

SRUTH

DI-ARDAOIN, 15mh LATHA DE'N DAMHAR 1970 THURSDAY, 15th OCTOBER 1970 No 93 Sixpence

**SUPPORT
GAELIC**

For £1 per annum
you can JOIN

AN COMUNN GAIDHEALACH
Abertarf House Inverness



Gold Medallists Margaret McLeod, Glasgow and Duncan MacDonald, Oban

FUAIM NA PIOBA le Lon-dubh (Morag Herdman)

Oran na mara an seinn aonarach air an tràigh,
A' dèanamh crònan farasda fo sholus na gréine,
Gairm na farspaich, a' snàmh an dìon a' bhàigh,
Agus an stòirm ag éirigh, a' nuallach 'na tréine,
A' stiuradh arm tuinn mhóir, geal ri sneachd nan fearg,
A' spùineadh an tìr phailt, a' ruigheachd air na neòil,
A' leumraich thar nan crèagan, a' toirt ionnsaidh air an learg,
O toiseach an t-saoghail, b'e sin an ceòl,
A' feitheamh.

Oran na gaoithe, fuar is borb is guamach,
A' dannadh gu fìnthach air mullach nam beann,
Ag iarraidh gach sgoltadh anns na taighibh guamach,
Is a' toirt an t-sneachda, 'gus an reothadh teann.
A' dèanamh caoidh mhuladach mu chàirdan làithean eile,
A' teicheadh 'nair a' mhòthaichear anail 'n earrach blàth is boithail,
A' mireag an meag nam fùraichean, 'nan cagair le chéile,
O toiseach an t-saoghail, b'e sin an ceòl,
A' feitheamh.

Oran na h-aibhne, a' ruith gu bràth gun fhois,
A' gèilàn nan soitheachan mòra gu traighean cian, céine,
An steall agus an t-eas mordha, le bogha-frois 'na chois,
'S na sruthain bheaga, luath ag éigheach sìos a' bheinn.
Is oran an usg, a' toirt beatha gu àitichean fàsach,
Tàirneanach is dealanach o speuran, dubh le neòil,
Fuaim spréidh thoilichte gu uain anns a' ghlasach,
O toiseach an t-saoghail, b'e sin an ceòl,
A' feitheamh.

An sin thàinig an t-aon a dh'èisd, 's a chuala faicail nan dàn,
'S le anam tuigseach is glie, chruinnich e an ceòl gu léir,
Ghabh e gòil 'na chridhe, soitheir is blàth agus glan,
Gradh do chàirden is cinneadh, na reultan a' deàrsadh 'nan speur,
Agus fir nam fìnnceachan dileas, 's na h-eòin a' brìodag bu binn,
Thrus e an ceòl seo le chéile, is rugadh an sin
Fuaim na pioba.

So a' bhàrdachd a choisinn a' chiad duais agus crun a' bhàird.



CLUB LEABHAR

**NOW
AVAILABLE**

MAIGHISTEIREAN IS MINISTEIREAN

by
IAIN C. SMITH

RETAIL PRICE 7/6

For details of future publications, etc., write to —
**CLUB LEABHAR, Abertarf House,
Church Street Inverness**

DIRECTOR OF AN COMUNN RETURNS TO INDUSTRY

AFTER a Council meeting sorry to lose Mr MacKay who immediately after the Mod in the past five years has in Oban on Saturday, it was done so much for An Com-ann, for Gaelic and for the Highlands generally. During his tenure he has completely reorganised the structure of An Comunn and put it on a regional basis — we now have offices at Glasgow, Inverness and Stornoway — the status of the language has improved and there is a greater understanding and awareness of its contribution to Scottish culture and this is largely due to Mr MacKay's efforts from

Bergen to Dublin. We have Information Centres, a nine-day Mod, increased government and local authority assistance, a wider range of publications and information pamphlets, a Gaelic Books Council, Club Leabhar and a number of other tangible developments reflecting his energy and ability."

Mr MacKay said that five years was probably long enough for any individual in this type of post. "It needs the impetus of new ideas every so often — and while I personally have found the work rewarding and demanding I feel it is time for a new hand."

A spokesman for An Comunn said: "We are extremely Lewis to London and from

MOD AN t-OBAIN — "THE BEST EVER"

Long before the last strains of Braigh Rusaigh had faded into the tense atmosphere of the Corran Hall last Friday to bring the coveted Lovat and Tulliebardin Shield to Miss Shelagh Nicol and her very talented Glasgow Islay Gaelic Choir, we had been assured that this Mod was "the best ever." Was it?

Certainly it was the biggest and the wettest, with the first three days providing the sort of weather that inspired a regular Mod visitor to dub this the "Monsoon Mod."

It was a great pity that the children did not have better weather for their two days. In the event they did not suffer and a high standard of performance was maintained all round. Perhaps predictably the Nicolson Institute Gaelic Choir again won all their competitions with Breadalbane Academy also doing well once again. Those recent converts to National Mod competition, Bayble J.S. School Choirs from Lewis returned home with a 'sackful' of prizes, choral and solo. The long journey to a mainland venue should no longer discourage the many island schools that could be represented as Bayble have proved in the last two years.

The Mod is a memorable occasion for the youngsters and it should be born in mind that they are the most important people present for two days at least. It is all the more distressing then to find that children who are entered for competitions because of their elders failure to read the book of rules are disqualified before or even after the final competition in their section. Surely the Oban Mod has highlighted the need for a vetting system that will preclude entries being accepted without qualification for competitors who for one reason or another are debarred from taking the prizes.

The piping and fiddle competitions look like being well and truly established on the Saturday. Once again that fine left-handed fiddler, Angus Grant stole the show.

A' Bhraatach Oir, the John Playe Gold Banner piping competition for March Strathspey and Reel certainly justified its position as the most lucrative on the circuit. To quote adjudicator Capt. J. MacLellan, "Even the performances at the Argyllshire Gathering and the Northern Meeting at Inverness were surpassed." Hugh MacCallum from Bridge of Allan who won the Gold Banner (valued at £120) and a cash prize of £50 has every reason to be proud of his achievement.

It is unfortunate that the sponsored Ceol Mor recital and the Fiddlers Rally had to clash on Saturday evening but An Comunn had the tremendous satisfaction of

having two full halls for items of such widely differing appeal.

On Sunday An Comunn boldly displayed its non-sectarian principles when for the very first time three separate church services were held in the Church of Scotland, the Episcopal Church and the Roman Catholic Church.

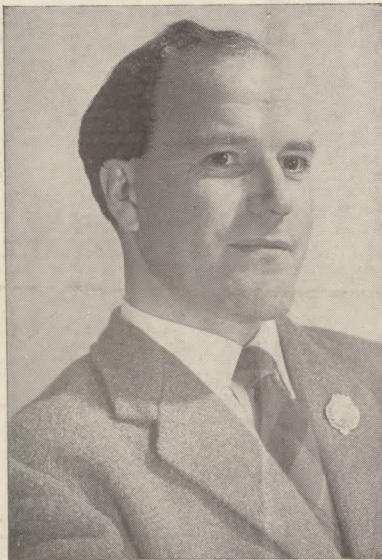
The announcement on Monday, that Mrs Marion Herdman a learner of Gaelic from New Stevenston, Lanarkshire had won the Bardic Crown brought a ripple of excitement on an otherwise tranquil day. Her declaration that she did not know she

petitions produced a high standard of performance and, long may it last, good healthy competition.

One of the wonderful things about every National Mod is in fact the keen-learned friendly rivalry that exists.

But what of the social side, the informal hotel ceilidhs? This is fast becoming something of a fiasco and requires careful and constructive thinking to solve a problem that is threatening an otherwise great gathering of Gaels and their supporters.

The best ever? In many ways yes with a first rate local committee doing an excellent job but there are some details that require



DUNCAN MACLEOD

was entering for the Bardic Competition when she submitted her entry resulted in an embarrassed silence in some quarters.

While the possibility of future militant action by the young, hinted at by Farquhar Macintosh at the first Children's Concert, may be just around the corner, it would seem that the native literary spearhead is as yet too coy to take advantage of Mod publicity or else well and truly underground. Maybe the Mod just does not appeal to them as native speakers.

And so to the glamorous competitions: the Learners Silver Medals won by Nan Black, Oban and Cameron Mackiechan on Wednesday; the Gold Medals won by an extremely popular and talented Margaret MacLeod and a local favourite, Duncan MacDonald. The choral com-

Review Order

ARGYLL HISTORY

As one might expect from Miss Marion Campbell, the second edition of 'Mid-Argyll—a Handbook of History' is a model of its kind and should serve as an example for other Highland areas, for there is a dearth of booklets such as this to promote in an easily assimilated medium the image of a place.

Mind you Miss Campbell knows her area. This knowledge is excellently displayed in the booklet. In a few pages she compresses the events, and the people to whom they happened, of some ten millennia. The fast pace is there, but one is not left breathless at the end of it. Rather the appetite is whetted for more information.

Half the book is taken up with descriptions of routes on which one can see the remains of the past, from monoliths, duns, castles, marked stones, wells and the like.

This is a booklet which should be kept in the car as a handy reference for anyone who motors in mid-Argyll. The cost is just about a gallon of petrol, but the rewards are greater than a mere 30 or so miles to the gallon. Indeed, the routes suggested will absorb many gallons of petrol, but at the end of each and every mile there will be a memory to retain, and a fuller understanding of an area which has had an unbroken chain of 10,000 years of life and living.

'Mid-Argyll: A Handbook of History' by Marion Campbell; 6s plus 1/6d postage from Oban Times Ltd., Oban; or from Dr D. L. MacNab, Ardmeanach, Lochgilphead. Trade orders are welcomed.

PAST ACTIVITY

What is it about the past which attracts so many people who might otherwise be expected to find little enough time to cope with the pressures of present-day living and even with the possible eventualities (such as environmental pollution of the future)?

The answer may well be as varied as the individuals who

would reply to the question. For one, Nigel MacMillan, the past represents the one-time Campbelltown and Machrihanish Light Railway. Out of a lifetime's interest in this narrow-gauge railway has come an immensely readable book, even if one has only a passing interest in railways.

From the pre-railway days MacMillan traces the events which led to the building of the railway. Through pack-horse and canal the produce of the Argyll Colliery was taken to Campbelltown. Then came a steam-operated mineral railway and finally the C. & M. L. R. to serve the Kintyre peninsula.

The thoroughness of MacMillan's research is seen in the almost casual way in which details are presented, as though in the original mass of unresearched material about the railway they were thick on the ground. It is these very details which make this book an excellent piece of documentary writing.

The scene is set by a short description of the Kintyre Peninsula. Then follows a description of the Campbelltown Coalfield, from 1494 references down to the early years of the present century and later to as recently as 1967 when it was closed down — not because the coal is worked out, but because mining for it for a dwindling and competitive market is no longer economic' (in 1966 80 men produced 40,000 tons of coal).

The forerunner of the C. & M. L. R. was the Colliery Railway, of which an interesting account is given. This is followed by the events which led to the introduction of a passenger service from a mere colliery service. Vignettes abound in MacMillan's story. And those with an interest in technical details are not forgotten. Even some 'Railway Verse' adds an extra facet of interest to this book, which is illustrated throughout with photographs, line drawings and plans.

'The Campbelltown and Machrihanish Light Railway' by Nigel MacMillan; 45s; David & Charles Ltd., Newton Abbot, Devon.

Your Saturday Rendezvous . . .

Caledonian Hotel Dinner Dances

by Candlelight

★ Dancing to the Resident Trio ★

Table D'Hotel . A La Carte . Fine Wines

To complete your evening take advantage of our Special Terms when attending a Function or Dinner Dance

Room and Breakfast — 32/6 plus 10%

Phone Your Reservation—INVERNESS 35181

Faillte Do Lybster

THE PORTLAND ARMS
extends a warm welcome

Good Fare and a Fine Cellar
Sea Angling

Salmon Fishing, Trout Fishing

over to you

Sir,—I was delighted to hear of the progress that the Highland Book Club has been making. We joined last summer, and received and read *The Serpent*. It is a splendid book, and should be made required reading in the schools in the Highlands and Islands. It tells more about what this area is really like than many a sociological treatise.

As one interested in developments in northern Scotland, it would be useful to me—and to many other people—if the Highland Book Club could expand its activities and offer not only books commissioned or reprinted, but books on Scotland, its culture and development, that the Club feels are worthy of note. In this way, people abroad interested in Scotland would be assured of a stream of publications on the Highlands and Islands that people in the area are proud of. Otherwise, how are we going to be able to tell the sense from the nonsense in matters Scottish? The Highland Book Club is an excellent start, and publishers of books on Scotland might be only too happy to co-operate in a joint venture. Also, this might help to get some good books written by authorities on the Highlands and Islands who would have a broader market through the Book Club. With all the attention on the Highlands and Islands these days, there will be doubtless many books written by outsiders with only a superficial knowledge of the area combined with a desire to make some quick money. Yours etc.,

JIM LOTZ

Research Professor (Community Development) and Associate Director, The Canadian Research Centre for Anthropology.

FISH FARMING FOR LEWIS

Stornoway Trustees the landlords of the parish have agreed to finance a pilot scheme for fish farming in the Island. It is hoped that this will help the economy of the of the Island which is at present so much dependent on the Harris Tweed industry.

Rainbow trout farming has recently been investigated by the Inspector of Salmon and Freshwater Fisheries for Scotland, Mr S. Drummond Sedgwick. Subsequent discussions between the Trustees and Mr Serwick have resulted in the decision to finance the scheme.

It is thought that modern fish farming techniques might successfully be applied on the Island.

CLASSIFIED ADVERTISING RATE
1/9 per line—the word is one line.
Births, Marriages Deaths, In Memoriam, County, Municipal, Legal and all Public Notices.

THE PROBLEMS OF LINGUISTIC STRUGGLES by P. Berresford Ellis and Seumas Mac 'a' Ghobhainn

THE story of the fight to gain official recognition for the Finnish language is the story of modern Finnish nationalism. If the language struggle had never taken place the modern Finnish nation would not exist.

Finland belongs to the Fenno-Ugric branch of the Uralic languages, related to Estonian, and is spoken by three to four million people in Finland. Finland came under Swedish domination in the 13th century and remained an integral part of that country until 1809 when it was joined as an autonomous state to the Russian Empire. From earliest times Swedish speaking people have been found in Finland. No profound differences existed between them and the Finns except their language and they lived amicably together.

FINLAND

It was not until the mid-18th century that a Finnish awareness started to appear. After 1721 the appointment of Swedes to administrative and judicial positions became much more frequent. Between 1738 and 1739 Finns in the Swedish parliament complained about the use of Swedish customs officials in Finland who knew no Finnish.

A Royal Resolution in 1739 stated that only persons who knew Finnish should be appointed to judgeships and other high offices in Finland. However, loopholes in the qualification clause nullified its intent and the grievance persisted. From the University of Turku in 1700 there appeared two works which proved great morale-boosters to Finnish nationality, these were *Abba Vetus Et Nova* and *Vindicta Fenorum*. They were written by an obscure scholar named Daniel Juslenius who, in 1739, also produced a Finnish dictionary.

This new interest in Finnish scholarship was carried on by Juslenius' nephew, Henrik Gabriel Porthan (born in 1739) known as "Father of Finnish History." He was notable for his *Dissertatio de Poesi Fennica*, a scientific analysis and collection of Finnish folk poetry, and for his 56 publications on Finnish history. Perhaps even more important was his founding of the Aurora Society in 1770 whose chief aims were "the promotion and development of the Finnish language and the dissemination of knowledge about the fatherland." A year later a newspaper was founded to help in this work. Its aim was to spread knowledge about Finland and to arouse the patriotism of its readers. Neither the society nor the newspaper lasted long but Porthan's work furnished to a great degree the basis upon which Finnish nationalism was built in the 19th century.

1809 saw the end of the Swedish connection and the start of a new era for Finland under the Russian Empire. The majority of the inhabitants of Finland seemed to have accepted the new regime

and upper classes who were Swedish speaking and decided that these people must be Finicised.

Because of Finland's subsidiary role in the Swedish kingdom, the Swedish language had gained considerable ground in Finland with the schools playing a major part in Swedisation. A knowledge of Swedish was essential for education in Finland, even in the elementary schools. This compelled parents to try and give their children knowledge of Swedish before sending them to school. In this way Finnish became the "patios" of the peasant and town labourer. By the end of the 18th century only clergymen of the educated classes, spoke Finnish and it was deemed necessary in their case in order to communicate with the flocks.

The bourgeoisie were Swedish speaking. Getting "better-off" meant Swedisation, usually started by the aspiring shopkeeper or businessman who changed his Finnish name to a Swedish one. This Swedisation of Finnish names also happened among the peasants.

Poor Finns and poor Swede Finns, the all but indigenous speaking people of Finland, continued to live without friction together in bilingual communities.

Aristocracy, poet, historian and newspaperman, was the first man of stature in the Finnish language movement. In 1821 he founded his own newspaper *Abo Morgonblad* (Abo Morning News) in which he prodded his countrymen to a realisation of the need for universal education, training of youth must be the major concern of all true patriots "the education system should be thoroughly overhauled and infused with a national aim" — these were his teachings.

Aristocracy recoiled at the calamities which happened to nationalities who failed to retain their language.

"Dishonesty and a lack of loyalty were characteristic of their family life and political subordination to other peoples was their lot."

This theory of nationality became a permanent part of the Finnish nationalist creed: "Language is the main criterion of nationality. All who speak a common tongue constitute a natural and indivisible people. They are united by ties stronger by far than the bonds through which nations are joined together. Language reflects the disposition, character and habits of a people. It is the result of age long changes to which climate, political institutions, trade, agriculture, industry, science and art as well as political fortunes have all contributed."

"The highest aim and aspiration of a people should be the retention and development of its individuality which consists of everything that definitely marks one nation from another. The nation which surrenders its individuality, its language, its history, its culture, its political institutions, its achievements, its habits of them can mankind in general will be raised to a higher level of cultural achievement and material well being. Every nation which fails to retain its individuality is therefore guilty of cowardly, treasonous surrender of the place assigned to it, is has revolted against the Eternal Order and forfeited its right to exist."

In 1823 Arvidsson had to flee to Sweden as the Russians realised how dangerous his views were. During the 1820s and 1830s Finnish nationalism was only referred to obliquely. It was, however, the era of historical and literary study in the language. Elias Lönnrot gave Finland his famous *Kalevala*, a connected poem of 2,000 lines concerning the life of the Finns of the heroic age. This more than anything else gave life and inspiration to the nationalist movement.

The Finnish language/nationalist movement made little progress until the 1840s. It was almost entirely confined to the cities and extended little beyond the university. It was an intellectual movement, its teachings propagated more or less entirely in Swedish.

In the 1840s the movement developed with fantastic rapidity. Johan Vilhelm Snellman ("Father of Finnish Nationalism") started publishing a newspaper called *Spanska Flugan* (The Spanish Fly). The paper was soon suppressed. Snellman, who had been refused a job at university in 1843 because of his radical views, moved to the country and started two more newspapers. One was printed in Finnish while the other, *Saima*, was published in Swedish. In this Swedish language newspaper Snellman emphasised that the Finnish language should be made the official Finnish language. *Saima* was suppressed in 1846 but the programme suggested by Snellman had been accepted by Finnish language enthusiasts, culminating with the singing of "Our Country" which was to become Finland's national anthem. In December, 1848, a book entitled *Patrik Stals Sagner* (*The Tales of Engsten Stal*) became the first work to portray the ordinary modern Finnish people.

The language movement gradually began to make an impression on the authorities, however. In 1846 provision was made at university for clerical students to learn the language while, in 1847, an act provided that no person should be allowed to teach in the lower grades of elementary schools "who fails to show a satisfactory knowledge of the Finnish language." In 1850 the first Professorship of Finnish was established while in 1851, civil servants were told they could expect promotion in the Finnish speaking areas if they showed evidence of a knowledge of Finnish.

The first step to introduce Finnish into the administration was made in 1856 when provision was made for the appointment of translators to the provincial governments for the purpose of issuing necessary public documents in Finnish. By 1858 it was decreed that Finnish would be the official language of the proceedings of church and county assemblies in the Finnish speaking parts of the country.

The Language Ordinance of August 1, 1863, was a great victory for the Finnish language enthusiast. The Ordinance's main provisions were:

1. Although Swedish still remains the official language of the country, the Finnish language is hereby declared to be on a footing of complete equality with Swedish in all matters which directly concern the Finnish speaking part of the population. In consequence, hereof, documents and records in Finnish shall henceforth be freely accepted at all law courts and administrative offices in Finland.

2. Not later than the close of the year 1883 the aforementioned rights of the Finnish language shall have been fully operative even as regards the issuance of documents and records by law courts and administrative offices. Judges and other servants of the state who already possess an adequate knowledge of the language may issue protocols and other official documents whenever they are required to do so.

Victory seemed assured. But there now arose organised resistance to the Finnish nationalists. Swedish speaking Finns who sought a re-unification with Sweden. Ironically the Swemörens

J. V. Snellman — "Father of Finnish Nationalism"

quite well. There was little objection to Russian decrees which introduced the Russian language into the university and public life. Indeed, many Finns actively supported this new departure. Younger Finnish patriots however, were full of fear for the future and foresaw eventual linguistic and political Russification. They saw that the only hope for Finland was a strong, healthy national identity. They believed that the feeling of national distinctiveness would be the rock upon which the future of the country would be founded even if the constitution were as chaff in the storm and political autonomy subject to the caprices of imperial policy.

Finland was a country divided linguistically into two parts — Finnish speaking and Swedish speaking. The overwhelming majority of the population was Finnish speaking and the young patriots decided logically that Finnish should become the national language of the people. The patriots fixed their attention upon the middle

LANGUAGE REWAL

(Swedish speaking action group) philosophy differed little from the Fenomen (Finnish group. A. O. Freudenthal, the Swecomen's main spokesman, wrote: "nationality depends wholly on language; neither laws, customs, social institutions, historical factors nor political conditions furnish its basis e.g. because the language of the Americans is English they belong to the English nationality and do not constitute a separate national group."

Freudenthal claimed the Swedish speaking Finns were not Finns but Swedes living in a land formerly part of the Swedish kingdom. The Finns were foreigners. Freudenthal, however, was not a supporter of equal rights for Finns and he urged the Swedish speaking Finns to defend at all costs the supremacy of the Swedish language in Finland and stated boldly that "the future should be in the competent hands of the Swedish speaking upper classes."

The opposition spurred the Finns to greater efforts. Although on paper the Finnish language seemed to have procured a secure footing at last, it was not the unwillingness of the authorities to make "voluntary concessions to the Finnish speaking population was shown in many ways. In 1862 when the first railway between Helsinki and Hamenlinna was completed the railway's

indebted imprint on Finnish medical science. Its purpose was to develop an adequate Finnish terminology in the field of medicine. It devised a complete medical vocabulary in Finnish. Prior to the 1880s all medical studies had been carried out in Swedish.

The Economic Society which came into being in 1885 performed the same service in economic studies. It sponsored the publication of a wide variety of works on various phases of this subject and was active in devising the Finnish technical vocabulary necessary for this field of endeavour.

The Vispuset, founded in 1893, produced dictionaries, the Banamo society, established 1896, devoted itself to completing Finnish technical terminology in zoology and botany, while, in the same years, the Society of Finnish Technologists contributed a massive dictionary of general scientific terms. In 1898 the Association of Finnish Jurists contributed an impressive Swedish-Finnish legal dictionary and sponsored translations of basic works in the legal field.

In the early years of the 20th century, the Russian Imperial authorities, made an attempt at Russification. It was too late. The Finnish language was now secure and it had become a force which permeated every corner of the nation's life. It was a force strong enough to weld a nation state out of what had been accepted for centuries as just another region of Sweden.

The great power of the language was illustrated when on May 12, 1906, the anniversary of Snellman's birth, 16,000 people voluntarily changed their Swedish names to Finnish.

In 1917 Finnish Socialists seized upon the Russian Revolution to declare an independent Finnish state. However, this led to a bitter Civil War in the country between the Socialists and the Capitalists. Although the Socialists had a clear electoral majority, the Capitalists felt if there was to be an independent Finnish state it would have to be under their control. The Socialists were defeated but an independent Finland emerged with Finnish as its national language.

Although the Swedish language was made the second official language with rights of the citizen to use it guaranteed, more and more young people have Finnicised themselves. It was only in 1937 that Parliament passed a law making Finnish the language of Helsinki University, except in some cases instruction could be given in Swedish.

In 1900, Swedish speakers numbered 14% of the population. In 1968 they numbered 7%.

"The language of its forefathers is lost, a nation, too, is lost and perishes." In modern Finland there is now no fear for Finnish nationality.

(TO BE CONTINUED)

B. Reinhold (a Finnish leader)
c. 1872

entire personnel were all Swedish speaking and all timetables and tickets were printed in Swedish. One irate observer commented "all that was forgotten was the appointment of a committee to investigate the passengers' knowledge of Swedish."

Even in the entirely Finnish speaking parts of the country, hotel registers were kept in Swedish and Russian only, Birth certificates and other important documents were issued in Swedish only and the same applied to government bonds.

Helsinki city authorities made no provision for the founding of Finnish schools although the number of Finnish speaking children was considerable. These children were forced to attend Swedish language schools. Finnish nationalists set up their own Finnish language school in protest.

Agitation for the application of the Language Ordinance of 1863 met with a strong resistance by the authorities, and the Finnish language movement came into collision with the authorities over the Government's failure to implement this ordinance. One of the clauses of the ordinance was for the Senate to devise ways and means to elevate Finnish to the status of the second official language. The Senate remained inactive. The delay caused the Fenomen's leader, Professor Y. Koskinen, to charge the Senate with deliberately nullifying the law. The Senate instituted legal proceedings against him.

Professor Koskinen presented his defence brief in Finnish. The court refused to hear this and finally stated "although the law of 1863 put Finnish on an equal footing with Swedish, Professor Forsman (Koskinen) cannot be included among this Finnish speaking group, and as we assumed that he is fully a master of the Swedish language he is hereby required to submit a Swedish translation of his brief to the court."

The authorities had, in fact, stated that no person who knew Swedish could employ Finnish in law courts, i.e. only monoglot Finns could have this privilege. Koskinen was a son of Swedish speaking Finns who had learnt Finnish late in life and changed his name from the Swedish Forsman to Finnish Koskinen. All his written works are in Finnish.

The authorities dragged their feet over Finnish for the next 20 years. In 1883 they claimed that existing language legislation was unconstitutional and therefore null and void. This contention was contested but it was not until 1902 that the Finnish language was finally placed on the same footing with Swedish.

Since this was achieved by continuing agitation on the part over the Finnish nationalists over a very long period. Their fight was successful because their agitation was based upon logic and a thorough grasp of what are the essentials of nationality — language and its dignity.

It was by education, in the long run, however, that the Finnish patriots won the day. From the beginning of their fight they set out to produce Finns who were proud of their language and who were quite sure of their own nationality. They started with the primary schools and the reading of "suitable patriotic literature", home geography, history and the singing of folk songs along with the Finnish language.

One of the difficulties was experienced in making the secondary schools Finnish. The great drawback was the lack of qualified teachers in Finnish and the dearth of suitable books written in the language. After such oppression, the first Finnish secondary school was founded in 1854. In 1858 instruction in this school was at first given partly in Finnish and partly in Swedish. A lot of teachers only mastered Finnish in the process of teaching and many of the students were ill prepared to study through the medium of Finnish as a national language. In 1873 Hamenlinna Normallylseo Finland's national language. A first Finnish secondary school which was Finnish exclusively as a medium of instruction. This Finnicisation of primary and secondary education had, of course, a profound effect on higher education. Slowly over the years the ratio of Finnish speaking students to Swedish speaking students at the university grew greater.

Of great importance was the Finnish nationalists' work to achieve a secure victory for their language in all branches of advanced instruction. Learned society after learned society was Finnicised. In 1876 students in Helsinki founded the Home Language Society whose aim was to provide opportunities for the mastery of Finnish. The Duodecim Society established in 1881 left an

Gaelic Broadcasts

- Thursday, 15th October**
1.30 p.m. Da Cheathramh agus Fonn
1.40 p.m. News in Gaelic
- Friday, 16th October**
1.30 p.m. Da Cheathramh agus Fonn
1.40 p.m. News in Gaelic
1.30 p.m. Seinn an Duan So: Concert of Gaelic Songs requested by listeners
8.00 p.m. Cur is Duth: Much the Gaels with Fred Macaulay. William Matheson reviews Hebridean Folk Songs and Flora MacNeill and her party singing a selection of the songs as they were sung at walkings at that time (recorded)
- Sunday, 18th October**
2.00 p.m. Studio Service by Rev. Professor G. N. M. Collins, Edinburgh (recorded)
- Monday, 19th October**
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 Highlands and from a variety of people.
- Tuesday, 20th October**
1.30 p.m. Da Cheathramh agus Fonn
1.40 p.m. News in Gaelic
- Wednesday, 21st October**
1.30 p.m. Da Cheathramh agus Fonn
1.40 p.m. News in Gaelic
6.15 p.m. The Pipes and Drums of Edinburgh City Police Pipe Band, Pipe-Major Iain MacLeod, and solo selections by Laurie Gillespie and Iain MacLeod (recorded)
- Thursday, 22nd October**
1.30 p.m. Da Cheathramh agus Fonn
1.40 p.m. News in Gaelic
- Friday, 23rd October**
1.30 p.m. Da Cheathramh agus Fonn
1.40 p.m. News in Gaelic
7.30 p.m. Mod Ceilidhs: Selections from ceilidhs held at the Oban Mod (recorded)
8.00 p.m. Balaich Shulaisgeir (The Gull Hunters): Every year twelve men from Ness sail to Sulaisgeir to hunt the young of the herring. This year Donald M. Maclean, joined them and tonight he gives his impressions of the island (recorded)

Ainmean Aitean

LIST OF PLACE-NAMES IN SCOTTISH GAELIC

- R ... Phubuil Peebleshire
" ... Rinn-riur Renfrewshire
" ... Rois Ross & Cromarty
" ... Rosbroig Roxburghshire
" ... Sheific Selkirkshire
" ... Shruighlea Sirlingshire
" ... Uigton Wigtownshire
Sighort Seaforth
Sleibhte Sleat
Sligeachan Sligachan
Snioras Sniortz
Srathabhainn Strathaven
Sraigh Bhlathainn Strathblaine
Srich Chura Strachur
Stron Etrone
Sron a'Chlachair Stronachlachair
Sron a' t-Sithein Stronfinn
Sron na h-Aibhne Stonehaven
Sron Reanhar Stranraer
Sronaigh Stronsay
Sruighlea Sirling
Stafainn Staffin
Stoorabhagh Stornoway
Stromm Stronness
Suaird Seort Suart
Suardail Suardale

- Saghadaid Saddle
Salain Dubh Chalium Chille Salen (Mull)
Sandaigh Sandy
Saoil Seil Island
Scaibh Seel
Scairinis Scairinish
Scaitainn Shetlands
Seann Chathair Sanquhar
Seann Ceilirk
Sgan Scone
Sgalabha Scalloway
Sgarba Scarba
Sgaha Port Charlotte
Sgabhinn Skipness
Sgobhairigh Scourie
Sgonnar Sconser
Siabost Shaobost
Siander Shader
Siainasaigh Shapinsay
Sillidh Sheilidh
Siormachadh (or Siormach)

- T ... Taigh a'Bhsallich Tayvallich
Taigh an Droma Tadmur
Taigh an Leon Taynolm
Taigh an Uillt Taynult
Taigh na Bruaich Tighnabruich
Taighbeart Tarbet(?)
Tighre Tiornt
Tiriodh Tires
TIGH — see TAIGH
Tobar Dhomhchaigh Tobaronochy
Tuispear Tuasormory
Tobar na Mathar Motherwell
Toghsaigh Toisaig
Toirtheartan Torridon
Tom an tSibhail Tomintoul
Tom na h-Iurchnich Tomarubhich
Trondairnis Trotternish
Turra Turiff
Tuga Tongue

- U ... Uyr Ayryshire
" ... Bhanbh Banffshire
" ... Bhdh Butehire
" ... Cheannraig Kinnrossshire
" ... Chille Chuintire
" ... Kirkudbrightshire
" ... Chlachmannan
" ... Clackmannanshire
" ... Dhum-riur Dumfriesshire
" ... Dhubhreathun
" ... Dumbartonshire
" ... Earraghaidheal Argyllshire
" ... Inbhidh Invernessshire
" ... Lanraig Lanarkshire
" ... Muireibh Morayshire
" ... Narunn Naírshire
" ... Obair Dheathan
" ... Aberdeenshire Ulbha Ulva
" ... Peairt Perthshire Ullapull Ullapool

Pamphlets

published by

- An Comunn Gaidhealach
Who are the Highlanders? . . . 6d
The Highland Way of Life. . . 6d
Modern Gaelic Verse. . . 6d
Close-up on Peat. . . . 6d
Aluminium in the Highlands. . . 6d
A Key to Highland Place Names. 1/-
A Story of Tartan. 1/-
The Clarsach. 6d
The Industrial Highlands. . . . 6d
Crofting. 9d
Gaelic Proverbs. 9d
Highland Whisky. 1/6
Fleish Arts. 6d
The Highlands Prehistory. . . . 1/-
Harris Tweed. 1/-
Highland Communications. . . 1/6
Gaelic is. 6d
Plus Postage.
Wholesale price—less 25%.
Order from
Abertarf House, Inverness

Naidheachdan Mu Na h-Eaglaisean Air A' Ghaidhealtachd

le "FEAR-FAIRE"

EAGLAIS NA H-ALBA Dith na Slainte

Tha dithis de mhinistearan coimhthionail a leigeil dhiubh bho chionn ghoidir do bhrìgh nach 'eil iad a' cumail gu math. Tha an T-Urr. Eanraig MacFhionghain, a bhineas do'n Eilean Sgiathanach, air a bhith 'na mhinistear ann an Creich o 1963. Roimhe sin bha e suas ri sia bliadhna fìchedh Rudha ann an Leodhas, agus bha e 'na chleireach air Cleir Leodhas. Rugadh an t-Urr. Aomhais Mac'Alp' ann am Bearnaigh na Hearadh, agus fhuair e cead searmonachaidh ann an 1944. Bha e 'na mhinistear ann an Ceann an Loch, air a' Chomraich agus ann an Cairbigh. Tha sinn a' guidhe dhaibh le chelle deagh dhurachd agus urachadh slainte.

Orduighen Bharabhaids

Air an treas Sabaid de'n t-Sultuin bha Sacramaid Suiper air Tighearna air a frùlachadh ann am Barabhas ann an Leidhas, far am bheil an t-Urr. Alasdair Moireasdan 'na mhinistear. A searmonachadh na h-Urr. Coimeach MacLeod (Eaglais Chalum Chile, Steornabhagh) Iain MacLeod (An t-Oban) Donnchadh MacFhionghain (Nis) Ruairidh 'Moireach (Port Nis) agus Ruairidh MacLeod (Bearnaigh na Hearadh), Air Dì-naoine, Latha na Ceist, Chuir-eadh 1 Peadar ii:21 mar bhonn co-labhairt. Bha an t-side fàbharach agus bha coimhthionailan matha aig na scrìbheasan a chumadh ann am Barabhas, Arnol, Siadar agus Borgh.

Cleir Uibhist

Choinnich Cleir Uibhist ann am Baile Mhic Phail, Uibhist-a-Tuath, air an 23 Iatha de'n t-Sultuin. Chanadh Idir a leughadh o runaier Bord Leasachaidh na Gaidhealtachd agus nan Eilean ann an robh e a' freagairt litreach a chuir a'

Chleir thuige mu dheidhinn mu na Hearadh a thaobh obraichean. Tha ullach air a' Chleir a chionn gun do dhunadh mullaean an Tairbeirt agus chan 'eil obraichean ura a' toiseachadh. Thubhairt am Bord gum bheil iad a' deannam an dchìll airson obair a thoirt dh'an na Hearadh.

Comanachadh an Tairbeirt

Air an treas Sabaid chumadh an Comanachadh air Tairbeart na Hearadh, far am bheil an t-Urr. Dornhuall A. MacRath 'na mhinistear. A' cuideachadh aig na scrìbheasan bha an t-Urr. Aomhais MacAoidh (Cille Mhoire, an t-Eilean Sgiathanach) an t-Urr. Aomhais I. Donnchull (Gearrloch) agus an t-Urr. Tormod MacSuan (Sgarasta).

Orduighen Bhearnarigh

Bha Sacramaid Suiper an Tighearna air a riarachadh ann am Bearnarigh Leodhas air an dara Sabaid de'n mhios. A' searmonachadh aig na scrìbheasan bha an t-Urr. Aomhais MacPharlain (Baile na Cille) a'Amhlaigh (Leumrabbhagh), a bhineas do eilean Bhearnarigh. Bha Philipianaich i:6 mar bhonn co-labhairt air Latha na Ceist. Oidheall Di-luain bha an t-Urr. Uilleam Donnnullach (Paibil) air ceann na scrìbhis. Bha eann 'na mhinistear ann am Bearnarigh o 1951 gu 1966.

Co-chruinneachadh

A h-uile bliadhna tha Hòme Board na h-Eaglais a' cur co-chruinneachadh air chois airson nam ministearan a tha a' searmonachadh ann an coimhthionailan Gaidhlig. Am bliadhna bha na coimeamhan ann an Inbhir-phceofharan, agus thoisich iad Di-luain seo chaidh. Bha duil aig "Fear-faire" a' bhith a lathair aig a' cho-chruinneachadh agus bidh iomradh air na thachair anns an aith aireamh.



AIR TUR NA FAIRE

AN EAGLAIS SHAOR

"O Ghras gu Gloir"

Tha an t-Urr. Murchadh Caimeub air ainm a chosnadh mar sgrìobhaiche tainmeach. Bho chionn ghoidir thugadh am folais "From Grace to Glory"; leabhar anns am bhèil e a' beachdachadh air cuid de na sailm. Chaidh an leabhar a chur an clo le Banner of Truth, comunn a tha a' cròbhabh-sgoilteach leabhrachean soisgeulach. Bha Mgr. Caimeub 'na mhinistear ann an Ruigh-sholuis, siorrachd Rois.

Orduighen

Aig a' Chomanachadh ann am Bearnarigh Leodhas bha an t-Urr. Murchadh MacAnghlaigh, ministear a' Bhac, agus an t-Urr. Donnnullach MacGhill Iosa 'Grosbost' a' searmonachadh. Mar Cheist bha Romanach iv 7, agus chaidh a' cur a mach le Aomhais MacLamhair, eildear.

Air an Reidio

Air an t-Sabaid seo chaidh bha an t-Oll. Urr. Seoras Collins air ceann na scrìbhis Ghaidhlig air an reidio. Thug e seachd a' cheud searmon air "Gaidhealtachas na Slainte." Tha am Prof. Collins a' teagas Eacdhraidh na h-Eaglais 'sa Chòl-'sde an Dun-eideann. Bha e roimhe sin air ceann coimhthionail Chalum Chieff ann an Dun-eideann.

SOP AS GACH SEID . . .

Aig Na H-Orduighen ann an Eaglais Shaor Chleireil air

BIRTHS
GRAHAM — At the Lewis Hospital, on 2nd October, 1970, to John Alex. and Margaret Joan, 16 Seaview Terrace, Stormoway, a son (Ian Murdoch). Both well.
MACKAY — At Kilmarnock Maternity Hospital, on 23rd September, to Doctor and Mrs Robert B. Mackay (nee Ferguson), 44 Woodlands Grove, Kilmarnock, a son. Both well.

DEATH

GRAHAM — Suddenly, in hospital, on 30th September, 1970, Duncan A. Graham, aged 77 years, of 104, Cathay Street, Milton, Glasgow, beloved husband of Mary Macleod. Deeply mourned and sadly missed.

Text for the Times

Al, a thighearna Dhia, feuch rinn thuas neamh agus an talamh le d'mhor chumhachd agus le d'ghaidhealtachd, agus chaidh ri' sam bith tuitheach's cruaidh or.

Jeremiah C. 32. R. 17.

Al Lord God! behold, thou hast made the heavens and the earth by thy great power and stretched out arm, and there is nothing too hard for thee.

Jeremiah Ch. 32 V. 17.

Proverb

Am fear nach cuir snaim caillidh e a chuid greim.

He who will not tie a knot will lose his first stich.

AN COMUNN GAIHHEALACH

Fear-Stiùiridh

Tha sinn a' lorg Fear Stiùiridh aig am bith ughdaras air obair A' Chomuinn gu léir. Tha peansain thidsearan an còis na h-obrach, càr agus cog seachdainnean saora 'sa bliadhna. Ma tha sibh ag iarraidh an tuitleadh fìris cuiribh brath gu pearsanta gu D. I. MacAoidh, Tigh Obair Thairbh, Sràid na h-Eaglais, Inbhir Nis.

FEILL MHOR EILE

(Continued from page 5)

sith do'n uile a thachras air agus a' sabaid leis na polais. Tha sinn a' bruidhinn mu Alba fad treis, b'abhaist e bhith ann an Edzell, bha e toigeach air Alba, an samhach saorsa do bheachd fhein bhith agad, an fhios nach robh duine ghabh moran dragh dìreach cait an robh thu, cha robh cogadh 'gar sgaradh. Ach tha e air ais agus ann an Washington D.D. 4/7/70, fumauid tu taobh nach taobh a ghabhail, tha esan a' roghainn a thaochas, ach a' dhiubh air bruidhinn ri daoine, air leudachadh de tha e deannamh agus carson. Tha e 'daudaj air falbh meag an t-

sluaigh ag radh "sith," a' tachairt ri cuideigin eile, a' bruidhinn ag ol agus a' falbh a' rithis.

Tha Bob Hope a' crìochnachadh a' cheilidh thughag sgitheil gu chrìoch sgitheil, agus le spreaghadh gorm, dearg agus geal tha na teinte-adhair a' toisinn. 'Sa mhionaid tha an sluaigh comhla, ag gairdechdainn, ag eubhach a' cluich mar chlam. Loisg as t-sabaid leis a' phòsais a'sgaur, 'se curim anabar-rach mor th'ann, 'se gum guth air an strìth pholitic-each a' bhann nas traithe. Tha Ameirigea comhla mu dheireadh.

A' d'brìghach dhachaidh, tha Raedio Washington ag inn-

seadh dhunn gum robh coig ceud mìle ann, de thubhairt Billy Graham, de thubhairt Bob Hope de sheinn Katag Smith, agus gum robh aile air a' thigheil as do'n fheadhainn a bha nan suidhe le ogameach ag eubhach "Seo cuid de'n aile againn fhein." Cha robh guth air clann tinn, cha robh guth air na leanaban gorma — 'gan doichuimhneachadh air fad, 'se an fheadhainn, steidhichte — Ameirigea Meadhonach 's fhìach.

De tha e uile a' ciallachadh. An e seo latha na maireach againne? De tha tachairt do'n chinne daonna? Bheil an duine 'ga iomain fhein gu leir sgrìos?

"BHA DA MHIONNACH ANN . . ."

Bha Donnall agus Ceit a' Shathurn, a bha siud. Bha iad an duil eirigh trath airson na h-eaglaise anns a' mhadainn. Dhuisg iad is latha car dhorca ann. Cha robh a' ghrian ri faicinn le sgothan agus leth na truaghaite. Stad an cloc. Dh'fhalbh Ceit a dh'fhuirich Donnall, air eagal 's gum bitheadh e fada-latha, is gum biodh aige ri dhol shuas; Ach an uair a' chhairich nise an cloc a' chait. 'S Mill th' e tha mi dèidh, thug Donnall lamh air a' chloc. Thug e am bord chun na h-uinneig, b' chuid e speulcrairean air barr a

shroine. Thug e an cloc as a chliabh agus thoisich fuas-dhol mu thamh air oidhche gladh air tairnean agus cnothan, is cha robh saas air seipil nach robh air a' bhord agus bearraid a choirigin ann. Thug e fa-near gu robh da chuach de shreing ann agus thubhairt e ris fhein gum b' e sin a bu choireach, agus dh'fhag e cuach nuair a bha e 'ga chur air doigh, agus bha an cloc e' dol gu math a' nis. Thill Ceit is thubhairt i "Bha mise trath gu leor is 'Cha' mise trath an eaglais." 'S Cha'irich nise an cloc a' chait. 'S Mill th' e tha mi dèidh, thug Donnall lamh air a' chloc. Thug e am bord chun na h-uinneig, b' chuid e speulcrairean air barr a