

SRUTH

DI-ARDAOIN, 5mh LATHA DE'N MHAIRT 1970

THURSDAY, 5th MARCH 1970

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AN COMUNN GAIDHEALACH
Abertarf House Inverness



North Harris peaks from Gilaival Glas

NORWEGIANS TO SET UP IN SKYE

MEMBERS of Uig Village Council have been told that two Norwegian fishing firms are interested in setting up plants in their area.

The news was brought back to them by Mr Angus Stewart, Pier House, a local restaurant owner and village councillor, who flew to Norway at his own expense last week to clinch the deals.

Einar Hausvik and Co. Bergen, are prepared to start work extending their existing trade at Uig immediately.

Rolf Olson and Co., also of Bergen, want to wait for better pier facilities at Uig before starting.

The Norwegians are very enthusiastic about the project and Hausvik have landed 8,700 cran at Uig in the past three months.

Mr Stewart has received a letter from Hausvik confirming that they are interested in extending their Uig opera-

tions and expressing interest in leasing, or buying, property to build a processing plant for curing, filleting and freezing fish.

"If they can get the grounds and planning permission, they want to get started right away," said Mr Stewart. "They will probably employ 50 men when they begin full production."

"They have been investigating sites on the Isle of Man and Ireland," Mr Stewart added, "but they find it more convenient to concentrate on Uig."

The fishing industry in Uig was revived by Capt. Kenneth Stewart. Mr Stewart's brother, who returned to Skye last year after a lifetime at sea.

He set up business as a fish buyer and now employs between 24 and 30 men.

The news was welcomed yesterday by Dr Calum MacRae, the village council chairman.

AN COMMUN'S STATEMENT TO COMMISSION

AN Communn Gaidhealach (The Highland Association) is concerned with the survival of the language and culture of the Gael and of his way of life, particularly in his home lands, the Highlands and Hebrides.

From the seventeenth century until comparatively recently, the language and culture of the people were actively represented and at the same time officially ignored. The late eighteenth century economic changes, usually designated "the Clearances" created conditions which a distant government hardly understood. It may be fairly claimed, however, that many Gaels have shown a greater recognition of the importance of their language than their lowland compatriots have for Scots.

Attention must be drawn to the responsibility of

(Continued on page 9)

Iordan: Rioghachd Air Chrith

THAINIG air Moshe Dayan, Ministear an Airm Israeilich, o choinn ghoirid a radh gu faodadh gun dean Israel air a bordair a shuidheadhadh nas

le Seumas Robasdan

fhaid an ear am broinn rioghachd Iordain mur an tig stad air an trioblaid bho'n taobh sin.

Tha Abhainn Iordain air a bhi 'na crìoch eadar Israel agus rioghachd Iordain bho am Cogadh nan Sia Lathaichean, 1967, ach is beag am bacadh a chuir-eas an abhainn staoin sin air na saighdearan a dh'iarraas thairis bho'n darna taobh na bho'n taobh eile. Cha mhor gu bheil aite air an abhainn eadar Loch Ghalile agus a'Mhuir Mharbh far nach faigheadh duine thairis oirre is e a' grunnachadh.

Fasgadh na beinne

Ged a bhios na ceathairnich (guerrillas) Phalestinianach a' bagairt air na h-Israelich air

fad na h-aibhne, tha choltas gu bheil iad pailt gu h-araid feadh na beanntan air ceann-a-tuath Iordain. Bithidh fasgadh na beinne anabarrach feumail dhaibh an aghaidh nam pleinichean Israeleach, agus tha lan fhios aig na Palestinianach gur ann 'san adhar a tha lamh-an-uchdair aig na h-Israelich orra.

Air an aobhar sin fhein tha Moshe Dayan dhe'n bheachd gu feum Israel a crìoch a shuidheadhadh gu fhichead mìle air aghaidh, air 'bho' ach air Abhainn Iordain agus air a'cheann-a-tuath dhith, airson na crìochan *mar a tha iad an dràsda* a shabhaladh. Chaidh am figear andachadh gu deich air fhichead corra latha as deaghaidh sin.

Le sin bhiodh na h-Israelich a' toirt a stigh nam beanntan air fad gu ruige iomall na fasach

(Continued on page 4)

AN COMUNN GAIDHEALACH

Annual General Meeting

NORTHERN REGIONAL COUNCIL

CLANSMAN HOTEL, INVERNESS

SATURDAY, 7th MARCH 1970

at 10 a.m.

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SOUTHERN REGIONAL COUNCIL

HIGHLANDERS INSTITUTE, GLASGOW

SATURDAY, 7th MARCH 1970

at 10 a.m.

Members and others interested cordially invited to attend appropriate meeting



Di-ardaoin, 5mh latha de'n Mhairt 1970

Thursday, 5th March 1970

BEO NO MARBH

'S DOCHA gum faca sibh an oidhche roimhe, air an TV da dhòir air obair le inneal airson tomais na tha de dhealain a'dol nad' chridhe Thugadh boireannach a stigh agus chuir iad sìos a bhith marbh. Dh'èuche iad an inneal sgrùdaidh so oirre agus thomhais e gluasad dealain 'na cridhe. Bha so uairean a thide an deidh dhaibh a radh gu robh i marbh. Ma tha, cuin a tha thu marbh, no taobh eile an fhacail a ghabhail, cuin a tha thu beo? De tha toirt dhuib an deo a th'annad? Their feadhainn ceangailte ris an Eaglais gur e Dia a tha toirt seo dhuib, gur e d'anam do bheartalachd. Their feadhainn neo-chreidbheach gur e sibhal dealain nad' ionchann a tha toirt dhuib an deo. Cuin agus ciar a thomhais tu gun do dh'fhalbh an deo gu tur as an duine. Cha ghabh e tomais. oir mar tha an eisimpleir a'follseachadh tha dealain ag obair ann an cridhe na mna seo uairean an uaireadair an deidh da h-anail stad. Aon rud a tha fosrach 'sa ghnothuich so air fad. Is e sin gu bheil an ionchann air a'milleadh gu buileach an ceann trì mionaidean as aonais fuil ur fhallain. Mar a gabh an intinn caradh aig a cheart an tha intinn an duine air a milleadh cuideachd, oir mar bi an ionchann fallain cha bhi an intinn fallain. Nis, ma tha, cuin a tha an deo no an anam no ge bu de a their thu ris, a'fagail corp an duine. A bheil e falbh a mach as a'chorp leis an anail mu dheireadh, no bheil e fuireachd agus a bheil an ionchann do-leasaiche 's nacheil an cothrom air a chuir ceart. Ma tha, e denamh an rud mu dheireadh so, feumaidh gu bheil lamh a'choireigin a'stùireadh a' ghnòthach. Ma tha e air a chuir a mach gu bheil an duine marbh uair 's gu bheil a h-uile sibhal dhealain air stad na bhodhag, bhithidh iomadh duine a tha air a chuir a sìos a bhith marbh, 's docha air ath bheothachadh.

Nuair a thig thu do gheagan basachaidh, tha cuid a tha fadhadh geor a radh gu bheil iad marbh — abair ma tha iad dìthcheannach, ach tha cuid eile ann nach eil cho furasda. Bi air d'earalas 's docha nuair a their iad gu bheil thu deas nacheil thu deas idir!

ECOLGY — A NEW RELIGION?

THE threat of a polluted environment has been taken up as a subject for universal concern — even though the beginnings of pollution occurred some twenty years ago. It is strange to think that human beings, seemingly so concerned with their environments (play spaces, National Parks, gardens at the back door, pedestrian shopping precincts in new towns), are only now waking up to the fact that we who constitute the present generation are condemning our grandchildren to a life of starvation. We do not mean merely not enough things to eat. We mean fresh air, fresh water, open spaces to live, natural resources to enjoy, and so on.

Perhaps the time has come to get back to the ground roots which were lost when Christianity turned Man's attention to living in a spiritual state, accepting the physical body as a temporary accommodating facility. Dr Paul Erlich has said: "By destroying pagan animism, Christianity made it possible to exploit nature in a mood of indifference to the feelings of natural objects."

One supposes that the intelligent Christian is aware that his physical environment, no matter how temporary, is important even as a mere visible sign of his Creator's ability and concern. If so, why the gross indifference which is being displayed today? It may well be that the time has come for a new religious force to rise up in the land: that of ecology.

Ecology, to the scientific world, is the study of living organisms and the way they relate to one another. To the man in the street it means, properly pursued, a chance for himself and his children to live out their lives in pleasant circumstances. We in the Highlands and Islands of Scotland are fortunate in that our region is so wild and natural that it will take some time for the rest of the world to invade it and impose all of the most undesirable conditions at present associated with densely-populated urbanised areas. But it is important that the time we have in hand is not wasted.

The water resources of Wales have already been commandeered by the English midlands and north-west conurbations. This must not happen in our region. Again, we must ensure that the belated Industrial Revolution which the workings of the Highland Board have brought to the region do not contribute to a lowering of the quality of our present environment.

Ecology has been described as the "religion of survival." It is important that we all consider ourselves potential converts. One imagines that the Creator would agree with any move of Man to preserve what was given to him so long ago.

TURUS le D. M. G.

A leasachadh 's a leudachadh d'inntinn feumaidh tu cuairt a ghabhail feadh iomadh dùthaich chin. Ciarnas a ni thu so — an ann a bhith a'leughadh a'fheictheamh an TV, no ag a' deachd ris an reidid. 'S docha gun leig thu do mhac meana na ma sgaoil 's gun sibhal thu le astar do thuigseach air leadh an t-saoghail is a cruinne-cce gu leir.

Ma tha de bhuanneachas tu ma dh'fhagas tu Uibist, abair, airson Inbhirnis no Glaschu? Cha bhuanneach dad saoghalail acs gur docha gum faigh thu 'rothrom dram no pinn a ghabhail gun fhios a bhith aig a h-uile duine air! Ma dh'fhiasas tu dad eile caran cumanta — ma theid thu mach le nighean abair, tha fhios aig annt-saoghal air fad air mus coinnich thu idir! Aon rud a chailleadh tu a'fuirichd ged nacheil so fìor ann an cuid de na h-Eileanan, 's e cothrom inbhe Aird Sgoil a ruigheachd. An lùb seo fhein tha call a tighinn, oir mar as fhaide theid thu air adhart le sgoilearachd 's ann as lugha 'heibh thu de dh'obair aig an tigh — a bharrachd air a bhih' nad mhinistear no 'nad mhaighstair-sgoile — 's tha gu leor de'n da chuid ann cheanna.

Chailleadh tu cuideachd, mar thubhairt an cat ris an radan, 'cardeas, cumunn agus gaol.' Tha seo air a thaibeanadh gu soilleir nuair a chithear na tha

de chomunnan 's de chruinnichean beaga Gaidhealach air feadh Alba 's an saoghal gu leir. An rud as miosa mun cuairt air an leithdian, 'se gu bheil iad a'cur an ceill doigh beatha nach eil mar as trice co-cheangailte ri beatha nan Eileanach an diugh ach ri fichead bliadhna air ais.

A thaobh gnothachann saoghalta cha bhuanneach an t-Eileanach dub nuair a thig e gur mor. Tha innealan obrach aige cho sgoinneil 's tha 'san dùthaich 's innealan tigh nach fhaighear ann am fichead tigh 's cheud an Glaschu no 'n Dun Eideann.

Nan cunntaseadh thu na tha de thighean 's a chiad as aonais nigheadair no eadhon uisge teth 's na h-Eileanan 's a chur an aghaidh na tha 'sa chuid as aonais 's na bailtean mora gu leir — gheibheadh tu eagal. Chitheadh tu nach biodh corr air coig 's a cheud as aonais agus an baile mor sam bith 's docha gum bitheadh suas ri fichead 's cheud as aonais — a reir 's caite an teid thu.

A thilleadh gu cairdeas cumunn agus gaol, tha doigh beatha nan Eilean 's mar b' abhaist a Ghaidhealtachd a bhith, air a steidheachadh air grunnain beaga dhaoine an sin 's an so. Tha na daoine sin a measg a cheile o mhoch gu dubh, a'cuideachadh, a'

caradh 'sa fuasgladh le cheile gauch ceist is trioblaid thig roimhe. Chanell sin ri radh gur e Neamh air thalamh a th'ann ach gur e doigh beatha diuth fhille th'ann — air a shon sin 's air fad carson tha uiread a'fagail — caite bheil an laige?

Tha so. Tha thu airson a mhor chuid a'leughadh, a' coimhead 'sa 'g'eisdeach Beurla. Tha an tarraingeadas aige so a'slaodadh d'inntinn air falbh bho'n doigh beatha agad fhein. Tha an diuth fhilleadh 'ga bhristeadh. Tha nam 'is na nigheanan a'fagail an tigh do'n ard sgòil 's as an sin do'n Oilthigh — a dh'fheuchainn leudachadh inntinn fhaighinn, 's cairdeas, cumunn agus gaol a lorg a measg nullanach nam bodach. Iadsan nach eil an duil ri sgòil — 's chan urrainn do'n h-uile duine bhith na fheallsanach — ma tha cus shaoir; mheacanacan is maraichean dol — tha an saoghal mor romhadh 's feumaidh tu gabhail ris. Tha thu 'nad shlige air barr a'chuain a tha 'gad shluaisreadh o mhoch gu dubh 's o latha gu bliadhna.

Sin an rud a chailleas tu — comas stad a chuir air an t-saoghal agad fhein, d'anail a leigheil 's sealltainn air gach gnothach thig do aire 's troimh an sgìeo bhitheas air do shuillean co dhiubh!

The Sea Is Still Unknown

While the world is still feeling the excitement of the second of man's landings on the moon, scientists in many parts of the world are probing the depths of the earth's oceans which are just as inaccessible as outer space.

Many countries are now looking to the sea as a long-term source of wealth. And it has been said that before this century has passed, man will have returned to the sea from which his species evolved.

Gas drilling rigs in mid-ocean are now commonplace. Fish-farming on a commercial scale has proved feasible. An ocean hunt is at present concentrated in the North Atlantic, where Russia is conducting a massive fish-searching experiment from a floating cannery. In fact Russia maintains the largest research operations on the world's oceans. France and the United States lead in sea-floor technology.

Seaweed is also harvested in great quantities. The Scottish alginate industry is the second-largest in the world, second to the United States.

Yet another aspect of research

is the increasing shortages of fresh water resources of many countries. This has led to the conversion of salt-water into good drinking water. The USA is at present financing more than one hundred conversion experi-

by F. G. Thomson

ments for the arid parts of the south-western states.

It is not often realised that whereas man's knowledge might increase with further space exploration, research into the resources of the earth's oceans has a direct bearing on life on our overcrowded planet. They will provide much-needed food for many countries now on the starvation level. And some scientists even predict that as land areas become too densely populated, people will take to living in the sea.

In 1962, Dr Jacques-Yves Cousteau predicted that man was evolving a marine species, Homo aquaticus, the sea-man.

In fact, there is evidence that

the new species might already be with us.

Francisco Figueroa of Manila University in the Philippines recently found a sea-boy in the Pacific.

The boy was about thirteen years old, weighed some 12 stones and had a limited speech. He spends more time in the sea than on land and, as might be expected, is an astonishing swimmer.

Without a racing start or flip turn in a swimming pool, the open swim 100 metres in the open water and recorded a time which was only 5 seconds slower than the world record of 52 seconds.

Japan is already training her commercial fishermen as divers, to make the important transition from sea hunting to sea husbandry.

With two-thirds of the earth's surface covered with oceans, full of hope for future generations, it seems opportune to accelerate research activities to benefit our children and grandchildren.

Or is the moon so much more important?

New North Minch Link?

After a number of years of discussion and controversy about the provision of a North-Minch Stornoway to Ullapool sea-link, it looks as though the folk on the Isle of Lewis will see a new mainland contact within the next decade.

This was revealed at a recent meeting in Dingwall by members of the Scottish Transport Group.

The meeting was attended by S.T.G. officials, representatives of three local authorities, harbour and pier groups, fishing interests, the Scottish Development Department, and the Highlands and Islands Development Board.

It was said at the meeting that the S.T.G. would initiate talks with Stornoway Pier and Harbour Commission, Ullapool Pier trustees and members of Ross and Cromarty County Council and Stornoway Town Council. The purpose of these talks would be to prepare designs and estimated costs of the necessary developments to the piers at Stornoway and Ullapool.

A spokesman for the S.T.G. said that the members felt it was necessary for the North Minch sea-link project to be considered as a communications provision which was justified. From a forecast analysis it appeared that there would be sufficient traffic and work for both the new ferry and the existing Uig-Tarbert (Harris) service.

The S.T.G. appreciated and understood the fears of the people at Kyle of Lochalsh.

They were very worried about the future, particularly in view of the real possibility of the present social grant which is keeping the Inverness-Kyle railway open being refused in two years time — leading to the closure of the line.

"The members of the Group were confident that Kyle will remain the gateway to Skye."

This was said by Col. P. M. Thomson, S.T.G. chairman.

"We are producing the roll-on, roll-off ferries to operate there and the slipways are being constructed. This, to my mind, puts Kyle on a major trunk route with terrific scope for development."

The S.T.G. have also said that it was almost certain the *Loch Seaforth* steamer service from Mallaig and Kyle of Lochalsh would cease. The *Loch Dumeagan* cargo service between Glasgow and Stornoway would be phased out. But the Uig-Tarbert (Harris) ferry would continue to operate.

As expected the S.T.G. would not make any comments on the **litical aspects** of its proposals. No mention was made of the proposed **Kyle-Skye** bridge which was the subject of a special feasibility survey conducted last year by the Scottish Council (Development and Industry).

It is expected now that the matter of the North-Minch sea-link has been brought out into the glare of an official light, the S.T.G. proposals will be discussed with heat and fervour in the next few months.

"Agus O Thailleir"

Bha dibhersain aighearach agus grunn aig sluagh Chille-mhoire Throtarneis bho chion ghoidrid. Is e Iain Tormod Macafee a tha na mhaighir-sgoile agus clann na sgoile a chuir air adhart fear de na deilbh-chluich aig ar bana-chathair choir nach maireann, Catriona Dhuighlas. Bha chlann a ghabh pàirt bho aois sia bliadhna agus air adhart, agus bu tairneach an seallaidh e am feasgair a chaidh a chuir seachad le oigridh agus le daoine dheit gach aois.

Tha mor mheas aig clann agus oigridh ann a bhi gabhail pàirt ann an leithid so a rud agus tha cheart uiread a thlachd aig daoine is sine ann an ni cho neo-chionteach, agus cho tlachdmhor agus gu h-àraidh deilbh-chluich coltach ri obair Chattriona. Be an dealbh a chluich iad.

"Agus O thailleir" sgeime dibhersaineach air an taillear a bha cho trang a suiridhe 's gun robh sluagh a bhaile ann an luidheag le cin an eud-aidh, a feathamh air cimhionadh nan geallaidhean a rinn an taillear dhaibh.

Tha ar beannachd aig an og- bhean-teagaisg, agus a luchd-cuidichidh a ghabh a leithid a shaothair leis a chlann. Meall an naigheachd dhaibh uile!

Nach bochd an ni e nach eil an leithid so a gabhail aite ann an iomadh sgòil am measg nan eileanan agus nach bochd an ni e nach eil deilbh-chluich Chattriona uile air an clodh-bhualladh agus air an cuir ann an lamhan gach bean-sgoile Gaidhealach og aig am bheil toil agus tlachd ann an leithid a ni.

Croiteirean nan Uachdarain Bheaga?

Ged nach croiteir mi 'sann de croiteirean a tha mi agus is croiteirean mo shluagh am feadh iomadh linn. A bharrachd air a sin tha beagan solais agam air fearann agus air cuisic nan Gaidhealtachd. Tha mor uidh

Le D. BUDGE

agus deigh agam a thaobh cor agus suidheachadh nan croiteirean agus nan Eileanach. Air dhomh a bhi deanamh moran smuaineachaidh air an tairgse a tha air a chur fo chomhair nan croiteirean tha mi dheth'n bharail gur e mearachd mhòr a bhiodh ann gabhail ris an tairgse mar a tha i air a cur fa'n comhair.

'Se bhiodh an seò cruidheum anns an dorchadas, bho ni dearbhta a dh'ionnsaidh ni nacheil idir cinnteach, bho ni a tha sinn a tuingean a dh'ionnsaidh ni a tha mi-chinnteach air leth.

'S docha gum b'fheairde staid na croiteireachd beagan sgrudadh a bhi air a dheanadh air, agus 's docha atharraichean a bhi deanta a bhiodh feagrach air an seorsa tlachd th'ann

an diugh, ach is e gorachd mhòr a bhiodh ann a bhi tilgeadh air falbh an ni is fhearr a thachair riamh do'n croiteir agus do'n Gaidhealtachd. Tha sinn ann am mor chomhainn bull a Chomission airson an t-saothair mhòr a ghabh iad agus airson gach oidhirp tha iad fhasthast a deanamh air gach cuilp-tuislidh a than nns an rathad a chuir a thaobh, air an t-slighe a dh'ionnsaidh uachdaranachd (no uachdarachd) a thoirt do na Gaidheil. A dh'aindeoin sin, tha fìor eagal ann an cridheachan nan croiteirean gur h'e tha air a thairgsinn dhaibh faileas an aite ni tha buan agus maireann.

Tha ni no dha a cur iughnadh air an fhear-sgrìobhaidh agus 's maith a dh'fhaoidte air moran eile! Carson a tha buill a Chomission a'gearradh air falbh na talamh bho bhonn an casan fhein? Carson a tha iad a'leigheil air falbh nam ballaichean a tha ga'n dìon fhein? Oir ma thig an ni a tha faineir dhaibh gu buil thig crìoch air croiteirachd agus air Commission na Croiteirean!

Ni eile—cha deacha riamh innseadh dhùinn co chur air (Continued on page 9)



Royal Opening For Highlands Countryside Festival

Princess Margaret will open the Festival of the Countryside at Gairloch on Monday, May 11th. The Festival has been devised by the Highlands and Islands Development Board as a major contribution to the Scottish programme for European Conservation Year 1979 and will run to May 22nd. It is being promoted by the Board in association with the Western Ross Area Tourist Organisation.

On hearing the news the Tourist Organisation's chairman, Mr Michael Reyniens, said: "I am delighted that H.R.H. has agreed to come to Western Ross and honour us by opening the Festival. The Festival will cover the whole of Western Ross with events in Ullapool, Gairloch and South West areas."

Describing the Festival programme, Sir James Mackay, the Board member for tourism who is also a member of the Countryside Commission for Scotland, said that the wealth of countryside resources in Western Ross would be on display during the 12-day

period of the Festival.

The Forestry Commission, Nature Conservancy and National Trust for Scotland have arranged special "open days" at their properties with guided tours and demonstrations. During the second week the R.M.S. "King George V" has been chartered to operate special day cruises from Ullapool, Kyle of Lochalsh and Gairloch. An expedition to St Kilda by chartered yacht is scheduled, as is a programme of air tours from Plockton Airstrip.

The Festival programme includes many other interesting events with visits to a Fishery Research Station, a fisheries exhibition, mountain rescue demonstrations and a display of peat cutting. The events will also follow the countryside theme and include illustrated talks by local and national personalities. A countryside cinema, at which programmes of outstanding films on wild life and countryside themes will be shown, is to be operated through the Highlands and Islands Film Guild.

LAND RECLAIMED

More than 50 square miles of hill land has now been reclaimed by crofters with the assistance of grant from the Crofters Commission. Most of the work has been done by surface treatment without ploughing. In announcing this the Commission add that a total of 2,781 acres were improved during the year 1969 compared with 2,587 acres during 1968.

The enterprise and initiative shown by crofters in developing their land in this way was praised by Mr J. S. Grant, chairman of the Crofters Commission.

"The Commission's aim is to help crofters to help themselves," he said. "The crofter takes the decision and does the work. When necessary the Colleges of Agriculture give advice. We give the grants and make the land available."

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Iordan: Rioghachd Air Chrith

(Continued from page 1)

mhoir fhein. Bhiodh an rathad eadar Iordan agus Siria air a ghearradh aig na h-Israelaich agus bhiodh crìochan iomallach Irac agus Saudi Arabia 'nan sealladh. A bharr air 's sin chailleadh na h-Iordanaich an t-uisge a Albainn Yarmuk agus bu mhoir an cull sin dh'fhearran na dathach.

Cumhachd an adhair

Chan eil teagamh nach eil eagail air muinntir Iordain a thaobh seo. Tha fhios aca gu bheil Moshe Dayan comasach air na thug e seachad mar a bheachd thinne a chur gu buil dhà-rèadh, ma bheir e chreidsinn air riaghalas Israel gum bi a leithid de dhòl-a-mach feumail. Agus ged a thugadh an t-arm Iordanach ceann dhà na h-Israelaich bhiodh e duilich dha an cumail a mach, leis cho pailt agus druithcheas 'sa tha na "Mirages" air Israel. Bha, agus tha fhathast, na dhèicheadh aig na Breutunnach a bh' toirt tarrainn air cho beag ann an airmach agus cho gleusda 'nan doigh 'sa tha na h-Israelaich an aghaidh na cinnidhean gun chunnais aig na h-Arabaich agus na burraidhean bagarra-h a tha 'nan ceannaird orra. Ach ged tha, chan eil na duthchannan Arabach idir coirde a measg a cheile, agus ged a bhiodh tha choltas gun deamadh na "Mir-

ages" Israelach an gnothach air na pleanichean aig na h-Arabaich uile gu leir aon uair eile, gun iomradh air a'ghrannan shuarach de "Hunters"—is iad air fas sean—tha aig na h-Iordanaich an dràsda.

Fogarrach 'n aona duil

Chan eil e gu feum nas mutha iarraidh air Rìgh Husain na draighaichean Palestinianaich a thilleil a mach. Mar a tha cuisean an dràsda, agus Bruach-an-Iar Iordan ann an lamhan an airm Israelach, tha na Palestinianaich air leth-chuid no dà thrian de mhuinntir na rioghachd aig Husain. Chan iongnadh ged nach gabh iad casgadh. Dh'fhuilg iad, agus cha chuir iad seachad am muladh cho fads as beo iad.

Cha teid na Trans-Iordanaich fhein—aon chuid an t-arm no an slugh—an aghaidh na Palestinianaich, agus tha cinnnt nach teid Palestinianaich nan campaichean, no an fheadhainn a tha air fhagail air a' Bruach-an-Iar, an aghaidh na bairt-rean is na cairdean aca-fhein a thug a' bheinn orra airson an cogadh a chumail a'dol air an ceann fhein an aghaidh na h-Israelaich. Mar a bhuineas iad do Phalestine 's ann air Palestine a ni iad iul. Tha iad coma ged tha Abhainn Iordain 'nan rathad.

Cumaidh Moshe Dayan a mach—agus is beag na daoine

nach aontaich le bheachd a nis—nach eil Abhainn Iordain gu feum idir mar chrìoch airson na ceathmaichean Palestinianaich a bhacadh. Cha dean glèann na h-aibhne a'chuis nas mutha. 'Na leantail, a reir bairail an t-seana-airth cham, feumaidh an t-arm Israelach greim fhaghainn air a'bhraig taobh thall na h-aibhne—tha siod air a bhi am follais mar bheachd an airm iad corr is bliadhna—agus air na beanntan air ceann-a-tuath Iordain. Bhiodh m boidair sabhailte an sin.

Feumaidh sinn beachdachadh air a'ghèaran a thogas an t-Iordanach. Chaidh crìochan a shonrachadh a mach airson Stait Israel ann an 1947 leis na Naisceann Aonaichte. Tri turais bho'n a sin bhrìst na h-Israelaich a' chrìoch rompa agus ghlaic iad crìochan eile. Bhiodh

Hebridean Viewpoint le Coilleach an t-Sruth will be continued in our next issue.

cuid a'creidsinn gun stadadh na h-Israelaich aig Ierusalem, ged nach eil e cinncheat idir a bheil coir nas laidire aig na h-Iudhaich seach na Crìosdaidhean a' na Mahometanaich air a' Bhaile Naomh. Chan eil aig na h-Israelaich seach na h-Iordanaich a thaobh lagh nan naiseanan co-dhiu.

A nis tha na h-Israelaich ri taobh Abhainn Iordain. Dh'iarr na Naisceann Aonaichte orra na crìochan a thug iad a mach ann an Cogadh nan Sia Lathaichean a threiginn. Ach chunnaic luchd-riaghlaidh Israel iom-chuidh an t-iarrais sin a chur an darna taobh, gu latha eile—gu Latha Luain, am beachd cuid Agus aon uair eile, mas fìor an seul a thainig bho Israel, tha na "seabhagan" leithid Moshe Dayan ag iarraidh tuilleadh airson an crìoch a shabhaladh. Ma bha eagal air na h-Israelaich roimh Chogadh 1967 gun deidheadh an tilgeil a mach air a'mhuir, 's ann a tha an t-eagal air na h-Arabaich a nis nach stad na h-Israelaich ead an bi impireachd aca eadar Nile agus Euphrates. Dh'fhaoidte gum bi an darna eagal a cheart cho faoin ris a'cheud fhear, ach tha bonn an eagail a'cur charan 'nar cridheachan dha aindheoin.

Proverb

Is miosa droch earbsa na bhi gun earbsa idir.

A shaken trust is worse than no trust at all.

Text for the Times

The fear of the Lord is clean, enduring for ever: the judgements of the Lord are true and righteous altogether.

Psalm C. 19 v. 19.

The eagal an Tighearna fòrghlan, a mairidheachd ann fad; is fìrinn breicneais an Tighearna; tha iad gu h-iomlan cothromach.

Salm C. 19 r. 19.

Celtica - today

A look at Alba — Breizh — Cymru — Eire — Kernow — Mannin

by P. Beresford Ellis

mental Freedoms, the Universal Declaration of Human Rights and the United Nations Charter).

Following my remarks in impossibility of registering this column concerning the births in Scottish (Gàidhlig). I have received a letter from a reader in Tir na Machrach (Netherlands) reminding me that in Brittany the French registration authorities refuse to accept even Christian names "which symbolize regional traditions."

The reader reminds me of the case of Madame Milelle Le Goarnic whose children (whom she insisted on naming with Breton Christian names) do not exist under French law.

The Tir na Machrach reader points out that the Dutch Government had the same law until January 1 this year. The law was an inheritance from the time the French were ruling The Netherlands (11 Germinal XI).

When the law was changed this year, the reader went to the Dutch Registrars' Office at the Hotel de Ville) and asked what would be the reaction if he wanted to register his son Domhnall Donnchadh Fionnghal Adrabaron Brann. The Registrar announced that this would be perfectly in order.

As the name Donald is popular in The Netherlands the reader asked the registrar if he knew that Domhnall was the original for the English Donald. The reply was: "Had I known Donald stands for the original, and better, form — Domhnall, I would even suggest that those registering their sons Donald write Domhnall instead. It is the Dutch Government's policy to have foreign names written as close to their original spelling as possible."

The reader's advice to Scottish people wanting to register their children's births in their own language is to register them in The Netherlands.

While the General Register Office maintains "there is no provision in the Registration Act for the registration of births, deaths and marriages in any language other than English" — thus depriving the people of Scotland from a basic human right — the idea put forward by the Tir na Machrach reader is worthy of consideration.

If it became known that the people of Scotland were going to The Netherlands to have their children registered in their own national language because the Government of their own country were denying them this human right, this might have the effect of shaming the authorities into putting into practice those pieces of paper which they have hypocritically signed. (i.e. the European Convention

In Brittany, things are stirring considerably. The umbrella movement, Front for the Liberation of Brittany, is gaining immense support. Early this year, the F.L.B. held a large rally expressing the solidarity of the Breton people (struggling for their cultural, political and economic freedom) with the Vietnamese people in their similar struggle.

Further F.L.B. rallies are to be conducted later this year. One rally will be devoted to the small, one man farmers, whose destruction and replacement by large combines is the official policy of the French Government in Brittany. A great mass of Bretons are one-man farmers and their destruction will increase the already heavy unemployment in Brittany and massive emigration into France in search of work.

As readers will know by now, 11 of the 14 members of Symdeithas yr Iaith Gymraeg sentenced to three months imprisonment have been released.

Gwynfor Evans, Plaid Cymru M.P. (who came in for a lot of personal abuse from the hon. members at Whitehall because his 19-year-old daughter, Meinir, was involved), made strong protests about the sentences. On Monday, February 11, he tabled that "the severity of the sentences meted out by the High Court to the 14 young Welsh men and women who had no legal representation, to be out of all proportion to the nature of their offence which was political not criminal."

The spate of protests from the people of Wales, despite the fawning protestations of loyalty of the few Welsh and one Scots M.P., made Lord Denning pardon those who appealed against their sentences. He also made some surprising sympathetic murmurs about the status of he felt Welsh should have equal status with English in Wales.

The hurried back-peddalling by the authorities over this case, plus the fascinating fact that magistrates paid the fine of Dafydd ap Iwan, chairman of Cymdeithas, is not any noble recognition by the authorities of the justice of giving the Welsh language valid recognition in Wales as is given to English.

The answer lies in a statement made by a Welsh magistrate to the Cardiff Western Mail recently: "We are afraid that martyrdom might win more supporters to their (Cymdeithas yr Iaith Gymraeg) cause."

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Caite Bheil Sinn A' Dol?

THA mi fo iomgain. Cha nuig mi an fheallsnachd ùr idir. So agaih beagan de na chaidh a sgrìobhadh ann an ceann-airteagal ann an Sruth air a' 19mh latha de'n Ghearran de'n bhliadhna so: "... tha e coltach gu bheil barrachd urraim agus barrachd spéis 'gan toirt dhà'n dùthaich agus dh'a'n chàinain on thòisich cuid de Chumrich air bruidheann a mach agus eadhon briseadh an lagha air an sgàth. Nach eil na daoine dubha anns na Stàitean Aonaichte agus an àiteachan eile a' faighinn barrachd spéis is urraim airson an aon aoibharr?" Agus aig crìoch an airteagal cheudna leughaidh sinn na facail: "Cha chréid mi nach eil leasan feumail ann an seo dhuinne."

Ma thà, a chàirdean, chan eil mi faicinn ciamar as urraim do dh'eas-urram an lagha spéis a thoirt do dhùthaich sam bith, agus chan eil mi ro chinteach nach eil na daoine dubha a' call spéis troimhe an euchdan mi-lagheil an aghaidh nan riaghlathan dìgheach. Tha mi 'g aiceachadh gur e ceist dhoirbh a th'ann, ach cha chabh mi ris na h-argumaiden a tha ro shìubhlach 'nar làithean-ne gu bheil a h-uile ni ceartaichte ann an strìth an aghaidh na h-eucorach.

Ach rachamaid air adhart! Anns gach àrteagal de Sruth tha Mgr. Berresford Ellis a' sgrìobhadh airteagal intinnneach le naidheachdan bho na dùthchannan Ceilteach, agus tha cuid de na sgrìobhas e a' còrdadh rium, oir tha e sealltainn dhuinn gu bheil cor na Gàidhealtachd coltach ri cor nan dùthchannan beaga eile agus gubheil eucor ann da-rireadh a thaobh na Gàidhlig. Ach ar leam gu bheil a' chuid as mò de na tha e sgrìobhadh na phropaganda. Mar eisimpleir 'na airteagal air a' 19mh latha de'n Ghearran tha e sgrìobhadh: "Everyone is talking about the Cymdeithas yn iaith Gymraeg demonstration in the U.K.'s highest court of justice, London's Old Bailey (A bheil so fìor? Cò tha

bruidheann m'a dhèidhinn? An e the Old Bailey cùirt-lagha as àirde na Rìoghachd Aonaichte?). The savage sentences passed on the demonstrators have shaken the whole Celtic world (A bheil so fìor? A robh na binntean ro chruaidh? — Is e so breitheanas pearsanta. A bheil an Saoghal Ceilteach air a

le TORMOD BURNS

chith? Ciod e "the Celtic world"?). Tha sinn a' leughadh an airteagal le Mgr. Ellis agus tha sinn air a' chuid as mò 'ga chrèidsinn a chionn gu bheil Mgr. Ellis 'na dlùine onorach. Ach chan eil ach fìor phropaganda ann. Agus tha fìor agam ceart gu bheil ciod e an propaganda, oir tha m'obair fhèin 'gam thoirt an co-cheangal dlàth ri dùthchannan Eòrpa - an Ear far a bheil an propaganda cha mhòr 'na dhoigh-bheatha. Ma tha, ciod airson a tha an propaganda a sgrìobhas Mgr. Ellis? Cho fad 's a thueas mi e, tha e ag iarraidh bràthraichead eadar - nàiseantaan an luchd oibre a tha e 'g iarraidh mar a tha na Co-mhaoinich cuideachd? A bheil e cleachdadh "Pan-Celticism" a' mhaigh mar inneal feallsanachd a' Cho-mhaoineis? Bha na dùthchannan beaga aig a bheil doirbheachdan a thaobh an dualchais riann 'nan targaid fhrasda airson na Co-mhaoineach. Ach chan eil bhuam ruathar pearsanta a dhèanamh air Mgr. Ellis, oir tha e (tha mi an dòchas) treibhdhreach, agus chan eil 'na aonar — tha mòran dhaoine ann a nis aig a bheil an fheallsnachd aige.

Ach bu toigh leam fios a bhith agam, ciod an gnòthach a th'air an so ris na Gàidheil? Tha barrachd air 5 muillean duine ann an Albainn, tha mu 275,000 a' chuid a' comhnuidh air a Ghàidhealtachd ach chan eil

ach mu 80,000 ann aig a bheil a' Ghàidhlig. Gu polataiceach chan eil diofar ann co-dhùibh a thèid luchd na Gàidhlig a riaghladh a' Lunnainn no a Dun?Eideann. Tha luchd na Beurla 's mhòr-chuid, Riaghlaltas ann an Inbhirnis? Gu dé an diofar? Bhiodh luchd na Beurla fhathast 's mhòr-chuid. Theagamh gum bu toigh leis na Feallsanaich nuadha "Rìoghachd nan Eilean (och, gabh mo leigseul!" "Poblachd nan Eilean!") a stéidheachadh le ceanna-bhàile ann an Steòrnabhagh. Ach dè theireadh na h-Eileanaich ri sin?

Chan eil mi an aghaidh neois-eimeilichd airson na h-Albainn agus cha bhithinn an aghaidh fèin-riaghladh airson Gàidhealtachd, ach cha chréid mi gu bheil co-cheangal mòr ann eadar cor a' chanain agus man polataic ach a mhun — gu nàdurra — far a bheil geur-leannmuinn càinain ann airson reusanan polataiceach. Ach chan eil sin againn air a' Ghàidhealtachd 'nar làithean-ne ged a bha geur-leannmuinn na càinain theagamh ann sna làithean a chaidh. Is i an doirbheachd an diugh gu bheil an riaghlaltas coigeis, coma m'chor na Gàidhlig, ach theagamh nach eil sin gu h-iomlan fìor tuilleadh.

Nan robh na Gàidheil aonaichte, nan robh fios aca gu dé bha iad ag iarraidh, cha bhiodh doirbheachdan ann tuilleadh a thaobh Pàrlamaid Westminster. Tha mòran Ghaidheil ann cheana a tha 'g obair a chum cor na Gàidhlig a leasachadh le bhith teagasg agus sgrìobhadh agus clo-bhualadh. Agus tha mòran Albannach eile ann mar an ceudna agus Sasannaich agus Aimeireaganaich a tha 'nan cult-aithe do'n Gàidhlig le bhith toirt airgid agus brosnachadh. Agus tha an riaghlaltas ann an Lunnainn a' toiseachadh ri cuideachadh a thoirt. Tha beagan foighdinn a dhith oirn — feumaidh sinn cuimhne a bhith againn nach eil ach glé bheag dhinn ann an coimeas dè luchd na Beurla, no eadhon an coimeas ri luchd na Cuimreis.

Cha ghabhadh e àicheadh, ar leam, nach e ar cleasanas a' Ghàidheil a dhion agus a dhainneachadh far a bheil i fhathast 'ga bruideann. Ach chan urrain sinn sin a dhèanamh ma tha luchd ann a tha measgadh feallsanachdan mi-iomchuidh agus polataic ro chruaidh ri clis na càinain, oir chan eil iad so ach a' dèanamh dion a' measg mòr-chuid air luchd-dùthaich a' luchd Beurla — agus — tha mi saoilinn — a measg na mòr-chuid de luchd na Gàidhlig mar an ceudna.

Brosnachadh na càinain agus dìon agus daingneachadh doigh-beatha muinntir na Gàidhealtachd — is iad so le chèile cuspairean iomchuidh dhuinn, agus ma tha leasan feumail ann dhuinn anns an ùpraid a rinn na Cuimrich òga ann an Lunnainn is e gu cointeach nach bu chòir dhuinn an aon mhearachd riutha a dhèanamh.

Bardachd Chaitriona Dhughlais

JS'cinnteach nach 'eil moran de luchd leughaidh na "Sruth" air nach fhios gu bheil adhart chruaidh a dol air adhart a chum Bardachd, Deilbh-chluich, agus cuid-eachd an Cruinneachadh ciach-tha de sheann orain a rinn bheann uasal Catriona Dhughlais; a chuir ann an Clo.

Tha an feadhain a bha feuchainn ris an obair so a chuir air adhart ann an cun-nart a bh' call ann misneachd, leis cho tric 's tha iad air am putadh ceum air aise nuair a bha iad ann an lan duil gu robh gnòthaichean a soirbheachadh le, gun guth air na deachainnean a dh'fhuil-ing iad air an 'tsgile. Tha na h-orain cuideachd air an deiseil agus na sgrìobhadhann a chur tromh beirt a chlo-bhualaidh. Is e gainne an airgid agus mor-chosguis na h'obrach a ta cur maille air adhartas na h'obire mhor, mhaith so. Is ann le deagh thoil-intints a tha iad comasach air innse do'n luchd-leughaidh gum bheil a'nis ri fhaotainn ann an clo sgrìobhadh a dha de na h-orain a

rinn agus a dh'ullaich Carti-ona Dhughlais. Gheibh sibh iad bho'n Chomunn an Tigh Oban Thairbh, Inbhirnis, agus anns an da Bhuth-Chiuil an Inbhirnis; anns a Bhuth Chuil aig Moztart Allain ann an Ghlaschu, agus anns an Eilean Sgarthanach, ann an Portrigh bho Sheumas Mac-an-Saoi, Buth nan paipair-eann naigheachd. Theid mi an urras gu'n cord iad riba. Bheir iad co-dhiu blas dhuibh air obair thlachmhor Chaitriona Dughlais. A chiad fhear is e "Chail mi mo chridhe 's mi og." An ceol agus an dara fear de Catriona, agus an dara fear "Callin mu smuain." An ceol le Catriona agus na facail le Eoin Dòmhuillach. Tha na h-orain cuideachd air an eadar-theagachadh gu snog ann Beurla a tha cordadh ris a cheol.

Ma tha dragh agaih ann a bh' g'am faighinn gheibh sibh iad bho na Katherine Douglas Publications. "Ceann Follart" Dunvegan. Cosgaidh iad tri tasdan a fear agus beagan sgillinean airson a phost an dh'fheumas iad a dhol tro'n Phost.

Larbert Branch of An Comunn Hold Ceilidh

A MOST enjoyable Ceilidh was held in the Lesser Dobbie Hall, Larbert on Thursday 12th February, 1970. In the unavoidable absence of the President Mr John McLean, Mr Lachie Munro was Fear an Tighe.

After welcoming a large audience in spite of intense cold weather, he called on Piper James Macdonald to open the Ceilidh with a selection on the bagpipes.

Gaelic singers Mary McLean, Mod medalist, Mrs McKenzie and Duncan McPherson sang some beautiful Gaelic songs, much enjoyed by all.

Two young girls, Joyce Alexander and Elizabeth Thomson delighted the audience with their rendering of Scots songs.

Harry Fotheringham displayed his talent on the accordion.

The audience gave a very warm welcome to a team of Highland dancers accompanied by their own piper from Queen Victoria School, Dunblane. This proved a special treat as it was obvious that all enjoyed the expert dancing.

Mrs Helen McQueen, Miss Nan Davidson, Miss Margaret Mitchell and Mrs Munro were called from the audience to sing and were well received. Mrs Maitland was accompanist and Mrs Holmes proposed a very sincere vote of thanks to all who had contributed to the success of the Ceilidh.

Mr Malcolm McLeod, secretary of An Comunn was

present on this occasion and spoke of the National Mod to be held in Oban this year and Stirling next year, and of the cost of running it. He made an appeal for the support of all branches in the area.

Tea was served by members of the committee and a very happy evening was brought to a close by the singing of "Soraidh Leòib."

POLICE OFFICER GAELIC CHIEF

A city policeman who can "read a lot, write a little and speak some" Gaelic, is the new chief of the Gaelic Society of Cape Breton.

Sergeant Alex Goldie has been appointed to lead a growing band of Cape Bretoners to a better knowledge of

EU-DOCHAS

Tha faoleagan ag eigeach mu'n chladach, guth tiamhaidh, falamh. Tha sgothan dorcha tighinn on ear-thuath

's a' cur ri glaisead an latha. Tha uisge dorathd as na speuran

's a'ghrian falaiht', is a'ghrian dochas, tha e air chul na greine.

their native tongue. Other officers include chieftains John Dan MacNeil and Donald W. MacEachern, both of Sydney.

Society seanachaidh (story teller) is Hugh MacKenzie, Sydney, and the piper is Sonny MacPherson.

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Chaidh Sine agus Mairi a steach do'n bhùth.
Jean and Mary went into the shop.
Bha Mairi a' ceannach còta ach cha robh Sine.
Mary was buying a coat but Jean was not.
Bha adan agus brogan anns a' bhùth cuideachd.
Hats and shoes were also in the shop.

Mairi : Thig a steach mar seo
Come in this way (like this)
Cò air a tha thu a' coimhead?
At what are you looking?
Sine : Tha air na brògan a tha an seo
(I am looking) at the shoes which are here
Nacheil-math orra.
Don't they look good.

Mairi : Tha gu dearbh.
Yes indeed.
Ach coimhead thusa na sàilean.
But you look at the heels.

Sine : Sin am fasan a Mhairi.
That is the fashion Mary.
Mairi : An cuala thu an seanfhacl
Did you hear the proverb
'Is fhasan a bhùth a dhith a' chinn
'It is better to be without the head
na bhith dhith an fhasain'
thana to be without the fashion?"

Sine : Chuala gu dearbh
Yes indeed.

Ach is toigh leam na brògan sin.
But I like these shoes.

Mairi : Dé a' phrìs a tha iad?
What price are they?

Sine : Tha iad coig puinnid Shassunnach.
They are five pounds.

Mairi : Abair prìs.
What a price.

Sine : A bheil thu a' smaoinachadh sin?
Do you think so?

Mairi : Tha iad ro dhaor.
They are too dear.

Tiugainn a null mar seo.
Come over this way.

Sine : A bheil thu ag iarraidh còta a nise?
Are you wanting coat now?

Mairi : Tha. Ach c'ait a' bheil na còtaichean?
Yes. But where are the coats?

Sine : Tha iad anns an uinneig eile.
They are in the other window.

Mairi : A bheil duine ag obair anns a'
Is there anyone working in this
bhùth seo idir?
shop at all?

Sine : C'ait a' bheil Maighstir MacRath?
Where is Mr MacRae?

Oh seo an gille ag MacRath.
Oh here is MacRae's son.

Uisdean : Madaoinn math dhuibh.
Good morning to you.

Mairi : Ciamar a tha thu fhéin Uisdean?
How are you yourself Hugh?

Uisdean : Tha gu math tapadh leibh.
I am fine thank you.

I am fine thank you.
De na sibh ag iarraidh an diugh?

What are you wanting today?

Mairi : Tha mise ag iarraidh còta aotrom.
I am wanting a light coat.

Uisdean : Tiugainnibh mar seo mata.
Come this way then.

Mairi : Tiugainn a Shìne.
Come Jean.

Dé tha thu a' deannamh?
What are you doing?

Sine : Tha mi a' coimhead air na h-adan seo.
I am looking at these hats.

Mairi : Tiugainn an dràsda.
Come along just now.

Uisdean : Nise mata. Dé an dath a tha
Now then. What colour are
sìth ag iarraidh?
you wanting?

Mairi : Tha dath dearg na dath ruadh.
Red or brown.

Uisdean : Sin aguibh còta math.
That's a good coat.

Mairi : Tha e ro bheag dhomhsa.
It is too small for me.

Sine : Chan eil e.
It is not.

Cuir thusa ort e.
You put it on.

Mairi : Cum thusa mo sporan a Shine.
You keep my purse Jean.

Uisdean : Cuiribh ar còta air a' chaitheir.
Put your coat on the chair.

Mairi : Tapadh leat.
Thank you.

A bheil e mòr gu leòr a Shine?
Is it big enough Jean?

Sine : Tha e glé mhath gu dearbh.
It is very good indeed.

Mairi : Nacheil e ro theann air mo ghualainn.
Is it not too tight on my shoulder.

Sine : Chan eil idir.
Not at all.

Tha e glé mhath.
It is very good.

Uisdean : Seo an sgathan.
Here is the mirror.

Seasaidh an seo.
Stand here.

Nacheil e math a nise?
Is it not good now?

Mairi : Dé a' phrìs a tha e?
What price is it?

Uisdean : Tha e oched puinnid agus crùn.
It is eight pounds five shillings.

Sine : Tha sin gu math dèar.
That is quite dear.

Uisdean : Is dòcha gu bheil ach is e
Perhaps it is but it is
còta math a' dh'ann.
a good coat.

Mairi : Tha mi a' creidsinn gu bheil e math.
I believe it is good.

Uisdean : A bheil ad a' dhìth oirbh?
Do you want a hat?

Mairi : Chan eil an dàgh.
Not today.

Tha an ad seo glé mhath.
This hat is quite good.

Cuir thusa paipair air a' chòta.
You put a paper on the coat.

Mo sporan a Shine.
My purse Jean.

Sine : Seo dhuit.
Here you are.

Mairi : Aon, dha, trì, ceithir, coig, sia,
One, two, three, four, five, six,

seachd, oched puinnid Shassunnach.
seven eight pounds.

Agus da leth chrùn.
And two half crowns.

A bheil sin ceart?
Is that right?

Uisdean : Tha, tapadh feibh.
Yes, thank you.

Latha math leibh.
Good day.

Mairi : Tapadh leat Uisdean.
Thank you Hugh.

Latha math leat.
Good day.

Read this passage and answer the questions which follow it.

Bha Mairi agus Sine a' coiseachd sìos an rathad ach stad-aig a' bhùth ag MacRath. Bha Mairi ag iarraidh còta aotrom. Bha Sine a' coimhead air na brògan a' bha anns a' bhùth. Bha i ag ràdh gun robh na brògan math ach cha robh Mairi a' smaoinachadh gun robh iad cò math idir. Bha i ag ràdh gun robh na sàilean ro mhòr.

Bha Uisdean, an gille ag MacRath, anns a' bhùth agus bha e a' bruidhinn ri Mairi agus ri Sine. Bha Mairi ag ràdh gun robh i ag iarraidh còta aotrom. Bha còtaichean gu leòr anns a' bhùth agus chunnaca Mairi còta dearg agus a' smaoinachadh gun robh e glé mhath. Bha an còta oched puinnid agus crùn ach bha airgid gu leòr aig Mairi. Bha Sine agus Uisdean ag ràdh gun robh an còta math agus bha Mairi glé thoilichte leis a' chòta.

1. Dé bha Mairi ag iarraidh?
2. Cò bha anns a' bhùth?
3. Cò air a bha Sine a' coimhead.
4. An robh Mairi toilichte leis a' chòta?
5. Dé a' phrìs a bha an còta?

GRAMMAR

The Regular Verb

Imperative

Cùm, keep.

Cuir, put.

Verbal Nouns

A' coimhead, looking.

Ag obair, working.

A' creidsinn, believing.

Irregular Verb — Past Tense

Chuala mi, I heard.

Cha chuala mi, I did not hear.

An cuala thu, Did you hear?

Chuala, yes. Cha chuala, no.

The Copula "Is" with Toigh

Is toigh leam, I like.

CADAILIG

Masculine Nouns with and without the Definite Article

Fasan, a custom. Am fasan, the custom.
Sean fhacal, a proverb. An sean fhacal, the proverb.
Punnd Sassunach, a pound. Am punnd Sassunach, the pound.
Dath, a colour. An dath, the colour.
Gille, a boy. An gille, the boy.
Crùn, a crown (five shillings). An crùn, the crown.
Sgathain, a mirror. An sgathain, the mirror.
Paipear, a paper. Am paipear, the paper.

Feminine Nouns with and without the Definite Article

Pris a price. A' phris, the price.
Gaidainn, a shoulder. A' ghealainn, the shoulder.
Suai, a heel. Ant-sail, the heel.

Adjectives

Daor, dear
Dearg, red
Ruadh, brown
Teann, tight

Common words and usage

Chan fhacail leid sin, they are not worth that.

Is toigh leam, I like.

Abair pris, what a price.

Ro dhaor, too dear.

A null over.

Mòr gu leòr, big enough.

Gù math daor, pretty dear.

EXERCISES

A. Complete the following sentences by filling in the blanks

1. Bha Mairi ag còta.
2. Bha Sine a' air brògan.
3. Cha robh Mairi ag gun na brògan math.
4. Bha an còta oched
5. Bha Mairi thoillechte a' chòta.

B. Give the answer "yes" to the following

1. An robh Mairi ag iarraidh còta?
2. An cuail Sine an sean fhacal?
3. A bheil an còta mòr gu leòr do Mairi?

C. Give the answer "no" to the following

1. An robh Sine ag iarraidh còta?
2. Am bi Mairi a' dol dhachaigh a nise?
3. A bheil còta air aig Sine?

NA MAIGHDEANAN MHARA

le Aonghas Maca'phearsain

Threig an cadal mi 'sa mhaduinn an de,
Thug mi leum maise is ghabh mi mach ceum.
Chaidh mi dh'ionnsuidh a chlaideach fìach an robh e muir traigh.
Nuair a rainig mi creagan se bh'ann ach muir làn.
Bha latha cho aluin cho samhach 's cho ciuin
Bha a ghrian 's i ag eiridh air Cul mullach Uigh.
Bha mhuir mar an sgathain aig sgòthan nan neoil,
Bu bhoideach bha Gearaidh 's duthaich MhicLeoid,
Shuidh mi air creagan air topan beg feoir,
Thug mi mach botal a'pocaid mo chot',
Thamruig mi 'chorcuirs, fhluich mi bilean mo bheoil,
Is dh'òil mi deoch slaidhe do dh' Eilean a Cheo.
Cha d'rin mi ach slaidhe nuair thug mi mi shuain,
Le talaidh na mara a' glodhaich nam 'chlaits,
'N sin ceol maighdeanan mhara do naoidhean air cìoch,
Nan cluinn sibh air fiodhaib na idir air pìob,
Cha robh mo leabaidh ach corrach bha' creagan cho cruaidh,
Thoisich maighdeanan mhara ri dannaids mu'n cuairt,
Thanaig te mhor is shin i 's fhein ri mo thaobh,
Dh'innis i gradh dhoinn is dh'innis i gaoil,
Ach thuairt mi rithe "nach cum thu mach bhuam,
Tha do chridhe gle bhlaith ach tha d'earball cho fuar,
A bhiasd bhan thoirig dhachaigh le cabhaig de'n chuan'.

Leum 'na na seasamh is thubhairt i rium,
Thug mi do don chuan no gaoil a' leam.
Gus an imms sinn air gnòthaich do bhòdach an Duin,
Tha fir anns a bhaile gun mnathan gun chlang,
Ach mas teid-sinne dhachaigh cha'n e sin a bhios ann.
Bha bodach an Duin is fearg air bha mhor,
Bha e dannaids, sa chlaideach gun stocain gun bhroig,
Bha ceo mu cheann is fallus mu ghruaidh,
Bha tein' as a shuilean bha lasadh a chuain,
Oghaiche e le sgairt 'cha bhi fòis ann na sìth
Tha na maighdeanan mara a' tighinn air tr,
Gheibh iad greim air gach fear, sean agus og,
Ged nach biodh orra seacaid, brioguis no brog.
Ma dheanas iad seasamh ni iadsan an cor,
Is toigaidh iad tighen air mullach Cnoc-O.
Ach cha leig mise sin leò, cruinnichidh mi sluagh,
'S theid na maighdeanan mara chuir dhachaigh do'n chuan.
Thug e bratach a chogaidh a mach as a chuain,
Chaidh e i anns an adhar is dh'fhuirich i shuas,
Sheid e dudach mhor adharc bha aige na dhorn,
Is chruinnich gach duine gu mullach Cnoc Oigh,
Cha robh coilleach sa bhaile nach robh air flagais a gairm,
Gach coinean is gearr a' ruith gu Creig Siorm,
Man do thoisich an batal dhuigs mis' as mo shuain.
Le gamhain mhor lachdan ag imlich mo ghruais,
Mar a bheil sibh g'ann chreidsinn thoibhriag chun an traigh,
'S chi sibh botul m'or falamh air mullach a' chuan.

Le Aonghas Maca'phearsain, nach maireann (Aonghas Sheonaidh.)
Linacra, Chillelhoire, an Eilean Sgiathanaich agus Darvel, Siorrachd Ayr.

Instructor For Highlands

An instructor in farm machinery and agricultural welding for the seven Highland counties has been appointed jointly by the Agricultural, Horticultural and Forestry Industry Training Board and the Highlands and Islands Development Board.

The new post has gone to Mr Donald Grant, son of a Perthshire farmer and an agricultural engineer with wide experience both in this country and abroad. He recently completed A.T.B. training as an instructor and took up his appointment last week.

Mr Grant will be based at the Inverness office of the A.T.B. and will cover the Highland Board territory from Shetland to Kintyre. His services will be available to all engaged in agricultural, horticulture and forestry, whether employers, self-employed, farmers or crofters.

Mr Grant's work will cover instructions in the proper maintenance, care and operation of farm machinery and the correction of field faults when working. He will run one- and two-day courses which will include tractor maintenance, electric and gas welding, baler combine maintenance and operation, farm workshop practice and instruction on mowers, forage harvesters, seeders, rotavators and crop syringing.

Encouraging new ideas

Mr Prophet Smith, Board member with special responsibility for agriculture, said at the week-end that as a matter of policy the Board encouraged new ideas and techniques in training, as in other problems which were of vital importance to Highland farming.

"For this reason," he added, "we are very happy to co-operate with the A.T.B. in providing a machinery instructor for the Highlands and Islands."

Mr Ian K. Dewar, Scottish Region Training Adviser with the A.T.B., said: "The employment of a full-time instructor offers several advantages. He can serve the needs of all engaged in agriculture — not just those within the scope of the A.T.B. — and will be of particular benefit to crofters. In very isolated areas instruction could come down to an almost individual basis.

It is the most economical way of providing machinery instruction in the Highlands and Islands and it will now be easier to get the services of an instructor when required," added Mr Dewar.

Requests for the services of the instructor should be made to the local A.T.B. advisers or direct to their new Inverness office at Falcon Square.

THE NORWEGIAN LAPPS

Background To The Problem

In this first article JANET MACKENZIE looks at the background to the Lapp "problem." The second in the series will deal with Lapp culture and view of their position in Norwegian society.

OF the 32,000 Lapps living in Scandinavia and northern Russia, twenty thousand are Norwegian citizens. Most, although essentially nomadic reindeer-herders, have abandoned this insecure livelihood and have taken up other crafts in which they have a traditional skill, or have joined the Norwegians in more modern occupations. The majority have not, however, abandoned their traditional way of life, even though this has of necessity been modified to some extent.

The "Lappish language" consists in fact of six distinct and sometimes mutually unintelligible dialects, all of the Finno-Ugric family and closely related to Finnish. It is almost certain that Lappish is not the original language but was acquired by centuries of close contact and probably intermarriage with the Baltic Finns during the Bronze Age. Only last year was it proved that the Lapps belong to the Caucasian race, although a much earlier theory (conclusively disproved by blood tests) that they are an offshoot of the Mongol race has unfortunately become part of Norwegian tradition.

Most Lapps belong to a Christian sect known as Læstadianism, with widespread influence in northern Scandinavia. Originally a revivalist movement begun by a Swede, Læstadius, who had been brought up among the Lapps, it is notable for its encouragement of a state of trance remarkably similar to that self-induced by the noaid' (priest) of the Lapps' pre-Christian religion. From its inception in 1845 adherents of the sect systematically destroyed many of the surviving pagan customs, but, opposing all innovations of modern technology and all relics of the heathen past, fossilised on impoverished Lapp culture. It is obvious

however that Lapps might long since have been assimilated into Norwegian society were it not for the influence of Læstadianism.

Inevitably the final responsibility of preserving the Lapps as an integrated but distinct national group must rest with the Norwegian government as most Lapps are Norwegian citizens. The attitude until recently adopted by the government towards their "Lapp problem" has been unsympathetic if not callous, but it would be unjust to censure Norway too severely for this; the country did not gain its independence until 1905 and historical mistakes may be attributed to the administrations of Denmark and later Sweden, with which countries Norway successively had an uneasy union. Since independence, Norwegians have been fiercely patriotic, if not chauvinistic, and intolerant of non-conforming minorities. Nor should it be forgotten that Lapland is physically isolated from the main centres of population; Finnmark lies some nine hundred miles north of Oslo, a region sparsely populated by Norwegians, unproductive and climatically inhospitable. Unfortunately Lapps are still often regarded as primitives, the effect of traditions abetted by the authorities who deal fleetingly with the Lapps in one chapter of all the school history books, and who themselves often regard them as useful citizens only in that they are colourful tourist attractions.

Since the war, interest in national minorities has awakened in Norway but more usually takes the form of championing the cause of the negroes in the United States or the non-white South Africans, with a self-satisfied disregard for the problems of their own minority.

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Review Order

IRISH LITERATURE

It may have taken a long time for the Irish to realise that they have two significant cultural (Gaelic and English) streams. In the event of their realisation they have seen fit to acknowledge and recognise the two as being of real worth to Ireland and her culture.

In 'A Literary History of Ireland', Patrick Power has offered a useful tracing of the course and development in Ireland of that country's native literature. He makes the point:

"The term 'Gaelic' for the old language of the Irish people is used instead of the more general 'Irish'. This term is more accurate and the confining of the word to describe Scotch Gaelic only is, to my mind, a mistake. The Scotch dialects of Gaelic are off-shoots of the mother-language in Ireland which is the source whence Scotland received its oldest tongue."

This is a good and valid point though one wonders what Scots Gaelic will have to say about it.

But to Power's book. He shows at the earliest beginnings of Gaelic writing, from about the 5th century to the 9th century. Thereafter there was a transitional period from which came Classified Gaelic, poetry and the prose of the Classical Age in the Middle Ages.

The 17th century onwards provided years of re-assessment to produce the solution of a kind to the re-building of an Irish literature in both of the languages in the country.

This is not to say that there was no Irish literature in English until the 19th and 20th centuries. Far from it, Mr Power has included a good chapter on non-Gaelic literature from 1200-1840 A.D.

The book is broadly reasonable, up to date and ends in 1950. Included also are indexes to (a) Gaelic literature and (b) Anglo-Irish literature.

Altogether this is an excellent introduction to the literature of Ireland, a sister country whom we, as Scots, and Gaels should study for example.

'A Literary History of Ireland' by Patrick Power; 12/6d; The Mercier Press, 4 Bridge St., Cork, Eire.

HECTOR MACIVER

The reviewer first heard of Hector Maciver many years ago. The name was mentioned in connection with the support and encouragement which Maciver had offered to help along the appearance of a prose work. Then Maciver's name began to crop up more and more often, until it seemed that the man and his influences pervaded most of the fields of Scottish interest worth mentioning.

But who was Maciver? It was only very slowly that the man behind the name

emerged: a man born in Lewis in 1910 and who died at Temple, Midlothian in 1966. He was a writer, broadcaster, talker, speaker and above all, an encourager of those who had creative things to offer to Scotland.

A gifted man, he must also have been a gifted friend to those who knew him. Certainly his influence on those who knew him felt his contribution to their life and living so great that they got together, through Karl Millar, to produce a fitting and lasting memorial.

This takes the form of a book of essays, of each one of which Maciver would have approved. One senses a deep feeling of regret that Maciver was not able to read this book. But, such was the man, he probably, during his lifetime, lived with the essence of the book.

The essays are largely about a time that is past, about modern Scotland which can be said to have begun after the Second German War.

The contributors vary considerably in respect of their interests, and associations with Maciver. Poets, politicians, teachers, musicians, Jesuits and urban-dwellers, all write about Maciver, or the environments in which Maciver lived and worked.

Hugh MacDiarmid, George Scott-Moncrieff, Sorley MacLean, George Mackay Brown, Muriel Spark are among the 16 writers who make a contribution to the book. It is all like a wonderful wine-tasting: young wines and old times. And each provides the mental taste-buds with a memory to linger on and on. Sometimes an essay is exactly right for a mood at a particular moment. It is that kind of book.

It is a kind of book too that cannot and should not be committed to a life on a dry and arid bookshelf. It is a book to be read and re-read. And for the sake of Maciver himself that he would never have wanted that. But more for the sake of assimilating what the essayists have tried in their various ways to put over: that modern Scotland owes a lot to the past. And to neglect that past will be to vitiate the very future of our nation.

'Memoirs of a modern Scotland', edited by Karl Millar; 45s; Faber & Faber Ltd., Russell Square, London, W.C.1.

LES CELTES ET LA CIVILISATION CELTIQUE par J. Markale

Pour lire un pareil ouvrage, il faut prendre son courage à deux mains: tout d'abord: 480 pages et grand format; avec ça, un sujet ardu et sec. L'edition Payot publie volontiers ce genre d'ouvrages, de caractère à la fois littéraire et quelque peu scientifique. Nul n'ira reprocher

I SHOULD like to send you, from time to time, some news and impressions of the small Scottish community over here, with an occasional lapse into rather simple Gàidhlig, so that I can keep refreshed with the native tongue of Alba.

The reason I want to tell this nearly all the time is that many of the Lowlands and are not Gàidhlig speakers. Out of a larger Sacramento area population of over 100,000 people, the Scots from the old country number no more than about 200 — if that. Yet even so, Scottish-Americans are in great quantity — many had grandparents who came from the Highlands and the Isles — or at least great grandparents. Many Scottish-Americans (or if you will, American-Scots) have a keen interest in the land of their ancestors; its culture and its people; and everyone of them is proud of his Scottish blood. However, this is the U.S.A.; and their interests are, naturally enough, with the things that exist here as a primary consideration, and with things overseas as a secondary consideration.

To learn Gàidhlig and the Pìob-Mhor in this area is a matter of considerable difficulty, and of the two, the Gàidhlig is the more difficult for two general reasons:

(1) There are no educated Gàidhlig speakers around. For that matter there are no fluent speakers around — educated or not.

(2) The average American's concept of the Scot is one who talks like Harry Potter, and sings "Glesca belongs to me". If there are fluent and educated Gàidhlig speakers here, they are the priests of the Roman Church and the sons of the sister and sister-in-law — but here we are referring to various dialects of Irish, and in any case, most of them are so busy with their religious obligations that they have little time to teach or socialise in the Gàidhlig. If Gàidhlig is to be read and spoken with any fluency, there has to be a reason for it: and I think that this reason has to be more practical than the value of it for its unique culture. Certainly, the theme of nationalism will have no meaning for American-Scots; and I doubt if the Lowlanders would ever take an interest in it for that reason, either. Now some of us are trying to learn it because of various reasons e.g. we heard it when young; we have heard the music and song; we are literature students; we are language students . . . but we are a minority group and are not equipped for missionary work with languages. No, if Gàidhlig is to be anything but an academic language outside of Alba and Nova Scotia, much help and assistance will have to be given to its people that is available to those outside the language-speaking areas.

On my visit to my ancestral homeland, this past summer, I noticed a number of things which, in my opinion, detracted from the spread of Gàidhlig.

(1) In native-speaking areas, the Gàidhlig is reticent to speak Gàidhlig in front of "outsiders" possibly, from a misplaced sense of politeness. (2) When asked to do so, seem to try to avoid any great effort to impress the "outsiders" with the native tongue.

As a contrast to this, let me relate what happened to me some years ago on a visit to a small Central American Republic, Costa Rica. At that time my Spanish had suffered through the use of French, and when I arrived at a community dining-room for dinner, I found two young men sitting at the next table attempting to strike up a conversation in Spanish with me. Even though it was obvious that I was unable to understand even a fraction of what they were saying, they persisted and, after dinner, politely, but firmly, they sat in and talked to by them for almost two hours, in such a way that we began to communicate

David V. Kennedy

with one another in the basics by late that night. And although these men were Central Americans, they were not Costa Ricans as a matter of fact they were Hondureños.

The reason they went to tell this trouble is very simple: Spanish-speaking people are proud of their language and heritage, and every one of them is an unofficial missionary for the Spanish tongue.

If we are to preserve the *moiray* of Gàidhlig, we should do no less than be the "missionaries" for our own culture and tongue.

(2) In dealing with people educated in Gàidhlig and its culture by correspondence from (as in California, for example), I

offered by correspondence by the University of California, as is Mandarin on another rather exotic languages.

In California, we have many more people of Chinese descent than Gàidhlig than we have to Iceland or Chinese Mandarin clans.

I read some time ago, in the National Geographic Magazine of a school near the Chinese-Mexican loch who is purported to have stated that there was no need to spread Celtic language and customs to the Chinese-Mexican country in which she lived, but that it would be better to keep that area for the local Gaels, and not to invite outsiders to share in the culture of the area — or sentiments to that effect. What this lady is inviting by that attitude is, at the very least, linguistic suicide!

The potential for missionary work in Gàidhlig in California alone is tremendous, given a good and sufficient reason for learning it.

(3) Allied to Gàidhlig, in the minds of many outsiders, is the playing of the Pipes and the wearing of the kilt.

I wore my kilt and carried my pipes all the way through Scotland and England — not all the time, but a great deal of it, anyway. I was surprised that so few wore the kilt in the Isles, and only a few in the Highlands.

If the legend and attraction of Scottish tradition are to entice the tourist, then Alba would do well to capitalise on its distinctive dress, an *dmisic* — not just the pipes, but the clarsach and port-a-beul and aGèill drumming and so on. So, if we are to be different from its neighbours, then it has, made to order, some traditional and colourful differences which, apart from idealistic considerations, can be worth a great deal of incoming revenue to it.

In this secular and materialistic world, Alba and its Gàidhligachd can just not afford to remain as contemplatives behind the monastery gates. It must embrace Celtic culture and music and language to itself. And it cannot any longer depend on a "hate the Sasunnach" for the perpetuation of the Highland and Celtic language and ideas.

I have been away from Alba for so long that I now see it from afar, as a curious bystander; but from this vantage point, I hope to offer some objectivity to the promulgation of Alban culture.

When people have asked me: "Are you a Scot?" I have replied, "Yes." "A Scot by heritage, now a U.S. citizen." Then they go on to ask: "Why do you study Gaelic? why do you speak it? of what use is it?" My answers usually take this form: "I study Gaelic, because of its literary value; because of its historic value; because of its songs and music; because I happen to be a language student (also, because (hopefully) it is a living language still spoken in Scotland. I speak it because it is the language of my ancestors, and I don't want it to become extinct. It is useful in a subjective way because it sets the Celtic Scot apart from others who surround him, just as it sets the Irish apart, and the Welsh and all others of Celtic origin, when they too speak their own language. More objectively, it informs outsiders that Scotland has its own language, replete with cultural connotations; and that a knowledge of Celtic opens up doors of understanding which are not available to the person who thinks of Scotland solely as a place where you speak English, drink golf and tam o' shanters."

So to those of you who "have" the Gàidhlig; the song; the pipes; the poetry, I say, Hang on to it, study it, speak it, teach it, fresh from the machair, to guide you. "Tha an oidheach aneomach agus bithibh mi a' dol a chadal. Cuiridh mi an t-uisge ann seòmar an a-mearach; the latha mòr trang roham."



Yank — "Ann an Texas bheir mi fad na maidne dho thairis air an fheannan agus thin leis a' chear." Gàidheal — "Chleachd racaid do chad dhan t-seors' a bhitheagan thin."

encountered no great enthusiasm for passing the language on to interested outsiders, and recommendations as to precisely where the visitor could meet and talk to native speakers.

For example, Irish Gàidhlig (Old) is offered as a course by the University of California; but no modern Gàidhlig is taught by any recognised authority over here. And no Celtic Chair at any Scottish or Nova Scotian University offers Gàidhlig by correspondence; whereas Icelandic is

Hotel For Barra

The Highlands and Islands Development Board are to build an hotel on the Isle of Barra. This will be the second in the chain planned for the Western Isles by the Board (the first is being built on Mull).

Announcing the news in Inverness, Sir James Mackay, the Board member responsible for tourism said:

"We have carried out an extensive investigation into the feasibility of this project. Particular attention has been given to studying the whole range of advantages that the hotel will bring to the island's economy through new employment and additional trade."

Research carried out by the Board's tourism division and advice from consultants suggested that Barra had great tourism potential and that, to exploit it and to ensure a reasonable financial return on capital, the hotel — like the one on Mull — should be of a reasonable size, capable of easy expansion and have a high proportion of private bathrooms.

Naidheachdan Mu Na h-Eaglaisean Air A' Ghaidhealtachd

Le "FEAR-FAIRE"

EAGLAIS NA H-ALBA

Air Chuairt

Bho chionn ghoidh bha Moderator an Ard Sheanaidh, an t-Oll. Urr. Tomas M. Mac-Calmain air turas do'n Eilean Sgiathanach, Shearmonaich e ann an eaglais Phort-rìgh, agus labhair e ris a' chloinn ann an Ard Sgoil a' bhaile. Thoghadh am Moderator 's an Eilean Sgiathanach, agus chaidh e do'n sgoil ann am Port-rìgh.

Air an Adhar

Air ceann nan seirbhisan gach Di-mairt air a mhios se bith an t-Urr. Domhnall Mac-Leòid (Fairlie) Buiuidh Mgr. MacLeòid do Bhearnaigh air Hearadh agus 'se bhios a' leughadh nan Naidheachdan Gàidhlig air an reidio a h-uile Di-luin. Air a' cheud Sabaid de'n mhios thainig seirbhis chraobh-sgoilte a Eaglais Chal-uim Chille ann an Glaschu. Air a ceann bha an t-Urr. Aonghas F. MacFhionnghain, ministear na h-eaglais. Tha a nis da cheud bliadhna bho'n a chaidh coimhthional Ghaidhlig a staidheachadh anns a' bhaile.

Orduighen

Air a' cheud Sabaid de'n Mhàrt chaidh Sacramaid Suip-

cir an Tighearna a fhrithealadh ann an Carlobhagh. A' searmonachadh air na seirbhisan bha an t-Urr. Iain MacNeachdainn (Port nan Long) agus an t-Urr. Coineach MacLeòid (Eaglais Chal-uim Chille, Steornabhagh). Tha an t-Urr. Aonghas A. Mac-Illip 'na mhinistear ann an Carlobhagh.

Miosachan Urr

Tha coimhthional Dhalabraigh ann an Ubhist-a-Deas air toiseachadh air 'teachdaire miosach' a' chur an clo. Thainig a' cheud airceam ann follais 'sa Ghearran. Bidh da dhùilleig de'n mhiosach ann an Gaidhlig. Tha na leabhrair na a dheasachadh leis an Urr. Ruaidhig M. MacFhionnghain, ministear Dhalabraigh.

Co-fharpuir

An uiridh chuir Chat-aibh co-fharpuir air chois airson laoidh ur. Thainig mu leth-cheud laoidh a steach agus bhuanach Mgr. Iain MacDhùneilbhe a' cheud duais. Ag orduigh na co-fharpuir bha an t-Urr. Alasdair M. Guinne.

Na Duilleagan Ghaidhlig

Ann an airceam a' Mhairt de mhiosach na h-Eaglais tha an searmon a thug am Moderator

sachadh aig seirbhis airson nam Ball Parlamaid Albannach ann an Taigh nan Cumantan agus airson nam Morairean Albannach air eadar-theangachadh gu Gaidhlig. Air na duilleagan seo leughar searmanach le ministearan comasach nach maireann, an t-Oll. Urr. Domhnadh MacLeòid, a bh'air an Tairbeart, agus an t-Urr. Uilleam MacCoinnich, a bh'ann an Leumrabhagh.

Misionairadh an Steornabhagh

A' bruidheann aig coineamh ann an Eaglais Martin's Memorial ann an Steornabhagh bho chionn ghoidh bha a' Mhaighid. Uas. Mairead Wilson. Bha ise 'na misionairadh thall ann an Nigeria.

AN EAGLAIS SHAOR

Eildear

Bidh iomdraidh air Mgr. MacLaomainn a bha 'na eildear ann an Gleann-cilge. Bhùineadh e do Stafainn 'san Eilean

AIR TUR NA FAIRE



t-Urr. A. Moireach (A' Chomraich) agus an t-Urr. C. Mac-Aonghas (Ullapull). Air a' cheud Sabaid bith na h-Orduighen ann an Ullapull, agus air an dara Sabaid de'n Mhàrt bith ann an Tairbeart, ann an Nis agus ann am Port-rìgh.

SOP AS GACH SEID

FHUAIR MGR. DAIBH-IDH SUTHARLAN teisteanas mar chomharraidh air na rinn e 'san Sgoil Shabaid ann am Farrair, Bha e faisg air leth cheud bliadhna 'na fhear-stiuridh air an Sgoil Shabaid.

CHUIREADH CRIOCH air an eadar-theangachadh ur de'n Bhiobul (New English Bible). Thainig an Tiomnadh Nuadh ann follais bho chionn grunn bhliadhnaich, agus tha sgrìobtar an t-Seann Tiomnadh a nis air an eadar-theangachadh.

CUIRIBH NAIDHEACHDAN co-cheangailte ris na h-eaglaisean air a' Ghaidhealtachd gu Fear-deasachadh "Sruth."

GUTH O NA LAITHEAN A DH'FHALBH:

'Se 'n gaiseachd esan bheir fo chis,
a thoil chum strìochd' do reusan ceart,
's a smuaintean ceannairceach gu leir,
bhith 'n orduigh geilleachdainn da smachd.

—Dughall Buchanan (1716-68)

Groiteirean nan Uachdarain Bheaga?

(Continued from page 3)

chois an oidhirp ris am bheil iad a strì! An e an Stait no uachdarain na Stait, an e Ruinair Stait Alba, no an e Ruinair air choireigin eile. An deach ordan a thoirt do bhuill a' Chomission a dh'oil air adhart agus crìoch a chuir air croiteireachd agus air croiteirean, agus gach nì maith a tha iad air a bhl mealladh bho'n cheud latha a chaidh Achd nan Croiteirean a chuir sìos ann an sgrìobhadh.

A bharrachd air a sin, cìe dh'chinnn tha againn gu'n eisdair ris na ruinair a' cleas leothas a tha ann an cumhachd, ge bith cho deoinach agus cho durachdach 'sa tha iad anns a chomhairle a bheir iad dha'n fheadhainn a tha os an cionn! Mu dh'innseas sinn an fhìrinn tha amharas againn aig uairean nachell anns an sgeime gu leir ach ionnsaigh air na croiteirean a sguabhadh air falbh as an rathad! Creid mise, tha iad a deanamh sin!

Chan fhoghlainn geallaidhean. Cha dean ruinair an gnòthachail! An deidh na chaidh na Gaidheal troimh anns na laithean a chaidh seachad, seadh agus anns na laithean a chaidh seachad, seadh agus anns na laithean a dh'ann tha e gile dhoirbh a chreidsinn gu bheil so air ullachadh a dh'ann gnòthachail airson maith nam croiteirean. An deigh na dh'fhuiling iad anns na bliadhnaichean a dh'fhalbh, an cuir thu coire orra!

Ra leantuinne

AN COMMUN'S STATEMENT

(Continued from page 1)

government to give aid and public recognition to this important minority language. What is needed, we feel is that special treatment asked in a resolution agreed at the European Conference of Linguistic Minorities at Oslo in 1967. This was submitted to all European governments and to the United Nations Commission on Human Rights. It is this very recognition and help which has been almost entirely absent in Scotland. It is time for a

Obituary

WILLIAM FRASER, FARLEY, By BEAULY

Mr Fraser's death on 1st February at the age of 87 removed from us one of the last fluent Gaelic speakers, native to the Parish of Kilmarock. In his younger days Gaelic was the language of the majority of its people but latterly Mr Fraser could have had little opportunity to speak it. Notwithstanding he remained as fluent in the language as any Hebridean can be. One possible explanation could be that Mr Fraser was a regular reader of the Gaelic Bible and other writings. He was also said to be able to read Greek. He had a considerable knowledge of old stories and legends of the district and could give the correct Gaelic form of the numerous corrupted place-names of Beaulay, the Aird and Strathglass.

national policy to be adopted. A few points may be noted:

Education

The teaching of Gaelic and other subjects through it as a medium, should be pursued to the maximum in the Gaelic-speaking areas. The work started in Invernesshire should be sustained and enlarged, extended where appropriate into other Highland counties, especially Ross-shire. Gaelic should be available outwith the Highland area on request. These matters are too important to be left as functions of local government authorities which have many other competing priorities. Special provisions should be made to meet the demand for Gaelic teachers, and a unit established to prepare teaching aids.

Publications

Financial and ought to be given to the publication of Gaelic books and also newspapers so that reading matter may be readily accessible. Music should also be helped and support given to voluntary or other bodies, engaged in the promotion of educational and cultural activity.

Official Occasions

Seldom, even in districts where Gaelic is mainly spoken, is Gaelic used at public functions. This, unfortunately, has come to be considered both natural and proper but there is no reason why change could not be brought about.

Employment

Ideally, the speaking of Gaelic should be a condition as far as officials and civil servants in the Highlands are concerned. While accepting that the ideal is almost certainly unattainable, there are more jobs today where Gaelic could be a desirable qualification, indeed in some cases, essential. Special short term courses of instruction could be organised.

On the economic side, it must be acknowledged that the Highland Board has already done good work but much remains to be done, particularly with regard to social and psychological aspects where little or nothing has been done. The view that

the Highland areas constitute an asset to be developed without reference to its effects on the people who live there is to be deplored. Community development must be given a prominent role.

It is accepted, properly, as we believe, that the Gaelic is to survive as an identifiable people, there must be radical changes of thought in government circles and urgent attention to the situation. There is not much time left for Gaelic Scotland.

This statement is an enclosure to the evidence given to the Royal Commission on the Constitution, as presented by the Saltire Society.

Domhnall Domhnallach Tairbeart na Hearradh

PAIPEARAN NAIDHEACHD IS UIDHEAM DHEALBH
(Photo Equipment)

LADIES AND GENT'S CLOTHES

CLO HEARRACH — STOCAINNEAN IS FIGHE

COMMUN A CAHAIN ALBANNAICH

("Tir Gun Chanain, Tir Gun Anam")

NAIR a chaidh iarraidh orm an t-àiteagail seo a chur a stigh, bha dùil agam a sgrìobhadh 'sa' Gàidhlig, gu nàdarra. Ach air an àithneachadh gus dòcha gur e luchd-ionnsachaidh na Gàidhlig as motha a tha a'leughadh "SRUTH", chuir mi romham a sgrìobhadh 'sa' Bheurla Shasunnach. Air a'mhòd seo, ruigidh rùintean a'chom-uinn barrachd dhaoine na ruigeadh iad nam biththead an t-àiteagail air a sgrìobhadh 'sa' Gàidhlig. Mo làmh dhuibh gun sgrìobh sinn an comhaidh an Gàidhlig nuair a bhios am ball fàilteichte.

Comunn na Cànan Albannaich (C.N.C.A.) was formed towards the end of 1969 by three young people anxious to do something for the language which they all regarded native and non-native speakers alike, as being the indigenous and rightfully national language of Scotland. Its aims (a) to work for the restoration of Gaelic as Scotland's national language and vernacular; (b) to agitate for official status for Gaelic at local government levels; (c) to promote Gaelic as a medium of instruction in education and to further progress in all aspects of modern life, while being similar to the ideas expressed by the late John Paterson, founder of the still extant "Dionnsg Gàidhlig na h-Alba" are, however, taken in a 1970 context, with everyone fully aware of the facts and no-one not seeing the wood for the hypothetical trees.

It was realised that though admirable the work of An Comunn Gàidhealach (to which a future history of Scotland must praise) and Dionnsg Gàidhlig na h-Alba had been and continues to be, a radical organisation free from the fetters of royal patronage and of an aura of respectability about it was needed to try to achieve some politically practical success in the question of the status of the language. The obvious example to follow was that of Cymdeithas yr Iaith Gymraeg (Welsh Language Society), but, because of the differing circumstances that prevail in Scotland and Wales, we had to re-shape the structure and aims of a Scottish equivalent consequently.

Cymdeithas yr Iaith had a broad, stable base to begin with. Welsh is regarded by most non-Welsh speakers as being part and parcel of their heritage in "mixed" (linguistically speaking) families, children are often sent to Welsh-medium schools and thus brought up equally proficient in both languages; the Welsh are much more aggressive about their language and culture and the sort of romantic apathy found here is not so frequent in Wales. By comparison, C.N.C.A. has the equivalent of a Berlin Wall to scale (but note that the Berlin Wall is surmountable).

For a start, the majority of

the Scottish people are blissfully unaware of the real facts about their Celtic heritage and as a result probably care even less about the language. For if it has been taught in schools that it is only the language of a few troublesome Highland rebels, a mere maudlin, death-dealing interst in it or complete

is of course, still met with, day in, day out in the Lillian Beckwith books, in the sib of the ignoramus who introduced the Aviemore Mod programmes on the B.B.C. in the Highland society columns of "Lowland" rags, and on and on through the list. Every time the Glaswegian murmurs something about...

le Donnchadh Mac Labhruinn

indifference results. There is, of course, an abundance of historical fact or "proof" (if proof is really necessary to today's Scot) showing that Gaelic (known as "Scots" before the 16th century) was, with the possible exception of the Lothians, spoken the length and breadth of the country, remaining in "Gall-dach" areas much longer than is popularly believed. "Scuth" has been magnanimous in space about this subject, so I'll just confine myself to one more example, culled from an article printed in volume 9 of "Guth na Bliadhna", 1912:—

"An tòiseach na siathamh linn dach, bha i (Gàidhlig) air a labhairt gach là an Siorrachdach Shruibheala cho fada deas ri Cill-earnan gle dhluath air Glascho. B'ann 'sa' bhaile bheag sin a rugadh Seoras Mac A'Chanonach, oid-eilean an Rìgh Seumas agus b' a'Ghàidhlig a chaintn mhaithreil." This is a random example from reams of historical fact never found in school textbooks of Scottish history (if it did the schools would be accused of pettiness and narrowness, no doubt!).

Scotland has for a while now had two cultures: a Celtic-orientated one and a Germano-Celtic orientated one, but both belong to all Scots — from the crofter to the caulker — because the nation has been in existence longer than the Highlander/Lowlander distinction. But where do you draw this distinction, anyway? Is a Highlander a Gael? What about English monoglots from Oban, Inverness, Mull? Place of birth? What about Gaelic-speaking Glaswegians and are Aberdonians? And are mounthers Highlanders? Place of birth of parents? But how far back do you go? And the "Lowlanders", what manner of creature are they? English-speakers? Born south of the Highland Fault? This, then, includes the Gallowgate MacKenzies and Frasers with Gaelic-speaking grannies. And the game goes on. It must, therefore, be admitted in the final analysis that "Highland" and "Lowland" can exist as useful geographical entities (though, even then, it is still faulty), but to use it to divide a people into two neat ethnic sections — THEM and US — is ludicrous. This

"(expletive) teachers", he does so thinking of the "teachers" as being not of his stock. Nine times out of ten, he will probably be two or three generations removed from Gaelic speakers, will still use phrases such as "I'm just after coming..." ("tha mi dìreach air rìghinn", showing that a definite substratum of Celtic speech still exists, however minimal it may be, in modern English as spoken by Scots), and his name will be something like "Ian McPhee!"

Perhaps I have digressed slightly above, but this point is central to our being. What, however, do we intend to do reach our high ideals? Well, at the moment, we are gathering together information on any rights Gaelic has in the modern world. This consists of the laborious job of writing letters to governmental departments, such bodies as the H.I.D.B. etc. and at the end of it all we should be able to form a relatively complete picture of the status of Scots Gaelic today. We will also make up a list of addresses of the authorities that affect Gaelic and continued human existence in the present. Gàidhealtachd such as the rocket range on South Uist) so that members (and others interested) can write letters of protest to them and be general nuisances until something is done. Activities will not be confined to correspondence, but, indeed, to indoors, but this will have to come later. In the meantime, we appeal to everyone who believes in what I have outlined above and who discards the mediocrity some would have us adopt, to join membership is only 5/- per annum from me at 4c Lusset View, Radnor Street, Clydebank), though donations — for publications — are welcome, and, indeed, necessary) and to take an active part once the campaign really gets going. We have already had quite an amazing response from all over Scotland, though less so in the Gàidhealtachd itself, where we desperately need contacts.

Perhaps some people will feel we are encroaching on the sacred territory on which no-one without a dewy eye, a Seton Gordon-like romanticism and who is a day under sixty can tread, but if sincerity is the key-

note coupled with a desire for a substance to our nationality then there is room for all five million of us here in Scotland. Perhaps some, also, will regard us as cranks with one watery eye on Tir nan Og and the other on the dimming Celtic Twilight. But we are not a group of dew-eyed, romantic bodachs and only seek to emphasize the point that there is more to Scottish nationality than rolling an occasional "clai"; that without Gaelic our claim to nationhood is minimal and that at all costs the language must thrive. Maybe we won't get our ultimate goal, but surely if we can improve matters through being nuisances, we will have achieved something. Who says, however, we will fail? Here is an extract from a letter we received from a 15-year-old Stirling boy: "I am on a modern languages course at school but my main ambition is to become fluent in Gaelic. I feel that it is a disgrace that I should be encouraged to learn Latin, German and French rather than the language of my grandparents... As the English showed us, to spread a language, start with the young. Did they not teach English to my own grandparents at school with the subsequent effect that none of their children spoke Scottish?"

If, despite all the Anglicising propaganda our country and people have gone through, we can still produce youth like this, who says there is no "dòchas" left?

SCOTTISH FORESTS ARE READY TO HARVEST

It takes about 50 years for even the fastest growing tree to reach maturity and to come to harvest. The Forestry Commission was founded 50 years ago, and the first major area of the Commission's forests so to "come of age" will be in North Scotland. As a result, saw-log production in that region will be increased to yield an additional 33,000 tons per year from 1971/72.

The Commission hopes that this substantial increase in production — for which it has waited so long — will lead investors to consider the setting up of a thoroughly modern saw-mill or other wood using industry in North Scotland. To this end it is prepared to consider a sale of about 75 per cent. of this increased saw-log production on a 5-10 year contract to an interested party able to establish such an industry.

The timber trade has also waited patiently for this forest maturity, for up to this time the inadequacy of home grown log supplies has hampered its ability to modernise.

This opportunity to create new industrial enterprises, particularly in areas where they can make a major contribution to the local economy, is one of the most challenging results of the nation's forestry programme.

over to you

Sir, — As a layman in the crofting area I am extremely puzzled, as I'm sure many more are, at the controversy aroused over the recent proposals of the Crofters Commission. Alexander McCalmann's history of past legislation (letter P & 125/2/70) whilst interesting is no guarantee of future legislation on security of tenure. I would have thought that the greater security was embodied in complete ownership.

Can any of your correspondents show why "payment in perpetuity" for croft land, or anything for that matter, is better than complete ownership, particularly when related to freedom of development and resultant compensation?

With regard to "Common Gradings" may I suggest further consideration of the proposals made by the Lochaber Crofters Union published in Scottish Forestry, Vol. 18 No. 3 of July, 1964.

Yours etc.,

ALEX. A. MUNRO,
Ceannt-a-Choilte,
Evanton, Ross-shire.

Sir, — I do not know how An Comunn Gàidhealach could be described as "Not very successful." Constant delays and setbacks inevitably breed impatience, especially when time is desperately short. Even if An Comunn's original aim has been to promote a festival of Gaelic music it has helped to stimulate an interest in the language, culture and heritage, particularly amongst English-speakers who do not know a word of Gaelic.

The older generation of Gaelic-speakers would have found the changed attitude hard to accept when they remembered their schooldays and how they could be severely punished if they were caught speaking Gaelic in class or singing Gaelic songs on their way home from school. To the up-and-coming generation all this is past history and unbelievable, and children singing Gaelic songs on their way home from school would be asked to sing their Gaelic songs at the school concert.

The trouble is that the Gaelic Mod is invariably held in October, the very month when the boarding schools and universities start the Autumn term; but the chief problem may well be hotel accommodation. As a music festival the Mod is first class, but it could never be a tourist venture — desirable as it may be — as the hotels are always fully booked for competitors and members and officials of the Comunn.

Whatever the record of previous centuries may have been, in recent years, English rule has not been oppressive though it may be bureaucratically dictatorial; nor have Scottish and Welsh Nationalist movements been exploited by Anarchists and Revolutionaries. Breaking into a Court when a case is being

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A LAND CALLED HARRIS

HARRIS forms part of an island complex. It is like a Siamese twin, joined to Lewis in an eternal geographical union. The junction is at the body, however. The head of each island part has always been clear to develop its own characteristics. Harris has a quite separate personality which has risen above the common factors it has with Lewis which might have tended to introduce a dull element of sameness.

Within the island complex, Harris immediately expresses

ing the Outer Hebrides. MacLeod of Harris retained Harris until the end of the eighteenth century, when it was purchased by a cadet of the family for £15,000.

This was Captain MacLeod, who had made a fortune in the Far East and ploughed some of it back into his native soil. He was the man who first introduced the industry of fishing to the Harris people. In 1834 the Harris estate passed into the hands of the Earl of Dunmore for £60,000. In 1868, Dunmore

by F. G. Thompson

again, enabling some of the indigenous population to return again to make use of the more fertile lands of the west. At present there are some 550 crofts in Harris, with 38 regulated common grazings. The total acreage of regulated common grazings is some 65,000 acres. Slightly under half of the working units (as distinct from crofts) in Harris have five or less acres or arable land. Less than 250

offers a possible source of income to supplement that derived from the crofting/fishing activities. The recent proposal of the Highlands and Islands Development Board to include Harris in a programme of large-hotel building for the Western Isles points to the confidence that seems to reign in the tourist industry.

Harris also feels its isolation in other fields. First, whereas Lewis is big enough to form a separate entity within the framework of the Ross and Cromarty County Council, Harris, on the other hand, is a very small part of Inverness-shire. Then Harris is smaller, less densely populated. Lack of sufficient remunerative employment has led to considerable depopulation. This is something which Harris can ill afford. Fifty years ago the population for the area was just over 5,400. It is now about 2,500.

The employment rate tends to be higher for Lewis (Lewis - with - Harris) as a whole, in the region of thirty per cent. To the uninitiated, the words Harris Tweed may imply a thriving industry. But the bulk of the production of this cloth takes place in Lewis. In 1844 the Countess of Dunmore realised the commercial potential of the cloth which was then produced purely to supply domestic needs.

From that date the seeds of organised industry on a small scale were sown. But from about 1900 Lewis began to take the initiative with the result that Harris is now in the position of supplying a world-famous name but participating in a small way.

It is this lack of organised industry on a large enough scale which tends to bring nearer to reality any desire on the part of Harris natives to leave their land. There are

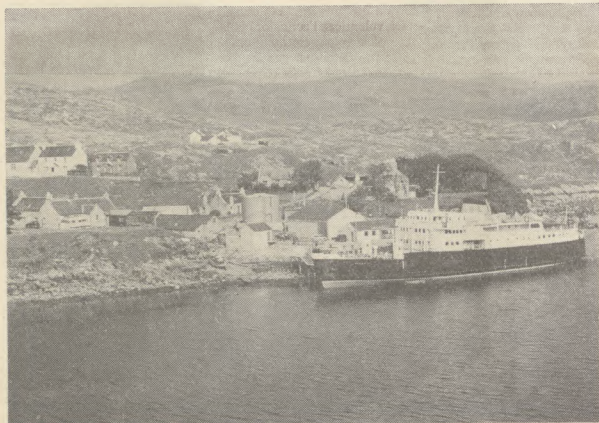
small pockets of industry, however; but these are only dabs of easing ointment on an otherwise large employment sore.

The main occupation is crofting. Augmentation of the income from this activity is realised from a variety of sources. Tourism has been mentioned. Some crofters concentrate on the production of Harris Tweed. Some use wool from their own sheep. Others specialise in knitwear, this task being part of the work of the crofter's wife. Recently shellcraft and wood-turning have been added to the traditional crafts with a view to the tourist market. There is a craft centre where a number of people make articles from sealskin. This latter commodity was pioneered by John MacLeod, a technical teacher in Harris. His enthusiasm has galvanised many people into action, to put their evident talents to use in a practical way.

Fishing, of course, plays a part in the economy of some Harris communities. One bright light on the employment horizon showed itself in 1965, with the opening of a quarry at Lingerbay. The mineral quarried is anorthosite, a white granite used as an abrasive in cleaning products. The hope for this employment outlet is that it will grow from an initial handful of men to the stage where the quarry will make a significant contribution to the economic situation in Harris.

Harris is also feeling the present trend towards centralisation in education. For Harris folk this is a very black cloud indeed. It has already played havoc with remote-island rural communities elsewhere. Children are removed from their home environments to participate in

(Continued on page 12)



MacBraynes car ferry, M.V. Hebrides, at Tarbert pier

its individuality in terms of topography. It presents the visitor with startling scenes. There are high stubborn hills which have defied the elements of thousands of years. Like scimitars, sweeping bands of white sand face the Atlantic rollers on the west coast. And, as in contrast, marginal notes of land make do as crofting land for most of the folk of Harris.

Historically, Harris has a common tie with Lewis: the Clan Leoid. This clan comprised two leading tribes, the Siol Tormod (MacLeods of Harris). By the time history had run through a course of several centuries, the two families were quite separate; the Harris MacLeods, strangely, had their seat at Dunvegan, in Skye.

The MacLeods of Harris were, by and large, good proprietors. When times were hard, in 1705 for instance, MacLeod actually cancelled rents which were owing to him by his Harris tenants, to get them started again. In 1712, when some disaster had visited the St Kildans (these islands belonged to MacLeod), their chief got them a new boat and the islanders were allowed delay in payment of their rents for two years to help the recovery of their community.

The first half of the nineteenth century saw great changes in the ownership of the various islands compris-

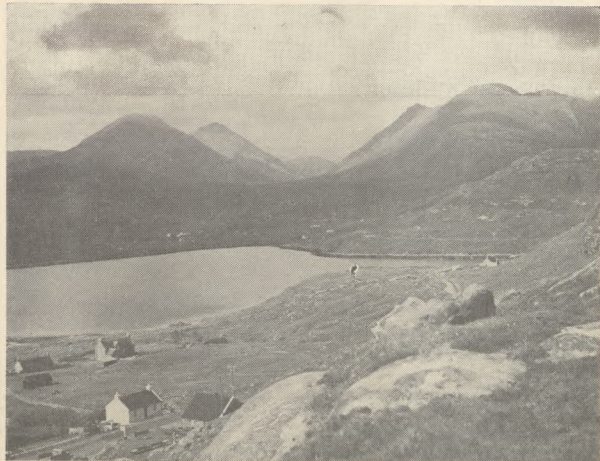
ing the Outer Hebrides. MacLeod of Harris retained Harris until the end of the eighteenth century, when it was purchased by a cadet of the family for £15,000.

In physical terms, Harris does not offer a very favourable environment for man; from the earliest of times the Harris folk have had to work hard to work their land into a fertile state. Regular increases in population numbers forced them to cultivate land extending up to five hundred feet above sea level in some places, in the form of hard-won lazy-beds. Countless creels of seaweed had to be carried from the shoreline up to these patch-pockets of land to fertilise their crops of land to oats, barley and potatoes. After the clearances which took place in the islands in the Sound of Harris early last century and resulted in the more fertile lands on the west coast being taken over for the formation of sheep farms, the population concentrated itself on the eastern side of the island, and some of the higher ground in the west.

When Lord Leverhulme died in 1925, the ownership of large tracts of Harris passed to absentee landlords. After this, some of the lands which had been cleared a century earlier were purchased by the Government and broken up into crofts

acres of land have been improved, particularly by the re-seeding methods used so successfully in Lewis. The nature of the land in Harris does, of course, have a direct bearing on the extent of improvement which it is possible to carry out.

At present Harris is feeling the pinch through the lack of real industrial potential. The tourist industry, however,



Harris Hills from Ardhassaig

A Land Called Harris *Review Order*

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higher secondary education at a central school. For Harris children, this is at Portree, in Skye. Arguments against this movement of children are based on the fact that it tends to destroy the family unit and replace it with an unbalanced system of upbringing, where children are urbanised to such an extent that they become unfit, and have no inclination, for remote rural life.

Harris has two important satellite islands, Scarp and Scalpay. These are as full of social significance as any island in the United Kingdom today. Scarp is the most westerly inhabited island in Scotland. It is separated from the Harris mainland by a narrow strait, half-a-mile at its narrowest, and which is often coursed by strong tidal currents. Scarp is about three miles in diameter, is rugged and has cliffs on all sides. There is a tiny marginal note of land — machair and soil — on the east side which supports the small crofting settlement. The island was originally settled about 1810. Its peak population was in 1881 with 213 persons. In 1951 it was 74. There are at present seven families on the island owning between them about 1000 sheep and twelve cows. The local economy is essentially a subsistence one, with with a self sufficiency in the basic necessities.

Scarp has contributed more per head of population to the professions than any other community of similar size. About 1930 saw twenty men go into the Christian ministry. Since then, teachers, merchant sailors and policemen have come from Scarp. After a break of some years lobster-fishing has recently been reinstated as an occupation. So far this venture has not been prolific, as the waters round the island are extremely fished by trawlers from Mallaig.

Scalpay island is on the east of Harris. About 1843, the Harris factor settled 20 crofting families who managed to make a reasonable living from the island. The peak population of 624 occurred in 1921. Today the population is about the 500 mark. This island is one of the few places in the Highlands and Islands area in which the normal trends associated with the area are

operating in reverse. This island supports a community which is thriving and dynamic and is the envy of its neighbours; this despite its smallness; three miles long and noe and a half across.

Scalpay is retaining its young folk. And it boasts some of the finest homes in the Hebrides. From an agricultural viewpoint the island is not greatly different from other islands in the Isles. Its forty crofts produce a good crop of oats. But less than twenty acres of the land are re-seeded.

The land being as poor as it is, the men of Scalpay have turned their faces to the sea — for a living, not for emigration. Scalpay has the largest number of full-time fishermen and a total of thirty-three boats, eight of which are ring-netters of over forty feet. Native enterprise is also shown in the ship-owning firm whose vessels carry freight and passengers to many parts of Scotland and, on occasion, to the Continent. A Harbour Association was formed in 1966. Its aims include the promotion of local amenities for the benefit of fishermen and the community. One primary aim is the continued agitation for a long-standing need: that of a landing-stage in the North Harbour.

Today the people of Harris are facing a challenge. The limited resources available to them are indeed restricting but there is an air of hope in the future of their land. This hope stems from the work of such people as John MacLeod, already mentioned, Donald MacDonald, postmaster at Tarbert, and a man of many other parts, and Dr A. J. Bennet, chairman of the Harris council of Social Service. This latter is an agency which integrates the work of the various organisations which exist in Harris. In less than two years, the Council has co-ordinated and given purpose and direction to the many agencies which are striving to develop the potential of Harris.

Harris, the land of contrasts of deep contradictions, is facing the future with a new interest and enthusiasm which spells success and prosperity in the coming years. And it is confidently said that these are not coming before their due time.

(Continued from page 8)

A J. Markale de ne pas connaître son sujet: il le connaît, et bien. On est même époustouffé de l'aisance avec laquelle il se meut dans la forêt touffue et confuse de ces mythes lointains. Il ne l'a pas mis pour autant à la portée du grand public. Peut-être d'ailleurs ne l'a-t-il pas cherché et veut-il se contenter d'attendre un public déjà initié, infiltre à la mythologie grecco-naine déjà embrouillée, initié surtout à la mythologie celte et nordique qui l'est encore beaucoup plus.

Tout cela passe par-dessus la tête du profane, ébahi de ces histoires abracadabrantes et parfois saugrenues de ces théories qui ne paraissent pas convaincantes en dépit de la force d'affirmation. Pourquoi avoir l'air si couvent de présenter comme vérité démontree ce qui n'est que théorie personnelle fort leudisante, parfois intéressante et séduisante?

Au bout de quelques dizaines de pages, on arrive vite au point de saturation: on est noyé dans mille détails de ces mythes préhistoriques ou historiques ou simplement poétiques, qu'on ne se lasse pas de servir et même de ressusciter au lecteur jusqu'à trois et quatre fois au long de ce gros volume: l'auteur n'aurait-il pas relu un texte qui aurait tant gagné à être plus ramassé et à être dominé? Trop facilement, le style reste scolaire: une série de dissertations littéraires bien faites ou l'on accumule tout ce que l'on sait, un peu comme ça vient. D'ailleurs, tels ou tels chapitres ne sont que répetitions d'articles déjà parus dans des revues spécialisées et servis tels quels (semble-t-il). On s'explique alors ces répétitions, sans les excuser.

On a le droit de sourire sur certaines élocutions psychanalytiques des prétendus symbolismes sexuels: libre à l'auteur d'y croire et de donner confiance à Ferenczi: mais ici on la, ca ne fait vraiment pas sérieux. Quant aux interprétations de la toponymie, on aurait aimé souvent plus de rigueur pour être convaincant. J'accepte volontiers que Nanto soit un radical qui indique la vallée et dont dérivent "Nant, Nantua, Nanteuil, etc. . . ." Mais alors, pourquoi pas Nanterre, ou le "nant" vient, paraît-il, de "Nem" sanctuaire? Il est certain que Nanterre n'a rien d'une vallée. Avec cette logique, je verrai tout autant Nanteuil venir de "Nem" que de "Nant".

Idem pour le radical "bes," mais à toutes les sauces et à qui on fait dire tout ce qu'on veut: "bezz" (le bouleau), bevan (vivre), bezan (être), bez (la tombe), etc., tout ça vient du même radical: bref, la vie et la mort! Sous prétexte d'une même forme de prononciation la racine est supposée la même. Alors pourquoi pas tous du même "saint" ? dans la fameuse homonymie: "J'ai vu cinq moines, sains de corps et d'esprit, ceints de leur ceinture, et

portant sur leur sein le seing du saint pere."

Idem pour "videre" (voir) et coat (bois), qui viendrait de la même racine: "gwydd." A ce compte, les étymologistes peuvent jongler à corps perdu et nous servir tout ce qu'ils veulent: mais on comprendra aussi les inquietudes du lecteur se demandant si on n'abuse pas de son ignorance pour le mener en bateau et lui en jeter plein la vue: le risque de scepticisme devant une science aussi confuse n'est pas loin.

Dans les pages "historiques" qui concernent les Celtes, le terrain est plus ferme et on suit plus volontiers l'écriture, d'autant plus volontiers qu'il ne se laisse pas détourner par les thèses officielles et qu'il remet les Celtes à bonne place. Il les aime; et, à sa suite, il est difficile de ne pas les aimer malgré leurs défauts et le mystère de leurs origines; car après 480 pages, le lecteur reste sous l'impression qu'on ne sait pas grand chose de sérieux sur leur base de départ, leurs migrations, et même leur culture sinon leur civilisation; en revanche, il acquiert la conviction d'une immense influence, trop oubliée, du passé celtique sur notre culture occidentale.

J. C.

(Reprinted from "L'œuvr")

over to you

hearts is quite indefensible, particularly if the Judge is sympathetic towards the aims and objects of the intruders. The problem is how to influence the authorities whose obstructive, stalling and evasive attitude has been indirectly responsible for militant action by young people of good and exemplary character. Is mise,
H. R. BAILLIE,

Fhir Deasachaidh. — I see the second Cairngorm Winter Festival was extended to two weeks and sponsored by the Highlands and Islands Development Board. One won, ders if the return from such a festival comes anywhere near the amount of money left in the Spey Valley by the National Mod which had no assistance from the Board.

It is not true An Communn Gaidhealach began investigating the contribution made to the local economy in the Highlands by Highlands and Islands Development Board sponsored events and their cost and comparing these to the Mod contribution. National Mods should be eligible for assistance on cultural grounds alone but their financial side effects on a place are unequalled if the comments about the Aviemore Mod are any guide. When may I ask will the Cairngorm Festival bring 3,500 from as far apart as Thurso and New York to its main function?

The leagh run,
DOMHNALL RUADH

Births

MACLEOD — At the Lewis Hospital, on 8th February 1970, to Colin and Lorna Macleod, 5 Scotland Street, a son (Kenneth). Both well.

Deaths

ANDERSON — At the Islay Hospital, Bowmore, on 18th February 1970, Mary McNeill, aged 79 years, beloved wife of the late John Anderson, Duich, Lotts, Port Ellen, Islay.

SMITH — Suddenly, at his home, 13 Oliver's Brae, on 19th February 1970, Kenneth (Kady), aged 82 years. Sadly missed.

Misc.

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An Communn Gaidhealach SOUTHERN REGIONAL COUNCIL

Members of An Communn Gaidhealach resident in the Southern Area and other persons interested are invited to attend the Annual General Meeting of the Council in The Highlanders' Institute, Berkeley Street, Glasgow, C3, on Saturday, 7th March 1970, at 10 a.m.

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