

# SPRUITH

DI-ARDAOIN, 12mh LATHA DE'N T-SAMHAINN 1970 THURSDAY, 12th NOVEMBER 1970 No. 95 Sixpence

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Seaweed, in one aspect or another, has always figured in the history of the Outer Hebrides. Our photo shows seaweed being gathered for the land in early spring.

Photo: Kenneth Robertson, Daliburgh, South Uist

## GRAMPIAN CHEMICALS LTD. FINANCES

In the 1969 Annual Report of the Planet Oil and Mineral Corporation, made available to us last week, it is revealed that the Company which proposed to build a petro-chemical feedstock refinery at Invergordon, and which was welcomed by the H.I.D.B., is in heavy water financially.

The parent Company, Planet Oil, reveals a deficit of nearly five million dollars. Its investment in unconsolidated subsidiaries is comprised principally of 95% ownership of Grampian Chemicals Ltd. (Grampian), a 'foreign' company which has not yet commenced operations.

The Grampian stock was acquired during 1969 and the Planet Oil investment in and advances to Grampian aggregated nearly two million dollars at 31st December 1969.

Some \$800,000 advances was made to Grampian at the beginning of 1970 for engi-

neering studies. In March of this year, Planet Oil announced that because of existing adverse European money market conditions, the Board of Directors had decided to suspend engineering work which would be preliminary to the construction of the refinery by Grampian. The Report says that 'there is no assurance that the Company will be able to recover the entire cost of its investment in Grampian.'

The liability of Grampian Chemicals to the parent company, Planet Oil, on 31st December 1969 was \$1,795,274 Other liabilities, including capital of \$240, amount to \$105,913.

An additional advance was made to Grampian in March 1970 of \$800,000 by the parent Company which, if the refinery project is discontinued, will be liable to a further \$528,000.

(Continued on page 2)

## GROITEARAN BABHAIRIA

Dealbhadh is cuil air a h-uile sealladh de'n duthaich, 'se sin a chuir tuathanaich bheaga Bhabhairia air ais air an casan. Nuair a bha buidheann bhò Choimisean nan Croiteir thall an sin o chionn ghoidir rinn iad rannsachadh mu na ceistean a tha a'laighe air na tuathanaich thall an sin oir tha an duthaich gu math coltach ris a'Ghaidhealtachd a thaobh nan ceistean is nan duilgeasadan a tha rompa.

Aig a'choinneamh mhiosail ann an Inbhirnis fhuair an coimisean ceud-aithisg air lorgaichean buidheann rannsachaidh a chaidh a null a'sgrudadh nan duilgeasadan a tha tighinn air tuathanaich bheaga an sin agus air na doighean anns a bheil na Bhabhairianaich astrith ri'n cur ceart. B'e an fheadhainn a chaidh a null, Mgr. N. MacAsgaill, Mgr. A. Tille Easbaig, buill a'Choimisean, agus Mgr. D. I. MacCathais, Runaire a'Choimisean. Fhuair am buidheann a mach, ged a bha gu nadurra eadar-dhealachadh mor eadar cuisean ann am Bhabhairia is cuisean anns a'Ghaidhealtachd, gu robh na ceistean a bha tuiteam air a'chroiteir gu math coltach ann an iomadh doigh ri na ceistean a bha tighinn air an tuathanaich bheag ann am Bhabhairia. Mar sin, ghabh am

buidheann uidh mhor as na leasachaidhean a bha 'gan cur fu feum le na Bhabhairianaich, agus b'e clach steidh gach fear, uile-dhealbhach a bha a'toirt fainear de na cumhachdan airgid is dualchais a bha air ghluasad anns gach roinn duthcha. Bha a bharrachd daoine gach aite a'faighinn urram agus cotrom bruidhne mu gach cuis. Cha robh leasachadh airson nithean tuathanaichis air am feuchainn leotha fhein ach air an ceangal a stigh leis gach gluasad eile agus mar phairt de'n uile dhealbh.

Bha e air a chur a mach gur e aon na ceud puingean a dhruidheadh air a'bhuidheann gu robh Rìaghaltais Bhabhairia de'n treun bheachd gu feumadh iad tuath seidhichte a chumail anns an duthaich eadhon anns na pairtean a bha iomallach is neo-thorrach. Chunnacas nach robh moran de na tuathanaichasan bheaga, coltach ri iomadh croit, mor gu leoir chum chranncur doigheil a thoirt do na seilbhich. B'e rian na duthcha sin, a veir coltais, obraichean a thoirt a stigh a bheireadh cotrom do na tuathanaich obair fhaighinn air falbh bhò tuathanaichas airson fad na seachdainn no dìreach pairt di. Bha seo a'toirt cotrom do na tuathanaich an crannchur

ardachadh gu ire bhithheadh coimhionta a thaobh beachdan an latha diugh. Aig an aon am, bha na tuathanaich air am brosnachadh chum ceangail comhla airson uidheaman is innealan a cheannach is usneachadh, no eadhon leigeil leis na tuathanaich mhora na h-uallaich is trume a thogail dhiubh. Bha a'chreideamh gum bu chòir do'n tuathanaich bheag gheir a chumail air fhearann, is chan e chur bhuaithe, a chums gum faigheadh e seas-mhachd agus mar dhoigh anns an seidhichear tuath na duthcha, 'na phrìomh thlachd do'n Bhuidheann. Thubhairt Mgr. Shaw Grant is e a'breithneachadh air a'cheud aithisg seo, "Tha e follaisich gu bheil na doighean a tha na Bhabhairianaich a'cleachdadh a'nochdadh eisimpleirean useil dhuinn. Tha a'mhor chuid de'n talamh ann am Bhabhairia leis an tuathanaich fhein agus tha e follaisich each, an lorg seo, gu bheil cotroman leudachaidh is leasachaidh aig an tuathanaich ann an seo. Feumaidh sinn a nis mar Choimisean teisinn air sgrudadh curamach a dh'fhaicinn mar is fhearr a ghabhas riantan Bhabhairia bhith air an cur gu feum chum cuideachadh nan croitear."



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## IN WHOSE HANDS THE FUTURE?

ONE of the advantages of living in any part of the Highlands and Islands, say, one century ago was that the decline in Man's state was slow and almost imperceptible. Of course, those who, by the force of circumstance, found themselves hard up against an inhuman wall of cruelty, indifference, and prejudice must have thought that history was in fact being made in their sufferings. But they were almost like pinpricks in a universal context. The status of the "peasant" in the Highlands was no greater, no less, than that of his counterpart in the remoter areas of the European Empire and Kingdoms. Their future was, however, secure, provided a dog-like acceptance of the kicks and curses of the masters was regarded as being essential to continuing life.

These days, the decline of Man's state occurs at a very fast rate. No longer will people accept the impositions of any other group. There are nowadays bodies organised for protest, and more, against most of the impositions and conditions for life accepted 100 years ago.

But in the Highlands and Islands there still exists a kind of surrealistic living which disregards the acids and corrosives of our society which is eating out the very heart of Gaeldom. The age of submissiveness has not yet passed. The decline in the status of the Gael has just about reached rock bottom. And it has been the result of the imposition of the will of the stranger. Who is doing any more than talking about the H.I.D.B. indifference to the Kyle railway line? Who is doing any more than talking about the black future which faces the Western Isles? Who is doing any more than talking about the complete apathy of the Gael to his culture and language? Who is challenging the decisions of the stranger, outwith our region, and the incomer in our midst, which reflect their alien philosophies? Who is rising up against the threat of an Anglo-American culture which can make an impact only by increasing unopposed its degree of infiltration into the Highland society of some of its worst forms?

It is obvious that the future of the Highlands is in the hands of the stranger. History will be written by the foreigner. Minds will be bent by the incomer. In less than a century there will be desert: si momentum requirit, circumspecte.

## CUIHMNE

AG an am seo de'n bhliadhna bhithidh sinn a' cumhneachadh nar doighneach fein, air na fir, cuid nan gaisgich 's cuid nach robh, a thug seachad ann beatha ach am bitheadh saorsa a' cumhneachadh na doighneach fein air seann charaid, luchd daimh air chall, gun fhios uairean cinn no cait. Tha cuid a' cumhneachadh a h-uile latha leis a' chrach nach fhag iad fhads a bhithes iad 'san t-saoghal seo. Tha moran de sheann shaghaidearan beo anns na dachaidhean ionmholta tha air an cur a mach dhaibh ach 's iomadh fear eile nach eil cho fortanach is a dh'fheumas strìth an zhaidh gach bacadh is duilgheas airson iad fein 's an teaghlach a chumail ann an deagh dhoigh.

An deidh na dh'fhuillegadh leis na muilleanan a' bheil daoine an latha dugh a' mealtainn agus a' toirt gu buil an saorsa a choisinn an iobhairt aca. Chaidh a radh uair is uair nach bu choir a leithid tachairt a' rithis. Tha e tachairt, tha cogadh againn fad na h-uine, tha daonnan ceann duthcha le cus cumhachd 'na cheann a' sgrìosas a dhuthaich fein is duthchanan eile chum is gum faigh e fein barrachd cumhachd. An long seo air fad thig pian curip is cradh intinn.

'S doigh gu bheil e cruaidh

seo a radh ach aon uair a tha duine marbh tha e marbh. An diugh, 's a duthaich seo tha sinn a' faicinn sia no seachd a mhiltean air am marbhadh air na rathdean a h-uile bliadhna.

Tha e air a radh gun deach tuilleadh a mharbhadh air na rathdean anns na Staiten na rathdean anns an Darna Cogadh. Tha a h-uile tubaist a' fagail bochdain is bron as a dheidh. Dh'fhag iomadh peillear is slig bron is cradh as a dheidh. Chan ann buileach anns a' chorp ach anns an inn-tinn, oir ged a tha iomadh droch bheus co-cheangailte ri cogadh 's e an t-ionndadh agus na breislichean a tha e a' fagail air an intinn is miosa dhiubh. Cha robh riann ann an cunnart is gabhadh cogaidh nach robh leointe 's an intinn.

Tha cumhne duine meall-tanach le uine agus ged a theirtear gun leighas an uine gach ni tha rudan ann nach leighas. Tha am bearn ann an teaghlach, tha a' chathair ri taobh an teallaich falamh ach tha uigh lan. Dh'aindeoin iadsan bha comhla is thainig triomh ghabhaidh comhla tha blàths is daimh eatorra gu sìorruidh tha sinn an dràsda a' cumhneachadh air na dh' fhalbh agus a' toirt taing do'n Di Math gun do dh'fhag iad nualchas as an deidh nach mearach gu sìorruidh. Nis feumaidh sinn a bhith 'nar gaisgich a chum is gum toir sinn gu buil an saoghal ur bhànnan na suilean aig an fhèachainn a dh'fhalbh.

# AN T-UDAL

## Aiste air aite air a bheil Eachdraidh

### A cheud duaise: Domhnall Camshron, Acadamaidh Rìoghail, Inbhirnis

THA mu shìa bliadhna a nis bho'n a nochd fear sgraidhaidh talmhainn, Iain Craw-ford, uidh anns a' chòilleig mhoir seo anns a' Mhachair Leathainn an Sòllas ann an Uibhist a Tuath. Tha a' chòilleig mu mhìle bho'n taigh againne agus tha e glé thàtha còmhob leamsa a bhith 'faicinn a' chladhach a rinn iad, agus na thionndaidh iad suas. 'S e chuir an Cràbhartach air tòir an Udal bh-toisich seann sgeulachd 'chual' e bho chaillich ann an Uibhist. B'i sin an sgeulachd a leanas.

Mu chòig eud bliadhna air ais bha sgeulachd d'am b'ainm Siol Ghorrachd a' fureach far a bheil a nis, colleagan an Udal. Bha mu leth cheud diubh ann agus bha cuisean a' dol dhaibh gu ro-mhath. Ach mar a bha cumanta 's na h-amannan sin agus 's iad bha fiadhaich, bha iad cho cruaidh 's cho fuilteach 's a bha na sìochd eile mun cuairt. Bha eud riann eadar iad fein 's anns Sliochd Mhurchaidh a' bha 'comhnaidh thall mu shìa mìle ri taobh an iar thuath an eilein ris an canar an diugh Bail'-an-Locha. Tha mar fhuaire an t-àite sin an t-ainm — Siol Ghorrachd. Chaidh iad gu math riantanach a thaobh

tuigs a' gnothaich. An latha bha so co dhiubh, bha Siol Ghorrachd a' faireachdainn gu math cruaidh-chridheach, cumhachdach agus chaidh iad a null gu Bail'-an-Locha. Nis mar a chaidh an sgeulachd tha Beinn Bail'-an-Locha ag eirigh suar air cul an àite far an robh seann àite còmhnaidh Siol Mhurchaidh. Anns na làithean sin bha loch beag shuas gu h-àrd anns a' bheinn. B'e dùil Siol Ghorrachd an loch beag sin a stùireadh a nuas ir baile beag Siol Mhurchaidh chum am b'hadh. Sin mar a rinneadh agus thainig an loch a nuas air a' bhaile agus dh'fhalbh Siol Ghorrachd d'nachaidh sàsichte.

Ach chun ann mar sin a bha gu bhith. De ach nach h-ann a bha fir. Shiol Ghorrachd cearr. Nuair a leig ad an loch a nuas air 'bhaile bha fir Siol Mhurchaidh a mach 'sa mhòintich agus thainig an loch a nuas air am paidsear 's an amhath. Nuair a chun- naic iad mar a thachair d'an luchd gaoil ghoil am fuil nan cuisean le feurg agus bha iad coma ach an cuil fein fhagail'-an-Locha. Tha mar hinn air an t-seann mhòndean fhuaire an t-àite sin an t-ainm — Siol Ghorrachd. Chaidh iad a null chun an Udal cho luath

'sa bh'aca. Chuir iad ruairt air Siol Ghorrachd agus mharbh iad le faobhar a' chlaideimh iad. Shabhal aon an Uibhist a Deas agus tha cuid sin de a dhaoine fhathast. 'S Loch Hosta an t-ainm a th'air an loch sin an diugh agus tha cuid ag ràdh gur ann air oidhche bhreagha gheallaich mun' cheud sheachdainn 'san Dhubhchlad a chithear chun an latha diugh tobtachitean seann bhaile Siol Mhurchaidh.

Chuir an sgeulachd sin an Cràbhartach air tòir an Udal agus thoisich e fein agus grunnan sgòileirean a Oilthigh Dhun-Eideann, far a bheil e fein a' teagasg, air rannachadh 's air cladhach ann an colleagan an Udal. Tha e air dèrbhadh fhaighinn ann an Udal air part de'n sgeulachd co dhiubh. 'S e sin tobtachitean thighean leis an leudha fhathast anns an àite taine mar gun bitheadh adhair an àite fhàgail gu cabhagach (cabhag eagal an cridhe bho'n bhas). Fhuair iad cuideachd seann chluaidheam mheirgeach a chunnac mi fein agus cir chuanmha agus cnàmhan beathaichean eile agus cuideachd mur a tha ro-chumanta aig seann tobtachitean mòran de shligean falamh. Tha mi'n dùil gu bheil an Cràbhartach a' sgrìobhadh leabhar mu na fhuair e agus bitheadh sin anns na bhithéan mu bhliadhna eile.

Tha mu dhà fhichead sgòileir tighinn a Dun Eideann a h-uile samhradh agus tha iad a' comhnaidh ann an sgoil Dun Sgeallair ann an deach mi fein ionnsachadh nuair a bha mi na b'òighe. Tha ar t-àite a' còrdadh riutha uile agus tha iad a' fhaighinn deagh làithean saora oir chaneil an obair ach aotrom. Tha ùidh a' Chràbhartaich air beatha in a thoir do Shollas aig airson sin anns na sinn uile taingeil.

## GRAMPIAN CHEMICALS LTD. FINANCES

(Continued from page 1)

It is pointed out that the liability of Grampian Chemicals Ltd. is only £100. The only asset is Delny and Castle Craig, land bought for £486,250. It is most unlikely to be sold at such a price, which was some five times the agricultural value of the land.

The whole venture seems to smack of the worst kind of speculative interest to which the Highlands and Islands may be subjected to if there is no watchdog to prevent the wholesale exploitation for people outside the region of the resources, natural and people, of the Highlands. The question may be raised why the H.I.D.B. actively encouraged this Company to create such a hiatus in Highland development.

The smoke has yet to be cleared away.

## GACH

Chuir thu intinn air a bhòrd car crìtheanach, Cha b'ann leat fhein a bha i, Cha b'ann leat na bha 'na broin; Dh'fhoillsich thu tòr chaich car luaisgeanach A' feuchainn ri mo shàsachadh Mar dh'innseadh tu do chloinn. Facaill Shìona, 's braithran dearg' A' bh'agad air 's bhòrd, 'S nuair chunnac thu nach d'aontaich mi Chuir thu iad fo'n fhòd. Cha b'ann leat fhein a bha iad, Ged phann thu air an intinn; Theagaisgeadh tu dh'òmhlaigh iad Ged nach b'e m'arntas cluinntinn.

## FUADACH

Dh'fhuadaich tanasg a' chinn mhòir 'S a' chinn bhig Freiceadan a dhìon 's a threòir, Nach till 's nach tig Gu'n mhùr a theannaich cuisean firinn Tha 'nan tosd, An diugh mar bhalla-dìon do sgrìobhadh Nach bi aig fois.

## Comunn na Canain Albannaich Scottish Language Society

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/-.

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# AN FHAICHE

## Sgeulachd ghoirid le Domhnall I. MacIomhair

Chuimhnich Mac an Aba gu'm faca e dealbh de shith-eann dubh. Cho dubh ris an fhithche. Dhreac le iongnadh air an ainneasach a bha air a bheulbhall agus fhad's a bha e a' coimhead, chunnaic e seillean uaine 'na laighe air lus nach do dh'athainich e. Aon rud iongantach. Da rud iongantach.

Bha e beag mar neoinen, isosal mar neoinen, ach gorm mar an adhar a bha os a chionn, Choinhead e ris an adhar agus chunnaic e an lus anns na sgotan. Choinhead e ris an fhaiche a bha m'a choinneamh agus an sin bha e a' faicinn rud a bha a' cur iongnaidh air. Agus bha e a' faicinn seillean uaine 'na laighe air lus gorm mar earrach 'na laighe air samhradh.

Bha an t-arm dearg an orugh catha. Bha feadh Thearlach ma'n coimhead. An da theachd 'nan seasamh a' coimhead a cheile. Sheas iad an sin mar shaidhearan agus anns a' mheadhan bha coinneach Odhar a' deamh faisneach dhaibh. Chaidh am fosaische as an t-sealladh, agus tharrang suas saighdear claidheamh a mach a truail. Sheas iad an sin airson uine mhoir agus ged nach robh iad a' gluasadh bha Mac an Aba a' cluinnintn sgreadail nan lann agus iad a' bualadh air a cheile. Chunnaic e boinne fala air an fheur mu thri orich bho a chasan, agus bha an seillean uaine 'na laighe air lus gorm mar earrach na laighe air samhradh.

Dh'èirich an t-arm dearg suas gu na speuran agus chaidh feadh Thearlach as an t-sealladh, fear nach a' seach, air. Chunnac e Coineach Odhar a rithist, ach 'na aonar s e ag eigheachd. "Nach tuirt mi ruibh, nach tuirt mi ruibh." Dh'fhias an iomhaigh agus na facail fann agus bha an fhaiche mar a bha i romhe.

Cha thuigeadh e de a bha MacIain ag radh. Agus cha thuigeadh e de a bha Mac Cailèin ag radh. Ged a dh'athainich e nach robh iad air an aon rannh cha thuigeadh e de a bha iad ag radh. Agus cha thuigeadh e gu'n nan aingeal. Shaoil e rithist an da bhreacan a' comhradh cuid-eachd. Cha robh an da aingeal a' thoirt morann cuid-eachd dha. Mhothaich e gu'm na daoine beaga a bha ann am MacIain agus ann am MacCailèin. Bha fios aige nach b'e Coineach Odhar a dheasaich an sealladh so dha, oir cha robh Coineach Odhar ann. Agus ged a bhith-eadh cha robh nighèan Shuar-in air a thighinn. Chunnac e da sheillean dearg agus iad a' tarrang fala as an da lus a bha a' comhradh le 'm briathran air fhaiche. Dh'fhias an da sheillean na bu mhotha agus na bu mhotha, is dh'fhias an da lus na bu lugha agus na bu lugha. An uair a chaidh an da lus gu tur as an t-sealladh dh'fhalbh na seillean na shreadh meala gu duthaich eile. Chan fhaca e cloisaischean nan caorach agus cuirp reota nan Domhnallach ach air a' thiotan beag. Shaoil e gu'n robh iad mar shamhla air bruaillan,

agus bha seillean uaine 'na laighe air lus gorm mar earrach na laighe air samhradh. Bha tarrang is tarrang is tarrang a' da steach, gach aon gu a cheann. An deidh mìle tarrang dh'athainich e cumadh na croiche. Bha duine 'na aite air a' chroich. Agus chunnaic e fichead caora, agus iad uile a' gareachdaich. Bha iad a' gareachdaich ris an fhear a bha air a' chroich. Gach caora, aon an deidh aoin, a thighinn suas gu a chasan, agus a' gareachdaich. Mhothaich e nach beanadh aon aca ris. Stadaidh iad mu dha orleach bho a chasan. Bha esan ceangailte agus cha b'urrainn e achmhasan a' thoirt dhaibh.

Dh'fhaicir Mac an Aba toit losgaidh dluth air a chuinnean. Bha laisraichean mora dearga ag eirigh dh'an adhar bho thughadh an tìghe agus a' dol 'nan ceo an uair a raing iad na sgotan. Ruith an cu a mach as an tìghe agus a' comhradh ris an teine. Ach cha gheilladh an teine dha. Cha robh fios aig Mac an Aba gu'n robh a' chail-leach air a losgadh a stìgh agus am faca e iad 'ga toirt a mach. Loisgear an tìgh mar eallach srabha agus an uair a chaidh an eibheag mu dheireadh 'na luath bha an fhaiche cho uaine 's a bha i riannh. Agus bha a' cheo air a sgoailleadh os cionn nan sgotan.

Chaidh an duine a thean-

nachdri air a' chroich agus bha e follaiseach gu'n robh na bha e a' faicinn 'ga phianadh. Chunnac e a' bandiuc a' tighinn suas thuige agus rinn i lachan gaire ris. Thachd e roimh dheireadh a' ghairne air a theannach iad an ropa na b'fhaide. An deidh dha tadach cha robh e fhein no a' chroich 'na am faicinn na bu mhotha. Chuir so iongantach air Mac an Aba agus an uair a shroacraich e e fhein chunnaic e gu'n robh seillean uaine 'na laighe air lus gorm mar earrach 'na laighe air samhradh.

Cha robh Mac an Aba a tuigsinn de a bu chiall do na seallaidhean a bha e a' faicinn air an fhaiche. Ged nach robh e 'gan tuigsinn cha robh iad a' cureagail air. Cha robh dad a' cur eagail air ach an seillean agus an lus, agus cha robh iad sin ach beag, meabh an taca ris na seallaidhean a bha fa chomhairh.

Sealladh eile. Sealladh eile a chuir iongantach air.

Bha moran dhaoine an lathair aig a' chuirim. Am bod air a chomhadh le biadh agus le deoch ann an soitheichean nach fhaca e roimhe ach ann an dealbh an seann leabhar. Dh'athainich-eadh iad uile a cheile; gu dearbha 'se bha 'na bheachd gu'n robh iad cairdeach d' a cheile. Bha e 'gam faicinn a' gareachdaich agus a' comhradh ged nach robh e a' cluinnintn gairè no a' cluin-

tinn facail. Cha b'urrainn dha gun smaoineachadh air cho doigheil 's a bha iad, agus air cho ghasa 's a bha iad r'a cheile.

Chaidh a' chuirim na sgoil, Dh'èirich a h-uile duine bho'n bhord agus chunnaic Mac an Aba ceathrar a' murt dhithis. Cha do dh'athainich e ceathrar, ach dh'athainich e an dithis, oir chuala e mun deidhinn. Dh'fhalbh iad uile maille ris an dithis mharbh, direach mar a dh'fhalbh an tìghe dubh, MacIain, MacCailèin agus gach ni eile a bha air an fhaiche an latha ud.

Bha trumpaid an crochadh air srang a bha ceangailte ri na speuran, ach cha robh duine air cul na trumpaide. An sin, chunnaic e Iain Lom 'na sheasamh astar gòirid bho'n trumpaid agus bha e a' leughadh na facail a bha am bard a' labhairt. Bha iad a' tighinn ann follais air an sgrìobhadh uidh air n-uidh air brataich a bha an crochadh ris an trumpaid. Dh'athainich e gur ann mu'n Cheapach a bha na facail. Ged nach b'athine do Mhac an Aba Gaidhlig a leughadh, leugh e na facail ur. Chuala e drannaidh agus chuimhnich e gu'n robh seillean uaine 'na laighe air lus gorm mar earrach 'na laighe air samhradh.

Chunnac e brat leathan, fada, buidhe a' tearmas na na speuran agus a' gearradh na fhaiche bhuaidhe. Shaoil e

gu'n robh so mar chomarr a' toirt nan seallaidhean a bha e a' faicinn gu crioich. Dh'èirich am brat gu slodach, socair agus an deach e a sealladh os cionn nan sgotan. Chunnac e solus mór, geal agus duine ag obair anns an t-solus. Bha a' dol maille na fhaiche. Cas a' dol stios agus ag eirigh. Talamh a' gheilladh do chas-chrom air a sathadh le duine crom. Chunnac Mac an Aba an uair sin biota, cruiseagan, cìlabh, seann chreathail, brath, da thursa, tughadh, each is crann, srahbhalld, being, ciste lan de mhinn eorma, fad is teine 'na cheann, bard a' deanamh orain, seanchaidh a' comhradh . . . agus duine crom a' milleadh na faiche le cas-chrom. Cha do thuig e na bha e a' faicinn. Bha inntinn an ceo mhoir.

Thionndaidh e air falbh; thug e suil air ais agus cha robh lorg air na nithean a chunnaic e. Bha an t-earrach air ruith agus an samhradh gu a thighinn. Chunnac lus a' suas as an talamh agus an lus 'ga iadhadh fhein mu thimcheall. Thog an lus suas e os cionn nan sgotan.

Bha e 'na laighe ann an laibhaidh am measg dhaoine nach do dh'athainich e. Shaoil e nach b'e ospadal tìneas cuirp anns an robh e. Chlisg e an uair a sheall e ris a' bhord a bha am meadhan an lhair. Bha soitheach breagha, uaine (mar fhaiche) air a' bhord. Thug e suil air na rud a bha a' fas as an t-seoitheach agus mhothaich e gu'n robh seillean uaine 'na laighe air lus gorm mar earrach 'na laighe air samhradh.

# SALACHAR IS TRUAILLIDHEACHD

Tha glòr mhor an diugh mu shalachar is truailleadh. A reir na feadhainn air T.Bhi. is Reidio tha an saoghal ag ainm an cumann samh-asach, cumart feint-sgrìosaidh, le salachar is truailleadh-eachd, salachar is truailleadh-eachd mac an duine fhein.

Chanèil a'chuis idir cho searbh air Ghaidhealtachd fhathast 's a tha e anns na duthcanan Gallda 'sa cheann a deas. Chanèil fhios ciamar a bhios an gnòthach dar a thig na mitean a dh'fhuir-eachd mu chladaichean a' Gheobh o Inbhrinnis gu ruig Baile Dhuthaich, 's an "linear city" a bhithèas an sin. Ma ni iad cala dhe Loch Eurabòl no loch sam bith eile airson nan tairceanan mora chi sinn de cho glan fallain 'sa bhios cuinntan nan Gaidheal an uair sin.

Ged nach do thachair seo fhathast, tha barrachd salachair 'san duthaich anns an latha diugh na bha riann ann roimh, gu h-araid o'n uair a thoisich drobhan choigreach a' tighinn mu tuath as t-Samh-radh. Cha ghabh bruaichean an rathaid mhoir coiseachd orra cha mhor leis an salachar ceathrar bho iad a' fgaill as an deidh. Tha na cladaichean air am breacadh

le tinichean, croganan, buid-ealan plastic, botùil is pàip-ear. Cha mhor gu bheil e sabhalit bheith snamh gun bhrogan leis a leithid de ghloine bhriste th'air an traigh.

Ach tha na daoine seo a' fgaill salachar eile air a' Ghaidhealtachd, salachar nach fhaicear le suilean, is nach gabh glanadh as le siantan 'is frasas a'gheamhranach. 'Se sud na h-ainmean neomach Gallda a bheir iad air beanntan is gleannan na duthcha. Thair iad "Spey Valley" ri srath Spe is Ski Valley ri Glean Mor. 'Sa Charn Ghorm cluinnear "White Lady," "Jean's Hut," "Punch Bowl," agus eadhon "Piccadilly Circus." Ach 's ann 's na beanntan arda 's na stucan a tha an gnòthach gu bileach sgrathail. Tha mar eisimpleir air Beinn Nibheis "Minus Two Gully, Gardyloo Buttress, Douglas Boulder" agus ceudan eile dhe'n t-seor-sa sin. Seo dolrach dhiubh a tha air a Chuilthionn, Crempò Cracks, Bastinado, Cìoch Groves agus Pearly Gates'. Tha na h-ainmean granda mi-nadurra seo a'farradh thar beanntan nan Gaidheal a null 'sa nall mar gum bi lorgan geal smugaideach sheilcheag. Tha droch chleas eile aca 'se

sin an doigh sam bith iad mar is tric a'gearradh dheth eadhaich na h-ainmean Gaidhlig. 'Se Nevis a thair iad air a bhuith 'g eisdeachd riutha aite Ben Nevis agus 'Alasdair is 'Thearlach' airson Sgurr rathainn agus ciamar is docha gu robh ceo orra, neo gu robh iad sleamhuinn, neo a rithist mar a ghabh iad an diodhad, air am mullach!

Ach 'se mu bharaill gu bheil Fiacaill, stac a tha ann am braigh Choire Chais. Tha dha eile a thair leir taghta, sin da chnap a thair air mullach

Lochnagar ris an abairte an Cac Mor is an Cac Beg. Tha e dha rìreabh iongantach a bhith 'g eisdeachd riutha aite Ben Nevis agus an cnapan seo mar fhios aca de tha iad ag rathainn agus ciamar is docha gu robh ceo orra, neo gu robh iad sleamhuinn, neo a rithist mar a ghabh iad an diodhad, air am mullach!

Ach 'se mu bharaill gu bheil Fiacaill, stac a tha ann am braigh Choire Chais. Tha dha eile a thair leir taghta, sin da chnap a thair air mullach

## Domhnall Domhnallach Tairbear na Hearradh

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PAIPEARAN NAIDHEACHD IS UIDHEAM DHEALBH (Photo Equipment)

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LADIES AND GENT'S CLOTHES

\*\*\*

CLO HEARRACH — STOCAINNEAN IS FIGHE



# Review Order

## ILLICIT SCOTCH

In recent years there has been a number of books produced about Scotch, or better called whisky. As a subject for study, and which can be sampled, there is no better than this really excellent product of the distiller's art.

But . . . Steve Sillett has gone to where the grass is always greener; on the other side, where illicit distillation and smuggling are everyday activities even today, though on a much smaller scale than they were.

As an officer of H.M. Customs and Excise, Mr Sillett has spent a lifetime among whisky and this has lent an air of knowledge to his new book.

He begins with the origins and history of distilling, taking us through the early years when whisky was beginning to emerge as a worthwhile tippie for medicinal purposes and also to while away the hours in good company.

Mr Sillett has researched thoroughly to provide us with a good and entertaining picture of the place which whisky had in the lives of Scots, not just Highlanders.

A chapter is devoted to Malcolm Gillespie, an indefatigable breaker of smuggling-rings and seizer of spirits. But such was the system of rewards for men of his profession that he succumbed to the iniquities of the system and died a criminal.

As might be expected much of the book concerns smuggling and illicit whisky-making in the Highlands. And Mr Sillett relates anecdote after anecdote, together with a good leaven of fact, the story of this aspect of the northern region.

Of more than passing interest is the chapter on the techniques used by the illicit distillers and the events of last century which led to widescale activities which often the Customs men found it difficult to trace and stamp out. The number of seizures of illicitly distilled spirits in 1963 was more than double the total for 1962. Mr Sillett quotes A. J. Beaton, the historian: ' . . . the practice (of illicit distilling) can never be suppressed so long as there is so high a duty on whisky.'

## "Suas leis a' Ghaidhlig!"

Wilfred Taylor's new plea, (may it not be ignored) That the Highlands and Islands Development Board Should have knowledge of Gaelic, for not until then Will they reach the hearts of the folk in the Glen.

Now I know that the spelling can bring forth some moans, But have thought for the people who "shouldn't throw stones!" Take, for instance, our spelling of "plough," "dough" I could quote many others, but that is enough. and "tough."

So take courage, you members of H.I.D.B., And be learning the Gaelic as fast as can be, It's a real Highland welcome you'll get from the Gael, If you speak his own language when telling your tale.

And so "Up with the Gaelic!" — and never a fear, It has some of the loveliest sounds you can hear, As we read in the "Log," and I hope 'twill be true, That Mod Medals may later be earned by you.

MARY MACKINTOSH DUFF

That was written sixty years ago and holds true today.

A carefully-camouflaged botchy was discovered in a Gairloch peat-moss in the early 1950s, and there are many stories of stills in Skye, Wester Ross, and in Sutherland, not to mention the Western Isles, of stills producing what is often an excellent bottle of spirits. And some of the produce can be delightful indeed!

All in all, this book is one to be read with as much enjoyment as a legally bought dram of whisky, preferably a Banffshire malt, which can with little trouble at all, lend such an extra dimension of atmosphere to the book that the reader will think himself totally assimilated by Mr Sillett's excellent book.

"Illicit Scotch" by S. W. Sillett; 21s; Impulse Publications Ltd., 28 Guild Street, Aberdeen.

## APPROACHES

Among the many Small-Press publications in Scotland is the substantial magazine 'Approaches.' It is published by Hamish Fraser of Saltcoats.

The most recent issue contains some 100 pages of excellent reading, including articles on the National Movements in Wales and Scotland; International Relations at multinational state level; and Spiritual Unity and Social Unity.

A Special Supplement with the issue is a pamphlet by the Most Rev. Cathal B. Daly (Bishop of Ardagh and Clonmacnois) entitled "Authority in the Church."

The aim of 'Approaches' is to promote lay initiative in the temporal order that is juridically independent of the hierarchy, yet in a spirit of uncompromising fidelity to the social doctrine of the Teaching Church.

The magazine also supports the work of the Anglo-Gaelic Civic Association.

There is much thought-promoting, often controversial, but always stimulating material in 'Approaches.' The magazine can be obtained from Mr Fraser, 1 Waverley Place, Saltcoats, Ayrshire.

# CULTURAL FREEDOM

In many respects Switzerland one of the centres of the language appears to be the linguist's gauge, namely the Canton of paradise. Not only are Ger-orally. However, I am no man, French and Italian re-Granleuiden, "the Province of cognised as the official lan-the 150 Valleys." I passed Val gauges of the country but Bella, a beautiful tourist re- there is even a fourth lan-sort with lake and water gauge, namely, Romansh-illies growing wild, surround spoken only by 1% of the ded by nine forests, then on total population of the coun-to Savourguin, which is a mixture of ancient and mod-try.

The league of the Romansh, like most Swiss places, language has its centre in Mingled with concrete build-Chur (Coira in Italian) butings were beautiful timbered actually this is not a Rom-houses with strangely shaped ansh speaking part.

Recently I drove from Chur about one hour's distance to

by

IAIN G. MACNAIR

## NORTH OF ENGLAND HOLDS CEILIDH

The North of England Branch of An Comunn Gaidhealach held their Autumn Ceilidh recently. A gathering of over 200 Scots and English spent a pleasant evening in music, song, story and dance.

The programme was, in the main, sustained by a party of artistes domiciled in Edinburgh area, along with Ina MacDairmid from Greenock, and Rae Fisher from Whitley Bay.

Branch Chairman, Dr Robert Campbell, Blyth, introduced John Angus MacLeod (Tarbert, Harris) Edinburgh, the Fear an Tighe for the evening. Pipe Major Archie Martin of Whitley Bay Pipe Band, the Branch Piper, opened the programme and thereafter it was songs from Ina MacDairmid, Angus Ruthven (Sutherland) Edinburgh; Willie John MacAuley (Grose Bay, Harris) Dundee; Bessie MacLennan (Luskintyre, Harris) Edinburgh; Shonagh MacLeod and Tony Fleming, Edinburgh; Calum Wilson from Loanhead delighted with his accordion selections and he provided music for the dances which interspersed the vocal items. Miss Rae Fisher from Whitley Bay sang some of her popular Folk numbers to her own accompaniment and our own Choir conductor, Mr Kirk from Sunderland was the accompanist for the evening.

This is the first event in a winter programme which includes classes in Gaelic, Piping, and Country Dancing, as well as Ceilidhs, Film Shows, and Talks by authorities on a wide range of subjects covering such fields as Wild Life, and the making of Oban Glass.

## AN AULD SANG

you'd sang it a hunder times beautiful but juist words to music  
juist an auld sang  
till that aince owre late  
it was ane word come real for a' the lthers round it  
a word come real  
and me wi' it  
cauld we fear  
till thinkin o you singing  
I mindit  
there's neither singing nor fear  
there in your coffin  
that was mine.

DUNCAN GLEN

roofs, and in the centre of the village, an old bridge with a shrine half-way across.

Here the Romansh language is spoken, related to Italian, but as distinct almost as much as Spanish is from Portuguese.

The snag for the student that Romansh is divided into various dialects.

Cultural freedom is great two languages that vary in the Eugadeu and Granleuiden and are subdivided into since the Romansh speakers have their own schools, newspapers and television programmes.

What conclusions might be drawn from this? Namely, that a language, whether spoken by few or many has the right to full cultural and political recognition. A language cannot survive unless

freely in print as well as partisan of encouraging dialects as this is a form of anarchy and is something exclusive and anticultural. Culture supposes discipline and rules which dialect has none if everyone speaks just to please himself.

It is both unjust and artificial to forbid or place obstacles in the way of linguistic expression, but then this liberty should apply to everything. The Bishop of a certain southern European language recently stated collectively that workers have the right to free association and choose their own representatives. But then this applies to other sorts of association too. As long as morals and order respected it is an inherent human right to associate freely not only for economic reasons, but for religious cultural and the rest.

Why does this freedom not exist in many countries?

Probably because of the thirst for power of the selfish central government. They lose sight of the fact that they are elected to serve the public and end by obliging the public to serve them for their own selfish aims of power and prestige.

In Celtic countries the position is better than in the drawn from this? Namely, last century but far from that a language, whether satisfactory yet. In order to achieve full cultural freedom we need our own governmental recognition. A language to maintain our identity.

**BLACK HEART-  
THE WARM  
HEARTED RUM  
WITH THE  
SMOOTH DARK  
TASTE**





# Highland Village 1970 Project at Kilmore

WE, in Oban High School, were extremely grateful for the chance to take part in this scheme which is deserving of the greatest efforts on the part of the successful participants. Our design, a water garden and rockery, seemed, perhaps, a little ambitious at first, but a few enquiries into costs etc. and it proved quite within our capabilities. Certainly, it is a type of project which should not be attempted on this scale without considerable previous experience. Apart from the attraction of such a suitable design as this we had in mind a project which would require the minimum of maintenance after completion.

The area chosen for the project was decided upon by elimination. Several sites were considered but this piece of waste ground was the only one which satisfied all the conditions of the scheme. Criticism of the project gradually faded as the work progressed until now when the only criticism I have heard is that some people in the area wish it had been in front of their homes! The fence which completed the project is not desirable but very necessary, the local sheep would make short work of new plants if they were allowed to wander at will.

The professional work was followed by weeks and weeks of hard pick and shovel break-back digging. All the credit is due to the boys and girls who kept at it when, I later discovered, they did not really believe it would ever result in anything like our model.

The excavation complete, we examined the nature of the sides of the hole for its load bearing capacity; the pressure against the sides of a pool of this size is enormous and in a frozen state even greater. Most of the excavation was into soft volcanic rock which is ideal foundation for the concrete we were about to pour, but the whole of the northern end was into deep

peat. This was to be a problem. The boys and girls collected stones "about the size of their heads," until we had sufficient to line the surface. This gave the peat far greater body, but it was obvious that the concrete, which normally has very little, if any, tensile strength, would require to be greatly reinforced. A visit to the local rubbish dump, where we were told to help ourselves, provided us with sufficient wire mesh, lengths of metal and cable to complete the job.

The first lining for the pond, which varies in thickness from 6" to one foot, depending on the nature of the base, is a three, two and one mix of gravel, sand and cement, poured over a layer of fist-sized stones. On top of this a one inch rendering of three and one sand and cement was well trowelled.

While working round the rocky promontory in the centre, a strong jet of water was used to clean the rock face which is to be a feature of

the finished project. Two bog gardens were also created one at each end of the pond, by constructing low pierced walls to contain rotting turves and peaty soil. A number of large boulders were also set in the concrete to protrude above the final water level to become features with reflections.

The bridge completed, we decided to fill up the pond to find out where the rim would need to be raised and also to ascertain the correct level of the overflow. The overflow itself consists of a concrete lined channel leading down from the pond level and joining the lower drain at the outer edge of the embankment. The channel was filled up with large boulders and smaller rocks so that a top layer of soil could be planted and the whole thing made as inconspicuous as possible.

One of our great problems with this scheme was to cut our coat according to our cloth. Our cloth was £400 and, naturally, we wanted the

best possible coat for that price. Miss McPhail of the Commerce Department has bravely kept our accounts throughout. The outcome if she had not is unthinkable. To date we had everything paid for, a cement mixer and £5 in hand.

It is to be expected that there will always be those who think the money could be better spent, even when, as with this project the value of the finished work is many times the actual outlay. In this case the desire was for a car park. The piece of ground which we used for our project could never have been used for a car park, but it did seem a good idea to approach the County Council while the project was under way. Accordingly, a design was produced for turning an adjacent piece of waste land into a parking area. The County Architect had photographic copies made for me which were eventually submitted to the planning authority. Not only were the plans

accepted but a grant was made of an amount up to £125 to be paid pound for pound for money spent by the residents to carry out the work. So far this has not been taken up, and is beyond the scope of the Highland Village project, but it could be a material side benefit.

Finally, the project, as with all planning projects, should really be looked at again in say two years time when everything will have a more established appearance. Though, in March, many of the bulbs will be in flower, most of the plants, apart from being immature, will be leafless and in our case the water lilies will not even be visible. Even during our labours at Kilmore, visitors in cars would stop and discuss our project. It is our hope that they will continue to stop there to enjoy a few quiet moments by our water garden. Here, also, we would like to thank the residents at Kilmore who made our work easier. Many problems occurred while we were working and a great deal of time was saved by their ready offers of assistance. We sincerely hope that they will derive a great deal of pleasure from the garden.

## AM BORD UR LE COMUNN NAISEAN CROITEAR

Chuir Coimisean nan Croitear failete is meal an maidheachd aig Mgr. Shaw Grant, Sir Seumas MacShiagh, agus Mgr. P. Mac A' Ghobhainn mu bhuihl de Bhord Leasachaidh na Gaidhealtachd. Tha an t-eagal orra, ge ta, gu bheil an Riaghaltas a' thagaint an drasda, a bha gur tur an aghaidh A' Bhuid, a' lagachadh neara' a' Bhuid. Thubhairt na croitearan gun cumadh iad dluth is geur-shuil air na buill ura a dh'fhicinn an e gaigisich air na Gaidhealtachd a bh'annta no bodaich rocais. Ged a bha iad a' failteachadh obraichean an t-seann Bhorh bha gearrain air a chumhachd thug an Riaghaltais mu dheireadh do'n Bhorh agus air a laimh eile bhith cho spioach leis an sporan. 'S ann an Lunnainn bha iuchraichean ciste an oir is chan an 'sa Ghaidhealtachd. Bha an comhlan a bharrachd de'n lan bheachd gu robh greim daingean aig Oifis Alba agus Boid a' Mhalairt air cisean o chionns gu robh eagal orra gu smaointeachadh cuideigin gun gabhadh moran deanamh airson na Gaidhealtachd. Thubhairt iad cuid-eachd gun do ghabh am Bord as laimh gnothach gu math furasda, baile chuir air bhonn air corsa Mhuireabh le criomagan an Siud 's an seo daoine chumail samhach. Cha robh uile dhealbh an airson cisean a leasachadh thubhairt iad agus bha am bord gun fhios caite an rachadh iad.





# THE PROLOGUE

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

### Gaelic Broadcasts

Thursday, 12th November

1.30 p.m. Da Cheathramh agus Fonn

1.40 p.m. News in Gaelic

Friday, 13th November

1.30 p.m. Da Cheathramh agus Fonn

1.40 p.m. News in Gaelic

7.30 p.m. Chuala 's Chord: Kathleen MacDonald, a student, talks to Donald MacLean and selects favourite songs and music (recorded)

8.00 p.m. Cur is Dluth: Among the Gaels with Neil Fraser. Topic: A look at current affairs in the Highlands and Islands, along with other items of interest to Gaels.

Sunday, 15th November

2.00 p.m. Studio Service by Rev. Norman Macdonald, Ardchattan (recorded)

Monday, 16th November

1.30 p.m. Da Cheathramh agus Fonn

1.40 p.m. News in Gaelic

7.30 p.m. V.H.F.—In the Highlands: A programme which comes to you from different areas in turn with varying views and opinions on the Highland scene from a variety of people.

Tuesday, 17th November

1.30 p.m. Da Cheathramh agus Fonn

1.40 p.m. News in Gaelic

Wednesday, 18th November

1.30 p.m. Da Cheathramh agus Fonn

1.40 p.m. News in Gaelic

6.15 p.m. The Pipes and Drums of The Red Hackle Pipe Band, Pipe-Major John Weatherstone, B.E.M., accompanied by Tom Wilson (organ) and solo selections by Andrew Wright (recorded)

Thursday, 19th November

1.30 p.m. Da Cheathramh agus Fonn

1.40 p.m. News in Gaelic

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THE Hebrew language has a unique place in the history of language revivals because it is the only instance of a language which had completely ceased to be spoken being successfully resurrected as a spoken tongue as a medium of public life and administration. There is no real parallel to the Hebrew case for all the other successful linguistic revivals were of languages which were still, to some extent, spoken vernaculars. Professor Chaim Rabin, Professor of Hebrew at the Hebrew University of Jerusalem, however, has pointed out: "the revival of Cornish is the only real parallel to the Hebrew case."

The decline of Hebrew began with the conquest and removal of the Jews to Babylon in 586 BC and by the 2nd to 3rd centuries BC Aramaic had replaced Hebrew as the general vernacular. Hebrew did not entirely "die" until the 2nd century AD following the destruction of Judea as the last Hebrew speaking area. Judea, a centre of nationalist activity against imperialist attempts to destroy Israel, was destroyed following abortive liberation risings in 70 AD and 132 AD.

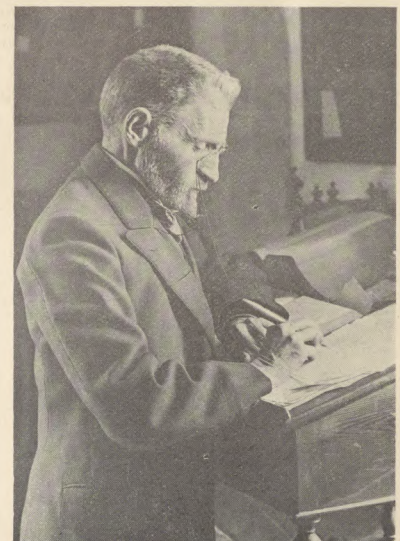
From 200 AD to 1880 AD Hebrew was a dead language. Today there are 21 million Hebrew speakers in the state of Israel. It now has a history of over 3,000 years of use, vying in age only with Chinese and Coptic (direct descendant of ancient Egyptian).

As the Jewish communities scattered over the face of the earth, following the imperialist destruction of their nation, Hebrew, though dead as a spoken language, became a written *lingua franca*

## ISRAEL

by which Jews of various countries communicated with each other. Hebrew became the language of prayer, of the sacred religious texts, of private letters and legal documents. But it was not spoken in the family circle or in any sphere of private or public life. Spoken communication was normally carried on in the language of the country of domicile. Hebrew, therefore, could be compared with the classical Latin language today.

Throughout the time of Hebrew's "death" there was a great output of literary work in the language. By the arrival of the 19th century, Hebrew, while it could satisfy the cultural needs of the Jewish reader, lagged behind the gigantic strides of intellectual development, making many regard it as a poor means of literary expression. Also, the Jews domicile in various European countries



Eliezer Ben-Yehuda (1858-1922), the man who visualised a Hebrew speaking Israel *à se,* and made his dream become a reality

desired and sought assimilation in the national communities. During the 19th century a vast number of Jews adopted Hebrew as contradictory to their ideal of assimilation. The cultivation of a separate literary language to their country of adoption seemed needless and futile. Those with a knowledge of Hebrew dwindled to a very few Rabbis and scholars.

The poet, Judah Leib Gordon (1830-1892) concluded a poem, written in 1874, on the decline of Hebrew, with these words:

Who will fortell the future, who can tell

Whether I am the last of Zion's poets

Or you the last to read the Hebrew word?

In the spring of 1879, the Hebrew quarterly magazine, published in Vienna, *Hashahar* (The Dawn) carried an article commending modern nationalism and the resettlement of the Jewish people in Palestine, the political rebirth of Israel as the saviour of the Hebrew language, as a solution for Jewish ills. The author of this startling proposal was a 20-year-old medical student studying in Paris but born in Vilna, north-west Russia, who had already Hebraised his name to Eliezer Ben-Yehuda (1858-1922).

Ben-Yehuda was ridiculed for his "outrageous" proposal

was the Russian pogroms of the 1880s which made the Jewish people realise that the solution of their problem was the rebuilding of a Jewish nation and the importance of the national language in this reconstruction. It was instinctively recognised that the group of Russian Jews immediately set out for Palestine and settled there. They called themselves *Bilam* obtained from a Hebrew mnemonic formed by a line from Isaiah 11, "Come, O house of Jacob, let us go up."

In October, 1881, Ben-Yehuda arrived in Palestine. On the journey he had written: "Today we are speaking foreign languages, tomorrow we shall speak Hebrew." From the moment of landing in the country he spoke nothing but Hebrew. His son, born in 1885, was the first to be brought up with the mother tongue. The boy, Hamar Ben-Ari, became a famous Israeli author.

Ben-Yehuda clearly saw that the way to full revival lay by way of making Hebrew the sole medium of school teaching, so as to produce a generation which carried on its entire life in the Hebrew language. Immediately after his arrival in Palestine he published his idea in *Ha Havaizlet*.

In 1883 he started to teach in the first Hebrew school in Jerusalem, at the same time acting as assistant editor of a newspaper. He soon had to give up teaching because of chronic ill health and the newspaper work because of the conservative nature of the publication. He launched his own weekly which was constantly harassed by the Turkish authorities because of its radical views.

His call for Hebrew in schools was taken up in 1888 when a local school in Rishon Le-Zion taught all subjects in Hebrew and, in 1892, all Palestinian Jewish teachers decided that Hebrew would be the medium of their instruction. There was very little support for this idea from the Jews themselves. Pious Jews considered the use of Hebrew (the sacred language) as an everyday vernacular was sacrilege. Today, in the district of Men Shearim, Jerusalem a sect still refuses to "defile" Hebrew by using it as an everyday language.

Ben-Yehuda began to realise that he had to contend with the absence of terms in Hebrew for common articles or actions, particularly in political reporting or even agricultural descriptions. Ben-Yehuda set himself the task of compiling a dictionary, a self-imposed task on which he set to work with a rare fanaticism. Of this monumental work — *Thesaurus Totius Hebraicis* — only five volumes were published by his death in 1922. He left material for 12 more volumes, the last of which was published in 1959. Hebrew scholar, Dr. Ruben Avner has written "without the prodigious effort of Eliezer Ben-Yehuda, it is doubtful whether modern Hebrew would have been able to grow as rapidly as it did."

Thanks to agitation by Ben-Yehuda, Vaad Ha-Lashon (Language Council) was founded in 1890 but it remained inactive until 1904. It concerned itself with fixing spelling and grammar.

The first all Hebrew secondary school was founded in Jaffa in 1906.

The first major clash concerning the language was in 1913 when a technical high school was planned in Haifa, the medium of the school was to be German "in view of the still undeveloped state of Hebrew." The reaction was unexpected. Thousands of children and teachers walked out of their schools in protest, continuing their lessons in the open air. The "language struggle" ended in a victory for Hebrew and when the school (Technion) came into being all technical subjects were taught through the medium of Hebrew.

In 1916 a census was taken and it was discovered that out of the 56,000 Jewish population, 34,000 Jews spoke Hebrew as their daily language. Those observers of the Palestinian scene wrote with a mixture of disbelief and rejection at the rebirth of a language dead for 1,700 years being reborn as a native tongue.

In 1917 the English took Jerusalem from the Turkish empire and the following year, while parts of the country were still being fought over by the two imperialist powers, the foundation stone of a Hebrew University was being laid. This was opened in 1924, the same year as the Technion in Haifa.

When the English took over the administration of Palestine, with the official approval of the League of Nations (Palestinian Mandate of 1922), English, Arabic and Hebrew were recognised as official languages of the country. Following their usual custom, however, the English administration maintained its services entirely in English until 1948 — government offices, courts of law, administrative orders, proclamations etc. were all made in English. It was not even possible to send an inland telegram in Hebrew during this period.

The Jews set up their own administration, a sort of shadow government, translating everything themselves and the Jewish population's own internal administration was established.

During the English occupation period 576,000 Jews were added to the population by natural increase and immigration. The wave of immigrants, each group speaking Yiddish, Ladino or other languages (a census in 1921 showed 60 languages used in everyday life in Palestine) was a tremendous thrust to Hebrew. But the immigrants were successfully "Hebraised" due mainly to a movement called *Gedud Megine* Ha-Safa (Legion for the Protection of the Language) which did much to whip up enthusiasm among immigrant communities.

The English administration developed strong anti-Jewish tendencies and, using the time honoured *divide et impera* policy, tried to foster unrest between the Jews and the Arabs. The English, in their own interest, wanted to see the Arabs and Hebrews recognised in *The Fall of the British Empire*: "the Arabs were easier than the Jews to administer on a colonial basis; the simple Arab peasant would show more deference to a British district commissioner than would a Jewish peasant from Frankfurt." England also wished to win the sympathy of the Arab countries so as to safeguard Middle East oil and communications.

Jewish national conscious had now developed and a Jewish nation was in being. The next step was to establish the Jewish administration came under the control of Polish born David Ben Gurion and a military force called the Hagannah was established. During the Second World War clashes between the Jews and the English administration grew. England forbade immigration of Jews to Palestine and imprisoned many thousands in special concentration camps in Cyprus giving the Jews valuable propaganda material.

The Hagannah, however, were fairly moderate in their fight against the English, confined their basic activities to arms raids, arms smuggling and the smuggling of immigrants. Many Jews were

oppressed with the moderate line and extreme activists such as the



# LANGUAGE REVEVAL

Stern group and the more famous Irgun Ts'vai Leumi were evolved it was the Irgun which pursued a Fata guerilla war against the English. In 1946 they blew up the English military headquarters in the King David Hotel, Jerusalem. The English had placed their military headquarters in the hotel on the premise that the Jews would not attack this strategic target because of the civilians lodging in the hotel. It was a despicable action to use the hotel as a shield. The Irgun were killing some innocent civilians by the destruction of the English military nerve centre or to allow the English to conduct their suppressive war with impunity, shielded by civilians. The Irgun made a military decision and English property was not to be partitioned into Jewish and Arab provinces with Jerusalem under direct English control. The English administration, however, used the same terrorist tactics which the Black and Tans had become renowned for in Ireland. In 1947 in Tel Aviv, English police ran amok, murdering a large number of innocent Jews.

World opinion was forcing England to give up her imperial role in Palestine. The English Government produced their usual partition plan to solve the unrest they had fermented between the Jews and Arabs. Palestine was to be partitioned into Jewish and Arab provinces with Jerusalem under direct English control. The plan was rejected not only by Jews and Arabs but by world opinion. Finally the English decided to abdicate all sovereignty in Palestine. In June, 1948, the last of the English troops left. The state of Israel came into being in May, 1948, and the Arab countries immediately invaded with the intention of destroying the young country. Although outnumbered and out-gunned, the Jews in an epic of heroism, turned back the invading Arab army. The country was secured. The entire administration was "Hebraised" as were also the law courts, despite the use of English Common Law in legal practise. Israeli made law cast in the mould of traditional Jewish law-system replaced the imperialist law.

Today's situation is not far removed from the state showed 80% of the population could speak Hebrew but only 54% used it in everyday life. Although, under Article 5 of the Constitution,

Hebrew was accorded the Nobel Prize for Literature. The prize was won in 1966 by Shmuel Yosef Agnon, the Israeli short story writer.

One can, of course, present the thesis that even if the Celtic languages were to die as spoken everyday languages (indeed, as Cornish and Manx have done) there is still a chance of a complete and successful revival given Israel as an example. However, one must bear in mind attitudes towards the language. Despite the fact that four of the Celtic languages are still used as everyday vernaculars, the Celtic people generally considered them to be "dead languages." To the Jewish people, Hebrew was never regarded as a dead language. The languages spoken by the Jews in the Diaspora were considered only temporary expedients, that at some time the Jews would return to a Hebrew speaking Zion. Ben-Yehuda only told the Jews that the time for the Hebrew speaking Zion was now and this why the Israel were willing to take on a life of hard physical labour and, on top, the more arduous task of conversing in a language they only knew imperfectly.

The aim, officially, in Ireland, is for an Irish speaking Ireland; yet how many Irishmen today considered the English language as a temporary expedient until the all-Ireland Gaeltacht is achieved?

Finally, there is one other basic factor more important than any other as to why the Hebrew Language Revival succeeded; it is a simple one which Professor Chaim Rahin puts clearly before us. The Jews, he says, "returned (to Palestine) in order to be Jews not to exchange one assimilation for another. The reintroduction of Hebrew was thus an essential part of the Jewish renaissance."

(to be continued)

## AM BRATACH

Far ahead of any Branch of An Communn Gaidhealach, the Thurso Branch has shown initiative in many things in support of Gaelic.

In addition to donating an Information Caravan, which was on show at the Oban Mod, and where 44 new members of An Communn were recruited, the Branch have recruited a Newsletter to their own Branch members.

Called 'Am Bratach,' it contains news of the Branch activities. In particular there is the Branch's Gaelic class with more than 30 members making good progress in conversational Gaelic. Can any other Branch beat that?

Not only this. At a recent analysis of An Communn Branch members it was found that each Branch had an average membership of just over 12.

But Thurso Branch has 130. And the North of England Branch has 160! What a poor showing other Branches must make on behalf of Gaelic!

The Celtic League in Glasgow has just issued its first Newsletter with the title of 'Am Bratach.'

It contains general news about matters of interest to all Celts in the Glasgow area. It is another example of interest, initiative and endeavour shown by groups of Celts who whether they are Gaelic-speaking or not, show the flag on behalf of Gaelic.

Much of this activity puts many Branches, perhaps An Communn itself, of An Communn to shame.

Must the fight for Gaelic always be left to those few inside An Communn and the majority outside the organisation.

A Series of Celtic League meetings are being organised and held in Community House (entrance Maxwell Street), Glasgow. Details from Chairman John Tait, 5 Manse View, Coalburn, Lanarkshire.

## Bheil Breatann air a Riaghladh le Cearcan Fradhich

"Mo thruaighe mo dhaoine air an latha a bhithas draibhis bheag air a cleachdadh fo'n fheilheadh, Caillidh na Gaidheil an duinealach an uair ud agus bith fraoch ann an deis-meadhan Lunnainn is bhithidh Breatann air a riaghladh le cearcann fraoich."

Co nach eil eolach air an fhaiseachd seo a bha ig Coineach Odhar? Faiseachd cho iongantach 's a tha ann. Ged tha, tha lan docha gu bheil na gnothaichean eaglach seo tachair an drasda gun fhios dhuinn mur an u do thachair ud cheana.

Bhon'n a tha sinn a'faicinn aig a' Mhòd an diugh (neo nach eil sinn a'faicinn a reir air toil) chan eil amhurus san bith gun do chail na Gaidheil an duinealach, agus bu mhor ann beud, 's an oirnn a thainn an darna latha. Ach fraoich is cearcann fraoich ann deis-meadhan Lunnainn, Ciamar a bhithheadh a lethidh ann! Ach samoinch mionaid, Cha d'fhuairbh Coineach Odhar a' mhin gun bhithheadh cearcann fraoich an Lunnainn ach gum bhithheadh a' riaghladh a' Bheathainn, 's docha nach e lus bu chiall dha idir ach rudeigin eile. Ma tha mise ceart foادر a rath gu bheil Fraoch ann an deis-meadhan Lunnainn an drasda. Agus far am bith fraoch bith cearcann-fraoich, neo is docha cearcann fraoich. Anns an doigh seo chithear ciamar is urrainn duinn a bhith air riaghladh le cearcann Fraoich.

Ach cearcann Fraoich ann no as 'se ceist umhasachs fhein doirb a tha ann. Ceist ann bu choir dhuinn cuir a' dh'ionnsaigh Meuran a' Chomunnais na fuasglaidh.

Many thanks, Donald John, An Communn is now a vital institution in Scottish life and culture. Buidh is piseach leat 'nad dhreuchd! Ioir-beathas leis an duine ur a' ghi! Yours etc.

KENNETH MACKINNON, 53 Noble's Green Road, Leithwood, Leigh-on-Sea, Essex.

## over to you

Sir, — I should like to enjoy the privilege of your columns in order to express the appreciation of one of the membership of An Communn of the efforts and achievements of the retiring director, Mr Donald John MacKay.

He has set An Communn on its feet and has given it new impetus and a new image. It is now an organisation worth joining and it is now a relevant organisation in the struggle to establish for Gaelic rights of use and opportunities for its survival.

There are Annual Reports giving real information and an account of work and progress. They have been worth reading. We have a lively bilingual newspaper. New publications have been forthcoming. An Communn has produced results rather than airily mooted possibilities as in days of yore. An Communn was quick to bring out its own LP Gaelic course. One can list many other things which happened.

Mr Mackay has set standards for his successors. There are ideas and ideals still to be achieved. An Communn should resolve to turn the Scarister Gaelic College into reality. The building has stood three years in An Communn's ownership — and

many of us need working parties and people inside it to share the educational authorities and the education department into doing their duty. We still need to insist on official rights of use for Gaelic: on all official forms, signs and public notices throughout the Gaidhealtachd. We should be prompting shops, commercial concerns and tourist organisations into the use of Gaelic in public. Gaelic radio and TV services (not just the odd hour or two a week) should be demanded. All this happens for Welsh in Wales.

Donald John got people interested in all this — and got people talking about it from London to Lewis. He is handing over an on-going concern to his successor. There are now people coming into An Communn prepared to do something on these lines for the language. We want to be used and led. Donald John set the organisation on its feet and pointed it resolutely in the way it should go. Under new leadership shall we see it gather irresistible force to achieve its objectives?

Many thanks, Donald John, An Communn is now a vital institution in Scottish life and culture. Buidh is piseach leat 'nad dhreuchd! Ioir-beathas leis an duine ur a' ghi! Yours etc.



The first issue of the Jerusalem newspaper "Hatzi" (1886)

Hebrew is the official state language, Arabic is also officially recognised. Arabic is used on currency, official publications, postage stamps, and in administration of the Arab minority. Arabs are entitled to transact all official business in Arabic and provision is made in the Knesset (National Assembly) for simultaneous translation of all speeches into Arabic.

Following 1948, however, over one million immigrants flocked to Israel and the Hebrew language seemed to be engulfed. In 1953 the Hebrew speakers, now in the minority, organised a large scale voluntary movement called 'Hachal' (Halutzim) (Fussling on the Linguistic Inheritance) which at one time numbered 50,000 volunteers. The volunteers, men and women, went to the homes of new immigrants and taught whole families together or gave classes in the villages. The government has intensified its concern, especially for people with professions in order to enable them to carry on their work in Hebrew.

Collective agricultural settlements (Kibbutzim) took on groups of new immigrants, providing them with training and studies in the afternoons. In 1954 Vaad ha Lashon (Language Council) published a standard list of 1,000 basic words. In 1957 a 500-word plan was formulated to teach Hebrew to immigrants.

The national campaign has had a fantastic effect in spreading the language was the everyday speech of Israel. The voluntary campaign was also backed by the army. In view of the hostile nature of the Arab countries, all Israeli citizens are called upon to do military service. Initial military training for the conscripts on an intensive 60-hour course in Hebrew plus a further month at army school which is a full-time course of studying with no military duties. This is followed by another intensive three month language course. Thus the army, which has its own language council, became a tremendous educational arm in the language revival. The army language council is responsible for all military words.

In 1954 the census stated that 60% of the Jewish population used Hebrew as their first language. By 1957 this figure rose to 95% of the then Jewish population of 1,760,000. Today Hebrew is spoken as the natural language of all 24 million Israelis.

Like many other languages which had to be revived from death,



# LATHA EILE AM BAILE CHAOLAIS.

## "LATHURRACH"

"DROCH tholl," gairm nan creigeard. Fad dhà cheud gu leth bliadhna bha an gleadh mór seo ag athghrèim seasmhach. Bhaile Chaolais an taobh tuath Lathurra Earrach Ghaidheal. An diugh, tha 'a' creag samhach gun duine beò ag obair innte agus muinntir air bhaile ag iondrainn fuaim càirdèal obair na creige. B' e creag sgliaita Bhaile Chaolais, a' creag sgliaita na mu bhòtha air an t-seaghadh. Ann an 1875 bha sia ceud duine ag obair anns 'a' creige agus am bliadhna sin chaidh sia muillean air fichead sgliaita a dhèanamh agus a reic as 'a' creige. Bha aig an àm sin dà mhìle gu leth de shluagh a' còmhndadh 'sa' bhaile. Bha sia sgeilpean anns 'a' creige, ceithir os cionn an rathaid mhòir agus a dhà fodha. Uille gu leir còig ceud troigh o bhunn gu bharr. Bha dà mhìle deug de rathaidhean iarrainn feadh na creige. B' e cìch a' bhìodh a' sglodadh na cairt mhòra na na bògaidh's feadh nan creag. Aig an àm 'se b' a' bhaicean a bha 'a' toirt na sgliaita air falbh agus bha ceadh a' bhaile gu math trang. Ann an 1930 bha trì cheud duine 'a' sgliait a' cleachdadh 'sa' creige, cuid mhór dhiubh á Gleann a' Comhann. B' m' paidheadh deich sgillinn 'san uair agus ceithir tasdain gach mìle leac le creag mhath agus side mhath ghabhadh faisg air trì puinnidh Shanasnach a dhèanamh as a-seachdainn, ach 's ainneamh a gheibheadh duine seo air tàille droch creige agus tim briste, 'gu math tric 's' gheamhradh thug e leòr do dhaoine deich tasdain air fichead a thoirt dhachaidh agus uairean nas lugha.

'S i 'a' Ghaidhlig a chleachd a' h-uile duine 's' creige agus cuideachd anns 'a' bhaile, seach coirgeach no dhà a bha pòsda ri nigheannan 'a' bhaile, agus cha robh iadsan fada a fas tuiseachadh. Bha na sgeilpean, no na "levels" air an roinn 'nan creagan mu dhà fhichead troigh air leud agus bha sianar dhaoine a' deanamh suas criudha na h-uile creige, a dhà dh'bh airson obair ruip, a dh'airson ceàrr bane, agus a dhà eile a' deanamh obair ùrlar na creige. B' ead gillean na ruip na fìor chreagdairean, chitheadh iad 'nan crochadh' 's' na ruip a' chuid mhòr de'n latha an dàrna cuid a' tolladh no a' leise' clach fhuar-saite. Bha seo na eòr bha gu robh e 's' bhaile a bhith ag obair air an ùrlar.

'S e obair dhiorbh, ghort, agus cunnartach a bha seo gu sònraichte 'sa' gheamhradh an àm bhith a' tachd rothaich air creig agus na ruip fuar fìoch. An àm a thaghadh iad àite 'n tuill, dhìreadh fear air ròp agus tharraingeadh e suas as a dhèidh bòireag agus torradh. Chuireadh e toll mu dhòmhanachd dà orieach ann an aodann na creige agus toll eile mu thri troighean air

a mu bhòtha a bha 'gan còs, 's' a' chreig. 'S iomadh cladh a bha ri fhàicinn air aodach obrach agus bha greusaiche a' bhaile air a chumail gu h-àrd 'a' càradh bhòrag. Bha na sgliait air an cunnas ann an àireamhan de shia, bha àireamh air fichead agus aon leac ann an ceud; bha seo a' ciallachadh gu robh am mar-santa 'a' fàighinn sia fichead 's' a seachd anns gach ceud. Bha rathaidean clauda aid ar togaid eadar gach sgeilp agus dà rathad iarrainn taobh 'a' taobh oirre; air an ceann gu h-àrd bha drama mòr 'na sheasamh is ròp iarrainn mu a' cuairt air le sprag no stad laimhe air, aon cheann de'n ròp aig bun 'a' chlaonadh, an ceann eile aig a' mhullach. Nuair a bha bògaidh làn stuth ri chur a sios bho aon sgeilp gu sgeilp nas ìsle, bha e ceanglaiche ris an ròp aig 'a' cheann àrd agus bògaidh falam ceanglaiche ris 'a' cheann ìosal. N' am a theirinn an tè làn, tharraing i an tè falam a suas, an sprag 'a' cumail smachd a luaithe. B' e dòigh gu math saor luath agus sàbhailte a bha seo air stuth a làimhseachadh. Bha cuid de na rathaidean seo gu math fada, tè a mach a trì cheud slat a dh' fhad. Mar seo bha an sgliaita air a thoirt bho no stèilpean as àrde sìos chun 'n rathaid mhòir agus a mach chun 'a' cheidhe no chun an rathaid mhòir iarrainn chun an deas agus as an sin gu ruige na marisantan 's' a bailtean mòran mu dheas.

Ged a bha trì cheud duine ag obair 's' creige cha robh ach aon fhear ambarc thairis oirre. Bha an obair trom agus searbh aig amannan, ach bha i glé inntinneach agus bha mòran dibhearsain agus craicairch shunndach a measg nan creagdairean is iad uile air an aon shuidheachadh. M' bha droch sheachdainn ann cha robh ann ach 'a' bhòchdainn ach theagamh gun tìinig a bharrachd sonais, càrdeas agus speis as 'a' bhòchdainn na

thàinig riamh a beartas. An diugh tha gillean na creige sgapte, mòran choirgeach 'sa' bhaile agus 'a' bheag Ghaidheal bhaile air a chumail gu h-àrd 'a' càradh bhòrag. Bha na sgliait air an cunnas ann an àireamhan de shia, bha àireamh air fichead agus aon leac ann an ceud; bha seo a' ciallachadh gu robh am mar-santa 'a' fàighinn sia fichead 's' a seachd anns gach ceud. Bha rathaidean clauda aid ar togaid eadar gach sgeilp agus dà rathad iarrainn taobh 'a' taobh oirre; air an ceann gu h-àrd bha drama mòr 'na sheasamh is ròp iarrainn mu a' cuairt air le sprag no stad laimhe air, aon cheann de'n ròp aig bun 'a' chlaonadh, an ceann eile aig a' mhullach. Nuair a bha bògaidh làn stuth ri chur a sios bho aon sgeilp gu sgeilp nas ìsle, bha e ceanglaiche ris an ròp aig 'a' cheann àrd agus bògaidh falam ceanglaiche ris 'a' cheann ìosal. N' am a theirinn an tè làn, tharraing i an tè falam a suas, an sprag 'a' cumail smachd a luaithe. B' e dòigh gu math saor luath agus sàbhailte a bha seo air stuth a làimhseachadh. Bha cuid de na rathaidean seo gu math fada, tè a mach a trì cheud slat a dh' fhad. Mar seo bha an sgliaita air a thoirt bho no stèilpean as àrde sìos chun 'n rathaid mhòir agus a mach chun 'a' cheidhe no chun an rathaid mhòir iarrainn chun an deas agus as an sin gu ruige na marisantan 's' a bailtean mòran mu dheas.

This essay won the first prize in Competition 64 at the National Mod at Oban. It was won by Mr Duncan MacIntyre from Ballachulish who is now resident in Glasgow.

**THE NEW SCOTLAND**  
Dear Christopher Grieve  
like you I am returnin to Glesca efter I long exile  
I found you singin like a lintie in the streets  
and down the road in the park they are lockin up the swings for Sunday.

DUNCAN GLEN



'Se sin Bactsyte Sapa a' bhaile againn.

### Births

MACKENZIE — At the Lewis Hospital, on Tuesday, 19th October, to Morag and John Mackenzie, North Uist, a daughter.

### Marriages

CURRIE — MACLEOD — At Strachur Parish Church, on 23rd October, 1970, by the Rev. Gavin C. H. Boyd and Rev. F. S. Banks, B.D., Robert, younger son of Mr and Mrs Hugh Currie, Kilklean Cottage, by Inverary, to Iseabail, only daughter of Mr and Mrs Neil MacLeod, Na Baigh, Strachur.

### Deaths

MACDONALD — At the Lewis Hospital, on 24th October, Roderick Macdonald, aged 80 years, of Seaside, Drimshader, Harris.

### Misc.

**FIONNLACH MOIREASUAN, FEAR-STUIRIDH, NA BRAIDS, DUN-EIDANN**  
'A' bheil sib iarraidh rud sam bith air son Golf? Tha h-uile ni agam an seo agus paighidh mi 'a' phostachd. Gu aite sam bith anns 'a' Ghaidhealachd, Thigibh 's' tadhladh orm a bhitheas sibh ann an Dun-Eidann.  
Everything for Golf from Finlay Morrison, Professional to the Corporation, Braid-Hills Edinburgh. Packing, postage and carriage free to anywhere in the Highlands.

### Text for the Times

Thoir còmhadh dhùin ann an teinn; air is dìomhan iurachd duine.  
Sailm. C. 60 R. 11.

Give us help from trouble; for vain is the help of man.  
Psalms. C. 60. V. 11.

### Proverb

Is maing a bhith tair rabhadh do bhàit a' chuir cùil ri eòlas Mar thionndaidheas a' còmhla air a' bannaibh Thillidh an t-amadan ri ghòrach.

It is useless to give advice to one who has turned his back on knowledge. As the door turns on its hinges So will a fool to its folly.

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