

SRUTH

DI-ARDAOIN, 28mh LATHA DE'N CHEITEAN 1970 THURSDAY, 28th MAY 1970 No. 83 Sixpence

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A DORNOCH FIRTH BRIDGE SOON?

THE idea of bridging the Dornoch Firth at Meikle Ferry so that Caithness and East Sutherland would get quicker contact with the industrial development at Invergordon was in the Government's mind.

Mr Robert MacLennan, Labour M.P. for Caithness and Sutherland wants the Government to promote a feasibility survey.

Dr Mabon, Joint Minister of State had told Mr MacLennan that when he decided on the most suitable line for the new trunk road north of Inverness he would "take due account of the benefits to Caithness and Sutherland and of the possible additional contribution which in due course be made by a Dornoch Firth crossing."

The primary need was to improve the heavily-trafficked road between Inverness and

Sutherland as well as the Moray Firth area itself would benefit.

Dr Mabon assured Mr MacLennan that he should not fear that a valuable opportunity would be lost if the present planning brief for the Jack Holmes group was not extended now to cover the Dornoch Firth crossing.

Alternative route

This assessment would be a far less complicated matter than the assessment of the alternative route between Inverness and Dingwall where the development potential of the general Moray Firth area must be taken into account.

Nine routes have been proposed for the new road. Sutherland County Council's case is that if the Dornoch Firth is not bridged there will be a danger of depopulation with workers from Sutherland being attracted to Invergordon.

If the firth were bridged, it would mean that workers could get back and forward

daily and still keep their home in Sutherland. Such proximity with Invergordon could also mean the possibility of small ancillary industries being established in East Sutherland.

Kyle railway line

THE Scottish Railway Development Association has written to the Minister of Transport urging that a comprehensive study of transport, tourist and amenity needs in the whole area from the Moray Firth to Skye and Lewis be made of all the issues raised by the proposal to close the Kyle of Lochalsh-Dingwall railway line in January 1972. This follows a meeting of the association in Inverness on April 11th when renewed concern was expressed at the Minister's proposal to close the line in January 1972 unless new evidence of its need appeared.

New Wick Cheese Factory

THE Caithness Cheese Company's new 6,000 square ft. factory at Wick Airport Industrial Estate was officially opened last Friday.

The company, now employing 17, have moved from their smaller premises in Lybster, where production started three years ago, to cope with dramatically increasing demands for their cheeses at home and abroad.

Company chairman, the former Liberal M.P. Mr George Y. Mackie, said "we expect the employment factor to increase to 25 soon, thus showing the potential viability of small industries in Caithness."

"We have come a long way since the business started in a converted railway ticket office in Lybster. Turnover has soared from an initial £7,000 to nearly £40,000 a year and we expect it to increase to around £70,000 this year. Their demand is such that it should double again within the next two years.

Similarly, we expect the present milk intake of over

1,000 gallons a day from local dairy farmers to rise to 2,000 gallons, a day in the near future."

About half the production is exported, with the U.S.A. and Canada being a particularly attractive market.

Caithness Cheese are the third smallest firm to open up on the Wick Airport Industrial Estate which was bought by Caithness County Council last year for Industrial Development. The financial assistance for building conversion was provided by the Highlands and Islands Development Board.

At present, the company's range of cheeses includes Caithness, a round full-fat, semi-soft creamy cheese in a waxed coat, and Morven, a square cheese, softer and creamier than Caithness, and again in a waxed coat.

The cheese making process is supervised by Mr Hans Petersen, who was manager of a Danish butter and cheese factory before he came to Caithness five years ago.



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DI-ARDAOIN. 28mh LATHA DE'N CHEITEAN

THURSDAY, 28th MAY 1970

GREALLAN

IS mor an iorghail a tha air feadh an t-saoghail 's an latha dhoigh a tha g' eirigh bhith n' sgaradh a tha eadar daoine a tha dorcha 'sa chraicinn is daoine a tha ban 'sa chraicinn. Tha Crisod a' tagasg bu bheil daoin' uile 'nam bairthean ach tha e iongantach faicinn is a' radh gu bheil cuid a tha gan cur fhein os aird mar eisimplearan de chreidmean Chrìosdaidh ag àicheadh a' phrionnsapal stèidheil seo a thaobh 'n gun d'fhuair luchd nam chaitheann nam cathrom sealtbha ghabhail air duthchannan sin a' air daoine dorcha, fhuair iad seo mar gum b'eadh de mearachd eacraidh, tha iad an diùl gun urrainn iad an sealtbha seo a ghleidheil cho fada is a' lail leotha. Tha an rian sgaraidh seo a' ruigheachd cho paidr de beatha lathail na duthcha. Tha seo a' ciallachadh gum feum gach neach leannrach ris na goireasan a tha air a' chuir a mach dhaibh ann an tigh-oide, ann an oifis, ann an caidheall, ann an tionsganail agus ann an spors.

Tha chair, a nis, gun d'fhuair buidheann greallan a Taobh a Deas Africa cuireadh a thighinn do Shasunn o chionn ceithir bliadhna. Bhuidheann na jorjail mhor ann an chionn 'nach cuireadh iad daoine dubha is bha comhla do na h-Oilimpics ann an Metheaco o chionn dà bhliadhna. Bha riochdaich eile ann an Africa is ann an Asia a diùltadh a dh'ol chas. Dh'fhuair iad a thighinn do Dhun Eideann cuideachd agus maraichadh stad a chur air turas a bhuidheann ghearrach. Cha robh cuid de luchd a ghealltainn ann an Sasunn deachaidh a' chur d'fhein idir. Cha robh d'fhein orra gu robh Breutann daonnach a' labhairt an aghaidh an rian-sgaraidh ann an Taobh a Deas Africa. Cha robh e gu deifir dhaibh gu robh an duthach seo a' diùltadh malairt a dheanadh le taobh a Deas Africa.

A bheil e ceart dhaibh feuchainn ri stad a chur air gnòthach a dh'fhaodas bealach a dheanann anns a' bhalla a tha eadar an dà duthach. Tha na chionn 'nach cuireadh iad daoine dubha a' chuspair seo agus tha e m'fhòrtachadh gu bheil an sgaradh air a dheanadh nas doimhne a thaobh 's gu bheil cur bh muinealtach a' dol anns an t-saoghail.

Tha sinn fortanach ann an Breutann gu bheil gnòthachaidh nas fheàrr leinn na tha iad ann an Afraca a Deas no eadhon Ameireaga ach air a shon sin cha bu chòrr dhùinn bhith de dh' bheachd gu bheil a-h-uile dad gun deach. Tha seo mar b'fheàrr dhùinn a' fhaighinn a' bhàin an t-saighneach a' chas a' chuspair a' chomhairle do bhaile eirid. De mun cuairt air na seann daoine a bha ro shean pènsan (fhaighinn ann an 1948. Bha dà mhilleun duibh ann an sin a nis tha dà cheud mìle gu leth ann. Gach d'fhuair iad rianail sgillinn ged a phàig iad gu daor triomh ann an beatha. 'S dòcha gum b'as iad uile latha-eigin.

PENALTY DEATH — OR DISORDER !

THE next three weeks or so until the results of the General Election are known will be, in the Highlands at least, if not for the whole country, something of a silly season, with more than an "Alice" touch to it. Everything will be unreal. Promises (fragility guaranteed) will be as light as the hot air which prospective candidates for Westminster seem by some strange magic to acquire in vast quantities for projecting to a generally apathetic electorate. Muck-raking will become an acceptable activity, valid for the period of the hustings. Characters will be given. And Party supporters will relish the long-awaited chance to put forward their narrow political beliefs, mostly by ramming them down the throats of those who rather like their politics flavoured with a respect for the human being and his dignity as a sentient entity.

It may well be that the result of the voting on June 18 will make or break the Highlands and Islands as a region which has managed to retain something of the values which have somehow gone under the overwhelming blanket of permissiveness, violence, totalitarianism, centralism, and sheer lack of respect for the individual which has become so evident in this country in the past two or three years.

It would be unfair to place the blame on the outgoing Government. But who else in these past few years has been in a position to control those elements in our society which have risen to the top like scum and forced a normally-tolerant society to react against them, often with a degree of violence on a par with that exercised by those disruptive elements in order to obtain their ends?

At these present times we have had obscurity running riot to such an extent that it is doubtful whether sufficient control can be exercised over it. More serious, the popularity of violence has raised the question of the safety of the individual, his family and the community, these three being the solid base of any civilised, but not sophisticated, nation. Man's environment is being polluted by a minority which has such an economic control over the affairs of this country that one realises the basic truth in the Highland Board's advice to "Escape to the Highlands."

Prospective candidates for Highland constituencies have a real chance to prove themselves, not so much as politicians, but more as true and honest representatives of the people, whose voice they should carry with them to Westminster.

There are too many real issues for discussion and action for the mere shadow of a Party whip to diminish the implied responsibility of any candidate to bring them out into the open Highland air. But who, with political opposition threatening to take away vital votes will be brave enough to treat the electorate as responsible members of society? And who, among the electorate, will be brave enough to discontinue the alliance of political parties to vote for honesty and sincerity?

Will it be a case of Semper Idem? Or Vox Populi?

Troimh Uinneag Na Gaidhlig

le Uilleam Neill

orra. So feadhainn dhiubh.

Leugh mi o chionn ghoidh ann paiper araidh duine a' sgrìobhadh mu Dhun Eideann, is thuit e . . . cha b' Gaidhlig, is docha, cainnt Dhun Eideann aig am sam bith! Mur b' Gaidheil a chur Craigntinn, Calton, Inchcolm, Inchkeith air roimtainn Dhun Eideann, aig dha m'haith na fìos co rinn e. Gu m'fhòrtachadh, bithidh iomadh duine bochd aig nach eil a' bheag de Gaidhlig a' creidsinn na leubh e 'sa' phàiper-ud. Gu dearbhadh, 'sa' dall a' treorachadh na doil! mar a thuit an t-seanfhacal.

An dràs 's a rithidh, leughaidh mi lùir a dh' innses dhuinne nach robh feileadh againn mus taing Sasunnach a' stigh do'n Gaidhealtachd, a nochdadh dhùinn gum b' fhearridh sinn feileadh na briogais, Ach, mar a tha fìos againn, is iomadh bard ainneil a mhol an feileadh bliadhnaich mus robh fìos aig na Sasunnach gu bha a' leithid ann idir.

"Eileadh cruinn nam cuiaichean . . . Gur buadhail an fèarradh gaidhlig."

Seabhainn 'leat na fuarainn Feudh fhuairbheann, 's bu gasda air faich thu!"

Is toigh leam bardachd d'heir t-seorsa, agus is maig nach eil còthrom aig na daoine a sgrìobh na litreachan foghlumte chun na paiperan a leithid a leughadh. Nam robh iad a' fhaighinn an ceart uibhe eolais air Alba agus air canan 's a fhuair iad treallach a chaidh a chur a mach le ainm "eacraidh" oirre, cha bhiodh iad cho dheidheil ann feileadh a

chur d'heir na Gaidheil.

O chionn ghoidh, bha mi na mo shuidhe an cuideachd Gaidheil, fìor-Gaidheil a' rugadh 'sa thoghadh 'sa Ghaidhealtachd, le parantan aig an robh Gaidhlig, ged nach eil eagal d'fhaigh, "Carson," ars ean, "a tha thu cho dheidheil air Gaidhlig, duine 'chaidh arach 'sa Ghallachd?"

"Uill," fheargair mise, "nach eil speis agad de d'fhaighe fhein?"

"O, tha, ged nach d' fhuair mi an còthrom Gaidhlig iommsachadh. Ach dh' ionnsaich stad Gaidhlig gum aobhar."

"Uill," fheargair mise, "anns gach uile sìorrachd an Alba, a Bearraig gu ruig am Parbh, gheibh sibh daoine nan ceudan aig a' bheil ainmnean Gaidhlig, is iad gle eolach air Frangais, Laideann, is iomadh canan eile, ged nach eil a' bheag d'heir eolais aig air an canan a bha aig aon am beoil nan sìmsreachd. Chan aithne dhaibh na thuit an daoine fhein an iomadh amhran is bardachd eile—agus cha ghabh bardachd eadar-cheangadh gum rudeigin a' dol air call. Cha bh' slugh air b'fìs slàn, mur b' diùth-cheangal eatorra is an sìmsreachd, agus ciamar a bhios eolais againn air na thuit na h-Albannaich 's na laithean a dh' aon, mur eil an comas againn am facan a leughadh? Nach ann a tha thusa 'san aon doigh ri muinn-ri Fìobh, no Gallobha, a' Ghallachd mar a theicrar riutha air bha Gaidhlig 's na aiteachan sin aig aon am . . . Chan e aite, no ainm, no sìmsreachd a na Albannaich, ach canan, is fìor-eolais air na daoine o'n tainig thu."

(Ra Leantainn)

FOGHLUM IOMODEAS

BHA sinn uile 'nar clann aig aon àm ach fhuair cuid duinn air aghaidh nas fheàrr na cuid eile. Fhuair, feumar a' radh, ma tha cunnantas 'ga dheanadh air cho fada 's a chaidh thu anns an sgòil no anns an oilthigh. Dh' fhaig cuid an sgòil cho luath 's a b'urrair daibh, cuid a' d'fhuair cho fada 's a b'urrair daibh. Chord am beatha ri cuid is bha fìor ghàin aig feadhainn eile air a' chuis. Thòisich sin uile anns an aon dòigh agus rugar sinn uile anns an aon dòigh. Cha do thogar gin againn 's an aon dòigh. Cha d'fhuair gin againn an aon sgòil. Cha do thogar sinn anns an aon dòigh ann a' d'headh. Is e sin nach robh an aon phàrantan againn agus nach d'fhuair sinn uile an aon sgòil. Tha e fìor a' radh gu bheil cuid nas comasach na càch. Roimhe, bha taghadh air a dheanadh air a' chuid a bu chomasaiche chum obair sgoile agus bha iad air am brosnachadh chum na h-obrach chumail an àird.

Nis tha cuid ann a bha a' thighinn gu dunealas tràth, abair, aig aon deug no dusan. Tha cuid eile ann a b'heithes tri deug no eadhon ceithir deug mas nochd iad gu bheil iad a' cheart cho comasach ri càch. Roimhe seo, b'abhaist daibhsan air a b'fhuair ann a' fhaig air dheireadh, mar gum b'eadh. Tha cuid eile ann a' barrachd a nochdas gu bheil fìor air a' ceir a' chuireigin ged nach eil seo ri fhaicinn anns na bun sgòil-tèan. B'e an dòigh taghadh a bh'ann roimhe seo deuchainn a b'fhuair ann, aig aon bhliadhna deug. Cha robh seo ach a'ceapadh an fheadhainn a bha fìor chomasaich. B'e uair inneamh a ruigeadh dhùin aird sgoile an dèidh dha an deuchainn seo fhaigeadh.

Tha e air a chur romhainn a nis gum bi foghlum iomodeas againn. Tha sinn a' cluinntinn gum bi a' chlànn uile ris an aon obair air fad 's air farsuing na duthcha anns a' cheud dà bhliadhna 's gum faicear an sin cò a' nì

feum de tuilleadh sgoileireachd. An fheadhainn a b'fhuair e air am fàgail na tha miannach fàgail tràth bithidh aca an ri fuireach fad dà bhliadhna eile. Anns na bliadhnaich sin gheibh iad còthrom tòisinn air caor ionnsachadh, eadar seorsainneachd de gach seorsa, agus beanas taighe de gach seorsa.

Gheibh am buidheann eile an còthrom leantainn ris an sgòil gum bi iad ochd deug no sin agus deicid a' dhol do'n oilthigh no do chloiste a' chuireigin. 'Se am prionsa-par ail culaibh seo air fad, gum faigh a h-uile duine, a dh'aindeoin a chomas an aon còthrom anns na bun sgòil-tèan agus fad dà bhliadhna anns an aon sgòil. An sin tha roghainn is taghadh ann.

Ciamar a tha seo a' thighinn air a' Ghaidhealtachd agus na h-eileanan? A chionn 's gu bheil aireamh an t-sluaigh cho beag chan eil ann ach caigeann sgòil mhòr a b'fhuair

(Continued on page 9)

BRETON NEWS

The Employment Situation

The active population of the four departments of the official "Region Brittany" was 992,000 according to the 1968 census figures. 35% of these were working in the primary sector (farming, fishing, forests), 27 per cent. in industry and 38 per cent. in the tertiary sector (services, administration, army, business, etc.).

For France the corresponding figures were respectively 16 per cent. 39 per cent. and 45 per cent. Of the 270,000 jobs in industry, 114,000 were in building and public works, a sector which is not generative of other employment and which in a regressive economy is itself likely to decline.

However, Brittany is well served in administration and "defence" with 105,000 people employed in these two branches, she is firmly connected with the centres of French power . . .

Employment precarious

An investigation carried out among the enterprises employing more than 10 workers in the official "Region Brittany" revealed that 35,060 jobs were created between 1954 and 1967, by a total of 350 firms. They included about 23,000 jobs created by 148 firms based outside this region. Figures were not available for the Loire-Atlantique district in S.E. Brittany, which is more industrialised than the rest of our country. The 35,000 figure amounts to an average of 2,700 new jobs a year, i.e. less than 10 per cent. of the objective set in the Breton Bill for a Programme of Development in 1962.

New jobs were relatively numerous in the car industry (8,871 in the Citroën factory decentralised from Paris to Rennes), clothing (5,327), industries based on farming, mechanical engineering, electricity and electronics (3,061) building and public works (2,953).

Forty per cent. of the new employment was concentrated in Rennes. More than half of the posts were taken by female workers.

Apart from the automobile industry, employment is precarious, not well paid and offers little chance of promotion. Big external firms hesitate to set up branches in Brittany, except for textile factories which use poorly remunerated female workers and can easily avail of grants for decentralisation.

Fighting for Land

The sale of 70 acres near Gourin, S.W. Brittany, caused a clash between a Parisian and three local farmers who were anxious to acquire it in common. The latter were supported by 200 other farmers who signed a request to the Land Commission to exercise its right of pre-emption in their favour. In Brieg, 50 members of the Finistère

Young Farmers Organisation demonstrated during the auctioning of a 32-acre farm. They distributed a leaflet advocating that the land should be considered first as a means of livelihood and not as an object for speculation or a place for week-end leisure. The same attitude was expressed in a communique issued by about 100 farmers at a meeting near Lannou, organised in support of a farmer aged 45 who was expelled from his farm on December 20th by its town-dwelling owner. A few months respite was granted to this farmer in court. To man further their solidarity and their will to help him stay on the land he has tilled for so many years, fifteen neighbours came with eight tractors to help him with the spring sowing.

A farmer, father of eight children, being expelled from a 20-acre farm in Mor-Bihan, was unable to get another farm to rent; he had refused a few years ago to let the owner take back one of the fields which he needed for his living. As a result, other landowners leagued against him. With the help of 200 other farmers, he moved into a farm of 56 acres whose owner lives in Marseille and which had not been in use for a year. They drew up and signed a contract for an 18-year lease to be presented to the absentee landlord.

Kerlann

The well-known pioneer of education through Breton, Yann Kerlann, died last December, aged 59. A teacher by profession, he helped Yann Sohier in the thirties to launch a movement among State school teachers in favour of teaching Breton and took over as editor of its periodical *Ar Falz* when Sohier died in 1935. In 1942 he founded a primary school in Plostin, using Breton as the means of education. For this "crime" he was debarré at the "liberation" in 1944 from teaching in public schools and forced to leave Brittany. In Paris, he taught Breton in Ker-Yeizh. He adapted numerous songs from other (particularly the Celtic) countries into Breton.

Emgleo Breiz Memorandum

The association "Emgleo Breiz" has published a memorandum in French, presenting, for the use of journalists, teachers, elected bodies, political, cultural and trade union leaders, etc. . . a series of arguments in favour of the recognition of the rights of the Breton language and culture as well as various aspects of the action undertaken for that purpose. It concerns in particular the organisation of the teaching of Breton and its use in radio and television. Emgleo Breiz considers itself as a non-political organisation and seems to accept that the Breton language can be saved

within the French constitutional set-up. Its arguments have thus nothing of radical character. But it contains much useful information.

Titles include :

1. The seven regional languages of France.
2. In the other countries . . .
3. Why teach the regional languages and cultures and use them in the information media. (An important passage in the section "Linguistic alienation : " "the shame of speaking a home language banished from education brings with it a feeling of shame with the rural and regional milieu, an attitude of resignation which leaves the population capable only of sudden outbursts of revolt and violence, followed by long periods of abandonment and listlessness. The whole social tonus is affected. . .")
4. The present position by education and information. (Primary schools: classes impossible. Secondary schools: possible only under very difficult conditions. No official encouragement).
5. Action since 1958 at parliamentary and government level in favour of teaching: in spite of numerous interventions, bills, etc., the result is NIL.
6. The positions of the teachers' organisations: mildly favourable; influenced by the State religion. Action in favour of use on radio and television; official resistance to extension of present meagre programmes based on shallow pretexts. Pretexts: time not available; material facilities lacking. Time and means could very well be found as attested by what happened in Alsace-Lorraine. In order to try and counteract the considerable influence of broadcasts from the Federal German Republic, Switzerland and Luxembourg which are audible all day in the area concerned, the ORTF authorities have already had to grant a 3/4 hour Sunday broadcast in "dialect" (!) on Strassburg television, and 8 hours a week of programmes in High German and Alsatian dialect on Radio Strassburg 1 and 11. The villains! If only there were some station broadcasting in Breton from a neighbouring country it might help them to find time and means.
7. Breton language and culture in public life (proposals).
8. Bibliography.
- 14-page abridged versions of the memorandum are available in English. The memorandum has been sent to international organisations, to the press and the universities of Britain, Scandinavia, the U.S.A., U.S.S.R., Canada, etc. Details from The Editor, Sruth.

LE FALLUS DO GHNUIS'

le DOMHNALL I. MACIOMHAIR

Bha fear ann uair-eigin agus chaidh a thoirt gu cur airson each a ghoid. Aig deireadh na cuise fhuair e as, ach chaidh binn a' chrochaidh a thoirt a mach—thaobh an eich. Is docha gur e an aon rud a tha s) a' foillseachadh dhùinn cho cearr agus a bha an lagh.

Tha e air a' radh cuideachd gur cam 's gur dìreach an lagh, agus le so' n'ar beachd nach fhaod sinn smaoineachadh air co tha goid an eich agus a bheil an t-each air a' chrochadh. Air a' Ghaidhealtachd an diugh tha moran dhaoine ann aig nach eil obair. An e nach eil obair ann dhaibh? An e nach eil iad ag iarraidh obair a dhanamh? An e gu bheil d'fhàid na slainte orra?

Chan eil teagamh nach eil a' Ghaidhealtachd gann de obraichean an uair a sheallas sinn rihte an comas ris a' Ghalldachd. Ged a tha cuisean mar so, carson a tha daoine a' faigail an aite a tha agus an uair sin a' tarraing airgead bho'n riaghaltais—Chan fheumar moran rannsachaidh a dhanamh airson fuasgladh na ceiste so fhathainn. Is e an t-aobhar gu bheil moran duibh nas fhearr dèidh a thaobh airgead 'nam pòcaidean le bhith diomhain. Bheir so gu co-dhùnadh eile sinn—Is e sin gur ann as motha a bhios do mhaoin ma tha thu diomhain, leigis agus slaodach agus gu h-àraidh ma tha do mheur gort. Soidh cùid gur e suidheachadh, bochd anns a bheil sluagh agus riaghachd an uair a tha e comasach do so tachairt. Sòil an gabhadh e a leasachadh?

Ma tha duine gu cinnteach tinn ('se sin gu bheil e eu-comasach dha obair a dhanamh le dith na slainte) cha chanadh sinn nach bu chòir dha airgead fhaighinn bho'n riaghaltais airson a bhith beò. Air an laimh eile ma tha a mheur gort agus nach eil e ag obair air sgath sinn, ach nach eil pian na meirge 'ga chumail gun moine a' buain, gun chorra chlo a dhanamh gun fhios, nach bu chòir airgead an riaghaltais a stad d'a thaobh. Ged a bhitheadh a mheur gort, is cinnteach gu'm biodh e a' cheart dèidh comasach dha rathaidean a charadh no drochaidh a thogail ri bhith a' buain na monach agus a' dhanamh nìthan eile.

'Se a tha so a' d'iallachadh gu fhaighinn e airgead bho'n riaghaltais nan deanadh e obair air a shon. Is docha gu lughd-achaidh so beagan de na cisean a tha aig each, is iad sin an fheadhainn a tha ag obair bho latha gu latha, ri phaghaighean airson leigis agus diomhanas a chumail ann an tighean mora, ann an caracèan bregha, agus ann an fhasan. "Le fallus do ghnuis", ithidh tu aran"—bu chòir do'n so a bhith cho fìor an diugh agus a bha e anns a' Gharradh. Bu chòir dhùinn, "Le fallus gnuis chaich, ithidh tu aran chaich" a chur air chul.

Ma nì duine obair dha fhein, a bheil a mheur gu cinnteach gort? An e miann an airgid agus an leigis a tha a' cur cùid

ann an suidheachadh anns a bheil iad a' faighinn airgead bho'n riaghaltais agus aig a' cheart am ag obair dhaibh fhein f) ainn a bhith tinn? Falbh thusa d'no eaglais air madainn na Sabaid agus chan e a' mhaoin gu faic thu an sin iad a' doannan fada, "diadhaidh" agus greim aca air cota a' mhinistric an uair a sgaoilais iad, ach air taobh muigh na h-eaglaise chì thu caracèan mora—caracèan a chosg airgead. Soidh cùid gur e diadhachd neo-nach a tha so—ach is e a tha ann an diadhachd nan eilean agus a' Ghaidhealtachd ceist eile.

Tha fàid na cuspair so a chur air chul le bhith a' radh nach eil ach beagan de shluagh beò air an doigh so, agus gu bheil e eu-comasach ach duine aca a lorg a mach. Ged bheir eadh tu gu cur iad dha deidheadh an crochadh agus cha bu chòir dhut iongnadh a bhith ort ged a dheidheadh an t-each a' chrochadh—'s e sin an riaghaltais. Gu cinnteach tha an t-each anns an t-seadh so feumach air a smachdachadh, mur bheil air a' chrochadh. 'Se riaghladh truagh a nì riaghaltais a bheir dhut gach nì a dh' iarras tu cadar gu bheil thu airidh air no nach eil, agus aig a' cheart ann a' toirt sin a' pòcaid chaich. Chan ann a' mhaigh 'gad mhill-leadh a tha iad ach 'gad bhrosnachadh a chum a bhith diomhain. Co a nì obair latha an uair a gheibh e barrachd airson seachdain a thoirt ann an leabaibh le meur ghort? Tha e gle chothromach a bhith fàid iad ris na bochdaibh agus gle cheart cuideachadh a thoirt dhaibh—san a tha d'a rìreabh tinn. Is bochd nach fhaigh iad sin ubhair 's bu chòir dhaibh air sgath feadhainn a bheirheadh a' phoit cus a bharrachd air an toid a tha innte. Bu chòir do thuairasd an duine a bhith reir na h-obreach a nì e. Is cinnteach gu laghas sinn fhein.

Nach bu chòir dhùinn suidheachadh a bhith againn anns am biodh duine na b'fhearr a thaobh airgid 'nuair bhiodh e ag obair. Is docha gur e an doigh a b'fhearr a' t-suidheachadh so a thoirt an lathair airgead an riaghaltais a dhanamh moran na bu lugha. Chan eil teagamh nach bhiodh cùid an aghaidh so, an fheadhainn a tha a' toagais gum bu chòir do'n aon inbhe bhith againn uile (agus gu dearbha nach bu chòir inbhe bhith idir ann) agus luchd an diomhanais a dh'fhaireadh an sporan car aotrom. Sòil an slanaicheadh so na meuran agus an cuireadh e a' d'obair iad?

Tha aon bhuidheann ann agus bu chòir dhaibh sin tuilleadh airgid fhaighinn. Is iad sin daoine a tha ro aosd airson obair a dhanamh, agus gu h-àraidh iadsan a rinn seirbheis do'n riaghachd fad am beatha agus a bha a' paghaighe chisean a bha air uairean duilich dhaibh. Gheibh iad sin duais bheag bho chd nach dean dach gun cèanaich an t-aran dhaibh,

(Continued on page 12)

NO RETALIATION FROM H.I.D.B.

IT was rather alarming to read recently that the Highlands and Islands Development Board are not for the moment prepared to fight any proposal to close the Dingwall/Kyle railway line. The Board spokesmen pointed out that the question of hardship which would arise from withdrawal of services is the province of the Transport Users' Consultative Council. This is agreed, but once the closure notice is posted the T.U.C.C. will only accept evidence in so far as hardship is concerned from users of the line. There are many people outwith the area who need to travel to Kyle of Lochalsh by rail, all part of the great tourist potential, who will have no opportunity of protesting.

The Highlands and Islands Development Board was the first planning body to be set up with the specific aim of developing remote rural areas. It is generally accepted that its creation was a welcome and important step. "The purpose of the Board is to enable the Highlands of Scotland to play a more effective part in the economic and social development of the nation. To this end a Board has been established."

(Highlands and Islands (Scotland) Act, H.M.S.O. 1965).

Rural transport has always been a problem, drawing as it does upon a smaller pool of passengers and freight. Confusion is therefore created in trying to avoid "accounting losses" and to prevent "undue hardship." It applies equally to road and rail. The Scottish Development Department have clearly indicated the difficulty in respect of grants for road work, through the effects of an expected 75% increase in urban traffic over the next ten years. A large firm of bus operators in Central Scotland have recently warned local authorities to expect reduced frequencies in services, a situation which has been aggravated by the 1968 Transport Act, which places restrictions on the use of manpower. If the Highlands and Islands are to be developed to play their part for the good of the nation, then the Board and the local authorities must be given overall authority for their own communications. Transport is the major factor in the problem of the Highlands. There would appear to be an anti-railway complex showing itself from time to time and this is not good for properly planned development.

Much has been said over the past few months about devolution and decentralisation and the need for local involvement by people to manage their own affairs. Whatever political views one may have, unless the Highlands and Islands have complete autonomy in the management and administration

of her own communications, then there is no hope for the future. Functioning as we do today under a centralised bureaucracy, whether in London or Edinburgh, it will give attention to the needs of the Highlands, only if there is a persistent pressure maintained by the people. It took over 30 years of patience, persistence and perseverance by a few dedicated Scots before the Highlands and Islands Development Board was born.

On October 27, 1968, the Government published the Transport (London) Bill which wrote off £270,000,000 capital debt owed by London Transport to the Government and proposed that the nationalised London Transport Board should pass to the control of the Greater London Council. Capital investment in transport in Greater London in 1968-69 was about £45 million. There is no shortage of money in some areas. Here is precedent for the control of transport to be vested in the people of the area.

The Board charged with the development of the great potential wealth should be taking the lead in making certain that no railway closures take place. The need cannot be too strongly emphasised to save road space and congestion costs by making the fullest use of the existing railways. The motorist who finds himself trapped behind some heavy road vehicles between Garve and Kyle, has every right to ask, are they making the maximum use of the rail track?

An examination of the Kyle line will show that B.R. in Scotland have failed to economise by continuing to operate trains that are too heavy and costly. There should be greater use of the twin and triple diesel units, much cheaper to operate. In addition they give better viewing for tourists, especially since the withdrawal of the obser-

vation coaches.

Use should be made of the dual mode-vehicle (SRUTH 30/4/70) for passengers and small parcels, mails, etc.

The movement of livestock from Kyle to Dingwall was systematically run down. There is no indication that B.R. are making any endeavour to recover this traffic which is now experiencing difficulty in movement by road.

Possible future developments on the lines make it imperative that the line should remain. Mineral developments such as potassium could be transported from the railheads at Achnasheen or Strome Ferry. Developments in the Loch Broom area could have a consequential effect in the Achanalt area. Garve with its ski-ing attractions will obviously become the recreational centre for Easter Ross. The conveyance of timber from the area would be better suited to rail than road.

With local control, greater development would be possible for the tourist by the creation of recreational centres and for use as field study centres for educational purposes outwith the tourist season. There is too much fragmentation at the present time and it is not good enough that the Board should be "passing the buck" to the T.U.C.C. and B.R. in so far as railway links are concerned. They should make their views known now and gain the support of the greatest asset in their area—people. They are the custodians of one of the richest parts of the United Kingdom. With the new skills and imaginations that will come into the area, allied with the native craft, ingenuity and loyalty, with plenty of space and an exciting new environment, the Highlands can become a self-supporting community with a true and realistic economy.

over to you:

The following open letter has been received from **Comunn Na Gàidhlig An Lunnainn** (The Gaelic Society of London).

Dear Sirs,
Although located in London, this Society is involved in activities of a charitable character in the Highlands and has some two centuries' record of activities on behalf of the welfare of the Highland people in both social and educational matters. Many of our members live in Highland areas and spend some time each year in Gaelic speaking localities.

This Society views with great concern what appears to be a deterioration in the Ferry service to Skye and thereby to the Outer Islands this summer. This is of concern to us as it affects com-

munity and economic life in the Highlands (Islands). It is also of personal and practical concern to many of our members who had hoped to return to the area in summer.

We should like to associate ourselves with the Four-Point Plan put forward by Mr Russell Johnston, M.P. and four-man delegation from Skye to the Secretary of State, as printed in *Sruth* and other Highland publications. We are informing local M.P.s of our support and we hope that speedy steps are taken to implement adequate emergency services in the interim of restoring proper facilities, which, we may say, are in any case too inadequate for the use required of them.

Yours sincerely,

J. NICOLSON (President)

Celtica - today

A look at ALBA · BREIZH · CYMRU · EIRE
KERNOW · MANNIN

by P. BERRESFORD ELLIS

This year, as we all know, is European Conservation Year. Indeed, for the past few months the mass media has been telling us how we must value, cherish and preserve the various species of the animal world, the plant world, historic buildings etc. I am 100 per cent. in agreement. But nowhere, during the course of this European Conservation Year, have I heard that we must value, cherish and preserve the languages, cultures and identities of the small nations of Europe.

Perhaps the sponsors do not consider people are as worth preserving as plants, buildings and other animal species? Or, maybe, they feel all is well for the small nationalities of Europe? I do not know but across the face of Europe today there are nationalities dying as a result of cultural imperialism.

Of the Celtic countries it is the Bretons who are suffering from the most vicious persecution of their language and culture. Although there are one million native speakers of the Breton language, very few Bretons are literate in the language because of the French law which denies Bretons the basic human right to have the language taught in schools.

True the Deixonne law (passed in 1951) tolerates the teaching of Breton but under such restrictions that teaching is inoperative. The law was passed by the French Parliament shortly after the adoption by the U.N.O. of Human Rights. It was a move to conform externally with the requirement of U.N.E.S.C.O. membership.

Under this law, primary school teachers could devote one hour a week the time reserved for extra curricular activities to the teaching of the rudiments of the language. But this was optional for both teachers and pupils; permission to teach must be sought from the authorities in each individual case and permission would be withheld if there were not enough children willing to attend.

Few Bretons wanted their children to be taught a language which the French had brainwashed them into believing was an inferior "patois."

Conservationists should certainly turn their attention to such problems.

For the Celtic countries in the English orbit, as everyone knows, preparations are in hand for the General Election on June 18.

In Cornwall, Mebyon Kernow are fielding their first parliamentary candidate (a Cornish speaker, Richard Jenkin, editor of NEW CORNWALL magazine) in Camborne against Labour M.P. Dr John Dunwoody. Both Mebyon Kernow and the Cornish National Party have had some surprising local election successes to Cornish rural urban and county councils. Now M.K. feels it is sufficiently strong to try for Westminster.

In Wales, Cymdeithas yr Iaith Gymraeg (the militant Welsh language movement) have slackened off activity until after the General Election. Plaid Cymru are confident of returning Plaid president Gwynfor Evans along with a few other members. Likewise the Scottish National Party are equally confident of improving their fortunes.

Whether their confidence will be justified I must frankly admit, I do not know.

What has been heartening this year has been the tremendous interest and sympathy shown by English people in the plight of the Celtic countries.

In London, the magazine RESURGENCE (a magazine aimed at promoting the idea of a 'Fourth World') held a conference at which a day was spent devoted to the Celtic countries and Celtic problems. The audience heard a panel of speakers from each Celtic country. Following a question and answer series the audience showed themselves to be solidly for Celtic independence and cultural recovery.

Likewise, the Esperantoist movement is supporting the aim of cultural independence in the Celtic countries. The Esperantoists say to each nation, its own language. The only way to stop cultural imperialism is for the recognition of Esperanto as an auxiliary language for international use.

Incidentally, the movement has just published *Konciza Historio pri la Kornvala Lingvo*, (Concise History of the Cornish Language) by Geoffrey H. Sutton, demonstrating their interest in the welfare of the Celtic languages and cultures.

GAELIC PLAY AWARD

The B.B.C. Gaelic play-writing competition sponsored by the Broadcasting Council for Scotland, announced last year, has been won by the schoolmaster, poet, novelist, short-story-writer, playwright Iain Crichton Smith.

His play, "Chan fhàs iad seàn" ("They shall not grow old"), brings him a prize of £150. It will be televised to B.B.C. Scottish viewers.

It is a story of three generations in one Island household, each with its own aspirations, doubts, memories, each following its own line as with parallels that never meet, so that mutual understanding is difficult. It centres on a student who turns his back on university, and it is a sensitive comment on the Gaelic life of today, looking back to older traditions, and to the effects of the two world wars suggested in the title.

Crichton Smith writes with equal facility in Gaelic and in English, and his large output of work has been recognised by several Scottish Arts Council and other awards over the last few years. The awards in English have included a poetry prize in 1968 for "The Law and the Grace";

a publication award for his first novel "Consider the Lilies" in the same year; and an award, last autumn, for his book of poems "From Bourgeois Land." In Gaelic, he has just won from the Gaelic Books Council (in association with the McCaig Trust and the Scottish Arts Council) an award for the best book published or accepted for publication in 1969 — his first Gaelic novel, "Iain an measg nan Reultan" ("John in Space") — and Club Leabhar, the Gaelic Book Club, are to publish in June a collection of his short stories.

Two of his plays were staged within the last fortnight at the annual Gaelic Drama Festival in Glasgow — "A' Chuir" (which won the award for the best original Gaelic play) and "An Coileach."

He is a native of Bayble in Lewis, and went to school there and at the Nicolson Institute, Stornoway, and to university in Aberdeen. He teaches English at Oban High School. Work by him has been broadcast frequently.

The Gaelic play-writing competition which Iain Crichton Smith has won has been very successful as far as the

B.B.C. is concerned. "It brought in 25 plays," says Fred Macaulay, the B.B.C.'s senior Gaelic producer, "and of the 25, five are possible for broadcast in television or radio apart from the winner. 'They've come in from Lewis, Harris, Glasgow, Edinburgh, Kilwinning, Aberdeen, Dunfermline, Islay, Tiree, Barra, Oban, Skye, South Uist and Canada (the Canadian competitor was a Gaelic learner from Bearsden living in Quebec and married to an Italian wife)."

The 25 plays were written by 17 playwrights, four of them women. One of the women came up with five plays, another with two. Of the 13 men, three entered two plays each.

Exciting modern writing

The theme of the plays entered in the competition otherwise vary from the very traditional (going back as far as the each usage) right through to science fiction. "There has been some very exciting modern writing from Lewis," says Fred Macaulay. Iain Crichton Smith's prize was presented to him by the B.B.C.'s Scottish Controller, Mr Alasdair Milne, on Tuesday of this week.

Celtic Heritage Cruise

The National Trust for Scotland Adventure Cruise for 1970 (6th-13th September) has a Celtic flavour to it.

This cruise is the latest in a series organised by the National Trust for Scotland. The object is not only to view and to visit interesting places, but to give passengers an opportunity to learn something of them and their history. "Know Your Country" is the motto.

In pursuance of this aim, there are abroad experts in many fields. Their task is to provide commentaries from the bridge on what is seen, and to lecture, less informally, on their own subjects.

Two special themes of this cruise will be Celtic culture and — since this is European Conservation Year — conservation. No more fitting area for the first-nemitted could be imagined; and, as for conservation, passengers will be looking at and visiting some of the most unspoiled places in Britain, where there is still time to save for the delight of future generations the loveliness of landscape and the fascinating complex of bird and animal life.

Uganda will take the sea road to the isles on Sunday, 6th September when she leaves the Clyde. Monday will find her off the little-visited Isle of Rhum, where The Nature Conservancy is making a special study of the red deer.

Tuesday's visit will be to Oban, centre for a widely varied selection of tours to islands and mainland. Passengers will be able if they so wish to take advantage of these to visit such places as Iona (where Uganda could not call direct, because of navigational problems) or Tobermory, on the Isle of Mull, with its tales of Spanish treasure, and to Castle Duart, stronghold of the Macleans.

Next day will be spent ashore on the Isle of Eigg, where the fertile farmlands contrast with the 900 foot high cliffs that face the Atlantic.

The great mountain range

of the Cuillin on Skye will form the background, on Thursday morning, for the disembarkation of those who wish to go climbing. The less energetic will leave the ship later at Portree for tours of the island, including that "stark strength bigger on ane craig." Dunvegan Castle, home of the MacLeods for 700 years.

Friday is St Kilda day, when Uganda will circumnavigate the islands and rock stacks of this precipitous and spectacular archipelago, the most westerly, and the loneliest of the Western Isles.

Next morning the scene will have changed to the peaceful waters of Lough Swilly, a 25-mile long fjord-like arm of the sea which reaches deep into the green hills of Donegal. As usual, there will be a choice of interesting shore expeditions.

Next day the cruise will end where it began, in the Clyde.

Mr D. J. MacKay, Director of An Comunn Gaidhealach will be on the cruise to act as principal lecturer on the subject of Celtic Heritage. The subject will be illustrated by music and song, including the classical. At Oban and Portree the Gaelic choirs have been invited to come aboard to entertain the cruise passengers. When the Uganda is in Lough Swilly an Irish Concert Party will entertain.

Other experts who will be on the cruise and who will give talks will include men who can talk on crofting agriculture, forestry and geology. Mr W. H. Murray, well-known mountaineer and author, will also be on the cruise.

It is expected that the Irish authority, An t-Uasal Sean Haughey, of Queen's University, Belfast, will link up the story of the Gaels in Scotland with those in Ireland.

Some 1,000 passengers are expected to take advantage of the cruise, bookings for which should be made now to the Trust, 5 Charlotte Square, Edinburgh, EH2 4DU

GAELIC WRITING PAYS

The new Gaelic novel **Iain an measg nan Reultan**, an illustrated paperback published recently by Gairm Publications of Glasgow, has won for the author, Iain Crichton Smith, an Author's Award of £250. The award, sponsored jointly by the Gaelic Books Council, the McCaig Trust and the Scottish Arts Council was offered for the best Gaelic book published or accepted for publication in 1969.

Iain Crichton Smith is well-known as a prolific and excellent writer in English and Gaelic. His published works in Gaelic include books of poetry and short stories, and plays. He has also been a regular contributor of stories, poems and articles to both *Gairm* and *Sruth* and he has written stories and plays for radio.

The book, primarily most

suitable for young readers, describes the fantastic adventures of young Iain during a journey through space and time. On Halloween, when the world of fantasy interweaves with the world of houses, streets and parents who insist that boys should polish their shoes and use soap, Iain meets a mysterious lady called Rita Man (Marian). She turns out to be an up-dated witch, possessor of a rocket-propelled broom, and with her, Iain explores his other world, a world where Desperate Dan, Dan Dare and Mac an t-Sràinich rub shoulders with each other. It is an exciting, fast-moving and cheerful tale, and the illustrations by Linda MacEwan and Duncan MacAskill are attractive and lively.

For the more mature reader it is a different kind of book — a brilliant and

accurate exploration of the consciousness of boy, and a humorously satirical picture of the limitations imposed upon the imagination of a child by his schooling and environment. It is a book which will be read with great enjoyment at a variety of levels by people of all ages.

The book is one of a number of new Gaelic books which have been published with the help of publication grants from the Gaelic Books Council, which was set up in 1968 to encourage the production of new and original books in Gaelic. The Council is currently offering an Award of £200 for the best Biography on Autobiography submitted before 11th December 1970.

33rd London Mod

The 33rd Mod of the Gaelic Society of London is being held on Saturday, 30th May 1970, in the Royal Scottish Corporation Hall, in Fetter Lane, London.

In the evening there will be the usual Grand Concert at Camden Town Hall.

The Chairman is James Shaw Grant, C.B.E., Chairman of the Crofters Commission.

Among the guest artists will be Ian MacFadyen, Norman MacLean, Evelyn Campbell and Joan MacKenzie.

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Scottish Sea Farms Appointment

The Highlands and Islands Development Board have appointed Mr Charles Sim, until recently Chief Inspector of Sea Fisheries with the Department of Agriculture and Fisheries for Scotland, as their director on the board of Scottish Sea Farms Ltd., operators of the new oyster hatchery at Loch Creran, Argyll.

Mr Sim, whose appointment with the Department was the highest in the sea fisheries field, has been involved in fisheries all his working life and almost entirely in government service. He has a wide working knowledge of fish farming techniques and fish and shellfish

processing in the west coast of Scotland and has had an interest in the Loch Creran project since its conception.

A Highland Board spokesman said: "Mr Sim's background and experience make him a very suitable addition to the Scottish Sea Farms board. The oyster hatchery is one of the most modern of its kind in Europe and has high export potential. We feel, therefore that the operators should have available the knowledge and expertise that is necessary for the project's full success. Mr Sim will be spending a great deal of time at the hatchery dealing with the day to day operation of the company."

AG INNSACHAIDH NA

LE IAIN A. MACDHOMHNAILL

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GLEASAN A NAOI DEUG



Dh'fhalbh Sine agus bha Mairi
Jean went away and Mary was
anns an taigh leithe fhéin. Tha
in the house alone. She is
i trang a' sgòblachadh an taighe,
busy tidying the house.
Aig cairteal gu ceithir chuala i
At a quarter to four she heard
an cù a' comhartaich agus bha
the dog barking and she
fios aice gun robh Alasdair a' tighinn dhachaigh,
knew that Alexander was coming home.

Alasdair: A bheil thu aig an taigh a' Mhairi,
Are you at home Mary?
Mairi: Thig a steach.
Come in.
Tha mi cinnteach gu bheil thu sgìth.
I am sure that you are tired.
Tha mi sgìth ceart gu leòr.
I am tired right enough.

Ach tha mi gu bhith marbh leis a' phathadh.
But I am nearly dead with the thirst.
Mairi: Suidh thusa an sin aig an uinneig.
You sit there at the window.
An ol thu deoch bhainne?
Will you drink a drink of milk?

Alasdair: Chan òl.
No.
Ach olaidh mi deoch uisge.
But I will drink a drink of water.
Mairi: Nach cuir thu dhìot do bhrògan?
Won't you put off your shoes?
Tha mi cinnteach gu bheil do chasan goirt.
I am sure that your feet are sore.
Cuir dhìot do sheacadh cuideachd.
Put off your jacket as well.

Alasdair: Nach e bha blath an diùgh?
Wasn't it warm today?
Mairi: Bha gu dearbh.
Yes indeed.
Carson a dh' fhuair sibh
Why did you stay
cho fada anns a' mhonadh?
so long in the hill?

Alasdair: Bha mòran r'a dheanamh.
There was much to be done.
Mairi: An faca sibh a' bhò dhubh air ur turas?
Did you see the black cow on your journey?
Alasdair: Chunnac; bha na crodh
Yes; all the cows
uisge aig an Loch Fhada.
were at Loch Long.

Mairi: Cha robh mi a' smaoineachadh
I did not think that
gun fuiricheadh Seumas cho fada.
James would stay so long.

Alasdair: Dh'fhuiricheadh Seumas
James would stay
anns a' mhonadh fad seachdainn.
in the hill for a week.
Mairi: An robh a dhruim gort an diugh idir?
Was his back sore today at all?

Alasdair: Cha robh guh aige air a dhruim.
He had no word of his back.
Ach c'ait a' bheil mo dheoch?
But where is my drink?

Mairi: Oh làr eise.
On here you are.
Na òl eus agus thu cho teth.
Don't drink too much and you so hot.
A bheil annt' acras ort?
Are you hungry?

Alasdair: Chanell gu dearbh.
No indeed.
Chanell orm ach am pathadh.
I am only thirsty.

Mairi: Seo dhuit litir a thainn an diugh.
Here is a letter that came today.

Alasdair: Cò bhuath a tha i?

Mairi: Tha bho Iain do bhràthair.

Alasdair: It is from John your brother.

Alasdair: Dé an naidheachd a th' aige?

Alasdair: What news has he got?

Alasdair: Ciannar a tha fios agad

How do you know

gur ann bho Iain a tha i?

Alasdair: that it is from John?

Alasdair: Nachell mi aig aithneachadh

Don't I know him

an lamhs-ghriobhaidh aige?

handwriting?

Alasdair: Leugh fhéin i.

Read it yourself.

Alasdair: C'ait an do chuir thu mo speulairean?

Where did you put my glasses?

Mairi: C'ait an do dh' fhag thu iad?

Where did you leave them?

Alasdair: Dh' fhag mi air a' bhòrd iad.

I left them on the table.

Mairi: A bheil thu a' smaoineachadh

Do you think

gun lagainn air a' bord iad fad an latha?

that I would leave them on the table all day?

Alasdair: Mela, c'ait, an do chuir thu iad?

Well, where did you put them?

Mairi: Na cuirich thu.

Na curich them.

Alasdair: Don't you move.

Gheibh mise iad.

I will get them.

Alasdair: C'ait am faigh thu iad

Where will you get them

mar a bheil fios agad

if you don't know

c'ait an do chuir thu iad?

where you put them

Mairi: Gabh thusa air do sheacair.

You take it easy.

Alasdair: Seo dhuit iad.

Here they are

Alasdair: C'ait an robh iad?

Where were they?

Mairi: Bha 'nad phòcaid.

They were in your pocket.

Alasdair: Dé a' phòcaid?

What pocket?

Mairi: Bha ann am pòcaid do sheacaid.

They were in your jacket pocket.

Alasdair: Nach tug thu leat do'n mhonadh iad?

Did you not take them with you to the hill?

Alasdair: Cha robh feum sam bith

I had no use for

agam orra sa mhonadh.

them in the hill.

Mairi: Mar an robh carson a thug thu leat iad?

If not why did you take them with you?

Alasdair: Cha do chaid mise 'nam phòcaid iad.

I did not put them in my pocket.

Mairi: Nan cuirinnas

If I would put them

'nad phòcaid iad bhitheadh

in your pocket I would know

fios agam c'ait an robh iad.

where they were.

Alasdair: Nach sgair thu de do throd?

Won't you stop your quarrelling?

Alasdair: Nach cluinn thu seo?

Won't you hear this?

Mairi: Dé tha sin?

What is that?

Alasdair: Tha Iain ag iarraidh oirnn

John is asking us

a' dhol do Ghlaschu an

to go to Glasgow when

uair a dhruineas an sgòil.

the school closes.

Mairi: Nach bhitheadh sin glè mhath?

Wouldn't that be very good?

Alasdair: An e mise a' dol do Ghlaschu?

Is it I going to Glasgow?

Mairi: Is tu a bhitheadh air do dhòigh.

It is you who would be pleased.

Alasdair: Cha bhitheadh gu dearbh.

No indeed.

Is mi nach bhitheadh.

Not I.

Read this passage and answer the questions which follow it.

Bha Mairi aig an taigh leithe fhéin agus bha i glé
thrang a' sgòblachadh an taighe. Aig cairteal gu ceithir
chuala i an cù a' comhartaich agus bha fios aice gun robh
Alasdair a' tighinn dhachaigh. An uair a thainn Alasdair
dhachaigh aig an uinneig agus thug Mairi aige uisge. Dh'innis
Mairi dha gun tainig litir bho Iain, a bhràthair, ach cha do
leugh i an litir idir.

An uair a bha Alasdair a' dol a leughadh cha robh fios
aige c'ait an robh na speulairean. Cha robh fios aig Mairi
c'ait an do chuir e iad agus cha robh Alasdair toilichte
idir.

Fhuair Mairi na speulairean ann am pòcaid Alasdair
agus an sin leugh Alasdair iad. Bha e ag ràdh gun robh
Iain ag iarraidh orra a dhol do Ghlaschu. Bha Mairi ag

GÀIDHLIG

radh gum bitheadh sin glé mhaith ach cha rogh Alasdair a' smaoineachadh gum bitheadh sin math idir.

1. Dé bha Màiri a' deanamh?
2. Ciamar a bha fios aig Màiri gun robh Alasdair a' tighinn dhachaigh?
3. Dè thug Màiri do Alasdair?
4. C'ait an robh na speulairan aig Alasdair?
5. Dé bha lain ag iarraidh orra a dheanamh?

GRAMMAR

The Conditioned Form of the verb "to be"

Singular

Bhithinn toilleichte. I would be happy.

Bhithheadh tu toilleichte, you would be happy.

Bhithheadh e/i toilleichte, he/she would be happy.

Plural

Bhithheadh toilleichte, we would be happy.

Bhithheadh sibh toilleichte, you would be happy.

Bhithheadh iad toilleichte, they would be happy.

Affirmative: — Bhithheadh

Negative: — Cha bhithheadh

Bhithheadh, yes

Cha bhithheadh, no

Question: — Am bitheadh?

Nach bitheadh?

gum bitheadh

nach bitheadh

Cò bitheadh

Dè bitheadh

C' uine bitheadh

The Conditional Form of the Regular Verb

Singular

Dh' fhuirichinn. I would stay

Dh' fhuirichheadh tu, you would stay

Dh' fhuirichheadh e/i, he/she would stay

Plural

Dh' fhuirichnadh, we would stay

Dh' fhuirichheadh sibh, you would stay

Dh' fhuirichheadh iad, they would stay

Affirmative: — Dh' fhuirichheadh

Negative: — Chan fhuirichheadh

Question: — Am fhuirichheadh?

Nach fhuirichheadh?

Dh' fhuirichheadh, yes

Chan fhuirichheadh, no

gum fhuirichheadh

Nach fhuirichheadh

Co dh' fhuirichheadh

De dh' fhuirichheadh

C' uine dh' fhuirichheadh

N.B. (a) We do not use the Personal Pronoun with the first person singular or plural.

(b) In the second person singular we use tu instead of the usual thu.

(c) The verb pattern is the same as with the other verbs in the affirmative, negative, question and after an, gum/gun and nach.

The Regular Verb

Root *Past*
Leugh, read Leugh
Cairich, more Cairich
Sguir, stop Sguir

N.B. We do not insert "h" to the form the Past Tense of verbs beginning L, N, R, or Sg.

Irregular Verbs

Root *Past*
Thug, come Thug
Thoir, give/take Thug
Future
Fuirigh, get Future
Fuirigh, get Gheibh

Roar

Cluinn, hear

Maxillary Nouns with and without the Definite Article

Turas, journey An turas, the journey

Trod, quarrel An trod, the quarrel

Feminine Nouns with and without the Definite Article

Seacaid, a jacket An-seacaid, the jacket

Bò, a cow A' bhò, the cow

Làmh, a hand An làmh, the hand

Adjective

Teth, hot

Marbh, dead

Common words and usage

Cearr gu leor, alright

Gu bhith marbh, nearly dead

Fad seachdainn, for a week

Cha robh guig aige (air), he had no word (of)

Gabh air do shocair, take it easy

Cha robh feum agam orra, I did not need them

EXERCISES

A. Complete the following sentences by filling in the blanks

1. Chuala Màiri an cù a'
2. Bha an crodh aig an Loch
3. Cha robh aig Alasdair c'ait an
4. Bha a speulairan phòdadh
5. Bha lain ag iarraidh orra a' do Ghlaschu

B. Give the answer "yes" to the following

1. An cuala Màiri Alasdair a' tighinn?
2. An d' fhuair Màiri na speulairan aig Alasdair?
3. Am bitheadh Màiri toilleichte a' dol do Ghlaschu?

C. Give the answer "no" to the following

1. Am fhuirichheadh Alasdair anns a' mhonadh fad seachdainn?
2. Am bitheadh Alasdair toilleichte a' dol do Ghlaschu?
3. An cuala Màiri Seumas a' tighinn?

TROIMH MO PHROSPAIG

Oidhche bha sud 's mi 'g leughadh "To Moscow with Love" thuit an sgillean agus thug mi ann a' prìobha na sula gu robh feannag mharbhadh air chois (Nach alluinn an seann gnathasan cainnte rium fein gu robh rudeigin cearr air a' chailleach bho'n a tha h-uile mac eadar Taigh Iain Ghroir is Ceann Tìre 's Chorn na h-aghaidh a reir coltais. Nist tha aon rud aig na Breataineach mar shluagh nach eil aig daoine eile 's an t-saoghal agus 'se sin "common sense." Chuir mi dhìom m'ad Ghaidhealach airson te Bheataineach los cothrom a thoirt dha'n chommon sense agam.

Dh'fhaic mi an uair sin gu robh an consensus no am magisterium faicinn rudeigin 'sa' Chomunn a tha 'na chunntar dha'n Rìoghachd, ged nach eil iad cinnteach ciamar. Ann an doigh cha robh feum agad ri dhol na b'fhaide na sin ach chuir a'cheist dragh air m'inntinn. Latha no dha as deidh sud dar a bha mi

leughadh "To Moscow with Love" thuit an sgillean agus thug mi ann a' prìobha na sula gu robh feannag mharbhadh air chois (Nach alluinn an seann gnathasan cainnte a bha aig ar sinnsir. Cha ghàbh iad beathadh ged nach dean ar n-oigrìdh stem orra an duigh). Co-dhuibh mar a bha mi ag ràthainn dh'fhaicinn mi gu bheil rudeigin gu buileach cearr a' tachairt fo mo shron. Chan eil amharus agam nist ach gur e meur do Smers a tha 'sa' Chomunn. Tha sibh eolach gu leor air a' "Togaibh i, togaibh i" an rallying song aig A' Chomunn Ghaidhealach. Weil, tha mise 'g innsadh dhuibh gur e rallying song aig buill Smers a tha ann, na h-agents a bhitheas ag obair air a shon. Ach carson a tha mi cho cinnteach? Tha sud furasda gu leor ri innsadh nan deanadh sibh beachdachadh air faclan air rallying song "Togaibh i, suas leis a' Ghaidhlig. Mar a tha na fios agaih-se tha bar-

radh measg ruinntean a'Chomunn na bhith brosnachadh a' chanain a' mhaith. Tha, mar eisimplear, am feileadh. Carson mata nach bith sinn seinn "Togaibh e, togaibh e, suas leis a' feileadh, mar bu chòir dhuinn?"

Ach smoinich, bheil deise 'san t-saoghal nas freagarraiche airson seact agent na 'm feileadh? Fadaidh sinn a bhith 'togonal na Gaidhlig cho tric 's a thogras sinn cho fad 's nach bi sinn 'togonal an fheidh. Sin rud nach eil buill Smers aig iarraidh idir. Tha fios agam nist mar an ceudna nach eil anns a' Mhod Naiseanta ach cruinneachadh buill Smers. Nan togadh sibh na fèilleanach ach chitheadh sibh gu bheil mi ceart. Chitheadh sibh an uair sin na Molotov Cocktails, lùgers, sticky bombs is transmitters a tha a' crochadh mu na bhlianaibh. Chitheadh sibh cuideachd na secret messages air an sgrìobhadh ann an code air an t-saoghal.

TOGAL A' GHARDAIDH

Thoisich e'leagail steidh a' dhasan a chrìoch fhein. gharaidh; a'chilach oisean ann Anns a' chiad aite bhruidh an cumadh 's an t-aithe fo hinn e ri Ealasaid; Tus leagail na chloiche a bha gu bhi dea-namh suas a' gharaidh. An stuth a bha air a'chleachdadh leis gu bhi togail a'gharaidh, b' sin o'n uair a bhruidhinn

Aingeal Air Thalamh

le UISDEAN LAING

(Ann an comain a' bhàird Eireannach Uilleam B. Yeats, ughdar an dain "The Ballad of Father Gilligan")

Bha 'n sagart aosta, Gilleachan,
Fo sprochd a dh' oidhch' is la
'S a chomhthional a' tanachadh
Le inlfadh dha'n 's bha is.

Aon fèasgar ciar 's e sàraiche
'S a chathair charrach, cròit,
Fhuair e brath bho dhuinne bochd
'Athair, tha 's uair dhùth' dhuith."

"Mo chreach!" ars e, "Gun tacsa Neimh,
Tha mi gun chuid, gun nì!
Dhia, maith mo lochd — mo chollann lag
'S i ghearran 's cha b' e mi!"

Gun dail, bha ghàinean air an làr
'S e gu'dh' air Dia nan Dòil.
'San t-samhair laidh air cadal trom
Na reultan os a chionn.

Bha'n iarmailt làn de mhlithean dhuibh
'S a bha duilleagan nan craobh
Air chrith le anal ghàrshnòr. Dhé
Toirt fois do chlo na' ainm."

Fadheòdh thug Gràn na camhanach
Dha'n eunaidh mheanbh mo thhrath.
Dhùisg jadsan e le'n coisr chitil
Is dh' èirich e gu gadr.

"O's mor mo lochd!" Ghlaoch e ris fhein,
Chuir mi mo chùl ri Gràs,
— Mìse nam shuain a seo, gun fheum,
Esan leis fhein na chas!"

Luadh mharcaich e mar fhear air tòir
Gu tigh an duine thinn,
'S nuair ràinig, e thuit bean fo bhròn.
'Athair, 'n seo thu a rithidh?"

"S a bheil t'fhear céile marbh?" thuit e.
"Chaochail e uair air ais,
Cho aoibhinn is cho aigheach
Ri séis nam bigean ghlas."

Le colas ur air Gradh nach mbeò
Bha cridh' an t-sagairt làn
Is chrùb e sìos le iognadh naomh
Gu urmigh air an làr

'Ard-riaghladair a chruinne-cé
Nach dean air an t-saoghal fhein
Chuir thu aon dhe d' fhaicinn fhein
Gu faothachd thoirt' nam air."

Na d' ghairdean-sa tha cumhachd buan,
Na d' chom tha truas nar feum
Is dh' èisd thu ris an t-sagart, through
Bha leibideach na dhreuchd."

e rithe gu a bhi cur sìos eòlas for eòlas oirte mar aon a thaobh a pearsa agus a spiorad. Bhiòd e' bruidhinn rithe mu i dha choinneachadh an sud aig a leithid seo a dh' uair; mar nach do chum i r'a gealladh bha sin clach a dh' fheumadh a bhi air a cumadh 's cho math 's chitheadh e mar a b'urrainn dha; a rachadh ann an togail a'gharaidh; 's bha clachan beaga eile air an dùsgadh n-àird 's a'dol an snair ri clachan mòra 's iad gu bhi dlùth riutha anns a, cheangail.

Ann an dàimh ri togail a' ghàraidh gu chrich 's b'e grin shamhraidh a dh'fèumadh soilleireachd a chur air dha cia mar a bha an obair a'dol air adhart nuair a bha e'smaoineachadh làn shoilleireachd fhaighinn thaobh adhartas ma thogail nach robh 'chùis air a togail fo ghathan na gréine shoilleir neo-sgàileach, do bhrìgh sud a bhi tighinn caran a mach air balla a'gharaidh; ceann na cloiche ud doj thar a'bhalla nas fhaide a mach na bha còir aice fo shoilleireachd na gréine 's aig aon òm 'e' cur sgàile air clach eile. 'Se freagail tha riaghladh, 's bhuail seo air thaobh togail a'gharaidh. — (Tha'n t-eòlas seo ro iongantach 's orm-sa tha e cruaidh; cha ruig mi air oir a tha e àrd, r'a thuigsinn is r'a luaidh.)"

Seo mar a bha Eoghann a nis o thàinig e gu tuigse 'a thaobh an eòlais a fhuair e air Màiri; 's roimhe sin a bheatha air a cuibhrioinn fhein, oibreachadh an an-fhios dha no gun mhothachadh aig 'oirre chunn an seo; 's a nis tha e air 'beachdachadh mar a thàinig — a thàinig e fhein 's Màiri dha'n deidh. 'S ged a bha inntinn Eoghann air togail gairidh anns an t-seachd a b'airde leis-san; da b'ann air carraig no air a' ghainneamh oir chaidh an gràdh bh'eadar Eoghann is Màiri m'a sgaoil.

D. R. MOIREASDAN

THE PLIGHT OF THE SEALS

by REG MOORE

The ruthless slaughter of seals has brought about almost the complete extinction of several species. Man has been public enemy number one of this fine arctic animal and more fearsome than the dreaded shark.

If indiscriminate killing continues, the seal will vanish from the shoreline altogether. The common seals are already declining in the Wash area, off the Scottish coast, the White Sea, the Gulf of St Lawrence, and the islands of the South Atlantic, where a few sea lions, fur seals and elephant seals exist.

Commercial fur sealing began almost two centuries ago in the Falkland Islands of the South Atlantic. Commercial exploitation of the species continued over the years and herds were eliminated altogether off Chile and the South Shetland Islands. Recommendations to enforce strict control of killings followed and quotas are fixed every year so that only the excess males are killed, but these are not always kept to.

Only male fur seals up to three years old are selected along with the sea lion pups for killing. The chosen victims are clubbed and skinned and their bodies eventually used for making soap and oils. Seven seal skins and a dozen sea lion pup skins are enough to make a sealskin coat for current fashions. The coats are exported to European and American markets where they fetch very high prices.

The seal furs are naturally waterproof and provide long wear. They can be used in making jackets, gloves, hats, bags and shoes.

Seal hunting continues to take place in Britain and off the Canadian coastline. Almost a quarter of a million baby seals and hundreds of mature animals are trapped each year. Biologists and conservationists from Canada, Norway and Denmark, have agreed to restrict controls. Ships are licensed and the hunting season is limited. There are regulations on the manner of the killings supposed to prevent inhuman treatment.

Yet there are never nearly

enough Government Inspectors to take up the seal's plight and enforce regulations. Several ships are still hunting out of season and killing off large numbers of young seals, impairing their ability to reproduce in the process. Immature amateur hunters often inflict unnecessary suffering on seals, who should either be killed outright before skinning by fracturing the skull, or left entirely alone.

Sealers earn large sums of money from hunting that extends into the Maritime Provinces of Canada, although most of the commercial profit goes outside the country. Eskimos hunt seal for food and their skins, but they are not part of the large annual commercial hunt.

In spite of lack of proper instruction for sealers and shortage of inspecting officers to supervise hunts, recommendations have been made to a World Federation for the Protection of Animals. Lord Cranbrook's recent Bill in Britain was designed to protect the animals and could become law before the next breeding season.

If the four year campaign waged by the World Federation is successful, as it deserves to be, only hunters with Ministry licences will be allowed to shoot seals in specific numbers for specified periods. The world is well rid of the well-armed commercial exploiters who plague the seal colonies from high-powered speed boats and destroy them.

The largest colony of seals in Britain sighted in the Wash may have dwindled by almost ninety-per-cent if the ruthless hunters have their way. The colony of over a hundred seal cows, weighing up to six hundred pounds or more, can be seen close up in observation boats. The World Federation have studied their habits from close quarters while fighting for control and conservation and seen the new-born pups take to the water within a couple of hours.

Surprisingly little is known about the habits of seals.

Their treacherous mud flats and rock homes at sea have made them almost inaccessible for close observation in the past. They have an extremely high intelligence and have devised a telepathy system among themselves to warn against intruders.

Local fishermen in the Wash maintain they harm the shrimping industry by their feeding habits. It is small defence against stories of wounded seals left on the rocks to die a painful lingering death.

The animals are slowly disappearing altogether from the shorelines and few can deny that a fascinating and playful animal shouldn't be allowed to live in peace.



Gaelic is next

by BRUCE WEST

It probably went unnoticed by many, with so much public attention being devoted to the upcoming Quebec election with its separatist overtones or underones, but I spotted a small Canadian Press item from Halifax in the public prints recently which caused me to pause and ponder. It seems that the Nova Scotia education department will investigate the possibility of teaching Gaelic in the public schools. Not only that, but last week a member of the Legislature suggested that Gaelic highway signs be erected in Cape Breton. Is this the beginning of a new threat to federalism and Canadian unity? If so, I want to get on the bandwagon early. To tell the truth, while so many Ontario liberals and swingers of various kinds latched on early to the revolution in Quebec—not having a good one of their own at the time—I completely missed the boat. I kicked at a new flag which I still believe was created mainly to appease Quebec. The revolution up there didn't appeal to me because there seemed to be something childish and petulant about it, like the be-

Untold suffering has been inflicted already for the cheap thrill of sealskin coats to an over-privileged minority. In the meantime, more than half the world's population are undernourished!

Seals should be protected to ensure that they can remain in sufficient numbers for people to come and enjoy their playfulness in the water. But the more humane viewpoint is the first priority of the World Federation. The area of the Wash could be kept clear from main fishing lanes and declared a nature reserve so that the animals could live in peace without being molested. The moral responsibility to safeguard all wildlife for the future is paramount in Britain and throughout the world.

Canada Honours Gaelic Leader

Mr Hugh MacPhee, former head of the BBC's Gaelic Department, chief of the Celtic Society of Glasgow and the Paisley Highlanders, has received the honorary degree of Doctor of Letters from St Francis Xavier University, Nova Scotia.

Mr MacPhee said at his home in Largs that he felt very proud and humble about the award. He has been president of An Comunn Gàidhealach several times.

first glimpse of Scotland.

Why, I even like haggis, and made a point of having it almost every morning for breakfast on my last visit to Edinburgh. So, you can see where my sympathies lie—and if this be treason, let the RCMP make the most of it. I'll have you know that in glorious Cape Breton there are mist-shrouded hills which rival the beauty of the Scottish Highlands. They are full of Scots more fierce and Scottish than those to be found in Auld Scotia itself. And the annual mud, with piping and dancing and heaving of the caber, now there's an event which would make even Expo 67 look like a rather tame affair.

So, if Nova Scotia decides to shake off both the phony Frenchmen in Quebec and the phony Americanised Englishmen in other parts of the country, I'm ready to do my bit. If I can't be an ordinary Canadian which is becoming increasingly difficult—I may as well be an imitation Scot.

(Reprinted from "Toronto Globe and Mail")



"HO RO MO CHUD CHUDEACHD THU 'S DO CHUDTHOR AIR MO GHUAILINN"

Is docha leam gur e seo a thubhairt Atlas coir an uair a bha e a' siubhail air t-seaghaill an aird le ghluaisinnean. Co dhiubh tha mi cinnteach gur e Donnchadh Ban a bha air inntinn an fhear a chuir a' cheist air a' phàipear agamsa, ach bh'choltach ri Atlas is e bh'aigean ach Beinn Dobhrain air a theangaidh agus Nis Coisear air a ghluailinn. Tha bardachd Dhonnchadh Bhain air a moladh fad' is farsuing ach a bharrachd air a bhith cumail speis dhaoine 'nar canann, chaneil mi fhein 'a' faighinn tlachd 'sam bith na dhain, agus a bharrachd air a sin, lair Lom a mhaoin, chaneil mi faighinn moran tlachd bho obair nam bard a bha sgriobhadh anns na linnint na chaidh. Is docha gur e chionn gu bheil doigh eadar-dhealichte agamsa air a bhith a' coimhead air beatha a tha ag aobharrachadh seo.

Tha mi creidsinn gun do leugh sibh anns na pàipearan gu bheil fasan ur air tighinn a mach an drasd — na Cinn Mhaola neo na Skinheads. Tha am facal ag innseadh gu de a seorsa ceann a tha orra. Saoil gu de a chanadh mo mhat'air agus Domhnall ag na rìochain dhachaidh aig an Nollaid, le mo chòr a' chom lom ri caora mhaol. An treab mo dheireadh a bha mi aig an tigh rinn i ro h'ghlaidh chionn gu robh mi fhail.

"Gu lidh-dhonn pleatach sar-leachdadh
Gu dosach fasmoth domhail
Gu lubach dualach bachlach orghuidh"

a' cur cus "cudthor air mo ghluailinn." Cha robh m'ath-air e fhein ro thoilichte ach tha mi deanamh dheth gur e farmad a bha tighinn ris, 'Se Skinhead a tha annsan tha sibh a' tuigsinn.

'S iomadh ni a tha a' cur cudthor air ghluailinn duine gu math tric. Tha sealgairnean a' falbh a' chladhaid a' m'arbhaidh roin bheaga agus tha eagail air na b'eagantaich gun cur seo as dhaibh uile mura teid stad a chuir air, tha a dealbhan aca a tha sealltainn gu bheil na sealgairnean ja'toir dhiubh a' chraiceann mus basaidh iad. Tha comunnan air an cur an aird airson oidhphir a dheanamh airson stad a chuir air an obair seo. Tha seo math gu leor ach beir na leanas ort smaoineachadh.

Tha fios againn uile gu bheil murt agus marbhadh de gach seorsa a'fas nas cumanta an diugh agus comhla ris a seo tha fios againn cuideachd nach eil crotchadh dhaoine airson murt laghail anns an duthaich seo, agus a bharrachd air a seo tha comunnan air an cur air bhonn airson an lagh seo a chumail ann am bith. Tha fios aig duine ciallach sam bith gun cuir seo aireamh muirt an aird gu mor agus bha na tìde, tha fios aca nach tachair ciall nas miosa dhaibh na beagan bhliadnaichean am prìosan.

Tha sinn a' faicinn sealladh a seo air nadur an duine. Tha aca de eisimpleir seo a' sealltainn gu bheil am barrachd gaol aca air na beathaichean 'sa tha aca air a chinneadh. Tha mi fhein an doc-

has, air an laimh eile gur ann a tha seo a sealltainn a m'ath-thuigse de mheasan araich.

Air ais a rithist gu Donnchadh Ban, Nam bithheadh e ri siubhal nam beannan anns a bhliadhna naoi ceud deug trì fichead 'sa deich is iomadh atharrachadh a chitheadh e. Nan rachadh e gu ruige na coire cairs, bithheadh e de'n bheachd gu robh daoine air a dhol as an ciall. Is iomadh rud iongantach a bhitheadh aige ri fhàicinn mar na damachaidhean mora. A tha air an togail feadh na duthcha.

Anns an latha diugh tha aig e air a radh gu bheil cumhachd aca am beatha fhein a leantain nas fhasa na bha e dhaibh bho chionn fhada. Aig a cheart am tha iad ag radh gu bheil barrachd cothrom aca leantail leis an sgòil agus gu bheil iad a deanamh sin cuideachd. A nis tha fios gu bheil sin fìor ach tha daoine og a' posadh 'nar lathne fada nas oige na bha iad bho chionn bhliadnaichean air ais. Saoil de a bha ceairr air n-athraichean. Tha fios gu robh iad a' cheart cho deighil air a boireannaich 'sa tha sinne ach a dh'aindeoin sin cha robh iad airson posadh trath a dheanamh. Nuair a chumhicheas sinn gu bheil a chlann an diugh 'san sgòil ochd deug is aireamh mhath dhiubh an deidh sin, ch'inn nach eil airgid a deanamh deifir 'sam bith. Feumaidh gun robh ar n-athraichean airson a bhi cinnteach gu de a bha iad 'gan leigheil fhein a stigh air a shon, agus cha robh iad idir airson cudthor sam bith a leigheil air an ghluailnean mar a bheaghadh aca air — ach tha beachdan agus faireachdainn air atharrachadh cho mor 'nar linn agus nach u-rrairin duinne fannail ro fhada.

SICK RUSSIAN LANDED

A Russian seaman, Mart Valdo Saldre (21), was landed at Lerwick last Thursday afternoon from the Soviet trawler CPT P 9108, for medical attention. He was detained in the Gilbert Bain Hospital until Monday, when he was picked up by the Soviet water-tanker Kacha, which returned him to his vessel.

Proverb

Am fear a ghleidheas a theangaidh e a charaid.

He who holds his tongue keeps his friend.

Text for the Times

Ni e uirneir ri Dia, agus gabhadh e gu coimhneil ris; agus chi e a ghnais leagairdeachas; oir iobach e do dhùine ionracas.

Job C. 33 r. 26.

He shall pray unto God, and he will be favourable unto him; and he shall see his face with joy; for he will render unto man his righteousness.

Job Ch. 33 v. 26.

EADARAINN FHEIN

Get a thubhairt mi gur e mearachd a tha ann a bhith an cus umhlachd air na seann laithean chan eil mi idir airson tuigil eir n-eachdraidh air otrach. Thubhairt mi co dhiubh gur e seorsa de chumhiche a' cur dragh oirnn. Chan e cuimhne dhe'n t-seorsa sin a tha dhith oirnn idir ach eolas ceart, eolas a bhitheas ann an teagas 'sa sgolitean, rud nach eil ann fhathast. Ann an Sasainn tha an oigridh ag ionnsachadh mu dheidhinn nan Anglach agus nan Sagsunnach agus ciannar a thug na h-Anglaich an t-ainm aca fhein dh'ann bith is dh'an duthaich. Bithidh iad ag ionnsachadh mar an ceudna gum b'e sinnir na Beurlaiceant nan Sagsunnach agus nan Anglach. Air a shailleadh seo tuigidh iad an cultur agus nan eachdraidh aca nas fhearr. Cha b'uirear dhuinn teagas car mar sin ann an Albainn, teagas anns am faigh-eadh na Gaidheil còthrom na Feinne, chionn's gur iad mar a thubhairt Eirreanach a thug do dh'Alba "a stamp she has never lost."

Ach tha cuimhne eile 'gar bodrach seach an fhear a tha ann an dearg chuil ar n-inntinn. Sin cuimhne air na linnintean a tha nas dlùithe oirnn, na linnintean roimh Chluid-Jodair. Tha eolas mor againn air na laithean sin, taing do na seann litreachan is iteachas no "records" na seann dealbhan, agus gu h-araid do sgòil mhòr nan daoine, sin sgòil tighèan-celidh is nan seannachaidh. Tha fios againn gu robh na daoine 'sa na laibhean sin air leth sonraichte agus eadar-dhealichte o dhreaman eile gu araid ann an deise, 's ann an ceol agus ann am bardachd. Bha na finneachan aca cuideachd agus an t-arm is foirmeart is creachadh. Bha iad aig an am sin a' creidsinn gun mor gu robh bocann ann, is eich uige agus sthichean is gnothaichean dh'e'n t-seorsa sin.

Tha fios againn cuideachd gu robh beatha chruaidh aca gu h-araid aig an fheadhainn bhochd. B'e sin an linn bheir no an linn gaisgil a rior is mar a thogas sibh. Gun teagamh bha meall 'sa na laibhean sin a bha ciatach is a' bhinn gu h-araid air toabh chultuir ach bha gu leor a bharrachd, ma dh'fhaoidte nach robh. Anns an latha 'n diugh chithear air gach toabh rudan a tha nar n-agaidh mar Ghaidheil, mar na daoine fagail na duthcha bliadhna as deidh bliadhna, agus crìonadh a chanain is a chultuir agus meud is cumhachd saoghal na Beurla. Tha seo a' cur dragh air na daoine air a bheil curam de chor nan Gaidheil agus uaireanan bithidh iad a' lìonadh gu buileach ri beachdachadh air na seann laithean mar a bha Gaidhealtachd Gaidhealtach ann. Gle thric tha na daoine seo foghmuite anns an da chultuir agus is docha culturan eile. Tha feadhainn eile ann a tha nan seasamh mar gum bi an 'iomall amaidheach' 'sa mar trice 's e luchd na Beurla a' thannas. Chithear an seorsa seo aig na geumachairean agus na ballaichean mora fhassanta a bhitheas ann airson nan coig-

reach. Tha na daoine seo gle mheasail cuideachd air comunn-fine. 'Se Ruairidh Mac-Thomais, a reir mo chumhiche, a dh'ainmich an obair seo "clangamphyr." Gun teagamh tha na daoine seo a' truaillleadh a' ghnothachadh nach iongh-nadh nach eil e cordadh ri muinntir na Gaidhlig. Tha Gaidheil eile ann, gle thric dhoinne comasach foghlumte, a tha an aghaidh an obair seo cho mor, gu bheil iad a bhitheas sgurraidh nìichean mar am feileidh an aite an amaidheas a tha 'ga mhillleadh. Tha cuid eile dhe na Gaidheil nach eil faicinn cail anns an t-seann aimsir ach am bochdan agus na rudan morba, am foirmeart agus an gorachais a tha iad a' creidsinn. Tha e ann an doigh nadurra gu leor gu bheil droch bhoiréal aca air na laithean sin chionn's gu bheil an saoghal againn an diugh moran na's fhasa na bha e a' Gaidhealtachd, agus ann an Albainn agus an Roinn Eorp a' fad. Tha sin math gu leor ach tha mi dhe'n bheachd gu bheil sinn uaireanan 'cur dimeas air na seann daoine nach maireann agus gu bheil beagan de naire oirnn dhe ri sinnsearan na linne bhuirte. Cha bu choir dhuinn ciall cuimhne gu robh na duthchanan eile aig an am sin agus Sasainn mar an ceudna a' cheart cho borb agus cho amaidheach dh'aindeoin gun robh moran dhiubh na bu bheartaiche. Ach chan eil sin a' cur dragh air muinntir nan duthach sin. Carson mata tha sinn eadar-dhealichte bhuaipa? 'Se ceist a tha ann, ach ceist eile.

FOGHUM IOMOIDEAS

(Continued from page 2)

seachd foghlum i omoideas. Tha seo a' ciallachadh gum feum a' chlann, aig dusan, an dachaidh fhàgail is dol chun an àite foghlum. Tha seo trom orra is tha e dualach air an ceangal a bhriseadh eadar iad fhein is an dachaidh. A bharrachd air an sin de thatar dol a dhanamh eadar Bearmarraig na Hearradh is Ceann Bharraidh far nach eil sgòil sia bliadhna? Ma tha ann sgòil dol a bhi ann is e chlann a' tighinn gu tìr mor, càite an tig iad? Bheil iad uile dol a thighinn gu tìr mor aig dusan no bheil iad dol a dhanamh eadar ceann an dara bliadhna no gu ceann a' ceathramh bliadhna? Feumaidh gach sgòil bhi aig an aon tìr aig deireadh a bhliadhna atharrachaidh; an gabh seo deannamh? Bheil e ionmhuich, co dhiubh, an toirt air falbh bo'n dachaidh cho tràth 'nan beatha. Ma bhitheas iad a' fuireac ann an tìghean comhainn an toir seo buaidh math no dona air an intinnnean? Ma bhitheas iad air falbh bho'n dachaidh cho tràth sin ann bàs-aich Gaidhlig?

Dh'fhaodaidh leantainn oirnn treis mhoir le ceistean. Bu nath leinn beachdan luchd-teagaisg, pàrantan is duine sam bith a chluinntinn air a' chuspais seo. Sgrìobh gu Sruth ann am Beurla no ann an Gaidhlig.

AN COMUNN GAIDHEALACH

NATIONAL MOD, OBAN, 1970

1st - 9th OCTOBER

CLOSING DATE

Intending competitors in all Sections, Junior and Adult as per Syllabus, are reminded that entries must be despatched to arrive at the Glasgow Office not later than Friday, 22nd May.

COMPETITIONS NOT INCLUDED IN SYLLABUS

Details of Piping, Fiddle Group, Solo Accordion and Folk Group Competitions are available on request from the Glasgow Office.

NOVA SCOTIA GOLD MEDAL

Those who qualify this year and wish to compete in the Nova Scotia Vocal Solo Competition must submit their names, etc., and appropriate entry fee, 2/6 or 1/-, immediately after their local Mod.

LOCAL MOD PRIZEWINNERS

Entries from first prizewinners will be accepted if forwarded within three days of the Mod concerned taking place.

CONDITIONS FOR ENTRY

Unless otherwise stated all entrants in the Senior Section (Literary, Orals, Vocal Solos, Duets, Instrumental and Art and Industry) must be Branch, Ordinary or Life Members. Subscriptions of Branch and Annual Members already on the roll must be paid for the current year, 1970, not later than the closing date.

Subscription Rates — Life £75

Ordinary £1 per annum
Branch 10/- per annum plus local Branch subscription

Ordinary and Life membership subscriptions are payable direct to the An Comunn Gaidhealach, and Branch membership subscriptions to the local Branch.

The age groups of Junior entrants are determined in relation to their age on 22nd May 1970. Dates of birth of all Junior entrants (Individuals and Duets) must be submitted along with their entrants.

Individual competitors in the Senior Learners' Section who entered for the 1965 National Mod are reminded that they will not be allowed to sing in the same Section at this year's Mod. Those in this category can enter in the Fluent Speakers' Section and the Competitions open to both categories.

Conditions of the Syllabus, price 3/9, the 1970 Supplement with titles of prescribed pieces, price 1/6, and Industry Syllabus, price 6d. Entry Forms and prescribed songs (except Kennedy-Fraser), are available from An Comunn Gaidhealach, Aberartfrow House, Inverness, and 65 West Regent Street, Glasgow G2.

THE HIGHLAND PROVERBS

ONE hundred and fifty years ago this year, an event took place in Scotland which apart from a tepid and unpublicised "exposure" ten years after the occurrence has until now been all but completely excluded from Scottish history. All Scotsmen have heard of the '45 Rising and of the romantic adventures of Bonnie Prince Charlie and his fishing and gallant following. Hundreds of books have been written about this colourful event in Scottish history. Many of it has been absolute rubbish, classified by the establishment historians as a dynastic struggle when of course it was just another fight for Scottish national independence with dynastic overtones. Nevertheless it remains a piece of living Scottish history. Which has certainly not been the case as far as the 1820 Rising in Scotland has been concerned. The events of that year that shook Scotland in the deep and austere bell of Scotland are a closed book to the broad mass of the Scottish people today. Such a blanket of silence has been thrown about this important rising that even the folk memory of those times has been eradicated. Not a ballad about the battle of Cullinstown has been sung in the areas where they fought and bled, nor are they dying words and they certainly from now on will be the common folk of industrial Scotland today.

It is not surprising of course that an official silence has been maintained about the events of 1820 and the years that preceded that fateful year. The "puny and abortive" insurrection of 1820 is the nearest thing we have had to a revolution in the accepted modern sense of the word. The insurgents were out to challenge the monarchy and to set up an independent radical Scottish republic as Captain James Mitchell, the Glasgow police chief informed Home Secretary Sidmouth in London, in his letter of March 18th, 1820:

"The Scottish Radicals have been making preparation for some little time now for a general rising in Scotland and to this end they have kept in close communication with the Radicals of England. Their plan is to set up a Scottish Assembly or Parliament in Edinburgh, likewise similar assemblies are to be set up in the disaffected in England and Ireland. As far as can be gathered by our informants, they are imbued with the republican ideals that were prevalent at that odious band of disaffected, called United Scotsmen who, after their abortive attempt, to overthrow Government in '97, were generally accepted had disappeared at the beginning of the century, whose aim was also the destruction of the unitary British kingdoms. The bearer will present you with more detailed intelligence, especially in connection with a meeting of the executive committee of the rabble which is due to this vicinity in a few days hence."

The English government of the day, along with Scotland's anglicized aristocracy and the new wealthy manufacturers and merchants of the new industrial Scotland were terrified at the prospect of an independent Scotland ruled by its rightful owners the ordinary people of the land. They therefore set up under the directorship of Kirkman Finlay, Glasgow's M.P., an elaborate system of spies and agent provocateurs and succeeded in engineering an abortive rising by the radical-patriots in the Spring of 1820. The real rising had not been due until a year later. The abortive rising was put down quite swiftly, but not as quickly nor as bloodlessly as apologists for the Union of Scotland and England would like us to believe. In Greenock, for instance, the Port

Glasgow Militia fired indiscriminately into a crowd of angry citizens who were taunting them with the accurate cry of "Traitors" and killed three people outright, and seriously wounded 18 others, of which 6 subsequently died of the wounds in the local infirmary.

At Bonnymuir, near Falkirk, there took place the only real military engagement of the rising when a small group of ill-armed radical-patriots under the command of Andrew Hardie and John Baird were engaged and defeated by a combined force of English hussars and native mounted yeomanry. As is often the case in conflicts of a national character such as this, the native lackeys of the usurping power be-

by S. Maca' Ghobhainn

haved in a far worse manner towards the patriotic prisoners than did the foreign troops. Their guilty consciences would have appeared to have driven them to have had no arms to make any defence. One of the yeomanry was so inhuman, after he had trampled one of the men, sufficient he thought to deprive him of life as to try and trample him under his horse's feet; but here, my friends, the horse had more humanity than his master, and would not do as he wished him, but jumped over him, in place of trampling upon his wounded and mangled body; and after he (the yeoman) returned from doing this he called out (speaking very loud) "that he had left him lying wi' his head covered like a pot."

The abortive rising having been put down, the authorities arranged show trials in order to frighten the people into feeling in Scotland. 85 prisoners were tried on the charge of High Treason and 24 men whose ages ranged from 15 to 63 were sentenced to death. To be hung and then beheaded. Of these 24 men sentenced to death, 21 got their sentences commuted to the more "humane" transportation for life to New South Wales, the penal settlement in Australia. The awful sentence of hanging and decapitation was carried out in public under massive military guard, on James Wilson, of Strathaven, the veteran radical-patriot leader, and on John Wilson, of Glasgow, and the young freedom-fighters who had fought so bravely in their country's cause at Bonnymuir.

It is extremely doubtful if even these men would have been executed if the English Home Secretary Lord Sidmouth had not arranged for a London barrister, John Hulik, to assist at the trial and to advise on the Law of High Treason.

"Despite the fact that the Treaty of Union of 1707 had stated that 'all Laws in use within the Kingdom of Scotland, after the Union and notwithstanding thereof, remain in the same force as before' an Act of Queen Anne had dismissed the Scottish laws pertaining to high treason, and the English laws relating to it, in 1707 (1327-77) were brought into force. Still, however, no English barrister could practise in a Scottish court unless he had a Scottish law degree, and no Scottish advocate could practise in England

without an English law degree. This is still in effect today. Despite this, the Scottish authorities accepted Hulik as being qualified to conduct the prosecution in the subsequent trials, entirely contrary to the Treaty of Union." Hulik was well rewarded for his services. He was paid £2,000 for his conduct of the prosecution and was awarded a knighthood in 1823. The Home Secretary, Sir Samuel Shepherd, the Lord Chief Baron up from London to sit on the special commission set up to "instruct" the Scottish judges in English law.

No wonder that information about the Scottish Insurrection of 1820 has been so difficult to obtain. A detailed report of the machinations of the London government of that time would not make pleasant reading even 150 years after the event and could not fail to reflect adversely upon all subsequent administration from 'the hub of Empire.' So-called "defence" lawyers, who were "ours" certainly do not stand up to too close and searching examination.

However all sad and tragic events like the 1820 Rising throw up something of great lasting human value. In sharp relief to the treachery and subterranean plotting of our government, the human spirit reigns supreme. Perhaps the greatest thing of value to come out of those dark and terrible days is the fact that James Wilson gave from the dock in Glasgow on Monday, July 24th, 1820. Embodying not only the spirit of the Scottish national spirit, but testifying to the indomitable spirit of man:

"My lords and gentlemen, I will not attempt the mockery of a defence. You are about to condemn me for attempting to overthrow the oppressors of my country. You do not know, perhaps, as you appreciate the motives, I commit my sacred cause, which is that of Freedom, to the vindication of posterity. You may condemn me to immolation on the scaffold, but you cannot degrade me. If I have appeared as a pioneer in the van of freedom's battles, if I have attempted to free my country from political degradation — my conscience tells me that I have only done my duty. Your brief authority will soon cease, but vindictive proceedings this day shall be recorded in history. The principles for which I have contended are as imperishable as the eternal laws of nature. My grey head may shortly fall on the scaffold and be exposed as the head of a traitor, but I appeal with confidence to posterity. When my countrymen will have exalted their voices in bold defence of the rights and dignity of Humanity and enforced their claim by the extermination of their oppressors, then, and not then, will some future historian do my memory justice, then will my name and sufferings be recorded in Scottish history — then will my motives be understood and appreciated and will the confidence of an honest man, I appeal to posterity for that justice which has in all ages and in all countries been accorded to those who have suffered martyrdom in the glorious cause of liberty."

A country which can give birth to a man of such a calibre as James Wilson cannot live forever under the domination of another. Liberty sooner or later must and will lift her head once more above the land for which Wilson, Baird and Hardie died in an attempt to free 150 years ago this year.

Seumas Mac a' Ghobhainn, along with Peter Berresford Ellis, is the author of a new book, *THE SCOTTISH INSURRECTION OF 1820*, published this year by Victor Gollancz Ltd., London, England, Price 12s 12s.

It is one of the unfortunate but inevitable symptoms of our fast-moving age that so many things are rapidly disappearing, things of value which belong to the years when life moved along at a much more leisurely pace.

by F. Thompson

And one of the facets of life which now seems to be fading away is the use of proverbs in our everyday speech.

This is a great pity. For proverbs are a heritage worthy of preservation. Surely they are not survived for generations just to disappear in the 20th century. In fact, there is a proverb about this very situation: "Ma theighean a sean-fhocal, ni breugh ar e" — Though the old proverb may be given up, it is not the less true.

In proverbs one can find history, signs of the coming weather, pithy sayings, and pictures of life in bygone days.

"He got off betwixt the hurdle and the door-post." This is an allusion to former times when the doors of cottages were not made of wood, but of wattle hurdles. The proverb signifies that he had away safely because a hurdle-door makes no noise when it is being shut.

"Three days for fleecing the blackbird."

Three days of punishment for the stone-chatter,

And three days for this grey cow."

The old proverb looks strange at first sight. But it is easily explained. The first nine days of April are called the "borrowing days." The old legend relates that the blackbird, the stone-chatter, and the grey cow did defiance to March after his own days were over. To punish their insolence, he begged of April nine days for which he repaid with nine of his own.

There is another story about the borrowing days of March and April.

"Give me," said March to April, "three days of warmth and sunshine for my young lambs while they are yet too tender to bear the roughness of my wind and rain, and you shall have them repaid when the wool is grown."

"You will live during this year, for we were just speaking of you." This used to be said when a person arrived just after others were talking about him.

"The blind man's shot at the tub." This proverb contains a reference to an Ossianic story. One tradition is that Ossian, who was blind, threw an apple at St Patrick's housekeeper, because she only gave him an ordinary man's allowance to eat, though he was a giant in

size. The expression signifies a random hit, or a blind man's cast.

The weather has been a talking point for centuries and always will be. As might be expected, there are many proverbs related to what the weather will be like tomorrow, next week, or in the coming month:

"First is the fair weather of Springtime,

And hills the land with abundance;

Better a shower of hail in April

Than a breadth of the buttermilk."

"A green Christmas and a fat churchyard."

"A wet morning rainbow, a dry evening rainbow."

"April showers strengthen ocean of gold."

Said of the person who, most interested in an affair, takes the most prominent part: "The owner of the cow at her tail." And of anything of a flimsy nature it is said: "The sheep would eat the grass through it."

"The thing that is scarce is the most wonderful." A few moments' thought about this old saying will reveal a basic truth; this is a typical characteristic of many Highland proverbs. Another is: "The tree in the hedge remains, but not the hand that planted it." This latter is a sure reminder that there are many things which outlast the lifespan of a man.

When a man has things all his own way it is said of him: "He has the two ends of the rope and leave to pull."

If a woman knows how to handle her husband better than is usual she is said to have "got the length of his shoe."

It is estimated that the number of proverbs and similar sayings deposited with the years and deposited with the School of Scottish Studies in Edinburgh runs to many thousands. Which indicates, without doubt, that if the Greeks "had a word for it," the Gaels were not all that far behind.



Tha am map sin ceann Clannar?
Chanell Inbhirasdal air

The views expressed in this newspaper are not necessarily those of the publishers: An Comunn Galshielach.

THE ATLANTIC PROVINCES OF CANADA

by F. D. N. SPAVEN

(Head of Planning and Research Division, the Highlands and Islands Development Board)

At the invitation of the Memorial University of Newfoundland, I attended the Annual Conference and field visits of the Canadian Association of Geographers from 14th-22nd August last and gave a paper in a symposium of regional economic development; and in the ensuing 11 days I visited development agencies in Newfoundland, Nova Scotia, New Brunswick and Ottawa. During 3,500 miles of travel within Canada, I found that the Canadians I met were, without exception, interested in the Board's activities and most forthcoming about their own often parallel efforts. In the work one found them doing, in the people doing it—as often as not Scots in origin and with similar experience and in the type of environment and economic conditions in some of the areas, this tour seemed to be in many ways an extension of our normal interests in H.I.D.B. However, one soon became aware of the great difference in scale, for having flown 2,000 miles across the Atlantic to Newfoundland, one was on an island bigger than Scotland with a tenth of its population where one met Canadians who had travelled further than I had to their own conference. One was reminded that ever since Federation a century ago Canadian Governments have been faced with the dual problem of welding together disparate and far flung regions and of waging "war with the wilderness" across a continent.

The Atlantic Region

The Atlantic Region consists of the Provinces of Nova Scotia, Prince Edward Island, New Brunswick (forming the Maritimes) and Newfoundland with Labrador. It has a population of 2 million out of Canada's 20 million (compare Scotland and Great Britain) and the Provinces other than Prince Edward Island have half to three-quarters of a million each (similar to our North East with the Highlands added). About half the populations are rural, with extensive unsettled areas in the interior which, in Newfoundland and Labrador, are much larger than ours.

Agricultural use including grazings is very limited and the rest of the landscape is mainly low hills or plains of almost unending forest, rather like Sweden. In Newfoundland, a country of "cod, fog, log, bog and dog," one third of the land surface is in productive coniferous forest mainly for pulp- ing in the large mills of Bowaters at Corner Brook in the west and the Anglo-Newfoundland Development Company at Grand Falls in the centre; 20 per cent is unpro-

ductive or burnt-over scrub and the rest is barrens, bogs and lakes. These forests are wild growing, "natural" woods mostly of spruce and fir which have already been cut over or burnt, perhaps more than once, leaving dead and unwanted trees behind, and then regenerated.

A relatively high proportion of the labour force of the region is engaged in the primary industries, with fishing, lumbering and mining in aggregate employing more than agriculture. Manufacturing employment is nearly as low as in the Highlands and Islands, unemployment is higher than in Scotland, there is a lower proportion of the population at work and total populations continue to rise despite migration losses, due to very high birth rates, especially in Newfoundland.

Incomes are considerably lower in the Atlantic Provinces than in all Canada because activity rates are lower, unemployment, especially seasonal, is higher, investment, especially by private business, is lower per head, and the low productivity farming, fish- portion of the labour force in ing and logging, often for subsistence, is higher. Employment is declining in agriculture, lumbering and coal mining but not generally in fishing.

In its economic structure and trends, the Atlantic Region has many of the problems of a lagging region with which we are familiar in Scotland, especially in the Highlands and Islands. The important difference is that they have no overall problem of depopulation and indeed there seems to be a growing acceptance that there is a problem of over-population in some places, rural/urban drift needs to be accelerated, albeit under a controlled programme. The essential regional problem there and here is lack of sufficient non-primary job opportunities. Unlike our situation, Newfoundland especially is also a lagging region in another sense, because, despite considerable progress since Confederation in 1949, there is still a long way to go in the provision of infrastructure and public services such as education and public health.

Regional Development Policies

Since 1962 a variety of Federal and Provincial policies and agencies for regional development has been operating in Canada, with an emphasis on comprehensive resource development in needy rural areas of marginal agriculture and on industrial promotion in areas of high unemployment. These seven years of intensive effort have recently been appraised

and found to be inadequate for the dominating reason that the inter-regional gap in living standards has been closed only slightly. A new strategy is now crystallizing within a new Federal Department of Regional Economic Expansion, set up this year under Jean Marchand as Minister to integrate the various and sometimes inconsistent programmes and to give emphasis to "growth poles" at and around major urban centres.

The new measures do provide for the formulation, financing and implementation of joint Federal/Provincial "plans for the economic expansion and social adjustment of special areas of exceptional inadequacy of opportunities for productive employment." Even so, it appears that specifically rural

Walkers assert right of way in Harris

There was no attempt to stop a 15-mile ramble recently over the North Harris estate, despite the ban, by Sir Hereward Wake, who is trying to keep people off his land.

The ramble—led by a local schoolteacher, Mr Colin Spencer, a Gaelic-speaking Mancunian—was organised as part of the Ramblers' Association National Footpath Week.

Before the eight ramblers set off from Meavaig, past a gate which stated: "No parking" and another notice which declared: "Private Road/North Harris Estate," Mr Spencer was quick to point out that the ramble had nothing to do with the proposed protest march and sit-in at Sir Hereward's castle threatened by another landowner, Mrs Elizabeth M. Perrins.

Mr Spencer said: "The idea is to make sure that some of these footpaths on the estate which have been used for generations will still be open to the public as rights of way. We are merely trying to safeguard these rights of way; we are not trying to challenge Sir Hereward."

After the ramble from Meavaig to Kinlochessort and then to Ardvourle, Mr Spencer said: "I am very pleased that the estate made no attempt to stop us or interfere in any way. Our next step will probably be to approach the local authority to have these footpaths clearly marked as rights of way for the benefit of the general public."

programmes will have less emphasis for a few years until some success has been achieved by the new Department in industrial promotion and infrastructure improvements at major urban growth centres and their hinterlands, which were previously excluded by definition from the development programmes.

A very large concentrated effort is now seen to be needed to get some of the thrusting, private enterprises which thrive around Toronto, for example, to take root at the few centres in the Atlantic region—about two in each Province were mentioned—where they are likely to be attracted and to grow up with real locational advantages. This will not only advance the Canadian economy, still lagging in secondary manufactures as distinct from primary and processed products but will also help to close the inter-regional gap in living standards and to reduce migration from and increase migration into the Atlantic Provinces. These are, of course, much the same argument as those for H.I.D.B.'s early concentration on Moray Firth Development.

Newfoundland

Of the Atlantic Provinces, Newfoundland and Labrador have the most difficult problems of high unemployment, low incomes and dependence on welfare and subsidies, along with high natural increase and a growing population. In particular, it has a large rural population strung out along a much-indented, 6,000 miles coast-line in 1,000 mainly fishing communities of a few hundred people each. These have some logging but little farming or other support, are often isolated from markets and from basic public services and not so long ago experienced real poverty in the winter. They have been the pioneers and the mainstay of Newfoundland's rather limited participation in the prolific fisheries around its own coasts.

Catches have been increasing in the last few years, but entirely in the capital intensive, modernised offshore sector. This trend is expected to continue, as is the increasing proportion of the landings going to freezing plants for fish blocks and consumer packs and to herring oil and meal plants. There has also been a rapid increase since the 1950's in fishing for cod by European-based vessels off the north-east and Labrador coasts. These trends obviously pose big questions about redundancy, re-training, financing of new boats and gear, and resettlement in the extensive, low-productivity, inshore fishery.

Running through the whole

complex history has been the happy-go-lucky, independent, traditional outlook—and large families—of its West of England, Irish, Scots and French settlers and the cherishing of ties with Britain as much as with Canada, seen in their keeping the Union Jack as the Provincial flag.

The Provincial Government has obviously had to tackle a most formidable task since 1949. Economic planning is less sophisticated here in Nova Scotia and New Brunswick and very much concentrated on one vital target—industrial promotion. In this there has been strong, widely-based action by a small Department of Economic Development under the personal direction of Premier Smallwood, as a result of which it is claimed that 60,000 new jobs have been created since Confederation. In the earlier period frozen fish plants and various new and expanded local industries were promoted and assisted, not always successfully.

The more recent stage of industrialisation has been marked by subsidised hydro-electric developments which enable the Government to offer attractive rates to large, power using industries interested also in mineral or forest resources, deep water, ice-free harbours and labour supply.

The device of setting up a Crown Corporation in the early stages has been used, as well as grants, loans and advance factories. The current drive for capital intensive industrial development is bold and costly, but is justified by the Government as the key to the Province's economic advancement and by the income and employment expected from smaller ancillary industries.

An assisted voluntary resettlement scheme has already moved some 300 isolated fishing communities, at a current rate of 30 per year, into 70 reception centres. The scheme appears to be essential in order to provide these people with minimal educational, medical and other services at reasonable cost and as part of the reshaping of the fishing industry; it should also widen employment opportunities. It is claimed to be a success but is a controversial issue, criticised on several social and even economic grounds.

It was accepted by all the Newfoundlanders I met that their Province has been able to make substantial progress in many directions since Confederation in 1949. The increase in its population by over 50 per cent in these 20 years is evidence of one kind of success, as well as a new set of problems.

(To be continued)

The Welsh Scene

Without doubt 1970 promises to be a momentous year in the history of 'Cymdeithas yr Iaith Gymraeg', the society which spearheads the campaign for an extended official use of the Welsh language. During January and February the society has made a greater impact on public consciousness than ever before, and morale has never been higher. This is because a direct result of the protest activities generated by the

by G. Aled Williams

imprisonment of the society's chairman, pop-singer Dafydd Iwan, for his refusal to pay fines imposed on him for painting out English road signs (see ROSC, February), Marches and rallies were held in Cardiff and Bangor, there was a protest walk from Carnarthen to Cardiff, and members of the society succeeded in temporarily occupying court buildings in Beaumaris (Anglesey) and Aberystwyth. On a different level a petition protesting against Dafydd's imprisonment attracted thousands of signatures, and a fund set up to support his wife and baby daughter closed at £600 after a few days. But undoubtedly the climax of these activities came on February 4th with the dramatic and unprecedented disruption of proceeding in the London High Court by society members from University College, Aberystwyth, followed by the summary committal of fourteen of them to three months' imprisonment for contempt of court. The disproportionate severity of the sentences, the judge's obvious displeasure at students' insistence on speaking Welsh, and the rough treatment meted out to them by the London police aroused much dismay in Wales, and considerable misgivings were expressed by what may be called the more liberal section of the English press. It came as no surprise, therefore, when eleven of those imprisoned were conditionally released on appeal, for the authorities, confronted with a potential explosive situation, are anxious not to stir up feeling in Wales. But three demonstrators who refused to appeal, Fred Francis, Rhodri Morgan and Arfon Roberts, will still have to serve their time as guests of Her Britannic Majesty at Pentonville prison.

No Welsh nationalist activity in recent years attracted press coverage comparable to that given to the High Court protest. For virtually the first time the English newspapers (which regrettably are the ones most Welsh people read) were obliged to give serious consideration to the society's aims and to the question of the official status of the Welsh language. Much of the comment was surprisingly sympathetic. This was especially true of 'The Guardian', which commented 'the answer to Mr George Thomas (Secretary of State for Wales), who says certain road signs have to

be in English because non-Welsh speaking drivers might crash on the road if they were in both languages is really quite simple: let 'em'. (Irish readers who have somehow survived the perils of bilingual road signs will perhaps be surprised at Mr Thomas's low estimation of public intelligence. Welshmen, calling to mind Mr Thomas's description of himself as 'a man of great wisdom and experience', are no longer surprised by any of his prognouncements!).

Two days after the imprisonment of the London protestors Dafydd Iwan was released from Cardiff jail following the payment of his fine by a number of Welsh magistrates sympathetic to the language cause. The magistrates' fun, organised by a former National Librarian of Wales, is indicative of a significant trend in the Welsh language struggle. 'Cymdeithas yr Iaith Gymraeg' is overwhelmingly composed of young people, especially students, but recently an increasing number of older people, many of them prominent in Welsh public life, have come forward and have openly supported the society. (A noteworthy lead was given by the Anglican Archbishop of Wales, Dr Glyn Simon, who visited Dafydd Iwan in prison). This should help to counter the 'student protest' image which has handicapped the society and alienated potential support in the conservative Welsh-speaking rural areas. It should also lend political 'weight' to the society, making it more difficult for the authorities to brusquely ignore its demands or to reject them by invoking thinly disguised rationalisations of anti-Welsh prejudice.

The language struggle in Wales is undoubtedly intensifying. Its resolution depends on the ability of 'Cymdeithas yr Iaith Gymraeg' to sustain the momentum of its campaigns and to mobilise increased public support for its aims. Young Welsh language enthusiasts have no illusions about the size of the task confronting them nor about the forces with which they have to contend. In a country where the language question has long been bedevilled by an effete sentimentalism ('Welsh will live for ever because Prince Charles spoke it at the eisteddfod'), they are striking a new, realistic note, perhaps a note to which many people are not as yet attuned. One thing is certain: its ultimate reception will decide the fate of the Welsh language once and for all.

(Reprinted from 'ROSC')

SALE OF BRETON BOOKS IN RENNES

A subscriber to the magazine Al Liamm reports a considerable increase in the number of books in Breton or to learn Breton which he sold during the year 1969; textbooks 758, works of literature 228. The figures for the previous year were respectively 616 and 168.

Le Fallus Do Ghnuis?

(Continued from page 3)

fhad's a tha aran milis air board an diomhanais. Chang cil airgid ann, fhuair iad ardaichadh de shia rasan bho chionn bliadhna; than an ruais na s' motha na bha i riamh. Dh-fhaodadh so a bhith fìor ach nach cil e fìor cuideachd gur iomadh latha bha fallus air an aneusan airson rud-cigin a chumail eadar an teaghlach agus na siantan, gun chuir cuid aca ann beatha ann an cunnart air sgath na rioghachd anns a' bhlar. An diugh ma tha falt fada ort agus nach do dh'fhaireadh do ghnuis boinneag uise le siabann bho chionn mhios, ma tha thu a' smaoinachadh air staid dhaoine ann an t-uran ceine (eadar gu bheil dragh air bith agad dhiubh no nach eil), ma tha thu ro leig airson d'aran laithleil a chosnadh, chan eil agad ach do lamh a shineadh a mach agus tuithid na notaichean a nuas.

Tha e fìor gu bheil an tabartas so saor agus an asgaidh bith-eathair air feadh na Gàidhealtachd. Tha e fìor cuideachd gu bheil an dearb thinnais an aiteichean eile 'mar rioghachd, ach is ann air a' Gaidhealtachd a tha sinn agus is ann an sin a chi sinne an tinnais. Ma tha an tinnais so cho bith-eathair an rioghachd air feadh, tha e mar phailaigh air intinn agus air mac-meannmhain. An uair a tha diomhanas fada ann beatha duine, tha e a' seargadh mar neach, ceòfch ri mar a sheargas sìthean tinn mus tig blath air sinns an t-sadhradh. Tha an intinn cho falamh ri tobar thioram agus an uair a tha an intinn falamh tha an corp fann agus an saoghal dorch gun ghair air samhradh. Is truagh gun paighear duine agus gu bheil e 'ga bhrosnachadh airson e fein a chur ann an staid mar s'.

Is tric a bhan galar a bh'air Aodh air an fhear a bha r'a thaobh. An uair a chi ann duine cho beartach agus a tha a chioimearsnach agus cho diomhain 's a tha e, thig an tinnais air fhein ach am meudaich e a chuid. Ma dh'eirias so do chioimearsnach a chioimearsnach agus mar sin air adhart, cha phaign a' chain a bha aig Padruig air Eirinn na bhios de bheoil fhosgailte ag iarraidh arain agus anlainn. Ma 'bheir thu cus do leanabh is misde e; ma 'bheir thu cus do leanabh mora gun obair a dheanamh air a shon, is misde iad a. Tha sinn gann de rathaidean, de dhrochaidhean, de thighean; tha iomadh rud ann a tha r'a dheanamh. Tha moran de dhaoine diomhain. Leanadh iad rathaidean; togadh iad drochaidhean agus tighean; deannadh iad gach nì a tha r'a dheanamh. Paigh an uair sin fad—gach aon a reir a luach fhèin.

Faillte Do Lybster

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Gaelic Broadcasts

Thursday, 28th May
12.00 noon News in Gaelic
12.05 p.m. Da Cheathramh agus Fonn
7.30 p.m. V.H.F.—In the Highlands: An all sorts magazine—comment, interview, music and song from Gaidem (recorded)

Friday, 29th May
12.00 noon News in Gaelic
12.05 p.m. Da Cheathramh agus Fonn
7.30 p.m. Sream Sios, Sream Suas: A Look Around for new talent in music and song. Introduced from Glasgow by Duncan MacLeod (recorded)

10.00 p.m. Television (BBC-1 Highland Transmitters) Bonn Comhairle: A close scrutiny of events each month, the world around, in the Highland and beyond

Sunday, 31st May
3.00 p.m. Study Service by the Rev. Donald Macaulay, Lemruie, Lewis (recorded)

Monday, 1st June
12.00 noon News in Gaelic
12.05 p.m. Da Cheathramh agus Fonn

Tuesday, 2nd June
12.00 noon News in Gaelic
12.05 p.m. Da Cheathramh agus Fonn
3.45 p.m. Cur is Dluath. Among the Gaels with Neil Fraser. Topic: A look at current affairs in the Highlands. The new country: The first of five talks by James Ross on the emigrations following the '45, and miscellaneous recordings.

Wednesday, 3rd June
12.00 noon News in Gaelic
6.15 p.m. Piping by John MacFadyen (recorded)

Thursday, 4th June
12.00 noon News in Gaelic
12.05 p.m. Da Cheathramh agus Fonn
7.30 p.m. V.H.F.—In the Highlands: An all sorts magazine—comment, interview, music and song from Gaidem (recorded)

Births

MACLEOD — At the Lewis Hospital, on 10th May 1970, to Rev. and Mrs. Alex. M. Macleod, Free Church Manse, Kinloch, Isle of Lewis, a son. Both well.

MACLEOD — To Cairniona and Duncan Macleod, at 72 Grigor Drive, Inverness, on the 18th May 1970 — a daughter.

Deaths

MACDONALD — Passed away peacefully, at 19 Lionel, Port of Ness, on 12th May, Peggy MacDonald, aged 68 years. Deeply mourned.

GRAHAM — At his home, 6 Fairfield Drive, Greenfield, Middlesex, on 11th May 1970, David Graham, beloved husband of Rina Tweedie and dear brother of Marion.

Misc.

AN T-EILEANACH, Leabhran misail Eaglais Bhreannach — gu leir ann an Gaidhlig, 10/- sa bliadhna o An t-Eileanach, Berneray, Lochmaddy, North Uist.

DOMHNALL MACAGAILL

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