BI-LINGUAL NEWSPAPER OF CURRENT EVENTS IN THE HIGHLANDS AND THE ISLANDS AND IN SCOTLAND

DI-ARDAOIN, 26mh LATHA DE'N T-SAMHAINN 1970 THURSDAY, 26th NOVEMBER 1970 No. 96 Sixpence

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The sandy soil of the Uists is particularly suitable for most kinds of bulbs. Th large-scale project in North Uist is at present used to cultivate daffodil and othe bulbs. Our photo shows daffodil heads being removed by a private grower in South Uist.

Photo: Kenneth Robertson, Daliburgh, South Uist.

LOCHABER JOBS SURVEY

The Highlands and Islands would welcome suitable work sult of the survey. Each per-

The Highlands and Islands would welcome suitable work sult of the survey. Each perDevelopment Board, with the either full or part-time. The son interviewed would be
support of the recently form- purpose of the survey is to asked whether they would be
ed Lochaber Development establish whether there is in
Committee, have commission- fact a hidden reserve of this
od a Gallup Poll to carry out kind — and, if so, what kind
a detailed survey of female or work is wanted".

In employment availability in
Fort William and District.

Announcing this in Inver- out by interviewers who new enterprises to recruit a
ness yesterday, Mr Keith Far- would call at every household labour force, and could in itthe Board's Industrial Probetween Thursday, December their answers to remain conion said: It is generally agreed 12. As far as possible, every fidential they could say so,
that the Fort William area woman and girl between the and no personal information
needs new industry, and the ages of 15 and 60 would be would be disclosed.
Where interviewers found
help. In order to make an ef-

ists, we must be able to give in part-time or seasonal work

Ists, we must be able to give in part-time or seasonal work
them the basic information or in doing regular paid work
they need before they can in their own homes — would
take a decision.

"A most important quest- er details about their experion here is the size of the ience and qualifications.

labour force available. Official Mr Farquharson stressed statistics give a fairly accur- that nobody would be comate picture of the male labour mitting themselves in any supply, but we believe that way by answering the interthere may be quite a few viewers' questions, and that women, not at present regist, there would be no publication ered for employment, who of individual details as a re-

help. In order to make an efThose who were interested nobody at home on two sepiestive approach to industrial including those interested (Continued on page 8)

Comunn nan Croitear

Air a'choigeamh duilleig air Air a choigeamn annean 12mh den 1-Samhainn rinn sinn mearachd ann a bhith to-irt iomradh air Coimisean nan Croitear an aite "Comunn nan itt iomradh air Comunn nan Croitear an aite "Comunn nan Croitear". Tha sinn duilich ma chuir seo dragh no mi-thoileac-has an rathad duine sam bith. Fear-deasachaidh

COMMON MARKET FEARS

The Ross and Cromarty all small farms below a mini-Constituency Association of mum size," the letter goes on, the Scottish National Party "The application of this polhas written to the Prime Min- icy in Scotland, if United ister, Mr Edward Heath, ask. Kingdom membership sucing him to clarify his Govern. ceds, would threaten the exment's attitude to the future istence of the 18,000 crofts in of crofting, in view of the the Highland Counties. The current negotiations for Unit. Scottish Nation is entitled to ed Kingdom membership of know what safeguards the the Common Market. "You United Kingdom Government must be aware that the Euro- offers for the preservation of pean common agricultural the traditional pattern of life policy aims at the closure of in Scotland."

MORAG

Chualas gum faca dithis dhaoine uile bhiast mhor. Thug iad Morag oirre. Carson? Tha i ann an Loch Morfior? Tha buidheann rannsachaidh a sasunn ag radh a nis gu bheil iad cinnteach leis an fhiosrachadh a tha aca gu bheil i ann. Tha iad ag radh a bharrachd gun deach a faicinn seachd uairean fichead. meallaidh bha aon dhiubh de Tha i, a reir sgeoil is coltais, dluth air da fhichead troigh

ann am faid agus tha a ceann coltach ri ceann easgainn no ceann nathrach.

'S iomadh uair a chunnacas faca dithis cnap fiodha is meanglain air air flod 's an uisge agus bha a Thug iad Morag oirre. Car-son? Tha i ann an Loch Mor-ar thatar ag radh. Bheil e fior? Tha buidheann ranns-fior? Tha buidheann rannsdo dhuine radh bheil no nach eil. Co dhiubh nuair a bha dibhearan a' dol sios ann am Loch Nis agus a leig na Amairigeanaich dheth peilear arbhta gum faca e coslach

(Continued on page 8)



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DI-ARDAOIN, 26mh LATHA DE'N T-SAMHAINN

THURSDAY, 12th NOVEMBER,1970

GENOCIDE BY LEGISLATION

In days of yore when life was perhaps regarded as being more expendable than it is today (discounting contemporary political expediencies such as two Great wars, the Vietnam affair, and the inexplicable delays by certain Governments in sending relief to East Pakistan), the extermination of large masses of people was almost a natural hazard. Often these exercises in genocide went un-noticed mainly because of the lack of communications media. News then was still news a year, a decade after the event.

Nowadays, man having developed as some kind of political animal, the 'bad' things done by politicos in the past are perpetuated under different names. Not for today's sophisticated politicians the rough measures which ensure the enthrallment of masses of people (except in the Communist bloc, one supposes, where they can be almost openly honest about the measures they take to progress political ambitions). Rather legislation is resorted to.

Genocide can thus be effected by ensuring that a political environment is set up by remote Government so as to promote what is thought best for a region in pure political terms. Thus, it is in the interests of the centralised forces which govern our country today that the Highlands and Islands of Scotland become completely empty of people at the soonest possible time. But in a democracy one cannot force people, not openly, at least, to leave their homes.

What can be done is to create such social and economic pressures that the people must leave for the good of their own lives and that of their children. And if they do leave, Government statisticians can then reveal that the people left of their own adcord. In order to implement such a pol-

icy, it is necessary to have the right kind of machinery.

British Railways Board is such an engine of genocide. The recent public notice that they intend to close the Kyle line next May is the first step in ensuring that a service, vital to remote mainland and island communities, will be discontinued for ever. Is it not significant that there are only 2 persons on the 20 strong Transport Users Consultative Council for Scotland who live in the Highlands, and only one of these lives in an area affected by the closure of the Kyle line. Yet that Council will "decide" the fate of the Kyle line. One member is known to be active opposed to railways!

The composition of the new HIDB hardly inspires confidence, particularly when it expresses no vital interest in the social aspects of the Kyle line. Will this Board emerge

as another engine of genocide?

Unless the people of this region do something to help themselves, even to the extent of becoming active militants the political administrators will win yet another battle.

Truly the politician of today, once he is in a position of executive power over his fellows, is nothing more than a

IASG IS CLO

Tha, a h-uile Riaghaltas anns an duthaich deimhinne gu bheil feum anns a'mhargadh chumanta 'san Roinn Eorpa, Thatar a meas gum fosgailear margaidhean ura is luchd ceannach airson na duthcha seo. Tha e follaiseach an drasda gun laigh an gnothoch gu trom air a Ghaidhealtachd ann an doigh no dha. Tha na tuathanaich bheaga air am meas nan croitearan no 'nan tuathanaich monaidh, an urra gu mor ri subsaididh is airgiode'n t-seorsa seo. Chaneil Mhargadh Chumanta seo a bhith maratha. Ma dh'fhalbhas sin bithidh iad annan cruaidh chas a chionns gu feum iad am prisean ardachadh gu bhith co-ionann ris mar a bhith iad leis an subsaididh. Bithidh iad an sin a'strith an aghaidh luchd reic 'san Roinn Eorpa air fad. Nan robh beagan cuideachaidh ann bho'n Riaghaltas dh'fhaodadh iad a bhith reic do na h-Eorpaich gu saor agus deagh phrothaid bhith 'san obair.

Tha e na riaghailt cuideachd aig a' Mhargadh gum bi an cuan iasgaich mu na tìrean fosgailte ris a h-uile duthaich. An drasda le lagh eadarnaiseanta feumaidh iad cumail a mach nas fhaide na dusan mìle. Tha seo a' fagail a mhor chuid de'n iasgach fhaisg aig na bataichean againne. Feumaidh na h-Eorpaich mar sin ceannach bhuapa — air prisean gu math nas fhearr na gheibhear le bhith reic airson

'S mor am feum a tha na "Klondykers" a' deanamh. reir sgeoil chaneil clo math ri fhaighinn air Tir Mor na h-Eorpa. Thatar ag radh gu bheil naoi cloimhtean as na deich a' dol thairis is ochd as na deich dhiubh sin do' Ameiriga. Nis tha na Staitean a' cur bacadh air leigeil a steach aodach de gach seorsa agus tha seo a bualadh gu trom air obair a'chlo mhor. Nis am bliadhna seo fhein bha tighean mora an fhasain ann am Parais a' foillseachadh clo imhtean anns a h-uile dreach a smaoinicheas tu air, chaneil aon phios clo ri fhaighinn am Parais - co aige a tha choire? Chithear sanas reic breagha anns na paipeirean naidheachd 's chan fhaicear clo 's na buthan — 'g ann aig an luchd riaghlaidh a bhitheas am facal mu dheireadh air slainte is beothalachd nan obraichean seo ach 's mor na dheanadh

SUIL AIR SAOGHAL

le Domhnull I. MacIomhair

docha falaichte bho shuilean air. latha 'n diugh. Caite an Na mucan robh iad?

Cha b'fhada gus an d'fhu.

Cha b'fhada gus an d'fhu.

Chanadh e gur e mucan a

Saoil de a dh' eireadh na'n
air mi a mach. Thoisich mi a'

shann an luchd gieidheadh iarradh air na fir briogaisean

e idir luach a thaobh airgid, air cisagnal mar chomnarr moran an agnaidh so a chie idir luach a thaobh airgid, air cion sasachaidh na beatha, onn agus gu'm biodh deoch
ach luach eile moran na 's Gidheadh, cha ghluaiseadh e laidir r'a faotainn cha mhor
doimhne na sin. Is docha gu as a' bheatha sin a chionn aig am air bith de'n latha,
saoil thu gu bheil mi ro agus gu'n robh i ro mhath
chea-ngailte ris na laithean a dha. dh'fhalbh. Chan eil, ach nach Ciamar as fhearr a ni sinn sin na le a bhith 'gan coimhead agus 'gan laimhseachadh?

Am priosanach

bhoireannach. A reir coltais mar a dh'aithnicheas tu e. priosan. Feumar deanamh bheachd ris agus a leanadh e? tha ann beachdachadh cinnteach gu'm bi aite com-

lionn nota. inn an aite fhaicinn an dara na mara. Tha sinn car gasda ri n crannchur is mu'm beatha. phriosan a bhith cho an Roimh. cruaidh agus cho duilich do dhaoine agus gu'n deanadh Macsaidh

laithean

Anns a' bhathaich air a' Ghaidhealtachd 's anns thromach air moran de bhoir.
Bho chionn ghoirid ann an h-Eileanan. Saoilidh mi gu eannaich an diugh.
Steornabhagh chaidh mi a bheil sinn na's airidh air na Ma dh'iarras cuid-eigin orra choimhead air seann nithean mnathan an uilc ann an Hol-cota beagan na's fhaide no a bhuineadh do Leodhas agus Ioway. Rathaidean. Drochaid- na's giorra a chur orra, theid a bha air an cur a mach gu ean. Obraichean. Bu mhor a an t-seann fhadainin gun grinn ann an talla's a' bhaile. dheanadh airgiod de'n t-seor- dail do'n phreas agus a mach An sin bha creathail, biota, sa dhuinn a thaobh nan nith- leotha chun na butha. Bidh seann aodach, deilbh agus ean sin. Is truagh an rud e iad an uairsin a' gearain air iomadh seann rud eile, Smao. gur ann air coamfhurtachd prisean nan rudan sin a dh'

inich mi gu feumadh e a bhith phrìosanach a chaithear na gu'n robh moran de'n t-seann notaichean sin agus nach ann eilean fhathast air fhagail, is air sluagh a tha fior fheumach Mur eisdeadh iad ri guth cian

cur cheistean air an oigridh, na sithe agus gri'n robh saigh- goirid s boneidean bileach a "A bheil cruisgean agaibh aig dearan a' chruin de'n aon chur orra Chan siteach a "A bheil cruisgean agaibh aig dearan a' chruin de'n aon chur orra. Chan eireadh dad an tigh?" agus mar sin air ghne. Dh'iarradh e ar doigh ach gu'n cluinnie, "B'eolach adhart. "Tha," arsa moran ceath a da sgrios ach chan inn- do sheanair air." adhart. "Tha," arsa moran dhiubh. "Caite a bheil i ag-seadh e de a chuireadh e ha aibh?". "Tha," fhreagair iad, aite. Chan innseadh, oir cha Deoch "anns a' bhathaich." Bha na mhillith cha lan de bhuair, han an nithean sin da rireabh falaich, mìllidh cho lan de bhuair- han an oil atharrachadh air te bho shuilean an latha 'n eadh, agus inntinn a' chruth-dhoigh agus gu'n diugh.

Is nor am beud. Chan eil bach fhalt, eideadh agus fheu- cuid de dhuthchanan na Roifios aig an t-sluagh air luach sag. Thogadh e dorn dhuinte nn Eorpa. Tha fios gu'm biodh seann nithean sin, chan ris an t-saoghal mar chomharr moran an aghaidh so a chi-

bu choir dhuinn cuimhne a Chan fhiach ainm cuimhne a ann an te de na duthchanan chumail air eachdraidh agus chumail air, ach nach math anns a bheil cuisean mar so, air caitheamh-beatha sluaigh? nach d'fhuair e cothrom fuir- Chan urrainn dhomh a radh each anns an rioghachd so, ach nach fhaca mi aon mac Tha gu leor againn fhin de mathar leis an deoch. chreutairean de sheorsa. (An Seanfhocal fhiach creutair gun dhuineal-Chunnaic sinn air a' bhocsa beul mor, aodach salach piul-gliocas, geiread agus giorrad gu bheilear a' dol a thogail lach, fuath a thaobh an ni sin a bhith anns an t-seanfhocal. gu bheilear a' dol a thogail lach, fuath a thaobh an ni sin a bhith anns an t-seanfhocal. prìosan ur Holloway airson a tha 'ga chumail suas — sin Nach math an seanfhocal goitha an seann phriosan ro Saoil de ghabhas deanamh ris chruaidh, agus ro choltach ri agus riutha-san a tha de'n aon Is e rud le duais nach beag a

cinnteach gum of afte coni-fice control of the con chan maodar a bmin ro chru-chanainn eno fada air faibh aige dhuinn mar beatha faith-aidh orra. An deidh gach bho rìoghachd 's a ghabhas, eil. Tha a' cheart uibhir de cuise cha da rinn iad ach olc, air an deidheadh iad so a dhuais an cois a bhith a' sir-agus cha bu choir an cronach-chur? Seach gu bheil iad 'gar eadh seanfhocail a tha coth-adh cus airson sin. Bidh am caineadh, nach bu chaomh romach a thaobh cuspair no prìosan ur na's fhearr. Is ann leotha a bhith fada bhuainn, staid shonraichte. dha bu choir - fiach sia mui. Air an eilean so dh'fhaodadh iad an doigh beatha a thogail, Nach eil rud-eigin uamhas- dh'fhaodadh iad falt a leigeil on inacquant fau fait a feigen no ghocas an so a thaobh ar ach cearr an so? Mar bu mhi orra sios gu an sailean, dh' rioghachd agus a thaobh na osa agus bu chruaidhe am prì-fhaodadh iad am beul fhos-Gaidhealtachd? Saoilidh mi osan 's ann bu lugha de na gladh cho mor 's nach tugadh gu bheil. Is docha gu'n smaomnathan so a dh'iarradh bro- neach an aire dhaibh ach eoin

luchd an uilc le iomagain mu' gus an iarradh iad bho'n eil-Is cumanta an leisgeul gu dh'fhag iad, air ais a measg feum sinn deanamh cinnteach nam muc a bha iad a' cainnam muc a ona tau a cain. Is gue an saugha a baile an ach eil cuisean ro dhuilich eath, air ais do'n t-saoghal a sinn na dhiteadh — an uair a dhaibh agus nach dean am tha cho cearbach do chreut- ghabhas e a thuigsinn. dhaion agus nach dean am tha cho ceandan ac mar ad iad fhein cho beachdail a fhein. An gabhadh sinn air thaobh an t-sluaigh air an do ais iad? . . . Am fear nach rinn iad an t-olc? Bu choir dean toil a' Phapa, fagadh e

iad cinnteach an uair gheibh- Is fhearr a bhith dhith a' eadh iad a mach nach fhaigh- chinn na bhith dhith an fhaste iadsan air taobh stigh a ain Chan eil fios agam a bheil dhorsan gu brath. Gus am bi moran de ghliocas anns an tsin mar sin, 's iomadh fear a seanfhocal so, oir is iomadh theid a steach airson saor- rud fior nach fheum a bhith laithean. glic. Co-dhiubh, cha teid Sia muilionn nota. Nach duine as aicheadh gu bheil am mor a dheanadh sin dhuinn fasan 'na mhaighistir cud-

fheumas iad a cheannach. Nach iad fhein as coireach! as an Fhraing no a Lunnainn, chan fheumadh am fasan a bhith cho ur bho am gu am.

Thatar a' bruidhinn air lag-Co e? Co e gu dearbha? aobhair cheudna. Thadhail mi

Sgrìobh Domhnull Macas duine a radh ris?) Falt fada Fhionghuin gu'm feumadh rid a bheir oirnn le gheiread beachdachadh air a ghliocas. Is cinnteach gu bheil eilean seanfhocal, agus smaoineach-

Is olc a' chreag a threigeas a H-eoin fein. A bheil firinn no gliocas an so a thaobh ar rioghachd agus a thaobh na Gaidhealtachd? Saoilidh mi inich thusa air seanfhocal na's fhearr d'an taobh (mar dhean-Saoilidh mi nach b'fhada adh iad air cheilidh bho chionn fhada) agus ma smaoinean, air ais chun na beatha a icheas chan ann na's neoghlic a bhitheas tu air a shon. Is glice an saoghal a thuig-

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DUNADH 'SA CHEITINN SGADAN BHAGH BEACHDAN URA A DHITH

Tha a h-uile seirbhis airson luchd siubhail a' dol a stad cheud mìle de rathad air an air an treas latha de'n Mhaigh siubhal na busaichean, a ghaban ath bhliadhna, a reir mar has aite nan trean, ach ac a thubhairt Reil Bhreatann. sreathach agus ghabhadh e, Ma tha daoine a' cur an agh- reir coltais, airson a dhubaidh seo chan urrainn dhaibh lachadh tri muillean is dor an loinne a dhunadh gun lach bhliadhnaichean. Thatar chead o'n Mhinistear airson an duil £66,000 a chosg aig Siubhail an deidh iomradh Garbh, agus £48,000 air bho Chomhairle Beachdaidh miltean eadar an t-Sroim s Luchd Siubhail an Alba. Ma an Caol ann am bliadhna no dhuineas an loinne duinidh dha. A reir sgeoil cha deach na steisean a leanas; Garbh ach mu shia mile a reiteach-Loch Liuchairt; Ach nan Allt; adh roimhe seo. Bha an rath Ach na Sithinn; Srath Char- ad iarrainn is an rathad mo rain; Ach na Seileach; Gle- air an stopadh an t-seachdain Carron; Atadail; Aiseag seo chaidh agus bha dragh an t-Sroim; Dun Creige; Am ann am bliadhna cheanna le Plochd; Duirinis agus Caolas eadhonach mus do thachair Loch Ailse. Tha seo a' ciall- seo. A reir a h-uile fosraich-achadh nach bi cothrom aig aidh chailleadh tri fichead duine siubhal eadar Inbhir duine an cothrom obrach ag-Pheotharain agus an Caol, us chaneil ni eile ann a bheir

Thubhairt Reil Bhreatann dhaibh obair. gun tubhairt am Ministear Miosan mu 'san Dubhlachd seo chaidh cinnteach de fhior fheum a thaobh beo-shlaint nan dao- cur cuideachd carson a thos iarrtais laghail airson dun- loinn an trein an drasda?

Tha a' cheart uiread a' cur AN CLO MOR an aghaidh an dunaidh is bh'ann o chionn sia bliadhna nuair a bha an Dr Beeching 'g iarraidh a dhunadh. Tha seo air a ghealltainn air feadh na Gaidhealtachd. Tha Com hairle Baile Inbhirnis a' dol a ghairm coinneamh de Shior ramachdan na Gaidhealtachd rinneadh seo o chionn sia bli adhna, iarrtasan aon ghuthach gu Gordon Caimbeulach, Runaire na Staite airson Alba agus gun a' Mhinistear airson Siubhal a dh'fheuchainn a thoirt orra dol an aghaidh an dunaidh gun dol air aghaidh le sgrudadh curtach agus mar a tig sin gu buil thatar a' comhla airson luchd lagha a chur do'n sgrudadh curtach thatar a bharrachd dol a dheanamh sgrudadh air cosgais is feum na loinne le Comunn Adhartais nan Reilan an Alba agus chuireadh Siorramach dan Inbhirnis is Rois air aghaidh an ceithir mile not airson an sgrudaidh a chur air bhonn.

Bha Mgr Russel MacIain Ball Parlamaid airson Inbhirnis a' cur teagamh anns an fheum a bhitheadh air sgrud adh curtach a chionns gum faigheadh an Riaghaltas a huile fiosrachadh is eolas gu furasda agus gur ann acasar a bhitheadh an cothrom airson gnothaichean a reiteach Cuideachd bha e dol a sgrìobhadh chun a' Chaimbeulaich a dh'iarraidh air an tiodhlac a chumail air aghaidh agus mur a deanadh e bu choir an Riaghaltas fhoillseachadh gu soilleir de tha i dol a dheanamh, an robh iad dol a shabhaladh airgid an seo; caite an robh iad a' seas- t-saoghail agus teannachadh amh a thaobh na cuise agus air a bhith toirt a steach aod- tha am ann airson feirg is cog-

Cha mhor nach eil an leth

Miosan mus robh an loinn airson Siubhail sa Pharlamaid eadar Dum Bladhainn is Crit-Dubhlachd seo chaidh hean Laraich 11 dhunadh bitheadh e iomchaidh thuit eallach mhor a nuas 'ga dha air an fhiosrachadh a bh stopadh. Thubhairt Reil Bhre 'aige, cumail air a' paidheadh atann aig an am sin nach b an tiodhlac a bha e a' toirt urrainn dhaibh fhosgladh oir seachad nas fhaide air adhart bhitheadh e ro chosgail — tha na 1971 as aonais fiosrachadh daoine air an earalas mus ine. Thubhairt am Ministear adh am balla dion mor nuair ri Reil Bhreatann nach uraich- a thatar a' dunadh na loinne eadh e 'n tiodhlac mar do Bheilear a' dol a dheanamh dhiult e cheanna cead airson sreath de'n rathad far a bheil

Bha e na dhriod-fhortain do obair a' Chlo Mhor nuair a dhiult an Riaghaltas an tiod hlae airson aefhuinn, thubh airt Comunn Croitearan air Iar ann an iomradh air an seachdainn seo chaidh. Tha an t-atharrachadh a'ciallach adh gun caill croitear-fighead air tiodhlac 40 per cent a ghe ibh e bho'n oidhirp ur aig a Bhord Leasachaidh airson ias adan ura airson Clo Hearach 'Na aite faodaidh cosgais caitheamh air beairt ur a dh iarraidh ach mar thubhairt ar comunn "a chionns gu bheil duine a' cur cosgais an aghaidh phrothaidean bithidh cosgais an aghaidh phroth aidean bithidh croitear ai nach eil a' bheag de phr othaid an deidh cosgai cosgais a' bheo-shlaint, air ais far ar do htoisich iad, gun chuid Tha seo air leth eachadh". cunnartach, tha an comunn as radh, a chionns gu bheil obai a tha a' reic air fad is farsaing an t-saoghail, an urra airson a' mhor chuid ri beairtean a fichead no eadhon da fhichead bliadhna dh' aois Fo'n Riaghaltas mu dheireadh tha Roinn nan Inneall ag a tha ri bhith air a foillseachadh gun dail ann an Leodhas Ach, a reir coltais, a nis cha bhi cothrom aig na croitearan an ceannach a chionns gu bheil iad gun chuideachadh no cothrom iasaid.

Tha an comunn ag radh gur e an diultadh seo, buille eile an aghaidh obair a tha ann an fhior dhroch chas an drasda, le gainead reice air feadh an ach do na Staitean.

A'CHAISTEIL

Tha Comhairle Seirbhis nan Daoine a'dol a ghearan an ag-haidh an cead a thug Bord Obair an Sgadain seachad Bagh a' Chaisteil a thoirt thar liost nam port anns an reicear sgadan.

Ann an litir gu Mgr Dom-hnall Stiubhart, Ball Paria. maid nan Eileanan an Iar, thubhairt iad " 's docha nach e comunn leasachaidh th'anns Bhord ach chan e reusan sam bith a tha seo dhaibh a nam mortairean a thaobh Bagh a' Chaisteil.

Dh'aontaich am Bord nach reiceadh sgadan 'sa gheamhradh ach anns an Oban, Mal-laig, Ullapul, Uig (Sgithean-ach) Loch Baghasdal agus Steornabhagh. Bhatar a' eadh cuideachadh Mgr. Stiub hart Bagh a' Chaisteil a chur air an liost seo.

Chaigh thoillseachadh mu

na puirt ceadaichte ach cha d'fhuair Barraidh iomradh di reach. A reir coltais cuirigh seo crìoch air obair an sgadain am Barraidh air an robh beachd an uiridh gu robh toisinn air leudachadh gheamhradh seo chaidh. Tha an comhairle de'n bheachd gur e seo ionnsaigh calg dhir. each an aghaidh beo-shlain an eilein. Thatar dol a chur gearain do'n Mhinisteir airson Tuathanachais is Iasgaidh Runaire na Staite airson Alba Bord Leasachaidh na Gaid healtachd is Mgr. Seoras Mid dleton, fear cathrach Bord Obair an Sgadain. Thubhairt Mgr. Reg. Allan, Runaire a Chomhairle gun robh a'chom hairle a' gearain gu laidir chionns gun do chuir am Bord roimpe gun chothrom bruidhne de sheorsa sam bith a thoirt do Bharraidh is cha d'fhuair iad a bharrachd coth orm cur a mach reusan airson am margadh a chumail. Lear e air gun robh Barraidh daon nan air a bhith 'na port 's na Eilean a Siar ach nach robh iad a' gearain a chionns gun do thaghadh Loch Baghasdail ach gun do dh' fhagadh iad san as.

A reir Runaire Bord an Sgadain, chuir am Bord seo roimpe an deidh, deagh sgrudadh is rannsachadh le luchd reic is luchd buana. 'Sa gheamhradh seo chaidh a chionns gun robh mor ghainlad san Roinn Eorpa chaidh moran eisg a reic thuca aig dorlach phort. Bha seo a' deanamh Riaghailtean is laghan a thaobh margaidh duilich a chuir gu feum agus bha luchd ceannach ann am Breatann mi thoilichte oir bha 'n t-eagal orra nach bitheadh gu lear aca a chumadh a dol iad.

Tha e caran michiatach ann ga chur gu bas a chionns ga bheil sgrupaire no dha a' to learn Gaelic they snoun-gearain, an Dun Eideann. Ma look kindly on those who try. There are native Gaelic speakers who will discourage

Bha Sir Anndra Mac Gille dhith orra beachdan toinis-Chriosd a' fuireach fuireach- geil leirsinneach a bheireadh ail nuair a thachair e ri buid- bonn steidh obrach ann an heann Ghaidhealach air chiad uair on a ghabh e inbhe aig obrach. Chualas aig ceann ard a' Bhuird. Thubh- choinneamh cunntas bho Mgr airt e ris a' Phannal Sgrud- S. S. Grannd air athleasaichaidh bho siorrachdan nan ean a tha Coimiesan nan croitear nach bu choir dhasan Croitear a' cur a mach, gu hfaisneachd sam bith a dhean- araid ag atharrachadh croitamh ach bha e 'n duil gum ean air mhal gu croitean seal. b'choir adhartas a bhith air a bhaichte leis na croitearan. dheanamh ann an doigh sgìo- Air tigheadas, air an do chur balta, reachdail. Thubhairt e an Coimisean air aghaidh bharrachd nach bu choir a beachdan mu thiodhlacan is leithid seo a dhoigh a bhith iasadan airgid, a thaobh fiosair a chunntas ann an sgillin- rachaidh a thainig am follais, ean. An uair mu dheireadh a chur an Coimisean air adhart thomhaiseadh adhartas mar barrachd iarrtasan chun an seo 's ann a thachair "Fuad- Riaghaltais a neartachadh na ach nan Gaidheal". Dh'fheu- ceud iarrtasan a chuir iad madh iad mar sin bhith ro mpe. smaointinn ann an doigh nas B'e aon iarrtas mor, thubh fharsainne na cumhnantan an airt Mgr. Grannd, gum faighsporain ged is ann troimh 'n eadh croitearan ann an aitean

fhein a thoirt air aghaidh agus anachas. a bhith co-ionann ri modh is

a aite far an robh gu leor luchd

sporan a bha iad air an riagh- anabarrach breagha, cuideachadh chum adhartas a dhean-Chuir e an ceill am beachd amh ann an gnothaichean gum bu choir croitearachd e nach robh ceangailte ri tuath-

Bha e'n duil gu robh am doigh beatha an latha 'n beachdan a' tighinn ri tuilldiugh. A' leudachadh air seo, eadh dhaoine a nis ach air thubhairt e gum bu math leis chul a h-uile ni bha iomagain moran a bharrachd chroitear- de thigeadh an cois gach ni an fhaicin n air leabhraichean nan rachamaid do Mhargadh a' Bhuird. Bha a bharrachd a Eorpach.

IN SEARCH OF GAELIC

nowned throughout Gaeldom that these are never intellig-for his creation of "Bodach- ent people. as-a-Rudha," Mr William Mr Carrocher concluded Carrocher addressed the Gael, that the most rewarding thing ic Society of London on the he had ever done was to go theme "In Search of Gaelic" in search of Gaelic and the on 7th November.

Mr Carrocher advised all Gaelic was not mods, songs learners to get and perfect a or ceilidhs but the preservatphrase or idiom a day. Des- ion of spoken Gaelic,
pite rumours to the contrary,

It was announced at the
Gaelic is not at all difficult; meeting that at the recent
it is dead easy compared with AGM that Mr Hamish GrahAcabia. Consider

plant cabbages which are creasing amount of Gaelic we think? would be jealous of us. So i is with people who disparage Gaelic. Yet Gaelic is not use less; it affords great pleas

Gaelic societies worried M Carrocher a good deal: there were many members who would do anything for the language except learn it and speak it. Mods are disappoint ing in that business an doigh, gu bheil eilean a English. This is not so at the tha a' toirt da thrian de fhir Welsh Eisteddfod and Irish gu obair na mara, aig a bheil Oireachtas. If your only in dualchas fhada air muir o teal bhirlinnean Chlann Neill gus an latha diugh, anns a bheil spiorad, beothalachd is near! ga chur gu bas a chionns gu If some are too old and busy

A native of Ayr, but re- learners but you will find

most important thing Mr Carrocher advised all Gaelic was not mods, songs

Arabic, Swedish and most am had been elected chief of modern European languages the Society. With the disap-There are those who say pearance of the London Lewis why not jearn a useful lan and Harris Association, the guage for with Gaelic so few Gaelic Society is left as the speak it. Burns once asked principal society in the capitwhy God "made the gem so al catering for Gaelic speaksmall and why so large the ers and a warm welcome is granite." Gaelic has a scar- extended to the thousands of city value. If we had a rare Gaels from the islands and plant in our garden of great the mainland to meet to-beauty, and our neighbour gether at the Gaelic Society said why not dig it up and meetings where now an insome use to you, what would heard amongst members and Our neighbour in the conduct of business.

ON THE DEATH OF A YOUNG MAKAR

Ma hert-thirled wards Cam lik a linn o tears, Fir I believed in ye,

The heather-birn o yer heath;
As I smell is the sweetness
o that last flouer Blown frae ver grave.

Bit the heather-birn Shall bloom again,
Purple as ever afore.
Makars dee, bit makars come Tae continue the theme;

There is nae end
Tae the force o man.
(a name is naethin).

DAVID MORRISON

Review Order | over to you:

THERE ARE MORE THINGS . . .

Mr Gray has researched the subject and gone outside his er than 'above' nature.

Some are very personal, subject on a few occasions.

By sub-natural I mean effects and one wishes one had the experiences of so many people on and near Ben MacDhui. The influence of places on

some sensitive people is beyond doubt. What is the cause of this is as yet beyond cause of this is as yet beyond to ascribe the cause to a 'The Clay Yerd' by David the means of the scientist to Fear Liath Mor is, however, Morrison; 10s; Scotia, More explain, If, indeed, it is requite another matter, ven View, Reaster, Lyth, by explain, if, indeed, it is re-levant for a scientist to ex-

most likely to reject.
There are many things, events, happenings and personal experiences which canwhich

egory of influences which bear on mere mortals to affect them so profoundly. For fasci

the experience of Professor Norman Collie in 1891 when he was on the mountain. After that climbers, some no doubt with imaginations shar, convey the sense of solitude pened by hearing tales of which this mountain definationated the septiments of the sense of solitude pened by hearing tales of which this mountain definationated to serve the sense of solitude pened so which this mountain definationated to strick a growing store of the stance, the sense of solitude pened solitude pened solitude the sense of solitude pened ened ability to experience psychical happenings, relates the terror which gripped her in the pass of Lairig Ghru.

Mr Gray goes on to devote THE CLAY YERD a chapter on mountain spectres and another on the Sceptman Harz Mountains.

What is of great interest is tole and telmin inculual for the postulation concerning his poetic expression. Maybe the Big Grey Man and the this relationship started out, Bodhisattva, 'one of the five say in The Saxon Toon, as Perfected Men who control with the friendship of an old the destinies of this world broken down tramp who and who meet once a year in needed only the price of a cup the cave in the Himalayas', It of hot tea, a cigarette, a worn

snow, space visitors and cos- ing communications are all ly takes into his book for discan then form his own opin- more than the one who re

part from Norman Collie's ex- ice, constant everyday usage

for material which he thinks that are less real than natural same ability to say things the is related and which goes because they are less perman way Morrison has said them some way to explaining the ent, fleeting in the sense of in this, these poems become

plain what by training he is question to work out for our-most likely to reject. selves. Whatever our answer, and it must be an individual one, characterised by our own feelings for the things which not be explained, the origins baffle scientific explanations, hich belong to some Mr Gray is to be congratulat-world which, though ed in threading together to other world which thought of the missible, is yet a part of ours. form a story of all the bits

The Big Grey Man of Ben
and pieces of evidence, memmacDhui comes into the category of influences which
egory of influences whi

For fascinating reading the Mr Gray first takes us to book is well worth its price. The illustrations are adequate though they might have been more dramatic in their preter that climbers, some no sentation of the mountain to

28 Guild Street, Aberdeen.

David Morrison has kept a re of the Brocken in the Ger- faithful relationship with the Scots as a worthwhile, effect What is of great interest is ive and telling medium is the belief of Sir Hugh Ran. jacket, and the like, to restore kin, of Blairgowrie, that one some of his lost faith in the of these Men lives permanent. goodness of the human race of the Cairngorms. of which he was a part but re-Ghostly music and voices, jected by it because of his footsteps, footprints in the different views of life and liv-

If so, then Morrison has subjects which Mr Gray wise- proved that such a relation-ly takes into his book for dis- ship, born out of a basic and fundamental sympathy for the cussion and as food for fundamental sympathy for the thought for the reader, who Scots, can improve the given

can then form his own opin- more than the one who reions within the framework of ceives,
his own experiences in life. In The Clav Yerd, MorTheories abound about the rison's third collection in less
Big Grev Man of Ben Mac- than four years, there is a
Dhui. Some are credible: wide range of subject-matter
others much less so. Says W. virtually all, however, laying
H. Murray, a well-known bare the author's concern for
Scottish mountaineer:
'Tike you, I have had no His excellent use of Scots

H. Murray, a well-known bare the author's concern for Scottish mountaineer:

"Like you, I have had no supernatural experience on is no barrier to the reader's mountains, nor do I know understanding of many of the anyone who has. I know poems, for it is a language nothing of the Grey Man a acquired through hard pract-

and tested by the measures Ben MacDhui has featured in many a night's telling of strange stories, particularly tales about the Big Grey Man. Now his story is the subject of a book by Afflek Gray. It is a fascinating one.

This perience.

I do not imply by this that laid down by MacDiarmid think other people's exper- and others. It is the poet's iences are invalid. To the confidence that seems to contrary, I think so-called shine through on every page tales about the Big Grey Man. Now his story is the subject of a book by Afflek Gray. It is a fascinating one.

Mr Gray has researched the character of subjective properties of the poet in the verses.

because they are less perman-way Morrison has said thement, fleeting in the sense of in this, these poems become not being based on anything the property of Everyman. that endures in time or place. This is a good collection. 'That Norman Collie had a As the first edition is only psychic experience on Ben 100 copies, purchase right MacDhui is (for me) certain, away is advised.

Mr Gray leaves us with the Wick, Caithness.



CANAIN **ALBANNAICH**

The Comunn na Canain Albannaich (Scottish Language Society) has recently accepted a motif for the Comunn, de-signed by Seumas Donn, a CNCA member in East Kil-

The design was based on an outer circle, symbolic of eter-nity, infinity and strength. The addition of an inner circle creates a traditional Celtic design, yet retains the above qualities. The sub-div-ision represents the Gaelic and English membership of the Comunn. This is because the Celtic heritage in these modern times must be expressed bi-lingually.

The designer has presented a modern symbol to appeal to the younger elements.

Language is necessary for the communication of truth, and the circle by its artistic perfection, is perhaps the simplest graphic expression of truth.

Failte Do Lybster

THE PORTLAND ARMS extends a warm welcome

Good Fare and a Fine Collar Sea Angling

Salmon Fishing, Trout Fishing

The prospects of saving our railways or even re-opening closed lines seem to be slend-Decisions are made by Officials in Whitehall, and the Minister acts as a rubber-stamp. Every closure makes the next closure easier, and objections only postpone the proposed closure; many of them have been as ineffective as appeals against a jail sentence or pleas to an M.P. to disobey his Party Whip.

At the end of 1963 the Vigilantes were formed to oppose the closures outlined in the Beeching Report. They won a reprieve for the railways North of Inverness, but within three years the leaders were at cross purposes with each other and the MacPuff organisation (as the Vigilant-

are over congested with when bus fares were infinately heavy traffic which should go cheaper than train fares. In by rail. But the trouble is the overpopulated Midlands deep-rooted and the remedy and South East England the does not lie with any one poldoes not lie with any one pol-railways can make good pro-itical party. There should be fits, even when faced with the a through train from Aber- stiffest competition from road deen to Kyle of Lochalsh to transport; this is quite impos-connect with the steamer sible in the underpopulated services to the Outer Hebrid. Highlands, the Borders and esc. A rail light between New. es: A rail link between Newes: A rail link between New- the South West, tonmore and Tulloch (on 'the the West Highland Line near plication. In England the rail-Loch Laggan) would have ways cater for a densely popmade it possible to have 'as ulated, highly industrialised direct train service between urban area. In Scotland it is Aberdeen and Fort William, the reverse: The railways Every railway closure dest- must serve a sparsely popul-roys a potential source of ated rural area, of which the development.

deen or Edinburgh, which are

service run on a pront-massing the state basis. Nor can it support com. Glasgow.

It is quite in order to close the state of the state can provide the Public with small branch lines whose sen choice and protect them ag- vices are now obsolete and ainst the evils of monopoly. have long ceased to have any If we want our country to economic value. Where there have a balanced economy is duplication of services and which will work — and I have competition is economically not the slightest doubt that impossible, it is quite feasible that is the ernest desire of us that one of them must go. It all whatever political party is quite another matter when we may support—then every- it comes to closing the rail-thing possible should be done ways to Kyle of Lochalsh, to promote the welfare and Mallaig, the Galloway line be-prosperity of the Highlands tween Dumfries and Stran-and Islands and the Far raer, the Borders line between North; much of this depends Edinburgh and Carlisle via on the services rail and sea Galashiels and Hawick, and of tourism is a considerable Kinross source of revenue to the Highlands, and to those rail- ced the Beeching Report with ways where the scenery is a all the force they could must-major attraction. The over- er; but as soon as they were populated areas should not be returned to power they proallowed to develop at the ex- ceeded to implement the pro-pense of the underpopulated posals they had denounced

The Highlands have endur, giving an assurance there ed two hundred years neglect were going to be no more and mal-administration, and railway closures, only the painful ordeal of We threw out the Tories in Highlands to play their pro-thoroughly disillusioned with per part in the life of Scot-Labour, England has lost all land, of Great Britain and of (Continued on page 8)

World. Much of the trouble can be traced to the defeat of Prince Charles Ed-ward Stuart at Culloden Moor and within forty five years of Culloden there was the French Revolution which led to the Napoleonic Wars. The Napoleonic Wars ended with the Industrial Revolution and the viscious Clearances which left large areas of the Highlands forelorn and desolate. Various efforts were made to stop the rot, but in too many instances they were too little and too late. Industries, South of the Border, offered good money and paid good divid-ends. In spite of all this Scot-land was able to build a railway system whose quality of service was second to none.

In the years following the First World War, the traffic organisation (as the Vigilantwhich used to go by rail,
es were known) petered out.
Started going by road. The
Busses are no substitute for went even further at the
for the trains, and our roads
end of the Second World War cheaper than train fares. the South West.

evelopment. Chief industries are agricul-Continental tours need not ture and forestry. But we necessarily begin in London, need the railways for the tranthey can easily start at Aber- sport of timber, agricultural produce, fish and various ideal centres for trade with Highland goods as much as Scandinavia and the Baltic. we need the railways for the we need the railways for the A sparsely populated area transport of coal and the cannot support a transport heavy goods manufactured in service run on a profit-making the Midlands, Lancashire and

transport provide. The growth the lines through Forfar and

The Labour Party denounwhen in opposition, and after

trial and error can enable the the 1964 Election, and we are

h-araid modhan dealbhach.

LATHA DHOMH 'S MI BEINN A'CHEATHAICH

"We will now have that grand old song, 'Kishmul's Galley'" ars an dune a bha 'sa chathair. "In case there is anyone who doesn't know Kishmul was one of those warrior Vikings from whom the MacLeods are descend-

Bha an talla lan dhiubh, lan de Leodaich a Ameiriga, Glas-chu, Astralia, Birmingham, Rhodesia, DunEideann, Jam-aica, Lunnainn, Johannesburg Kilmalcolm agus Cardiff

Hayich

On a day of days O-ee-o-u" ciamar a fhuair e a stigh.

> ingly Kishmul's galley sailing

O-ee-o-u' sheinn a Bhan Leodach. "Hi sin seinn an t-seachdain air o-hu do thon" fhreagair an fad.

eal air an eilean ris an abrar Ciosamal ach fuaim a' phlumbair Bharraich a bha sud a caradh piob-uisge.

Bha cabhaig air faighinn dhachaidh airson a thi agus an T.V. fhaicinn. Bha Mac-Neill 'na chorp a' cnamh air an eilean. MacNeill fhein, an eilean. MacNeill fhein Ceannard Clann 'Ic Neil Bharraidh 'na chorp a cnamh leis fhein ann an caisteal nan sinnsear. Bha iadsan ann an caidreabh nam Barrach ann an cladh Chille Bharra ach bha MacNeill na aonar chaisteal.

Rum beag cumhang a bha ann, rum beag taigh osda is aite sam bith ach an t-eilean dorlach dhaoine ann. Daoine fhein cridheil tapaidh a'bruidhinn fhein. Chunen tagain a' High from the Ben of is a'gaireachaich. Sgeulachdar ait, seanachas, balgam an drasda 'sa rithist is rabht. Dibhearsain, is toileachas a'Mhoid sheinn a Bhan Leodach a mu mheadhon oidhche aig a Colinton. Bha an ceann-cinn- Mhod. Thoisich am boirean-idh aca nam measg, Dame nach a bha 'na sineadh air a Floraidh fhein, na suidhe gu leabaidh a seinn, boireannach rìoghail ann an aite sonruich- boidheach banail, a bh'innte te mar bu dual dhi agus a agus thoisich i seinn. Bha togail an fhuinn comhla riut- guth snasail aice agus tuigsc ha. Cha robh neach an lathair ceol nan Gaidheal, tuigse aig an robh a'Ghaidhlig ach bha air leth math sonruichte aon fhear. Duine caol a bh' anns an latha 'n diugh. Cha ann is sogan math aige. Bha b'e biogail bhochd gun tuigse e na shuidhe aig cul an dor- gun fhaireachdainn a bh'aice uis gun fhios aige carson a ach oran taghta siubhalach bha e sin, caite an robh e no air a sheinn ann an seann nos nan Gaidheal, ann an Gaidh-"Sea-ward I gaze watch- lig, cheart, bhlath, fhonnmhor

Leodhais. Bha e glan taitneach, a lea-bhra bha! B'fhiach ant-oran

YOUR ATTENTION!

The attention of readers is drawn to the following arrangements for Sruth. Owing to financial stringencies, Sruth in its present form will have to be discontinued and in an attempt to preserve some measure of continuity, it has been agreed by Directors of the Stornoway Gazette than Sruth will be incorporated within the pages of the Stornoway Gazette and appear every fortnight.

The price of the Stornoway Gazette is 7d per copy, and readers who wish to transfer their subscription should write to Sruth offices, 92 Academy Street; Inverness, to let us know. There will be a slight adjustment of those subscriptions which are extant an the time of changeover. The first issue of the Gazette containing Sruth will be 7th January 1971.

We should appreciate their writing to us when we shall make refunds of outstanding balances at 31st December 1970.

We should point out that the basic philosophy which has been published in Sruth during the past Jour years or so, will still be contained in the 'new look' Sruth.

That philosophy has been based on the recognition of the worth of our Gaelle heritage and its ability to make significant contributions to those areas of human concern and endeavour which are related to man's spiritual and moral well-being, Nowithstanding this. Struth has also recognised than only a prove and enhance the Gaelic language and its speakers. Such an environment will also, we believe, act as stimulus to those areas in Europe which are still as Celtic-based now as they were two millenia ago.

In such a light we ask readers to continue their support and to act as agents for our messages.

TOBAR UR

Tha an saoghal a'sior dhol an airde a thaobh cosgais agus chan eil sinne air bhith as aonais ar cuid trioblaidean anns an doigh sin. Tha gnothaichean air tighinn gu ire nis agus feumar sguir a'foillseachadh sruth anns an t-seagh seo. Bithidh e o 7-1-71 air fhoillseachadh sunn a'Ghaseil a Steornabhagh. Ghe-ihr sibh a h-uile sanas mu ag nothaichean sin gu it-adoigh againn leis a' fhailean seo, beachdan is smuaintean ma Gaidheal' s na Gaidhealtachd a' nochdadh a dh'uiread dh'aiteanan s' sa mb burainn duinn. Tha sinn an dochas gun deach sin a dheannh air cho beag' sa gha ann no ar ariting clausan tha shainn ann an ariting clausan tha chainn an ariting clausan tha sibh a' chainn an ariting clausan tha chainn a

duine aig an robh sogan math agus a'Ghaidhlig. Bha i samhach 'sa chaist-Bha in samhach 'sa chaist-Bha i sa chaist-Bha i

le D.M.O.

Tha sinn uile comasach air dumhaileachd. Tha e mar sin

idhean lathail a tha air an idh linnteann de chleachdadh ag innse naidheachd na duan-taghadh leis-san a ghrabhail 'se thachair gu nadurra gun aig a' cheart am. Le suil fhareadh is a snaidheadh a phios do reoth cleachdaidhean, gu (Continued on page 8) obrach a bhith de'n fheadhainn a tha a'laighe dìreach air a' chuspair a tha ri chur an ceill. Mur a bheil na h-eachdraidhean a'laighe air a ghnothach, eadhon troimh gin de na mothaichean (senses) no 'nam ceann uidhe, feumaidh iad leis an sin a bhith air an cur seachad a chionns nach eil iad freasgarrach no feum-

Mar a tha beoshlaint a'ch inne daonna ag adhartachadh agus a'fas nas dumhail 'na mheuran, tha suim an-eolais a tha sinn ag ionnsachadh agus a' eumachdainn leis gach aon duine dhuinn aig inbhe sam bith de bheatha a'fas nas motha ann am meud is an

leughadh — mur a bitheadh a'leantainn an 'lorg sin gu headh e anabarrach duili cha bhitheamaid a'sealltainn bheil suim an eachdraidh lat- dha bruchadh a mach troir air a'phaipear seo. Rud s hail a'dol am meud mar an pe. Dh'fheumadh e brodadh docha nacheil cho follaiseach ceudna. Feumaidh taghadh an is brosnachadh a thiginn bho 'se sin chan eil sinn uile a' an eachdraidh lathail a bhith litreachas is faireachdaidhean 'Se sin chân en ein une die a an eachtraidh iathair a bhail neachta is iaireachtaightean leughadh 'san aon doigh no mar sin nas cruaidhe agus ann an canain eile. Chi sinn leis an aon mheud tuigse nas geura. Co dhiubh, tha an cus-seo ann an doigh bheag ann leis an aon mheud tuigse nas geura. Co ciniuon, tina an cus-seo ann an doigh oneag ann mo. 'Se meudachd i doimh- pair a tha ri fhoillseachadh a am bardachd Mhurchaidh neachd na tuigse cha mhor dheoin no dh'aindeoin air a Mhoirich. Dh'fhenmadh e tha fainear dhaibhsan a bhith- bhleith is a chruthachadh leus dreuidheadh is bruthadh air eas a' sgrìobhadh mu litrea- a' mhodh follaiseachaidh dh-inntinn prìomh bhard mus ti-chas. Feumaidh e bhith air a eth agus leis an sin feumaidh geadh briseadh iomlan bho radh 'sa cheud dol a mach gu an taghadh a ni an t-ughdair na seann doighean. Chuireadh bheil a mheud is a dhoimh- suim a ghabhail de na nithean e ri cheile ann an doigh neo-neachd aig a h-uile duine agus seo, (1) Na doighean foillsea- ranntachail bardachd a bha arbhrith bheir thusa a duanag chaidh a tha feumail chun an air a theann thaghadh a fair-cha toir mìse. Co dhiubh na fhoillseachaidh sin (2) soill- eachdainn is eachdraidh lath-co dheth thainig smuain no eireachd na h-eachdraidh (3) ail. Chi sinn seo anns an athco dheth thainig smuain no eireachd na n-eachdraidhe O' air. Cm sinn seo anns an air dha mu litreachas thugam an brith is blas na h-eachdraidh arrachadh a tha eadar an an oidhche roimhe. (4) neart nam faireachdaid- obair aig Tennyson agus Po-

air uisneachadh mar dhoigh chum is gum foillsich iad an fhiachaibh mora ris an rann air eolas is fiosrachadh a pha- t-eachdaireachd leis an uile lapanach an "Haiko". Tha irt ri cheile. 'Se doigh a th'ann shoilleireachd is urrainn da- seo a toirt air a bhard a theair an cuir sinn an ceill ann ibh. Tha seo anns a' mhor achdaireachd a chur ann an an doigh cruaidh na smuain- chuid a' leantainn air doigh cochull de sheachd loinneachtean a dh'fheumas an t-ugh- aithris na teachdaireachd, bit- an. Chan eil Mac Illeathainn dair a chur sios. 'Se an leum headh e sgrìobhte no ne beul- ag radh seo ann an roimh-eadar an smaoin is am facal aithris. Feumaidh an seo ead- radh ach tha e follaiseach gun sgrìobhte a'cheist as motha ar dhealachadh a bhith air a d'fhuair e chiad sprìod bhuapagus an doilgheadas as doir- dheanamh eadar bardachd a asan a bha ann an co-chom agus an domgueadas as doir dheanamh eadar bardachd i asan a bha ann a ro-choinn bhe a thig 'na rathad'; 'es eso tha 'sa chiad aire air a chur unn inntinne leis, ge b'iad as a'foillseachadh air paipear a mach airson aithris beoil an Ruis no a Sasunn, Faod-faireachdaidean air am bleith agus bardachd a tha 'sa chiad aidh sinn a ràdh ma tha nach le eachdraidh lathail an deidh aite air a char a mach airson deach riamh roimhesan uirseo ciallachaidh faireachdaid, aithris beoil agus bardachd a ead fosglaidh a dheanamh air emotions; eachdraidh tha air chur a mach airson crìochan bard Ghaidhlig ann laithail - experience. Feum- aithris sgrìobhte. Tha an an seadh 's nach robh na aidh faireachdaidean eirigh a luchd leughaidh no eisdeachd smuaintean is na kuspairean adh ann artachadala chionns a'cuimseachadh a ghnothaich fheallsanach a thugar bhuait-gu bheil e air a dheanamh a seo. Tha e 's docha ceart a he sin fo sgrudadh bhard ri-suas le na atharrachaidhean radh gu robh bardachd a bha amh air am foillseachadh ann suas le na atharrachaidhean radh gu robh bardachd a bha amh air am foillseachadh ann corporail is innteaneal a thig airson a leughadh 'sa chiad an Gaidhlig, Ma sheallas sinn bho brodadh o'n taobh a aite air leth gann gus an do air bardachd Mhic Illeathmuigh. 'S docha gum bi fair- nochd "Dan do Eimhir" le ainn chi sinn gun tug e stigh eachdaidhean air am comh- Somhairle Mac Illeathainn, geurad ur cainnte; thug e dach no air am bleith is an Roimh 'n am sin bha bard- stigh geur-sgrudadh air each- atharrachadh leis a'cheud bhr- achd 'sa mhor chuid airson draidh lathail a bha ainneamh odadh no brodaidhean eile ag beul-aithris agus a chuir a am follais roimhe; thug e amais dìreach air a chuspair mach airson seinn no aithris stigh cleachdaidhean is nosan a tha far comhair. 'Se an oid- heoil Bha a'nhuing seo a'laig le bhith; uisneachadh cruthan a tha f'ar comhair. 'S e an oid- beoil. Bha a'phuing seo a'laig- le bhith uisneachadh cruthan hirp air seo a chuir an ceill is he air a'bhardachd 's ga chru- is iomhaighean mar mhodh fhoillseachadh a tha toirt am thachadh 'na rannan cruaidh aithris a'bhaird, an aite a bh-follais an cleachdadh de bhith le bualadh deanta a'leantainn ith 'na ghrabhaileadh snasail uisneachadh seolaidhean araid troimh 'n aon dan. 'S docha air a dhuan. Tha Mac Illeatleis am feuch ughdair a chuid gu robh feadhainn nach robh hainn daonnan a'feuchainn ri sin de eachdraidh lathail ath- buileach a'tighinn fo'n sgeith sgrudadh a dheanamh air de nuathachadh is a chuir sios seo ach bha iad gu math gann. a tha toirt brosnachadh gu nuathachaun is a chuir sìos seo ach bha iad gu math ganh. a tha toirt brosanchan gu ann an doigh seasmhach. Ma A bharrachd air an sin bha sgrìobhadh an toiseach. Tha ghabhas sinn ceann uidhe an doighean snasachaidh mar e fo churam a bharrachd a ughdair mar seo anns gach fuaimneachadh deiridh is aic-chionns gu bheil e dealbhadh pìos obrach, an lorg sin feum- eall air an cur annta chuid- ann an suas ur. Tha e a'cle-aidh an aireamh de eachdra- eachadh na cuimhne. An de- achd stoighle teann glas agus

aidh agus modhan cainnte, 'nan cnapan marbh gun bheo. Bha seo a rithis a'cur bacadh air meud is doimhneachd an smuain a ghabhadh chur an ceill. Ma bha cainnt an ughdair air a chuartachadh anns sin na muirean cumhang sin bhit-gu headh e anabarrach duilich Tha litreachas de gach seo- hean.

Und no eadar an obair aig an sea air a steidheachadh air. Tha sgrìobhadairean Gaidh-Fhear-Ciuil is Somhairle Mac cleachadaidhean is modhan uis- lig a'gabhail os laimh dha no Illeathainn. Tha Pound fhein neachaidh cainnte. Tha cainnt tri modhan sgrìobhaidh a ag aideachadh gu bheil e fo

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The Comunn exists to foster an interest in Gaelic as a spoken language and to increase an awareness in Scotland generally of our country's Gaelic - based heritage. Annual membership is only 5/-. Donations welcome. Contact the Secre-

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THE PROBLEM OF LANGUAGE REVIVAL

Linguistic Struggles by P. Berresford Ellis and Seumas Mac a' Ghobhainn

Today 3.5 million people speak the Armenian language (or Hahyeren) in the Soviet Socialist Republic of Armenia (population 2.2 millions) and in small pockets of Gorgia. Azerbaijan and Iran. "History," says one book on Armenia. "can boast of few examples when a people on the brink of destruction was able to muster strength and courage enough for complete revival." In a period of 50 years by progressive five year educational plains, he people of the brink have journeyed from a vilvin linguistic and cultural domainments. The Golden Age of National Culture."

Culture."

The Armenians are an ancient people. An ancient state in the Armenian area was founded in 880 B.C. The American state as we know it today emerged in 624 B.C. but was subdued by Persia in 520 B.C. However, foreign invasions were cut short by brief spells of revival and development.

In 301 A.D. Tiridates 111 of Armenia was the first ruler to declare Christianity a state religion. At the same time the creation of the Armenian alphabet by Mesrob Mashhotz (circa 396 A. D.) had a

ARMENIA

decisive impact on the development of literature and culture. Numerous works were translated into Armenian including the Bible and other religious works, as well as those of autent to the development of the state of the state



A great poet of The Armenian National Awakening -

ation. The Armenians fought back but their small, divided country was helpless against two of the world's biggest empires.

Despite the cultural oppression Armenian literature still flourished at the centres of Ani, Nor-Getak, Akhpat-Sanain, Glarzor and Tatev, And even though the epoch was not favourable for the development of national literature, the lyrical poetry of medieval Armenia was, to quote the Russian poet Valery Briusov, 'one of the glorious victories of the human spirit in world chronicles.' one of the glorious victories of the human spirit in world chronicles with the state of the human spirit in world chronicles. The state of the human spirit in world chronicles with the state of the human spirit in world chronicles. The state of the human spirit in world chronicles with the world in the meaning the state of the world in the Armenian poetry was as alive as ever.

During the 16th to 19th Centuries many centres of culture emerged in the Armenian profits in the various countries of Europe, Asia and America. It was in the United States of America these played an important part in the development of Armenian literature.

During these centuries the Armenians sought to free themselves from the yoke of cultural, political and economic oppression and to recreate an independent Armenian nation. From the period of 1801 to 1828, the Russian Empire began the annexation of Persian dominated territories. By 1828 they had annexed East Armenia from Persian rule. Now the Russians began to stamp their own national culture and language on the Armenians who, at first, had felt themself saved from the threat of assimilation or physical destruction by the Persians. The Armenians of East Armenia threw in their lot with the XIII to the Control of the Armenian of East Armenia threw in their lot with the XIII to the 1805 to the Armenian of East Armenia had pauge struggle. Heading the struggle was Khachatur Abovyan (805-48), a talented writer and poet, playwright and teacher, and a democratic enlight-ener. Abovyan is considered the founder of the new Armenian literature.

efter. Abovyan is considered the founder of the new Arimenian interation of the 19th Century he few people who were able to write in
Arimenian wrote in the old literary standard of the 5th Century,
known as Grobar. Abovyan, realising that literacy was of prime importance in saving the dying Armenian language, decided that Armenian would have to be modernised. Abovyan began to write in "the
new Armenian language" Ashkharabar. He authored the first Armenian novel, The Wounds of Armenia, which is valuable not only
from the literary but from the historical point of view. The theme of
the novel is the liberation of Armenia from imperialist oppression,
the delivery of its people from the darkness of illteracy and the
Abovyan had many followers who joined his great "cultural revolution". The poet, literary critic and philosopher, Mikael Nalbandyan (1829-66) became the leader of the revolutionary-democratic
movement. Nalbandyan wrote: "No nation has the right to destroy
another nation. Let every nation develop freely in all its splendour."
Another writer, Arutyun Svachyan, was Nalbandyan's closest comrade-in-arms.

movement. Nalbandyan wrote: "No nation has the right to destroy another nation. Let every nation develop freely in all its splendour." Another writer, Arutyun Svachyan, was Nalbandyan's closest cominadesinamis.

1 The Armenian veriers of the nationalist-revolutionary school are well known. Avetik Isaakyan's great poem Abu-Lola-Maari has been translated into many languages. The Russian poet, Briusov, has stated that Armenian poetry (of this period) should be compulsory to the compulsory of the Turks and the Russians. In 1902 the Union of Armenian Social Democrats was formed with its organ, an illegal Marxist paper called Proletariat, published in Armenian. The revolutionary movement in East Armenian began to gather strength.

In Turkish dominated West Armenia, feudalism and illteracy prevailed in all spheres of economic and social life. Sultan Abdul-Mamid like his philosophy-successor Hitler, worked out a "final solution for his Armenian problem which envisaged the annihilation of the the sultan, were formed to eliminate the Armenians Maskacres were carried out in Sasun. Erzerum, Trapezund, Van. Harberd, Constantinople, Marash and other places. Over 300,000 Armenians were externihiated while 80,000 managed to flee abroad. The rest of the world protested while the Turks continued their genocide.

At the beginning at World War One, the Young Turks' government, carrying on the chauvinistic traditions of the Turkish empire, called up all Armenian men between 15 and 60 years for "initiary service". Those who were called up never returned to Armenia but were securely extreminated the Armenian problem in the Armenian problem in the Armenian problem of the remaining West Armenian population into the Armenian managed to flee into East Armenian population into the Armenian managed to flee into East Armenian population into the Armenian managed to flee into East Armenian population into the Armenian managed to flee into East Armenian population into th

Armenian peoples.

Shirvanzade wrote in 1925: 'I believe in the existence of Armenia. I believe in this and am ready to glorify new Armenia and devote to her the rest of my life. I believe in the strength, nobility, patriotism and sincerity of its young government. I know how difficult it is to rehabilistate a country which has been devastated by the hands of degenerate elements, but I know what mighty hands the Armenian worker and peasant have."

Indeed, the task of restoration seemed impossible. In 1920 Armenia had only a few schools which were closed to working people and the only languages taught at these schools were, of ourse. Russian and Turkish. Sixty per cent of the population was totally meant that in Russian or Turkish.

On this foundation it seemed impossible to get the language back on its feet. Where would the teachers be found to undertake such a task?

task?

The Armenian Communist Party, which now formed the government, immediately declared that the official language of the Armenian Republic would be Armenian. National minorities inhabiting the country would be provided with facilities for developing and utiliz-

Gaelic **Broadcasts**

Thursday, 26th November 1.30 p.m. Da Cheathramh agus Fonn

1.40 p.m. News in Gaelic

Friday, 27th November 1.30 p.m. Da Cheathramh agus Fonn

1.40 p.m. News in Gaelic 7.30 p.m. Seinn an Duan So: Concert of Gaelic songs requested by listeners.

8.00 p.m. Cur is Dluth. The
Toronto Gaels: Ceilidh
and conversation with
the members of the
Gaelic Society of Toronto. Fear-an-tighe:
Murdo MacDeadd who Murdo MacDonald who comes from Crowlista, Lewis (recorded)

Sunday, 29th November

2.00 p.m. Studio Service by Rev. Norman Macdonald, Ard-chattan (recorded)

Monday, 30th November 1.30 p.m. Da Cheathramh agus Fonn

1.40 p.m. News in Gaelic 6.20 p.m. Television—Se Ur Beatha with The MacDonald with The MacDonald Sisters and guests Don-ald A. MacPhail, Aly Bain and Mike Whellans (recorded)

Tuesday, 1st December 1.30 p.m. Da Cheathramh agus Fonn

1.40 p.m. News in Gaelic

Wednesday, 2nd December 1.30 p.m. Da Cheathramh agus 1.40 p.m. News in Gaelic

6.15 p.m. Piping: Pibroch and Jight music for the bag-pipes played by Pipe-Major Donald MacLeod (recorded)

Thursday, 3rd December 1.30 p.m. Da Cheathramh agus 1.40 p.m. News in Gaelic

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(Continued on page 7)

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"I suggest that a modern railcas. "I suggest that a modern railway can play a major role in
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"Few areas of the transport field present more difficult human problems than those created by the dwindling levels of sural transport. We must start from the fact that most people in the country either have cars or have access to them and we are therefore left with a situation where public transport provides for a fluid transport provides

Government sources.

With the economic climate prevailing at the present time and the Government committed to cuts in

in the Autumn 1970 — "Fournal of Business Policy" —
Bradford University Manage
ment Centre.)

The common factor which emanates from these sources is that
here we have two men sain is
here we have two men in Railway
to see how the pattern of transbort over all the country, including the rural areas, must be tackling the rural areas, must be tackldi in the service of the community. The Chairman of British Rail
Sik Henry Johnson) has already
state of a planning, he hoped
loss-makine lines would be
grant aided for longer than the
current one, two or three
vears."

(B.R. Rail News — April 770

Unfortunately, this outlook does
not manifest liself in the Scottish

by ALEX D. CRAIG
them and we are therefore to
them and we are therefore to
them and we are therefore to
the number of people who
either do not own cars or canlearn more about transport needs of the local people. Then
to see what can be done by
improvisation, by unconventional methods and by adopting
the supprovisation, by unconventional methods and by adopting
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freight can be carried by lorries similarly filter.

The present stations on the Kyle line should become the local information centres, sub-post offices and tea rooms. They would be staffed as a focal point and the cost of staffing would be borne by British Rail, the Highlands and the Local beautiful to the staffed as a focal point and the staffed as a focal point and staffing would be staffed as a focal point and staffing would be staffed as a focal point and the staff with the st

Authorities.

This would provide a new form of transport facilities with the essential factor of making use of the existing rail track. It would ensure the track remains for the use of the conventional trains when required. With the growth of the tourist industry and the lack of adequate roads, it would be criminal to have the railways lying idle.

ng idle.
"The purpose of the Board is to enable the Highlands of Scotland to play a more effective part in the economic and social development of the Nation. To this end a Board has been established" (Hishlands and Islands (Scotland) Act. HMSO 1965.
Where does HIDB stand in the

land) Act. HMSO 1965.
Where does HIDB stand in the future of the Kyle line? The under statement of the year must go to Dr Ian Skewis, head of the transport and tourist division of the Board when visiting kyle of Local Skewis, head of the State of the Skewis head of the transport and tourist division of the Board when visiting kyle of the Skewis Haward of the State of the Skewis Haward of the Skewis Haward

"We feel the case for its re-tention is a very weak one from the point of view of facts. After a study we could see no facts on which to base a full-scale case for the line — or indeed any case at all."

on which to base a full-scale case for the line — or indeed any case at all."
"I would be much happier to do something about the employment situation than to try we don't see the facts."
ades of Invaerue!

Shades of Inveruriel Recent pronouncements by the HIDB leaves people confused about their attitude to the proposed closure of the line.

sed closure of the line.

"As many as twenty-two towns and villages in the Highlands—can be defined as centres of travel-to-work areas in which the labour subjusted modern industrial and/or commercial activity on a worthwhile scale." The potential labour catchment area of Portree is 5,500.

(The Scottish Economy 1965 to 1970 — A Plan for Expansive Commercial Co

sion. HMSO China and Signatury 1966).

A road rail bus leaving Portree at 6.15 — 1015 — 1330 and 1505 proceeding via Kyle and Dingwall would provide connections at Inverness for passengers travelling Aberdeen. Edinburgh, Glasgow

This is only one example of a properly integrated transport system which can operate throughout the Highlands. There need be no rail closures.

The Problem of Language Revival

(Continued from page 6)

ing their national languages in cultural and governmental institutions. A five year educational plan was drawn up. The first Congress of the Soviets of Armenia adopted the principals in the Constitution of the Armenian SSR on January, 1922. On December 30, 1922, Armenia joined the Union of Soviet Socialist Republics. In the 50 years of Armenian self government, illiteracy had long been done away with and today every fourth citizen is studying. There are 1,600 general schools, 295 work and study schools, 45 specialised secondary schools, and 12 higher educational institutions. There are 177 students per 10,000 population. Falling back into its scientists and scholars and its Academy of Sciences, Institute of Physics, Institute of Fine Organis Chemistry are rated high in the world of science.

The first Armenian theatre was built in 69 B.C. under Tigranes 11. Theatrical tradition flourished in free Armenia until its destruction by Persian and Turk. The theatrical tradition the carried on by emigrants in Lvov, Venice and Madras. During the Cultural Revival and Armenian theatre was established in Tiflis in 1836 but did not

an Armenian theatre was established in Tiflis in 1836 but did not survive long.

It was astonishing that the Armenian people, whose theatrical culture is 2,000 years old, did not have a single, theatre in their native country before 1921. In that year the Armenian Government established the first State theatre in Yervan. Now the Armenian theatre has been revived to its old place in society and the Armenian Theatrical Studio in Moscow, Tblisis, Baku, Yerevan and Leninakan are famous among Soviet actors.

Newspapers, magazines, radio and television are now an integral part of everyday life. Even in the most remote mountain settlements, apart of everyday life. Even in the most remote mountain settlements, apparent, magazines and books.

Over 80 newspapers are published with a total circulation of 73,000. There are 100 magazines and tother periodicals with an annual printing of 3.5 million copies which are published in Armenian, Russian, Azerbajiani and Kurdish. There are four publishing houses, the largest of which is Aiastan, which issues over 800 books in eight million copies annually in the four languages. Armenian radio also transmits in the four languages and programmes are broadcast for Armenians living abroad.

Today the Union of Armenian Writers is one of the strongest in the USS.R. and such writers as Egishe Charents. Azat Vshuni, Gekan Saryan. Nairi Zarian and Amayak Siras are especially wells.

Gekan Saryan. Nairi Zarian and Amayak Siras are especially well known.

Togress that Armenia has made in 50 years is truly astounding. A colonial territory of Tsarist Russia and Imperial Turkey only half a century ago, today Armenia renders considerable technical and economic aid to the developing countries of Asia and Africa. goods are exported to England, France, Belgium, Italy, Sweden, Germany, Netherlands, Poland, Czechoslovakia, Bulgaria, Cuba. Yugoslavia and Middle Eastern countries. Armenian canned goods are popular in the Middle East and Eastern Europe. Industrial goods and electronic equipment are exported to over 70 countries while building materials lie on the market with the Ceylon, Syria, Iraq. Aid is given for industrial conditions of the control of the countries while building materials lie on the market with the Ceylon, Syria, Iraq. Aid is given for industrial conditions of the condition of the countries while building materials lie on the market with the Ceylon, Syria, Iraq. The success of the Armenia, culturally sound again, is living through its second spring.

The success of the Armenian Republic, whose population is slightly less than that of Wales, is truly a remarkable one. Economically rich and culturally healthy where once were illiterate, dying cultural communities who were also victims of an insidious genocide. Armenia is a fascinating example of a country becoming a healthy community again against impossible odds.

What is the secret of Armenia's success? Perhaps the answer lies in the comment of Anatole France. "Armenia is unfocating, she is in her death bed, but she will revive... a people that is so eager to live will not die."

(To be continued)

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A'LEUGHADH

saing thar obrach chithear gu bheil Mac Illeathainn a'gluasad gu socair 'na chuspairean na obair. B'e a chiad tri aobharan sgrìobhaidh uaisle, boidhchead is tarraingeadas bhan airson dhuine. Tha e cur seo an ceill troimh a thrioblaidean fhein. An sin tha Naiseantachd agus co-chomanmoiche tha ceistean mu chun an leughadair agus a chinne daonna gabhail aite bharrachd a thoirt air lorg !s Naiseantachd is Co-chomun-rannsachadh dha fhein. Tha Naiseantachd is Co-chomun- rainisaenaun una mein. Tha nachd. Tha e daonnan fo lan e a'cur roimhe, mar gum befhios gu bheil e fo chomain adh, a bhith na fhaidhe anns fhios gu bheil e fo chomain do na baird a chaidh troimh. Thubhairt Eliot gu bheil a huile bard nas glice is nas eol-aiche na baird a chaidh roimhe, a chionns gur ann leothasan a tha an gliocas a th'aga-Illeathain a' leudachadh, a' ag radh gu bheil e fo mhor chomain do Shomhairle Mac Illeathainn. Tha tri leabhraichean aig am follais, "An sam bith.
Dealbh Briste", "Eadar Samhradh is Foghar" is "An Ratlitreachas

mhath inbhe a riugheachd ach aig a bheil an drasda 'sa rith-is ri bhith "lorg meidh a bhonnan". Tha feadhainn de na duain nach eil buileach teann gail an tuigse ris an duan (3) no cruaidh gu leor nam cha- breith air stoighle (4) nis na innt is nam iomhaighean. Tha slatan tomhais a chleachdadh. feadhainn de na duanagan gu an dluth rheangal ris a' mhor an da rathad eadar an leugh-chuspair de'n duan agus mar adair agus an duanag. An duseo chan eil an teachdair anag 'ga bheothachadh agus eachd buileach a ruigheachd esan a beothachadh an duanan leughadair. Fad na h-uine aig. tha e mar gum b'eadh a'lorg a phearsantachd fhein, a phe-arsantachd bhardachail, tha

An ceann sia bliadhna deug dh'fhoillsich MacThomais an dara leabhar. Tha e 'na inbheach mar bhard an seo. Tha e na lan bhard agus tha modh sgrìobhaidh is doigh sgrud-aidh suidhichte aige. Tha e cleachd iomhaigean a tha lan is cinnteach. Chan eil a theachdaireachd uair sam bith a' dol air chall. Tha e bruidhinn ruinn ann an iomadh gne bho 'n doigh chruaidh churs gu bron tiamhaidh deoireach. e a'nochdadh faireachdaidhean domhainn is lan thuigse mheud is doimhne blaths is gradh th'aig duine airson duine eile. Tha an treas leabhar a che-

art cho eirmseach ris an dara fear ach tha e nas geura is nas sgaitiche. ha an t-suil bhlath air falbh agus thainig suil reumach na h-aite. Tha daonnan noisean raithdean troimh iomhaighean Mhic Thomais mar gum bitheadh e fhein mar fhear siubhail air. Chan eil an leabhar seo a'tighinn cho taitneach Language Revival AN DALLAIG riumsa ged is docha thig e ri cuid nas fhearr na cuid eile.

. An treas priomh bhard a tha air nochadh 's na h-amannaibh 'se Domhnall MacAmhlaigh. Tha aon leabhar aig am follais ged a nochdas obair ann an Gairm an drasda 'sa rithis. Mar sgoileir 'se cainnt a tha 'na aobhar obrach dha. Tha seo a'tighinn am follais 'na bhardachd. Tha a'cleachd a h-uile car is unnachd a'gabhail greim air e a'cleachd a h-uile car is mac meanmhnain. Chi sinn gu doigh is urrainn dha a theac-follaiseach strith inntinn. Nas hdaireachd a chuir thairis

an t-seann seadh de na filidhean. Rud no dha a tha e 'g radh. Feumaidh ar canain bhith air a geurachadh. Feu-maidh i bhith air a'toirt gu ire cleachdaidh a h-uile latha, inne agus 's ann oirnn a tha ire a thoireas a steach a n-an comain leudachaidh. Tha uile eachdraidh lathail 'nar e mu dheireadh a' tilleadh gu cainnt. Feumaidh i bhith air eilean araich agus tha Mac a snaidheadh, air a gleachd, air a fuchdadh agus air a tarsgrudadh. a'tuigsinn is a foill- raing as a cheile. Feumaidh i seachadh na cuspairean a chi an sin a bhith air a cur ri e mun cuairt air. Ma bheir cheile ann an doigh a chumas sinn suil air an obair aig an co-ionnan i ris gach latha thig Ollamh Ruairidh MacThom- an rathad. Tha seo fior airson ais, chi sinn agus tha e fhein canain sam bith agus shan e a mhain Gaidhlig. Ann am fior ealain tha na firinnean fior airson aite no duthaich

Nuair a leughas sinn pios litreachas no a mhealas sinn pios ealain chan urrainn do Anns a' chiad leabhar tha e ri fhaicinn nach eil ann an seo ach bard a tha air an ire faodaidh cuideigin teagamh a chur air (1) cho dluth 's a tha an tuigse ris a phios ealain (2) breith air stoighle (4) uis na

Thubhairt T. S. Eliott gu h-araid an fheadhainn as fha-ide a'feuchainn ri gnothach a air a shon fhein — "an rud ide a'feuchainn ri gnothach a air a shon fhein — "an rud ghabhail ri cus chuspairean, mar th'ann fhein a tha e". Bu Chan eil na cuspairean sin air choir am bruidhinn a bhith

A bheil sin a tochairt riut-

Survey

(Continued from page 1) arate visits to a house, they would leave an invitation to call at a convenient interviewing centre in order that every. with an interest in any kind of new work could put

their interest on record.

Mr Farquharson added
"The Board hope that the women of Fort William will co-operate fully in this survey which is intended to find out what they want in the way of new employment opportunit-ies. It is only with their help that the project can succeed

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over to you

(Continued from page 4)

but two of her Liberal M.P.s. and if we must wait for a Liberal Government to be returned to power it would take too long. The Scottish National Party has failed to achieve the promised break-through. We have lost confidence in the political parties, and politics are at their lowest ebb. In 1951 the Late Sir Winston Churchill said "We seek to be judged not by promises but by results". What are the results? They are far from reassuring and do not inspire us with any confidence for the future.

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> Is Mise. H. R. Baillie 12 Saxe Coburg Place Edinburgh 3

Morag

(Continued from page 1)

mhor a' snamh os a chionn nuair a bha e tighinn chun an uachdair. Bha rudeigin oillteil ann co dhiubh oir fhuair e eagal a bheatha. Bha seo, a reir sgeoil, pios a mach o chaisteal urrachdainn, far am facas biast roimhe.

Ma tha biast ann an Loch Morar agus mas urrainn do dhaoine treuna no amaideach fios cinnteach fhaighinn bheil i ann, bithidh e na tharraingeadas mor dha'n aite. Tha na miltean tighinn a huile bliadhna a lorg aidh". Is iongantach mur a teid iad a choimhead Moraig. Tha aon rud cinnteach cha bu mhilse leis an fheadhainn a chunnaic i am Morag a bh'

IASG AN RIGH

mhor sam bith aig dao-ine ann 'san latha diugh. Cha teid iasgair a mach 'ga h-ias-gach mar a tachair gun teid fear no dha uair is uair anns na cleibh ghiomach, agus ma theid tha iad air an tilgeil a mach neo air an gearradh suas air son biathadh nan cliabh, mar a chunnaic mis aig Uilleam Sheonaidh Bhain agus aig Fearchar Stilleach am Poll nan Crann 'san t-samhradh seo chaidh.

Chan eil an t-iasg seo ro bhreagha ann an coltas, na gu h-araid ann an craiceann. Tha e mar phaipear ghloinne agus gu bheil e iongantach ciamar a fhuair e an t-ainm "Iasg an Righ" mar a their cuid ris.

Bha sgeulachd air inns troimh na linnteann le beulaithris aig na seann daoine bho shean - gu robh Fionn agus Lochlainn mach air iola iasgaich latha bha siud, Chaidh uine seachad 's cha robh iad a faighinn ribeadh. Ach an seo ghabh rudeigin air an dubhan aig Fionn, agus aig a cheart am air an dubhan aig Righ Lochlainn. Tharraing iad a steach na duirgh agus bha na dubhain an greim anns an aon iasg, an dubhan aig an righ a steach na ghoile, agus an dubhan aig Fionn a muigh 'sa mhagas. Chaidh na seoid a mach air a cheile co bu leis an t-iasg cho fad is gu b'e chuirt lagha a shocraich-eadh a'chuis. Le feirg chaidh Righ Lochlann dhachaidh gu rioghachd far an robh a mhuime agus oide. Bi mhuime mar a bha sgeul ag innse Am Muilearteach agus b'e oide Gobha na Dan.

Dh'fhalbh a mhuime do dh' Eirinn gu cuirt lagha gus cordadh ach co leis a bha an iasg, agus an deidh mineachadh air cuisean agus mar bha dubhan an righ a steach na b'fhaide an goile an eisg gur bu leis an righ an t-iasg. Agus cannar "Iasg an Righ" ris an Dallaig gus an latha

Births

RAMAGE - At Queen Mother's Maternity Hospital, Glasgow, on 17th October 1970, to John and Lena (nee MacLennan), 90 Worchester Avenue. Glasgow — daughter (Catherine Louisa).

Deaths

MACDONALD - In the Lewis Hospital, on 9th November 1970, Angus MacDonald, be-loved son of Mr and Mrs Kenneth MacDonald, 51 North

Marriages

MACDONALD-MACKAY-MACDONALD—MACKAY—AtDrumchapel Free Church, on
the 14% October 1970, by the
Rev. F. Macdonald, B.D., and
Rev. M. A. MacLeod, M.A.,
John Macdonald, son of the late
Mr and Mrs Murdo Macdonald, Doune Carloway, to
Castherine Etta MacKay, daughrine Etta MacKay, daughKay, 4 Heatthcot Place, Drumchapel, Glasgow W.S.

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Text for the Times

Chuidich gach fear a choimhears nach, agus thubhairt e r 'a bhra-thair, Bi misneachail. Isaiah ch. 41, v. 6.

They helped every one his neigh-bour; and every one said to his brother, Be of good courage. Isaiah ch. 41, v. 6.

Proverb

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