

# SRUTH

DI-ARDAOIN, 16mh LATHA DE'N GHIBLEAN 1970 THURSDAY, 16th APRIL 1970 No. 80 Sixpence

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The Cairn, at Flora MacDonall's birthplace in South Uist — a poignant link with today's opening of the new £28,000 Information Centre at Culloden.

## Culloden Information Centre Opens Today

THE new information centre built for the National Trust for Scotland at Culloden will be opened today by Dr D. J. Macdonald, Vice-Convener of the Trust's Culloden Committee.

The project, which includes an information and reception hall, and a house for the Trust's warden, Mr Neil MacDonall, was made possible by financial assistance from the Highlands and Islands Development Board.

The total estimated cost was £28,000 towards this the Board gave grants totalling £16,000 and a loan to cover the balance.

The need for new buildings arose from the spectacular increase in the number of visitors to the battlefield-graveyard. Last year the total was 101,927.

These figures are the more remarkable since they relate only to those who enter Old Leanach Cottage, the small building which till now has served as

reception centre and information point. The cottage is often too overcrowded for visitors to be able to enter; the true total of those who come to see the battlefield is therefore unknown, but may well be 150,000.

The project was only entered upon after serious consideration by all parties concerned. The Trust is very conscious that Culloden is a place of pilgrimage for visitors to the Highlands; and that the battlefield-graveyard must be treated with reverence, and never allowed to become a mere tourist "sight." The Board, the Trust, and especially the members of the Trust's Culloden Committee, under the convenship of Dr J. A. MacLean, have maintained this attitude at all times.

The need for facilities for the reception and information of visitors was underlined by the fact that if these were not provided, it would be difficult,

if not impossible, to ensure that the vastly increased public treated the area with respect.

It is hoped that it will eventually be possible to have the road which at present runs through the area re-aligned, so as to skirt the battlefield-graveyard, thus conferring on it a peace and quietude more in keeping with its history.

The new buildings are located to the east of the car park, well away from the area of the graves.

The design echoes the shapes of farm steadings in the Moray Firth area. The scale has been kept as small as possible comparable with the purpose of the buildings. The walls are white harled, and the roofs of Scots slate. The Warden's cottage is connected with the information centre. Its hexagonal shape and conical roof are derived from the wheelhouses often seen attached to the long

(Continued on page 12)

## Duncan Logan Ltd. To Wind Up

THE financial difficulties of Scotland's biggest construction company Duncan Logan Construction Ltd., are a sad climax to what have proved to be the worst 12 months for the industry since the Second World War.

Mr R. W. Campbell, secretary of the Scottish National Federation of Building Trades Employers, estimates that between 50 and 60 firms have gone to the wall in the past year—and about 30 of these have been well-established concerns, employing fairly substantial work forces.

He gave as the main cause of difficulty the shortage of cash flow, stemming from the lack of credit facilities, and increasing burdens, such as Selective Employment Tax.

News of the winding-up of the Logan company shocked Mr Alasdair Mackenzie, Liberal M.P. for Ross and Crom-

arty, the county in which Duncan Logan Construction Ltd. had their headquarters.

He said: "This is a great disappointment to me. This firm have done a great deal for the Highlands. They had a reputation as being excellent employers, and gave good work-manship. This is very distressing news for the North."

The firm grew from a work force of only 50 in 1939, to a giant concern employing 1500 people, including 85 engineers and 50 quantity and bonus surveyors. Their greatest success was the Tay Road Bridge contract. Other notable achievements are the Fort William pulp mill, the £4m Nato base at Aultbea, Wester Ross.

Due to be completed soon is the £500,000 contract for the Strathcarron - South Strone road. Work on this project was held up by landslides, requiring

(Continued on page 12)



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DI-ARDAOIN, 16mh LATHA D'E'N GHIBLEAN  
THURSDAY, 16th APRIL 1970

## GOIREASAN SIUBHAIL

THA dòighean siubhail filte ann am beatha na Gàidheal-tachd, ann am beatha na dùthcha air fad. Tha astaran móra eadar na bailtean le àireamhan móra sluagh. Cean-gailte r a tha seo tha gach comas ceannach. Tha e follaiseach gun gabh baile a mharbhadh gu furasda ma tha a dhòigh siubhail air a thoirt bhuaihte. Tha seo a' toirt bhuaihte gach ceangail a th'aig ris an t-saoghail a buigh. Mur a bheil gach nì air fhàs agus air a dheanamh anns a' bhaile fhéin chan eil na daoine ach basachadh leis a'ghort. Chan fhaigh iad dotair, chan fhaigh iad spòil, chan fhaigh iad baidh. Seo agad bonn na h-aimhréit a tha 'e eirginn mu'n Chomhrach. Ma tha Bealach nan Bò d'òinte le sneachd no eile, mur a bheil an aiseag ann — chaeil roimh na daoine ach fag no faigh am bàs.

Tha e gasda a ràdh, o tha lethidh seo a call airgid, cur stad air. Thachair seo cheana nuair a thòisich an t-Ollamh Beeching a' d'uinéadh na raithdean-iarainn, agus cha do stad e fhathast. Tha na meuran caola a' lorg a mach doighean air na cùltean fhalamhachadh. Feumaidh e daonnan bhith air beulaibh dhàine gu bheil dà phrìomh rud a' ruith ann cois a chéile. Is iad gu bheil an t-sluagh air a bhi 'ga shìoladh no na bailtean móra gun taing, gun fhòis ach ged a tha seo 's dòcha an dàn dhuinn, tha comhraidhean beaga air am faigil ann, àitean iomallach. Ch'fad's a tha iad ann, 'se prìomh dhèasdanas a th'ann gun faigh iad a h-uile goireas a tha an càrdean mun ear no mun deas a'faighinn.

'Se an dara rud a tha ann gu bheil crannchur is dòigh beatha nan daoine a'slor dot air aghaidh an lorg sin 's dòcha gun gabh dhòighean eile is ceanglaidhean ura a thogail eadar na h-àitean iomallach agus na bailtean móra.

An lorg sin fhéin, chan urrainn le ceartas, ceartas na lagha, seartas na còigais, ceangail cunbhalach bhith air a sgàradh ged nach e ach a'ceangail còig no sia ris a mhor-chuid. Gus am bi riabhad ceart ann no seirbhis cunbhalach eile air a stéidheachadh cha bu chòrr aiseag a'Chomhrach bhith air a stad.

## INTERNATIONAL EDUCATION YEAR

EVERYONE has been so busy with the 1970 European Conservation Year, that few have realised that 1970 is also International Education Year. It may be a matter of opinion as to which is the more important. Certainly the increasing pollution of our environment is serious. But with the problem tackled boldly by our politicians, the matter should cause no real concern. The problem will, however, become real enough if Governments do not wield their powers in the interests of the people they serve — or should serve.

But education is equally important. Bad education, or education which is wrongly oriented, will damage a society far more than preventable environmental pollution. The results of bad education cannot be eradicated overnight, nor in a decade, as can pollution. Generations form the time-span in this case.

UNESCO has planned a bold programme of action on behalf of education, although we have yet to see any mention of this in the Scottish Press. UNESCO has said this about the revival of Irish in Eire: "It is clearly silly and a waste of time to scold the Irish, for instance, for reviving their ancient tongue, or the Indonesians for adopting Bahasa in preference to a European language of wide diffusion."

So far as Gaelic is concerned, the British and the Scottish public have to be educated or enlightened to the fact that this particular living indigenous European language is important, not only to the people who speak it in their daily lives, but for the contribution which it can make (and is indeed making, for instance, through the work of Iain Crichton Smith in particular) to the cultural intellectual and moral interests of mankind.

Anthropology, sociology and the humanities are at present coming to the fore. Students are increasingly opting for the study of mankind instead of science. Indeed, science is being asked what contribution, measured in real human terms, has it made in the last few decades. There are signs that a new philosophy is in the embryo stage. It is a philosophy which says that each culture should be allowed, and, indeed, helped, to develop in its own way, in the same way that the individual's personality should develop.

This is the task of education. It would be a pity if this International Education Year were to pass without something appearing in Scotland to bear evidence that it was noticed, even en passant.

And Gaelic? The policy of the first year of the decade of the Seventies for An Comunn should be the launching of a massive programme of education to raise the level of opinion and regard of the language, which at present is pitifully low. It is to the highest hills we must ever lift our eyes.

# AIR MO CHASAN-DEIRIDH

(Continued from last week)

Chaidh mi oidhche gu suiper "buntata is sgadain." Mur eil fhios gaibh 'sa' Gaidhealtachd gu de a th'ann a leithid ud de dhìbhearsan o nach eile agaih an diugh ach biadh Ghlaschu, is e sin seorsa suiper a chuireas Gaidheal sin bailtean-mora air chois, bho am gun om, a' tha iad cho seach searbh sgith le bhi ag itheadh biadh a tha paigste 's na pocain polithin; gainneamh le scaoid leadair ris an can iad marag-dhubh, geir bhuidhe gun bhlas ris an can iad caise, glasruidh air a'iomrachadh cho cruaidh ri peilearan, agus aran bu cho mach dhubh itheadh gun am paipear a thoirt bhuaiht. An deidh an altachaid, air a ghabhail le fhoir-Ghaidheal 'sa chaimnt-mhothaireil, dh'fhas a h-uile duine 'bha steach gle shamhach, is iad trang le buntat' agus sgadain, agus brudaran mu laithean an oige, nuair a bha cothrom aca air deagh biadh fhaighinn gun moran airgid, an coimeas leis an staid bhochd anns a robh iad an drasd, comadh math aca gun cothrom aca biadh math fhaighinn ach gu suiperian buntat' is sgadain.

Tha fìosam gu bheil na Gaidheal dh'e'n bheachd gu bheil na Goill mor-chuiseach

mu buntat' is sgadain. Tha feadhainn dhubh a bruidhinn m'fios agaih dìreach mar nach robh fios aig na Goill gu bheil plaoasgan air buntata idir, ach chan eil sin ceart. Is tric a dh'fhas mi buntat, is sgadain a uair a bha mi og, bliadhnaich

## le Uilleam Neill

mus d' thainig e steach air inn-tinn na Riaghaltais, gur e sin biadh math aig am a chogaidh, is iad 'gar brosnachadh eile is slisean ri itheadh. Chord an t-suiper ud gle mhath riutha, cha mhor nach d'fhas mi clach buntat' is leth-dusan sgadain. Bha na sgadain uamhasach saille, agus mar sin, cha b'urrain dhomh facal a radh 'sa Bheurla, gun guth air a' Gaidhlig. Bha mo sgornan cho tioram, cha d'rim mi dad ach ag ol tea, nuair a thug mi greim air bean a' phoit, agus bha sin gle dhuilich aig an am ud. Bha mi creidsinn gu bheil an fheadhainn a bha mu'n choimeann 'san son doigh riumsa, o'n a dh'fan iad gle shamhach, na suilean aca a' dearsadh le solus mi-nadurra an teine 'bha loigeadh gun spuir 'nan broinn. Bha fear ann a sheinn beagan ghleus, bha suil agam

fhacinn na lasraichean a thiginn as a bhijal mar a thig a bial dragon. Cha b'fhada gun a robh mi air falbh, maille ri cuideachd mo daoine, fiach ann fhaighinn uige no rud sam bith a smuradh an teas mi-chneasda ud.

Air latha araidh, ghabh mi misneach, is chaidh mi do dh' eaglais far an robh seirbhis Ghaidhlig Bha mi tuigsinn gle mhath nuair a bha am minist-eir a' searmnachadh gu fuasmeach fileanta, ach au uair a bha na cinn-teagais air an toir a mach, cha rachadh agam fhaighinn a mach gu de an cabaidel 'san earrann 's a robh a' ch. 'Seinnidh sin a nì o'n tri-ficheadann Saim 'sa coig-deug,' agus cha mhor nach robh an Salm a thighinn gu crioich mus d' fhuair mi mo chumntas ceart. Ged a tha sin gle fhuasda do na Gaidheal, cuiridh sin bial-sios air a' Ghaidhlig agams. O nach bu mhat leam an fheadhainn a bha dhubh dhomh 'creidsinn nach robh ann ach creutair bochd a Pollan-nan-Sgròth do nach b'urrainn leughadh, bha mi 'coimhead gu seolta air na bha am fear 'san ath-shuidheachan a leughadh, agus mar sin, chuir mi còltais duine tuigsach orm.

Ra leantuinn

# EADARAINN FHEIN

Tha na Gaidheil agus an cultur aca riatnach agus ro-phrèisid do dh'Alba. Tha fìos again nacheil a mhor-chuid creidsinn seo ach cha ghabh sin leasachadh chionn 's gur e an fhìrinn a th'ann. Seo mar a tha Eirannach a'faicinn na Gaels mar a' luinge conquest and gave Scotland (Alba) a stamp she has never lost." Ma thigheas latha a chaidh nach bi Gaidheil ann cha mhair Alba moran nas fhaide. Bithidh duthaich ann gun teagamh, duthaich ris an can iad Alba ma dh'fhaoidte, ach dh'fhaoidte nach can cuideachd. Dh'fhaoidte gun bi ainm ur air mar North Britain no rudeigin snasal computar car mar North 7. Co dhiubh chan eil amharas sam bith gur e rud as Albannach an Albainn an diugh, cultuir nan Gaidheal. Chan eil sgath aca, cha mhor, air a Gaidheal air fhaigil an diugh dh'e'n t-seann frith-chultir ach am blas air a Bheurla aca. Na bheil aca a'rad eadar-dìleichte o'n cultuir Sasannach agus fhaich cuideachd, 's ann bho na Gaidheil a fhuair iad e. Ach bu sgrathail a milledh a rinn iad air, mar as tric.

Ach chan e an cultar a'fhainn a tha prìsail. Tha "elan" agus panache mar an ceudna aig na Gaidheil, gu h-àraidh Gaidheil an Ard an Iar, nacheil aig cach. Tha na coirich a' bhitheas a thiginn nar measg faicinn seo, an fheadhainn aig a bheil tuigse is fearc co dhiubh, agus tha e cordadh riutha. Ach tha

taobh eile air a ghinidh. Tha cultar na dutha an crochadh air na daoine. Mur a bi daoine ann cha bhi cultar nas motha. Sin far a bheil an duillich. Tha an t-uamhas nar n-aghaidh an diugh mar shluagh beag. Tha lomocho na tire agus meud saoghal na Beurla. Tha na droch dhileaban a fhuair sinn bh'o'n linnne mu dheireadh, linne Feadhach nan Gaidheil, linne a bhochdainn dhubh mi-nadurra agus di-mholadh na

Gaidhlig. Tha rud beag gamh-las nan Gall ann fhathast agus mi-thuigse nan Sasannach mar an ceudna.

Ach tha barrachd air sin ann mar staid' innntinn no morale nan Gaidheil. Sin taobh eile a ghinidh, sin brìgh na cuise agus feumaidh sinn aiceachadh, eadarainn fhéin a mhaing, gu bheil e car neonach. Tha an t-am ann nist gun dean sinn fhéin sgrudadh air a chuis chudhthromach seo.

## A CHOMHDAIL

Chaidh Comhdail is Coinneamh Bhliadhna A' Chomuinn a chumail am bliadhna 'san Oban. Bha cor is 80 aig a chomhdail is 110 aig a choinneamh.

Chaidh tarruing a thoirt air iomadh cuspair aig a chomhdail gu h-àraidh c'aite a bheil An Comunn a seasamh an diugh agus de bu choir do mheuran A'Chomuinn a bhi deanamh. Dh'antachaidh an uridh gun bu choir do mheuran A'Chomuinn a bhi deasachadh cur seachadan airson luchd turais agus bha tagradh mu choineamh a'Bhuidh Leasachadh airson cuideachadh aigid duine a shuidheachadh a dheanadh so agus a chumadh a friteachadh mheuran. Fhuair eadh a'orid — o an Urr. Gwynedd Evans as a Chumirigh agus o'n Dr D. I. MacLeod, Oilthigh Ghlaschu. Cha do chuireadh moran as ur ris an eacdhraidh mu'a. Chumirigh aig ro bh foghlum na prìomh adhart air canan a thoirt air adhart. 'S ann aig a

ghluin a bha leanabha a togail fìor speis dha fhéin is dha chanan an toiseach agus paran-tan a bha diuteachd an canan dhan chloinn bha iad a'fhaighinn fìor dhi moladh bhupara nuair a bha iad a'fhaighinn gu iure.

Bhruithinn D. I. MacLeod mu Inleachdan airson na Gaidhlig san deachad a tha romhainn, Ged a bha cuid nach antachaidh ris gach nì a thubhairt e thug e beachdan ura am follais bu choir do'n a h-uile duine aig a bheil uidh 'sa chanan a chnuasachadh. Bha e moladh gu h-àraidh gun biodh buidheann ann mar "think tank" Gaidhealach a leughadh Paiperean Ban agus a bheachdachadh air cor is adhartas nan Gaidheil is muinntir na Gaidhlig.

Aig a Choinneamh Bhliadhna dh'antachaidh gun biodh eis bhuill mheuran a seasamh aig 10/- agus gun suidheachadh gach meur de a bhiòdh a dhith orra a thuilleadh air an sin.



# Changes In Crofters Grants

INCREASES in a wide range of grants for crofters are announced by the Crofters Commission.

The Commission also announces a special measure of assistance for the reconditioning of regenerated areas of heath land and rough grazings which are more than 5 years old.

These changes will apply to offers of grant made and applications received during the 2 years commencing 19th March 1970. They are in line with Government policy for an immediate injection of capital into agriculture as set out in the Review White Paper.

The Commission has issued an appeal to crofters to move quickly and to take the advantage of the opportunity of ploughing additional capital into their holdings.

Changes have also been made in the grant for cropping of marginal land. Holdings on marginal land are divided into 3 classes according to quality of land and geographical location. The present rates for tillage crops are £11, £8 and £5 per acre respectively. These rates will continue unchanged but the rates for grass conserved for hay or silage, rape and crops sown broadcast have been increased.

The assistance for reconditioning the older pasture improvement schemes will be at the rate of £4 per acre towards an expenditure of not less than £6 10s per acre after fertiliser and other subsidies have been deducted. The Commission must also be satisfied that the area in question will give a satisfactory response to such treatment and that the operation is likely to be beneficial, having regard to the applicant's general state of husbandry. Any other necessary remedial measures required such a drainage and the control of rushes must be undertaken at the same time but these additional activities will of course qualify for the appropriate grant.

Occupiers of holdings other than crofts who are presently eligible for grant assistance for reconditioning regenerated areas and the improved rates of existing grants.

Crofters would also benefit from awards under the Annual Review determinations.

The improvement in the subsidy for lime and fertilisers particularly should ease the difficulties facing crofters in the remoter areas.

Prior to the Price Review the Commission made strong representations for an increase in the subsidies of lime and fertilisers and also the need for general assistance for the hill sheep and hill cattle industries. In the latter connection they sug-

gested that if assistance was given by increasing the guaranteed prices it should be borne in mind that the method of calculating deficiency payments gave a lower return per unit of output to crofters and other producers in remote areas to those more favourably placed in relation to markets.

"We are also aware" the chairman said, "that there are crofting areas, like Harris, Assynt and Barra which cannot benefit to any substantial extent from the Commission's agricultural grants because of the difficult physical conditions. It so happens, however, that these are the most scenically attractive areas and we are convinced that if there were a scheme of non-agricultural grants for crofters in these areas we would see developments in tourism and in other ways even more dramatic than the crofters achievement in reclaiming more than 50 square miles of difficult hill land.

"Unfortunately the Commission — and more importantly the crofters — are held back from this development because the opportunities now opening up in the Highlands were not foreseen in 1955 or even in 1961 when the Crofters Acts were passed, and the Commission's financial powers are restricted to the support of agriculture.

"There is a real danger that the indigenous crofting population may lose the opportunity of sharing to the extent they should in the tourist development now taking place. This is a matter which is causing the Commission continual anxiety but the remedy does not lie in our hands."

## Recognition for Scots Banknotes

A move for the recognition of Scottish bank-notes as legal tender throughout the United Kingdom is to be made by the Convention of Royal Burghs.

The "embarrassment and annoyance" caused by their non-recognition was described at the convention's annual meeting in Edinburgh yesterday, when the agreed unanimously to call on the Government to consider amending the Currency and Bank Notes Act, 1928, so that notes issued by Scottish banks would by law be accepted by any creditor in the U.K. in payment of any debt.

Councillor James Rayne, Buchhaven and Methil, said the motion was proposed simply to bring to the notice of the appropriate authorities "the considerable inconvenience, embarrassment and annoyance caused by the fact that Scottish bank-notes are not recognised

## Legal Aid in the Land Court

In reply to a parliamentary question addressed to him by Mr Buchanan, MP, the Secretary of State for Scotland, has announced that he hopes to make an Order shortly extending legal aid to proceedings before the Scottish Land Court.

Commenting on this Mr D. J. MacCuish, Secretary and Solicitor to the Crofters Commission said, "This announcement brings to a successful conclusion a lengthy campaign to secure for crofters the benefits of legal aid by extending the provisions of the Legal Aid Scheme to the Land Court. As long ago as 1965, the Commission in their Annual Report remarked on the reluctance of crofters to refer to the Land Court questions on which the Court's ruling was desirable. They attributed this to the expense of employing a solicitor, particularly in remote areas where the expense may be considerably increased by the fact that there is no local solicitor available. The extension of legal aid to crofters was the subject of unanimous resolution passed at the 1967 Annual Conference of Commission Assessors. The Federation of Crofters Unions took a leading part in advocating extension of the Scheme and a number of public bodies including Lewis and Inverness District Councils and Inverness Church of Scotland Presbytery, gave their support.

The Secretary of State's statement will be received with considerable satisfaction by crofters and all who have their interests at heart. Some time will no doubt elapse before the necessary arrangements can be made to operate the scheme in the Land Court but the great thing for crofters is that the long wait for acceptance of the principle of legal aid in the Land Court is now ended."

as legal tender in the whole of the U.K."

He said: "The right to issue bank-notes in Scotland is now restricted to four establishments, the Bank of Scotland, the British Linen Bank and the Clydesdale Bank, so that the change asked for in the law would be comparatively simple has been denied for many years and would give to the Scottish bank-note that desired recognition and legal status which it has been denied for many years."

The change was sought "for the convenience and peace of mind of those who are customarily paid in and use Scottish notes but who find, to their surprise and annoyance, that what is good in Scotland is viewed with some suspicion and distrust in other parts of the U.K."

## Areas of Contact and Conflict between Lapps and Norwegians

THE Lapps have never lived as a completely isolated group: in historic times they intermarried with the Finns, and their descendants, known as Kvens, are now indistinguishable from the Lapps. Their seclusion on the fringe of the inhabited world ended finally in the sixteenth century when the Stroganoff family set up in Finmark an outpost on the trade route from Western Europe to

gan: "forst folk og siden finna" (first people and then Lapps) and showed open admiration for the Lapps' resistance to the Germans and their willingness and ability to smuggle people into the neighbouring neutral countries. Unfortunately, at the end of the war, Lapps and Norwegians returned to their separate lives.

The economic and social pressure on the Lapps to

(THE SECOND ARTICLE BY JANET MACKENZIE)

China. Under their protection a Russian monk founded a monastery on the Kola peninsula in 1527, thus forming the Lapps' first contact with organised Christianity.

Contact with the Norwegians came later, particularly during the last two centuries. In 1861, the diocesan newspaper in Tromsø wrote that it was in the interest of the state to encourage the settlement of uncultivated land in Finmark, even if, in doing so, the government had to rid itself of the feeling that it was acting unjustly towards a "semi-barbaric and nomadic race."

Land was leased only to people who could speak, read and write Norwegian. This excluded those who had used the land as reindeer pasture for centuries and still rankles in the minds of Lapps today, especially as sixty-eight years later the policy is still in force and compels many Lapps to leave the nomadic life for lack of land for grazing.

The Finnmark Lapps were brought into contact with modern technology during the wartime German occupation, when new roads opened up communications with the outside world. At this time too, contact and co-operation between Lapps and Norwegians increased, united as they were against a common enemy. For the first time Norwegians rejected the slo-

abandon their "strange" customs and "primitive traditions," to learn Norwegian and speak it to their children so that they should have a better chance in life, has led to an impoverishment of their culture and language and a deep feeling of rootlessness and homelessness among the younger generation. Hundreds have submerged their identity in the anonymity of large towns, have refused to acknowledge that they were Lapps, and have denigrated their parents' way of life, out of a desperate need to belong somewhere, as it has become difficult for an educated person to admit to being a Lapp. On the other hand, many nomadic parents have resisted sending their children to school where they would undergo a process of "Norwegianisation" and return completely unfitted to follow their parents' way of life.

The fear underlying the lives of many older Lapps is that the Lapps as a people will disappear without trace. Government policy, especially in education, and the lack of interest of the Norwegian majority, are hastening the process of complete assimilation. Norway can afford the magnanimity of allowing a small people to live on unharassed; it will be an indication of her maturity as a nation if the Lapps are allowed to retain their individuality.

## GAELIC SUMMER SCHOOLS

6th - 18th JULY 1970

STORNOWAY, ISLE OF LEWIS

A school for LEARNERS of Gaelic will be held for two weeks from 6th to 18th July.

Cost for fortnight, including twin and three-bedded accommodation, meals and tuition, £27.

## Music School

13th - 18th JULY

The programme will cover the range and development of Gaelic music.

Cost, including accommodation and meals, £11 10s. For both schools the charge for non-resident students will be 15/- per day.

Application forms from The Director, An Comunn Gaidhealach, Abertarf House, Church Street, Inverness.



# OIGHRICHD

## le Iain MacLeod

Bha fhios aig Oighrichd gu robh i marbh mus fhaca i na h-ainglean. Bha i coimhead síos air a corp fhein agus an dotair is Ruairidh, an duine aice, agus Murchadh, brathair Ruairidh, timcheall air. Bha Ruairidh a'caoinnadh agus lath Mhurchaidh air a ghualainn. Cha robh an t-eagal oirre idir. Bha an leum a thug i o bheatha gu bas coltach ris an leum a thug i anns an uisge ann uair an uair a bha i ag ionnsachadh snámh. Bha eagla oirre mus do leum i ach, ann uair 's gun do leum i, cha robh eagla oirre idir. 'S ann a bha i faireachadh faochadh agus sìth. Chiumhnich i air a'phian. Bha smuain fhein goirt. 'S e sin a b'abhar gu robh i faireachadh a leithid a dh'fhaicheadh.

"Tha i aig fois a nise," chuala i Murchadh ag radh.

An uair sin thug i an aire dha na h-ainglean. Bha fear mór ban ann agus fear beag dorcha. Bha coltas fhor laghach air an fhear mhor agus fiamh a'ghaire air.

"Bheil sibh 'gam fheithcámh?" ars ise.

"Tha," ars esan, "ach gabhaibh ur tìde. Chan eil cus cabhaig oirne."

Thug am fear beag suil air uaireadar.

"Fhad's nach bi sibh ro fhada," ars esan.

Bha coltas caran crosda airson. Bha e cuimhneachadh dhi eilidear a b'abhaist a bhith aca.

Cha robh i 'g iarraidh falbh fhathast. Bha iomadhach latha o nach robh uibhir a shaoirsain aice coimhead timcheall oirre leis a'phian, agus bha i 'g iarraidh Ruairidh fhàicinn turas eile.

Bha an nùs a stigh a nise, agus i cur a'chuirp air doigh le a lathan beaga comasach dearga. Eilidh Sheumais. Bu thoigh le Oighrichd riann i. Bhithheadh i an comhaidh faireachadh nas fhearr airson greisg an deaghaidh do dh'Eilidh thiginn agus a nighe agus na cluasagan aice a chais-

licheadh foidhe. An uair a bha i deiseil chomh i agus phog i mala corp Oighrichd mus do dh'fhalbh i.

Cha robh duine anns an rum a nise cuide ris a'chorp. Nach e h-aodann a bha coimhead biorach agus gael. Rinn i gaire rithe fhein. Nach ann biorach a bha a sron riann agus nach tric a thilg Iain, a brathair, sin oirre an uair a bha iad beag agus ise ag innsearachd air fhein agus na gillean eile 'n uair nach leigeadh iad leatha cluich comhla riutha.

"Cum do shron bhiorach a mach as na gnothaichean againne."

Is iomadh gibht a thug e dhachaidh dhi o na duthchanan thall tharis an uair a chaidh e gun miir agus anns an lùr mu dheireadh a fhuair i mus deach a bhathadh ris a bruidhinn air na cleasan ris am bithheadh iad an uair a bha iad go. Thainig an t-aon ghiorneas na broilleach a dh'fhaicheadh e a h-uile turas a smaoinicheadh i air Iain. Ach is ann a thainig e stigh oirre, "Carson a tha mi mar seo a nise. Docha gu faic mi a dh'aithghearr e."

Bha na nabadhean a'fhinn a stigh a nise agus Ruairidh a'bruidhinn riutha cho doigh-eil, a' fhaicinn ri cumail air agus gnothaichean a riaghladh mar a dh'iarr i air. Bha a cridhe goirt le gaol dha agus i smaoinicheadh cho troimhe chleis 's a b'hitheadh an tigh as a h-aonais.

Bha Mairead Beag an ath dhorus agus i coineadh gu goirt agus Tormod, a fear, agus na deoir na shuilean, Alasdair Chalum agus aodann air tocadh leis an deoch ag radh ann an guth briste.

"S iomadh dìnnear mhath a thug i dhomhsa."

An uair sin thainig Una Sheorais agus Padraig, an duine aice, a stigh. Bha coltas gle

dhùilich air Padraig bochd. Bha Una a'suathadh a suilean le neapaicin.

"Huh!" ars Oighrichd rithe fhein. "'S beag a tha e cur air an teud. Gheibh i cead fhein air gnothaichean a riaghladh anns a'bhàile nise," 's gum mise ann airson stad a chur oirre."

Bha an rum falamh a rithist agus car an dotair a'falbh. Cinn-teach gun tug e rud-eigin do Ruairidh.

Thainig Ruairidh a stigh dha'n rum leis fhein. Shuidh i anns an t-seathar ri taobh na leapa, leig e cheann an taice ri lannan agus a ghuailean a'crathadh leis a'chaoineadh. Cha robh duine 'ga fhaicinn a nise, Ruairidh bochd. Bha e mar gu robh a broilleach gu sgaineadh le gaol dha.

"Tha an t-am againn a bhith falbh," ars an t-aingéal beag.

"Leig leatha mionaid no dha," ars am fear ban. Chiumhnich i cho crosda 's bha i ri Ruairidh an latha dhòirt e an cupa tea air cuibh-rig na leapa.

"O, seall de rinn thu," thuirte i. "Bha thu cliopach riann."

"Bha am pian 'gam dheanamh crosda," ars ise rithe fhein, 's i caoinnadh. "Ach bha mi crosda riut riann."

"Tha mi duilich, duilich, a ghaoil," ars ise a'sineadh a mach a lann gu a ghualainn. "Cuiridh tu eagal air," ars an t-aingéal ban.

Chiumhnich air an t-eagal a bha air Ruairidh riann a dhol a mach leis fhein air an oidhche agus mar a dh'fheumadh cuideigin a dhol comhla ris agus tharraing i a lann air ais.

"Feumaidh sinn falbh," ars an t-aingéal beag.

Thionndaidh i airson sealltainn air Ruairidh an uair eile.

"Na gabh uibhir a dhragh, a thasgaidh," ars ise.

Thog e a cheann mar gun cuide e i agus an uair sin thoisich e air caoinnadh a rithist.

## Celtica - today

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

by P. BERRESFORD ELLIS

A Spanish newspaper has announced a Celtic music festival with prizes for the 20 best songs. The festival will be held at Orense on June 25 and 26 and the first prize will be 120,000 pesetas (£750). Now looking at it as Celts, this is a great thing. An international song contest with prizes of such value as to attract song writers to start writing in their native language and not, as the Irish tend to do in the Eurovision Song Contest, to "Englishise" their songs.

But wait, there is another facet which must be considered.

Castilian Spain under its present Fascist dictatorship is currently suppressing the human rights of the Basque, Galician and Catalan nations who exist, similarly to the Celts, as conquered helots of Franco's empire.

In fact, the Celtic peoples enjoy far more liberty to express their dissatisfaction with English imperialism than do these three Iberian nations who, for years, have been victims of the evils of Castilian imperialism.

Would it not be hypocritical of the Celtic peoples to accept the interest of the Spanish in promoting Celtic culture without some form of protest at the current persecution of these Iberian nationalities?

We all know of Spain's feud with England. Is there, perhaps, some political motive behind this support of the Celtic cultures?

In "Celtica Today" (October 25, 1969) I reported that the Glendernont and Ardmore Young Unionists were calling for a Scots Regiment to be sent to North East Ulster. The London Branch of the League of Celtic Nations condemned the idea of utilising Celt to put down brother Celt for England's centuries old divide and rule imperialist policy.

Alas, I warned this would happen. Even John MacLean's warning (Vanguard, August, 1920) about the policy of keeping the Celtic Scots and Irish at each other's throats was used. We all know that the very thing "Celtica Today" warned against happened. The Royal Scots Regiment were sent out

to keep their brother Celts in order for the English.

With such zeal did the unfortunate, misguided Scots do their job that their conduct has created a storm of protest. The regiment has had to be withdrawn.

It is, indeed, a sad facet of our history that the Celts have always made the best imperial troops for the English or French imperial interest. Even when the Connaught Rangers (the Irish regiment which was stationed in India) decided to lay down their arms in 1920 in protest at the English atrocities in Ireland they added they were willing to keep down the Indians (struggling for their freedom) until they were replaced.

This illogicality, the lack of vision, has always been a curse to the Celtic peoples. This has, unfortunately, made the Celt the best subject for England's divide et impera policy.

Alba gu brath; a saorsa! Scotland for ever; in freedom! That is the modern slogan that reflects the Declaration of Arbroath illustrated on the new 5d postage stamp. It is perhaps rather strange that the General Post Office should issue a stamp to commemorate a declaration which reads:

"... So long as a hundred of us remain alive, we shall never under any conditions submit to English domination. It is not for glory or riches or honour that we fight but for liberty which no good man gives up except with his life."

But then it would, unfortunately, seem that few people feel anything for this declaration. Today it would seem that the declaration is regarded as empty words, a piece of paper to go with the wearing of the kilt, the pipes and haggis. Symbols by which the English imperialist ruling class sneer at their Scottish neighbours.

A reminder that the Urdh Gobaith Cymru will be holding their Inter Celtic Camp at Llandoverdy, Carmarthen, during the week July 25-August 1.

Applications and details can be obtained from Mrs Delyth Lewis, Swyddfa'r Urdh, Aberystwyth, Sir Aberteifi, Cymru.

## 'Si 'Ghrain A'Chailleach A Dh'Fhag Mise Nam Amadam Gorach

"Oh, nach tu 'ghrain, a'chaillich!"

"De tha ceart ort a nise? Tha thu 'glamhadh mar gum bith-chadhu cu."

"Chuir thu ceart mi."

"Cha do chuir."

"Chuir. Seall, a mhic ud, thug orm snathad a chuir 'nam chorràig."

"Cha tug, a chaillich, is tu fhein a chuir 'nad chorràig e."

"A bhodaich ghrannad, dh'fheumadh freagairt a bhith agad-sa, co dhiubh."

"De thubhairt thu?"

"Cha thubhairt cail."

"Bì samhach, ma tha."

"Cha bhith."

"Bhithidh tu samhach ma dh'iarras mis' ort, a chaillich tha thu ann."

"Cha bhì," 's dùin do chab a

bhurruidh mhòr a tha thu ann."

"'S ann agadsa a tha am beul farsaing 's chan ann agamsa."

"De am beul farsaing, 's tusa a dh'innis do chaillich a'chithe de thubhairt mi ma deidhinn."

"Well, ma ta ionnsaichidh sin duit a bhith cabaireachd 's a' seannachas mun a h-uile duine."

"Tha mi coma. Nach robh ise a'call a cuid uisge co dhiubh feuch de bhagam ri radh?"

"An robh is de thubhairt i?"

"Oh, thoisich i bruidhinn air rudeigin 's an ath rud bha ceist aice orm de thubhairt mi. Oinich, tha thusa cho dona rithe fhein."

"S tusa a tha math air an t-seannachas a bhurruidh. Seall

fhein ach a'bhru a th'ort. Cha do thog thu spaid riannh."

"S beag feum thusa mar bhean. Nuair tha mi long leine ghlan, tha i cheart cho salach 's a bha i riannh. Chanell thu glanadh ach an collair."

"Ma tha 's ann tha thusa cho salach. Cha ghabh an corr dhiuth glanadh."

"Chan e nach gabh i glanadh ach nach eil an uine agad-sa - chanell no an comas. Chanell thu ach a falbh air cheilidh an siud 'san seò a'cumail daoine eile air ais."

'S beag feum dhuita bhith bruidhinn. Se cunnair a'bhair tha cumail do chudthrom thair do chasan. Mur a b'g uigh beir thu sabhaladh do neart an sin cha toiradh do chasan dhachaidh thu.

"Oh tha mise toirt mo chasan leam, chanell annad ach a'ghrain a' chaillich."

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(C. & J. Morrison)

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# Highland Fund Loaned £58,703

## Last Year

The Highland Fund last year paid and authorised loans totalling £58,703—a figure only once exceeded in the 15-year history of the fund. This is stated in the fund's annual report to be presented in Edinburgh next week. There were also loans authorised but unpaid at the end of the year amounting to £12,150.

The report states that only in 1962, when the fund were assisting large projects like the Outer Hebridean Fishing Scheme, the Brora Colliery and Sutherland Bricks, Ltd., has the year's total of loans been exceeded.

As a result of the year's activities and the pressure on the fund's resources, the yearly accumulated total of loans invested in projects from the Herbert Ross Fund reached £131,396 out of a total of £137,029. There are reserves such as the Accumulated Fund, bequests and interest-free loans but against these must be put £12,150 of authorised but unpaid loans, the report says.

Consequently, the amount of available capital for new

applicants has dwindled to £5,787. However, monthly repayments from borrowers average £3,000 a month. If the normal pattern of applications continues it is expected that the low level of funds will be replenished during the first quarter of this year.

The report says that this

## NEW HOSTEL FOR TORRIDON

A new youth hostel providing sleeping accommodation for eighty people is to be built by the Scottish Youth Hostels Association at Torridon, one of the most spectacular scenic areas of Wester Ross.

Total cost of the project is estimated at £55,000 and it is being backed by substantial grant aid from the Highlands and Islands Development Board.

The hostel will be dedicated to the late John J. Calder of Braemore, near Ullapool, who some years ago gifted Corrie-shalloch Gorge to the nation and made a substantial endowment to the Association for the purpose of providing improved hostel accommodation in the Torridon Area.

Mr J. R. Wood, general secretary and accountant of the S.Y.H.A., said recently that for many years the Association had had a lease on a simple Torridon croft which had suffered from overcrowding.

"This is quite out of line with modern requirements. Young people are used to much better housing, better schools, expensive outdoor pursuits centres and we must improve substantially on the hostel accommodation available in Torridon. We are certain that this new hostel, sited in a key position, will play an important role in attracting young people to Wester Ross."

The new hostel, he added, would be the third high standard, purpose-built hostel to be provided by the Association in the past few years.

does not call for complacency and the Highland Fund Council appeal to all interested in encouraging the fund's work to support them by bequests gifts and interest-free loans.

The county of Argyll received £12,080 last year—the largest application by residents there so far and in the year under review, the highest amount paid in one county. Assistance was given for stocking farms and crofts. To a fish farm, the development of a Highland shop and Skye came second with £10,120, chiefly for stock and fishing boats.

The report says that it is promising that Skye should now be participating more in the Minch fishing, particularly shell fishing. It would be of increasing benefit to the Skye economy if a processing unit could be set up on the island, says the report. This might not be practicable because of the transport problem, but it was worth investigating.

Loans for agricultural projects are again the main item stocking, tractors and implements and the assignment or in the fund's work. Loans for purchase of farms reached a new record, amounting to more than half the total of loans.

The council believe that it is as important to conserve the small farmer and crofter as it is to conserve the countryside. More than £246,000 of the total loaned since the fund's inception has been given to crofters and small farmers.

## HIGHLANDS COUNCIL RESOLUTIONS FOR S.N.P. CONFERENCE

The Highlands Area Council of the Scottish National Party is presenting two Resolutions to the Party's Annual Conference in Edinburgh next May.

The Council is moving that "the whole provision of further and higher education in the Highlands and Islands be the sole function of a special integrating body, with National funds at its disposal, which body, having reference to the specific and general development requirements of the region, will promote these further education and higher education facilities, including a University of Inverness."

The Council's second Resolution "urges that the Highlands and Islands Development Board give serious consideration to the long-term effects of large-scale industrialisation in the region for which it is statutorily responsible, in view of the social weaknesses evident in existing industrial vacuua at Fort William, Kinlochleven, Invergordon and Thurso; and that the Board be instructed by the Secretary of State for Scotland to concentrate its resources of finance and personnel on the build-up of smaller industrial units throughout the Highlands as a matter of extreme urgency."

## IRISH DECIMAL COINS

The Irish Government have decided to issue six decimal coins. There will be three cupro-nickel ('silver') cints, for 50 new pence, 10 new pence and 5 new pence, and three bronze ('copper') coints in the denominations 2 new pence, 1 new penny and ½ new penny.

In order to facilitate the introduction of the new system it was decided to retain the

fore being used as the obverse design of each of the new coins and the reverse designs of three of the present coins are being used for the new cupro-nickel decimal coins. The woodcock design formerly used for the ½d coin, which has been out of circulation for some years, has been adopted for the reverse of the 50 new penny coin (value 10/-). The salmon and bull are



present coinage designs so far as possible. The harp is there-

obvious choices for the 10 new penny and 5 new penny coins, respectively, as these are identical in size and value with the present 2/- and 1/- coins.

As none of the bronze decimal coins will correspond in size and value with any present coin, there would be risk of confusion of values if existing reverse designs were used for them. New designs were therefore commissioned from a distinguished Irish artist, Miss Gabriel Hayes. They are based on ornamental details from Irish art illuminations contained in old manuscripts.

The old halfpenny (½p) is an adaptation of an ornamental bird detail from an illumination in a manuscript in the Cathedral Library, Cologne.

The new penny (1p) is an adaptation of an ornamental bird detail from an illumination in the Book of Kells in Trinity College, Dublin.

The two new pence (2p) is an adaptation of an ornamental bird detail from an illumination in the Second Bible of Charles-the-Bald in the Bibliotheque Nationale, Paris.

## Galway To Aran Air Link

Two wonderful advantages are immediately obvious in the plan to provide an air service between the Aran Islands and the Galway mainland. It is estimated that about 12,000 tourists will use the service each year, giving them splendid opportunities to explore the vast

portunities of the islands. As well, the terrible isolation which in stormy times cuts off the islanders and leads to serious problems in caring for the sick, will be lessened.

Five Galway businessmen have formed the company which plans to operate a passenger and freight service all the year round, using a six to eight-

seater plane. It will also be possible for the planes to fly to Castlebar and Shannon.

To make the service pay it will be necessary to run four or five round trips each day. However, in winter months there would probably be only two or three a week.

Bulldozers are clearing the ground for two grass strips near Kilonan on Inishmore, the largest of the three islands. The strips may be ready for use next month.

Of course, the strip will have to be fully approved by the Department of Industry and Commerce before it can be used.

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Tha cabbag air Mairi agus air  
Mary and Jean are in a hurry  
Sine a' coiseachd suas an rathad.  
walking up the road.  
Tha iad a' smaoinnachadh gum bi  
They think that Murdo will be  
Murdoch a' feitheamh riutha.  
waiting for them.

Sine : Greas ort a Mhairi.  
Hurry up Mary.

Mairi : A bheil thu a' smaoinnachadh  
Do you think that  
gum bi Murdoch a' feitheamh ruinn?  
Murdo will be waiting for us?

Sine : Tha mi cinnteach gum bi  
I am sure that he will  
Nacheil e gu bhith uair?  
Isn't it nearly one o'clock?

Mairi : Tha gu dearbh.  
Yes indeed.

Stad ort.  
Wait a minute.

Sine : Cò air a tha thu a' coimhead?  
What are you looking at?

Mairi : Tha mi a' coimhead air a' bhùth seo.  
I am looking at this shop.

Sine : Dé tha dhìth ort?  
What do you want?

Mairi : Tha an agas chàis.  
Bread and cheese.

A bheil thu ag iarraidh dad?  
Are you wanting anything?

Sine : Chanell.  
No.

Bha mi a' fuinne an raoir.  
I was baking last night.

Mairi : Bha agus mise ach is toigh  
So was I, but Alexander  
le Alasdair an t-aran seo.  
likes this bread.

Sine : Na bi fada mata.  
Don't be long then.

Mairi : Cha bhi mi da mhionaid.  
I won't be two minutes.

Sine : Greas ort mata.  
Hurry up then.

Mairi : Cha bhi mi fada.  
I won't be long.

Sine : A bheil thu deiseil?  
Are you ready?

An do cheannachadh thu aran?  
Did you buy bread?

Mairi : Cheannach mi aran geal.  
I bought white bread.

Sine : An do cheannachadh tu aran milis?  
Did you buy sweet bread?

Mairi : Cha do cheannach.  
No.

Cha toigh leinne aran milis idir.  
We don't like sweet bread at all.

Sine : Cha toigh na lean.  
Neither do I.

Sine : Is fear leam na bonnach agam fhéin.  
I prefer my own bannocks.

Mairi : Nach e siud an càr aig Murdoch?  
Is that not Murdo's car?

Sine : Is e gu dearbh.  
It is indeed.

Tha mi cinnteach gu bheil e fhéin  
I am sure that he himself is  
ann an Ofis a' Phost.  
in the Post Office.

Mairi : Chan e.  
He is not.

Is e nacheil.  
He is not.

Sine : C'àit am bi e mata?

Mairi : Where will he be then?  
Nach e siud e a' bruidhinn.Sine : Is that not he speaking  
ri Mairi aig Seoras?  
to George's Mary?Mairi : Is e gu dearbh.  
Tiugainn a null.  
Come along over.Sine : Chanell math dhèaninn.  
We had better not.Mairi : Coma leat, Tiugainn thusa.  
Never mind. You come along.Sine : Cha leig thu leas.  
You needn't botherMairi : Tha Mairi a' falbh.  
Mary is going.Sine : Eight air Murdoch mata.  
Murdo. Murdoch.Mairi : A Mhurchaidh, A Mhurchaidh.  
Murdo. Murdoch.Sine : Cha chuala e idir thu.  
He didn't hear you at all.Mairi : Chuala e. Is e a' chuala.  
He did, it is he who did hear me.Sine : Nacheil e a' feitheamh ruinn?  
Isn't he waiting for us?Mairi : Is math sin. Tha mi a' fas sgith.  
That is good. I am getting tiredSine : Tha mi cinnteach gu bheil e uair a nise.  
I am sure it is one o'clock now.Mairi : Nacheil e coig mionaidean an deidh uair.  
Isn't it five minutes past one.Sine : A bheil gu dearbh?  
Is it indeed?Mairi : Tha mi an dochas nacheil cabbag  
I hope that Murdo is not  
air Murdoch.  
in a hurry.Sine : Cha robh cabbag air an uair  
He was not in a hurryMairi : Bha e a' bruidhinn ri Mairi do dhuibh.  
When he was speaking to Mary anyway.Sine : Ach saoi c'àit a' bheil Seonaid?  
But where do you think Janet is?Mairi : Is mi tha coma.  
I don't care.Sine : Chanell i a' dol dhachaidh comhla  
She is not going home alongMairi : ruinne co dhuibh.  
with us anyway.Sine : Na bi cho cinnteach.  
Don't be so sure.Mairi : Nach i a' tha anns a' chàr aig Murdoch?  
Is she not in Murdo's car?Sine : Seonaid. Tha fhios nach i.  
Janet. Surely not.Mairi : Is i a' tha ann gun teagamh.  
It is she who is in it without a doubt.Sine : Nach robh Mòr ag ràdh nach  
Wasn't Marion saying that sheMairi : robh i a' dol dhachaidh gu feasgar?  
was not going home till the evening?Sine : Bha. Ach is i a' tha siud gun teagamh.  
Yes. But it is she who is there without a doubt.Mairi : Na innis c'àit an robh sinn.  
Do not tell where we were.Sine : Bithidh i a' foighneachd de cheannach sinn.  
She will be asking what we bought.Mairi : Na innis dhith dé a cheannachadh thu  
Don't tell her what you bought.Sine : Saol dé a cheannachadh i fhéin?  
What do you think she herself bought?

Read this passage and answer the questions which follow it.

Bha cabbag air Sine agus air Mairi oir bha iad a' smaoinnachadh gun robh Murdoch a' feitheamh riutha. Bha e coig mionaidean an deidh uair ach bha iad an dochas nach robh cabbag air Murdoch. Chunnac Mairi aran an am bith agus cheannach i aran geal ach cha do cheannach i aran milis idir. Cha do cheannach Sine aran idir. Bha Sine a' fuinne an raoir agus is fear leithe na bonnach aige fhéin na ant. aran a tha anns na bùthan. An uair a bha iad a' coiseachd suas an rathad chunnac iad an càr aig Murdoch aig Ofis a' Phost. Bha Murdoch a' bruidhinn ri Mairi aig Seoras ach cò bha anns a' chàr aig Murdoch ach Seonaid. Cha robh Sine na Mairi tollichte an uair a chunnac iad Seonaid anns a' chàr aig Murdoch. Bha iad a' smaoinnachadh nach robh Seonaid a' dol dhachaidh gu feasgar.

1. Carson a bha cabbag air Sine agus air Mairi?
2. Dé cheannachadh Mairi anns a' bhùth?
3. An do cheannachadh Sine dad?
4. C'àit am faca iad Murdoch?
5. Cò chunnac iad anns a' chàr aig Murdoch?

### GRAMMAR

#### The Regular Verb

##### Past Tense

Affirmative: Cheannach mi, I bought.

Negative: Cha do cheannach mi.

Question: An do cheannachadh thu?

: Cheannach, yes.

: Cha do cheannach, no.

: Dé cheannachadh thu? What did you buy?

#### Verbal Noun

A' fuinne, baking.

Masculine Nouns with and without the Dénite Article

Aran, bread. An t-aran, the bread.

Càise, cheese. An càise, the cheese.

Bonnach, a bannock. Am bonnach, the bannock.



# GAIDHLIG The Enchanted Giant

## Adjectives

Geal, white.  
Milis, sweet.

## Common words and usage

Gu bhith, nearly.  
Is toigh leam, I like.  
Cha toigh leam, I don't like  
Is fear, I prefer.  
Cha leig thu leas, you needn't bother.  
Is math sin, that is good.  
Tha mi coma, I don't care.  
Tha fhios nach eil e, surely he is not.  
Gun teagamh, without doubt.

## EXERCISES

### A. Complete the following sentences by filling in the blanks

1. Cò ..... iad ach Seonaid?
2. Bha Murchadh a' ..... Mairi.
3. Bha iad an ..... nach robh cabhag air Murchadh.
4. Bha e coig mionaidean ..... deidh .....
5. Cha robh iad ..... an uair a ..... iad Seonaid.

### B. Give the answer "yes" to the following

1. An robh cabhag air Sine?
2. Am faca iad Seonaid?
3. An do cheannaich Mairi dad?

### C. Give the answer "no" to the following

1. An do cheannaich Sine aran?
2. Am faca iad Seonaid a' bruidhinn ri Mairi?
3. An robh iad toilichte an uair a chunnaic iad Seonaid?

## HEART'S DESIRE

by Olive M. Squair

I said: I weary of being an exile  
In a land that is not my own,  
I must go home.

The lochs and high hills of Dalriada,  
Where my nation was forged long ago —  
They are my home.

For me the isle-studded firths are sweeter,  
Than the praises of alien tongues,  
Scotland is home.

Town, farm and island reach to a future,  
Bright with belief, in this cradle of kings.  
Royal's my home.

Gaelic lives on here, bridging the centuries,  
Song, dance and story survive to inspire,  
Stones of pre-history and plans for the Space Age —  
Argyll, mo dhachaidh, my home.

ON the northward slope of a hillside in the little township of Ballantrushal, on the western seaboard of Lewis, stands a 19-foot high monolith.

It stands lonely, proud, with an eternal dignity in an atmosphere of silence contained within the sea-sounds carried on the wind from the Atlantic breakers which crash on the nearby shore.

The monolith is the **Clach an Truisèil** — the Thrushel Stone. The township nearby derives its name from it — **Baile na Truisèil**, the township of the Thrushel Stone.

When one is confronted with a solitary standing stone more than three times taller than oneself, questions spring to the mind, and the imagination works overtime to supply possible answers to Who? Why? When?

Local tradition has it that the **Clach an Truisèil** was erected by the Morisons of Ness, at the Butt of Lewis, to commemorate a very successful victory over their invading enemies, the MacAulays of Uig. Every last MacAulay was killed and buried in **Druim nan Cairnan**, a now-scattered tumulus nearby.

But the truth of this tradition may be taken with the proverbial salt for at least three reasons. The monolith obviously pre-dates any of the Lewis clans. It stands in Morison territory and thus provided them with a viable advertisement of their fighting prowess. How else could they justify the presence of such a monument in their clan lands?

The most cogent reason, however, comes from the possible derivations of the word **truisèil**. There are a number of small monoliths, standing singly or in groups, to which the name **tursa** or **tufsachan** is given.

When the early Norse invaders first came to Lewis, they found the stones of the Callernish Stone Circle and called them **tursachan**. They thought the stones to have once been giants petrified on

being caught by the rays of the sun. The Norse word **thurs** means giant goblin or monster. The name given to the stones would seem to tie up with Norse mythological belief. To strengthen this,

there is, some miles south of the Thrushel Stone, another monolith known locally as **Clach an Tursa**.

The belief that standing stones are petrified giants and dwarfs is fairly widespread, as witness the monoliths at Carnac in Brittany, which are believed to be an enchanted army.

The element of magic occurs in a Lewis tradition recorded about four hundred years ago that standing stones were "men by enchantment turned into stone."

A possible derivation of the second syllable of the word **truisèil** also contains

a magical element: the Norse **heilla**, to enchant or to bind in a spell. But this is not really substantial evidence because **halla** is a flat stone, which the **Clach an Truisèil** definitely is.

Why monoliths were erected no-one really knows. It is possible that there was a religious significance, with a predominating sense of life, death and after life, in the erection of huge stones, singly and isolated or in groups with a definite internal relationship. That death is associated with standing stones is evidence by the presence of graves and burial cairns usually found nearby. And the Gaelic word **tursach**, meaning sad and sorrowful, could well indicate the association of the Thrushel Stone with the last resting-place of a great man, above his people in physical and mental prowess and well deserving of such an awe-inspiring monument of commemoration.



Clach an Truisèil, Ballantrushal, Isle of Lewis

programmes in Scotland have been let or sold.

This new programme of advance factory building will provide a further valuable inducement to industrial development in Scotland. The additional nine factories bring the total of advance factories authorised in Scotland since October 1964 to sixty-four initially providing over 1,500,000 square feet of factory space.

## SCOTS POPULATION

The population of Scotland was estimated to be nearly 5,194,700 at 30th June 1969. This figure is 7,200 more than the estimate for 30th June 1968, the highest population increase since 1962-63.

## NEW ADVANCE FACTORIES

The new programme of advance factories announced by the Minister of Technology, includes nine for Scotland, amounting in total to 190,000 square feet.

The allocation of almost half of Scotland's share of this new programme to Glasgow is aimed to help in the task of attracting new industry to the city.

Factories of 20,000 square feet each are to be built at Greenock, Kilsyth and Lanark in recognition of the difficult employment situation which these areas are currently experiencing.

Factories of 10,000 square feet will be located at Fort William and at a site in

North-East Scotland which will be decided after local consultations have been undertaken.

### Unduly delayed

As the eight factories for which locations have been chosen are to be in areas where the Ministry of Technology already own land or are in the process of acquiring land, the construction of these factories should not be unduly delayed. There are currently eight advance factories authorised under earlier programmes available for occupation in other parts of Scotland and a further seven are under construction; since the beginning of 1968 twenty-five factories from previous

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# Seann Triubhas

O this is no my ain house,  
My ain house, my ain house;  
This is no my ain house,  
I ken by the biggin o't.

Bread and cheese are my door  
checks,

My door checks, my door  
checks;

Bread and cheese are my door  
checks,

And pan cakes the riffin o't.

This is no my ain wean,  
My ain wean, my ain wean;  
This is no my ain wean,  
I ken by the greetie o't.

I'll tak the curchie aff my head,  
Aff my head, aff my head;  
I'll tak the curchie aff my head,  
And row't about the fectie o't.

The first verse of above is part of an old seventeenth century song the rest is by Allan Ramsay. He gives the air to which it was sung as "The deil stick the minister" which can be found in Henry Playford's "Original Scotch Tunes," 1700. The word "stick" here has nothing to do with adhesive, but is the old word meaning to butcher, a word still in use in rural parts of the country. Why the deil should butcher the minister we are not told. The song is not now sung to this old tune.

Robert Burns in referring to Ramsay's song says the tune is an old Highland one known as "Shuan Truish Willighan." He does not tell us where he found his information but it was probably in Robert Bremner's "Scots Reels or Country Dances," age 71, 1760. "Seann Truish" stands for "Seann Triubhas" and Willighan is probably a man's name. There

may have been some old Gaelic song to the tune recounting the adventures, or misadventures, of "Willighan's Old Brecks." Perhaps something similar to the better known "Briogais Mhic Ruairidh," a comic song of considerable age, one time popular in the Lochabar area.

The interest of the old tune now lies more in the fact that it was the air to which the dance "Seann Triubhas" was tripped. The dance as usual taking its name from the tune. Bunt pipers have now discarded this old tune in favour of "Whistle o'er the lave o't." This change took place a long time ago.

Robert Burns thought the tune "Whistle o'er the lave o't" was composed by John Bruce, a Dumfries fiddler. Writing to George Thomson on the 19th October 1794, he says, "Whistle o'er the lave o't" is mine: the music is said to be by John Bruce, a celebrated violin player in Dumfries, about the beginning of this century. This I know, Bruce who was an honest man, though a red wud Highlandman, constantly claimed it; and, by all the old musical people here, is believed to be the author of it."

John Bruce was a native of Braemar, was out in the 1745, was taken prisoner, and, on his release, settled down in Dumfries. He was a skilled violinist and was in constant request at assemblies, balls, weddings and all social occasions where music was required. He also occasionally played in the orchestra of the Dumfries theatre. Of his

abilities as a violinist there is no question, but as a composer that is another story.

Mayne, the poet, author of the beautiful song "Logan Braes" and others, was a native of Dumfries and knew Bruce intimately, and introduced him into his long descriptive poem of "The Siller Gunn." In one of the notes to this poem Mayne states quite definitely that Bruce was never known to compose one note of music. Mayne was in a position to know what he was talking about.

In any case the tune is older than Bruce's time. There is an old ridd song which tells us

She sent her daughter to the well,

Better she had gane hersel';

She miss'd a foot, and down she fell—

and there we must leave the lassic. Burns knew this song before he went to live in Dumfries. He tried to mend it and make it decent to go into respectable company, but could make nothing to his satisfaction of it, so he rewrote the song altogether, retaining only the recurring line "Whistle o'er the lave o't."

"The music of this song," says Motherwell, "has long been popular. Gentle and simple have equally acknowledged its life invigorating notes."

It is said by Stenhouse, "This air has generally been considered of Irish origin, because it was adapted to a song written by John O'Keefe, Syrr, in his comic opera of the "Poor Soldier" which was first acted at Covent Garden 1783."

R. A. Smith in his "Irish Minstrel" claims the air for Ireland under the name of "Noble Sir Arthur" to which he supplies Burns's song. This Irish claim appears to be no more than mere assertion as he gives no authority for it.

Stenhouse again says, "The air was composed about the year 1720 by John Bruce . . . and Oswald afterwards published it with variations in the last volume of his "Caledonian Pocket Companion." The air is contained in the seventh number of Bremner's Reels," 1759, and with variations in Oswald's Caledonian Pocket Companion," book XII of the same date. Dauncey in his "Ancient Scottish Melodies" says, "My Ladie Menteith's Lament" in the Blaikie Manuscript is "Whistle O'er the lave o't." This entirely defeats Bruce's claim to the authorship as the age of the Blaikie Manuscript goes back to 1692.

Burns moved to Dumfries in 1788 and Bruce appears to have been then in his full powers. If Bruce was born before 1692 and old enough at that date to compose the tune he must have been more than a centenarian when Burns lived in Dumfries.

# Brittany is Wild and Free

Brittany has much to offer the tourist. The wild tip of north-west France remains as barren and beautiful as Scotland. Generations of young Bretons migrate from their rugged land, painted with gorse and sprinkled with primroses, but tourists make up some of the loss in July and August.

The history of Breton nationalism is not all made up

around them and large tracts of undeveloped land.

The Bretons, like the Scots, are strongly influenced by the sea. The winds whistle over Finisterre and the land is often cold and misty. The inhabitants are as friendly as anywhere on the Continent and the life-cycle, as in parts of Scotland, is both natural and well-balanced.

The rugged northern coastline and the creeks and bays of the southern shoreline are chiselled out by time's passing passage of wind and sea. There is a strong natural affinity with other Atlantic shorelines, notably Scotland, Ireland, Cornwall, Portugal and Galicia in Spain.

Whole tracts of Brittany are covered with churches and calvaries. Places like Quimper have extended their horizons to include future homes. St Malo and the haunting Mont-St-Michel attract thousands of tourists every summer. The Benedictine Abbey can only be reached by a long narrow causeway across sand that is constantly washed and cut off by the tide.

Finisterre is the Land's End of the region. It is a haunting tip where 'le Grant Vent' roars across the rocks and whistles inland. It is a curious region of tradition and contrast, living up to the numerous tales of mystery and intrigue.

Regional self-awareness is reviving again in Brittany and scores of new associations foster folklore culture and language. The craggy old language, akin to ancient Shakespeare, is spoken by no less than a third of the inhabitants and brought into daily use in the crepe and cider inns.

The Bretons can be extremely religious people and mystical. They are resourceful, witty and proud. In an economically under-developed area they remain peasants and fishermen at heart. Their hearts are in the land and the beautiful windswept bays that fringe this barren area of France.

## by Reg Moore

of frustrated farmers. The mysterious Celtic land mass harbours centuries of folk-lore and ancient traditions.

The Bretons, whether they are unpoised peasants, farmers and fishermen, can hark back in any small bistro to the fifth century, when a Celtic overspill from Britain settled on the Continent.

The modern Brittany has to contend with rising prices and central neglect in a changing economic world. More than thirty thousand of the province's best youth emigrate annually to find employment. Breton authorities have long appealed for more factories on their soil to curb the drain in man-power, but so far industry has been confined to the interior at Rennes and the ports of Lorient and Brest.

One of the most important local industries, canning, has virtually disappeared with the closing down of sixty more factories recently. Agriculture is unstable at present and the land of small-holders find themselves up against growing concerns and Government monopolies.

Brittany needs some of the active prosperity of Holland to revive its west coast ports and inject new life into its ship-building industry. They need wider markets across the Channel and Atlantic and a place in the scheme of things in France.

The neglect is not unlike that which has happened to parts of Scotland. Both countries face the growing tourist invasion all



## SUIDH A STIGH

Duiss,  
duiss,  
Tha aighean gun chuireadh,  
a' muightheadh,  
suidhe,  
An stèag na h-àiteabh,  
Dha'n tug an amhainn,  
a h-ainm,  
Thug an amhainn,  
an cuireadh.  
A Shasunnaich,  
gun naire,  
gun Ghaidhlig,  
gun mhaireach.

DOONNCHADH MACLEOD

## Domhnall Domhnallach

### Tairheart na Hearnadh

\*\*\*

PAIPEARAN NAIDHEACHD IS UIDHEAM DHEALBH

(Photo Equipment)

\*\*\*

LADIES AND GENT'S CLOTHES

\*\*\*

CLO HEARRACH — STOCAINNEAN IS FIGHE



# Naidheachdan Mu Na h-Eaglaisean Air A' Ghaidhealtachd

Le "FEAR-FAIRE"

EAGLAIS NA H-ALBA

an Colaisde na Trianaid an Glaschu.

Seanaidh Earraghaidheal

Comanachadh

Chaidh an t-Urr. Coinneach Mac a' Mhaolain a thaghadh mar Mhoderator air Seanaidh Earraghaidheal. Tha e 'na mhinistear 'san Apainn agus buinidh e do Bhearnaraigh na Hearadh. Bha e an toiseach 'na mhinistear anns an Eilean Sgiathanach agus ann am Muile.

Chumadh na h-Orduigh ean ann an Eaglais nan Uigean ann an Leodhas bho chionn ghoidir. A' cuideachadh aig na seirbheasan bha an t-Urr. Niall Domhnallach (Lìurbos) agus an t-Urr. Donnchadh Mac-Fhionghain (Nis).



AIR TUR  
NA  
FAIRE

AN EAGLAIS  
CHAITLIGEACH  
Air an Reidio

Deagh Sheirbhiseach

Tha Mgr. Daibhidh Mac-Ghille-ruaidh a bha o chd bliadhna 'na mhinistear ann an Eaglais Hilton a nis air an obair a leigheil d'èhn, Thugadh dhà tiodhlachan-speis 'n coimh-thional, Tha e 87 bliadhna a dh'aois.

AN EAGLAIS SHAOR

Gairm

Chaidh an t-Urr. Eamhann Camshron a thaghadh mar mhinistear le coimhthional Dor-noch, Gabhaidh e aite an Urr. Uilleam MacLeod, nach mair-eann. Tha Mgr. Camshron 'na mhinistear ann an Inbhir-ùige.

A' searmonachadh bha na h-Urr. MacAmhlaigh, mhinistear a' Bhaic, agus Domhnallach, (Inbhirnis) Os cionn coimh-thional Bhearnaraigh tha an t-Urr. Domhnall Domhnallach (Carlabhagh). Tha esan an drasda thall ann an Canada far am bheil e a' cur seachd sia miosan a' searmonachadh ann an coimhthional co-chean-gailte ris an Eaglais Shaoir.

Air a' mhios dh'atharraich-cadh na seirbheasan Gaidhlig air an reidio. An aite bhith air a craobh-sgaolaidh Di-mairt bith seirbhis a' tighinn a mach a h-ùile Sabaid aig tri uairean. Air ceann nan seirbheasan air a' mhios seo bha an t-Ath. Urr. Domhnall MacFhionghail a Thornliebank an Glaschu.

Air Clar

Tha an seinneadair ainmeil, an t-Ath. Urr. Sidney Mac-Eoghain gu bhith seinn a dh'-aithgearr air clar ur. Comhla ris bithidh an comhlan George Mitchell Singers.

SOP AS GACH SEID

CHAOCHAIL an t-Urr. Uilleam Millard aig faisg air ceud bliadhna a dh-aois. Bha e uair-eigin 'na mhinistear ann an Inbhir Uige. Chum e an t-seirbhis mu dheireadh an uiridh.

CUIRIBH naidheachdan airson na duilleige seo gu Fear-deasachaidh "Sruth."

GUTH O NA LINNTEAN A DIFFHALBH: "Mu aithnich na Dia air a ghnuis, air a ghuth, air a laimh, faodaidh tu aithneachadh air a chridhe— an cridhe sin aig-san cho dhomhor ri nàmaibh— sin a chridhe-san." —Ruiseart Baster, "Fois Shiorruidh nan Naomh."

Coinneamh Bhliadhnaidh

Air ceann na coinneamh-bhliadhnaidh ann an eaglais Ros-cuibhne bha an t-Urr. Andra Howe. Chualas tomadair air ionnhas a' coimhthional, air an Sgoil Shabaid agus air Comunn nam Ban. A' labhairt mar aigh bha an t-Urr. Tear-lach Robasdan.

Profesair air Chuir

Anns an t-Sultuin bhit am Prof. Urr. Uilleam Barclay a' labhairt aig coinneamhan Sgoil Shabaid ann an Cataibh. Tha am Profesair a' teagasg ann

Naidheachd Bais

Chaochail an t-Urr. Ruairidh Caimbeal a bha 'na mhinistear ann an Grianaig. Bhuiheadh e do na Hearadh. An uiridh dh-eug an t-Urr. Iain Domhnallach, a bha 'na mhinistear ann an Grabhair, agus bho chionn ghoidir thainig marbhrann a rinneadh dha am follais ann am paipear Steornabhagh.

Orduigh ean

Chumadh an Comanachadh ann am Bearnaraigh Leodhais air a' cheud Sabaid de'n mhios.

AN EAGLAIS SHAOR  
CHLEIREIL

Fagail na Hearadh

Tha an t-Urr. A. Catanach air gairm fhaighinn o coimhthional an t-Sratha 'san Eilean Sgiathanach. Tha esan 'na mhinistear ann am Fionnsgabh 'na Hearadh. Is ann bho chionn ghoidir a chaidh coimhthional a staidheachadh 'san t-Srath. Air a' cheud Sabaid de'n mhios bha Mgr. Catanach a' cuideachadh aig na h-Orduigh ean air an Achadh Mhor.

Orduigh ean

Chumadh an Comanachadh ann an ceann-a-deas na Hearadh. A' searmonachadh bha an t-Urr. Iain Mac a' Chombaich (Gleann-dail) agus an t-Urr. Calum MacAonghais (Ulapul).

## SLOINNEADH CON

Caraid a bha sud, air holiday ann an Gleann Moireasdainn, dithis Shasunnach a bh'annad fuireach ann an taigh a Ghlinne.

## Innleachdan Ura

So cuid de na bha an Dr D. I MacLeod ag iarraidh a bhi smoinneachadh air:

(1) Coirichean airson na Gaidhlig a shreaddh agus a cheumail air leth o bhith air na Gaidhlig air adhart le bhi a tagairt ri buidheanan naiseanta — a tarraing bhuidhean eile gu cuideachadh-ag obreacachd roimh 'phàrcean naidheachd agus a gearran mar a thèar a deannam, le seòladh cheiseach, litaich a chuir an Gaidhlig agus a leithid sin. Tha daoinne dubha an diugh a faighinn coirichean nacheil aig Gaidheil.

(2) A brosnachadh teagasg is feum na Gaidhlig. Tha 15% gan call gach bliadhna is an aiceamh a bha ann an 1961. Dh'fheumar stad a chuir air a chall seo. B'e na h-Eileanan an Iar an t-àite airson a Ghaidhlig a ghleidheadh agus mur a cumadh air an stuagh 'se mu 7,000 a bhiodh air fhagail ann an 2070. Dh'fheumte cuideachd inbhe a chosnadh do'n Gaidhlig le bhi ga cuir gu feum 'n colaisdean an oighdheagan agus barrachd aire fhaighinn o'n Arts Council.

Chithear an oraid so gu h-iomlan an duilleagan Sruth a dh'aithgearr.

Bha abhag bheag dhubbh aca, ris an canadh iad "Angus." Seorsa de Scotty Dog a bh'ann. Oidiche bha sud bha iad nan suidhe 'sa chidsean comhla ri muinntir an taighe 'nuair a thainig nabuidh a staigh, dhubbh ris an can iad Aonghas. Ghabh e aite aig an teine ach dha d'thubhairt e moran, cha robh aige ach gle bheag de Bheurla. 'Thuig e na bha iad ag radh math gu leor agus bha e air a dhoigh taghta a bhi na suidhe 'sa eiseachd riutha agus a' smocadh a phioib. Ceann greisag dh'eirich a bhana-Shasunnach agus thubhairt i ris an duine aice "Isn't it time you put Angus out, darling?" Dh'eirich mu laochann "Na mhuinnidh gu slatach stiurteil agus thubhairt e rithe "Angus can put himself out" agus thug e'n dorus air.

Thachair tubaist eile dhe'n t-seors' sin dhomh fhinn latha bha mi ann an car comhla ri paiseid, calaig bheag neo-charach a bh'inn. Nuair a bha sinn a dol seachad taigh nabuidh thubhairt i "See what Rory's doing." Cha do dh'fhaic mi'n toiseach de bh'chiall dhi ach choimhead mi far an robh ise 'g coimhead agus de chunnaim aic da chu robach, bogsaircan grannada a bh'annad. Chan fhad mi innseadh de bha iad.

'Se droch fhasan co-dhubbh bhithe chuir ainmean fhaiteal Gaidheal air buidhean.

## REVIEW ORDER

PATH TO MATURITY

Author Jim Hunter has been establishing a reputation for his gift of close observation of people and events, and the manner in which one reacts with and to the other. His latest novel 'Walking in the Painted Sunshine' confirms Mr Hunter as an experienced weaver of words producing a sensitive cloth with an almost personal feel to its texture.

In the novel there are three people, all at a moment in their lives which is in the nature of a turning point. Their future depends on it; but they must first achieve some kind of personal assessment.

Rich and Judy are a young couple who are looking forward to parenthood. Their marriage was a product of joint admiration for Allen, in whose Youth Theatre Company they met. The marriage took place against the wishes of the parents, which introduces a nice subtle touch of inner conflict.

The three characters go off on a holiday in a remote part of the western Highlands, there to work out their experiences in terms of themselves and the landscape which, in Mr Hunter's pages, almost becomes a

character in itself.

Rich is made gradually aware that his old hero, Allen, is lacking in substance. This is an assessment from a new-found maturity.

The change in the characters of the novel takes place at a level rather beneath the almost superficial talk and chat used by the three people in the book. But the final change is as evident as a painted picture. Mr Hunter is to be congratulated on tackling a subject which could have fallen flat on its face; but which, with his sure feeling for people, personalised in his created characters, has made a sensitive story.

Perhaps one might take the author to task for his use of imagery which often takes the reader soaring away into the elemental clouds and then drops him hard and fast into a world of solid insistent concrete. But the imagery is so good that one accepts it. Maybe only Mr Hunter could get away with it.

This is a fine novel, undoubtedly eligible to follow on his other three books with a sure confidence.

"Walking in the Painted Sunshine" by Jim Hunter; 288s; Faber and Faber, 24 Russell Square, London, W.C.1.

## Stirling Gaelic Choir

In the very pleasant setting of the Riverways Restaurant, Stirling, the choir held a presentation Dinner and Ceilidh Dance on Friday, 20th March.

After dinner, the President of the choir, Mrs M. F. M. McNicol, made a presentation on behalf of the choir to Miss Margaret M. Matheson on the occasion of her leaving the choir to return home to Lewis.

Mrs McNicol traced Miss Matheson, s very distinguished record as a member and office-bearer of the choir. From the choir's inception in January 1948 to November 1969, she was Gaelic Reader. From 1948 to 1952, she was also Honorary Secretary and from November 1956 to November 1969, Honorary Treasurer. In recognition of her services to the choir, she was appointed Vice-President in 1960 and retained this office until 1963. She also served for a term of years as the choir's representative to the Association of Gaelic Choirs and became its Vice-President in 1960.

Mrs McNicol spoke of the great debt that the choir owed to Miss Matheson and mentioned the advice and help which she so freely gave.

On behalf of the choir, Mrs McNicol presented Miss Matheson with an armchair and a dressing table set. In her reply, Miss Matheson thanked the choir and Mrs McNicol. She went on to trace her recollections of the choir from its earliest days to date and said how pleased she was that the choir had won the Lovat and Tullibardine Shield Competition and the Esme Smyth Trophy at the Aviemore National Mod. However, she said that she would not be completely happy until the choir could say it had also won the Weekly School Shield Quinich for the highest marks in Gaelic in the Lovat and Tullibardine Shield Competition.

In closing Miss Matheson said that choir members would always be welcome at her home in Lewis, and would receive the traditional hospitality.

## Proverb

Cha bhi toradh gun saothair.

There will be no produce without labour.

## Text for the Times

Sealbhaichidh an ti a bheil buaidh na b' àrd nàire, agus bithidh mise 'an Dha dhanan, agus bithidh mise 'an mhac dhobhas.

Taisbeanadh. C. 21 R. 7.

He that overcometh shall inherit all things; and I will be his God and he shall be my son. Revelations Ch. 21 V. 7.

The views expressed in this newspaper are not necessarily those of the publishers 'An Connamh Gaidhealach.



# LIFE ON ORKNEY

Part Two

In my first article, I gave my view of the economic life of Orkney and the prospects for a prosperous future. Now let me say something of the cultural climate, the everyday life of the folk and how myself, a mere "ferry-louper" can settle down so easily.

Orkney is a cosmopolitan county, and has been for thousands of years a place for sea farmers to stop off for supplies of food and fresh water. The archaeological remains

by CHARLES SENIOR

are prominent on the landscape and stand as permanent monuments to the skill of former inhabitants. From pre-historic times, Stone Age, Bronze Age, Norse Invasion and Christianisation there have always been visitors who have stayed on to enjoy the peculiar advantages of the place. Strangers have never been a novelty and the Orcadian treats the visitor with a unique frankness and hospitality peculiar only to these islands.

Apart from the romantic notions of Island Utopias there is a quality about island life that is special to each individual island. The best example I know of writer being influenced by islands, is the Irish playwright J. M. Synge, who gained great inspiration from his visits to the Aran Islands off the Irish Atlantic coast. It was not just their remoteness and the fact that in his day there were few visitors, but because of the quaint spirit abroad springing from the unity of place and population, of economic necessity and the ways the people had of exploiting the natural wealth of sea and land by ancient methods in a constant fierce combat with the elements. Their language, Synge tells us was pure and simple. Their oral tradition so lively and full of ancient allusion and myth that he was enchanted. He learned the Irish spoken and a great transformation came upon his own English writing, so that we are left with the rich reward of his dramas.

In Scotland too, we know that such island communities preserve ancient traditions, even in the face of such blandishments as modern progress, whatever that may mean. So too with Orkney. The lilt and inflection of the Orkney ton-

gue makes one imagine one is listening to Norwegian radio. The Norse influence survives even although the old language, the Norn, is slowly dying. Fletts and Baikies still trade as butchers and bakers. Standing Stones, brochs, burial chambers and ancient churches are part of the landscape. The town of Stromness (described by one citizen as an accidental work of art) has its narrow, main street paved with slabs of sandstone which makes it difficult for motor traffic. But always one is aware that the main street is really the sea.

The spirit of the islands and islanders is bound up closely with their heritage and fisher and farmer are proud of this. Edwin Muir was a native of the island of Wyre and his Orkney boyhood experiences are so vividly transmuted into poetry of exceptional quality that his work is not yet appreciated as it deserves. Although he left Orkney as a very young man he could not forget the landscape and the inborn culture that was his heritage.

Similarly, today, George Mackay Brown writes and works in his native Stromness (his fine book *An Orkney Tapestry* was reviewed in *Sruth* a few months ago). Mackay Brown's work has that quality that immediately evokes the essence of Orkney life and history. His prose and poetry, show such fine craftsmanship and insight, that he is deservedly gaining an ever widening audience.

Among the folk, there is a readiness to listen to or tell a story. Undoubtedly, this is a direct legacy from the traditional sagas. The humour is trite and has a great gusto and the stories are better told over a pint of home-brewed ale. Folk are much the same individually no matter where they come from and Orkney folk are not exceptional. But there is a quality about place and people that makes Orkney a good place to live in whether you are a writer or a carpenter, a farmer or a fisherman.

Here I enjoy the steady rhythm of the place, the closeness to the elements, the fertility of land and sea, a disdain of measured time and the treasured calm after every storm. Above all I have become closer to my own life, my boyhood in Glasgow stands out clearly now and I can see the city in its true colours. I can sense its great humanity, its strengths and its weaknesses. In this community I hope to be able to write down some record of what Glasgow did to me and for me. As I write a south easterly gale howls down Scapa Flow. But I am snug in my cottage thanks to the Hydro Board. You see, I can still appreciate the necessity for the sophisticated life but let us keep things in perspective.

(concluded)

# Equality of Languages

YUGOSLOVIA is a multi-national state. Besides the Yugoslav nationalities, Serbs, Croats, Slovenes, Macedonians and Montenegrins, which make up 88 per cent. of the total population, it has many national minorities. Albanians, Hungarians, Turks, Rumanians, Czechs, Italians, Ruthenians, and others, forming 12 per cent. of the population. Nevertheless, as from now on, a member of any national minority will be able to speak in his mother tongue in the Federal Assembly, republican assemblies and all public gatherings in the same way as a Serb, Slovene, or Macedonian using his own language. According to the 1963 Constitution, federal organs are obliged to uphold the legislation on equality of languages. In the Federal Assembly, this has already been put into practice.

The Standing Orders state: "The speech of a deputy at a joint session of all chambers in one of the languages of the peoples of Yugoslavia is translated into the language of the other peoples."

The right to use one's mother tongue is guaranteed not only to the Yugoslav nations but to all national minorities. This uniform principle is now being fully implemented in practice for the first time. Deputies will most probably have at their disposal the same system of simultaneous translation used in the United Nations.

The practical implementation of this constitutional ruling on the equality of languages has been the subject of considerable discussion. The Constitutional Court of the Republic of Slovenia, for example has asked that all government bodies and organisations in this republic use the Slovene language, all school textbooks be printed in Slovenian and the language be used by customs officials, in film newsreels, etc.

## Differing opinions

What are the views of people prominent in the political, cultural and public life of the country on this new practice?

"The equality of the languages of the peoples of Yugoslavia is a constitutional principle and federal organs are therefore obliged to see that it is implemented without any obstruction," commented Professor Djordjevic, Chairman of the Federal Executive Council. "This principle derives from the character of Yugoslavia as a federal socialist republic based on a multi-national community of equal peoples. The 1963 Constitution differs from the others by expressly stating that all organs must uphold equality of languages."

It is the undisputed right of every citizen to use his mother tongue not only in parliament but in every public place and for all

discussion, particularly in the work of the Federal Assembly. Forms and official documents are also printed in the languages of the individual

## by Moidrag Asanin

nations, and in autonomous provinces, in the languages of the minorities living in them. It is also necessary for this principle to be applied in all federal institutions and in the field of transport (in public notices in trains, buses planes stations, road signs, etc.).

## Macedonian view

Speaking on the practical implementation of the principle of language equality, Kole Sasule, a leading Macedonian writer, said: "Throughout the whole of Macedonian history, those who denied the existence of the Macedonian language thereby revealed their hegemonistic aims, while those who recognised the Macedonian language showed themselves, in this way, to be democrats, internationalists, friend of the Macedonian people and of freedom."

Educationalists and scientists throughout the country have been urging that in schools and all media of communication the permanent and equal use of all languages of the Yugoslav peoples should be guaranteed.

"There is no question about our obligation to respect the constitutional rights of all nations and national groups to use their own language," stressed Dr Grga Novak, President of the Yugoslav Academy of Arts and Sciences in Zagreb, "but it cannot be achieved overnight. In Italy, for example, it took several centuries for the speech of the various regions mutually differing far more than the languages of the Yugoslav nations, to bow to the Tuscan speech, now the sole literary language. We should therefore not become impatient in our wish to solve everything at once. The future will settle this."

Despite a number of technical difficulties, the practical implementation of language equality cannot be postponed since it constitutes one of the basic elements of national

freedom and well-being. This is why elementary courses in other Yugoslav languages are already being introduced in schools. This reflects the attitude of the younger generation, who have grown up in complete equality in the individual republics, speaking their mother tongue. In addition to such courses, the literature of the other Yugoslav languages will be studied in the schools in the original instead of in translation.

## Multilingualism

In the Republic of Serbia, more than 300,000 pupils of eight national minorities are receiving their school tuition in their mother tongue. And in the Law and Economics Faculty in Pristina, main town of the Autonomous Province of Kosovo-Metohija, where 800,000 Albanians live, bilingual teaching has been introduced. Publishing houses print school textbooks and other works in various languages. The Institute of Schooling of the Autonomous Province of Vojvodina publishes books in Hungarian, Rumanian, and Ruthenian, and the Institute for the Publication of Text-Books of Serbia, in Bulgarian as well. Newspapers and various works in Czech, Slovak, Italian and other languages are published in Croatia.

Efforts are being made to speed up the higher education of members of national minorities, since in these sections of the population there were almost no intellectuals before the war. They had neither schools nor the rights they enjoy today, so that higher education was practically closed to them.

The languages of the Yugoslav nationalities and national minority groups have been preserved throughout history, despite subjugation and the pressure often exerted by foreign rulers, as the strongest weapon to protect their national identity.

In a multi-national, federal state, equality of languages is an imperative, a fundamental element of democracy and one of the guarantees of the successful development of the society.

[Reprinted from REVIEW, Yugoslav Monthly Magazine, Belgrade]

"UNE LANGUE SANS ECOLES, SANS SANS UNIVERSITE, SANS JOURNAUX, SANS TELEVISION, EST UNE LANGUE DESTINEE A DISPARAITRE DE LA VIE SOCIALE ET DE LA CHOSE IMPRIMEE, A TOMBER DANS LA PURE ARCHEOLOGIE."

Jean Oliver,  
(poete Catalan)

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# Lewis Council of Social Service

In his address at the inaugural meeting of the Lewis Council of Social Service Mr James Shaw Grant, Chairman of the Crofters Commission said:

The formation of a Council of Social Service could be a dramatic step forward for the Island of Lewis. Provided, of course, that the Council is directed with energy and guided with imagination.

For too long we in Britain have been involved in a sterile debate about the respective merits of voluntary effort and official action. We now realise that the antithesis is absurd. We need both. Very much more of both than we are ever likely to have. The problem is not the philosophic one of deciding in a given situation where the boundary between the two should lie. There is still room for differences of opinion. But they are not differences in principle. They are practical issues which can be resolved by rational discussion.

The matter was well put by the Secretary of State last October when he addressed the Scottish Council of Social Service—the organisation you are now proposing to join. He drew attention to the fact that the Social Work (Scotland) Act of 1968—one of the most important pieces of social legislation in recent years—makes specific provision to enable local authorities to discharge their responsibilities through voluntary bodies. Then he said:

"The need for voluntary bodies to continue to provide services in the future is not simply based on the fact that the local authority social work departments are not yet in a position themselves to provide all the services needed. It will always be the case that the voluntary body has distinctive qualities."

"A voluntary body is not burdened with the need to make large scale basic provision and it can concentrate on a specific area of need to the exclusion of other demands. This will always mean that in some areas of work the voluntary body can go further or faster than the statutory authority can hope to do. Voluntary bodies have an impressive record also in being the first to identify a new need and to initiate provision to meet this need. Voluntary bodies have played an important role in awakening central Government and local authorities to the needs of particular deprived groups of the population and also for improvement of the statutory services."

A Council of Social Service is not set up in opposition to local authorities or statutory bodies. It is not an encumbrance making their work more difficult. It is not a watchdog barking at their heels. It is an instrument they can use. An instrument with a finer cutting edge than any of their own.

In Britain because of the operation of the law of ultra

vires voluntary bodies are very much freer than local authorities or statutory bodies such as the Crofters Commission on the Development Board.

A Council or a statutory body can only do the things which the law expressly permits. A voluntary body can do anything which the law does not expressly forbid.

Councils of Social Service are not bound in that way. They can explore new problems. They can try new methods. They are not restricted and they are not inhibited. They are completely free within the limits set by the ability and the resources at their command.

But are there new problems to be explored in Lewis? Do we not already know it all and deal with it all. I wonder!

We have recently come up against the disturbing fact that rural villages, even close to Stornoway, are losing population much more rapidly than anyone previously supposed. What sort of problems is this steady drain producing in the smaller, more remote communities? In the past we could assert with truth that no one in Lewis was ever lonely or neglected. There were always willing, helpful, active neighbours. But given the age structure of the population in many parts of the Island today, can we say with certainty that this is still true, and even if it is true today will it continue indefinitely to be true?

Even because of this situation alone it seems to me important that we should have a widely based Council of Social Service in Lewis which can pool the information and the resources of all the excellent voluntary organisations which already exist — and this is the crucial point—a Council which will be just as sensitive to the situation in Benish or Lemreway as it is to the things that are happening round Percival Square.

A Council of Social Service is not, of course, confined to social work—in spite of the name. It is free to map out its own programme, to decide its own priorities.

Most of the Councils which already exist in the Highlands came into being primarily to deal with economic problems. There is, I understand, a certain amount of pressure on them today from headquarters to narrow their activities. This would be a mistake. It is a typical example of urban myopia. The parochialism of the city dweller hemmed in by houses who sees the problems of the Highland wilderness in terms of overcrowded city streets.

You cannot dissociate social from economic problems, welfare from jobs, in townships which are bleeding to death.

And the very fact that we now have a Highland Board, a powerful arm of central government, to deal with the economic problems of the area

makes it all the more important that we should have a local voluntary body reaching up to grasp its hand.

Shetland provides an outstanding example of a community which is using the services of the Highland Board as they should be used.

Recently the Island of Tiree got into the news, first for its initiative in tackling the problem of brucellosis and then for its success in capturing a small knitwear factory which will transform the employment situation over the next few years. Both these successes were largely due to the existence of a Council of Social Service.

One of the most difficult problems facing the crofting areas is finding new sources of self-employment for those who live in townships beyond the reach of industry. It is a problem which the Crofters Commission is directing a good deal of attention to at the moment. It will not be easy to solve but it will be easier in areas which have an active Council of Social Service than in those which have not. Some Councils have already done good work in this field—notably the Council in North West Sutherland.

But while I speak of Shetland, Tiree and Sutherland we should not forget that one of the pioneer attempts in Scotland at development from within the community was made here in Lewis, 25 years ago. During its short life the Lewis Association attracted a great deal of attention, not only locally, but nationally and even internationally.

The Association was visited among others by one of the Tennessee Valley Authority—the great prototype in the Western world of regional development.

The Fabian Quarterly which is not normally interested in the offshore islands wrote of the Lewis Association as an extremely interesting example of community enterprise, pleasantly free from that form of

meglomani which sometimes mars otherwise praiseworthy local efforts.

Neil Gunn, the most distinguished of living Scottish novelists, described the Lewis Association as one of the finest movements in communal organisation which Scotland had produced for many a long year.

"It is not a movement initiated by the Secretary of State and due to be investigated by an official committee," he wrote, "it is not a scheme devised by local authorities on a regional basis." "It is something much more significant than these and in my wanderings about Scotland I have come across nothing quite like it. Whatever ultimately may come of it this I am certain—that in it we have a manifestation of the only kind of spirit which can truly build and enrich social life."

In spite of these encomiums the Lewis Association failed to achieve its wider purpose. It failed not because it was wrong but because it was premature. There was no government policy of regional development for it to latch on to. It was speaking a language which Edinburgh and Westminster had not then learned.

It is very different today. We have a regional development policy and the means to carry it out. We have the Skelington Committee Report on the importance of participation by local people in the planning of their own towns and cities. We have the Secretary of State's speech which I have already quoted emphasising the importance of voluntary action from within the community and at last we have come to realise that physical planning by itself, however brilliantly conceived, does not create living communities. Communities live their own lives for reasons which are rooted in the human spirit rather than in the physical environment.

In this new climate your Council of Social Service can begin where the Lewis Association left off. It can succeed where the Lewis Association failed.

It is a matter in which we can take legitimate pride that one of the great original thinkers who has brought about this change in our attitude to human affairs, one of the pioneers in modern sociology, was himself a Lewisman with roots both in town and country.

In the last of his long series of books on the organisation and development of communities Robert Maciver draws a sharp distinction between civilisation and culture.

Civilisation he defines in terms of material products like typewriters and television, or formal institutions. Culture he defines as the use we make of these things—the nature of the books written on the typewriters, the content of the television programmes; the quality of life our institutions provide.

Then he comments that while civilisation is easily transmitted

and easily assimilated and always progressing, culture is not. So that in effect our lives might become poorer the richer we get.

Every community has its own culture, its own way of looking at things and this may be changed by the advance of civilisation.

This fact is of special importance in an area like this with a minority culture which we must inevitably modify in seeking the material progress we need for survival. How do we modify but not destroy?

Here you have a whole quiverful of problems to exercise a Council of Social Service along with the other and more immediate matters with which you are faced.

To keep these problems in perspective, however, I would remind you that in his very first book on community, the book that established his reputation more than half a century ago, Maciver wrote of the "eternal possibility of communal rejuvenescence." Potent forces, he said, exist in every community waiting for the challenge and the vision to call them into action.

And then he wrote this passage which might well be the charter of your new Council of Social Service.

"The more the members of a community enter into the life of that community, the richer by the amount they themselves have brought becomes that life. Its quality is the quality of the social units whose common life it is—the fuel is poor, how can the flame be bright? But its intensity is the degree in which these members are united in: that common life—scatter the coals and what once glowed in a radiant focus will flicker feebly in dispersed and meagre fires. It is this spiritual activity we call society, this conscious co-operation in a great common life that sustains within it the life of every contributor, as the energy of its ardent centre keeps every coal in the fire aglow. To fall away from the fire is to pale and grow cold like a cinder, to lose the communion of society is to lose the community in which each life is quickened."

That in a nutshell is the function of a Council of Social Service—to quicken the life of the community. It works by gathering all those who have a contribution to make so that their individual efforts are not only added to each other but multiplied together as each takes fire from the others' enthusiasm.

There are few people in Scotland—if any—better qualified to tell you how this process works than Sheriff Macdonald. He is Chairman of Shetland Council of Social Service which has a remarkable record of achievement behind it. He is also Chairman of the Federation of Councils of Social Service which carries the quickening process one stage further by pooling the enthusiasm and the knowledge of all the Councils



Sin agad Concorde, Carson a tha i deanann asdair ni i Sonic Boom.



## CULLODEN INFORMATION CENTRE OPENS TODAY



Prince Charlie's Cairn at Arnish, Stornoway provides a moving connection with the Culloden Information Centre

steadings of many traditional farm buildings.

Old Leanach Cottage will now assume the single role of battlefield museum, and this will enable a more effective use to be made of the impressive display of objects connected with the Battle which it contains.

The information centre houses a display which falls into two separate categories; there is a smaller room in which talks, illustrated by slides, will be given. The first of these talks, recorded and electrically operated, has been prepared by the Trust's Historian, Lieut. Col. Iain Cameron Taylor, and tells the story of the Rising. The talk was specially recorded by Mr Fred Macaulay. Further talks by Col. Taylor will be added to the programme.

Admission to the lecture room entails a charge of 25p per visitor. This is necessary for

economic reasons.

The main display in the information hall consists of a series of panels dealing with Highland history. These have been devised by the Committee, and executed by Mr Jim Nicholson, the Trust's artist-designer. The necessary research was undertaken by Col. Taylor, Dr Jean Munro, and by members of the Committee, notably Mr Iain Mackay.

Six coloured panels, each with a "story line" below, tell in simple form the story of the Gael from their arrival in Scotland to the present day. Beneath these a series of panels expand and illustrate in greater detail the brief outline of history given above.

The remaining part of the display covers a variety of Highland interests, including the work of the Board, of An Comunn Gàidhealach, and of the Trust.

## The United Scotsmen and a Scottish Republic

His remaining colleagues of the Friends of the People continued to enlist French aid. On February 8, 1795, Citizen J. B. Andre placed a memorandum on their behalf before the Committee of Public Safety urging action. "Tout fait resumer quelle repredroit son ancienne independence si l'on adoit a secourir le joug."

As a result of this, Citoyen Mengaud was sent as an emissary to Scotland. He reported that he found the Scots much disposed to revolution and "this feeling has existed since the Union of England and Scotland."

The Friends of the People had set up a special Committee of Ways and Means through which to organise the rising. The main organiser was Robert Watt, who devised a scheme to surprise Edinburgh Castle and hold it as a first step in the insurrection. Before the scheme could be carried out, Watt, David Downie and others were arrested. Watt and Downie were tried for high treason and both were sentenced to death, but Watt alone suffered death.

From 1793 to 1794 the authorities were busy. Two leaders of the Friends of the People had been tried and sentenced for high treason and 20 more sentenced for sedition, while many others had been charged and sentenced with a variety of "minor" offences. The last leader of the organisation to be tried was Joseph Gerrald, in March 1794, who told the court that it was "... soon after the Union of England and Scotland the people were deprived of some of the most valuable privileges. It was from that period that the greatest encroachments began to be made on personal liberty. But if that Union has operated to rob us of our rights, let it be the object to regain them."

Gerrald was sentenced to 14 years' transportation, but died soon after reaching Botany Bay. With most of the leaders arrested and transported, a great blow was struck to the Republican movement, and the Scottish leaders that were left realised that they would have to reform the movement. They decided to follow the example of the United Irishmen's organisation and the movement was renamed as the United Scotsmen.

By the spring of 1797 the United Scotsmen societies were fully organised and ready. The organisation was based on societies of not more than 16 persons with committees at parochial, county and national level. Members were charged 6d on entry and monthly subscription was 3d. These sums were spent on pamphlets, who travelled Scotland. No branch was permitted to

be gained from nostalgic yearnings for animism such as reverencing the "soul of rice" and Druidical tree worship? God infused spirit into man not matter.

Yours etc.,  
IAN G. MACNAIR-SMITH,  
Conde de Peñalaver,  
68-1 dcha.  
MADRID-6.

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enrol more than 16 members and when that number was reached, new branches were formed.

Each branch met regularly and secretly. The village branches elected delegates to the county meetings and from the county meetings, delegates were elected to the National Convention.

The place at which the Convention was to be held was not disclosed even to the delegate; all he got was a slip of paper from the County Secretary bearing the "intermediary" who would call for him and conduct him to the Convention at the time appointed. The National Convention met every seven weeks,

usually in the neighbourhood of Glasgow, or in the city itself.

These frequent meetings were considered necessary for the United Scotsmen believed that "the emancipation of the country was at great distance when they should rally round the standard of liberty."

From the National Convention a seven-man executive committee was elected.

Every member of the United Scotsmen had to take the Oath of Secrecy. "In the awful presence of God, I do declare that neither punishments shall ever induce me, directly or indirectly, to inform or give evidence against any member of this or similar societies for any act or expression of their deeds or made collectively or individually in or out of this society in pursuance of the spirit of this obligation. So help me God!"

Some districts, such as Dundee, the fees for membership were only a penny, but this seemed sufficient to pay the local delegate 1s 6d a day, plus travelling expenses when away from work on the Society's business.

## Duncan Logan Ltd. To Wind Up

(Continued from page 1)  
the building of an avalanche shelter at a cost of £84,000.

The firm are currently working on the Inverinate-Dornie road at a cost of £576,000. A spokesman for the Scottish Development Department said yesterday that work is 98 per cent completed. Other current road works are from Dornie to Balmuccia—70 per cent completed and costing £266,000—and from Loch Ness to Beaulieu—58 per cent completed and costing £238,000.

The largest of their new contracts is for the £12-million Foyers hydro-electric scheme. In a consortium with Marples Ridgway, Logan's are also building the £6.5-million Kingston Bridge over the Clyde.

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## Births

MACKAY—At Raigmore Hospital, Inverness, on 25th March, 1970, to Donald and Joan Mackay, a son. Both well.

## Deaths

MORRISON—At the Schoolhouse, Carlwary, on 3rd April, 1970, Agnes Morrison, widow of John Morrison, 17 Eorodale, Port of Ness, aged 75 years. Very closely missed.

McLEAN—At Glasgow, on 18th March, 1970, Lachlan McLean, son of the late Mr and Mrs Archibald McLean, Bayview, Port Charlotte, Islay.

MACLEOD—The death occurred in Hamilton, Ontario, on 11th February, 1970, of Jessie M. Macleann (Mrs Macleod) who won the Gold Medal for solo singing at the first attempt at the National Mod in Dingwall in 1965. She was a member of the Glasgow Gaelic Musical Association.

Miss Macleann was born in Govan and brought up there. Both her parents were from Lewis. Her daughter, Jean (Mrs Bett), is a professional singer and plays the harp.

## Misc.

AN T-EILEANACH. Leabhrair misail Eilabharraraidh, gun gair ann an Gaidhlig, 10/- sa bliadhna a An t-Eileanach, Berneray, Lochmaddy, North Uist.

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## Gaelic Broadcasts

**Thursday, 16th April**  
12 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 content, interview, music and song from Gaeldom (recorded)

**Friday, 17th April**  
12 noon News in Gaelic  
7.30 p.m. Craobh nan Ubal: Flora MacNeill and Angus MacLeod present their choice of songs from our tradition. Taking part with them: Bill Marples and Bobby MacLeod, ac- (cordeon) (recorded)

**Sunday, 19th April**  
3.00 p.m. Studio Service by Rev. Father Donald MacKinnon, Glasgow (recorded)

**Monday, 20th April**  
12 noon News in Gaelic  
12.05 p.m. Da Cheathramh agus Fonn

**Tuesday, 21st April**  
12 noon News in Gaelic  
12.05 p.m. Da Cheathramh agus Fonn  
3.45 p.m. Cur is Dluth: Among the Gaels with Neil Fraser. Topic: A look at current affairs in the Highlands. My District: Hugh MacKinnon talks about the Island of Eigg

**Wednesday, 22nd April**  
12 noon News in Gaelic  
6.15 p.m. Pipes and Drums by Pilmekmet Pipe Band, Pipe-Major John A. Barnes (recorded)

## over to you:

Sir, — The article on "Ecology — a New Religion" makes some curious accusations. It is not Christianity, but man's neglect of Christianity that is to blame for not harmonising bodily with spiritual needs.

Nature is no contradiction to the supernatural, only the reverse side of the medal. The Gospels as well as the Old Testament are full of lessons and parables drawn from nature, such as the sower of seed, sorting out the good from the bad fishes, the wheat and the cockle, the lilies of the field etc. Besides, Christ speaks of the "temple of his body" ("Destroy this temple, and in three days I shall rebuild it").

What has occurred is that mankind in its fickleness for a change, and novelty has

turned its back on nature's law of gradual growth and thus reaps the consequences of its folly. Celtic nations are supposed to be people who live close to nature and thus less exposed to be victims of the vagaries of fashion in which every generation tends to make tabula-rasa of the preceding one, forgetting that the Scriptures are "Everything that was written was written for our benefit and instruction." If we consider our ancestors are uncivilized barbarians, and take it for granted that everything is better now, we are acting with Pharisaical ingratitude to which Oriental ancestor "worship" is almost preferable if it means respect and humility. What is to be

(Continued on next column)