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DI-ARDAOIN, 29mh LATHA DE'N DAMHAR 1970 THURSDAY, 29th OCTOBER 1970 No. 94 Sixpence

TALADH DO'N GAIDHEALTACHD

AIR an t-seachdainn seo thoisich Bord Leasachadh na Gàidhealtachd air an oidhirp as motha tha iad air a dheanamh fhathast gus luchd gnìomhachais a thaladh do'n Ghaidhealtachd. Leig iad so ris aig Coinneamh ri luchd nam pàipeirean naidheachd is luchd gnìomhachais, go iuil an t-seann Cheann Suidhe, Sir Raibeart Grieve, an Glaschu Di-Mairt.

Sheall iad film ur agus leabhran a chaidh a sgrìobhadh a dh'aona gnothaich a shealltainn do dhaoine na bh'ann de chothroman air Ghaidhealtachd de dh'obair gnìomhachais. Thuir Sir Raibeart gur e an gnothach a bu chudthromaiche bha roimh 'n a Bhord a thaobh gnìomhachais a "reic" do cheannardan obrach an ceann a deas Bhreatainn agus feadh an t-saoghal air fad. Thubhairt e "Tha an rad gu mor nar n-inntinn. 'Se sin, a dh'aindeoin 's na thainig a dh'Alba de dh'obraichean gnìomhachais a duthchannan cein bho linn a'Chogaidh, nach tainig gin idir, idir dhiubh dhan a Ghaidhealtachd. Tha am Bord am beachd sin atharrachadh."

Agus chaidh Sir Raibeart as aicheadh gu robh am Bord a deanamh dearmad air taobh Sir na duthcha. Nuair a chaidh innsadh dhaibh gu robh Comhairle Baile Steornabhagh a' gearrain nach deach na h-Eileanan an Iar fìu's 'san fhilm. "Tha sin a chionn nach ionann an seorsa leasachadh a tha dhìth air na h-Eileanan ris an seorsa rud the sine feuchainn ri bhrosnachadh leis an fhilm seo. Tha an oidhirp seo air a cumadh a dh'aona gnothach gus gnìomhachasan a dh'athair a thoirt an follais do dhaoine agus gus na cothroman gnìomhachais a th'air tir mor gu h-àraid a nochdadh. Tha sinn a deasachadh film eile air na h-Eileanan agus feumaidh sinn cuibhrionn nas aird de dh'obraichean tha dualach do'n aite fhein a nochdadh anns an t-sein."

Tha an leabhran a toirt cunntas mhionaidheach air deich air fhichead larach feadh na Ghaidhealtachd a bhiodh freagarrach son factaraidhean neo obraichean gnìomhachais eile a steidheachadh anna. Ach dheth na deich air fichead sin chaneil ach a dha anns na h-Eileanan an Iar, agus tha iad le cheile ann an Steornabhagh. Am

measg cheudan eile, gu ire bhig uile air taobh sear na duthcha, thatar ag ainmeachadh gu bheil laraichean ri'm faighinn ann an Loch Baghas-dail, an Uibhist a Deas agus air an Tairbeart agus anns an Tob 'sna Hearadh, ach chan eil cunntas mhionaidheach idir air an toirt orra.

A thaobh gnìomhachais a thaladh do'n Ghaidhealtachd thuir Sir Raibeart gu robh iomadhach bacadh agus iomagain air a bhith orra, ach bha duil aca ri sin, agus bha iad air leasan ionnsachadh bhuaipa. Thuir e gur fhad' o bha fhios aca gu feumadh am Bord fas moran na bu daine air gnothaichean mi-chinnteach seach buidhnean eile air an robh curam laimh seachadh riobh, ach bha e mar fhiaichibh orra sin a dheanamh. Bha e an dochas gun leamadh am Bord ur air an dearbh chleas a dheanamh.

Anns na coig bliadhna 'san robh am Bord am bith, bha 297 obraichean gnìomhachais air a dhol troimh 'n lamhan. An cois na h-obhrichean sin bha iad air £2,200,000 a chosg, agus chaidh 60 gnìomhachas as ur a chuir air bhonn. Cha robh seo idir a cunntas an leaghadair, ann an Invergordon, fìach £39,000,000, no a mhuilleanfhiodha ann an Lochabair. Bha e da riribh usal as an adhartas a rinneadh leis an obair ghloinne ann an Cataibh, gu h-àraid o chionn gun robh an luchd obrach agus sgìleil. Bha e na mhìsneachadh mhor dhaibh cuideachd a bhith mothachadh gu robh obair fhigheadaireachd a meudachadh cho mor air taobh siar na duthcha agus an Arcaibh, agus a reir sgrudaidhean a rinneadh o chionn ghoidh, bha a h-uile coltas gun tigeadh piseach air obair a chaidh an Sealtainn cuideachd. Thuir Sir Raibeart "An taca ri ar cairdean anns a Chuing'igh, ann an Ear Thuir Shasainn neo air Galltadh an h-Alba tha canan-starraidh araid aig Bord Leasachaidh na Gàidhealtachd ri choinneachadh. Chan e gu bheil na th'againn ri tharruing dad nas miosa—gu dearb ann an iomadh doigh 's ann a tha e moran nas fhearr—ach gu bheil fhathast ainneas mor feadh na duthcha air a Gàidhealtachd 's na h-Eileanan mar chearmaidh anns am faod obair gnìomhachais soirbh-



Though small, Eriskay is known the world over. But all is not sweet music on the island. There is work to be done; the singing comes later. Our photo shows the hay being made ready for taking back to the croft.

PHOTO: KENNETH ROBERTSON, DALBURGH, SOUTH UIST

eachadh. Feumaidh an oidhirp seo tha sinne deanamh an drasda agus na h-oidhirpean eile tha mi cinnteach a nith-eas anns an ath choig bliadhna a chuid mhor dhen saothair a chosg air dealbhan meachach air Ghaidhealtachd fhuadachd."

Thuir Sir Raibeart gur e an ceann uidhe a bh'aig a Bhord an cuibhrionn de dhaoine a bha fas ann an obair gnìomhachais air a Ghaidhealtachd 's anns na h-Eileanan ardachadh bhon 11% aig an robh e 'n drasad gu rudeigin nas fhaig' air an 38% aig an robh e air feadh na duthcha air fad. Thuir e "O thoisich thoisichidh tha sinn air a bhì 'g radh uair is uair gur e seo a chuid gu mor as cudthromaiche de ar gnothach. Chan e romhain 'a Ghaidhealtachd a chur fo gnìomhachais' ach na cothroman a th'aig an oigridh a leudachadh gus am bi cothrom acasan a Ghaidhealtachd ur a chruthachadh mar chearmaidh nas freuna agus nas forraiche de dh'Alba." A bharrachd air a choinneamh, ann an Glaschu chum am Bord da choinneamh ann an Sasainn. A thuilleadh air a sin bha feill fad' thri latha ac' ann an Lunnainn agus te a mhair da latha ann am Birmingham son cothrom a thoirt do luchd gnìomhachais mu dheas faicinn dhaibh fein na h-aig a Ghaidhealtachd ri thabhainn dhaibh.



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GABHADH

NUAIR a tha sinn a' fuireach ann am pàirt de'n dùthaich a tha a rèir is mar a thubhairt fear o' chionn ghoilaeach brèagha 's a tha 's an Ròin Eòrpa, chan eil e follaicheach dhùinn gu bheil, am bòidheach seo ann an cumnart. 'S e seo a' bhliadhna airson leasachadh nàdur agus chualas mòran bhruidhinn mu cusaidh air mìleadh nàdur. Dh' fheuch mòran is iomadh oidheipr cuidicheadh ach gun a bhith a' dol an làrhad, tha an cumnart a' dol am meud. O chionn iomadh bliadhna mharbhadh balgam de bh'uisge a' nochdadh a' bhliadhna mòra na dùthaich seo duine a dh'èideadh cho gòrach 's gun oladh e. Tha bliadhnaichean ann on a chunnacas iasg a' dol suas an Cluaidh gus an uiridh agus cha tàinig sinn gu bhith ach le mòran spairn.

Chunnaic sinn uile na torran de channaichean is de phàipearan ri taobh an rathaid is air a' chladach. Smaointich air a h-uile rathad is cladaich a tha anns an t-saoghail. 'S iomadh beathach is leanabh a lèonadh a nis le botail bhriste. Ann an Los Angeles, an Lunainn, an Glaschu, an New York is Tokyo tha toig a' gach togalach is gach carbad a' lìonadh an spèir, cio tuigh uaireann 's nach faicear a' ghrian fad làithean. Tha e ri fhàicinn cuidicheadh gu bheil seo a' marbhadh dhaoine le galairnean 'san sgeabhadh is grèim cridhe. Chan eil àite eile, a rèir figearan nan lighiche, a tha cho dona le grèim cridhe is a tha Glaschu 's an dùthaich timcheall air. Tha e a' marbhadh, an salachar breun seo, gach ni ann an nàdur a tha a' cumail daoine beò — oir ged is mòr adhartas a rinnear le biadh dèasta tha a' mhòir chid duinn fhathast an taice ri biadh an talanta.

Ann an dùthaich seo an duigh chid sinn torran mòra salachair air an telebhisean atig a h-uile àim naidheachd. Bu choir dha eagal a chur an cridhe gach duine gu bheil e fhèin is a chàirdean a' fagaill a lethid de choslaichean a' grodadh 's a' ghrèin. Chan eil e idir a' tighinn 'na annas nuair a chluinnas tu gun do chuireadh d' bhith dà cheud seòrsa eun ann an dà cheud bliadhna — tha sinn a' marbhadh rudeigin leis gach paiper a lèigeas sinn laighe air an talamh; chan eil e 'na annas nas mò gu bheil an spèir os n-àird cunnartach le saidealan is freicean de gach seòrsa. Chan eil ach gann deich bliadhna on a ràinig a' chinne daonna na h-àirdhean sin. Tha an atairachd bhuan air a bhith air a h-ùisneachadh airson àite tiogaichidh o chionn linntean. Tha na miltean tunna de cheamaicalan innte, tunnachan de nerve gas; achaidhean mòra ola a' seoladh air a h- uachdar. Bha eagal a' bhàis gu tric air Thor Heyerdhal nuair a sheòl e thairis air a' Chuan Shiar ann an "RA" — a' chionns gu robh a' mhùir cho salach.

Mhol na baird a chian dathan, soilse is brèaghadh air dùthaich, uallais air monaidhean; buige is glaine air n-uisgeachan, sollearachd air n- adhar. An aimm an àigh cum iad mar sin.

HIGHLAND DEVELOPMENT; QUO VADIS ?

LUCKY bags are always full of surprises, most of them pleasant. What kind of lucky bag did Mr. Gordon Campbell, Secretary of State for Scotland, find when he was called on to choose the new members of the Highlands and Islands Development Board? Certainly it was full of surprises, and a couple of them are at least pleasant. This is not to say that the rest of the findings are not pleasant. But perhaps they are more of a Chinese puzzle, of the type which, unless you know how to do it, will only lead to frustration.

It is truly said that if a people will not make any attempt to write their own history, then others will write it for them and it will be bad, prejudiced and wholly untrue. What the HIDB are doing in the Highlands at the moment is history in the making. Political administrators have successfully resisted pleas to allow the Highlanders to work out their own destinies, for good or bad, just as the Danes allowed the Faroese to look out for themselves. One thanks whatever good stars there are that Prophet (Blessed Name!) Smith and Jim Grant have at least the kind of background and environmental experience which will leave any decision for future development made by the HIDB.

Business experience is always valuable on any kind of Board, as is financial experience. But what is one to make of the newly-appointed member who has in the past opposed the development in Easter Ross? It is all very well to admit that the protection of personal interests was necessary — and one accepts that they were. But it will be a matter of time to wait and see just what kind of policy will now emanate from the HIDB with such a mixed bag of expertise, interest and experience.

As we have said already, it will be a pity if some of the guide-lines laid down by Professor Grieve were to be uprooted for no more reason than to obtain change. These lines were always travelling in the same direction as would have those laid down by the Highland people (had they been allowed to do so). They were in the main good lines, laid down, we believe, after honest heart-searchings by an honest man. What now, from the diplomat?

Thus, while we welcome the new Board, they will **forgive us** if we have an arrière-pensée.

Iain Mac 'Ileathain

Sar Sgoilear : Sar Dhuin

Chaochail Mgr. Mac 'Ileathain gu h-obann seachdain Di-Domhnaich seo chaidh. Rugadh is thogadh e ann an Eilean Ratharsaidh agus fhuair e a cheud oileanach ann an Ard—sgoil Phort Rìgh far an d' fhuair e a' cheud duais anns a h-uile cuspair fad coig bliadhnaichean. Chaidh e sin a Dhun Eideann far an d'fhuair e an t-sar-inbhe ann an Greugais is Laideann ann an 1933. Chaidh e as an sin a Chambridge far an tug e a mach a cheart iùibe agus chaidh e sin do a' Bheicann airson bhliadhna. Thoisich Mgr. Mac 'Ileathain a' teagasg ann an 1937 aig Ard Sgoil Fhoghail Dhun Eideann. Thoisicheadh e aig an am sin air obair air nitean Ceilticheadh agus bha e na fhear — ceartaichidh airson OI-thigh Glaschu. Ann an 1942 bha e 'na ard fhear air Laid-eann is Greugais ann an Acadamaidh Rìoghail Inbhir Nis, agus ann an 1942 fhuair e inbhe mar Fhear-sgrudaidh Sgoiltean. Ann an 1950 chaidh e bhith 'na Cheann ard air Ard Sgoil an Obain, agus fòuil choisinn an sgoil iomadh urram. Fhuair mòran de na sgoilearan a bha fòidhe inbhidhean cho ard is cho urramach is a tha anns an dùthaich gu leir.

Ach 's ann mar dhùine a bhithes cumhach againn air, airson a leirsinn, airson umhlachd, airson a thuigse, airson a choibhneas, airson a bhiosnachadh agus airson a theoiricheadh. Tha Dùine sam bith a bha riann air a' theagasg leis air atharachadh gu siorraidh a chionns gu

robh e a' craobh sgoileadh a bhuanhadh ionmhoite fhein 'na theagasg agus 'gan craobh sgoileadh ann an doigh nach muchar gu siorraidh. Bha a bhuanhadh a' druithicheadh do'n sgoil air fad is do dhùine sam bith ceangailte rithe. Aon de theaghlach iomraiteach, bha e fhein iosal umhlach; 'na ghluain is 'na chiuinidheachd chitithe sluaigh-ghairn na sgoile "Dia ar n-uill".

Bha e cho iomraiteach airson solais ann an Gaidhlig is a bha e ann an Laid-eann is Greugais. Bha e air a bhith 'g eadar-theaghadh bardach Greugais gu Gaidhlig agus bha a' Shomhairle ri fhàicinn ann an Iain. B'e a' Ghaidhlig a b' luach-

mhoire leis oir 's ann rithe a chait e ann beagan uineachd a dh'fhagadh aige o'n a seuir e dh' obair o chionn ceithir bliadhna a thaobh droch shlaighte. Ri bhean is ri theaghlach tha sinn ann an co-fhaireachdainn anns a' chall mhor a tha air tuiteam orra. 'S docha gur ann aig Pòl Crubach a bu choir am facal mu dhèireadh a bhith: "Tri fichead bliadhna

Bha an gliocas 'na aite fein. Gun bheud gun mhuladh Gus an do thromaich am bas bu breun

Mar gun biodh fras ann A chaisgeadh uainn soilse nan speur,

No connead d'a' muchadh, Gun sugradh gu brath 'na d'heidh.

Policy on Irish attacked

COMHDAIL Naisiunta na Gaeilge, the body which coordinates the majority of the country's Irish language organisations, has attacked Government policy and the planners in the Department of Education for deluding the public as to the true nature of the situation with regard to Irish at all three levels of the education system.

In a statement the organisation says that facilities are totally inadequate to meet the requirements of those parents who want their children to be educated through Irish. It claims that the root cause of the trouble is the lack of the machinery to ensure proper planning and true co-ordination in the Department of Education.

Comhdhail say that there is no integrated policy or development plan for education through Irish. Decisions have been arrived at in an ad hoc fashion and implemented haphazardly. This has led to several controversies on specific issues. There has been no overall comprehensive plan in the Gaeltacht.

"This absence of an overall educational policy for the Gaeltacht, oriented towards the needs of the community, must result inevitably not alone in the disappearance of the language but in the demoralisation and eventual collapse of these communities."



(Reprinted from "Scots Independent")

NEW HIBB APPOINTMENTS

The Secretary of State for Scotland has appointed Sir James Mackay, K.B.E., C.B., as Deputy Chairman of the reconstituted Highlands and Islands Development Board. Sir James Mackay, who is already a member of the Board, has been made Deputy Chairman for the remainder of his term of office until August 1972.

Mr Prophet Smith has been re-appointed as a full-time member for a further three years; and Mr Alexander Forsyth has been appointed a full-time member for five years.

Mr James Shaw Grant, C.B.E. (Chairman of the Crofters Commission) and Colonel H. A. C. Mackenzie, O.B.E., M.C., T.D. (a member of the North of Scotland Hydro-Electric Board) have been appointed as part-time members for five years, and Mr J. M. Raffan as a part-time member for three years.

The new appointments will be effective from 1st November 1970.

The Secretary of State has conveyed his appreciation to Sir Robert Grieve and other retiring members for the vision, energy and drive they have shown in establishing the Board as the principal agency for the development of the Highlands and Islands. In thanking the members of the reconstituted Board for accepting appointment he has expressed his confidence that under the Chairmanship of Sir Andrew Gilchrist they will build successfully on those foundations. Mr Campbell has assured them of his whole-hearted support in their work for the prosperity of the Highlands and Islands.

Sir James Mackay was formerly a Deputy Under Secretary of State at the Ministry of Defence and the Home

Office; a member of the Scottish Tourist Board since 1967, and of the Countryside Commission for Scotland since 1968. He has been a full-time member of the Highlands and Islands Development Board since August 1967.

Mr Prophet Smith was convener of Zetland County Council, 1955-59; Member of the former Highland Panel 1955-63 (Chairman of the Panel's Fisheries Group 1960-63); Assistant Secretary to the Scottish Agricultural Organisation Society, with special responsibility for the Highlands, 1959-65; he has been a full-time member of the Highlands and Islands Development Board since November 1965.

Mr Alexander Forsyth is Managing Director of Macfarlan Smith, Manufacturing Chemists, and its predecessor companies in Edinburgh for the past 20 years, an appointment which he is now relinquishing.

Mr James Shaw Grant is owner of the "Stornoway Gazette." He was appointed a part-time member of the Crofters' Commission in 1955, and became its full-time Chairman in October 1963. He was a member of the former Highland Panel, and since 1966 a member of the Highlands and Islands Consultative Council.

Colonel H. A. C. Mackenzie is proprietor of the Dalmore Distillery, Alness; a member of the North of Scotland Electricity Consultative Council from 1966 to 1969, and of the North of Scotland Hydro - Electric Board since the beginning of this year.

Mr J. M. Raffan is recently retired from a managerial post with the Royal Bank of Scotland in Inverness.

Crioch Loinne A'Chaoil

Chaidh a thoirt a mach gu bhèil seirbhisèan airson luchd stadail eadar Inbhir Pheodhain agus an Caol dol a stad an deigh an ath bhliadhna. Ged a bhitheas spairn mhòr an aghaidh seo tha moran de na nithean a bha Bòrd siubhail na Gaidhealtachd ag iarraidh mus rachadh a dhunadh a nis ann. Seo an daran uair a thugadh iomradh air seo. Dh'fheuch an t-ollamh Beeching a dhunadh agus thugadh iomraidh air dunadh seachad anns an Dubhlachd seo chaidh. Thubhairt am Ministear airson goireasan siubhail an sin nach robh ean a'faicinn re-naisinn sam bith a bhith toirt seachad an tiodhlag airgid an deidh 1971. A bharrachd bha Bòrd Stadhail na Gaidhealtachd an duil gum bithheadh rathad a'Chaoil air leasachadh agus dol seachd an t-Sroim deiseil. Tha iad sin a nis. Tha Siorrachdan Inbhir Nis is Rois a'dol a shabaid an aghaidh seo agus a reir caitis bhithidh comhairle bail Inbhir Nis a'deanamh an deagh spairn cuideachd. Thubhairt Mgr. Torcuil MacNeacail fear cathrach dealbhaidh Siorramachd Rois gum robh an t-eagal orra bho seo o an Beeching. 'Se ceangal daingean eadar an eir 'san iar agus is e an aon rathad iarrainn eadorra. Tha e a'griulan a' mhòr chuid le luchd siubhail air ais is air adhart o Inness Gall agus a' cheart uread feum air airson bathair. Bhitheadh an dunadh seo 'na bhuille marbhaidh do phios mòr fear-ainn.' A reir caitis a bharrachd tha eagal air daoine nuair a thig gaillion a'gheamhraidh nach bi na rathaidean ura freagarrach agus nach bi cothrom siubhail aig daoine le sneachd is eile.

Review Order

THE HYPOCRITE

"THE HYPOCRITE" was first performed on August 2nd, 1967 at the Royal Lyceum Theatre in Edinburgh.

Now Calder and Boyars have published a reading edition in their Playscript Series; a series which includes plays by Edward Bond, Guillaume Apollinaire, Pablo Picasso and Kaj Himmelpstr.

The "blurb" mentions that the play drew its inspiration from an incident in contemporary Edinburgh (is someone kidding?) but it is set in the 17th century.

The plot concerns the efforts of enlightened Scottish patrons of the arts to exhibit some Italian paintings in Edinburgh, Perth and Dundee. The exhibition is opposed and eventually prevented by the Rev. Samuel Skinner, the protagonist.

Skinner, played by Leonard Maguire in the Lyceum production, is a sensual opportunist, a liar and an adulterer.

He publicly attacks playwrights, painters, nudists, "filthy" books, immodest dress and religious pictures (idolatry). He persuades ignorant people to denounce paintings which they have not seen, and he rouses the rabble to threaten censorship by violence.

The Italian painter Barocci, a Catholic, wants to give in to the forces of uninformed public opinion which Skinner and his church have raised against his exhibition.

Simon Adair, his friend and patron, tells him that it is wrong to allow the repressive, dull minority to impose their standards on all around them. Open-minded and intelligent people have a duty to ensure that the ignorant and bigoted will never again go unopposed. And that is the message of the play.

But Barocci is intimidated and, despite the fact that the hypocrite is exposed as a fornicator, the exhibition of paintings is prevented.

The play ends with Skinner announcing his intention to oppose the plans of Allan Ramsay (yes, the Allan Ramsay) to build a theatre in Carrubers Close.

Robert McLellan, whose plays include "Toom Brees" and "Jamie The Saxt" writes in a form of Lowland Scots and occasionally he recognises the need for translation: "We'll," says LADY KILMARDINNY, "here's to oor first oy."

"Oh grandchild, yes," replies SKINNER. The publishers hope that this edition of "The Hypocrite" will make McLellan's work available outside Scotland and lead to wider performances.

Well, would-be performers will have to consider the following points.

The play is in five acts with a prologue and an epilogue. The scenes range from the Saltmarket and the Lawn-

Archgool House and the Bridge End Tavern near Perth and back to the Lawnmarket flat and the Tollbooth manse in the capital.

There are, in addition to sedan chairmen, caddies and fishwives, 18 characters (13 male, 5 female); some speak in the polite Lallans of Edinburgh and others in the "coarser" Lallans of Perthshire.

And on page 99 there is a marvellous stage direction: LUCY . . . (as SKINNER pales) Well, aren't you pleased?

Whaur's your Method actors noo?

But for those who simply want to have a reading edition available on their shelves, this book is a good buy. It is handsomely presented in hard covers, and the printed page is lavishly spaced and pleasant to the eye. The end pages contain a list of other plays in the Calder and Boyars Playscripts Series.

SORLEY MACLEAN

The latest issue of LINES REVIEW No. 34 is a special issue devoted to the works of Sorley MacLean. Poems in Gaelic are given English translations by MacLean.

The 72nd issue of GAIRM, out now, also contains the Gaelic texts of MacLean's 'Elegy for Calum I. MacLean' and the final passage of 'An Cuithionn.'

LINES REVIEW No. 28 also contained sixteen poems from Dain do Eimhir, in Iain Crichton Smith's translation. Four other poems from the cycle, in the same translation, were published in SCOTTISH POETRY THREE (Edinburgh University Press).

The Dain do Eimhir poems in No. 34 have been held back by the author until now.

Although MacLean has himself provided the English versions of his Gaelic poems, he has made it to be understood that they are line by line prose translations and are not intended as any kind of verse.

Yet . . . such is the strength of the Gaelic originals that even in translation, whether it is verse or not, MacLean's stature as a major writer in Scotland today is more than reinforced.

It may be that LINES REVIEW Nos. 28 and 34, and GAIRM No. 72 will become collector's items and readers are reminded that only an immediate purchase will ensure a fund of reading in Gaelic and English of MacLean's work that is both a pleasure and an intellectual stimulation.

LINES REVIEW is published (3/6d) by M. MacDonald, (Edinburgh) Ltd., Edgfield Road, Loanhead, Midlothian. GAIRM is obtainable from 29 Waterloo Street, Glasgow, C.2.

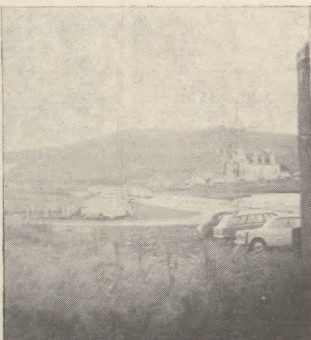
WALLS SCHOOL, SHETLAND

THE most valuable part of the school project was the committee work the pupils engaged in with their teachers (and lately teacher, as our school was on the point of closing).

The subjects for discussion ranged widely at first taking in everything that might be done to improve the village. Then there had to be selection and finally action.

Our chief concern became the reclaiming of derelict land near the school and converting it to small car parks, backing these with a small plantation of trees. We approached tenants, renewed their fences, and found a splendid atmosphere of good will.

Result: some crofters-tidied up their nearby fences, and generally everyone appreciates CONSERVATION.



A long-shot view of the school project

Survey of West Donegal

Some depressing facts emerge from the Agricultural Institute's survey of the resources of West Donegal. With 83 out of every 100 holdings amounting to less than 50 acres the average farm income in 1965/66 was £138. It was only on farms of more than 100 acres that the income went above £300.

The survey says that the number of people depending on farming in the area will have to be reduced by nearly two-thirds if those who remain are to make a living out of it.

Many people in the area are old and there are not enough in the younger age groups between 15 and 45. Most of the farmers have not gone further than primary school and very few of the young people are entering farming.

The land is poor. The report thinks that four out of every five acres would be better withdrawn from agriculture altogether and used for wild life reserves, tourist recreation or other amenities.

As regards the possibility for crops the area has several disadvantages. Nor can horticulture be carried on economically on a big scale because of limited and scattered acreages of suitable soils, poor drainage, small fields which make mechanisation difficult, high production and transport costs and the high cost of modern glasshouses along with remoteness from markets.

Not even forestry is believed to have much chance in the area. The present 5,000 acres of state forest is unlikely to be extended because whatever land is good enough for it would have to be used for other agricultural purposes.

There is intensive farming in some of the small holdings. The majority of small holdings consist of about 20 acres beside the dwelling house and sub-divided into two or three fields.

The potato patch is rotated. The fields and meadows are used to graze two or three cows and a few smaller cattle. Sheep are confined mainly to the hills and bogs. Survival rate among lambs is low and there are very few pigs because of the high cost of feeding stiffs.

The survey touches a brighter note when it says that there is a promising future for the fishing industry, especially in salmon and lobster.

Therefore although the agricultural possibilities for the area are not very good the survey believes that west Donegal may have other possibilities which will enable the people to stay there, supplementing their incomes outside agriculture.

Like so many other parts of the West of Ireland there has been a heavy rate of emigration from the area. 69 out

of every 100 females and 66 out of every 100 males have left by the time they reach their thirties.

The unemployment rate at present is as high as 9.7 per cent and for every 100 workers there are 197 others. About 60 of every 100 workers are in agriculture where the incomes are so low. In the not-very-distant future, as workers become older and incapacitated, many holdings will become derelict or will become part of larger units.

In housing and domestic amenities, the area compares favourably with other parts of the country and there has been a spectacular increase in attendance at secondary and vocational schools despite the drop in population.

High numbers of school leavers are still emigrating and very few are going into farming. The report says that a lot could be done to bring more tourists to West Donegal, but facilities would have to be improved to cater for visitors.

Having made this depressing survey the report says that 45 out of every 100 acres should be kept under agriculture while other areas might be still used for sheep production. This farming area would have 250 farms in an intensive system of production. These farms would provide full-time employment for about 1,000 people com-

pared with the 3,000 farms at present in the area.

This reduction would enable each farm family to have an income of £1,000 a year. "We agree with those who wish to maintain the rural population. We do not think that this necessarily means keeping the present numbers engaged in farming," says the report, pointing out that for many the future "is not in agriculture but in development of the area through industry, tourism, forests, fisheries, etc. If these reorganisations are to take place the area will have to receive special help:

- a very substantial sum of capital per farm—about £7,000 over and above £5,000 from state grants.
- a high level of technical and managerial ability on the part of the farmer.
- a reform of the pattern of land-holding to permit the development of units large enough to give a farm output of £1,500 to £2,000 per unit.

"We are convinced that unless radical measures are adopted the agriculture of west Donegal will continue to decline. As living standards in the rest of the community rise further, the present subsistence level of farm incomes will become increasingly unacceptable, especially to the younger members of the farming community."

The Principality of Liechtenstein

by Iain G. MacNair

THE existence of this little state of 16,000 natives plus about 4,000 or 5,000 foreigners proves that independence is possible whenever historical, geographic or other factors intervene.

From one end to the other, Schanwald on the Austrian frontier to Bulzers (Swiss frontier), there is only 25 kilometres. On the west, Liechtenstein is separated from Switzerland by the Rhine. The traveller enters the country either from Bucks, just across the river by bus, or by single track train, or else by Feldkrek, just beyond Station.

There is no railway station at the capital, Vaduz, but Schoon is practically united with Vaduz. There is only one big road that forks off at Schoon to Bledes and Feldkrek and goes through Vaduz to Balzegg, while there is a side valley and road leading behind the Princes castle to Triensberg and Mallein.

Wooden barns, hayricks hanging up mingle with more modern buildings all in the centre of the capital — the older houses are of wood, at

least the upper stairs, with wide balconies.

Liechtenstein is well able to stand on its own economically to the extent of having about 4,000 workers from other countries employed, chiefly Italians. They work in forms for building, roadmaking, and factories, all with the most up-to-date equipment.

Before the war, Liechtenstein had a customs union with Austria but since then has had more relation with Switzerland. The only countries that appear to have consulates in the Principality are Austria and Italy.

The castle residence of the ruling prince is of course not open to the public (thus saving the tourist the "work" of visiting a museum and can have a real holiday).

If you enter the frontier at the southern end the traveller may have the impression of entering a fairy kingdom when the ancient castle of Gutenberg above Balzen Princes leave their Royal balcony in the Vaduz church, but all appear intent on the ceremonies on Sundays.

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Does Gaelic get its money's worth from the Mod

TWO years' hard labour and ten frantic days, and a Mod becomes history, leaving its committee near prostrate. The strain and fatigue of running a Mod has to be experienced to be believed. The Oban Mod was no exception. There was much that was very enjoyable. The arrangements were excellent, the hosts friendly and courteous, the feis great fun and the Celtic motif decorations excellent. The large sum raised by the committee and the smooth running of the Mod were proof of its hard work.

But do we get our money's worth from such an expense of energy and cash? At a social occasion the Mod is still unique. But does the maximum profit accrue to Gaelic from it?

by IAIN

The answer must be that it does not. The continuing failure is bound up in the Association and its mores, and not especially in the local committees which were actively engaged in fund-raising, hall etc. administration and organisation.

The Mod programme shows few contributors from the Gaidhealtachd. Even in choral competitions there are great gaps. Why are there no choirs, senior or junior from Western and Hebridean Inverness while Lewis is so well represented? Could there be a difference between the music teacher employment policy of these two counties? Are there any music teachers in the Inverness-shire Hebrides?

The "standards" long required at the Mod rule out many potential entrants. How is anyone from remoter areas to get the musical coaching he would need for the Gold Medal? That is why the majority of all entrants come from towns and cities where singing teachers are available. This unwitting disbaring of home-based Gaelic is an immense, if not disastrous, loss to Gaeldom and the Mod.

It is now said that there is to be a new competition for traditional singing which will have equal status with the Gold Medal. One hopes that this could be the competition to attract competitors from the Gaidhealtachd. It will all depend on the dispositions of its organisers and their choice of music to adjudicate. The usual type would ruin it in the first year.

At the same time it is hard to see "the Mod" acclaiming its winner as they do the Gold Medalist. Since its outset An Comunn has pushed a neo-belcanto style of singing which is not traditional, so that several generations, especially in the towns and cities, have grown up knowing nothing else and preferring it. Indeed, many find traditional singing foreign and perhaps think it lowbrow. Yet Maurice Lindsay at the Children's Concert particu-

larly commended a Lewis girl for her choice of song and style. The rest he considered more typical of a Victorian musical evening than Gaeldom.

Doubtless we shall ignore Mr Lindsay and continue with our own special "traditions." Almost all competition singing lacks the precision and feeling. Some of the choral settings are lunatic for example *Rosan an Leth-bhaile* and the hissing part of the chorus *Oran Bhragh Eusaich*. Sometimes it is hard to believe that we are the inheritors of such marvels as *Ailein Dainn*, *Calan Spaine* and numerous others, not to mention our unique walking songs and the wonderful art of Hebridean congregations singing with a precision.

There is still too little Gaelic from the platform. The rule must be the minimum of talk but the status for Gaelic. The General Secretary always sets a fine example. Can we not cut out speeches by chairmen and votes of thanks at concerts, or to be used to be called the Mod spirit in the public rooms of licensed hotels is now a scandal. Whilst this is not the direct responsibility of An Comunn, if the culture's image will suffer if something is not done. Once it was possible to hear good singing in the public rooms. The Lewis is welcome after the war and the greater volume of glass clinking and chatter soon chased away the good singers. For a time, willing individuals did their best. Their repertoire was usually limited and *Sine Bhan* and *Chi mi Mullle* tended to be sung over and over again.

Now the professional "folk singer with amplifier is moving in. *Sine Bhan* has been stood up for Michael and his boatie and Jock and his tickling. The Edinburgh correspondent to the Oban Times asks with too much restraint whether "the Mod is beginning to pander to elements other than Gaelic music." In fact the lovers of the music and language have moved upstairs to quieter lounges and bedrooms.

The Gael is on the retreat again. The panderers sit in the lounge bars singing English protest songs about this and that, instead of taking their noses out of their tankards and protesting for their music.

An Comunn has some blame in the matter in its mean attitude to certain popular professional Gaelic singers who could easily meet the need. Because we have grudge our own professionals their cut. The English professional is moving in. The stranger will judge An Comunn and Gaeldom from what he sees on the ground floor, that is the scandal. Mod followers should throw out the English singers and the Association must encourage our own professionals.

In short, the Mod must become more convincingly Gaidhealtach.

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over to you:

Sir,—The alluring little article on Angeley—"Mou Niam Cymru", in the September 10 "Sruth" might well have been written twenty or thirty years ago. I fear today's tourists will receive a shock if they expect all that now.

The A.5 road from the Telford Bridge to Holyhead is one of the most congested and most dangerous roads in North Wales.

The lovely coast line has been exploited out of recognition since the war. Seaside villas of all shapes and sizes dominate viewpoints. The characteristic native cottages are shuttered all week, and crammed with week-enders on Saturdays and Sundays. Snack bars, camping sites and caravan parks are spread about emitting canned music and petrol fumes. Then there is the atomic power station, and Rio Tinto's Aluminium Smelter changing the character of Holyhead. This latter is a source of real anxiety to the Farmers' Union of Wales, for once its high stacks begin to belch out their fluoride fumes the effect may indeed be serious for pasture, crops and cattle. It could also affect tourism. People are much more enlightened now about the harmful effects of air and water pollution than they

used to be. More than 11 years ago fluoridation of drinking water was thrust upon Anglesey by way of experiment, one which has proved costly and hardly of lasting value, and aroused strong opposition. Air pollution from Rio Tinto will greatly increase the daily intake of this toxic substance for everyone, and the overall consequences are quite unassessed, but a number of cases of suffering by persons allergic to fluoride have been reported, even without Rio Tonto. Taking it all in all man has not left this island paradise to enjoy its native peace and beauty. Yours etc.,

PEGGY GOODMAN
Tyddu-Angharad
Corwen
Meirionnydd
N. Wales

Sir,—The article on Sgoil-eireachd (Sruth, September 3rd) points the long and short term evils of herding children from the shrinking Gaidhealtachd into school hostels in the big towns for secondary education. Depopulation has been the excuse for this phasing out of local secondary education which itself contributes to depopulation.

Naturally many parents move to new homes and employment near the big schools rather than accept the premature break-up of the family as their older children reach the age of 12 or 15. This in turn leads to the run-down

and closing of more village primary schools, facing five-year-olds with a seven-hour day away from home and parents. So depopulation is further accelerated.

This is but one of the vicious circles which bedevil a Scotland governed by an English Parliament in London in which the Scottish representatives are in a minority of 7-1 and owe their first allegiance to the three London-based Parties — with one notable exception at the present time.

A future for the Gael and his language and culture in his homeland, with secondary education restored and a University College established can be creatively imagined only within the context of a Scottish Nation. It depends in the first instance upon a systematic, imaginative build-up of the economy of the Highlands and Islands. And this is only conceivably possible in an independent Scotland with its own national and regional forms of government geared to developing all the areas of our potentially rich and infinitely varying country. Then we can begin to hope for a day when no educated Scot will be ignorant of the meaning of his own personal and locality names and unable at least to read

Oban.

the literature of his ancestors and Gaelic-speaking contemporaries.

Just as the further people live from the centre of power and government, the harsher are the effects of misrule, so it sometimes happens that a folk on the periphery have a clearer total picture than those living nearer the centre. And the people of the Western Isles have given a lead to the rest of our nation by electing for the first time at a General Election a representative who can speak for the Western Isles, free of the London Party disciplines.

Civilised peoples such as Norway, Sweden and Denmark continue to live in friendly relationship with each other although Norway regained her independence as a separate self-governing nation at the beginning of this century after over 300 years of domination, and of course historically and geographically these remain "the Scandinavian countries." So will it be among the nations of the "British Isles," if there is to be a hopeful future for us.

Yours etc,
M. K. GILLIES,
Dalnatnam Farm,
Oban.

BARDACHD

le Domhnull I, Maclomhair

FOSGLADH

Troimh cheò fo ghothan briste ar'd
iarmailt a bha troimh cheile
le upraid dhaoine paig' an smuaintean
mar mo smuaintean feineil,
ann an dorchadas mainne's shuilean duinte
chuir thu car is car air reidhlean,
buan, smianrach bho thu gun chrioch,
sambach, slàidhach, mar mhaic strodhail,
a bh'air strodhailachd a chur air chul.
Tha anns a' bhannan doimhneachd uad,
is cheangail thu 'm b'riadh bha 'nam dhuil.
Chuir thu car is car air reidhlean,
buan, maireannach, 's an sin led' stuir
dh'fhogail thu 'n sonas bha 'nam dhuil.

CAILEAG

Carson a tha thu reic do bhoidheadh
Is saoghal ag amharc troimh uinneig?
Fios agad nach ceannach thu solas
Leis na fhuair thu do na sgillin,
Ach moladh dhaoine, ge beag is fhuach e
Airson an taghadh a rinn each.
Moladh iad thu fad na bliadhna,
'S an sin a' sireadh rud ma's fearr.
Carson a reic thu do bhoidheadh?

DEALBH-CHLUICH

Carson a chaidh an dealbh-chluich a sgrìobhadh?
An deach a chluiche mar bu mhiann?
Am bi sin tuilleadh an lamhan mioruin?
A bheil an t-urair gu tuileam sios?
'Nuair chaidh a sgrìobhadh, an robh duil
Gu'm biodh sealladh 'an aachd mar tha,
No bheil i mar shaoilear na eathar gun stiùir
Air slighe dhi fhein cadar traigh agus lan?

THE PROBLEM OF THE CULTURAL REVIVAL

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

THE most amazing characteristic of the Rumanian people is that they have been able to maintain their language and culture throughout centuries in spite of war and servitude. Such is the comment of J. S. Roucek in his book "Contemporary Rumania and Her Problems" (1932). Indeed, the history of Rumania is a history of a people divided for centuries by one imperial conqueror after another, split by one alien culture after another one.

Yet today there are 16 million Rumanian speakers in the Republic of Rumania and in the Soviet Socialist Republic of Moldavia, with pockets of speakers in the Ukraine, Albania, Macedonia and in the Meglena valley, north west of Salonika, Greece.

Rumanian is a Latin language, related to French, Spanish and Italian, but it has undergone so much Slavonic influence as to be generally unrecognizable to western Europeans as a Romance language.

Because of the disunity of the Rumanian peoples, varying dialects of the language were produced. Daco-Rumanian is spoken in the north, Valakian (which is the basis of the literary language)

RUMANIA

Moldavian and Transylvanian, Macedo-Rumanian is spoken in Albania, Thessy and Macedonia; Megleno-Rumanian is spoken in the Meglena valley, and, lastly, Istro-Rumanian is spoken at Istria, south east of Trieste.

One hundred and fifty years ago the idea that the small pockets of Rumanian speaking, illiterate peasants, would survive as linguistic communities, far less achieve an independent, united state with a high standard of literacy, was inconceivable to all but a few people. But the inconceivable became a reality because of the dedication of the Rumanian peoples who, despite over a thousand years of foreign domination, never surrendered their dream of freedom.

The Rumanians claim to be direct descendants of the old Roman colony of Dacia (circa 102 A.D.). The colony successfully repelled invasions of the "barbarian" tribes from the 3rd to 7th centuries. From the 9th to 12th centuries the Magyars (Hungarian speakers) began to settle in the higher Danube plains and in 1100 A.D. they asserted their authority over the Rumanian speaking Transylvania area. Shortly afterwards, Szeklers, Flemish, German and Saxon speakers began to colonise the area.

By the 13th century the Rumanians had established two independent principalities - Wallachia and Moldavia. Moldavia became the first independent Rumanian speaking statelet in 1250 A.D. under a ruler named Bogdan. Poles, Magyars and Turks were soon plundering Moldavia. Wallachia was conquered by the Turks in 1411. All the Rumanian people now lay under foreign suzerainty and were to remain so until 1877.

Rumanian culture did not follow in the wake of Rumanian political decay, however. The first printing press was established in the latter 16th century and there was some fertile religious activity, particularly in Transylvania, where Catholic books in Rumanian were produced. Protestants also tried to win over the peasants by publishing religious books in the language.

An attempt was made to free the Rumanians by Mihaiu the Brave (1593-1601) who succeeded in uniting the Rumanian principalities of Moldavia, Wallachia and Transylvania. This left only the principalities of Bessarabia and Bukovina under foreign rule. However, the Turks were soon back in force. At first they had been

overlordship of the rest. In the Russo-Turkish War of 1806-12 Russia took possession of the eastern half of Moldavia.

At first the Russians gave the Rumanians under their rule, a high degree of autonomy but this was abolished in 1828.

Transylvania became the centre of Rumanian nationalism. The position of the language was now extremely precarious. Few books were available in the language and few people were literate. The main Rumanian speaking population were the peasants. In Transylvania, the Magyar and German languages were the predominant languages, while in Wallachia and Moldavia, Greek and French were the predominant languages.

French had been introduced by the Russians who militarily occupied the area in 1828. French culture was popular in Russia, as a language of the "upper classes" and this was the language which the Russian officials used as the "official state language."

The Transylvanian Rumanians began to shoulder the burden of the fight for cultural and political independence. An uprising was bloodily suppressed at the end of the 18th century. In 1791 a memorandum of Rumanian wrongs (*Supplic Libellus Valachorum*) was sent to the Austrian ruler Joseph II. This document pointed out that the Rumanians were the oldest inhabitants of Transylvania. They demanded Rumanian officials be appointed in Rumanian districts, and that the Rumanian language be used in Rumanian districts, and concurrently in other districts. They also wanted a Rumanian assembly. Needless to say the memorandum was rejected in toto.

The Transylvanian Rumanians started the Linguistic and Cultural Revival at the start of the 19th century. Leading this revival was Samuel Michu, Gheorghe Sincal and Petru Maior whose works in Rumanian earned them the title as "national awakeners." Professor H. M. Stephen, of the University of California, calls



Aspect of a handicraft shop in Bucharest

the Rumanian national movement "one of the most remarkable facts in modern European history." The Rumanian cultural Revival began to have repercussions in the other Rumanian districts, particularly in Bukovina where certain Austrian and Hungarian aristocracy began to Rumanise themselves.

The language, now being backed with a thriving literature, began to be adopted by the middle and upper classes. It was no longer the illiterate peasant dialect that people had considered it.

Many of the leaders of the Cultural Revival settled in Moldavia and Wallachia with the express purpose of awakening these branches of the nation dominated by the Turks.

Gheorge Lazar settled in Bucharest in 1816 and founded the first Rumanian language school. At first the people ridiculed Lazar's attempts to teach the Rumanians their own language but years of patient effort were finally rewarded when Rumanian language schools were established with teachers imported from Transylvania.

The Cultural Revival also invigorated the independence movement and Tudor Vladimirescu, in 1821, raised a national people's army, consisting of peasants, village craftsmen and artisans, with a Greek insurrectionist, Alexandru Ypsilanti. The two forces planned to overthrow Turkish rule in Rumania and in Greece but their effort was doomed to failure.

National sentiment among the divided Rumanians was quickening. In 1829 the revolutionist Ion Eliade Radulescu founded the first Rumanian language newspaper. In 1833 the Societate Filarmonica was organised combining cultural aspirations of the awakening Rumania with political ambitions. The young Rumanian nationalists began to see the evils of being a divided people and aimed at unity and independence.

Austria, Russia and Turkey were not unaware of the connection between the Rumanian cultural movements and the political movements. They retaliated by the destruction of Rumanian schools and the two seats of higher learning at Iasi and Bucharest.

The various governments would not give grants of money to any schools teaching Rumanian while large sums of money were given to schools teaching German, Russian and Greek.

Despite this there was a general insurrection throughout the Rumanian territories in 1848. This was led by the Rumanian poet Vasile Alexandri. The insurrection was broken by the Russians in Moldavia, by Russo-Turkish forces in Wallachia, and in Bucharest, where the "Provisional Revolutionary Government" had been proclaimed, Turkish troops crushed the Rumanians. These areas were under joint military occupation until 1851 and sole Russian occupation until 1854.

(Continued on page 8)

Gaelic

Broadcasts

- Thursday, 29th October
1.30 p.m. Da Cheathramh agus Fonn
1.40 p.m. News in Gaelic
- Friday, 30th October
1.30 p.m. Da Cheathramh agus Fonn
1.40 p.m. News in Gaelic
7.30 p.m. Ceilidh from Loch Carron with Norman MacLean as your host, and with him Janet Campbell, Roderick Mackenzie, Alastair McDonald and The Wick Scottish Dance Band (recorded)
- 8.00 p.m. Cuid is Dluith: Among the Gaels with Neil Fraser. Topic: A look at current events in the Highlands along with other items of interest to Gaels
- 10.05 p.m. Television—Bonn Comhairidh: A close scrutiny of events each month, the world around, in the Highlands and beyond
- Sunday, 1st November
2.00 p.m. The Mass in Gaelic from St. Columba's Cathedral, Oban, on the occasion of the National Mod. Celebrant: The Very Rev. Colin MacPherson, Bishop of Argyll and the Isles (recorded)
- Monday, 2nd 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, 3rd November
1.30 p.m. Da Cheathramh agus Fonn
1.40 p.m. News in Gaelic
- Wednesday, 4th November
1.30 p.m. Da Cheathramh agus Fonn
1.40 p.m. News in Gaelic
6.15 p.m. Piping: The pibroch "Scarce of Fishing" and light music for the bagpipe played by John MacDougall (recorded)
- Thursday, 5th November
1.30 p.m. Da Cheathramh agus Fonn
1.40 p.m. News in Gaelic

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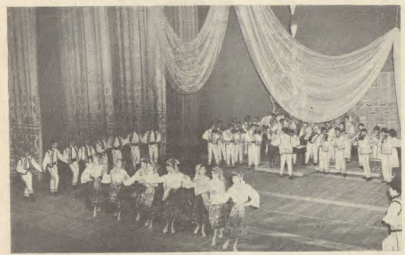
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The folk dance ensemble and orchestra of the Students' House of Culture in Bucharest

content to let the Rumanians keep their own religion, laws, language and institutions. Magyar and Saxon overlords, however, ruled the country for the conquerors, keeping the Rumanians in strict feudal subjection. Insurrections in 1382, 1437 and 1514 only brought down stricter penal laws.

With the overthrow of Mihaiu, the Turks decided to appoint their own rulers. They farmed out administrative posts to rich Greek bankers who had to pay vast sums to obtain their positions. This was called the "Phanariot" period, because the Greeks came from Phanar, the lighthouse quarter of Constantinople (Istanbul) and lasted from 1711 to 1821. Their influence was confined to Wallachia and Moldavia. In these provinces Greek culture and language began to replace Rumanian. The Rumanian literary movement, which had started in the 16th century, died . . . only a few writers wrote of the sad events of their time but in a language which did not reach their predecessors' high standards.

The Rumanian provinces were in an extremely strategic part of the world and Austria and Russia long had territorial ambitions in the area. Austria's ambition was to annex all of Rumania. The opportunity came during the Russo-Turkish War of 1758-1764 which was resolved by the Treaty of Kutschuk-Kainardji. This treaty gave Turkey sovereignty over Wallachia and Moldavia. Austria took possession of Bukovina and Transylvania while Russia assumed

WHY ENTHUSIASM?

Somebody a short while ago remarked to me that the trouble with the revival of the Gaelic and Welsh languages was that the movements were in the main ones for enthusiasts. I had to agree with the remark while realising that within it there was embodied only a truism. If such a remark was meant as a criticism of the language movements, and it must be assumed that it was, since the speaker stated that it was one of the troubles of such movements, then the argument was misguided. It would indeed be odd if any movement were not a body of enthusiasts, for by definition that is what a movement, a club or a society is—a group of enthusiasts. It does not matter what the members or supporters enthuse about, be it Celtic football club, the preservation of Dartmoor ponies or a society for maintaining the status (or previous status) of distressed gentfolk; by joining the movement or club they become enthusiasts. It is of course a debatable point as to what else they need to do to make their enthusiasm obvious and this is a point I shall return to later. My point for the moment is that it is not a trouble of the language movements that they are for enthusiasts, it is the existence of enthusiasts which accounts for their being any movement at all.

The trouble of course really lies in the fact that we have language movements at all. The very existence of movements implies that there is a need for enthusiasm to retain or revive the languages in question. We do not have movements for the promotion of English because it does not need promoting, it just is a part and parcel of many peoples ordinary everyday life. It is of course true that millions of pounds are spent in bringing English language broadcasts to many foreign parts of the world. But the same sort of campaign is not conducted on the home front because English is the normal environment and a campaign is unnecessary. The trouble for Gaelic is that a campaign to bring Gaelic to the Gaels is necessary, that Gaelic does need promoting. It is also difficult to see anything very sinister in the transmission of English language broadcasts to the Highlands, since it seems that English language has in general become an accepted part of the scene there. It can hardly be said that an attempt is being made to impose English broadcasts on a population which is generally unresponsive towards them. English language is used to too great a degree in ordinary communication for that to be true.

It would of course be a strange thing for anyone to go round and ask a group of English factory or office workers "What have you done today for the promotion of the English language?" The question would seem irrelevant and possibly un-

answerable. Of course it would be possible for an English school teacher working in the slums of East London to say that he had worked on the development of his children's language ability. But I hold that to be a different case to promoting the use of the language at all. The cockney Londoner already has command of a form of the English tongue even if it is a debased and not very efficient form.

But the question "What have you done to promote Gaelic today?" put to many native Gaelic speakers would not be an irrelevant question at all. It could provide a useful answer, by suggesting what percentage of that person's ordinary conversation with other Gaelic speakers is conducted in Gaelic. In the Highlands Gaelic I suggest is not the parallel of English in England. The idea that Gaelic might just be part and parcel of everyday Highland life and leave it at that, is I suggest a naive one therefore, since it is unlikely to happen. We therefore have to have the aim of promoting Gaelic and that as I see it is our only trouble i.e. that we need a language movement at all.

The fact that a language movement exists means that efforts are being made to maintain and promote the use of Gaelic. In what direction are the efforts being made? There are various Gaelic music and song festivals and these no doubt occasion the use of Gaelic as a language by Gaelic speakers. I am considering however if such promotions could assist the maintenance of Gaelic speaking. It is in the everyday life of homes and communities that Gaelic will live or die. So it must be the attitude to Gaelic in the homes and communities which still speak Gaelic that will eventually count. What can be done by movements to have any effect on those attitudes? What in fact the movements must be aiming at is really already laid out in that question. What has to be done is to effect attitudes at the grass roots of Gaelic. What can be said to make this aim somewhat more obvious? Are there any parallels in our ordinary experience which could show the language movements what affects the attitudes of people. I suggest the greatest influence is that of accepted ways of behaving. If the English language becomes the main vehicle of communications it becomes self promoting. Similarly if Gaelic is the ordinary speech form, it becomes self promoting. This process is not only effective with language, it affects attitudes in all of our activities. This is why Mr Wilson was so keen to win

the General Election this year, a Labour victory would have confirmed among many people the view that 'Labour' was the 'natural' ruling party. The effect in politics however is not as great in this country where a strong two party system does always maintain a viable alternative. In Czechoslovakia the attempts of the ruling elite to bring the people of that country to accept again the pattern of living prior to the uprising confirms the importance of establishing

by DAVID HILL

norms of behaviour. It is not suggested that the norms are necessarily acceptable ones, at least to western eyes. Shared and accepted behaviour patterns are then I suggest most influential in maintaining the particular attitudes of large groups of people and are not less effective for being only partially consciously recognised. The western man who only has one wife is hardly conscious of the fact until he realises that a Mohammedan man has more than one wife, such a practice is to him 'natural' and he would never have even considered adopting the harem system in his house hold.

The processes of establishing norms of behaviour have in times past been achieved by rather rigorous action on the part of certain ruling groups where they found it necessary. On the other hand patterns of behaviour, and attitudes may have developed within communities without external pressure. In either case, once established such forms of behaviour develop attitudes of acceptance which are self promoting for the related ways in which people act. However the means of obtaining people's acquiescence in certain behavioural forms by external pressure does not have to be by distasteful or violent measures on the part of the pressurizing group. One has only to look carefully at the effects of advertising goods to find a case in point. It may be more difficult to sell ideas in the same way, especially where the new idea is liable to conflict with established attitudes.

If we may revert to the position in Czechoslovakia where the authorities are attempting to re-establish attitudes and patterns of activity which were once prevalent, the process has been termed one of normalization. I want to reflect on what life in the Highlands might look like from the linguistic angle if normalization were to take place in favour of Gaelic. English would then be a 'for-

partial compromise which might leave Gaelic as the normal language with English as a rather odd and somewhat imperfectly understood gauge in which the Highlanders do official i.e. public business just for the convenience of the 'illiterate' officials. This presumably would assume economic stability in the Highland areas with employment available to all the young who don't want to become emigrants or go on a Voluntary Service Overseas project to help raise the standard of living of the natives in the under-developed areas of England.

But perhaps even this cannot be relied upon, so we shall have to have Highlanders fully literate in English as well as Gaelic. Note the emphasis here, literacy in Gaelic being taken for granted. All this so that the Gaels could go and work in Glasgow or Liverpool or Edinburgh or London not so that English should become the language of the Highland community. The language of home and community in the Highlands must be as naturally Gaelic as having only one wife, or drinking beer from a glass or any one of the other accepted patterns of behaviour to which people have just as uncomplicated a mental attitude. This would deter those returning to the Highlands, after a period away, from using English. If in some way those who live in the Highlands can become Gaelic speaking communities (unnecessary to describe it as a 'Gaelic' folk song festival). Tourists would find English as foreign to the Highlands as it is to Italy and Spain in the sense that it would not be the ordinary language of the natives.

If anyone thinks this attitude to a Gaelic revival to be trifling, I think it would be true to say that to establish Gaelic as the language of those who remain in the Highlands would be an improvement on the status quo.

language spoken by the official guides employed to direct their activities. Shops might have notices outside saying 'English spoken here.' We would also have the spectacle of the tourists manipulating their "Gaelic phrase books for English (or other) tourists." There would even be elementary classes in English for the natives and Gaelic for foreigners featured in the Evening Institute prospectuses. The children would walk the streets talking in Gaelic and some would even obtain 'ordinary level in the S.C.E. in the foreign language English. There would be forms in the post offices in Gaelic, names and addresses would be in Gaelic and the odd attempts of the foreigners to pronounce Creag an Iubhar as Craignure would be smiled at by the locals. Societies such as An Comunn and Commun na Canain Albanaich would be non-existent because irrelevant. There may of course be a snob value club, probably called the Gaelic Speaking Union with headquarters in the fashionable area of Inverness, but it would be a minority body and unknown to the 'normal' citizen. There would of course be a society to run a folk song festival and poetry recital competition (unnecessary to describe it as a 'Gaelic' folk song festival). But of course most of this is terribly obvious to all Sruth readers I presume, and many will probably thank the gods that it is unlikely to happen. So I must come to the conclusion that there are going to be societies, clubs or what have you for the promotion of Gaelic for the rest of time, or at least they will not die out because of the normalization of Gaelic. But I must here ask if there is not some

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Air A' Ghaidhealtachd

le "FEAR-FAIRE"

EAGLAIS NA H-ALBA

Moderator

Chaidh an t-Urr. Tormod Domhnallach (Aird Chatain) a thaghadh na mhoderator air Cleir Latharna agus Mhùle, Gabhaidh e aite an Urr. Eachann MacChilleathain (Baile a' Chaolais) mar mhoderator 'san Dubhlich-Buinidh Mgr. Domhnallach do Bharabhas, agus bha e 'na mhinistear ann an Loch nam Madadh agus ann an Sgarasta.

Comanachadh

Bidh Orduighach Loch nam Madadh air an cumail air an t-Sabaid mu dheidreadh de'n mhios. A' cuideachadh aig na seirbhisian, bidh an Urr. Ruairidh Moireach (Nis) agus an t-Urr. Coinneach MacLeod (Port-lethan). Air an t-Sabaid seo chaidh bha dithis air an coisrigeadh gu greuch na h-eildearachd ann an Loch nam Madadh: Mgr. Uilleam Mac'Flip agus Mgr. Iain Domhnallach.

Iain Martainn

Rinneadh bearn mhór ann an coimhthionn Sgarasta nuair a chaochail Mgr. Iain Martainn a bha 'na eildear. Thainig e a dh'fhuirheadh dh'an Tob ann an 1948, agus

bha e roimhe sin a' croitearachd agus ag iasgach ann an Bagh a' Chaise, Uibhist-a-Tuath. Tha a mhac, Niall, 'na mhisionairachd ann an Calar-nais.

Air an Adhar

Chumadh seirbhis a' Mhoid air a' cheud Sabaid de'n mhios, Air a' ceann bha an t-Urr. Iain MacLeod a' na mhinistear ann an Seann Eaglais na Sgìre 'san Oban-Buinidh e do dh'Armol ann an Leodhas.

Gairm

Tha an t-Urr. Alasdair Domhnallach, a tha air a' Chomrach air gabhail ri gairm o Eaglais Chunnaind. Buinidh Mgr. Domhnallach do Nis, agus bha e an toiseach 'na mhinistear ann am Pabil, Uibhist-a-Tuath.

AN EAGLAIS SHAOR

Comanachadh Lunnainn Bidh Sacramaid Suipeir an Tighearna air a' frithealadh ann an Lunnainn air an treas Sabaid de'n mhios seo. A' searmonachadh bidh an t-Urr. Coinneach MacAoidh, Govanhill, Glaschu. Air Di-sathairne, an 17mh bidh seirbhis Ghaidhlig aig 7.30 p.m. agus oidhche na Sabaid aig 7.45 p.m. Bidh na seirbhisian air



an cumail ann an Y.M.C.A. Club, Great Russell Street, W.C.1.

Posadh Coimhthionnail

Annas a' mhiosachan tha iomradh air seirbhis a chumadh an Tobar Mhoire nuair a chaidh an t-Urr. Daibhidh Friseal a' phosadh ris a' choimhthionnail. A' searmonachadh bha moderator Cleir Loch Abar agus Latharna, an t-Urr. A. R. Friseal.

Ministear Inbhir-theorsa

Chaidh an t-Urr. Coinneach Camshron a thaghadh mar mhinistear airson Inbhir-theorsa. Tha e air a' bhith sia bliadhna ann an Coarbhadh. Tha athair, an t-Urr. Uilleam Camshron, 'na phrofeasair 'sa Cholaisde, agus bha a sheanair 'na mhinistear ann an Steornabhagh.

AN EAGLAIS SHAOR CHLEIREIL

Ath-fhosgladh

Annas a' mhiosachan tha iomradh air mar a chaidh eaglais Bhreacadaid a charadh agus fhosgladh as ur. A' gabhail pàirt anns an t-seirbhis choisrigidh bha an t-Urr. Friseal Domhnallach (Port-rìg) agus an t-Urr. Calum MacAonghais (Ulapul).

Orduighach

Air an t-Sabaid mu dheireadh de'n mhios bidh an Comanachadh ann na sgrìean a leanas: Grianag, Loch an Inbhir agus Inbhir Uige.

SOP AS GACH SEID . . .

AIG SEIRBHIS GHAI-DHLIG ann an Eaglais Cuirt a' Chruin ann an Lunnainn bha an t-Urr. Domhnall Mac-Amhlagh (Leumrabbhagh) a' searmonachadh. Tha seirbhis Ghaidhlig air a cumail uair 'san rathie.

CUIRIBH NAIDEACHD Eaglais gu 'Fear-faire.' Bidh sinn gle thoilichte cuideachadh fhaighinn o'n luchd-leghaidh.

CO-CHRUINEACHADH NAM MINISTEAN GAIDHLIG

Annas an t-Sultain gach bliadhna bidh na ministearan a tha a' saothreachadh ann an coimhthionnail Gaidhlig ann an Eaglais na h-Alba a' tighinn cruin. Chumadh an coinneamhan an bliadhna ann an Inbhir-phertharain, agus bha an t-Oil. Urr. Leonard Small. Thug esan da oraid mar phrìomh fhear-labhairt fheumail seachad air searmonachadh an t-soisgeil an duigh.

AIR TUR NA FAIRE

Air ceann an adhraidh iug toiseach agus aig deireadh gach latha bha an t-Urr. R. C. M. Mathers (Dun-einn) agus an t-Oil. Urr. Tomas M. Mac-Calmain (Glaschu) agus an t-Urr. Aonghas MacPharlainn (Baile na Cille). Bha triuir mhinistearan ag innse mu'n sgrìre aca fehin: an t-Urr. Coinneach MacGhill 'Tosa (Glaschu) an t-Urr. Ruairidh M. MacFhionnghain (Dalbroc) agus an t-Urr. Ruairidh MacLeod (Bearnaigh na Hearadh).

Thoisich na coinneamhan feasgar Di-luan, an 28mh latha de'n t-Sultain, agus thainig iad gu co-dhùnadh oidhche Di-mairt. Rinneadh gach ullachadh le Home Board na h-Eaglais, agus bha an Runaire, an t-Oil. Urr. Horace Walker 'na cheann-suidhe aig na coinneamhan. Bha mu dheich thair fhichead de na ministearan Gaidhlig ann an Inbhir-phertharain.

A lathair aig na coinneamhan bha a' Mhaighid. Uas. Cairtona Hardie, a tha air a' bhith corr is da fhichead bliadhna ann an seirbhis Home Board na h-Eaglais. Leig i dheth a dreuchd aig deireadh na Sultain. Bha uicid mhòr aige ann an cor na h-Eaglais air a' Ghaidhealtachd, agus thug i cuideachadh mòr do mhinistearan agus do mhisionairidhean 'san taobh tuath. Bidh iondrain mhòr orre.

Fear-faire.

GAIDHLIG!

SMALL sticker-labels with the word GAIDHLIG! have been printed by the Comunn na Canain Albannaich (Scottish Language Society) for use by both members and supporters of Gaelic.

They can be used on car windows, letters, parcels, road signs, and any place where the attention of the passer-by will be made to face the fact that Gaelic exists in Scotland.

The stickers, which are non-adhesive and can be mounted with transparent adhesive tape, are available at 100 labels for 1/6 which includes postage from the Secretary, C.N.C.A., 31 Brevicree Park, Balloch, Inverness.

CLASSIFIED ADVERTISING RATE 1/9 per line—five words per line. Births, Marriages Deaths, In Memoriam, County, Municipal, Legal and all Public Notices.

Births

SMITH — To Patricia and Finlay, a son (Cameron Angus), on 5th October, 1970, at "Devonleigh" Maternity Hospital, Freemantle, West Australia. A brother for Fiona. All well.

Marriages

LAVER — MITCHELL — At the Episcopal Church of St Peter, Stormovay, on 14th October, 1970, John Laver and Anne Kerr Mitchell, both of Newtonmore, Inverness-shire.

Deaths

PATERSON — Suddenly, on 12th October, 1970, at 3 Rodel, Harries, Rebecca Mackay, aged 74 years, widow of the late Finlay Paterson.

Sorely missed.

Situations

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Misc.

MISS M. S. Maclean, 218 Kilmarnock Road, Glasgow S. 3, wishes to thank the anonymous donor of the required issues of SRUTH.

Text for the Times

Eisdear ri briathraibh dhaoine glie an ciuneas, nà's mò na ri glòadh an ti a rìghlas an meas amadan.

Ecclesiastes C. 9. R. 17.

The words of wise men are heard in quiet more than the cry of him that tuteeth among fools.

Ecclesiastes Ch. 9. V. 17.

Proverb

Cha dean duine dona ach a dhìochail.

A poor fellow can do but his best.

Faillte Do Lybster

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The Problem of Language Revival

(Continued from page 6)

The revolution in Transylvania was led by Avram Iancu who had decided to back the Magyars in their rising against Austria. With the Austrian suppression of the rising, the Transylvanians decided to devote most of their energies into building a strong cultural life. This movement was supported by the Magyar nobility.

Following the Crimean War, Luch showed itself in the Rumanian's favour. At the subsequent Paris Peace Conference of 1856 it was felt that the independent and united provinces of Rumania would serve as a bulwark against Russian territorial ambition. It was agreed to unite Wallachia and Moldavia under the puppet rulership of Colonel Cuza who was overthrown in 1866 when Carol, one of the Rumanised nobility, was elected king. On May 10, 1877, Wallachia and Moldavia declared itself as the independent state of Rumania.

It was not until the defeat of the Austrians, and the division of Russian dominated territory, that the other Rumanian territories of Transylvania, Bukovina and Bessarabi became part of the Rumanian state.

From 1877 the official language of the country became Rumanian. At this time only 60% of the population spoke the Rumanian. By 1914 there were Rumanian speaking while today everyone has a knowledge of the language. All state teachers have to pass examinations in Rumanian.

In 1866 the Rumanian Academy was founded with the prime task of trying to standardise the language for literary purposes and to introduce a uniform orthography.

The main work of language revival and unification fell to the Liga Culturala (Cultural League for the Culture Unity of All try) to protect Rumanians being culturally oppressed in Transylvania. With the final unification of the Rumanian peoples in a Rumanian speaking state there were left a number of minorities within the new state boundaries. The predominant group are Magyar speakers (84 per cent.); then German speakers (4.3 per cent.); Russian (3.3 per cent.); Bulgarian (1.5 per cent.) and Turkish (1.0 per cent.). All these minorities are guaranteed linguistic rights and have their own national newspapers, schools and other institutions.

In 1940 Rumania ceded to the U.S.S.R. the greater part of Bessarabia which formed the Soviet Socialist Republic of Moldavia. Although the Daco-Rumanian dialect is spoken in this area, the Soviet Government has subsequently elevated the dialect to the status of a language proper called Moldavian.

The Rumanian people achieved their cultural identity, unity and independence against almost impossible odds. The success of their language revival is truly astonishing when one considers that they never had the tradition of belonging to a united national community, or of having a standard language but several dialects with little or no literature before the 19th century. Most other nations have had to face only one impediment and have had to fight only one enforced language. The Rumanians have had to fight many. Today, their national community is a strong, healthy one, with one of the highest standards of literacy in the world.

(To be continued)