-an-tighe agus dithis no triuir de na coimhearsnaich còmhla ris, air sgathadh an eòrna; agus na mnathan is na boirionnaich eile air an crathadh. Ged bha an là goirid bhiodh an tigh air a thughadh is air a shiomanachadh is air acrachadh mun tuiteadh an oidheche. Bha sioman ùr fraoich air a chur air an tigh uile, agus e air dheagh ghabhail aige, agus a nise tearuinte fa chomhair siontan is rotaichean a' gheamhraidh 's an earraich.

Bha cuirm mhór air a deanamh an oidheche

sin, agus gu dearbh bu shona aoibhneach na h-uile—sean is òg.

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Bha moran de'n tughadh—na bha ris na cabair agus 'na fhìor shuidh dheth—air thoirt bharr an tighe mu mheadhon an t-samhraidh agus air a chur 'na thodhar air an fhochann is air barr a' bhuntata. Dh' fheumaiste mar sin an tuilleadh tughaidh a chur air an tigh gus a chumail dìonaich mus tigeadh siontan is tuiltean a' gheamhraidh. Bha là tughaidh an tighe 'na là sonraichte ann am feòilire an tuathanaich. Dh' fheumadh e sin ma bha dìon is seasgaireachd gu bhi aig an teaghlach troimh an gheamhradh.

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Chan 'eil feum air leithid sin an diugh. Tha tothar ùr aca air son an fhochainn 'sa' bhuntata; agus tha tighean ùra air eirigh suas anns gach cearn is àit de'n Ghaidhealtachd, thà, agus anns na h-Eileanan air an aon doigh—tighean geala le sclèat no le felt agus iad air an deagh thogail cuideachd. Tha na tighean ùra fada fada na's seasgaire agus na's comhfhurtaile anns a h-uile dòigh na bha na tighean-dubha ged bhathas riarachtaiche gu leòr leo 'na latha is 'na linn fhéin. Ach dh' fhalbh iad, agus tha iad a' falbh gu h-oban, agus mar sin na cleachdaidhean a bha an crochadh riu. Tha moran de na faicail a bhathas ag cleachdadh ceangailte ris na tighean-dubha a' dol a nis a cleachdadh, mar a tha maide-feannaig, cabar-slàthaid, acraichean agus mòran eile. Tha feadhainn ùra ag eirigh nan àite mar a tha meapaid, felt is aisbàstas. Bu mhaith gum bitheadh dreach is blas na Gaidhlighe air na faicail sin uile. Bithidh

sin orra ma thogas an òigridh iad dìreach mar their na seann daoine iad. Cuimh-nicheadh an òigridh gur h-e mar labhras na seann daoine an dòigh cheart agus nach e dòigh na Beurla mar a tha e buailteach dhaibh-san a radh.

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A nise tha na tighean ùra geala so gle eireachdail o'n taobh a muigh agus grinn comhfhurtail 'nam broinn leis na tha feumail de dh' àirneis. Tha iad ag cur loinne is maise air srath is baile. Chan 'eil nì eile as eireachdaile am bràighe cladaich no an aclaids enuic is glinne. Ach bu chòir am barrachd goireas uisge is nighe is feumalachd an duine bhi aon-chuid 'nam broinn no an taice riu. Tha so ro fheumail ma thathas gu bhi toirt àite is aoigheachd do luchd-turuis feadh na Gaidhealtachd. Nan tuigeadh na Gaidheil e, tha tighinn-a-steach nach beag is beò-shlainte an crochadh ris an so. Ach feumaidh an dà chuid glaine is goireasan a bhi unnta mus bidh an luchd-turuis riarachta leo. Bhà, agus thà, a' ghlaire aig a mhòr-roinn, cha tigeadh iad beò as aonais; agus cha mbotha thig iad suas as aonais nan goireasan eile aon uair is gum fàs iad eòlach orra.

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Tha aon rud eile a thaobh ar tighean ùra dh' fheumas sinn adhartas a dheanamh ann. 'Se sin fios eireachdail a bhi air beulaibh no timchioll an tìghe le sìtheanan is flùraichean is craobhan is lusan feumail. Chan 'eil cearn de'n Ghaidhealtachd is de na h-Eileanan anns nach fàs sìtheanan is lusan air-chor-eigin; agus far am bidh iad-san cuiridh iad dreach is loinne air an tìgh 's an àite. Chan 'eil an ceudamh uiread 'sa dh' fhaodaist air a thogail de bhàrr càil is curraimean is lusan feumail eile leis na croiteirean Gaidhealach. Tha so 'na chall mòr dhaibh. Agus tha maise is beannachd fhéin an cois na flùraichean timchioll air tìgh.

Gun teagamh tha dòigh cur is togail flùraichean is lusan air a theagasg do'n chloinn a nis 's an sgoil, ach is e bhitheadh gu maith is gu ro-mhaith nam faicheadh na maighstirean-sgoile gu bheil so air a chur gu buil is buannachd 'n an dachaidhean. Bhitheadh mar sin maise air an dachaidh, agus bhitheadh eòlas air ainmeanan na nìthean so aca 'nan canain fhéin. Bhitheadh cuideachd ar cainnt beò fallain 'san t-seagh so, agus ag cumail ceum ris na tighean-ùra, agus ris an adhartas 's an grinneas eile tha tighinn 'nan cois.

FACAL 'SAN DOL SEACHAD.

Chaidh Crois Cheilteach, 'na carragh-cuimhne, a chur air uaigh Ghilleasbuig Mhic Fhearghais ùghdar na "Coisir Chiuil" ann an cladh Bhaile-na-creige an Glaschu. Is geal a b' fhiach e carragh-cuimhne ach is e an cuimhneachan as fhearr agus is buaine th' air-san "A' Choisir Chiuil" fhéin. Bha e trì is da-fhichead bliadhna a' togail an fhuinn ann an Eaglais Ghaidhlig Chalum-chille an Glaschu; agus "air chuimhne gu bràth bithidh am firean." Agus mar dhuine maith bha e làn ciùil agus cha robh nàire air air a shon. An duirt an sean-fhacal: Chan 'eil móran lochd anns a' chridhe bhios ag gabhail oran. Is ann mar sin a thoisich e air fuinn nan oran Ghaidhlig a sheinn an co-sheirm, agus a chuir e a mach an leabhar ainmeil so, leabhar bu chòir do na h-uile Gaidheal bhi eòlach air.

Ann an làthair Coisir Chiuil Ghaidhlig Eaglais Chalum-chille agus cruinneachadh mòr chairdean eile chaidh an carragh-cuimhne a chur an gleidhteanas a mhic, an Dotair Mac Fhearghais, air an 18mh là de'n Og-mhios. Tha so air a ghearradh air bonn na croise:—

"Cuimhneachan bho Choisir Chiuil
Eaglais Chalum Chille ann an
Glaschu agus àireamh chairdean
Air Gilleasbuig MacFhearghais
A bha 'na Fhear-ciùil air a
Choisir bho 1884 gu 1927."

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Buaidh is piseach air *Gaiseata Steòrnabh-aigh*. Is e a' cheud phaipeir-naidheachd anns am faca sinn earrainn-chinn an Gaidhlig. Bha sin aig an uiridh an deidh Mòd Leodhais 's na Hearadh agus a rithist ann bliadhna aig an aon àm, air 4mh là an Iuchair. Tha e ri mhòladh, is geal is airidh air e. Agus bha na thubhairt e gu pongail oideachail, agus sin an cainnte bhlasda ghrinn—ag cur an cèill mun Mhòd agus an obair ion-mholta thatar a' deanamh, agus gu h-àraidh muinntir a' Chomuinn Ghaidhealach tre 'n Mhòd. Bha eòlas is oilean is làn ghliocas air fhoillseachadh 'san earrainn-chinn so.

Tha na Gaidheil fo chomain aig a' *Gaiseata* air iomadh dòigh. Cò nach 'eil eòlach air "Lìtir Alasdair Mhóir"? Is bochd nach 'eil na paipeirean-naidheachd Gaidhealach uile cho dìleas d'ar canain is d'ar bardachd is d'ar ceòl ris a' *Gaiseata*. Tha sinn a' toirt mìle taing do'n Fhear-dheasachaidh. Gu ma fada am bun a' phinn e agus air stùir a' *Gaiseata*.

Tha meur de'n Chomunn Ghaidhealach ann a' Geohanasbrog 'san Transbhàl an Africa, agus meur a tha glé bheò fallain cuideachd. Chunnaic mi an là an roimhe gu bheil iad ag cur Coisir Chìùil air chois. Is fheàirde iad-fhein agus muinntir eile sin. Tha fhios gum bidh dùsgadh macmeanmna diomhair agus blas mìlis air, "Anns a' ghleann 'san robh mi òg" air a sheinn le coisir an Africa.

Is iomadh fear a chi 'sa chluinneas fuaim na tunne air an traigh nuair a sheinnear "An Ataireachd Àrd."

"An ataireachd bhuan,
Cluinn fuaim na h-ataireachd àrd,
Tha torrann a' chuain
Mar chualas leam-s' e 'nam phàisd,
Gun mhuthadh gun truas,
A sluaitreadh gainneamh na tràgh'd
An ataireachd bhuan,
Cluinn fuaim na h-ataireachd àrd."

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Ceud mìle fàilte air MacNeill Bharraidh agus air a mhnai uasal, agus e air seilbh a ghabhail air fearann athraichean. Gu dearbh b'e sin eilean nam machraichean boidheach is nan cridheachan blàtha. Seach gur teotha an fhuil na'm bùrn is sona dha. Tha sinn ag cur meal-an-naidheachd air. Ged chaidh a bhreith is àrach an America tha fuil is uaisleachd a' Ghaidheil 'na chuislean; b' fhusada dhuinn sin aithneachadh nuair a thachair sinn air an uiridh agus e bhos a' sealltainn air duthaich a shìnsirean agus air a dhaoine fhéin. Is e an 45mh Ceann-feadhna Chlann 'ic Neill; agus chan e Clann 'ic Neill a mhàin tha toirt làn di-beatha dha, ach na fìor Ghaidheil anns gach àite a bheil iad. Ma dhearbhas e, leis am barrachd eòlais air, gur fhìor Cheann-feadhna e 'na chridhe is 'na ghnìomh gheibh e àite is inbh nach d' fhuair is nach fhaigh coigreach no Gall ged b' uachdaran-fearainn e.

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Cha bu ghan nach d' fhuair an Rìgh 'sa Bhàinrighinn di-beatha is fàilte is furan air an cuairt an Albainn. Bha iad fad seachdain a' fuireach an lùchairt an athraichean—am Pàileas Naoimh-an-ròid an Dun-eideann ceanna-bhaile na rìoghachd againn. Cha robh gluasad a rinn iad eadar Dun-eideann is Glaschu is àite eile nach robh na mìltean air mhilltean sluagh ag eighreach àird an claiginn: Gu ma fada beò an Rìgh 'sa Bhàinrighinn. Bha an dà bhana-phrionnsa òg còmhla riu an Dun-eideann, agus

tharruing iad le chéile ùidh is dìlseachd an t-sluaigh uile do an ionnsaigh.

Tha tarruing is tàladh aig Bàinrighinn Ealasaid air cridheachan is inntinnean muinntir na h-Alba nach robh aig mòran roimhe. Chan 'eil iongnadh ann an sin—is ban-Albannach i, agus tha i airidh air uail a bhi againn aise. Tha sin againn.

Nuair bha i an Dun-eideann an dràsda ghabhadh a steach i le ùghdarras an Rìgh do "Ordugh ro-aosda is ro-usal a' Chluarain" ann an Eaglais an Naoimh Giles. 'S i cheud bhoirionnach a bha riamh air a gabhail a steach 'san Ordugh ro-usal so. Cuiridh i loinn is eireachdas air eadhon an Ordugh is uasaile 's as urramaiche tha an Alba.

Tha àite is inbh aig a' Mhórachd Rìgh Seoras VI. a nise ann an Alba, rud-eigin mar a bha aig athair beannaichte roimhe. Is fhiach e sin mar Rìgh is mar dhuine. Is fheàirde Alba, ma tha, is cha mhisde iad-fhein an cuairt 'nar measg—Rìgh is Bàinrighinn dhlitheach na h-Albainn. Gum beannaicheadh Dia iad-fhein agus an teaghlach rìoghail gu lèir.

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Is e Seòrsa Hay an Dun-eideann a choisinn an duais air son nam facal ùra bha 'sa' *Ghaidheal* mu dheireadh. Chaidh pùnd Sasunnach a chur thuige mar ghealladh. Cha robh Andra MacPhilip ach aon cheum air deireadh air, agus mòran eile air a shàil-san. Tha a' Chomhairle a' toirt ceud taing do'n mhuinntir easgaidh uile a chuir a steach gad fhacal ùr. Is fheàrr oidheirp na dearmad. Piseach orra-san, is bidh sin orra nach bidh air an leisgein.

Soraidh bhuan do ar cairdean anns gach àite.

AM FEAR-DEASACHAIDH.

AM NA SEILG.

Tha àm na seilg a' tòiseachadh air an darna latha deug de'n mhiosa so. A thuilleadh air uachdaran an fhearainn tha moran de dhaoine beirteach ann an àitean eile 'gabhail seilg air mhàl air mòrthir agus ann an eileanan na Gàidhltachd. Tha so a' deanamh feum do mhòran de luchd nan àitean sin araon le bhì 'faotainn obrach agus le marsantachd.

Roimhe àm a' chogadh mhóir cha robh monadh no frith, beag no mór, nach robh air a shuidheachadh, no air a shealg leis an uachdaran, ach a nis tha àireamh mhór dhiubh anns nach 'eil a bheag idir de eoin sheilg.

Tha iomadh aobhar air a chùis so. Ann an àm a chogaidh cha robh suim aig daoine do shealg eun no fhiadh, agus rinn fithich, feannagan is sionnaich sgrios mòr air uibhean agus air eoin òga. Tha mòran de fhearann na Gàidhealtachd nach 'eil air àiteach anns na làithean so, agus chan fhaigh eoin a bheag de bhiadh eile ach barr an fhraoich agus tha mòran diubh a' bàsachadh le galair.

Chan 'eil iasgach a bhradain cho fiachail agus a b' àbhaist da bhith. Tha mòran de'n iasg so, a nis air a ghilacadh le lontan aig taobh nan cladach, agus, a chionn sin, chan 'eil e cho lionmhor anns na h-aibhnichean no anns na lochan.

Anns na làithean so tha sluagh an t-saoghail a' siubhal o àite gu àite le carbadan olaidh, a dh'fhaotainn eòlais is seallaidh air gach cearn de'n dùthaich, agus chan 'eil iad a' fuireach ach beagan ùine anns gach àite. Is iad sin, ma ta, cuid de na h-aobhair nach 'eil uiread meas air na fearainn sheilg an diugh.

EILEANACH.

PRESENT POSITION OF GAELIC.

By Capt. WILLIAM MACKAY.

I have been asked to write an article for *An Gàidheal* on the present position of Gaelic on the Mainland. While I do not, by any means, pose as an authority on the subject, at the same time, I have, in the course of my business, considerable opportunities of seeing the position of Gaelic in many Parishes in Inverness-shire, Ross-shire, and Sutherlandshire. Unfortunately, in spite of the efforts of "An Comunn," it is obvious that Gaelic on the Mainland is declining fast, and that unless some real remedy is discovered it will be practically dead as a spoken language within two generations in many districts where at present it has a fairly strong hold.

There are many causes for the decline of Gaelic. Unfortunately, it is not given its proper place in the schools in Gaelic speaking districts, and in many cases it is actually discouraged by the schoolmasters, while too often, Gaelic speaking parents either neglect or refuse to speak Gaelic to their children from mistaken snobbery or from the idea that Gaelic will interfere with their children's success in the world. These ideas are obviously completely false. The Gaelic speaking Highlander of past

generations could hold his own with any native of Scotland in all branches of life, while in many cases he secured positions and fortunes in England and other parts of the world. In breeding, manners, and dignity, he was far above the modern generation. Gaelic has, unfortunately, been given the subsidiary positions in schools, churches, and public appointments, as well as in daily social life. Unless Gaelic is compulsory in Gaelic speaking schools and is given its rightful place in churches, public services, and social life, it is more than certain it will die out completely—on the Mainland, at any rate.

The position of Gaelic on the Mainland as far as I can see, is as follows:—On the west coast, facing Skye and the Islands, Gaelic has still a fairly strong hold, although, unfortunately, in many districts, the children, even though they understand Gaelic, prefer to speak English and use it as their language in the playground. In the mid-west districts, such as Badenoch, Glengarry, Glenmoriston, Glenurquhart, and Stratherrick, the old people and the middle-aged still speak Gaelic, but unfortunately, the post-war generation and the young children are practically non-Gaelic speaking, although they have a smattering of Gaelic words and can understand a certain amount of Gaelic conversation when they hear it. From Lochaber eastwards in Inverness-shire, Gaelic may practically be regarded as dead or dying. The same applies to Ross-shire, where, on the west coast, you find plenty of Gaelic still spoken, but where the subversive influences above referred to are creeping in. In Easter Ross and the Black Isle where, even in my recollection, the young people spoke Gaelic, Gaelic may be regarded as dead. The same applies to Sutherlandshire, but even to a more depressing extent. On the west coast they still speak Gaelic, but in the centre and populous districts such as Rogart, Gaelic may be regarded as dead, as even young people of thirty to forty are unable to speak it as a language.

The above sounds very depressing, but there is still this gleam of hope in the fact that in all of the west coast districts of Sutherlandshire, Ross-shire, and Inverness-shire, there is still a large amount of Gaelic spoken, so that if strong steps are taken to counteract the influences at present working against it, there is no reason why Gaelic should not once more secure its rightful place.

PERVERSITIES.

By ANGUS ROBERTSON.

This is the 105th year of publication of the "Monthly Visitor," more familiar to an older generation of Gàilig readers as *Fear-Tathaich Miosail*. Although there is a touch of the ghostly office about the name, it shows the aptness with which our cultured seann-daoine could poise word and correlative purposes. The tract now consists of a Gàilig translation of a sermon. I wish the gifted translator had more to do: the tang and style are happy. Over 378 million copies have been issued; I wonder what the percentage is of Gàilig readers?

When Antæus — the Iain Garbh of Libyan fame — was knocked about by Hercules—*Fear-cùl-deas!*—he could more than maintain the encounter so long as he touched mother earth. Only by holding him in the air was Hercules able to vanquish him. Somewhat akin, but in miniature form, I repair my own, perhaps, flagging zeal, by coshering amongst early Gàilig periodicals. The latest to fetch me were copies of *An Fhianuis*, 1845-6. In addition to giving a serial of *Eachdraidh Eaglais Na H-Alba*, in unusual idiomatic Gàilig, there was *An Còmhradh* between Dòmhall Deacon and Cailein. While the latter contains certain bits of "showing off"—a common failing with some native writers to-day and then—the subtlety of sequence of ideas and turn of phrase, will *ad aperturam*, instruct as well as amuse. Here, however, a receptive play-wright in search of atmosphere, would find elements of dramatic values.

So much for dramatic values; what about poetic values? Would I be belaboured as a Philistine if I were to advance the caveat that neither MacMhaigstear Alasdair nor Donnachadh Bàn inspired any perceptible Gàilig poetry? Prose, certainly, in the form of essays and literary estovers. True, they both hold the gates of nature ajar, but without regard to appreciable proportions, paralyse the imagination with a plethora of arid words and assonance. This stricture, by the way, is perhaps more specific than general. I may have a mutinous judgment, but when my brain feels seedy in Gàilig, I betake me to the inspiring imageries of Smith's *Sean-Dàna* and Ossian.

We are all familiar with the eulogy which

Pitt pronounced on the Scots Highlanders; but I was pleased to see that the appreciation was homologated by his biographer in the *Encyclopædia Britannica*, who concludes his dicta in the following words: "More directly attributable to him was the policy which led to the pacification of the Highlanders of Scotland. With the happy instinct of a chivalrous mind he advised the formation of the Highland regiments, and so succeeded in transforming high-spirited though mistaken rebels into the bravest and most loyal soldiers of the British crown."

I have recently come to the conclusion that the Phœnicians were the originals of our Fiannaichean. It will, possibly, be not too easy to establish the affinity. When, however, as is now alleged, certain of the Celtic gods were common not only to the Phœnicians, with their bold, adventurous spirit, but to the Sengalese and Persians, the phonetic transition to the Fiannaichean of later story may historically be accounted for. But of this, more later. *Nuair a bha'n fhairge mhór 'na coille ghlas, bha mise 'nam nighneig òg.*

PLACE OF GAELIC IN B.B.C. PROGRAMMES.

Anxious to Give as Much Time as Possible.

Reference to the aims of the B.B.C. in their Gaelic programme was made at the closing concert of the Lewis Provincial Mod in Stornoway by Mr. Hugh MacPhee, Gaelic assistant to the B.B.C., who was chairman for the evening, and Mr. Melville Dinwiddie, Scottish Regional Director of the B.B.C., who moved the votes of thanks. Mr. Dinwiddie said the B.B.C. were anxious to give as much time as possible to Gaelic broadcasts, but it was necessary to maintain a balance with the other items.

Although anxious to see the time allocation for Gaelic broadcasts increased, Mr. MacPhee said his chief aim was rather to improve the Gaelic broadcasts and to maintain the highest possible standard.

The Mod prizes were presented by Miss Fairchild, New York, who, with a friend, Miss Botts, went to Stornoway specially to attend the Mod. Miss Fairchild, who has Cape Breton connections, is a student of Gaelic folk-music, and during the Mod she and Miss Botts were able to record a large number of Gaelic traditional airs.

BRICK-MAKING IN THE HIGHLANDS.

Start of New Industry at Lairg.

A new industry in the Highlands was inaugurated on 26th June last, when architects and surveyors from all the Highland counties attended a demonstration at Sir Edgar Horne's new brick-making plant at Lairg.

It is the first brick-making plant in Scotland to manufacture bricks from sand and lime under steam pressure, and has an output of 50,000 bricks weekly, which can be increased if the necessity arises. The sand used is obtained locally from Loch Shin, and the lime is imported.

The sand lime bricks, it is stated, are ready for building as soon as they are delivered from the machine. They are made in eight hours, and are delivered from the machine at the rate of a brick every two seconds. London operatives are employed, but it is Sir Edgar Horne's intention to train local men for the work.

Sir Edgar Horne set the machinery in motion by pressing an electric switch, and later he entertained the company at luncheon.

We would like to see some industry like this started in many districts in the Highlands. It would ensure that some of the young people would have an opportunity of remaining in the Highlands, and so give our language and customs at least a chance of continuing strong and healthy if our people so wish it.

SECRETARY'S NOTES.

The dates of the Dundee Mod are 28th, 29th, 30th September, and 1st October.

Members wishing to attend the Mod Concerts are requested to make early application, with remittance, to the Office, 131 West Regent Street, Glasgow.

Tickets shall be available for members of An Comunn, including members of Executive Council, for the Friday evening concert up to and including Saturday, 4th September. The prices of tickets are 5/-, 3/6, and 2/6, and members are restricted to a maximum of four tickets each. Only members of An Comunn need apply prior to 4th September.

The following concerts have been arranged on the usual lines:—

JUNIOR CONCERT—28th September, Marryat Hall. Tickets, 2/- (reserved) and 1/- (including tax).

RURAL CHOIR CONCERT—30th September, Caird Hall. Tickets, 3/6 (reserved) and 2/6 (including tax).

GRAND CONCERT—1st October, Caird Hall. Tickets, 5/- (reserved), 3/6 and 2/6 (including tax).

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With the exception of the West Sutherland Mod, which will be held at Lairg on 17th September, all the Provincial Mods have now taken place. The Skye and Lewis Mods, held on 22nd and 23rd, and 24th and 25th June, respectively, were highly successful, and particularly so in the junior sections. We have much pleasure in noting that Mr. Dinwiddie, Scottish Regional Director of the B.B.C., and Mr. Hugh MacPhee, Gaelic Assistant, were present at both Mods. Mr. Dinwiddie presided at the junior concert at Portree, and Mr. MacPhee acted in a similar capacity at the senior concert at Stornoway. Both gentlemen were highly impressed with what they saw and heard at these Mods.

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The Ardnamurchan Provincial Mod was held this year at Acharacle, the date being 29th June. The junior competitions were held in the Public School and the senior competitions in the Shielbridge Hall. Throughout the proceedings there was a large attendance of the general public, and the evening concert attracted a record audience. The Hon. Mrs. MacLean of Ardgour presided at the concert and presented the prizes. Miss Nancy MacDonald, Oban (Mrs. Allan Cameron), assisted the prize-winners at the concert. The entries were up to the usual except in the mixed voice choral class. Juniors were forward in large numbers, and gave excellent performances. The Mingarry (Moidart) children, in dialogue and play, were outstanding, and thoroughly merited the high compliments paid them by Mr. Bannerman, president. All the children in the conversation class were very fluent and ready with their answers.

* * *

During the past month death has removed a number of faithful workers from the Gaelic field. Mr. John MacDonald,

headmaster, Public School, Rothesay, was associated with our branch there for thirty years, and taught a Gaelic Class with much acceptance for many years. His passing is a distinct loss to the Bute branch.

Miss Euphemia Stewart was a well-known member, and acted as language adjudicator at several Provincial Mods. She taught Gaelic in Portree School and latterly in the Continuation Class in Hamilton Crescent School, Glasgow. Miss Stewart was a keen and willing worker in all matters pertaining to the furtherance of the Gaelic cause.

Ex-Provost Andrew Stewart, Fort William, was a Life Member and acted as convener of the Mod Local Committee when the National Mod paid its first visit to Lochaber in 1922.

Mr. George Eyre-Todd was a member for several years, and at the time of his death was president of the Helensburgh and Clan Colquhoun Association. He was a very active member of the 1927 Feill Committee. A prolific writer on Scottish Clans and Scottish history, Mr. Eyre-Todd was an acknowledged authority on these subjects.

We have also to record the passing of Mr. Norman MacDonald, who was the first conductor of the Glasgow Gaelic Musical Association Choir. Mr. MacDonald rendered great service to Gaelic choral music, and harmonised many Mod test pieces. Among the most popular of these are "Hi ri ri tha e tighinn" and "Am ministèir 's am Baillidh." Mr. MacDonald's interest in this sphere of An Comunn's work was maintained till the end.

EXECUTIVE COUNCIL.

The Extraordinary Meeting of the Executive Council of An Comunn was held in the Station Hotel, Stirling, on Friday, 2nd July. The president, Mr. John R. Bannerman, presided, and the following members were present:—Rev. John Bain, Edinburgh; Mrs. M. Barron, Glasgow; Capt. A. R. Campbell, O.B.E., J.P., Glasgow; Charles Campbell, M.B.E., Glasgow; Mrs. J. R. Colquhoun, Glasgow; Mrs. J. B. Dunlop, Glasgow; Mrs. M. C. Edgar, Stirling; Alex. Fraser, Bishopton; John H. Fraser, C.A., Greenock; Donald Graham, M.A., Inverness; J. Macnab Harrison, Hamilton; Miss Lamont of Knockdow, J.P.; Hugh MacCorquodale, Glasgow; Donald MacDonald, Inverness; John MacDonald, M.A., Glasgow; Hector

MacDougall, Glasgow; Mrs. I. Mackintosh, Pitlochry; A. M. MacLachlainn, Tobermory; Rev. Malcolm MacLeod, M.A., Glasgow; Malcolm MacLeod, Glasgow; Rev. J. K. Murchison, B.A., Leith; Lord James Stewart Murray, Ballinluig; John A. Nicolson, M.A., Glasgow; Dr. Donald Ross, Lochgilphead; Donald Thomson, M.A., Oban; Miss Millar Weir, Alexandria. In attendance—Robert MacFarlane, treasurer; Neil Shaw, general secretary, and Alasdair Matheson, assistant to the secretary.

Minute of meeting held on 2nd April was read and adopted.

Minutes of two meetings of Finance Committee were read. The annual accounts, which were in print and in the hands of members, were submitted, and, on the motion of Mr. Alex. Fraser, convener, the minutes and accounts were adopted.

The Reports of Committees for year ended May, 1937, were gone over and approved.

Two Minutes of the Education Committee were read. It was reported that copies of the Scottish Archives questionnaire, asking for the Gaelic names of certain animals and common articles, had been sent to correspondents in different parts of the Highlands. The Committee have on hand the selecting and forming of new words corresponding to modern terms and inventions. In moving the adoption of the minutes, the Rev. Malcolm MacLeod, convener, referred to a vacancy in Golspie Secondary School, and commended the action of the Northern Sub-Committee in communicating with the Director of Education, urging the necessity of appointing a competent teacher of Gaelic to this school. He asked the Executive to endorse this by sending a letter in support of the Sub-Committee's action, and this was agreed to. The minutes were adopted.

Two Minutes of the Publication Committee were read. The Committee has been considering the question of supplementing the books at present available for scholars studying Gaelic in elementary schools, and is in communication with Education Committees on the subject. The publication of last year's prize play, "Cobhar as na Speuran," and the wireless talks, "Am measg nam Bodach," has been arranged, and the committee are negotiating for the copyright of "Am Fear Ciùil." Mr. David Urquhart is preparing a Gaelic Geography, and Professor Watson has intimated his willingness to assist with the work. It is suggested that a map with the

place-names in Gaelic might be included. On the motion of Mr. Malcolm MacLeod, convener, the minutes were adopted.

A Minute of the Propaganda Committee was read. Correspondence between the convener and Captain William MacKay had been read with reference to the remit from the Annual General Meeting respecting the decline of Gaelic. The committee decided that the deputation to the Moderators of the Assemblies should endeavour to have an informal interview with Dr. MacFarlane as early as possible. It was agreed that the two senior teachers of music, Miss Margaret MacDonald and Mr. John MacDonald, should, at the beginning of the next session, be guaranteed ten months' employment. Mrs. Mackintosh, Pitlochry, appealed for intensive propaganda work in Perthshire, and this was remitted to the Southern Subcommittee for attention. On the motion of Mr. Charles Campbell, convener, the minute was adopted.

A Minute of the Art and Industry Committee was read. The committee had arranged the syllabus for 1938 and appointed judges for this year's competitions, viz., Dr. Colin Sinclair and Miss Anna MacBride. Application had been made by the Dundee Local Committee to include paintings by Mr. Stewart Carmichael in the room set apart for a display of Celtic art work submitted by competitors and others. The committee are confining themselves to works of Celtic design, and are willing to accept any article by Mr. Carmichael under this heading. Mrs. Colquhoun moved that it be suggested to the Local Committee that Mr. Carmichael's paintings might be exhibited in another part of the building. This was agreed to. On the suggestion of Mr. John A. Nicolson, the Executive agreed that Mr. George Bain, Kirkcaldy, be invited to exhibit some of the Celtic art work done by his pupils. On the motion of Miss Lamont of Knockdow, the minute was adopted.

Two Minutes of the Mod and Music Committee were read. Letters from the Dundee Local Committee had been read reporting progress of arrangements. The names suggested by the Local Committee to preside and to distribute prizes at the various concerts were approved. Mr. Neil Orr and the secretary are preparing a collection of duets for publication in staff and sol-fa notations. The committee arranged to hold the 1938 Mod in the St. Andrew's Halls, Glasgow, during week

beginning 26th September. The necessary accommodation had been secured. On the motion of the convener, Mr. Malcolm MacLeod, the minutes were adopted.

Minute of meeting of Clann an Fhraoich was read. The committee recommended that donations received on behalf of Comunn na h-Oigridh should form a capital fund, and from which no money would be drawn except when the sum estimated for expenditure had been exhausted. It was also recommended that An Comunn should meet the expenses of, at least, one Ceann Feachd to accompany children from the Outer Isles where the convener considers this to be necessary. It was agreed to pay, this year, the travelling expenses of children from Leverburgh and Tarbert (Harris) to Stornoway on their way to the summer camp. In moving adoption of the minute, the Rev. Malcolm MacLeod referred to the great work the convener, Mr. Marjoribanks, is doing in connection with the youth movement and of his untiring labours in promoting the work of An Comunn. The minute was adopted.

Nominations were received for the offices of President, one Vice-President, and ten members of Executive Council.

Letter had been received from the Secretary of the Celtic Congress inviting two delegates to attend their meetings in Edinburgh. The President and Mrs. J. R. Colquhoun were appointed to represent An Comunn.

The following motions were tabled for consideration at the Annual General Meeting:—

By Mrs. J. R. Colquhoun, Glasgow—"That the Ordinary Meetings of the Executive Council shall be held in Glasgow."

By Rev. John Bain, Edinburgh—"That one of the Executive Meetings should be held in Edinburgh."

By Mr. Donald MacDonald, Inverness—"That a Special Committee be appointed to review the Constitution and Rules of An Comunn, and to submit to a future General Meeting a report, with any amendments, alterations, or additions considered advisable."

By Mr. Hector M. MacDougall, Glasgow:—"That the Publication Committee of An Comunn Gaidhealach, together with additional co-opted members, such as the Professor of Celtic Languages in Edinburgh University, the Lecturers in Celtic in other seats of learning, the Gaelic Lecturer in

Jordanhill or other Training Colleges, or any other whose assistance might be deemed of value, should be constituted into an authoritative body with functions similar to that of the one-time Gaelic Academy, to decide on a standard of Gaelic orthography, and see to it that what is adopted as such a standard is observed and maintained in all An Comunn's publications, including the monthly magazine, so that such publications might be considered and followed by writers of Gaelic as the expression of such a standard."

Motion by Mr. A. M. MacLachlainn, Tobermory, for consideration at Executive meeting in November—"That of the Executive Council Meetings to be held during 1938, two be conducted in Gaelic."

A vote of thanks to the chairman terminated the meeting.

THE CELTIC CONGRESS.

The Celtic Congress, at which delegates and speakers from Scotland, Ireland, Wales, Man, Cornwall, and Brittany attended, was held in Edinburgh from 12th to 18th July.

The Earl of Cassillis, president of the Congress, opened the proceedings by welcoming the delegates, and thereafter a discussion on the position of the Celtic languages was taken part in by various representatives. Professor Agnes O'Farrelly, Dublin, presided.

Mr. John R. Bannerman, president of An Comunn, described the position of Scottish Gaelic, which, he said, was one of the linguistic wonders of the age. After continued opposition from the Government since the days of Malcolm Canmore, it continued to flourish, and since 1918 it had been included in school curricula. Gaelic was now being systematically taught in 284 schools throughout Gaeldom, the children receiving such tuition numbering at present well over 7000.

Professor Cormac O'Cadhlaigh, who spoke first in Irish, described with enthusiasm the efforts that the Irish Government had made to foster the Gaelic language. This they did by economic means in the first place, and with an eye to the mental capacity of the Gael. They subsidised the growth of the use of the language. The source of the courage and virtue of the Scottish race, he asserted, was to be found in the *Gaidhealtachd*.

Speaking for Wales, Professor W. Moses Williams declared himself pessimistic about the use of Welsh in the future. While the position to-day was as fair as it ever had been, more spoke it than ever before, and more graduated as Welsh teachers, yet the best Welsh graduates went to England, in search of positions, and were lost to their own country.

Describing the position of the Breton language, Dr. Pol Diverrés referred to the inimical or indifferent factors with which the Bretons had to contend. The Breton language, he said, was an almost exclusively peasant one, and had been lost in the towns. Little by little the country also was losing it. He deplored the inferiority complex of the peasants who suffered their language to decline in the face of French opposition.

Dr. Diverrés was followed by M. Tassel, who spoke first in Breton and then in French.

Mr. R. Morton Nance, representing Cornwall, was unable to be present, but sent a short paper, which was read by Mrs. Iain Campbell of Airds. It was stated that there were now fewer than 100 Cornish speakers left—Cornish people, after dropping their language for two centuries, had no motive for picking it up again except pure love of country.

There was, however, now in existence a settled spelling and grammar and certain amount of reading matter.

The Isle of Man was represented by Mr. J. J. Kneen, who spoke throughout in Manx. He remarked amongst other things that the Government was now quite sympathetic to the Manx language, having subsidised, for instance, two text books of his own on Manx grammar and Manx place names.

On the first afternoon, the Rev. Archibald Macdonald, D.D., gave a paper on "Gaelic Proverbs," with James C. Watson, lecturer in Celtic at Glasgow University, in the chair. The discussion was opened by Mr. Hector MacDougall.

Other subjects which were dealt with were:—"The Old Stuarts and a Celtic Ideal of Kingship," by Dr. Agnes Moira Mackenzie; "Pìobaireachd," by Dr. Neil Ross, C.B.E.; "Nation and State: The Problem of National Minorities," by Dr. Fred Llewellyn Jones; "The Revival of Traditional Singing and Dancing Among Young Manx People," by Miss Mona Douglas; "A Daughter of Loarn (Lorne) in

the Fifth Century," by Miss Margaret Dobbs; "Some Personal Names of Man in their Historic Setting," by Mr. J. J. Kneen; Exhibition of Carding, etc., arranged by Miss Jean Bruce; "Spencer's Fairy Queen and Wales," by Dr. Arbore Stephens; "The Relations of Folk Music and Church Music in Wales," by Miss Jennie Williams, L.R.A.M., and "Edward Bruce and Ireland," by Dr. Robert Dudley Edwards.

In addition to receptions by the Ladies' Committee and by the Rt. Hon. the Earl of Camillus, the delegates were accorded, along with members of the Ethnological Conference, a Civic Reception by the Lord Provost and Magistrates of Edinburgh.

The Congress closed with a Grand Celtic Concert in the Music Hall.

GAELIC BROADCASTS DURING AUGUST.

Tuesday, August 3rd—

9.30-9.45 p.m.—New Gaelic Gramophone Records.

Thursday, August 5th—

6.10-6.25 p.m.—Gaelic Talk. Rev. George N. M. Collins, B.A.

Friday, August 6th—

8.35-8.40 p.m.—Gaelic News.

Saturday, August 7th—

10-10.20 p.m.—Songs with Clarsach. Mary Colquhoun and Allan MacRitchie.

Sunday, August 8th—

3-4 p.m.—Gaelic Service from St. Mary's Episcopal Church, Glencoe. Preacher, Rev. Duncan MacInnes.

Tuesday, August 10th—

9.55-10.25 p.m.—Gaelic Concert. Mary C. MacNiven and Donald MacIsaac.

Friday, August 13th—

7.20-7.25 p.m.—Gaelic News.

Saturday, August 14th—

6.45-7 p.m.—Gaelic Talk. "Bu Mhath Leam a Radh." William Matheson, M.A.

Tuesday, August 17th—

9.30-10 p.m.—Gaelic Concert. Mr. and Mrs. Neil MacLean.

Wednesday, August 18th—

6.30-6.45 p.m.—Gaelic Talk. "Bu Mhath Leam a Radh." Rev. Alex. MacKinnon, Ph.D., Kilmonivaig.

Friday, August 20th—

7.15-7.20 p.m.—Gaelic News.

Monday, August 23rd—

8.25-9 p.m.—Gaelic Concert. Cathie B. MacLean and Donald MacVicar.

Tuesday, August 24th—

6.25-6.40 p.m.—Gaelic Talk. "Bu Mhath Leam a Radh." John A. Nicolson, M.A.

Friday, August 27th—

7.15-7.20 p.m.—Gaelic News.

Tuesday, August 31st—

9.15-9.45 p.m.—Gaelic Concert. "Si mo leannan fhein a th'ann." Quartette Programme.

TOIMHSEACHAIN IS SEAN-FHACAIL.

TOIMHSEACHAN.



Leabaidh-chùl-beinge.

Tha an leabaidh anns a' bhalla.

Tha dithis dhaoine 'nan cadal innte.

Tha fear dhiubh aig a' bhalla, agus fear aig a' bheinge.

Tha cadal trom na Féinne féin orra.

Tha iad 'nan cadal cho reamhar ri ròn air sgeir.

TOIMHSEACHAN.



Dà bhràthair dheug 'san aon leabaidh,
'S gun a h-aon diubh aig a' bheinge, no
aig a' bhalla.

CLAIR NA CUDAINNE.

Tha gnùis air leth aig gach aon de na bràithrean.
Tha dithis diubh na's àirde na càch.

Sin cluasan na cùdainne.

Tha beul fosgailte air gach aon de'n dithis sin.

Thèid maide na cùdainne troimh an dà bheul airson
a' chùdainn a ghèillan.

Tha trì cearcail ag ceangal nan clàir ri 'chèile,
cearcall-uachdarach, cearcall-meadhonach, is
cearcall-màis.

Fhad 'sa bhios an cearcall-màis 'na àite, cumaidh
na clàir beagan uisge.

Thilg e a cearcall-màis. (He has thrown off all
restraint.)

Is math an cearcall-màis deagh bhean-tighe. (Sean
fhacail.)

★ Owing to pressure on our space the fifth instalment of "The Story of Gigha" has been unavoidably held over.

LITIR COMUNN NA H-OIGRIDH.

Feumaidh sibh mo leisgeul a ghabhail ma tha mo litir car goirid an tro so. Dearbhh chan 'eil e furasda sgrìobhadh idir nuair a tha duine a' falbh dà chiad mìle 'san là, is dà aiseag no trì ri factainn thairis orra, agus a' bruidhinn ri cloinn gach àite an stad e. So mi-fhein agus Domhnall MacPhail air ceum gus an Eilean Sgitheanach aon uair eile, agus bithidh sinn an diugh tha mi an dòchas aig Cruinneachadh an dà Fheachd, Port-nan-long agus Carbost, am Bagh Fioscabhaig. Is e a baisteadh ann an ruintean diomhair Comunn na h-Oigridh a gheibh Feachd Chàrboist an diugh chionn cha do chluireadh i air bonn gus ceithir-là-deug air ais—Feachd fhìor ghealltanach fo stiùireadh an t-sàr Ghaidheil uaisel Mac an t-Sealgair. Am maireach bithidh sinn aig Cruinneachadh Feachd Port Rìgh agus is dòcha gum bi ceud gu léir anns an achadh ud. Bha fiughar aig an Fheachd cruinneachadh ann an Eilean Ratharsaidh, ach is ann a fhuair sinn mealladh dùil, o'n tha seachdain a' Chomanachaidh 'san Eilean sin, agus b' eudair dhuinn achadh eile a shireadh. Nach coma; is e deagh chomharra air na Feachdan sin a bhi cumail cuirm-chnuic idir am bliadhna, an deidh an horo-gheallaidh a bha aig na sgoltean ceangailte ri crùnadh an Rìgh. Tha mo dhà shuil air Feachd Phort-Rìgh; is e cuis-ionghnaidh bhios ann mura dean iad rud comharraichte ann an eachdraidh Comunn na h-Oigridh.

Is i so an cheud bhliadhna anns an do shocrach Comhairle Clann an Fhraoich co-fharpuisean sonraichte aig na Mòdan Dutheall airson Comunn na h-Oigridh, agus is mòr an toil-intinn a thug e dhuinn a bhi faicinn cho togarrach 'sa ghabh mòran de na Feachdan làmh unnta. Chunnaic na ceudan na co-fharpuisean so aig nach robh fhios roimhe ciod a tha an Comunn na h-Oigridh idir. Tha an leithid so ag àrdachadh cliù air Comuinn air beulaibh an t-sluaigh. Mo bheannachd aig na Feachdan a bha cho dìchiollach 'nan dleasdanas agus a thug mar sin deàgh eisimpleir do na Feachdan eile. Bha obair nan dealbhan-cluiche gu sonraichte ri am moladh, agus 'se comharra air leth gealltanach air Feachd Thobair-Mhoire gun do sgrìobh na caileagan fhein an dealbh-cluiche a fhuair a' cheud duais 'san Oban, "Uighean Priseil." Agus bha na ceudan gu léir ag còmhstri anns a' chòmhradh 'sam

bheil an co-fharpuiseach a' taghadh a chuspair fhéin. Tha so uile a' toirt misneach nach beag dhuinn, agus is dòcha gur ann am meud theid na co-fharpuisean sin mar a sgaoileas Comunn na h-Oigridh feadh na Gaidhealtachd. An ath-bhliadhna gheibh iad àite air clar-eagair a' Mhòid Nàiseanta—cò their nach fìor cheum air thoiseach a tha an sin?

Tha an sgeul a leanas a' leigeil fhaicinn mar a chuireas Gaidheal brìgh mhór ann am beagan fhacal. Bha sud aon uair ann an cearn iomallach de'n Ghaidhealtachd, bodach crosda a bha mar bu trice greannach. Aon là, air dha fhéin agus do a mhac Iain a bhi air tòir feamann, bha esan ni bu ghreannaiche na bhia e riannh, ma bha sin comasach. An déidh dhaibh am bàta mór a luchdachadh le feamainn rinn iad air a' bhàgh mu choinneamh an dachaidh. Gu tubaisteach dhl-chuimhnich am bodach tombaca a thoirt leis, agus cha robh e idir air a dhòigh as aonais. Bha an gille air cùl nan rann agus am bodach air an stiùir. Air do'n ghille sùil a thoirt, chunnaic e sgeir romhpa, agus dh' eubh e ri athair: "Athair tha an sgeir ghlas dìreach romhainn an dràsda." Arsa am bodach gun a cheann a thionndadh, "Bha i a riannh ann"!

SEORAS GALLDA.

BROSACHADH.

An Airde Tuath.

Chuir an t-Ogmhios na Mòdan dùthchail 's an Taobh Tuath, ach Mòd an Luirg a mhaing, gus an dara taobh.

Chumadh Mòd an Eilein Sgitheanaich am Port Rìghheadh air an dara là fhichead is an treas là fhichead de'n mhios agus thug am Mòd so bàrr air gach fear eile a chumadh roimhe so. Bha barrachd air 900 ainm air a' chlar-amais.

Bha ionndrainn nach bu bheag air Ragnall Mac Leoid, Runaire a' Mhoid so fad grunnan bhliadhnaichean, ach bha Seumas Ramage, a ghabh an dreuchd so os làimh air a dhòigh am measg na h-uile rud a bh'ann agus tha esan is Donnchadh Mac Mhaicilein, an t-ionmhasair, is a' Chomhairle gu léir, a' riadh air gach urram airson gach saothair is uallach a ghabh iad 's an aobhar. Aig an dà Chuirn Chiuil bha an Talla lom-làn.

Mu'n d'fhag e an t-Eilean chuir am Fear-deilbhe Feachd ùr de Chomunn na h-Oigridh air bonn an Carbosd agus rinneadh ullachadh airson Cuirm-chnuic de Fheachdan Charbosd agus Phort nan Long aig Bagh Fisceabhaig, air an dara latha de'n Iuchair.

As an Eilean thog am Fear-deilbhe air gu Eilean Leodhais agus air an fheasgar, sin bha e 'n a Fhear-cathrach aig Cuirm na h-Oigridh aig a' Mhòd am baile Steornabhagh.

Tha clann nan Sgoilean a' deanamh adhartachadh a tha taitneach 's a cheòl agus mar dhearbhadh air so bha aon-choisir-deug a' farpaiseachadh air latha a' Mhòid.

Air an dara latha, chuidich Mgr. Mac Phàil mar is àbhaist agus ged nach robh àireamh nan inbheach cho mòr, chualas seinn aithnichte agus Gaidhlig choimhlionta.

Bha Mgr. Fòghan Mac a Phi 's a chathair air a' chuir so agus chuir a' chuideachd fàilte chridheil air.

Chuir Mgr. Dinwiddie, B.B.C., taing na cuideachd an ceill do Fhear na Cathrach agus do gach aon eile a tha a' deanamh oibre cho fìor mhath an Eilean Leodhais.

Air an 19mh là bha am Fear-deilbhe a' Frithealadh aig Cuirm chnuic aig Loch Braon. Cha robh an t-side coibhneil idir agus b'fheudar a' chlànn a chumail taobh a stigh nam ballachan. Coma, bha feasgar aighearrach aca le cleasan Gaidhealach, ceol agus dannsadh, agus gun fhaic ach Gaidhlig. Bha Domhnall Mac Illeathain, M.A., cuide ris an Fhear dheilbhe agus 'nuair a ghleus esan a' phìob, bha na h-ordagan a gluasad 's na brògan beaga. Mu'n d'fhàinig Domhnall gu Tìr-mòr bha e 'n Cheann-Feachd 's a Bhaile Shear, an Uibhist a Tuath.

Bha am Fear-deilbhe a' frithealadh aig Coinneimh shonraichte de Fhrith Chomhairle an Fhòghluim, air an ochdamh là fichead de'n mhìos agus air an ath latha chuir e Feachd ùr de Chomunn na h-Oigridh air bonn am Poll Iu, Siorrachd Rois. Tha cuimhne mhaith fhathast air na Coisirean binn a chleachd a bhi aig a' Mhòd Naiseanta, bliadhna an deidh bliadhna, ri linn a' cheatharnaich Uilleam Camshron (Poll Iu) nach maireann. Tha clann thapaigh am Poll Iu, agus a nise, mar bhuill de Chomunn na h-Oigridh, bithidh iad a' faotainn cothrum air a bhi a' cur an cleachdadh gach deagh bheus a bhuineas dhaibh mar Ghaidheil.

Aig toiseach an Iuchair bha Mgr. Marjoribanks agus am Fear-deilbhe an làthair aig dà Chuir chnuic 's an Eilean Sgitheanach. Chumadh a' cheud Chuir air Di-hoaine an Sgoil Phort nan Long agus a rithist, bha latha mosach ann. Is ann an so a bha feum air an leabhar "Cleasan Gaidhealach" a chlo dh-bhuail An Comunn Gaidhealach a chum feum nan Oganach. Bha a' chlànn a' cleachdadh nan cleasan sin agus bu laghach iadsan air an ùrlar, h-Earraich, Leodhasaich agus muintir an Eilein.

Anns an fheasgar bha Mgr. Mac Phàil air ceann Cuirm-chuill 's an Àth Leathann fa chomhar Meur an t-Srath.

Air an ath latha thainig treud, faisg air ceud, de bhuill Feachd Phort Rìghtheadh gu Carbosd agus is iadsan a bha fortanach. Bha a' ghrian a' dearsadh ré an latha. Chluich iad air an raon fad uair no dhà, agus an sin rinn iad air a' Mhuileann agus is ann an sud a bha an othail. Le Tea, Ceol, Cleasan Gaidhealach agus dannsadh chuireadh seachad feasgar a bha gu léir gasda. Labhair Mgr. Marjoribanks air bun agus brìgh Comunn na h-Oigridh agus chomhairlich e gach aon a bhi dlèas do'n Chomunn Og, rud a bha e cinnteach a bha iad mar tha.

Mu'n d'fhag riochdairean A'Chomuinn a' Chuir thug an Ceann-Feachd, Iain F. Steele, taing chridheil dhaibh fein is do'n Chomunn Ghaidhealach agus an sin sheinn a' chuideachd Oran brosnachaidh Comunn na h-Oigridh, "Suas i, Suas i."

Cha bu bheag a' mhisneach a thug an dà Chuir so agus tha taing A' Chomuinn aig na Cinn Feachd is aig a' chloinn airson na h-ùighe a tha iad ag gabhail ann an Comunn na h-Oigridh.

"S e an t-ionnsachadh òg
An t-ionnsachadh bòidheach."

Tha am Fear-deilbhe a nise aig cùl a' ghnòthaich aig Campa Shona Shonachain agus gheibhear eacdhraidh bheag bho'n Champ anns an ath mhìosachan.

Is fheàrr aon tigh air a nighe
Na dhà dheug air an sguabadh—

*One house washed is better than twelve
well swept.*

SGRUDADH LEABHRAICHEAN.

RUAIRIDH ROIMH-AINMICHE.

CLUICH ABHACHD ANN AN AON EARRAINN.

Tha againn an so ann an Gaidhlig dealbh-chluich a bh' air a sgrìobhadh an toiseach am Beurla le Iain Brandane—dealbh-chluich air an tug e "Rory Aforesaid" mar ainm. 'Se cluich-àbhachd a th' ann, mu dheidhinn fear air an robhas ag cur gun ghoid is gun mharbh e caora, agus air an fhear-lagha aige gun dug e deich slat de chlà Hearach bho'n fhear air na ghoideadh an chaora. Tha a h-uile ni th' ann làn àbhachd is cur-seachad; agus tha so cho blada is cho faicinneach 'sa' Gaidhlig 'sa tha e 'sa' cheud sgrìobhadh 'sa' Bheurla. Tha a' chainnt rèidh siubhall ann an Gaidhlig, pailt cho nadurrach is ged b' ann innte bha an seachas air a sgrìobhadh an toiseach.

Tha fhios aig a h-uile duine gun bheil alt air leth aig Iain Brandane air deanamh cluiche de'n t-seòrsa so; agus bu chòir do luchd-sgrìobhaidh an leithid an Gaidhlig, a cheuman-san a leantainn, chan ann a mhàin ann bhi cur cluiche ri cheile ach mar a tha e air a chur sìos air an duilleig.

Tha am fear dh' eadar-theangaich e ri mholadh, agus an uair dh' innseas sinn gur h-e Aonghas Mac Mhaolainn am fear sin, tuigidh daoine d'an aithne gu bheil e air a dheanamh cho maith 'sa ghabhas e a bhi.

Tha an leabhran air chur a mach air tasdan le Alasdair MacLabhrainn 'sa Mhic, an Glaschu.

C. McL.

DOMHNUL NAN TRIOBLAID.

'Se dealbh-chluich àbhachdach tha an so cuideachd, le Domhnall Mac-na-ceardadh nach maireann. Tha an leabhran so beagan na's motha na am fear eile. An t-àite bhi an aon earrainn tha an seachas air a thoirt f'ar comhair ann an ochd seallaidhean.

Tha a' chluiche àbhachdach innte fhéin, agus a thaobh na Gaidhlig a th' ann chan 'eil na's fheàrr ri a faotainn mar tha fhios aig duine sam bith a leugh dad a sgrìobh air caraid Mac-na-ceardadh. Bheireamaid a' chomhairle air neach sam bith le am miann a chainnt a chur am mothaidh, agus cuid de a Gaidhlig ùrachadh, an leabhran so a cheannach agus a leughadh gu cùramach.

'Se an dara clodh-bhualadh tha an so, agus tha e air a chur a mach air tasdan cuideachd le Mac-Labhrainn an Glaschu.

C. McL.

POEMS FROM THE BOOK OF
THE DEAN OF LISMORE.

It is something of an honour to us in Scotland that an outstanding scholar such as the late Dr. Quiggin prepared this book, one of the finest examples of Celtic scholarship produced in recent years. Those of us who knew Quiggin will thank Prof. Fraser of Oxford for the very sympathetic way in which he has made ready Quiggin's work for the press. The style of the book itself—so unassuming that one might think it of little value—the quiet, gentle tone of the notes—alike speak of the scholar who knows the difficulties of the text before him, and who is ready to admit that he does not know. This book is a reproof to all of us who so readily assume that we do know.

There are about eighty poems in the book, and except for less than a score published by others elsewhere and which Quiggin or Fraser for him

perhaps wished to see printed in better form, none have been in print before. The Dean's text is given—the book is not for "popular" use—it is a scholar's book for scholars—and alternative readings are suggested.

Quiggin was always ready to admit that he had made use of his predecessor's work; and hence we have a table showing which poems have been printed by McLauchlan, Cameron, etc., and which by himself. As is well known, most of the poems are to be found elsewhere in the "standard" spelling. A page-by-page index of the contents of the Dean's book is of great value, and makes us see the need of a full edition of this book, which will show (a) the Dean's own text—this is necessary for students of Gaelic phonetics and for those who would show what Scottish Gaelic was like when the poems were written, undoubtedly the Dean's object in writing as he did; (b) a version of the text in "standard" Gaelic—this is a work for a commission of trained scholars, not for one man; (c) an English version; and (d) proper historical notes to the whole. The book might also be a suitable subject for students of palaeography, for we remember our own first efforts to read this book, and how glad we were of the help that Quiggin gave us.

A good work excellently done—that is what must be said of this book.

J. M.

EADARAINN FHIN.

(Do Oidhre "An Gaidheal.")

Tha nise Gaidhlig air mhìre mu'n cinn 'n's mu'n cluasan. Chan 'eil fios a' bheil a-measg shealgairan no iasgairan do 'n aithne, a' Ghaidhlig air na leanas:—

A plump of wild fowl; stand of plover; watch of nightingales; chattering of choughs; bevy of quail; covey of partridges; nide of pheasants; wisp of snipe; flight of doves or swallows; muster of peacocks; siege of herons; building of rooks; herd, or bunch of cattle; cast of hawks; skulk of foxes; herd of swine; pack of wolves; drove of oxen; sounder of hogs; troop of monkeys; pride of lions; sleuth of bears; gang of elks; swarm of bees; school of whales; shoal of herrings; pen of lambs?

Se so na's urrainn domh ainmeachadh an ceartuair.—Fada thall,

AONGHAS MACDHONNACHAIDH.

[Ma tha sealgar no iasgar no tuathanach no eadhon sgoilear 'san dùthaich a shloinneas na cuspairean so dìreach mar a shloinneadh na seann Ghaidheil iad, agus gun cuir iad sin chugainn, bheir sinn nota paiper do'n neach chuireas chugainn an gad as coimhlionta. Sindaibh nis, leigibh fhàicinn do ar caraid gu bheil a' Ghaidhlig làn chomasach air so dheanamh.—AM FEAR-DEASACHAIDH.]

Tomás ó Cíomhtháin.

UGHIDAR "ALLAGAR NA H-ÍNSE" AGUS

"AN T-OILEANACH."

A Charaid,—Fhuair mi seula bha duilich leam gun do chaochail Tomás ó Cíomhtháin. Is cinnteach leam gu bheil Gaidheil an Éirinn is thairis 'ga chaidh' 's 'ga ionndrainn, agus tha na h-aobhair aca, oir rinn Tomás ó Cíomhtháin ní mór air son nan Gaidheil thug e ulaidh mhór dhaibh na chuid sgrìobhaidean agus chuir e solús

soilleir an eòlais, cruinn iomlan, dhaibh air mòran nach biodh as aonais ach air chall, agus bu chall a leth.

Cùis ioghnaidh mhór agus cùis athais mhór an t-àite mór a chosainn Tomás O Crìomhthain a dh' àite cho beag iomallach ris an eilean cuain ud air fìor cheann an iardheas a dhùthcha, eilean beag brònach, gun teagamh, ach eilean a tha nis na chlà do na Gàidheil anns gach àite. Is e Gàidheil bochd a nis aig nach 'eil lorg an Eirinn air Eileanan nam Blascaod, agus tha duine 's duine againn an Alba nach bidh riarachtaiche gun am faic iad na h-eileanan beaga iomraideach sin agus gus an cuir iad an cas air trì far na chuir Tomás ó Crìomhthain seachd a latha làn fada. Agus nach math a thoill am fear a thug air O Crìomhthain tòiseachadh air a leabharraichean a mholadh? Cha robh e furasda a thoirt air an duine ghaolach a chreidsinn gun robh dad idir is riamh 'na bheathasan a b'fhiaich a chuir an leabhar, ach an uair a chuir an caraid leabhar Ruiseanach 'na làmhnan thuig e gu faodadh e bhith gun robh rud aige ri innse agus chaidh e gu innse 's gu aithris, agus is math gun deachaidh oir dh'fhàg e againn mìr de litreachas Gàidhealach cho airidh agus a tha againn idir. Chaidh leabhar is leabhar a sgriobhadh am Beurla a leigil ris suidheachadh na Gàidheal aig an tigh is o'n tigh, agus tomhais de am fearachduinnean leis, ach is an an uair a rinn am fìor-Ghàidheal e fhéin sin 'na chaintinn mhàthaireil fhéin, agus gu réidh ceart seanchara, a fhuair sinn an leabhar anns a bheil an fhìrinn againn agus an leabhar annsa bheil an làn agus an toileachas aig ar leithid-ne. Air mo shon fhéin dheth o fhuair mi an leabhar "An t-Oileanach" air tùs, agus o rinn mi a léughadh gu h-iomlan, is iomadh uair bheag thaitneach a bha againn an cuideachd nan eileanach ud, agus cha chreid mi gum fàsadh Gàidheal sgith dheth eadar dhà cheann na bliadhna.

Is mór an solus a chuireas an leabhar so dhuinne an Albainn air an t-saoghal Ghàidhealach Fhòdhlach air a bheil sinn, agus nach truaigh dhuinne e, cho aineolach. Chì sinn, air ball, cho coltach agus a bha an sluagh Gàidhealach riutha fhéin anns gach àite, agus cuimhnich cha b'òlc an coltas sin dhaibh, tuath bheag bhochd a rinn an saoghal Gallda fhògal air a' bhochdainn is air a' bheagan a' cathachadh air son am beatha ri aghaidh cuain am measg chreagan loma 's air bheagan dòigh ach tuath anns an robh rud grinn coibheinn rianail coir cneasda, agus cò ach an nàmhaid borb agus an t-maidh aineolach a bheireadh maslach dhaibh na dheanadh tàire air muinntir cho Crìsdail sìobhalta riutha? Is mór am fuam 's am farum a tha daoine "àra" na h-aois so againne a' deanamh le "saoghal àr" ach bhiodh cuid againn na bu riarachtaiche nam faiceamaid aca-san cuid de na suailcean ud a bha aig na daoine ciùine dileas mhùineach ud air feadh eileanan beaga Eireann agus Albann. Saoilidh tu gun robh fosachd aig Tomás ó Crìomhthain an uair a sgriobh e na chaintinn shimplidh fhéin:—

"Do scrìobhas gu mion-cruinn air a lán dár gcùrsaí d'fhonn go mbeadh cuimhne i mball éigin ortha agus thugas iarracht ar mhean na ndaoine bhí mi' thimcheall a chur sìos chun go mbeadh ár dtuairisc 'ár ndiadh, m'á na beidh ár leithidí aris ann." Mar nach bidh ar leithidne a ribhist ann! Air dòigh, cha bhidh, chan 'eil Rathad air, dh'fhalbh an saoghal a bha sud agus cha bu mhat gun faicte tuilleadh a leithid a dh'anshocair agus a bhochdainn aig daoine, dubh na geal. Agus cuimhnich bha na daoine dìreach fo bhuaidh an crannchinn agus a bhuil sin orra, agus, air dòigh, chan ann nas miosa a tha a' chùis. Ach air a shon sin agus a thuilleadh dheth tha Tomás ó Crìomh-

thain againne agus a sheòrsa againn mar na fìor dhaoine cearta Gàidhealach gun mhilleadh 's gun chrionadh; agus an latha nach bidh an leithidne idir ann 's mór m' eagal nach bidh Gàidhealtachd ann is fhiach Gàidhealtachd a radh rithe.

Cuide ri leabharraichean an duine chòir so nach maireann tha dà leabhar eile againn a thainig à eilean mór nam Blascaod, an leabhar a sgriobh an Sùilleabhánach, "Fiche blian ag fás," agus an leabhar as ùire uile, "Peig." Leabharraichean mòra matha. Is mór an nì e gu bheil oigridh thapaidd an Eirinn, eadar nìgeanan agus gillean, a tha beò beathail Gàidhealach agus màthraichean urramach mar a' bhantrach chiùin shàr-ghlis so "Peig." Tha an trìuir so, marb is maireann, nan clù a dh' Eileanan nam Blascaod; agus is e am fear gnìomhach tàrail nach maireann aig na dh'ionnsaich càch. Soraidh buan leis an duine ainmeil buadh-mhòr—"Gàidheal Gàidheal ionmhainn ainm."

Conan.

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Leabhar XXXII.]

An t-Sultuin, 1937.

[Earrann 12

AM MOD NAISEANTA.

Tha am Mòd a nis iomraideach feadh na dùthcha gu léir. Cha mhór gu bheil cearnaidh de'n rioghachd gu léir as nach 'eil a' mhór no bheag a' tighinn chun Mhòid—móran a' strì ri duaisean a chosnadh ann a bhi seinn agus a' leughadh agus a' sgrobhadh na Gaidhlighe. Agus chan e mhàin gu bheil na ciadan a' tighinn cruinn far am bi am Mòd air a chumail an comhair na bliadhna, air an t-seachdain mu dheireadh de'n t-Sultuine, chum duaisean a chosnadh no oidheip air sin a dheanamh ach tha àireamh mhór mhór sluaigh a' tighinn dh' éisdeachd ri cànan is ceòl is litreachas nan Gaidheal. 'Se am Mòd àrd-chuirm nan Gaidheal agus tha na's urrainn de na fìor Ghaidheil cruinn daonnan an cois a' Mhòid ge b' e àite 'sam bheil e air a chumail. Is ann aig a' Mhòd a chì duine an spéis shonraichte tha aig na Gaidheil do an cànan is an ceòl, agus cho lionmhor 'sa' tha cairdean na Gaidhlighe agus na bhuineas di.

Chan 'eil neach a fhrithealas am Mòd nach fhaigh misneach is beothachadh as ùr mar Ghaidheal le bhi faicinn a' mhòr-àireamh aig a bheil spéis do'n Gaidhlighe agus do na nithean sin a bhuineas dhuinn mar Ghaidheil. Cha mhór gun gabh so creidsinn mur faicadh duine e—theireadh tu gu bheil na Gaidheil chan ànn air an uillinn ach gu seasamhach bonnacharrach air an casan, slàn fallain mar chinneach.

Is bochd nach fhaicadh na Gaidheal a tha meath-bhlàth agus lag-chridheach agus mi-chùramach mu na nithean bhuineas dhuinn-fhèin agus do ar cànan, am Mòd. Nam faicadh shaoileadh sinne gum

bitheadh iad ni bu sheasmhaiche agus ni bu dileise do an cànan na tha iad. Nam faicadh mór-shluagh na Gaidhealtachd am Mòd Naiseanta shaoileadh sinne nach bitheadh iad coma-co-dhiùbh mu dheidhinn an cànan fhéin agus mu dheidhinn eireachdas is feartan nan Gaidheal mar a tha iad ann an iomadh cearn de'n Gaidhealtachd an diugh. Ach mar tha cuisean an dràsda cha gabh sin deanamh bho nach urrainn dhaibh uile tighinn chun Mhòid far am bi e. Tha a nis am Mòd cho mór, agus a leithid a shluagh a' tional thuige, agus nach gabh iad cur suas ach am baile-mór. Nam bu rud e agus gun gabhadh am Mòd Naiseanta bhi air a chumail an Cataibh no air machraichean Rois no an teis-meadhon siorrachd Inbhir-nis is cinnteach gun tugadh e misneach do mhóran, agus gun daisgeadh e iad as a' chlo-cadail anns am bheil iad a thaobh na Gaidhlighe agus na bhuineas do ar cinneach mar Ghaidheil. Chan 'eil fhios an toireadh, o'n tha móran dheth a' tighinn o aineolas air an luach tha 'sa' Gaidhlighe chan ann a mhàin do na Gaidheil ach do'n rioghachd gu h-iomlan.

Gun teagamh tha na Mòid Dhùthchail ag cuideachadh agus a' deanamh feum nach beag 'sa chuis so, ach chan 'eil ag cruinneachadh thuga-san ach fìor Ghaidheil na cearn sin fhein de'n dùthaich.

* * *

Thaining fàs air leth air a' Mhòd o chionn beagan bhliadhnachan a thaobh an àireamh sluaigh tha cruinneachadh thuige, agus cuideachd a thaobh lionmhorachd nan co-fharpuisean. Agus tha barrachd chòisirean an seasamh 'san strì, gu h-àraidh na còisirean dùthchail, ach is e tha ro thaitneach gu bheil cuibhrionn an litreachais

a' dol am mothaid 'sa mothaid am measg òigridh is inbhich. Tha barrachd ann an roinn an litreachais am bliadhna fhéin na bha ann o chionn iomadh bliadhna roimhe. Tha so 'na mhiseach do'n Chomunn Ghaidhealach agus dhaibh-san uile tha an greim 'san obair ion-mholta so, ann bhi dùsgadh 'sa neartachadh cor na Gaidhlighe, o'n tha sinn mar Ghaidheil fada fada air dheireadh an cùis litreachais—ann bhi sgrìobhadh 'sa leughadh gu cunbhallach ar cànan fhéin. Leughar an diugh am paiper-naidheachd Beurla anns na cearnaidhean as iomallaiche 'sa' Ghaidhealachd ach cha leughar gu bitheanta am beagan Gaidhlig tha air a sgrìobhadh. Ach is ann na's lionmhoire tha luchd-leughaidh is sgrìobhaidh na Gaidhlig a' dol, a mholadh sin do'n Mhòd agus do shaothair eile a' Chomuinn Ghaidhealaich.

* * *

A nis tha cuid ann, agus feadhainn aig am bu chòir fios ri b' fhearr a bhi, a' smaoinachadh gur h-e cuirm-chiùil tha 'sa' Mhòd. Tha moran eadhon de bhuill a' Chomuinn Ghaidhealaich fhéin de'n bheachd fhuadain so. Tha ceòl gu leòr ann gun teagamh, cuid gu maith agus cuid gu ro-mhaith, agus cuid eile glé mheadhanach mar cheòl Gaidhlig. Is dòcha gu bheil beagan de spiorad na Gaidhlighe ann, ach nan cluinneadh bodaich is cailleachan Cille-mastaraig e, 'san ghabhadh iad uamhas—e cho cruaidh sleamhainn ri cabhsair a' bhaile-mhóir. Feumaidh luchd-riaghlaidh a' Mhòid bhi faiceallach nach leig iad le luchd-teagasg is luchd-breith Gallda an ear tuathal a chur 'sa' cheòl bhog bhlàth bhlasda agus shocair againn fhéin. Ma leigeas cuiridh na fìor Ghaidheil an cùl ris a' Mhòd, agus tràghaidh an tobar chiùil Gaidhlig as am bheil fìor cheòl ar sinnsir ag éirigh. Ach cuimhnicheadh na h-uile gur h-e tha 'san Mhòd féill no fèisd litreachais nan Gaidheal, agus an ceòl an cois sin.

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Rud eile thaobh a' Mhòid bu chòir ainmeachadh, agus ainmeachadh a rithist 'sa rithist—se sin cho beag agus tha de Ghaidhlig air a' cleachdadh am measg an luchd-strì. Cùm do chluas ri éisdeachd an Dun-dèagh agus aidichidh tu gu bheil so ceart. Tha coisrean ann agus cha chluinn thu facal aca 'nam measg fhéin ach Beurla. Chan e nach 'eil Gaidhlig aig a' mhór chuid dhiubh, ach nach 'eil e 'na chleachdadh aca bhi bruidhinn Gaidhlig ri each a chéile. Tha moran de na co-fharpuisich eile air an

aon dòigh. An ainm an àigh sguireadh iad de 'n droch cleachdadh so agus bruidhneadh iad Gaidhlig daonnan fhad 'sa tha iad aig a' Mhòd.

Tha rithist moran Ghaidheal eile tighinn chun Mhòid agus ged tha làn an claiginn aca de Ghaidhlig is e Beurla a bhruidhneas iad an cumantas. Gun teagamh beannaichidh iad an latha dhuit an Gaidhlig ach cha luaithe thòisicheas iad air seanachas na thionndaidheas iad gu Beurla. Tha eadhon cuid de luchd-riaghlaidh a' Chomuinn agus a' Mhòid fhéin nach 'eil ionraic 'sa' chùis so—ni nàr agus ionghantach. Bu chòir càin a chur air neach 'sam bith aig a bheil Gaidhlig agus a tha bruidhinn Beurla aig a' Mhòd mur 'eil e a' mìnneachadh dad do neach aig nach 'eil Gaidhlig.

Cumaibh bhuir sùilean is bhuir cluasan fogsailte aig a' Mhòd an Dun-dèagh ach de a chl' sa chluinneas sibh. Molaibh an ni tha airdh air moladh aig Mòd Gaidhlig agus cronaichibh is càinibh an ni as coir a chronachadh 'sa chàineadh. Agus ma tha An Comunn Ghaidhealach fhéin a tighinn gearr ann an cùis cheart agus chiatach, mar as luaithe chuireas sinn ar tigh an òrdugh is e as fheàrr do'n aobhar air son am bheil sinn ag caitheamh ar n-uine is ar saothair.

Is e Mòd Nàiseanta Gaidhlig a tha 'sa' Mhòd. Gach neach, ma tha, theid chun Mhòid do Dhun-dèagh aig deireadh na mìosa so cuimhnicheadh e sin; agus leigeamaid fhaicinn do'n t-saoghal nach ann ag atharrais air Mòd Gaidhlig a tha sinn.

FACAL 'SAN DOL SEACHAD.

Thatar air Sgrìobhaidhean-cuimhne bhuineas do dh' Alba a thilleadh air ais á Lunnainn do Dhun-éideann, agus tha iad a nis far am bu chòir dhaibh a bhi—ann an ceanna-bhaile ar rioghachd. Bha na sgrìobhaidhean-cuimhne so air an toirt air falbh á Alba do Shasuinn le Iomhar I—fad-luirgneach—'sa bhliadhna 1291 agus ann 1296. Bha Alba an uair sin cha mhór fo spòig aige. Ach cho luath 'sa fhuair Alba làmh-an-uachdair, agus a h-inbh mar rioghachd an déidh Blàr Allt-a-bhonnaich, rinn Rìgh Mór na h-Alba—Raibeart Brus—cumhnant ri Iomhar III Shasuinn gum bitheadh na sgrìobhaidhean-cuimhne so air an tilleadh air ais do dh' Alba. Cha do rinn na Sasunnaich mar gheall iad, agus bha na sgrìobhaidhean mar sin air falbh fad suas ri sia ceud gu leth bliadhna.

Fhuaireadh, ma tha, naoi ùghdarras ann an Tigh nan Clar-cuimhne an Lunnainn agus chaidh an cur an Tigh Clar-cuimhne Alba ann an Dun-éideann air an 17mh de'n mhios a chaidh. Tha so mar bu choir dha a bhith. 'Se son de na sgrìobhaidhean so an cùmhant-pòsaidh a bha eadar Eric, Rìgh Lochlann, agus Mairead na h-Alba, fo'n cheann-latha an Iuchar 1281.

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Tha greis a nis o bha 3000 acair de Ghleanna Chomhainn ann an gleidhteachd Urras Nàiseanta na h-Alba air son sluagh na dùthcha. Tha an Urras urramach is feumail so nis air Frith Dhail-an-easa cheannach air son an aon aobhair. Tha Frith Dhail-an-easa làimh ri Gleanna Chomhainn agus cha ghann nach 'eil glinn is beanntan is creagan ùdlaidh aig luchd-siubhail nam beann is nan creag a nis gu iomachd orra. Bha Donnchadh Bàn còlach ear dha shaoghal air Frith Dhail-an-easa. Bha e ag radh ann an òran na caorach, a fhuair e an tiodhlac o mhnaoi uasail àraidh, agus a chaidh dholaidh, gun cuidicheadh mnathan Dhail-an-easa e le clòimh, agus e air am meadhon clòimhe bh' aige-fhèin a chall—a dheagh chaora.

Chan 'eil té an Dail-an-easa

Nach teid mi 'm freasdal a ceanail.

Thig mi dhachaidh leis na gheibh mi

'S tomad dheth cho mòr ri gearran.

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Chuir an t-Ollamh Dughall MacPharlain, Modaràtor Eaglais na h-Alba, cuairt anns na h-Eileana Siar ann am mìos na h-Iuchrach. Cha mhór gu robh eaglais eadar Cuithir am Barraidh agus Stoth Nis an Leodhas anns nach do shearmonaich e an Gaidhlig. Ged bha e sàs dà thurus dhiag ar fhichead, 'se trì uairean a shearmonaich e am Beurla agus sin do làn-an-duirn ach aon uair an Steòrnabhagh.

Chan 'eil duine a chitheadh am mòr-shluagh cruinn anns gach àite agus a chluinneadh am Modaràtor a searmonachadh, a theireadh nach 'eil an t-aon chomas agus chumhachd aig a' Gaidhlig 'sa bh' aice ri linn ar n-athraichean. Tha sinn làn chinnteach nach cuailas a riamh ar canain ni bu shaoibhire is ni bu bhlasda is ni bu shìubhlaidhe, seadh is ni bu drùidhtiche na bha i o bheil a' Mhodaràtor urramaich. Nan cluinneadh Gaidheil a bhaile-mhóir, agus tìr-mòire, a chuir an cùl ri aoradh Dhé an Gaidhlig e, is cinnteach gum faiceadh iad an call agus an amaideachd. Cha robh an Ceann-feadhna sin ànn aig an robh

barrachd urram is ùghdarras am measg a chinneadh na tha aig an Diadhaire Urramach so leis an t-Soisgeul am measg Gaidheil nan Eileannan. Bhà, agus thà, e 'na charaid do'n Gaidhlig agus mar sin do obair a' Chomuinn Gaidhealaich. Gu ma fada slàn fallain e a' searmonachadh Facal na Slàinte is Teachdaireachd na Sìthe anns a' chàinain 'san tug an Naomh Ninian is Calum-cille gu ar n-athraichean an toiseach e.

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Thachair sinn air aon de oileanaich na Sgoile Gaidhlig a muigh air an dùthaich an Leodhas latha. Ars' esan: Nach leibideach nach 'eileas a toirt am follais na's fheàrr na thatar a deanamh, obair na Sgoile Gaidhlig. Bu choir e bhì air a dheanamh follaiseach, mu dheidhinn nan clasaichean, agus far am bheil iad air an cumail, agus cò tha gu bhì 'gan teagasg. "Gu dearbha fhein b' eadh," arsa mise; "nach e An Comunn agus an fheadhainn tha os cionn na sgoile tha leibideach. Ach na leugh sibh An Gaidheal, miosachan a' Chomuinn." "Cha do leugh," ars' esan. "Matà bha 'sa Gaidheal, a rithist agus a rithist agus a rithist, mu dheidhinn na Sgoile Gaidhlig; agus a h-uile seòladh 'ga taobh a smaoinicheadh duine air." "An robh gu dearbh," ars' esan; "matà is ann dh' fheumas mi toiseachadh 'ga fhaighinn." Sin agaibh e! Agus bha an deagh Gaidhlig aige cuideachd agus pailteas dhith.

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Tha na Gaidheil anns a h-uile àite duilich is fo bhàrr gun chaochail Morair Srath-charain. B' e-fhein am fìor Gaidheal—dileas d'a chàinain is dileas d'a dhaoine, agus thug sin àite dha-san ann an gràdh 'san cridheachan nan Gaidheal feadh an t-saoghail uile. Rinn e saothair nach bu bheag air son nan Gaidheal agus air son an càinain, agus ann an seagh cha robh sin 'na iongnadh air cò bu Gaidhealaiche na e-fhein agus cò bu ghràdhaidhe air a' Gaidhlig agus a b' fhoghlumte innte na e. Bha e coibhneil is grinn 'na dhòigh is 'na nàdur—sàr dhuin-uasal. Bithidh sinn uile 'ga chaoidh, ach dh' fhaig e eisimpleir aig òigridh na Gaidhealtachd as fhaici a leantainn. A chuid de Phàrras dha.

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Gu robh mìle maith aig an t-Sheana-lhean. Gu dearbh is fheàrrde sinn a litir chòir cheanalta agus i làn fìosrachaidh. Gu ma fada i comasach air cridhe A' Gaidheil a chumail suas. 'S ann dhi-fhèin a thigeadh. "Tha mi an dòchas," ars' ise, "nach dean

an litir a chunna' mi 'sa' phaipeir diùbhras thaobh *An Ghaidheil* bho'n is e tha cumail mu chridhe rium 'sna h-amannan so. Thug a fhreagairt do Mhòr Ruadh 'nam cuimhne an sean-flacal: Bheireadh seillean math mil a sud." Tha i ag radh gum b' fheàrrde i an gàire cridheil a rinn i nuair leugh i an làimh *Gaidheal* na h-Og-mhiosa mu dheidhinn ithe na mine is séideadh an teine, agus gun i air a chluinntinn a roimhe. Thug so 'na cuimhne ni a chuala i o chionn leth-chiad bliadhna air ais am Braighe Mhàrr, agus duine air caochladh a dh' fhaig mòran saoihbheis. Bha mòran chairdean a' dleasadh còir air an t-saoibhreas a bh' ann. "Mur biodh mu'n phoit ach MacSheoc 'sa liagh," ars' aon de na coimhearsnaich. Bheir e gàire oirre fhathast a bhi cuimhneachadh air MacSheoc a' dòirteadh na h-eanaraich leis an liagh sìos na shlugan fhéin!

Tha i ag guidhe rath air ar n-imrich. Tapadh leatha-se, is fheàrrde sinne a beannachd-se agus tha fhios nach misde i-fhein e. Ann bhi labhairt air Both-chuidir tha i ag radh gu bheil ceithear *bothannan* am Braighe Loch-abair — Both-fhiuntain is Both-fhlidh, agus Both-loinn is Both-chàsaidh. Chan 'eil daoine a nis a' fuireach 'sna dhà mu dheireadh idir, tha i ag radh. Thug *An Gaidheal* sgrìob do Bhoth-fhiuntain a dhà bhliadhna an t-samhraidh-sa dh' fhaicinn àite-còmhnuidh an dà bhaire ainmeil, Iain Dubh, Fear Bhoth-fhiuntain agus Domhnall Donn mac Fear Bhoth-fhiuntain; agus gu dearb is boidheach am baile is an t-àite e, agus Both-fhlidh m'a choinneamh, taobh thall na h-aibhne.

Tha an *t-Sheana-bhean* de'n bheachd gur h-ann o'n aon fhreumh tha am facal "both" an so agus "bùth" agus am facal Beurla "booth." Agus gur h-e tighean òsda a bha 'sna h-àitean so le òrdugh an rìgh ann an linntean àraidh. Tha i ceart 'na beachd. Beannachd air a ceann. Nì sinn feum fhathast de na nithean eile thug i fa 'r comhair.

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Tha mòran ri ar làimh a chuir ar cairdean lionmhor thugainn air son *A' Ghaidheil*. Chi iad uile e 'na mhàileid ri tìde. Gabhadh iad an dràsda bhuainn ciad mìle taing, ged nach gabh an soitheach Gaidhealach ach a làn no eadhon màileid *A' Ghaidheil*. 'Nam measg-san tha ar seann charaid an Dotair Fearchar, sàr lighiche is bard barraichte—Aonghas, shìos an cùl na gealaich—Seoras Eudmhor, an Carlifornia—Alasdair MacRath

urramach—N.D.D. aig a' bheil Gaidhlig bhlasda thoirteil a' chladaich 's na tuinne—Iain Gordon, an New York a bheir eòlas as na clachan—agus Ceann-feadhna Chlann Fhearghuis, do am bu dual bhi an Strath-churra is tha an dràsda an New York; mìle taing dha-san air son a dheagh ruin 'sa chairdeis. Là a' chatha is maith na cairdean, is maith is là na sìthe.

AM FEAR-DEASACHAIDH.

EASGANNAN.

Tha easgannan glé lionmhor anns na h-aibhnichean mu'n am so de'n bhliadhna, agus tha iad draghail do iasgairean-slaite a bhios ag iùisinnachadh boiteig. Is anns an làthaich as fhearr leo a bhi. Laighidh iad ann an sin ré an là agus mar a thig an t-anmoch seogaidh iad mu'n cuairt an tòir air biadh—meanbh-cnuimhean agus iasgan beaga. Cha chladh na h-easgannan uair air bith ann an uisge; fàgaidh iad airson na mara tràth anns an fhogharadh. Tha iasgairean 'gan glacadh anns a mhuir le poitean is le cleibh a tha air an deanamh air an son. Air uairean thig iad air diarm-laichean nan tròsg agus na bhios iad mór cha bhi e furasda an laimheachadh anns a bhàta. "Tha e cho sleamhuinn ri easgann," radh cumanta aig na Gaidheil mu neach nach 'eil seasmach na chleachdadh.

Tha dròch ainm aig easgannan am measg nan Gaidheal, agus chan 'eil moran diubh a dh' itheas an t-iasg ma bhios fhios aca air. Chan 'eil cinnt air cìod is aobhair da sin, ach theagamh gu bheil rud-eigin aig an naidheachd bheag so r'a dheanamh ris an fhuath a tha aca dha:—

Tha e 'na chreidimh cumanta anns a' Ghaidhealtachd gur h-ann 'a gaoisid each a tha easgannan a' cinntinn. Anns na h-Earradh ann an àm gainne, chaidh duine aon là a dh' iasgach air a mhuir, ach cha d' fhuair e ach easgannan. Cha bhlaiseadh a bhean greim dhiubh, agus dh' ithe e fhein iad. Ann an ùine ghoirid chaidh an duine air a chuthach. Chaidh a bhean a dh' iarraidh cuideachaidh air Sasunnaich aig an robh sealg dlùth laimh. Thainig iad le an gunnaichean, agus fhuair iad an duine anns an achadh a còmhrag ri each. Air dhoibh feòrachadh cìod a b' aobhar da a bhi a' sabaid ris an each, chaidh innseadh dhiobh gum b'ann a chionn gum b'ann as a ghaoisid aig an each a chinn na h-easgannan a dh' ithe esan!

EILEANACH.

THE PRESENT POSITION OF GAELIC.

By Colonel GILBERT GUNN, O.B.E.

At this particular time, just before the annual meeting of An Comunn is held, it is well that the present position of Gaelic should be surveyed—supporters of An Comunn must “appreciate the situation” in all its bearings. It is essential that we should engage in that deep thinking which must precede action if sound plans are to be made and applied in all parts of An Gaidhealtachd in furtherance of the aims and objects of An Comunn.

It is clear that no one person is capable of reviewing correctly the whole situation in Strath and Glen. As localities differ in important aspects, so must individuals differ too. Methods of approach which may be suitable for Barra or Eigg may not be equally suitable for North Tolsta nor for the East Coast Parishes of Sutherland. The knowledge and experience of each of us, at best, can be but fragmentary. We must necessarily be influenced by happenings in our own localities, and that means that we must guard against any semblance of dogmatism in the expression of one's individual views. An Comunn's activities in Sutherland may not be identical with those in other Highland areas.

In this connection the views of my friend, Captain William MacKay, in the August issue of An Gaidheal, are of value. Those who know Captain MacKay realise full well where his heart lies. As becomes the son of so eminent a Gael as Dr. William MacKay, Inverness—a distinguished Highland historian and former President of An Comunn, and the grandson of an equally eminent Gael, John MacKay of Rogart and Hereford—Captain MacKay is deeply concerned with the future of our ancient language and all that it connotes.

Now, I trust that my friend will forgive me if I venture to say that the picture he drew of Sutherland is somewhat overdrawn. If our true Gaels are in earnest there can be no suspicion of defeatism in Sutherland or elsewhere. People who motor through Sutherland as casual visitors may get but a sketchy idea of the true situation. Some would have it that Sutherland is no longer a Gaelic area, some of our would-be critics—of anti-Gaelic proclivities—might even welcome such a situation.

What is a Gaelic area? The last Census returns, that of 1931, may be a safe guide. These returns show that Sutherland had a Gaelic percentage of 42.1 for the whole County, six years ago. Of the twelve Parishes of Sutherland, Assynt had a Gaelic percentage of 79.6, Eddrachillis came next with 75.1, followed by Durness with 72.6, and Tongue with 71.7. The widely scattered inland Parish of Rogart which Captain MacKay describes as “populous” had a small population of 732 (as compared with 1838 in 1821), and with 260 persons able to speak Gaelic and English. This gives Rogart a percentage of 35.5 of Gaelic persons. Is Rogart to be no longer reckoned a Gaelic Parish? The remaining East Coast Parishes of Sutherland show a Gaelic percentage as follows:—Dornoch (including the Burgh) 32.2; Creich 25; Lairg 33.5; Golspie 22.1; Clyne 24.8; Loth with a small population of 343 (largely incomers) and only 33 Gaelic persons, 9.6; Kildonan 14.4.

These figures surely speak for themselves. If interested friends would but first correctly appreciate the situation in each Parish, Strath and Glen—then, but not till then, can practical measures be devised in keeping with the aims and objects of An Comunn. There are further considerations to be noted. In Sutherland the rural population has gone down at an alarming pace, and this has affected the position of Gaelic in a marked degree. In 1911 the County population numbered 20,179; in 1931 it fell to 16,101. It was estimated in 1911 that fully one fifth of Sutherland's population was extraneous, to-day it may be as high as one fourth. It is worth noting that there has been a continuous influx from outside, mainly of non-Gaelic persons—while those leaving belong mainly to the indigenous or Gaelic section. Any one conversant with the villages of the East Coast of Sutherland will realize what this means. Mr Hugh F. Campbell in his *County Geography* (Cambridge Series) shows that the extraneous population is increasing, while the indigenous population is steadily decreasing at a greater rate than the increase of the other class. The Parish of Kildonan is a case in point where a once populous Strath was cleared early in the last Century, and this extensive district is now one of shooting and fishing lodges with a small Gaelic percentage of 14.4.

If a very ordinary person of mature years may be allowed to express his decided opinion then the present writer would say that

the wonder is not that Gaelic has ceased to be spoken in certain places, but that the ancient speech has persisted so long in Sutherland, and that in spite of all the knocks and kicks of a hundred years and more. Even the stimulating activities of An Comunn have been late in reaching my native county. (Members of the Executive Council will please take note: we need all the assistance we can get from headquarters).

In no other part of the Highlands, probably, have anti-Gaelic influences been so strong, or so assiduously spread, as in Sutherland. Here and elsewhere Gaelic opinion must be organised. That is the task of An Comunn.

Sutherland can boast of splendid names in the Gaelic field:—John and Donald MacKay of Rogart and Hereford; Dr George MacKay of Killin; and Roderick MacLeod, the singer—to name but a few. True it is, however, that the Gaelic people themselves, in Sutherland and elsewhere, are often lamentably ignorant of Gaelic in relation to other languages, ancient and modern. We have all heard of the Gaelic persons, who, when addressed by visitors in the old tongue, have replied in English. To them the very fact of being so addressed implied that they were incapable of understanding English. One may here suggest that in such cases it might be well to begin:—"I am sure that your command of English is excellent and superior to mine, nevertheless I should like to converse with you in the language of Eden" etc. This sort of introduction might lead to an interesting talk. Captain William MacKay in his contribution has not suggested any new constructive methods or plans for An Comunn, though he emphasises the necessity of "strong" steps being taken to counteract the influences working against Gaelic. Over 60 years ago we had Professor Blackie pleading for the endowment of the Celtic Chair in Edinburgh; to-day we need another Professor Blackie to inspire our imponderables in Sutherland with the need of Gaelic teaching in our Secondary Schools. Those Parishes which send children to Golspie Secondary School have a combined Gaelic percentage of close on 60 per cent. in the Census returns of 1931; yet these children are denied instruction in the language of their parents and ancestors. (Here let me interpolate that the report of the Special Committee on the teaching of Gaelic published by An Comunn in January, 1936, gave an inadequate and defective

presentation of the true state of matters in Sutherland).

The remarkable success achieved in the past forty years has been such as to justify An Comunn now claiming to be "the people's university of the Highlands and Islands." In addition to Mods and Ceilidhs, an educational campaign in the remote rural areas is urgently necessary. A panel of men and women speakers—otherwise a fraternity of itinerant preachers—selected by the Executive Council, and specially qualified by their educational standing, their culture and experience should be enrolled, and a Gaelic plan of campaign mapped out for the winter months. Those Churches and Congregations which disapprove of Mods and Ceilidhs could co-operate in other ways. They should be encouraged to form Bible reading classes. Special attention to be given to the training of Gaelic Teachers who should have the first option on vacancies in all Gaelic areas. "The teacher (of Gaelic) must exist before the pupil; he is our lever, and we must first apply our whole force to him if we are to raise the mass. This has not been sufficiently recognised hitherto"—vide Report, of the special committee on the teaching of English in England, page 25, published 1926, but also applicable to Gaelic teachers.

An Comunn, through its Education Committee, should give a lead in all questions of Highland Education—e.g.—"The duty of providing efficient education for the child is laid by the Education (Scotland) Acts primarily on the parent. The duty of the Education Authority is to make adequate provision to enable the parent to perform his duty"—vide Report of the Scottish Education Department for 1933, page 33—but few parents in Sutherland know of this provision.

If Gaelic is to continue its home must be in the cottages of the Highlands and Islands, rather than in Glasgow or the large cities of the South, and the intensive efforts of An Comunn should be envisaged accordingly.

Those who are anxious over the diminished number of Gaelic speakers should take heart from a decision of the Swiss Parliament made as recently as July 8, when it was decided to make Romansch the fourth national language of Switzerland. This decision was received with great joy in the Engadine, when processions formed of groups of Engadine costumes paraded in the decorated streets while all the bells were ringing.

Romansch, an off-shoot of Latin, is spoken

by some 50,000 people in the greater part of the Engandine; Scottish Gaelic is spoken by more than three times that number in the Highlands.

ROSS-SHIRE EDUCATION COMMITTEE.

The Education Committee of the County of Ross and Cromarty is about to appoint a Director of Education as successor to the late Dr. George Philip. The Committee by a majority has decided that in advertising this important post a knowledge of Gaelic shall not be stated as a qualification.

This decision is distinctly disappointing because of the light it throws upon the attitude of the majority of the Committee towards the teaching of Gaelic in the Schools. No one could reasonably claim that a knowledge of Gaelic on the part of a candidate should compensate for inferior qualifications in other respects, but surely other things being equal the Gaelic speaker should be preferred.

The County of Ross has over 2000 children being taught Gaelic in the schools and it is further to be remembered that apart from English, Gaelic is the only language the teaching of which is compulsory in Gaelic speaking areas. The value of bi-lingual teaching need not be stressed, it is recognised by educationalists everywhere. The County of Ross is an area which offers an unusually favourable field for its practice, and it is in the highest degree desirable that the official responsible for the organisation of education in the county should be sympathetic, and friendly, and able to judge for himself whether the subject is being satisfactorily taught in the schools. This responsibility is of course shared by the Inspectors of the Education Department but the Director of Education from his close and constant contact with teachers is in a specially favourable position to give guidance and encouragement to teachers in regard to this as well as other subjects of the curriculum.

In view of the impending raising of the school age, the content of the post—elementary curriculum for children between 12 and 15 becomes of greatly enhanced importance. This stage offers a peculiarly fitting opportunity for the systematic study of the native language. If any language other than English

is to be taught during these years Gaelic has undoubtedly the strongest claim.

It is hoped that notwithstanding the discouraging decision of the Education Committee Gaelic speakers with the other necessary qualifications will be found among the applicants. The Committee has not gone so far as to say that Gaelic will be a disqualification and it may chance that after all a Gaelic speaker will be chosen. But even if that should not happen there is comfort in remembering that the friends of Gaelic are not confined to those born into it. Some of its staunchest advocates have been found and are still to be found outside of the ranks of native Gaelic speakers.

THE LATE LORD STRATHCARRON.

The news of the death of Lord Strathcarron will be received with profound sorrow by Highlanders at home and abroad. Highlanders were proud of Ian MacPherson, proud of the distinguished career he carved for himself, and of his staunch and unvarying devotion to all worthy Highland interests. Success did not spoil him. He retained to the end that kindly, unpretentious, unaffected disposition which won for him so large a measure of affection from his Highland friends. His eminent intellectual qualities were amply attested by his brilliant University career and by the rapid and conspicuous success which followed his entry into public life. Every Highlander felt it as a personal triumph when he became a member of the British Cabinet the first native-born, Gaelic-speaking Gael, if I mistake not, to reach that high rank.

In my own recollections of Ian MacPherson, three occasions stand out with special prominence—The first is that when over 30 years ago he formed one of a deputation which waited on the late Sir John Struthers, in Edinburgh, to plead for the teaching of Gaelic in Highland schools. He was then young and unknown, outside student circles, and there was some curiosity as to the identity of this keen, alert, blackhaired stripling representing the Gaelic Society of London. He took no part in the discussion that took place across the table but it was evident that nothing was being lost by him and that his interest in the proceedings was deep and sincere. My next memory of him

is when he was a candidate for the Parliamentary representation of East Renfrewshire. A meeting of Highlanders was held in Glasgow in support of his candidature over which, if I remember rightly, Professor Magnus Maclean presided, and at which speeches in Gaelic and English were delivered by a group of excellent speakers. The candidate's own eloquence—lively, fervent and picturesque—raised the audience to a high pitch of enthusiasm and if a vote could have been taken there and then, there was probably not a man in the meeting who would not have pledged him his support. Years afterwards, in 1918 it was my privilege to hear in the Committee Room of the House of Commons that powerful and convincing speech delivered by him in support of the amendment on the Education Bill which provided for the teaching of Gaelic in Schools. It was a masterly performance and made out an unanswerable case for the concession he demanded. That was not the least of the valuable services rendered to the Gaelic cause. The last occasion on which I saw him was at the Gaelic service in Crown Court, London, in May last. He was not looking well, but he assured me he was much better than he had been.

Lord Strathcarron was a Life Member of An Comunn and his services were always at its disposal. It will be remembered that he acted as Convener of the Special Committee which recently investigated and reported on the teaching of Gaelic in Highland schools. The Gaelic language had in him a sincere and devoted friend and it can ill afford to lose his powerful influence and active help. His death, at the comparatively early age of 57, will be sincerely lamented by all Gaels who are interested in the past and concerned about the future of our people.

M. M.

SECRETARY'S NOTES.

The entries for the Dundee Mod, while short of last year's figures, are very gratifying and once more testify to the popularity of our Annual Gaelic Festival. The decrease can be traced to the re-arrangement in the Junior Section of the syllabus whereby there are fewer competitions in the Literary Section. It has also to be pointed out that under the new arrange-

ment prizes have been awarded to the best Gaelic scholars in classes four, five and six, in each of the seven Secondary Schools. It is interesting to record at this point that members of Comunn na h-Oigridh, who have their own examination, have sent in approximately 300 papers, which of course are not included with the Mod entries. The outstanding feature in the Senior Section this year is the record entry of 79 in the Literary Section. Otherwise the Senior Section is up to the high standard of former years. The following are the total entries excluding the Celtic Art Section. Junior—Literary 164; Oral 138; Solo and Duet 127; Choral 13; Senior—Literary 79; Oral 73; Solo and Duet 360; Choral 67; Instrumental 48; Making a total of 1,069.

Arrangements for the Competitions are similar to those of previous years, viz.: Junior competitions on Tuesday; Senior Solos on Wednesday; Oral, Solo and Rural Choirs on Thursday, and Duet, Choral and Instrumental on Friday.

The Junior Concert will be held in the Marryat Hall on the Tuesday, and the Rural Choir and Grand Concerts will be held on the Thursday and Friday respectively in the Caird Hall. Booking for all concerts commences on 6th September and early application should be made to Messrs. Larg & Sons (Dundee), Ltd., 18 and 24, Whitehall Street, Dundee. Stamped addressed envelope should accompany each application.

The Railway Company is providing cheap day fares within a radius of 60 miles of Dundee (including Edinburgh and Glasgow), and Messrs. MacBrayne, Messrs. MacCallum, Orme, and the Clyde and Campbeltown Shipping Co., Ltd., are granting the usual reduction in fares to those attending the Mod. To obtain these concessions, signed vouchers must be procured from the offices of An Comunn, 131 West Regent Street, Glasgow. No vouchers are required for period tickets on the Railways.

Note.—Members who intend being present at the Civic Reception at Dundee on 29th September should notify the General Secretary at the earliest opportunity.

THE STORY OF GIGHA.

Owing to pressure on our space, the next instalment of "The Story of Gigha" has been unavoidably held over.

TOIMHSEACHAN TARSUINN.

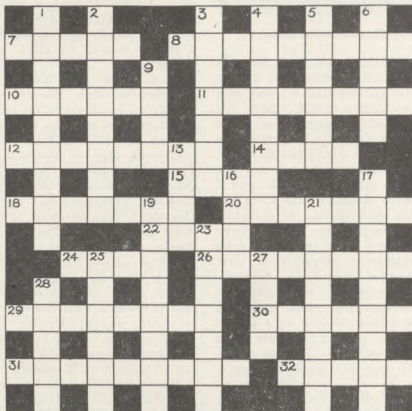
SANAS.

Chan 'eil, ach gann, paipear-naidheachd no miosachan a thogas sinn nach 'eil toimhseachan-tarsuinn anna, is chan 'eil aobhar 'sam bith nach biodh *An Gàidheal* air a bharrannan ri miosachain eile. Chaidh a leithid so a chur a mach ann cheana, o chionn bhliadhnaichean, aon uair tha sinn a smuainteachadh, no is dòcha a dhà. Air eagal gum faodadh nach 'eil cuid de ar luchd-leughaidh ro eòlach air fuasgladh toimhseachan de 'n t-seòrsa so, thugamaid eiseimpleir no dhà air mar tha na seòlaidhean ag obrachadh.

(1) "Ma nì thu so, chì thu; seadh mur 'eil thu anns an dorchadas." Is e am freagradh "sheallas." "Ma sheallas tu chì thu.

(2) "An nì sin a rinn am balach a chuir an tigh 'na theine." Tha "call" no "milleadh" 'na fhreagradh iomchuidh an so. Cha saolamaid gun d' rinn am balach leis a' ghnìomh sin mòran maith co dhiubh.

Tha na h-àireamhan aig deireadh nan seòlaidhean a' sonrachadh cia lion litir a tha anns an fhacal.



SEOLAIIDHEAN.

TARSUINN.

7. Nì leis a bheil daoine am bitheantas, co dhiubh, ag cosnadh an lòn. (5)
8. Greadhnachas. (9)
10. An nì sin a bhios "Tormad Anmoch" ris? (6)
11. Tha an t-oraidhe math air. (8)
12. "Am fear a ——— is e a dh' iocas." (Sean fhacal). (8)
14. Ma tha thu air son gun soirbhlh leat biodh so agad air 7 tarsuinn. (4)
15. Chan fhaighear so gun cheannach. (4)
18. Coimeas. (7)
20. Is minic a bhiodh na seann ghlasaich fo so, is cha b'e an t-àigh iad. (7)
22. Abair ris a' chlo, is tu ag iarraidh air gluasad mu thimchill nam beann. (4)
24. Ainm locha; is tric a bha e am beul nan Caibnealach. (4)

26. Laghan. (8)
29. Dean so air meòr do làimhe is gheibh thu a còig. (8)
30. Pàirt de'n làimh 'san toiseach; is tha e uile feumail do'n talliear. (5)
31. Ma tha thu a stigh, tha thu air do chuartaichadh leotha. (9)
30. Lion gu bàrr; is dòcha, cuideachd, gun d'fhuair thu i o'n mhaighistir-sgoile. (4)

SIOS.

1. Duine foghainteach sa Ghearasdan (Dà fhacal 6, 3).
2. Tighinn air ais. (8)
3. Thig so leis an latha, no le lasadh an lochairn. (7)
4. A chum mair. (8)
5. Tha e gu tric anns an teine, is cha dean teine dochain air. (6)

6. Faodaidh neach a bhì air so le gairdeachas no le feirg. (5)
9. Uine glé gholrid. (4)
13. Is tric a theirean so ri beanntan móra. (4)
16. Geir; is beag foghaidh ged gheibhear e air slios na h-àlge. (4)
17. Neach gun mhir toinns (Dà fhacal, 3, 6).
19. Dean so ri d'chù is bithidh a shàth alge. (8)
21. Rach a ris aig astar; (Dà fhacal le ceanglan (-), 3, 6).
23. Cnabhan, beaga; cha bu shòlas tuiteam 'na measg, ged is boidheach am fùr. (7)
25. "Gabhail fàilte le cathream Do mhacail oig nan teud ——— beim" (Iain Lom) (6)
27. Cath lomraideach. (4)
28. Soitheach; gu tric mulme an laigh. (5)

LITIR COMUNN NA H-OIGRIDH.



Cruinneachadh Bharraidh, 1937.

O'n a tha mi faicinn gum bheil iomradh ceutach aig Domhnall MacPhail air Campa Shonachain 1937 'san àireimh so, cha ruig mi a leas ach beagan fhacal a ràdh m'a dheidhinn. Chan 'eil an teagamh as lugha nach d' fhuair sinn Campa a bha ruith bho thùs gu éis gu siubhlach, sona. Bha na h-uile, clann is lùchd-cuideachaidh, dìreach mar aon teaghlach mór, gach aon air a dhòigh agus a' deanamh a chodach chein a chum a bhi cur ris an aoibhneas choitchionn. Is e fianuis meall litrichean a fhuaras bho'n a dhealaich sinn bho chéile, nach robh cuideachd a bu shona cruinn còmhla riamh, agus is mise dh' aontaicheas ris a' bhàrail sin A thuilleadh, ged a bha na balaich 's na caileagan, mar bu dual daibh, làn phratan, agus deas gu bhi tarruing gu cuireideach as a chéile, cha robh sinn ach air an uachdar: bha cairdeas is modhalachd daonnan ri'm faotuin air cùl na gearradh-ghobaich neo-lochdaich ud. So aon eisimpleir air an spiorad a bha riaghladh anns a' Champa—aig co-fharpais "Maide-leisg" bha còmh-stri air leth aig dithis bhalach àraidh, gus mu dheireadh thall an do tharruing fear dhiubh a chompanach air a chasan, fo àrd-iolach na cuideachd. "Ach bha 'm bruthach agam," arsa mo laochan air ball, agus am badaibh a chéile a b' fheudar dhaibh dol a rithis.

Chan 'eil ceist nach 'eil an Campa air aon de ghnìomhachais as feumaile tha 'n Comunn na h-Oigridh. Cho fad 's a theid e, is rud coimhlionta a th'ann. Is e a' bhochdainn, gum bheil a bhuaidh an crochadh air dùrachd àireimh de Chinn-Feachd a ghabhadh cunntadh air meòir mo lamhan. Is gann a bha dusan Feachd air an riochdachadh ann, agus mur a b'e airson euchdan sonraichte a rinneadh le corr fhear is té, b'eiginn duinn sgur an teis-meadhon an

ullaichaidh. B'aon diubh sin Aonghas MacIomhair, Ceann-Feachd anns na h-Earadh, agus a cho-lamhaiche Fionnghal NicDhomhnaill, a chuir deichnear a huile ceum gu Sonachan, a dh' aindeoin deacair-eachd an turuis. Mo bhuidheachas dhaibh agus do'n leth-dhusan eile a chuir 'nar comas an Campa so a chumail am bliadhna. Tha sinn ag iarraidh co-dhiù leth-cheud balach is leth-cheud caileag an ath-bhliadhna. Ma dhùisgeas na Cinn-Feachd agus na Parantan, cha chuir sin a bheag orra. Nach cualas, ann an craobh-sgaioleadh a' Champa mu'n Cheann-Feachd a bha bruidhinn ri Parant—"Cothrom na Feinne do'n chloinn, a dhuine chòir, agus so agad cothrom nach d' fhuair thusa, no' mise, an làithean ar n-bìge."

Nach gasda an dà dhealbh so air cruinneachaidhean Bharraidh is Thiriodh. Fhuair mi feadhainn a cheart cho math bho 'n Ath-leathan agus An Dùnan, ach chan 'eil àite an so airson tuillidh. Bha cuirm-enuic cuideachd aig na Feachdan a leanas: dà Fheachd Liosmór: Dàror, Litir-mór agus Gleann Urchaidh: an t-Oban: Dalabrog: Càrbost: Port-nan-long: Port Rìgh: Aros, Fanmor, Ulbha, Griobun: Alltan Dubh agus Achd a'Ghille Bhuidhe. Tha fhios gun d' fhuair na Cinn-Feachd saothair nach beag ag ullachadh airson nan cruinneachaidhean sin, ach b' fhiach i, agus mo mhór thaing dhaibh: rinn iad na ceudan sona. B'i a' cheud cheist a chuireadh air Ceann-Feachd an Obain, maduinn Di-luain an déidh dhaibh cruinneachadh: "Am bi cuirm-enuic againn an ath-bhliadhna?" Bha fadachd orra cheana gus an tigeadh an là mór sin!

Ma's e gun do chum Feachdan eile cuirm-enuic air nach 'eil iomradh agam, 's nach d' fhuair iad airgid air an son o'n Chomunn Ghaidheal, cuiridh na Cinn-Feachd comain orm le fios a thoirt dhomh.



Cruinneachadh Thiriodh, 1937.

A nis sibh-se, Buill de Chomunn na h-Oigridh a bhitheas ag còmhstri aig a' Mhod mhòr an Dun-Deàgh, biodh bràiste bhuir Comuinn air broilleach gach aon agaibh; buaidh is piseach oirbh gu léir. Tha sin a' toirt n'am chuimhne an toil-inntinn a fhuair sinn anns a' Champa le bhi faiceinn Bhalach is Chaileagan ag giùlan bràiste Làn, agus Sàr-Ghaidheal, cuid dhiubh nach robh ach 13 bliadhna a dh' aois. Gun robh na Feachdan eile a' dian-leantainn bhuir deagh eisimpleir.

Bithidh na sgoilean a' fosgladh uair-eigin air a' mhios so. Is e mo dhùrachd 's mo ghuidhe gun dean sibh

“Na gnàthan-cuimhne altrumadh
A b'aill le'r sinnsrean còir.”

fad an t-seisein a tha romaibh, agus mar sin gun cuir sibh uile ri cliù Comunn na h-Oigridh.

SEORAS GALLDA.

CAMPA SONA SHONACHAIN, 1937.

Is e so an dara bliadhna aig a' Champa so. Thainig sia caileagan ar fhichead as cha mhor gach cearnaidh de Inne Gall air an 15mh là de'n Iuchair. Bha deichnear de na caileagan an làthair aig Campa na bliadhna an uiridh.

Bha Chal-eagair sonraichte fa chomair gach latha. 'S a' mhaduinn-mhoich dhuiseag gach aon le ceol na pioba móire. An deidh glanadh aig an allt bha lùth-chleasan aca airson cairteal na h-uaireach agus thug sin an deagh chàil daibh airson am bidh-maidne. Air do'n bhiadh a bhi seachad, sgriobh gach caileig, eadar bheag is mhòr, litir Ghaidhlig gu an dachaidhean.

Tha caileagan an Iar cho gaolach air Iomain ris na gilleas agus cha deachaidh latha seachad gun srann a bhi aca air a' chaman.

Is ann air Di-Sathuirne a thog sin seòl a' Port Shonachain an trì eithrichean gu Cais-teal Chaol Chuirn. 'Nuair a bha sinn mu alach nan ramh o'n chladach, cò nochd a mach as a' Chaisteal ach Ceit Mhòr agus bu chairdeal an fhàilt a chur i oirnn, i fhein agus a liuthad cu a bha mu a sàil. Is iomadh ceann a chaidh an currag agus mullach a chaidh am falach o nach cualas Ceol Mór Mhic Criomain an taobh a stigh a' Chaisteil àrsaidh sin gus an latha ud. Chluich Calum Iain Mac Leoid “Blar Bhatairnis” piobair-eachd ainmeil an Eilean Sgitheanaich, air mullach nan ballachan. An deidh balgam agus mir, chumadh Ceilidh ghrrinn an Cuirt A' Chaisteal agus chrìochnaich sinn le bhi a seinn “Caismeachd Comunn na h-Oigridh.”

Bha latha àluinn againn agus air an t-slighe dhachaidh chuir ceòl na pioba sunnd oirnn gu léir gus an d' rainig sinn cala.

Anns an fheasgar chumadh Ceilidh aigh-earrach an Talla Phort Shonachain agus chruinnich muinntir na dùthecha mu'n cuairt agus fhuair iad an làn sàth de Cheòl agus Piobaireachd. Bha Seoras e fhein air ceann na cuideachd.

Air latha na Sabaide thugadh na Caitlicich gu aoradh an Tigh-an-Uillt agus bha an t-Urramach Alasdair Mac Dhomhnaill, Eaglais Chalum Caille an Glaschu na shearmonaich an Eaglais Phort Shonachain air an fheasgar sin.

Thugadh na caileagan air chuairt gu Bail' Inbhir Aora Di-luain agus fhuair iadsan sealladh air ionmhasan a' Chaisteil sin.

Air an ath fheasgar choisinn iad cliù is onair le a bhi a craobh-sgaoidhadh Oran agus Aithris an Ghaidhlig bhlasda nan Eileana. Is cinnteach gun tug e toillinntinn nach robh beag do na Gaidheil is na bana-Ghaidheil a bha 's an eisdeachd an oidhche sin.

B'e Di-ardaoin latha an dealachaidh mhòir agus is iomadh suil bha silteach agus cridhe bha brònach a' cur an cùl ri Sonachan, far an do chuir iad deagh eòlas air sàr chaileagan á iomadh cearnaidh.

Cha bu luaithe a chailt sinn na caileagan na bhuanachd sinn na balach agus mun do laigh a' ghrian air cùl Chruachain bha trì ar fhichead de ghillean foghainteach air làrach nam bonn. Cha robh iadsan fada a' cur eòlais air a chéile agus cha robh iad fada gun a dhol an tarruing iomain agus lùth-chleasachd, cleas nan caileag.

Air Di-Dòmhnach shearmonaich an t-Urramach Alasdair Mac Dhomhnaill, Ministear Sgìre Ard Chatain, agus leugh dithis ghillean (á Bogh-Mor agus a Port Righeadh) na Caibideil gu pongail.

Chuireadh Di-luain seachad le sporsan, mar ata—Maide-leisg, Leum a Bhraidain, Cruinn-leum, Réis a' Chnap-starraidh, Réis nan trì chas agus Réis air leth-chois. Air dhaibh greim bidhe fhaighinn thog iad orra do'n Bhlàr Iomaine le Ceòl na pioba-móire air a chluich le Dòmhnall G. Mac Illeathain, Ceann-Feachd a' Bhaile Shear. Ged nach tug iad buaidh cha robh iad nan cuis-nàire do Chomunn na h-Oigridh.

Air an ath latha bha sean is òg an làthair aig Cuirm-chnuic anns a' Bhaile Mheadhonach, ri Taobh Loch Odha agus air dhaibh tilleadh dhachaidh chumadh Ceilidh chiatach anns an Talla. Bha Ceannard a' Champa, Dòmhnall Mac Phail, 'an Fhear-tighe agus

chòrd an iomairt ris gach neach bha an làthair, gu h-àraidh "Dàn na Ceardaich," bardachd Oisein, a ghabh balach beag gleusda as an Iochdar.

Air latha deireanach a' Champa chaidh an còmhlan gu léir gu Eilean Ard Chonghuil, air Loch Odha, agus cha d' fhadgadh balla gun streup le na brogaich bheaga agus is e gle bheag a sheachainn an toll-dubh, ged bu duaihnidh dorch a choltas.

Chuir Mgr. Mac a' Phi, Osdaire Shonachain, sinn fo fhiachaibh a bha mór le bhi a toirt duinn saor agus an asgaidh a bhataichean-oladh air na turusan sin.

Thugadh an Campa gu crìch le bhi a' cumail Teine Ghill-Eathain taobh an Locha agus an ath mhaduinn rinn na Hearraich breacan á baile gu Tigh an Droma agus roimh trì uairean feasgar bha gach balach air a' ghaidh a thogail gu a dhachaidh.

Sin agaibh mata, gear-iomradh air an dara Campa a chumadh an Sonachan fo ùghdarras A' Chomuinn Ghaidhealach agus a bha fo stiùireadh an t-Sàr-Ghaidheil Seoras Marjoribanks, Ceann-suidhe Clann an Fhraoich.

DOMHNALL MAC PHAIL.

2-8-37.

GAELIC BROADCASTS DURING SEPTEMBER, 1937.

- Wednesday, September 1st—
6.20-6.35 p.m.—"Bu mhath leam a Ràdh." Gaelic Talk by George Hay, A.R.I.B.A.
Friday, September 3rd—
7.15-7.20 p.m.—Gaelic News.
Tuesday, September 7th—
6.25-6.40 p.m.—"Bu mhath leam a Ràdh." Talk by Rev. John Bain, F.S.A.(Scot.).
Friday, September 10th—
7.20-7.25 p.m.—Gaelic News.
9.55-10.25 p.m.—Programme by the Greenock Gaelic Choir.
Tuesday, September 14th—
6.25-6.40 p.m.—"Bu mhath leam a Ràdh." Talk by Mrs. Kennedy.
Wednesday, September 15th—
8.30 p.m.—Gaelic Concert: Kirsty MacLennan, J. B. Munro, George F. Davie.
Friday, September 17th—
7.20-7.25 p.m.—Gaelic News.
Monday, September 20th—
6.40-6.55 p.m.—"Bu mhath leam a Ràdh." Talk by John MacLean.
Friday, September 24th—
10.30-10.35 p.m.—Gaelic News.
Saturday, September 25th—
9.40-10.20 p.m.—"Mar a fhuair Dòmhnall Bonn Oir a' Mhòid." Mod Feature by Duncan Johnston. Produced by Hugh Macphee.
Tuesday, September 28th—
9.20-9.40 p.m.—Excerpt from Mod Junior Concert.
Thursday, September 30th—
11-11.30 p.m.—Mod Céilidh (from Dundee).

NAIDHEACHDAN.

A BHANCUBHAR.

Tha e mar fhiachaibh orm beagan fhacail a chuir ri cheile mu dheidhinn an ama chuireadh seachd leam-sa an measg nan Gaidheal ud shuas an baile mòr Bhancubhair.

Ann's a' chearn so de Chalfornia far am bheil mi a' tàmh, chan 'eil ann ach dorchadh de Ghaidheil, agus le cho trang agus a tha gach neach le bhi 'ruith an sud 's an so gun chiall gun chaisg, chan 'eil nìne no cothrom aca cruinneachadh an ceann a' cheile.

Chan ann mar so a tha e anns a' bhaile ro Albannach far an do chuir mi seachd ocdh làithean, còrr agus seachdain cho toilich, taitneach, agus a bha agam riamh roimhe. Tha 'Bhancubhair làn de Ghaidheil agus tha àireamh mhath de Ghaidheil gasda 'n am measg mar a fhuair mi an mach mu'n robh mi dà uair 's a' bhaile. Chaidh sinn troimh trì Staitan, California, 's Oregon agus Washington roimh sinn Canada a ruigheachd, air astar còrr agus dà cheud mìle dheug, agus bha sinn air an rathad le carbad-ola fad trì làithean o mhoch gun amnoch, agus an t-uisge trom ann a chuid as motha de'n rathad, ach bu mhat an airdh e.

B'e Iain Domhnallach, ceannard Comuinn Gaidhlig Bhancubhair, a cheud Ghaidheil a choinnich riam, agus 's e au deagh Ghaidheil a tha ann. 'S e duin'-uasal còir, comasach, a th'anns an Domhnallach so, agus cainnt ar sinnsir fein a' tighinn cho deas o bheil an fhiar Ghaidheil fhearail so. Chuireadh fàilte fìor Ghaidhealach oirnn; chunnacas cairdeas agus furan anns gach sùil, agus greim daingeann anns gach làmh chaidh a ghilacadh. Bha fialachd bu dual do na Gaidheil air nochdadh air gach taobh dhinn, agus bha so gu h-anabarrach fìor 'nuair a chaidh sinn air chèilidh air na Domhnallaich agus na Caimbeulaich agus na Leòdaich.

Re àm ar tadhail fhuair sinn cuireadh gu Co-Sheirm a' Chomuinn Gaidhlig air oidhche Di-ardaoin. B'e so oidhche na Gaidhlig gun teagamh. Bha òraidean Gaidhlig air a' luibhairt le fear-na-cathrach, Iain Domhnallach, Domhnall MacAsgill (esan a choinninn cuach Mhic Gharaidh aig a' Mhòd) agus mi fhein. Chuala sinn Coisrichibh nam Ban Naomh Odrhain. Sheinn na caileagan so na seann òrain Ghaidhlig gu binn, agus gach aon diubh cho cuimhir grinn ri an guthannan fhein. Cha robh air òrdugh a' cho-sheirm ach Gaidhlig a' mhàin, òrain, agus òraidean, agus beul-aithris. Mu'n d'fhainig àm dhùinn sgaolleadh sheinn a' choisrich-chiuil "Oidhche Mhath Leibh," agus a' chuideachd mhòr a' gabhail ann an t-séid. B'e an oidhche an oidhche, agus b'e na gillean na gillean!

Thainig oidhche Dhi-Sathurna agus Co-Sheirm a' Mhòid. Bha Mgr. A. Tormad MacRisnìdh anns a' chathair. Tha Mgr. MacRisnìdh 'na cheann-suidhe de'n Chomuinn Ghaidhealach, agus 'na Ghaidheil gasda as Eilean Leodhais. B'e so oidhche luchd a' Mhòid. Bha a' Choisrich-chiuil ann fo stiùireadh na mna-uasail Nic Thòmais, ise a rinn oibre luachmhor as leith na Gaidhlig le bhi 'seinn na seann òrain agus a' teagaisg nan caileagan òga. Anns a' mhòr obair so tha Mgr. Tomas Labhraidh a' co-obrachadh ann an dòigh ro chomasach. Choisinn Mgr. Tomas Labhraidh bonn-suaicheantais òir a' Chomuinn Ghaidhealach ann an Alba 's a' bhliadhna 1905. 'S ann do thaobh Loch Odha a bhuineas e.

Chuala mi barrachd de Ghaidhlig na chuala mi fad mòran bhliadhna, agus Gaidhlig cho math 's a chualas an gleannaibh na Gaidhealtachd. Bha

òrain agus ceòl de ghné fhìor Ghaidhealach ann. Cha robh de òraidean ann ach beagan fhacail le Mgr. MacRisnidh agus leam-fhèin; bha an oidhche air a toirt a suas do dh'òrain Ghaidhlig le fear is mnaoi; puirt air an inneil-chiùil agus an fhiodhuil agus a' phìob-mhòr; ur-aithris le balach beag agus caileag bheag; orain an-neach, agus orain-càraid; orain leis a' choisir-chiùil; agus dannsadh le caileagan oga ri puirt-a-beul air an deagh sheuin leis an mhnai-òsail Nì Thòmais agus Mgr. Tòmas Labhraidh. 'Na dheidh sin thugadh seachd na duaisean a chaidh chosnadh le luchd-farpais a' Mhoid. Tha e 'na chuis brosnachaidh a bhì faicinn na cloinne bige agus na seann daoine a' gabhail tlachd an canntar a dùthcha fein. Chan 'eil teagamh ann nach 'eil Gaidheil baile Bhancùbhair a' cumail bratach na Ghaidhlig ri crann.

Chaidh sinn do'n eaglais Ghaidhlig air Là-na-Sàbaid, agus chuala mi an slugh a' moladh an Tighearna anns a' cheud chànain a bha air an talamh. Co-dhiù, thatar ag radh gur h-i Thainig seachdain gu ceann gu luath, agus am dhuinn dealachadh. Thachair mi air iomadh Gaidheal gasda nach urrainn mi 'ainmeachadh aig an àm so. Bha oidhche mhòr againn aig taigh Dhomhnaill Mhic Leòid, agus aig "Glendale" am measg nan Caimbeulach, agus bithidh falachd an Domhnullaich 'na mo chumhne gu bràth.

SEUMAS MACGARAIDH.

AN SGOIL SHAMHRAIDH.

Thaig an Sgoil Shamhraidh agus chaidh i seachd a ris. Tha na leasanan taitneach crìochnaichte. Tha na cairdean a dh'òibrich gu cruaidh agus a chluich gu h-aoibhneach còmhla ri a cheile airson ceithir seachdainnean air an sgoileadh gu ceithir gaathan nan speur. Chord Steòrnabhagh agus an duthaich mu'n cuairt ris gach uile fear. Cha robh moran de na h-oileanach ann an Leobhas riann, agus uine sin bha iad gle thoilichte na monaidhean-mona boidheach sgoilte a mach air gach taobh a dh'fhaicinn. Bha an t-side turmath da rìreadh fad an àm, ged a bha i beagan briste uaireannan. Gidheadh, cha robh moran greine ann idir. Bha muinntir Steòrnabhagh anabarrach cairdeil ris na buill. Bha cèlidhean gasda air a toirt leis a' Chomunn Ghaidhealach agus an Sgoil-sheinn. Chaidh sinn turusan gu Calarnais, Ròdal agus gu Rudha Ròbhanais.

Bha trì clasaichean aig an sgoil. Air an aobhar sin, b'urrainn do gach uile fear gu pongail an obair cheart freagarrach ri 'fheum fein a thaghadh. Anns a' mhòd so, bha e comasach a dhòl air aghaidh gle luath air fad. W. P. M.

It matters not from which standpoint one views the Summer School of Gaelic, it is an interesting and delightful experience. I count it a great privilege to have been associated during these four weeks with such a fine body of students and teachers. The language-classes, which occupied the forenoon session, were enthusiastically attended. In the intermediate class, we used as our textbook—"Leabhar na Cloinne Bige." It served as a diving-board, from which we plunged into the sea of Gaelic thought, whose depths we explored under the able guidance of our genial and capable teacher, Mr George Thomson. It was a sheer delight to learn from a true Gael something of the inner meaning of the words we were learning to use.

In the afternoon session, we turned our attention to the study of Celtic Art. Miss MacBride is an expert, and in her own delightfully simple and unassuming way, introduced us to the principles of our own National Art, of whose existence (I am

ashamed to say) I had hitherto been barely conscious. She opened the long-closed door; and, as it swung open before our wondering gaze, what a vista of beauty appeared! With her to guide us, we wended our way through the "overs," and "unders" of the interlacing designs, round the magic circles of the spirals, and up and down and along and across the unbroken ribbon of the frets. She explained to us the forms of Celtic letters, and many other aspects of Celtic Art, and so enabled us to appreciate intelligently our great heritage.

Unfortunately, I was unable to attend the music class regularly, but I shall not soon forget the few occasions on which I was present. In a short time, we learned many songs; and something of the sweet melody and harmony of Gaelic music was instilled into our hearts by the inspiring leadership of Mr Neil Orr, who, along with his charming wife, presided most graciously over all the branches of Summer School life.

E. S. ARTHUR.

Fenwick, 12th August, 1937.

Very pleasant are my impressions of the Gaelic Summer School at Stornoway. Although the main purpose of the school is to further the interest in the language, art, and song of the Gael, yet no one attending the school could say it was a task.

There were some very interesting excursions to different parts of the island, and quite a number of cèlidhs. These took away any dull effects which might linger after struggling with irregular verbs, the gender of nouns, etc., etc!

The Celtic Art Class was thoroughly enjoyed by all its members. Under the careful tuition of a most painstaking and patient teacher we drew our designs and felt we had something to show for our time. Bit by bit we were shown the interesting tracks of the ribbons, as they interlaced their ways over and under each other, until the design was complete. On more than one occasion, we were so interested in our designs, that we were unwilling to stop work, and only consideration for our teacher made us gather up our tools and go.

Our evenings were often spent at the singing class, where we learnt numerous Gaelic songs, new to us, and very interesting.

Although the weeks spent at the Summer School pass very quickly, yet they leave us most pleasant recollections of the happy times we had, and the kindness and friendliness of all its members and teachers.

E. M. MILLER.

EADARAINN FHIN.

Uasail,—Tha cuid againn mothachail air gu bheil beagan dhaoine an Alba fhathast deas gu uibhir a thàmailt a chur air Gàidheil agus a theid a'cair. Rinneadh oidheirp ghuinneach dha'n t-seòrsa sin an nochd fhéin, eadar a h-ochd agus fichead mionaid an deidh a h-ochd, leis an rud ud a chualas á adhar air an robh, "A Highland Night's Entertainment." Bha fios aig cuid againn o chionn fhada gun robh an cleachdadh mosach ud a' chuid bu lugha oilean dha na Goill, an sid 's an so. Ach far 'eil gall modhal, fiosrach tha cùl a laimhe ris a' chleas.

Cha mhath an comharra air Ràdio Alba gun deante a leithid de chleas air Gàidheil fo a bhratach; agus cha bu chòir dha na Gàidheil a leithid fhulang. Chuir mise gearran thuca mar

fhear, agus dh-innis mi cho mì-riaraichte agus a tha ann duine co dhiù. Rud eile dheth, sheinn cuideigin òran ceart Gàidhlig dhaibh. Shaoilinn fhéin nach bu chóir dhomh a leithid a dheanadh dhaibh 's iad a' magadh air mo dhaoine ged a bliodh iad gun òran Gàidhlig gu'n bhubhadh am facIann. Nach tàireil do Ghaidheil a bhith magadh air A' Ghaidhealtachd? Cha b' e a thoill i.

Conan, 13/8/37.

CALUM MACGILLATHAIN.

A dhuin' urramach agus uasal,—Chunnaic mi o cheann mios no dha air ais sgriobhadh a toirt a bheachd mu bhrìgh an ainm 'Lentran.' Tha e riaraichte gur e 'Lian Traoin'—the corncrake's meadow—a tha'n t-ainm a' ciallachadh agus 's math dh' fhaodte gu bheil sin ceart. Chan 'eil eòlas gu leoir agamsa air Gàidhlig agus chan 'eil buadhan inntinn agam air son deasbaireachd air a phuinc. Ach bu mhath leam beachd dhaoine eile fhaighinn uime.

'N uair a bha mi na's oige na tha mi 'n diugh—mu leth-cheud bliadhna air ais, bha mi gabhail mo chiad turas air an rathad-iaruinn o Phort an t-Stroim gu Peart. Cha robh fhios agam aig an àm sin air ainm mhòran àitean-stad air an turas gus am bitheadh sinn annta. An uair a stad sinn ann an Lentran, thuir mi ri bodach calma Gàidhealach a bha na shuidhe mu'm choinneamh. Nach neònach an t-ainm a th' air an àite so! Am beil beachd agad ciod is ciall dá? Ma sheallas tusa, a ghille, a null taobh a Chaisleil Ruaidh, chì thu carson tha an t-ainm sin air an àite so. Bha muir a muigh agus traigh mhór ann agus ars' am bodach. 'S e so 'Lian Traigh Thana' gun cheist sam bith, agus gu cinnteach bu thana 'n traigh a bh' eadar sinn 's an t-Eilean Dubh, aig an àm sin. Cha bu shìghradh leam feuchainn ri fàighinn a steach do'n àit' ann am bàta fo sheòil air droch là aig leth-lìonaidh. ShaoIadh tu gun coisicheadh tu tarsuinn a h-uile ceum gus an t-Eilean Dubh aig tainid na tràghad. Cha robh teagamh air bith aige-san nach e 'Liantraigh thana' bu chiall do'n ainm 'Lentran.'—Le mòr spéis,

IAIN RUADH.

A Charaid Chòir,—A chionn ghr toigh leis 'A' Ghaidheil' litrichean fhaotainn daonna bho a chàirdean anns gach càrn de'n t-saoghal, shaoil mi nach bu mhisde e sgròchail fhaotainn bhuam-sa, am measg càich. Eadhon ged nach bithinn ach a' cur fàilte air an fhear-deasachaidh agus a' taigsinn misnich is co-fhaireachdainn da 'n obair chioigailtich, oir is math a tha fios nach soirbh gu léir obair fhir-deasachaidh. Bu mhath leam fios a bh' aig a' bhi ciod e meud na toillintinn a tha mi faotainn as 'A' Ghaidheil' air gach mios. Tha e tighinn orm mar theachdaire bhuapa-san a tha ann am fòir chridhe a' ghluasaidh Gàidhlig, agus a' leigil fhaicinn domh cho eudmhor agus cho foghainteach 'sa tha iomadh ann de mo luchd-dùtha cha 'dol an gréim ann an aobhar na Gàidheil.

Is Gall mi, agus cha nàire leam sin, ach tha boinne bheag de fhuil Ghaidhealach 'nam chuislean (bu bhan-Chananach seannhair mo mhàthar air an taobh bhoirionn!) agus tha mi gabhail tlachd anns a' Ghaidheil agus na bhùneas dh'i. Agus ged is fhasa a thuigear mi an 'Dorach' na 'a' Ghaidheil tha bith agam air sean chàin na h-Albann, agus tha uail agam aise. Oir mar tha fhios aig an t-saoghal bha a' Ghaidheil ann an Albainn a' cheart cho tràth ris a' Bheurla mur an robh i na bu tràithe. Air an aobhar sin, tha mi a' leantainn gu

dùrachdach gach oidhirp a tha An Comunn Gàidhealach agus comunnan eile d'a leithid 'ga cumail beò.

Dh'ionnsaich mi a' Ghaidheil a' leabhraichean agus le teagasg leis a' phost. Ach bha an guth beò a' ghnàth a dh' easbhuidh orm agus mar thoradh is mór gur fearr a tha mi 'ga leughadh is 'ga sgrìobhadh na tha mi 'ga labhairt agus gu sonraichte 'ga togail air mo chluais. Coma co-dhiùbha tha 'mheud de dh' eòlas agam air a' Ghaidheil agus air nìthan Gàidhealach agus gur urrainn domh toileachas mór a thoirt asda. Agus c'ait' air tlalamh a gheibh neach ceòl mar na tha anns na h-òran Ghaidhealach?

Mar a tha mi a' tighinn thairis air 'A' Ghaidheil' agus an spéis a tha agam da, bu mhath leam cagar a chur 'nur cluais mur gabh sibh gu h-òle e, gum faodadh am mìosachan a bhi na bu mhò gu mòr na tha e agus mar sin na bu choimhlionta. Chan 'eil teagamh nach gabhadh e leasachadh a nis seach gur teachdaire e do chomunn cho cumhachdach anniel agus a tha An Comunn Gàidhealach ann.

Nach aobhneach an naidheachd, gu 'm bheil An Comunn a' deanamh co-chruinneachaidh de fhacail ùra, a fhreagras feumannan an latha 'n diugh. Sud obair as fhiach brosnachadh agus obair a tha anabarrach feumail, na'm bu mhath le daoine a' Ghaidheil a chumail beò. Tha mi cinnteach gun cuir gach aon leis an toigh a' chàinain fàilte is furan air na facail ùra sin, tha e cur nàire air duine 'nuair is éiginn da facail Bheurla a cho-mheasg ris a' Ghaidheil am feadh 's a tha e a' labhairt is a' sgrìobhadh no a' leughadh. Agus tha na Gaidheil 'gan nàrachadh féin ann a bhi a' deanamh so, ged nach 'eil atharrach ag, ann am beachd choigreach. O chionn ghoirid bha mi a' leughadh a mach earrainn de Ghaidhlig mar chleachdadh, 'nuair a thàinig mi trasd air facal Beurla am measg na Gaidhlig, facal do nach robh ionannachd anns a' Ghaidhlig. Tharladh gun robh mo phrìthair ag éisdeachd rium, ged nach eil lide de Ghaidhlig 'na ceann, agus bhreac i air an fhacal Bheurla so. 'Nach eil facal Gàidhlig airson a leithid sin?' dh'fheòraich i, agus 'nuair a dh'inns mi dh'i nach robh, thoisich i air tàir a thoirt do 'n Ghaidhlig mar chàinain nach robh coimhlionta. Nach 'eil eagal oirbh gu'm bheil a' Ghaidhlig a' toilltinn a leithid sin de thàir air uairibh, leis cho fadalach agus a tha a muinntir ann an dealbhadh fhacail ùra? Gu ma fada beò iad a tha rannsachadh fhacail ùra a bhios freagarrach d'ar latha-ne. Piseach oirbh agus air na h-uile a tha saothrachadh air feadh an t-saoghail mhòir as leth na Gàidhlig. Le dùrachdan blàtha.—Is mise, Le meas mór,

"CIOBAIR CALDA."

A Charaid,—Sitting one Sabbath on the bridge at Broadford I was listening to a distant voice calling the cattle, when I asked a local man what were the cries employed for this purpose. He gave me the following:—

For cows—Pic! Pic! Hens—Siùc! Siuc! (or, tiùc! tiùc!); Ducks—Chaoit! Chaoit! Pigs—Pòid! Bòid! Calves—Si-càn! Si-càn! Cows—Lediùbh! Horses—So chaoic! So chaoic! Sheep—Ship! Ship! Chaoi—English sound of 'hw.'

It would be interesting to have a comparative list of those interesting sounds from other parts of the Gaidhealtachd. I certainly have heard 'siùc! siùc!' in County Kerry used for calling calves. The cry for pigs is, I think, unusual.—Mise le meas,

ALEXANDER McKECHNE.

10th August, 1937.

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Correction.—In the last issue the sum of £5 2s. noted as being collected by Mrs. MacRae should have read Mr. MacRae.

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