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THURSDAY, 8th JANUARY 1970

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Highest Unemployment Rate For 10 Years

IN spite of the various developments on the mainland areas of Ross-shire and Inverness-shire, the current total of unemployment is the highest recorded in 10 years. The position was reported to the Highlands (Inverness) Local Employment Committee recently by Mr J. D. McCracken, Area Manager. Included in the report are the employment exchange areas of Inverness, Dingwall, Fort William, Invergordon and Portree.

The total number unemployed is 2,465 in these areas with the Fort William area accounting for 422, an increase of 34 per cent. on the corresponding period last

year. A reduction in building and civil engineering work in the area accounted in part for this dramatic increase, but work in hand for early spring should alleviate the situation.

Another area in which the problem of unemployment gives rise to concern is Kintyre. Nine closures in the Campbelltown area have aggravated a consistently bad employment position, and in spite of the efforts of the local authority, little progress has been made with the introduction of new employment.

The H.I.D.B. has been criticised for failing to provide employment by the introduction of the funda-

mental measures that had been hoped for. In the Kintyre area in particular urgent and immediate action is required.

SGIATHANACH AIR COMHAIRLE CHRAOLAIDH

Am measg nan triuir a ghabh an aite as ur air Comhairle a'Chraolaidh an Alba tha Mgr. Iain A. MacDhòmhnaill as an Eilean Sgiathanach. Tha e gabhail aite Mhgr. T. MacLeod, a Leodhas.

Tha Mgr. MacDhòmhnaill air ceann na Gàidhlig an Colaisde Jorranhill.

Bho seidhicheadh a' Chomhairle an 1952 tha co dhù, an duine 'na bhall aig a bheil a' Ghaidhlig.

Na h-Innsibh Air Atharrachadh luil

Chuireadh car eile air iul riaghlaidh na h-Innsibh o coimite riaghlaidh a'phairidh chionn ghoirid nuair chaidh Pairtidh fo cheann Indira Pairtidh a'Chongress a sgoltadh 'na dha leth agus a dhèalaidh an "Syndicate" is an luchd-leantail ris a'mhor-chuid dhe'n phairtidh fo cheann Indira h-Innsibh air fad.

Cha do dh'èirich sin gun fhios gun fhairachadh do luchd-amharc ann an Delhi. Tha bliadhnanach bho'n bha e 'na aobhar iongnaidh aig an

le Seumas Robasdan

t-saoghal a muigh mar bha aon phairtidh a' toirt cothrom dha na ruinntean aig muinntir na h-Innsibh air fad.

'Se Pairtidh a'Chongress a' bhuidheann a' bhuin'ig feir-riaghlaidh airson na h-Innsibh aig lamhan nam Breatunnach ann an 1957. Aig an am sin fhuair an Sionndacat, comhlan de dhaoine comhachdach dhe'n t-seann gheard leithid Kamaraj, Morarji Desai agus Nijaling-

appa, greim daingeann air coimite riaghlaidh a'phairidh agus 'na leantail air a'pharlamaid ann an Delhi.

Dheidheadh aig Nehru, a'chiad phrìomhair, air an Sionndacat a chumail fo rian, agus chan eil fios nach faigheadh Shastri air an aon rud mun do dh'eug e. Ach cha b'e sin do nighean Nehru, Indira Gandhi, a chaidh ardachadh gus a'phrìomhairachd ann an 1967 leis an t-Sionndacat a dh'aon ghnòthach 's gum bitheadh i dileas do chumhne a h-athair agus umhail do thoil an t-Sionndacat.

Cha b'fhada mun deach Indira agus an Sionndacat thar a cheile, agus cha b'e spreigearrach no droch nadur de thaobh seach taobh a bu chuireach uile an feir.

A dh'aon rud bha na h-Innsibh aig astar math a ghluasad feadh nam bliadhnanach an deidh imrich nam Breatunnach, agus bha na beachdan aca air an t-Saoghal

(Continued on page 4)

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Di-ardaoin, 8mh latha de'n Fhaoilteach 1970

Thursday, 8th January 1970

FAICINN BHUAM

BLIADHNA MHATH UR

FOIRBHICH IS PEACAICH

'S CINNTEACH gur iomadh ceann a bha 'ga chrathadh o choinn ghoird airson nan eucorach dubha a bha pòitearachd aig toiseach na Bliadhna Uire. Gu dearb, is cinnteach gur iomadh crathadh cinn a tha air na h-eucorach fhéin a nise airson na dh'òl iad. Bha slugh na Gàidhealtachd riamh a' toirt urram dha'n fheadhainn aig an robh ughdarras thairis orra agus bha na peacaich riamh, dona 's gu robh iad, a' toirt urram do na foirbhich.

Bha seo riamh a' cur iognadh air coigrich a thigheadh dha'n Gàidhealtachd. Cha robh iadsan, na truaghain, a' tuigsinn mar a bha na Gàidheil air an sgaradh anns an da bhuidhinn seo. Is ann a bha feadhainn a' cho aneolach agus gu robh iad a' faicinn peacadh anns an foirbhich agus, nas miosa na sin, a' saoilinn gu robh peaccannan nam foirbheach nas miosa na peaccannan nam peacach. Chanadh iad gu robh na peacaich a' deanamh géill do ana-miannan na feola agus a' deanamh bruidean dhiubh fhéin, ach gu robh na foirbhich gu tric uraidh, mór asda fhéin, cealgach agus buailteach air féin-fhrieanachadh. Chanadh iad nach robh na peaccannan sin cho follaiseach ri peaccannan na feola, ach gu robh peaccannan spioradail nas miosa na peaccannan na feola. Is ain a tháinig iad dha'n cho-dhuanadh uamhasach gu robh cuid de na foirbhich nas miosa na na peacaich agus mar sin gur peacach a bha anns na foirbhich agus an áite dá bhuidhinn a bhí ann nach robh ann ach an aon bhuidheann na peacach. Thuir iad cuideachd gu robh e sgróibhte anns a' Bhìobull nach robh ann ach an aon bhuidheann seo.

Tha na coigrich an déidh bhith radh seo airson greis mhór, ach cha d'chréid na Gàidheil idir iad. Ged a tha fhios ach gu bheil e sgróibhte anns an fhìrin gur peacach sinn uile, bha na Gàidheil riamh a' toirt mór urram dha'n fheadhainn a chuireadh os an cionn, agus is e chanas cuid de na coigrich, gu bheil peaccannan spioradail, pròis, cruas is féin-fhrieanachadh nas cumanta a measg luchd an ùghdarras, ministearan is foirbhich, is mar sin nach cluinnear uibhir umpa.

NOTHING NEW . . .

AS THOUGH the subject were something new with which to herald in the decade of the Seventies, pollution has suddenly become the talking point for the news media and men in their streets. Though the peril of environmental pollution has been threatening for more than half a century, the factor of pollution has rapidly grown to the point where it is seen to have immense potential as a threat to the survival of the human race.

No wonder, then, that the subject of pollution is topical and will be for some time to come. There is no doubt that the problem is approaching the stage where solutions are becoming increasingly difficult to apply. The reason is not far to seek: any solution must affect the two areas of human endeavour which more than touch the present high standards of living in the civilised western hemisphere, economic and political.

To impose a solution which will shut down huge plants making artificial fertilizer, antibiotics, "health" chemicals such as fluorides, petrol (which now saturates London with fumes with levels of arsenic and old lead of carbon monoxide three times above the accepted safety figures), and so on, is something which cannot be tolerated.

To make a clean-sweep attempt at solving the basic sources of pollutants would mean throwing many thousands out of work, with attendant economic problems. This can hardly be practicable, and yet if the politicians were to begin to grasp this prickly thistle at least it would go some way towards reducing the pollution of our environment which would be acceptable and not greatly affect the economic health of the country. But the political machine is so welded to the industrial machine that politicians are themselves powerless to do anything effective.

But pollution is a problem which must somehow be faced squarely by the present generation. At present we are taking so much from the earth's natural resources that one wonders if there will be much left for our grandchildren. In fact, if certain problems, pollution among them, are not subjected to attempts at a solution by the year 2000 they will be insoluble and the consequences of our neglect will be our gift to future generations.

In the Highlands, there is at present little to worry about the problem of pollution. The air is clean; water is reasonably pure; the land is still in a pristine state. But how long will it last? With a growing population problem in Britain and in Europe, and with the prospects of the Common Market daily becoming a reality, the Highlands region may well find itself faced with the problems of many parts of the western world. It is a thought . . .

Tha e 'ne fhasan aig daoine mu 'n am seo a bhith sealltainn thairis air tachartasan na bliadhna a tha seachad. Theagann gu bheil a leithid sin a chleachdadh iomchaidh agus feumail. Chan e gu leig duine a fheis feitheamh ri Nollaig no Callainn a chum cuairt dhe 'n t-seorsa a deanamh, oir faodaidh neach sealltainn bliadhna, no corr, air ais, uair sa bith a thig sin fianear dha. Gu eisem-plair no dha a ghabhail, sann mu mheadhan an t-samhraidh a bhithes maighstirean goile ag innse segal na bliadhna a dh'fhalbh, agus am meadhan an earrach a bheir Ionmhassar na Rìoghachd duinn a' sgeul-bliadhna fhéin. Ach tha sinn a' faotainn barrachd iomraidhean bliadhna aig a' Challainn na aig am sa bith eile.

A chionn gun d'thàinig sinn an drasta bho 1969 gu 1970 chan e mhaoin sealladh air bliadhna a tha cuid a' toirt duinn ach sealladh air deich bliadhna. Tha na feallsanaich a' cur an luach fhéin (no cion luach) air na thug na deich bliadhnan duinn, còmhla ri oidhirp, faodaidh e bhith, aig a' cheart am, air innse de tha iad an duil a bheir an ath dheich duinn. Tha mi cinnteach gun abradh am fìor fheallsnach, co dhù a bhith-eadh e a' bruidhinn air aon bhliadhna no a' deich, nach fhaigh sinn asda gu brath ach na chuireas sinn anna.

Ma dh'fhaodas mi a' dol a thaobh (gun, tha mi 'n dochas, a dhol air seacharan) chaneil mi uamhasach cinnteach mu roinn nan deich bliadhna seo. Am measg na feallsanachd ceadaichear dhomh facal a chur a steach mu 'n mhatamataic.

Re nan linteann rinnheadh moran atharraichidhean air ais s air adhart mun do shuidhich-eadh cunnas nan bliadhnan mar a tha e againn an diugh. Chan urrainn duinn aiceadh nach d'rinn na sgòilearan obair bharrachte 'nan tomhas air cursa na talmhainn seo. Cha dean mise agus a' chuid mhor de chach ach eisdeachd riutha le ro-ìognadh, agus gabhail ri an co-dhunaidhean, ag radh ruidigin mar seo, "Smath a rinn sibh. Tha sinn a' creidsinn a h-uile guth."

Gu h-àiteach re feumaidh sinn airmachd nan spòrdairean a ghabhail mar a gheibh sinn e agus a bhith taingeil air a shon. Ach tuigidh na h-uile, nuair a bha, obair, an naoidheamh linn deug a' crìoch-nachadh le 1897, 1898, 1899, nach robh an ceud bliadhna seo suas gu deireadh 1900. Mar sin cha do thoisich an fhìch-eadamh linn anns a bheil sinn beo gu 'n cheud latha de'n bhliadhna 1901.

Anns an aon doigh, ma tha sinn a' dol a roinn nan bliadhnanach 'nan deacadan (decades), an aite 'nan ceudan (centuries), cha bhì deireadh a' seachdaimh-deacad-thairis-air-a-naoi-fichead - sa - seach-deug (197mh deacad) againn

mu 'n latha mu dheireadh de 1970, a' bhliadhna a tha air toiseachadh. Tha 1970 a' crìochnadh deacad, chan ann a' toiseachadh fear eile. Mar sin, a thaobh nam feallsanach 's nam faidhean leis am miann tabhartasan sonraichte a' ghealltainn duinn an drasta a chionn gu bheil deacad ur a' toiseachadh, saoilidh mi gur mithich dhaibh feitheamh bliadhna eile.

Tuigidh sibh a mise nach abair mise dad mu na deich bliadhnanach, 1/1/60-31/12/69, a tha seachad. Bithidh mi riaraichte leis a' bhliadhna 1/1/69-31/12/69, agus dir-each beagan mu 'n t-seus dir-each. Tha mi eile gam chumail air ais gu mor. Chrìochnaich a' bhliadhna air aon doigh gu math neo-rathail dhomh. Seo mi an drasta a' deanamh oidhirp air cuibhrioinn Sruth na seachdain seo tighinn a chur ri theic, agus mi gun Sruth na seachdain seo 'chaidh fhaicinn fhathast. Chaneil sin a' cordadh rium idir. Bha muinntir na butha ris an robh mi deiligidh roimhe air ionnsachadh mun d' fhaig mi iad nach b'e rud faoin a bh'ann idir nam bith-eadh Sruth air chall air an latha ordaichte; bha an leasan ceudna air a dhol an clàirinn nan ceannachann morag bho robh iad fein a' faotainn a' phaipair.

Ni motha a bha a' bhuith ur a' deannach cho dona. Thàinig mi 'n co-dhuanadh gum b'e daoine pongail, tuigseach a bhannna. Dh'eisid iad rium gu modhail, foighidheach nuair a thug mi dhaibh an aon segal sa thug mi seachad anns a' bhuith eile. Gu dearb bha còmhramh agam air barrachd brosnachaidh a thoirt dhaibh-san, oir dh'innis mi dhaibh cho math sa bha a' cheud bhuith a' deannach

agus cho luachmhor sa bha Sruth 'nan sealladh mu robh mise ullamh dhiubh.

Mo thruaighe, aig fìor dheacadh na bliadhna bhloithid iad an coipi, mar a thair iad anns an oithlath. Corr is seachdain a nise an deidh an latha a chuireadh air leth leis an fheadhseachaidh, chaneil seul air Sruth. Na saolleadh duine gun do leig mi fois leotha. Chuir mi 'nan cuimhne e a h-uile latha ach latha na Sabaid is latha na Bliadhna Uire. Tha e coltach gun d'huirt Menzies gun deachaidh am parsal air chall, no nach d'rainig e idir iad. Chan fhaca mi doigh air a' chuire a chur air Inbhirnis. Tha mi 'faicinn gur ann air Menzies mor fheis a' dh'fheumas mi an ath ionnsaidh a thoirt.

Tha mi mar sin fo imeicht. Chaneil fhios againn an urrainn dhomh a bhith nas daine a chionn gu robh cuideigin 'gam mholadh, na an coir dhomh a bhith nas triseile a chionn gu robh cuideigin 'gam chaineidh, no, rud as docha, am feum mi a bhith cho teagamhach sa abhaist a chionn nach d' thuir duine guth.

Nuair a chuminnicheas mi mar a thug mi a' chomhairle air fheadhainn eile gun deamadh iad còlthair rium fhin, agus am paipair ordaichidh faisg air laimh an aite iarraidh a Inbhirnis! Sgaolaidh seo, ma b'fhìor, luaidh a' phaipair is bhitheadh e na bu shaoire cuideachd. Chualas gu leor anns a' chomharsnachd mu 'n phaipair ceart gu leor, ach ged a thigheadh e am maireach, cha bhì e saor.

Ach gu luaidh air obair a' Chomhunn re na bliadhna, feumaidh mi fuireach a nise gu ceann bliadhna eile; sin ceann nan deich bliadhna cuideachd.

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Celtica - today

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

by P. Berresford Ellis

Happy New Year. The greeting rings a little hollow for the Celts. For five days over the Christmas period, during the season of goodwill, etc., two Irishmen, Christopher Moloney, aged 30, and Owen Farrell, aged 20, fasted at the corner of Downing Street, London, in protest against the Northern Ireland Special Powers Act. For five days and nights the two Irish hunger-strikers served as a grim reminder that all is not well in North East Ulster. After five days and nights in the bitter cold, Mr Moloney collapsed and was taken to hospital.

At the same time, Orange extremists caused the fourth and fifth bomb explosions in recent months to take place in the Irish Republic. The O'Connell monument in Dublin was damaged on Boxing Day and a car exploded outside the Central Detective Agency in Dublin a few days later.

The Battle of Pembrey will start again in the New Year. The Ministry of Defence are still determined to establish a gunnery range south of Pembrey, a Welsh speaking area, including the spectacular Cefn Sidan sands. Monoglot English speaking troops would be brought into the area thus destroying it as a Welsh area. The people of Pembrey thwarted the Ministry's attempts last year, risking life and limb, but occupying the gunnery range and preventing the artillery being used.

It is now reported that the Ministry "wants to move in as decently as haste will allow. Preliminary steps have been taken delicately."

As I have mentioned before in this column, it seems a favourite practice of the Ministry of Defence to move in monoglot English speaking troops into Welsh areas and set up military establishments. A number of Welsh speaking communities have been destroyed in this way. This sort of thing also happens in Scotland (North and South Uist, for example).

Now the Ministry of Defence have a total of 57,130 acres in Wales about 20,000 of which is on the Carmarthen and north Pembroke coasts (strongly Welsh speaking areas).

There is a 1,500 acre bombing range at Pembrey; a 4,300 acre experimental rocket station at Pendine; a 300 acre artillery range at Manorbier; a 6,000 acre tank range at Castlemartin; a 7,774 acre R.N.A.S. Station at Brawdy and a 1,192 naval establishment near Fishguard. The Brecon arms training centre at Sennybridge covers 29,500 acres and an army training ground at Crickhowell covers 2,500 acres.

The little Welsh speaking communities of these areas have been totally destroyed—flooded by the monoglot English speaking troops. And yet, ironically, these places are called "De-

fence Establishments." They are certainly no defence to the cultural genocide of the Celtic peoples.

Well, the opposition to any more "Defence Establishments" in Wales is intense, growing and very well organised.

In Cornwall the new Mebyon Kernow policy statement, "Cornwall To-morrow" is now available price 3d.

It proposes a "responsible plan for the Cornish control of Cornish affairs," saying that Cornwall ought to be granted the greatest possible self government system without a complete separation from the United Kingdom. It aims for the control of public services, housing and planning, transport and education. There is, stresses the statement, a fundamental necessity for a Cornish University.

Mebyon Kernow also say that they are concerned about "certain aspects of the Duchy of Cornwall and the Crown Commission's holdings in Cornwall which need investigation." Prince Charles, as Duke of Cornwall, receives a tax free income of £200,000 per annum from the Duchy.

From Cornwall comes a special gift, the 16th annual publication of a Cornish Calendar (for 1970), price is 4s 6d. The calendar includes notes written in Cornish indicating births, deaths and battles connected with Cornwall. There is a glossary from Cornish to English. The calendar also has a pan-Celtic flavour as many of the drawings contributed are by Breton artists as well as Cornish. The calendar is available from Mebyon Kernow.

On a free vote the House of Commons decided in favour of making permanent the Murder (Abolition of Death Penalty) Act 1965. It is interesting to recall that under the old Celtic laws (typified by the codified Bretons and those of Hywel Dda) it was the purpose of the law to rehabilitate rather than extract an eye-for-an-eye and a tooth-for-a-tooth. There was no death penalty whatsoever for women; and the death penalty for men was only enacted for extreme cases. Thus, what we call progression today, was a normal way of life for the Celtic peoples thousands of years ago.

With this humane tradition behind them, it is an interesting exercise to see how the Celtic M.P.s voted on this subject. In Scotland 35 voted for abolition and 17 against. Here I was surprised to see a Liberal A. MacKenzie (Ross and Cromarty) siding with the eye-for-an-eye brigade! In Cornwall the two Mebyon Kernow Liberals were for abolition and two were against. In Northern Ireland one (the Republican nationalist Gerry Fitt) was for abolition and 5 were against.

It is therefore interesting that the nationalist vote was 100 per cent against the death penalty while the eye-for-an-eye brigade were of the Unionist ilk.

I suppose my critics will doubtless find some inuendo in this.

GRANT AIDED RAILWAY SERVICES

Mr Fred Mulley, Minister of Transport, has decided to pay grant under Section 39 of the Transport Act 1969 on 120 unremunerative railway passenger services in Britain.

3-Year Grants

The Minister has undertaken to pay grant in 1970, 1971, and 1972 for the following services:—

Inverness - Wick / Thurso £584.00; Glasgow - Kirkcaldy £15,000; Glasgow - Ayr £364.00; Edinburgh-Glasgow via Falkirk (Grahamston) £44,000.

2-Year Grants

The Minister has undertaken to pay grant in 1970 and 1971 in respect of the following services:—

Glasgow - Oban £291,000; Glasgow - Fort William £209,000; Fort William - Mallaig £173,000; Inverness-Kyle of Lochalsh £179,000.

The costs of the services have been calculated in accordance

with a formula recommended by the Joint Steering Group, whose report was published as an annex to the White Paper "Railway Policy" (Cmd 3459). They are based on an assessment of net losses likely to be incurred over the period for which grant is being paid, and cover ALL the costs which the Railways Board incur in respect of that service, less the receipts from the service. The grants include provision for interest, administration and depreciation on a replacement cost basis. The grants thus represent the full cost of retaining the services in the long term. Grant applications are submitted to the Minister by the Railways Board in respect of each service. Before deciding whether or not to grant aid a particular service, the Minister weighs the cost of retaining the service against the social and economic benefits which it will bring. He assures himself that every opportunity has been taken to provide a good service at the lowest possible cost. As recommended by the Joint Steering Group the Minister is appointing independent accountants to check the figures in a proportion of the applications, the cases to be so examined being selected by the Minister.

Closure Procedure

The following are relevant points concerning the services for which the Minister has notified the Railways Board of the fact that he is unlikely to continue grant after the end of 1971 unless the need for this service have previously been tested in the closure machinery:—

Inverness - Kyle of Lochalsh: Involves passenger services between Dingwall and Kyle of Lochalsh are improved sufficiently to enable bus services to be provided. The service between Inverness and Wick/Thurso, which also serves Dingwall, will be unaffected.

Before British Railways can withdraw all passenger trains from any station or section of line they have to follow certain statutory procedures including publication of notice of their intention. The procedures provide an opportunity for users to object and for the appropriate Transport Users Consultative Committee to report to the Minister on the hardship which such withdrawal would involve. Where objections are lodged the service must continue until the Minister reaches a decision on whether or not to consent to the proposal. If he does consent he may impose conditions which can include the provision of additional bus services or alterations to existing services.

Cuil nan Ceist—16

An Nollaig

1. "Nollaig an diugh, a' Bhealltainn am màireach." Dé is ciall do'n ràdh seo?
2. Dé na trì tiodhlanan a thug na draoidhean o' àird an ear gu Crìosd aig a' cheud Nollaig?
3. Lion gach beàrn anns na sreathan a leanas:
(a) "Cha robh Nollaig mhór gun ———
na bean òg le deòin gun fhearr." (Seann Radh).
(b) "—— gu Nollaig is geamhradh gu Féil Pàdraig." (Seann Radh).
(c) "An Nollaig air 'm bu ghreadnach
orm-sa rug an diùt 's an call." (Gilleasbuig Dubh Mac Mhic Ailein).
4. Cuin a thig an Nollaig Bheag?
5. Cia meud clàr de'n òran "White Christmas" air a sheinn le Bing Crosby a chaidh a reic?

Fuasgladh air t.d. 1.

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over to you:

'DE PROFUNDIS CLAM AVI'

Crag Sheumais was so called because in days long ago a certain Seumas Frisical from Dores used a track from Dores to Strathnairn to steal cattle. He was a "fear reubainn" and the track passed by the present house and holding of Crag, a crossing place.

Clach an duine mharb is slightly north and east of Crag and is a large stone where, so the direct descendants of people living nearby in Bliadhna Tearlach, told me, a man wounded at Culloden and thought to be a Mac Gruer from Strath Errich died after lying there for several days.

Beul ath Dhughall, sometimes pronounced *Bal* a goo-ul is named after a Dougal MacGillivray who was supposed to be the first MacGillivray to live in the east end of Strath-Nairn. The MacGillivrays came to Strath-Nairn in the 15th century. Beul ath Dhughall the mouth of Dougal's ford may be where a ford was over the Beachan Burn which drains loch Bunacton. But one old man assured me that the kiln was not a ford but ath, a kiln for burning lime. I've also heard that it's not Beul ath Dhughall but Baile a' gual, the steading of the coals. It is a fact that there is a good type of peat in the area.

In the same district, by the hill where Clach an duine mharb and Crag Sheumais is, stands Crag Shollier. There is a story that a woman Elspeth Mac Phail on the afternoon of the Battle of Culloden saw the red soldiers coming and rushed off with a baby she'd given birth to that day, to her husband who was in a field, called *Crag Phadraig*. The soldiers caught up with her sabres and seven times with sabres and one of the soldiers flung her baby by the leg into a pool. MacPhailly himself saw all this and could do nothing and had to run to the river Nairn to hide.

About 3 miles east of the place where all this occurred stands a house, now a ruin, which was latterly called *Dell Cottage* but in Gaelic it was called *Dail Mac Eachainn*, the dale or dell of the son of Hector, the Mac Lean patronymic. Seemingly a fugitive from Culloden came here and was sheltered, married and stayed there. Whether he was an Argyllshire Mac Lean or a Mac Lean of the North (Dochgarroch) I never heard.

Another place name of Strath-Nairn which would intrigue the uninitiated is *Carn a' Ghriogair* which is named after a Mac Gregor who in the times of that Clan's persecution was pursued and died there. But perhaps the most intriguing name of all is *Uaigh an duine bheo* which lies half way between Strath Nairn and Strath Dearn near the site of the Rout of Moy 1746. The story of that is that in the days when the Mac Gillivrays held sway in

Strath Nairn they had a dispute over a boundary with the Mac Kintoshes. A day was fixed when the elders of the respective clans would decide between them which was the proper boundary line. The day came and one man of great age Eoin Mac Gillivray was chosen to point out the "march." He said that the land, which was under dispute and on which they all stood, was MacGillivray land and swore by the head under my bonnet, and by the ground under my feet. Seemingly this was a most solemn oath. But a Mac Kintosh doubted Eoin, despite the oath asked the Eoin's bonnet be removed. Under it was found canine collic! Further investigation discovered soil in Eoin's brogan, presumably soil from Dunmaglas (Mac Gillivray land undoubtedly). Poor Eoin was sentenced to be buried alive because Uaigh an duine bheo—the grave of the living man. A burn running nearby is called *Allt na ranain*, the burn of crying and poor Eoin is said to wail yet!

Finally, there is *Clach cailleach Drùim a' chail*. The old wife of Drùim a' chals stone. About 400 years ago an old woman lived alone on a croft called *Drum a' chal* on the land of the Laird of Flichity half way up Strath Nairn. She was not a witch but was a healing woman. He croft was envied by the man who had the home farm of Flichity. Between this man who wanted her croft and the Laird who had somehow been displeased with the cailleach, they plotted to have her burnt as a witch. Sentence of death by burning was passed at a stone still to be seen. Before she died she cursed Flichity saying as long as the Flichity Burn (subsequently called *Allt an rathan* *cradh* "the burn of the bloody promise") would flow North, so long would the farmer or laird prosper, if the laird died, the farm wouldn't and vice versa. One laird went so far as to alter the burn to beat the curse but a thunderstorm put it back in its proper course! "Geasach" if you like but the "curse" is seen to be working until this very day. Yours etc,

ANDREW MacD. CUMMING
Croft Croy, Farr,
Strath Nairn,
Inverness-shire.

MEALAI BHUR NAIDHEACHD

Am measg na feadhainn air an do chuir a' Bhan-rìgh urram air Latha na Bliadh' Uire bha a' Mhaighid, Uis, Beasag Peadarsan, a Bearmarais na Hearadh. Bha i corr is fichead bliadhna an urra ri Telephone Exchange an Eilein, agus re nam bliadhnaich sin cha do ghabh i laithean saora. Tha i an lair air an urram B.E.M. a chuir-eachd orra. Fhuair a brathair Seonaidh Peadarsan, mach maireann, an dearbhadh ann bh' chionn grunn bliadhnaich.

English Top Customers For Isles Holidays

PRESENTING his annual report to the first A.G.M. of the Western Isles Tourist Organisation, Mr Ian Horne, tourist officer, produced statistics showing that the Outer Isles get most of their enquiries from England.

A survey run as a school project by the Nicolson Institute reveals that most enquiries emanate from the south of England, followed by the north of England. Not surprisingly perhaps, London tops the list for cities.

The figures show that of the 2,175 letters received at information centres in the Western Isles, 1,379 asked for information about the Hebrides in general, 233 about Lewis, 145 about Harris, 115 about Lewis and Harris, 99 about Barra, 80

about South Uist, 77 about North Uist, 33 about Benbecula, and 27 about the Uists in general.

A breakdown of the accommodation queries seems to prove that there is a demand for vacant holiday houses.

Another interesting statistic is that the number of bednights at the SYHA hostel at Stockinsh, Harris, has grown steadily from 1,070 in 1965 to 1,807 last year. And the number of passengers carried by BEA to the Western Isles last season (15,415 was 50 per cent. up on the

corresponding figure for 1968.

Main complaints are the lack of transport through the Western Isles, lack of eating places, lack of public toilets, lack of vessels for pleasure cruising and fishing, and the amount of unsightly litter.

Members from all the islands were present at the A.G.M. with the exception of Barra and this was due to travel difficulties. Also present were Mr Norman Chumley, HIBB and Mr C. Harley, Ross and Cromarty county development officer.

Mr Alastair Matheson, chairman, Western Isles Tourist Organisation welcomed the members to the A.G.M.

Na h-Innsibh Air Atharrachadh

lail

pholiticach agus atharrachadh dh'a reir. Thainig Pàirtidh a'Chongress gu rìr linn na h-Impiricheach Bheannachais agus 'se saorsa na h-Innsibh bho rian nan coiricheach b' aobhar is a bu chiall dhathb.

Ach an ceann fichead bliadhna de dh'fhein-riaghladh chann fhoghadh seann riumear is doigh smaintean a'Chongress na b'fhaid. Bha pàirtidhean cile a' togail an ceann air feadh nan staitèan agus bha iad a'breith air a bheag no mhòr dha vataichean. Gu h-àraid shoirbheich leis na co-mhainneach ann an staitèan Kerala agus Bengal-an-Iar, leis an Jan Sangh, pàirtidh Hindu, agus le Swatantra, pàirtidh nam mar-santan, air an toabh tuath dha iad duthaich, agus le Dravida Munnera Kazagham ann an Madras a tha ag iarraidh fhein-riaghlaidh airson luchd-bruidhinn Tamil.

Bha e tighinn air buill a'Chongress a thoirt seachad na geallaidhean a' fursainne gun choltas air an cumail riann, agus iad-fhein a ghleidheadh sabhailte ann na parlaimèidean, ann an Delhi neo anns na staitèan. Bha sagradh nam smaintean air iomall a'phàirtidh a' falbh le aontachadh 'na bhroinn. Dha na doill fhein bha e follaiseach gun bhrisèadh ann pàirtidh suas mara gabhadh lamh laidir greim air stiùir a'phàirtidh.

Agus 'se sin an dearbh rud a bha an Sìonndacat diombach

fhacinn nuair a dh'ardaich iad nighean Nehrù 'na prìomhair o's an cionn. Ach thachair gun robh Indira a cheart cho slom scoilte 'sa bha a-athair roimpe, agus is ann a thoisich i air a socair ri lamh-an-uachdair a ghhabhail orra.

B'e Morarji Desai, ministear air ceann chuisèan an airgid, a'chiad fhear a dh'fhalbh is a chiall a bhrèuchd anns a'chabannaid. Agus eadar da sgeul is esan a dh'fheic airson na prìomhairachd roimh Indira ach cha do dh'aontaich an Sìonndacat air a thaghadh air eagal gun bithèadh e ro laidir air an son.

B'e Kamaraj, ceann-suidhe air coimite riaghlaidh a'Chongress, an ath fhear a dh'fhalbh. Agus ma dh'fhalbh thug Indira air buill a'choimitei fear eile dhen t-Sìonndacat, Nijalingappa, aig an robh ainm de dhùine socrach strìochdte, a chur 'na aite. Tha Nijalingappa a toabh deas na duthcha, mar bha Kamaraj fhein, bh'o'n as abhaist do dheasach a bhi 'na cheann-suidhe air coimite a'Chongress ma tha tuathach 'na phrìomhair.

'Se duine reamhar suaic a tha ann an Nijalingappa agus canaidh an slugh "Mr. Col Gappa"—leithid bodach nan cno—mar farainn rìs. Ach ma bha duil ag Indira gun oibreachadh an deasach coir na bu dhìcheallaiche air a toabh-se na'm fear a dh'fhalbh cha b'urrain dhith bhi na b'fhaid cearr.

Ra Leantunn

CIVIC RECEPTION FOR STIRLING CHOIR

THE great pleasure the Stirling Gaelic Choir had brought to many people throughout its own membership beyond the 21 years of its existence was commented upon by Provost Dr. R. D. McIntyre when he welcomed the members to a civic reception given in their honour in the Council Chambers.

The reception followed the choir's brilliant performance at the National Mod at Aviemore in October when they won four awards including the premier award, the Lovat and Tullibardine Shield, an achievement which is partic-

ularly creditable when it is recalled that many of the singers are not natural Gaelic speakers.

He wondered if it was generally known that there had been classes in Gaelic in Stirling schools, Gaelic being taught during school hours, for the last three years. He hoped this would continue and extend.

By honouring the choir the Provost and councillors showed appreciation of the choir and for what they had done, not just for themselves alone but for the honour brought to Stirling.

Highland Board Begin 1970 Tourist Campaign

A new colour brochure, including specially prepared tourist information maps of the Highlands and Islands and details of package holidays by road and rail is the main feature of the publicity pack for the Highlands and Islands Development Board's 1970 tourist campaign.

This week Board staff began the mailing of around 100,000 brochures to United Kingdom travel agents, tourist officers, British Rail inquiry offices, the British Travel Association and the Scottish Tourist Board. Mailing of brochures and other material—including Highland holiday tickets, accommodation registers and holiday publication lists—to individuals will begin shortly when inquiries come in as a result of a national television, newspaper and magazine advertising programme which started on Sunday (December 28th) and will continue for four weeks. In all, 220,000 brochures will be issued over the next six weeks.

The new colour brochure is the most informative promotional literature yet produced by the Board's Tourism Division and has been designed to meet the demands of travel agents. Special rail and car hire tours combine the benefits of 'package deal' prices and freedom of choice; all-inclusive

holidays cover golf, fishing and sailing; 'Holiday Cottage Holidays' offer a wide range of cottages for rent throughout the region; and full details are given on off-peak holidays available at substantial discounts during April, May, September and October with the successful Highland holiday ticket.

Most of the booklet is devoted to a comprehensive gazetteer of attractions and places of interest in the Highlands and Islands, linked with a series of tourist information maps—specially prepared by John Bartholomew and Son Ltd., Edinburgh—which pinpoint everything that the tourist is likely to wish to do and see in the region.

Sir James Mackay, Board member responsible for tourism, said last week: "This attractive new brochure has three main aims—to attract to the region all those people who are currently expressing interest; to persuade them particularly to buy early and late season holidays; and to provide a useful guide to the Highlands and Islands which they can use in planning their holiday and take with them when they come."

The paper used in the printing of the inside pages of the brochure was supplied by the Fort William pulp and paper mills of Wiggins Teape Ltd.

Result of Second "Travellers" Census

Preliminary results from a one day census taken in August this year, show that Scotland's "travelling" community totalled just under 1,600 people or nearly 350 families.

A circular to local authorities from the Scottish Development Department, giving the results of the census, states, however, that as in the March census this is likely to be an under estimate of the true numbers.

"Travellers were recorded in nearly three quarters of the counties in Scotland," the circular states, "ut in only three cities or large burghs. They were recorded in seven counties which had nil returns in March, but one county with one family in March had a nil return in August. Three of the five large burghs recording travelers in March had a nil return in August, but at the second census a number of families was recorded in Dundee."

In working out "a base figure" for winter traveller families, the Circular says that according to census returns, 1,936 people or 415 families would probably be living in caravans, tents, etc., through the winter.

Patterns of distribution revealed by the August census are basically similar to those of March, with main concentration in Perthshire (28 per cent

of the total) and Lanarkshire (26 per cent) and an increased proportion in Argyll (7.6 per cent compared with 5.3 per cent in March).

The proportion of families living in tents showed an increase from the March figure to 32.5 per cent—compared with four per cent in England and Wales in 1965. Those living in caravans alone account for 53.5 per cent of the total families, compared with 93 per cent in England and Wales.

"Positive steps are being taken by some local authorities to improve the conditions of life of their traveller community, but in other cases there is little or no attempt to do anything other than remove them from within the authorities boundaries as rapidly as possible. In view of the approach of the winter months during which the conditions of life of these people are at their most difficult local authorities are urged to take a sympathetic view of their problems and take steps to alleviate them even if only on a temporary basis until more lasting solutions are developed," the Circular concludes.

Detailed information from both Censuses will be issued in a report on Scotland's travellers, to be published early this year.

GAELIC IN SCOTLAND'S LIBRARIES

'Standards for the Public Library Service in Scotland' is the title of a recent Working Party Report presented to the Secretary of State for Scotland.

It details the basic standards to which public libraries in Scotland should attain if an efficient service is to be rendered to the public. The standards include staff, accommodation, lists held, service to the attending public and to those members of the public unable to attend a static central facility.

The following is an extract from the Report dealing with Gaelic:

'In the Gaelic-speaking areas of Argyll, Inverness-shire, and Ross and Cromarty, the county libraries held in 1968 relatively small stocks of Gaelic books (about 300 in Argyll, about 100 in Inverness-shire, and about 375 in Ross & Cromarty). Some of these books are carried on mobile libraries in Argyll and Ross & Cromarty, but for the most part the stock is maintained at county library headquarters or at local centres. Large collections of Gaelic books are also held in Glasgow and Edinburgh.

Attempt being made

'The stock of Gaelic books consists for the most part of literary, historical and religious works of a type likely to appeal to older people. Some attempt is now being made to interest children by suitable school texts and periodicals, but it would appear that there is little for the intermediate generation.

"It is not that the libraries are unwilling to provide books for young and middle-aged men and women, but that modern, attractive books, originals, or translations, are not being produced in Gaelic.

Encourage publication

'The recent grant by the Scottish Education Department of £5000 a year for four years to enable the University of Glasgow, on the advice of a specially appointed Gaelic Books Council, to encourage the publication of new and original Gaelic works for general reading, may help in the long run to improve the position. We hope that the interests of younger people generally will be consulted when works are selected for publication. An improvement in this respect would also help the Gaelic sections of the larger burgh and city libraries.

'In general, it is our view that public libraries in Gaelic-speaking areas, and in areas where there is a scholarly and cultural interest in the language, for example, Glasgow and Edinburgh, could be expected to acquire all new titles. In the Gaelic-speaking areas a selection of these new titles should be carried in mobile libraries where these are in use.'

Western Area Study Group

Brucellosis (2). In December we discussed the highly infectious nature of this disease and the disaster which could follow its introduction to a herd of cattle. Everything possible should be done to keep it out.

The bought-in animal is the most common source of infection, therefore the fewer purchases the less risk; in a self-contained herd the danger from this source is confined to the purchased bull. Those who must buy should ensure that replacements are healthy, if possible from a herd personally known to be free from disease. The careless buyer endangers not only his own herd but those of his neighbours—township, district or island.

No cattle should be brought to the premises until they have passed the blood test for brucellosis. They should be kept isolated from the rest of the herd for at least two months and until they have passed another test. As the blood test can be uncertain in pregnant animals these, after movement to your premises, should remain isolated until at least a fortnight after they have calved and not till then should they have their second test. Virgin heifers or newly calved animals are safest to buy as tests in these are constant and reliable. Safe transport should be assured by using properly cleaned and disinfected lorries.

Stockowners who live in a district where there are outbreaks of brucellosis should do everything possible to keep their cattle from contact with their neighbour's stock. Double fencing, where necessary and practicable, will prevent direct infection from one animal to another. This fencing will not prevent carrier eaters from dragging or carrying infected placenta (cleansings) or other materials from croft to croft but this risk can be reduced. Dogs should be tied or shut up as they are more likely to carry rubbish to their home premises from other farms. The number of foxes, gulls, and hoodie crows will depend greatly on the amount of food at hand in any district. Burial of dead sheep helps to keep down the numbers of these pests and to make your farm or croft less attractive. Members of townships, acting fully and frankly together, can do much to ensure freedom from disease.

Two vaccines are used against brucellosis. Strain 19 vaccine can only be used in calves between the ages of three and six months under the Department's Free Calf Vaccination Service. This gives protection up to five pregnancies. But like all other vaccines it does not give complete immunity in all circumstances. Experiments show that abortion will be prevented in about 80% of vaccinated animals. Unvaccinated animals, once affected with brucellosis, will remain permanently infected; the majority of vaccinated cattle will rid themselves of

infection. 45/20 Vaccine may be used in cattle of any age. Its protection is similar to that of Strain 19 but vaccination has to be repeated. Normally this vaccine is used in females of bulling age and older: it should not be used in calves up to 6 months old to replace Strain 19. It is given in herds suffering an outbreak of brucellosis or where there is a patent danger of spreading infection from neighbouring herds. Your Veterinary Surgeon will advise you on the use of this vaccine and you should consult him immediately there is an cause for concern.

However no vaccine gives absolute protection in all circumstances. Its effectiveness will depend a great deal on the amount of challenge to the animal. Normally a vaccinated animal will resist the type of challenge carried on contaminated feeding stuffs, clothes, flies or streams but the danger from these will depend on the amount of contamination but it must never be treated lightly.

At abortion or calving of an infected animal the placenta and discharges are teeming with brucellosis germs—a piece of infected placenta the size of a thumb nail will carry over a million. Experimentally it has been shown that an animal can be infected by as few as 1500 germs—easily carried under a very short finger nail. Any in-calf animal licking or swallowing a piece of placenta or other discharge may swallow countless millions and will therefore be subjected to what is known as a massive or overwhelming challenge of infection. This is the type of challenge facing cattle when an infected animal calves or aborts in a shed or in a field where other pregnant animals have ready access. All cattle are inquisitive, especially with the tongue, and animals so exposed to infection can hardly fail to become infected. In these conditions no vaccine can be expected to give 100% protection.

When an animal aborts or calves prematurely, it should be treated as a case of brucellosis until your Veterinary Surgeon proves otherwise. The immediate removal of the cow into isolation is essential. The placenta and the dead calf should be taken to a safe place till advice is obtained. Brucellosis is highly infectious to human beings and contamination of hands or clothes must be avoided. A grip or other handy implement should be used to put the material into a polythene bag to prevent infection dripping during carriage to safety. All stock should be kept away from the contaminated place. If the abortion occurs indoors the place should be thoroughly cleaned and disinfected; if in a field straw, bedding or rubbish should be burnt on the contaminated site to kill infection. Call your Veterinary Surgeon immediately. He will advise you and arrange for necessary tests to be made.

AG IONNSACHAIDH NA

LE IAIN A. MACDHOMHNAILL

LEASAN NAOI



De nist? Creutairean
gun naire



Tha Mairi trang anns an taigh. Tha biadh aig Mairi deiseil do lain.
Mary is busy in the house. Mary has food ready for John aig do Anna. Tha lain agus Anna a' falbh do'n sgòil agus bithidh iad
and for Anna, John and Anne are going away to school and they will be
anns an sgòil fad an latha.
in school all day.

Mairi : A bheil sibh deiseil a nise?
Are you ready now?
Iain : Chanell fathast.
Not yet.
Mairi : Grac ort mata, Tha Anna deiseil.
Hurry up then, Anne is ready.
Iain : C'ait a bheil an leabhar agam?
Where is my book?
Mairi : Bithidh e anns a' mhàileid.
It will be in the bag.
Iain : Ach c'ait a bheil a' mhàileid agam?
But where is my bag?
Anna : Seo a' mhàileid agad. Tha i fo'n bhòrd.
Here is your bag. It is under the table.
Mairi : C'ait a bheil a' mhàileid agad then?
Where is your own bag?
Anna : Seo i. Tha i air a' bhòrd, C'ait a bheil mo phios?
Here it is. It is on the table. Where is my piece?
Mairi : Tha na piosan air an dresair.
The pieces are on the dresser.
Anna : Dè tha air mo phios?
What is on my piece?
Mairi : Tha càise air na piosan. Nach bi sin glé mhath?
There is cheese on the piece. Will that not be very good?
Anna : Glé mhath gu dearbh.
Very good indeed.
Iain : C'ùine bhitheas m'athair a' tighinn dhachaigh?
When will my father be coming home?
Mairi : Chanell fìos agam. Bithidh e anns a' mhonadh fad an latha.
I do not know. He will be in the hill all day.
Iain : Am bi iad a' tighinn dhachaigh aig ceithir uairean?
Will they not be coming home at four o' clock?
Mairi : Chanell fìos agam lain. Ma bhitheas an latha math bithidh iad.
I do not know John. If the day will be good they will be
anns a' mhonadh fad an latha.
in the hill all day.

Anna : Tiugainn lain. Tha e leth uair an deidh oichd.
Come John. It is half past eight.
Iain : C'ait a bheil a' mhàileid agam?
Where is my shinty stick?
Mairi : Tha e aig an doras. Dè bhitheas tu a' deanamh le caman?
Bithidh sin ag iomain aig an sgòil.
We will be playing shinty at school.
Anna : Tha da chaman aig an doras.
Two shinty sticks are at the door.
Mairi : Co leis a tha na caman?
Whose are the shinty sticks?
Iain : Tha an caman leamas agus tha an caman eile le Domhnall.
One stick is mine and the other stick is Donald's.
Mairi : Am bi sibh ag iomain a' dol don sgòil?
Will you be playing shinty going to school?
Iain : Oh cha bhi a' dol bithidh sinn ag iomain aig an sgòil.
Oh no but we will be playing shinty at school.
Anna : A bheil ball agad?
Have you a ball?
Iain : Chanell ach bithidh ball aig Domhnall.
No but I shall have a ball.
Mairi : Cò tha said a' dol seachad?
Who is there going past?
Anna : Tha am Posta. Chanell e dol seachad idir. Tha e tighinn a steach.
Mairi : Ciamar a tha thu an duigh Uisdean?
How are you today Hugh?

Uisdean : Seo dhuit — aon litir an duigh.
Here you are — one letter today.
Iain : Dè an litir a tha sin?
What letter is that?
Mairi : Tha litir gu d'athair.
It is a letter to your father.
Anna : Bha d'ail aig m'athair ri litir bho Alasdair Mór.
My father was expecting a letter from Big Allick.
Mairi : Coma leasta an drasda. Bithidh a' falbh do'n sgòil.
Never mind just now. Be away to school.
Anna : Dè an uair a tha e nise?
What time is it now?
Mairi : Tha fichead mionaid gu naoi. Ruithibh a nise.
It is twenty minutes to nine Run now.
Uisdean : Tha a' chlànn eile aig an drochaid.
The other children are at the bridge.
Iain : A bheil Domhnall aig an drochaid?
Is Donald at the bridge?
Uisdean : Tha. Tha a' chlànn uile aig an drochaid.
Yes. All the children are at the bridge.
Iain : Mar sin leibh mata.
Goodbye then.
Anna : C'ait a bheil mo chòta?
Where is my coat?
Mairi : Fag do chòta. Tha e cho blàth.
Leave your coat. It is so warm.
Uisdean : C'ait a bheil Alasdair an duigh?
Where is Alexander today?
Mairi : Tha e anns a' mhonadh.
He is in the hill.
Uisdean : Am bi e fada?
Will he be long?
Mairi : Bithidh e anns a' mhonadh fad an latha.
He will be in the hill all day.
Uisdean : C'ait am bi Seumas an duigh?
Where will James be today?
Mairi : Tha Seumas combla ri Alasdair.
James is along with Alexander.
Uisdean : Ciamar a tha Seumas?
How is James?
Mairi : Oh tha e na's fhearr a nise.
Oh he is better now.
Uisdean : Am bi Alasdair a' dol a' dh'iasgach fcasgar?
Will Alexander be going fishing in the evening?
Mairi : Oh cha bhi. Bha e ag iasgach an raoir.
Oh no. He was fishing last night.
Uisdean : Cò bha combla ris?
Who was along with him?
Mairi : Bha Seumas agus Calum.
James and Malcolm.
Uisdean : Oh bha Bha Peigi aig innseadh dhomh gun robh iad ag iasgach.
Oh yes. Peggy was telling me that they were fishing.
Mairi : Ciamar tha Peigi an duigh?
How is Peggy today?
Uisdean : Tha i ag radh gu bheil i nas fhearr.
She is saying that she is better.
Mairi : Bha mi air chleithid air Peigi airson greis an raoir.
I was visiting Peggy for a while last night.
Uisdean : Bha i ag radh nach bi a' phuathar a' tighinn dhachaigh am bliadhna.
She was saying that her sister will not be coming home this year.
Mairi : Bha, ach an robh i ag radh gum bi i fhein a' dol do Ghlaschu am bliadhna?
Yes, but she was saying that she herself will be going to Glasgow this year?
Uisdean : Cha robh. Cha robh i ag radh sin idir.
No. She was not saying that at all.
Mairi : Bha i ag innseadh dhomhsa gum bi i a' dol do Ghlaschu.
She was telling me that she will be going to Glasgow.
Uisdean : Dè an uair a tha e nise?
What time is it now?
Mairi : Tha e cairteal gu naoi.
It is a quarter to nine.
Uisdean : Cairteal gu naoi. Tha mi a' falbh mata.
A quarter to nine. I am going then.
Mairi : Mar sin leat mata.
Goodbye then.
Uisdean : Mar sin leat an drasda.
Goodbye just now.

An uair a bha Alasdair agus Seumas anns a' mhonadh bha Mairi trang ag obair anns an taigh agus bha biadh aig Mairi deiseil do lain agus do Anna. Bithidh lain agus Anna a' falbh do'n sgòil anns a' mhonadh. Bithidh caman aig lain a' dol do'n sgòil agus bithidh e ag radh gum bi e ag iomain combla ri Domhnall agus combla ris na gillean eile aig an sgòil. Bithidh e ag radh nach bi e ag iomain an uair a tha e dol do'n sgòil. An uair a bha lain agus Anna a' falbh do'n sgòil bha Uisdean, am Posta, aig an taigh agus bha litir aig Uisdean do Alasdair. Bha an litir bho Alasdair Mór. Bha Mairi ag innseadh do Uisdean gun robh Alasdair agus Seumas anns a' mhonadh agus bha i ag radh gum bi iad anns a' mhonadh fad an latha. Bha Uisdean ag innseadh do Mhairi gun robh Peigi nas fhearr. Bha a' chlànn eile aig an drochaid agus bha lain agus Anna a' falbh aig fichead mionaid gu naoi. Bha an latha blath agus cha robh cota air Anna idir.

1. C'ait am bi lain agus Anna a' dol anns a' mhadainn?
2. Dè bhitheas aig lain a' dol do'n sgòil?
3. C'ait am bi lain ag iomain?
4. Cò bhitheas ag iomain combla ri lain?
5. Dè bha aig Uisdean do Alasdair?

GRAMMAR

The verb "To Be." Future Tense.
Affirmative: Bithidh
Negative: Cha bhi
Question: Am bi?
Nach bi?
Indirect Speech: Gum bi
Nach bi

an cruinne

Ma tha Gàidhlig agad
Nochd e, 's cleachd do
chanan.

are
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learning Gaelic?
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GAEILIG

Review Order

Interrogative: Co bhithas
De bhithas
C'uine bhithas
Carson a bhithas
Anuair a bhithas
Ged a bhithas
Ma bhithas

N.B. C'ait' am bi?
After am, gum and nach we use the Root or Imperative Form of the verb.
After everything else we use the Relative Form ending in "cas".

The Regular Verb
Verbal Nouns
Ag innseadh, telling
Ag iomain, playing shinty
Imperative
Fag, leave

Masculine Nouns with and without the Definite Article
Dreasaar, a dresser
Fios, knowledge
Feminine Nouns with and without the Definite Article
Bhiadhna, a year
Common words and usage
Chancil fios agam, I do not know
Co leis a tha sin? Whose is that?
A' dol seachad, going past
An raor, last night
Ag innseadh dhomh, telling me

EXERCISES
A. Complete the following sentences
a. Bha i ag radh bi i dol Ghlaschu
b. Bha Mhairi radh nach Alasdair a' dol a dh'iasgach an nochd
c. C'uine Iain ag iomain?
d. C'ait' bi Iain ag iomain?
e. Bha Iair Undeas Alasdair

B. Give the answer "no" to the following
a. Am bi Alasdair ag iasgach feasgar?
b. Nach bi Iain ag iomain a' dol do'n goisg?
c. Am bi Peigi a' dol do Ghlaschu?

C. Give the answer "yes" to the following
a. Am bi pios aig Iain a' dol do'n seòil?
b. Nach bi caman aig Iain?
c. Am bi caman aig Domhnall?

Bardachd

le D. I. MacIOMHAIR

Carson?

Carson a chleith sibh air mo linn-sa
Sinnsearach a chleith bhith buan?
'S iad na nithen nach do rinn sibh?
A shad sibh bàithte sios do'n chuan.

Carson a leag sibh iùchairt alainn
'S a chuir sibh leabhrachan air bonn?
Oir mharbh sibh Adhamh bochd 's a mhàthair
Gun chothrom slàprach air a' ghruind.

Sgrìobh mu Fhionn is mu Chu Chulainn
Saigon is Eirinn taobh ri taobh;
'S e sin a thruaghain fàth do thuiris —
Co-chruinneachaidh air nithéan faoin'.

Tha fuil do chleith mar shruth gu cas
A' dòrtadh sìos mu thaobh nam beann;
Trumpaid riaghlaidh dhorech gu bras
A' losgadh phàrantan is chlann.

Carson a chleith sibh air mo linn-sa
Sinnsearach a chleith bhith buan?
An leig iad dhùs a bhith 'nad shaighdear
'Nuair chromas tusa sìos d'an uigh?

Allabainn

Tha mi 'gad fhaicinn
Air chall an colic dhùilth na beatha,
Is meanglan tim an sud 's an so
A' tuiteam sìos gu làr;
Tha mi 'gad chluinntinn
'S do sgiamh mar naoidhcan anns a' chreathail,
'S do feallsnachd nach aithne dhut
'S an rud tha ceart cho cèar.

Tha mi 'gad fhaicinn
Air rathad corrach cadar eabrobb,
Le baile mar ioimhadh caile bhrùadar.
'S na dorsan uile duint';
Tha mi 'gad chluinntinn
Ag iarraidh cobhair air do choigreach,
A' ch chan aithne dhà do ghuth.
'S e nis cur riut a chul.

Deuchainn

Dhùsg mi 's a' mhadainn am meadhan oidhche;
Solus na gealaiche' air mo chluasaibh.
Taibhe Hamlet a' coisèachd an làir 's a' foighneachd
Gu de bu chiall d'ea a' mhuir nam bhrùadar.
Cùbrom breithneachaidh nam làimh cha d'fhag;
Cha robh speul air nuair thug mi sùit;
Troimh m'èchann riuth deuchainn an là 'na mhàitèach,
Or thog an taibhs' ud bho m' inntinn smùir.

AKROS

Few Scottish literary magazines have managed to rival the feline accomplishment of enjoying nine lives, but one that has managed it is the poetry review, *Akros*.

Beginning in the autumn of 1965 as a 20-page pamphlet of verse, *Akros* has grown into a fully-fledged magazine of 72 pages, as many of them devoted to critical prose as to poetry, and the list of its contributors reads like an honour roll of contemporary Scottish letters.

This has been the achievement of Duncan Glen.

In 1965 he launched *Akros*, acting as designer and publisher as well as editor, and featuring in its pages as critic (anonymously) and as poet (under at least two pseudonyms) as well as being guide, philosopher and friend to all other contributors, who have been drawn from all the feuding factions constituting the anarchy disguised under the collective title of "contemporary Scottish verse."

From *Akros* itself Mr Glen has gone on to issue a series of *Akros Publications*, in both verse and prose, providing opportunities for the unknown, the obscure and the promising as well as featuring the established and the great.

In his list appears George Bruce's *Landscapes and Figures*. A "first" selection by Alastair Mackie, *Soundings*, was sold out even before Hugh MacDiarmid's *Early Lyrics* went into its second edition.

In 1968 Mr Glen published—in addition to the MacDiarmid pamphlet—Tom Scott's "poem for recitation," *At the Shrine of the Unkempt Sodger*, written in Scots, Robin Fulton's English translation of *The Twelve* from Alexander Blok's Russian.

The ninth number of *Akros* was *Translation issue*.

The translations range widely in time and language, including Iain Crichton Smith's superb version of Duncan Ban Macintyre's 18th-century Gaelic masterpiece *Ben Dorain*; T. S. Law's lyrical recreation of a *Ballad* by the contemporary Afrikaans poet, Uys Krige; Alastair Mackie's stabbing Scots version of Leopardi's 19th-century Italian Lament, *Tao Silvia*; Robert Gariach's measured representation of the Latin obituary verses written for Alexander Montgomery (the last of the medieval makars) at the beginning of the 17th century; and George Campbell Hay's revivification in Scots, as *The Wee Voice*, of a passionate Gaelic diatribe poem by Alasdair MacDonal.

The 10th number of *Akros* contains an excellent selection of poems with two articles on Sydney Goodrie Smith by Hugh MacDiarmid, Alex Scott. These are followed by nine poems by Smith himself and a prose contribution. Number 11 came out in August of this year. This is an issue which essays to straddle the Scottish poetry scene with samples from no less than 30 poets, both well-known and

if their verse is to be judged at this early stage, poets who will become known in the next handful of years.

It is good to see so much versifying going on in Scotland. The media available for publication of poetry is small. One remembers the *Scottsman* issues which carried verse regularly. They are not so common now. One appreciates the *Press* and *Journal* for carrying a poem each weekend. Long may this continue.

But were it not for the magazines, *Akros*, *Catalyst*, *Lines Review*, the *New Edinburgh Review*, the outlook for Scots poets would be bleak indeed.

The annual subscription is 15s post free for three issues. In these days of exorbitant prices, this is a bargain offer and anyone who has the slightest feeling for this aspect of the Arts in Scotland should take it up right away and write to *Akros Publications*, 14 Parklands Avenue, Penwortham, Preston, Lancashire. Single copies of *Akros* are available at 4s each.

HIGHLAND COMMUNICATIONS

The mere mention of Highland communications these days raises many kinds of harkles, no less the political kinds.

But a new pamphlet by Iain Cameron Taylor of the National Trust has taken the subject by the horns and written a very useful look-back into the past, to the origins of the region's land routes.

Four names are pen-sketched: Wade, Caulfield, Telford and Mitchell, though the drovers are given the credit for establishing the links between the Highlands and the central parts of Scotland.

The author had made admirable summaries of the work of these men, in particular how they were not only men of their time, rising to the circumstances of difficult tasks placed on their shoulders, but in some way visionaries, seeing into the future as well.

An excellent map is included in the pamphlet which is published by An Comunn Gàidhealach for the Gaelic Information Centres Committee.

One might be allowed a comment on the actual packaging of this very interesting and useful text: the production. Colour registration in particular seems to leave much to be desired.

'Highland Communications' by Iain Taylor; from Aberart House, Church Street, Inverness.

SEVEN YEAR ISLAND

This is the unusual title of a book of seven years' experience of Fr Jerome Kiely on two typically Irish islands. The island environment has ever been a popular one in which to live. Sea-bound, with a hovering seasky, the communities on islands have proved themselves to contain as many characters as there

are individuals in the community.

So Fr Kiely proves. Transferred to Inish Capall and Inish Whale, with an initial twinge of misgiving, he settled down to become as part of the islands as the islanders were themselves.

He had to profess many things as well as his vocation: teacher, playwright, and scribe to those who could not write their own letters.

In addition, his gift as a poet (but don't all the Irish have the gift of words) helped him to bring together on paper what is a thoroughly readable book.

From the very start of his journey, Fr Kiely came face to face with his parishioners, a more colourful bunch of individuals one could not wish to meet. The women were as equals to the men for their approach to life.

Life on the islands was hard, as it is on all islands. But there was a bright, clean and philosophical approach to life and living when went far enough to enable those hardships, and sorrows, to be borne with fortitude.

Four weeks after landing to take up his new charge, Fr Kiely found himself surrounded by the atmosphere created by a drowning tragedy. Only those who are part of a well-integrated sea-based mainland or island community can understand the total loss which the death of four men incurs. With a rare insight the author describes the so-human events which prefaced the tragedy.

There is a good description of 'One Day out of Two Thousand' but one suspects that the one day described stood in for the bulk of the 2000 days for the seven years of Fr Kiely's residence.

This is a well-rounded tale of island life and islanders, made the better for the author's quite evident literary ability. It is an insight too into the work of a parish priest in charge of a community.

'Seven Year Island' by Jerome Kiely; 25s; Geoffrey Chapman, 18 High Street, London, S.W.19.

THE STORNOWAY LAD

The pages of the history of many countries in the world contain the names and deeds of many natives of the island of Lewis. Far beyond its size, that island has made a more than significant contribution to the economic, social and cultural development of the countries of the New World in particular.

Alexander MacKenzie was a son of Lewis, born in Stornoway in 1764. His birthplace is the site now occupied by Martin's Memorial Church at the corner of Kenneth Street and Francis Street.

Stornoway two hundred years ago was a small village, with a potential for growth, and an atmosphere and environment which must have influenced MacKenzie in his young years and stood him in good stead in later years.

He came from a matrix of Scottish society where a senti-

(Continued on page 12)

A Nurse in Harris

by G. ROSS

THE old *Loch Mhor* ploughed across the Minch, New Year before or since, had it such an appreciative passenger.

It was my first visit to the Western Isles and I was so thrilled with everything I couldn't stay minutes on one side of the ship for fear I missed something on the other.

Late summer, the sea more beautiful than it had ever been. People were about everywhere and conversations mingled, all floated on the breeze.

Sitting on the top deck was a very well behaved family: father, mother and three children. One couldn't help but notice such serenity. With the journey little more than an hour old, I saw what brought tears to my eyes. Mother had decided it was time to eat. A basket was opened up, each one took a sandwich. Before they began to eat, father raised his hat but they all bowed their heads in reverence and he said grace. It was so natural and their devotion was earnest. This beautiful act, with the background of the hills of Wester Ross, the deep blue of the sea, and the lovely sunshine was very touching and affected me deeply.

I moved about the ship a lot. I kept passing an old lady who was sitting alone. We smiled each other and finally she spoke to me a while. We became friendly,

thought I was a schoolgirl. He had decided the nurse had missed the boat and had not looked further. He was quite amused for at that time they were not used to young nurses.

He called to a young man to take my luggage to the car. I had been expecting a private car but this was the *mail car*.

The mail car looked like a 1914 model: steps up the back and seat on either side. Already passengers were seated.

I asked if I could sit by the driver and I was given permission. "How far is it and how long will it take?" I asked.

"If the road was good and if it was straight it would take half an hour", was the reply with a twinkle in his eye.

What a road! A sandy, stony track up and down and round great boulders rocks. The sea one side and the stony rocky hills on the other — the beauty indescribable.

At intervals the car stopped, the driver would blow a whistle, and after a while, over a hill or from behind a rock someone would come to collect mail and papers. The day was humid. The road dusty. It was not good — It was

The doctor was a long long way away. So I just had to get on with it — bag or no bag.

There were lots of women about but the only one with any English was the patient. Mother was not feeling much like helping but she translated when she was able.

Conversation was: "No Gaelic, plenty English." "No English, plenty Gaelic."

I managed to wash my face and hands and put on a clean overall before the baby arrived. Mother was then made comfortable and baby was bathed and put into his cradle. Ages passed before the poor lass and husband arrived with the bag. He was quite exhausted but thankful that his wife and boy were both well. He set the bag on the table as he told me in halting English his adventures since leaving me to collect the very necessary help therein.

The nurse's house had been locked. And the man who had the key was out fishing so he had to make a boat and row out to collect the key.

Back then to the nurse's house, he picked up the bag from the table and ran all the way home. It had taken some late afternoon to late evening!

Well, all was over, but here at last was the bag. I opened it. The nurse's house was not even a lining!

It did not seem possible — but we had got on without it, and just as well worst on without it. Whatever had been in the bag had belonged to the old nurse who had taken everything with her. After that it was not so important duty to see that a well equipped bag was always available.

The day before my arrival, the old nurse had left the island. She was about seventy years old and had been forty-three years in this district. Her equipment was negligible but she had done her work faithfully. Her only qualifications had been a few months' training in a maternity hospital, and she had a brother who was a minister. Her salary was £40 a year.

I was newly qualified: S.R.N., S.C.M., and Queen's Nurse and the people of this part had not seen anything quite like me. Full of exams and rules — and no Gaelic.

The roads did not go far to anywhere and there were long distances to walk on tracks which were peaty, rough and rocky. The houses, well built and thickly thatched, were round the coast, easily accessible from the sea. Both the doctor and the minister visited by boat.

Homes were cosy and well built but the windows in the older houses did not open. The floors were of earth and the peat fires were in every home, mostly on the floor.

Many a time there was a hen or two in the kitchen, sometimes sitting on the kettle or on the dresser. There would be a great flying and fluttering of feathers when I arrived.

Eachcroft had a cow or two and they were quite part of the family. The cow was not brought to be milked in the barn, but the woman of the house would take a stool and pail to where the cow happened to be grazing, and milk it there.

I came to onecroft where this was going on and I made the old lady understand that I would like to milk the cow. She laughed heartily and gave me the place on the stool and with the pail between my knees I was ready to milk. A few folk had gathered to watch this unusual operation, but the cow walked away. It was a great job and even the doctor in a Turbuck heard the tale. He was most anxious to see the operation unmercifully — of course, the cow had no English and I spoke no Gaelic. Although the older people did not speak English, the doctor told me they could all sell a cow in English!

(To be continued)

New Look For Fish

EVERY year each person in this country eats about 21 lbs. of fish and fish products. Of this quantity, four-fifths is fresh, frozen or smoked. The remainder is made up of canned products or shellfish.

Fish is entirely a home product. Its production does not involve the importation

by F. G. Thompson

of raw materials to make the finished product. Thus, the fishing industry, the *trawlers* in particular, play a very important role in the national economy.

In addition, from the housewife's point of view, fish has an inherent nutritional value which makes it a highly desirable form of first-class protein.

For a long time now British fish supplies have traditionally been caught mainly in the North Sea and the north-east Atlantic areas, including the Barents Sea, the waters around Iceland and as far north as Spitzbergen.

However, recent years have seen a decline in the fish

When fish is frozen at sea, it becomes a first-class product. And the housewife eventually gets her expected very white fillet with a flavour that cannot be faulted.

There are some problems, however. For example, some batches of sea-frozen fish when smoked do not develop the characteristic "gloss" of smoked fish and appear dull and opaque, though the flavour is not impaired.

This and other problems have been solved at first hand. The Torry Station have been sending staff to sea on trawlers to observe the whole operation of these vessels and to bring back blocks of fish treated in various ways under commercial conditions.

The findings and the results of research have been made available to the whole industry, thus affecting an overall improvement in the final product as it reaches the housewife.

One feature on the shore fishing scene which is a continuing trend is the reduction in the number of retail fish outlets. Traditionally, the housewife has bought her fish either from the local



yield of these grounds and trawlers have had to go to more distant waters: as far as Greenland, Newfoundland and Labrador.

Apart from other problems of bad seas, navigational hazards such as icebergs, there is the problem of keeping fish fresh. The usual method of keeping fish on trawlers is to stow the catch with ice. But even on ice, fish will not keep indefinitely. Conventional trawlers rarely remain at sea more than three weeks. Falling rates of catching have greatly reduced their profitability.

However, new trawlers have been introduced into the British distant-water fleet: the freezer trawlers. These vessels are able to freeze and store the catch for prolonged periods. Some thirty of these vessels are operating at present and more are being built.

The present proportion of these trawlers is about twenty per cent.

The Torry Research Station at Aberdeen, one of the biggest leaders in fish-research in the world, played a big part in the development of the freezing techniques on board the new trawlers. In fact, the efforts of the station have re-introduced fish to the British public — after many years when the product was declining.

fishmonger or itinerant dealers. These outlets have become fewer in recent years.

Recruits to the fish-mongering trade, in particular, which is itself a highly-skilled craft, are more difficult to find. And, as though this were not the only problem, shop profits have fallen while site values have increased.

The preparation of fish in factories, where filleting and other methods of processing can be mechanised, clearly offers certain advantages. And the sale of fish through outlets, other than the fish-mongering trade, has increased in importance over the years.

In particular, the sale of frozen fish from retail cabinets in multiple stores and other types of shop, has enabled the housewife to save her time and buy her needs under one roof.

But this facility has brought not a few problems which the Torry Research Station has gone not a little way to solve, especially in the field of pre-packaging.

The housewife always likes to be able to see what she is "wet" to frozen fish. Pre-packaging generally involves placing out portions of fish in fibre or plastic trays which are then sealed in wrappers

began to chat. Suddenly her hand darted over to my knee. She rubbed my skirt vigorously. "Black face sheep", she snapped with conviction.

It turned out that she was a great authority on tweed and knew by the feel of it, the exact sheep the wool had come from. I had purchased the skirt in Beaulieu and was very fond of it, but needless to say I had not enquired of the breed of sheep concerned.

The old lady told me she had been to a Highland Exhibition of tweed and her own tweed had taken 2nd prize. The whole process after carding, which had been done at the mill, was done by herself, dyeing, spinning, weaving and shrinking. She said she often won prizes with her tweed and thought mine was nice but it did not come up to her standard.

The beauty, interest and excitement of that journey was unforgettable.

TARBET

Arriving at the pier at Tarbet seemed like coming to the moon; rocks and mountains of blue, grey, and other beautiful colours. Houses beautifully spaced near the sea and strange strips of colours geometrically placed about the homesteads. A smell of peat smoke and tangle wafted towards us. There was a tremendous noise; bells screaming and screeching, whistles, whistles, whistles, shouting, dogs barking, making in all due a commotion.

Before leaving, my chief had told me that a car would meet me here and that Mr MacKenzie, harbourmaster would introduce himself. I waited about with my luggage, everybody was bustling and busy, small craft moving off towards Scalpa, cargo being discharged.

Gradually everybody had gone but me and at last Mr MacKenzie came over. He said he just could not believe that this was the nurse he was expecting. He

not straight. And it seemed to take hours.

By the time we eventually arrived at our destination, I was sticky and tired and my clothes were full of dust.

TOWNSHIP

A small township scattered round a lovely bay was below as we came through a gap in the blue rocks. We were nearing the end of the road.

Dancing about the road, one side to the other was a most irate man. There was a hurried agitated conversation in Gaelic with the mail driver and I was told that he had waited here all day for his wife was having a baby would I please hurry.

Their nurse who had been with them for 43 years had left the day before and I was here until they could find another.

"Where is the nurse's house?" I asked. He pointed and it was in the opposite direction to his own house which was away on the promontory off the road altogether.

I told him to go to the nurse's house to get the "bag" and I would go straight to his wife.

I had strength enough to run though the track to the house was narrow and sometimes difficult to see. The mail driver shouted after me that he would take my luggage into the house where the car was standing.

On my way over the track which ran through the lazy beds I discovered the hazards of trying to run. There were deep ruts between each built-up piece of soil and my shoes were well barked as I skidded and slipped in my hurry.

The house was clean, bright and friendly. Everything was ready for the baby's arrival, except that I had no bag. Fresh from my exams with all the rules in my head, and knowing what I must have, I wondered how I could possibly manage if baby came before the bag.

Naidheachdan Mu Na h-Eaglaisean Air A' Ghaidhealtachd

Le "FEAR-FAIRE"

EAGLAIS NA H-ALBA

Seirbheasan Nollaig

Bha seirbheasan sonraichte airson na Nollaig air an cumail ann an eaglais Phort-rìgh 'san Eilean Sgiathanach air an 21mh, an 24mh agus an 28mh latha de'n Dùbhlachd. Bha ministear na sgrìre air a cuideachadh le athair, an t-Urr Coineach Mac a' Mhaoilein (An Apainn) agus an Cannach Hadfield o'n Eaglais Easbailigh, Bha Sacramaid Sùiper an Tighearna air a fhrithleachd ann an Beurla agus ann an Gaidhlig.

Fialaidheachd

Mar a thachair ann an ceann-uidhe eile de'n Ghaidhealtachd thug muinntir Liosmor airgid seachad gu bhith a' cuideachadh nam bochd thall thairis. Chaidh £44 10s a chruinneachadh.

Laoidean Nollaig

Chumadh seirbhis de laoidhean Gaidhlig airson na Nollaig anns an Eaglais Ghaidhealtach an Dun-eideann. Bha a' Choisir Cheltheach a' cuideachadh leis an t-seinn.

Fagail na Gaidhealtachd

Tha an t-Urr. A. Law, a bha 'na mhinistear cuideachaidh ann an Cill a' Mhàithid air gairm fhaighinn o eaglais Redding agus Westquarter ann an sior-

rachd Srùighle. Bidh e air a phosadh ri a' choimhthional sin aig deireadh an Fhaoilleich.

Seirmonaiche a' Glaschu

A' sgarmonachadh airas da Shabaid ann an eaglais Loch Allis bha an t-Urr. Iain Nicol. Tha esan a' teagasg ann an Glaschu.

Seirbheasan an Fhaoilleich

A h-uile Di-mairt air a' mhios seo bidh an t-Urr. Iain A. Domhnallach, a Eaglais Thormie-lieab ann an Glaschu, air ceann nan seirbheasan beaga air an reidid. Buinidh Mgr. Domhnallach do Uibhist-a-Tuath.

AN EAGLAIS SHAOR

Cruinneachadh Mor

Bha slugh lionn-mhor cruinn aig an tioldachaid aig an Urr. Uilleam MacLeod, a bha da fhichead bliadhna 'na mhinistear ann an Dornach. Air ceann na seirbhis bha an t-Urr. I. M. MacGhill-innein, a tha an diugh a fuireach ann an Inbhirnis.

Air an Adhar

Air a' cheud Sabaid de'n bhliadhna bha seirbhis Ghaidhlig air a' craobh-sgoileadh a Eaglais Chalum Chille ann an Dun-eideann. Air ceann na seirbhis bha an t-oll. Urr.



AIR TUR NA FAIRE

Seumas Mac an Toisich, a Colaisde na h-Eaglaise Saoire. A' togail an fhuinn bha Mur-chadh MacLeod.

Mansa Ur.

Tha coimhthional na h-Eaglaise Saoire ann an Steornabhagh air cead fhaighinn airson mansa a thogail. Cogsaigh an taigh ur £20,000, agus bidh seachd seomraichean-cadail ann. (Bidh triuir mhinistearan a' cuideachadh aig am a' Chomanachaidh, agus bidh iad air a' cuideachadh 'sa mhansa) Tha suas ri trì mìle neach co-cheangailte ri eaglais Steornabhagh—'se sin an coimhthional as motha a th-aig an Eaglais Shaoir.

AN EAGLAIS SHAOR CHLEIREIL

Orduighean

Air a' cheathramh Sabaid de'n mhios bidh Sacramaid Sùiper an Tighearna air a fhrithleachd ann an coimhthional Inbhirnis. Tha an t-Urr.

Aonghas F. MacCaoidh 'na mhinistear ann an Inbhirnis.

SOP AS GACH SEID . . .

CHUMADH SEIRBHIS-EAN air feadh na Gaidhealtachd air Latha na Bliadhna Uire. Bha an amsir fabharach agus bha cuid mhath a-muigh.

BHA CO-CHRUINNICHIDHEAN aig a' bhuidhinn ris an abrar The Faith Mission eadar Latha na Bliadhna Uire agus an 4mh latha de'n Fhaoilleach. Chumadh iad ann an Ceann Loch Liobhann, ann an Inbhirnis, 'san Oban agus 'sa Gearradan.

THA FEAR-FAIRE a' guidhe "Bliadhna Mhath Ur" do leughadairean Sruth.

GUTH O NA LAITHEAN A DH'FHALBH: "An duine, mar fheur tha a laithean; mar bhlath na macfarach, mar sin thig e fo bhlath . . . ach tha trocair an Tighearna o shior-uidheachd orra-san d'an eagale e, agus fhireantachd do chloinn an cloinne."—Salm ciii.

Obituary

Mrs EDITH PETRIE

The North of Scotland lost one of its greatest Gaelic enthusiasts with the passing away of Mrs Edith Petrie, Grantown-on-Spey.

A founder member of the Grantown Gaelic Choir, she had been active in the movement for many years and was a vice-president of the local branch of An Comunn Gaidhealach. She trained and conducted the Grantown Junior Gaelic Choir and one of her pupils, Janet MacDonald, has been successful at National Mods for the last three years, winning the Silver Medal for girls solo singing at Aviemore.

Mrs Petrie is survived by her husband, two brothers, and a sister.

PROVOST IN NEW YEAR'S HONOURS LIST



Professor Donald Thomson, Oban, who was awarded the O.B.E. for services to Gaelic in the New Year's Honours List, is in his second term of office as Oban's civic head. He has taught Gaelic at Oban High School for over 30 years and is also Depute Rector.

A native of Lewis, he was president of An Comunn Gaidhealach from 1962-1965 and has been convener of the Mod and Music Committee since.

ROSS-SHIRE STUDENT FIRST IN BRITAIN

Mr Alan G. Deeth, of Cadboll, Fearn, Ross-shire, a student at Inverness Technical College and an employee of A. Morrison (Builders), Ltd., Tain, has been awarded the first prize, the silver medal, of the City and Guilds of London Institute for the carpentry and joinery advanced craft examination. Mr Deeth is, in this examination, the most outstanding student of the final year in Great Britain and is the first student at the Technical College to have achieved this distinction. He is currently studying at the Technical College for the full technological certificate in building.

NA TIREAN ARDA

uigse o Mhonadh agus Druim Albann a' ruith seachad orra.

Thuiridh duine ionmholt a bh' ann Bhord Leasachaidh, gun bu chòir do thuaisgairt shiorrachd Phèir, gu tuath o theorann o Dhruim Chaillennach gu Taigh an Droma, a bhith an roinntir a' Bhùird. Cha b' i sin a bu chrioch eadar tìr air agus tìr iosal an siorrachd Phèir riagh. Gabhar a chur an da radh. Mas e 'na buòrd leasa, tha a chrioch eadar. Mas ann do sheachd siorrachd na croitearachd a tha e 'na buòrd leasa, tha a ainm cearr.

Gheibhear fios gun fìrinn gu minic o an Bhord mu an "Highland Area" (sic). Nuimhreach agus riom a' bhiodh buileach ceart mu an roinntir fein, ach nach eil fìr idir mu na Tìrean Arda. Chuir am Bord, do reir nam palpeir, freacaidin mu chriochan a roinntir, a chum a' seachd a' dheanadh air luchd-turais do na Tìrean Arda.

Thigeadh le ceudan de mhillean de luchd-turais a' bhith anns na Tìrean Arda gun dol fagus do roinntir a' Bhùird. Tha both air an teaghlach rioghaill Shasunach anns na Tìrean Arda, ach chan eil e an gar do roinntir a' Bhùird, anns nach eil, mor ge bheil e, ach taobh tuath agus taobh siar de uachdar Albann.

Rinn Coirle shiorrachd Rois iomradh air "seachd siorrachdan nan Tìrean Arda." Agus thuiridh iad nach coir do roinn de shiorrachd Phèir, nach eil anns an "Highland Area" (sic), a bhith an roinntir a' Bhùird. Air fire, tha ceithir deug de shiorrachdan, no roinn-shiorrachdan, anns na Tìrean Arda. Tha seachd ann de shiorrachdan croitearachd, agus da dhiubh cho Galta sa gabhas, nach do bhuidh do Uachdar Albann, no do Ghaidhealtachd, riagh. Chan eil Coirle Rois, no fìu Parlaimaid Lunnainn, comasach air reidhlean a' dheanadh de bheannan Athail, Braid-Albann, Mun-Teadh, etc., se bair sin uile, bha siorrachd Phèir uile (Afdola, Foirtre, dala rand Gadel i n-Albain) anns a' Ghaidhealtachd nach bha siorrachd Rois, gu ìre araidh, anns a' Ghalltachd Lochlannaich.

Chan fhearr an t-Aitheas Wheatley. Is doigh gun gabhadh a' dhoigh-roinnidh a chur ann feabhas. Is miorbhuileach an nì nach gabh sin. Ach is e a' sheol-ainmeachaidh a' tha oibh-eumach, Goiridh e "Roinntir an Iar" de roinntir Chluaidh, ged tha a chuid as mo de Roinntir a' h-Aon nas faide gu siar na i. Tha "Tìrean Ard agus Eileanan" aige air

Roinntir a' h-aon, ged tha bhoighean de na tìrean arda an tìr roinntirean eile. Tha "Eileanan an Iar" aige air an Innis Fhada a' mhaigh ged nach eil ann sin ach roinn de na h-eileanan an iar.

Bha neach eigin ga mholadh doibh, Earra-Gaidheal (Dal-Riada, A'ir-Gaidel, cet' rand Gadel i n-Albain), e' a chur an roinntir eile. Cha bhiodh da cearr air sin nan sguraidh e de ghòirsinn "Tìrean Arda" 'se Roinntir a' h-Aon a' mhaigh. Bidh Earra-Gaidheal, agus ceann eile, a' buntainn do Uachdar Albann coma cia roinntir-rialtas am bi iad.

Chan eil an t-ainm "Tìrean Iosal" aig Wheatley idir. Fagadh e an t-ainm "Tìrean Arda" a' chais gu tur cuideachd, agus ceithir de a roinntir a' roinn nan tìrean ard eatorra.

Fagamaid an t-ainm "Gaidhealtachd" a' chais gu leir, oir chan ann do na nìthan seo a' bhùineas e.

Biodh "Roinntir Chluaidh" aca far am bheil "Roinntir an Iar" aca ann drasta. Biodh "Roinntir iar fa tuath" aca air Roinntir a' h-Aon, i, na ceannas as faide gu tuath agus gu siar de Albainn uile. Agus nan deamadh iad da roinntir de roinntir ro-mhor sin bhiodh "tuath" agus "siar" ullamh dhoibh, mar ainmean.

DEORSA MOSS

The Mind as a Basis for Existence

It looks as if the most important development in the future will not be in the physical world, the world out there, but that of the mind. More and more evidence is building up to make this a reasonable hypothesis. In fact it is a natural enough conclusion. For, after all, if man is to remain the dominant evolutionary being on this planet, then some method will have to be found to unlock more potentiality, to help him in facing and transforming a world of extraordinary complexity.

This is in effect what drug-experimentation is all about. Drug-

Iain C. Smith

taking has a respectable history. Aldous Huxley, for instance, in his experiments with mescalin was attempting to extend the area of human consciousness. He was doing it in order to find out from the world as so many hippies are accused of doing. On the contrary, he was trying to extend, and not inhibit, the area of effectiveness of our consciousness.

It may in fact be that the real hero of our century is not Marx but Freud. For, as the world is becoming boringly obvious that both Communist and Capitalist societies are playing deadly but identical games, which are not really attempting to solve the basic problem of our century, which is the evolutionary development of Man and his extension of his own consciousness. For aren't young Russians and young Americans under arms mere mirror images of each other? Is it not one imagines the systems which both have set up and the men who man them aren't these men driven by the pressures of a subtle method of psychology more like each other? Show shows in 'Joan of Arc' that the feudal lords of France and England had more in common with each other than they had with the classes below them in their respective countries. Similarly, space technocrats in America and Russia have more common with each other than they have with their own people.

In both worlds at a certain level of development technology is driving towards a frightening similarity. As is so, it may be better that attention should be directed more and more towards the inner world of the mind.

Naturally, it is happening even now, but not to any great extent. On the one hand the mind can be manoeuvred into certain situations by subtle methods of psychology conditioning. To give one instance: In the Middle Ages Joan of Arc was tortured in order to make her believe that she was being taken down to her death believing that what she had so long maintained and fought for was true. The reason for this is simple: the torture methods used were too blunt. Fire might destroy and frighten some people psychologically but not all.

Some would not have frightened those who have burned themselves as an anti-Vietnam war protest. Orwell knew of subtler methods in his own time. He permitted a torturer to go to his death unconvinced. To do so would be a defeat. And it is an interesting fact that when converted the only alternatives open to the heretic are either suicide or inner conversion to the system

which has destroyed him. It is in fact the mind that is being attacked not the body.

Colin Wilson has been attacked recently by many critics after the success of his book "The Outsider." Nevertheless, he has been consistent in his belief that the basic problem of our time is the spread of control of his consciousness by man.

If one considers it for a moment one can see his point of view. Man is being brought away from his senses. He walks through a world limited by these senses. He dies usually on this side of the hundred and this death appears to be inevitable. Yet nevertheless he has more and more conquers his environment so he has more and more leisure to think about his existence. Is he, as Sartre called him, "a useless passion"? Is he anything? Can he be manipulated to do anything? Is there no central core that he can rely on?

Questions like these trouble him. And the more imaginative of men begin to think that on both sides of man—as he travels down this strange way through life with his five senses—there are worlds which he half senses but cannot bring into focus. It is this which accounts for researches into E.S.P., into mediumship, and so on. Is it possible for him to break into these worlds? Is death itself inevitable?

The most truly imaginative work is being done in conventional literature. It is being done in Science Fiction. It is true that S.F. has not yet produced a Dante or, if it has, we are too close to see. The developed world has a new people of startlingly imaginative talent such as Clark, Sturgeon, Ballard and many others. They write of time travel and voyages into outer space. They say that bodies are frozen for the journey through space to be later unfrozen and awakened when they arrive.

They write of time as a manipulable thing. They write of vast extensions of consciousness. They write of man as an evolving species. Science Fiction is man's art of the possible that politics, his evolutionary existence.

For what has happened? In this century we are beginning to realise for the first time that man has the power to master his environment. After that he will be free of physical concerns. But what will he be without that freedom? Is man the power to use his freedom to the state in which he is now? The answer to that is quite categorically no. Not even the greatest power has the power to free man from his 'Huis Clos' when the door opens out of hell into freedom the three who have the choice to leave cannot. We are bound to each other as we are by the laws of the flesh which makes humankind our flesh. It is a fact that people who are being trained for space will, when left to their own devices, find experimental conditions in appalling silence without light, without anything to focus on, begin to hear voices and see things which aren't there.

Sturgeon has a fine story in which he shows this clearly when writing about a space pilot of the future who has no sense of a planet. Man at the moment cannot stand loneliness without going mad. He is not in control of his mind. Some day he may be in control of his mind but the physical disease will be completely eliminated but more urgent than that is the question: Will he ever be free of his own mind? At the moment quite clearly not.

All we have to consider is the number of people who die simply because they have retired and have been taken out of the world while they were involved in it, they hated. They hated the work they had to do but at the same time they were involved in it, evolving a new existence for themselves which wasn't dependent on it. It may very well be that death, when it comes is really a function of the lack of purpose in life. When we consider our lives we

realise how much of them are really games, not only metaphorically but actually.

A bat and a ball are sufficient to keep us amused. Football matches, bowls, cricket, these keep us sane. Without them there would be nothing. What would a member of a highly developed race say about our methods of passing the time? Surely he would be astonished by a consideration of the passions which can be roused by a round object being propelled between two posts or a smaller ball being inched into a hole. Earth-shattering events seem to hang in the balance. And so they do.

Nor is this all. Consider the ridiculous jobs that people take a pride in. Windows have to be cleaned but on the other hand is this a job for a human being for all his working days? Or is it a life's work to hand out tins of food and boxes of cereals from a till? Yet if these jobs were to be done by robots what would happen to those who did them while they complained? They would be released into a freedom of life—failure... by the use of the descriptive method. For twentieth century man this problem is a new one. It is being dealt with in Wells' noted in his autobiography. "The intellectual worker" dislikes the minor problems of everyday life: he wants to be free to devote his time to the development of his intellect. Yet though he is quite clear about his impatient rejection of most of the things that were life to his ancestors he is not equally sure of himself when it comes to replacing them.

A paragraph from Wilson's book "The Outsider" seems to me to state this problem absolutely clearly: "The need to study the problem of life—failure... by the use of the descriptive method. For twentieth century man this problem is a new one. It is being dealt with in Wells' noted in his autobiography. "The intellectual worker" dislikes the minor problems of everyday life: he wants to be free to devote his time to the development of his intellect. Yet though he is quite clear about his impatient rejection of most of the things that were life to his ancestors he is not equally sure of himself when it comes to replacing them.

A man such as: Wells might rage and storm against "the time-wasting aspects of modern life, and keeping the bills paid; and yet left completely to his "original intellectual work" he finds his vitality running low: it would not be true to say that boredness ceases in; but the appetite for life ebbs lower. Wells explains this by saying that men are still half-fish and half-mammal but this seems to imply that they must have waited another million years before he is wholly at home in his new element...

This appears to be the problem of the twentieth century. The world whose activities are continually taking on the appearance of games which men play in order not to think about death what will happen when men are almost if not entirely free to do what they want with their time? Will time then become their enemy? And if so, will they do about it? Will they then make their destructive fantasies into the light of day?

This is why it is necessary to discover more about the mind, to probe the mind, to understand consciousness, to fit it for this new element. It may be that our drug takers are our frontier explorers, the Copernicuses and Brunos of the mind world. They are trying to evade the problem of living on the contrary it is the bourgeois who evade the problem of living. They are searching instinctively in advance for solutions to this problem?

It is this which makes one feel sorry for all those who on their retirement are shuffled off into the world of the grey with no token of esteem and then forgotten lest we ourselves should remember too much. It is this which makes one feel that the world is slipping into a fuller life of the future, in fact losing the compulsive game which while they often disliked it made them at least feel alive.

But in the future it will happen that the man we will admire won't be the compulsive worker but the man who is free enough to live without any diminution of himself.

MEC VANNIN is not in the strict sense a political party, although

it hopes to make some impact at least upon the Manx political scene; it exists primarily to assert and emphasise the fact that Mann is a nation, and acting on this belief it hopes to initiate a nationalist movement. It is essentially a political party. It is a party of the people against what? Briefly, against a serious threat of national extinction and collapse. For a long time past, and particularly in recent years, this Island has been increasingly subjected in various ways, by tourism, settlement, investment and exploitation, to the impact of the urbanised civilisation of the British mainland. Manx people, chronically afflicted by the hangover of centuries of subjection, were ill-prepared psychologically to meet the challenge of the new arrivals, energetic, ambitious, forceful, and fortified by the consciousness of a history of commercial success and imperial grandeur. Without help or leadership from their local rulers, who welcomed the newcomers with open arms, the natives could make little attempt at resistance, and the struggle to maintain our national integrity was lost by default.

Whatever may have been the material and financial rewards of this latter-day conquest, there can be no doubt that from the most reasonable and moderate nationalist standpoint the results have been disastrous — a serious decline in Manx patriotism and self-respect, a steady erosion of our national character and individuality; of erst while, a voluntary abdication from independence, and finally, an acceptable acceptance by the Manx people, and their elected leaders, of the second-class citizenship which is implicit in the Island's constitutional position as a subject colony administered from Whitehall.

It is this national inferiority complex which Mee Vannin was initiated to challenge and overcome. It was felt strongly that this Island was not to be considered a mere suburb or appendage of the English mainland, then the time had come to set up some other kind of authority, one which the Manx people could, if they so wished, express their will to refuse, defend their right to freedom, and finally, to throw the land, and reassert the independence so nearly lost.

At a time in history when independence was being asserted wholesale to millions of coloured people whom we have arrogantly regarded as backward races, it is an intolerable indignity that the white Manx nation, so long integrated historically and geographically with the civilization of Western Europe, should be regarded as a backward race. The last analysis, remain a subject race; still, despite our formal apparatus of self-government under the aegis of the Whitehall administration which has abandoned all claim to such sovereignty in almost every part of its former empire, but not here, on its own doorstep.

This claim to complete political independence is basic to the whole outlook of Mee Vannin. It is not, because we would be richer or enjoy a higher standard of living as a fully free people, (though we have some reason to believe so), but because it is our right as a distinct community. This Island is not an English county like Yorkshire or Kent, whose people are undoubtedly basically Anglo-Saxon. It is part of the "Celtic fringe," with Ireland, Britain, Cornwall, Wales and Scotland. It is a distinct people, wrong, flatly against the principles of the United Nations of which Britain is a member, flatly against the United Nations of which we are a member, flatly against her Empire into a free association of independent self-governing nations, that so many of these people, who are different, should still be held in subjection.

Mee Vannin invites the Manx people to recognise and act upon the fact that if it is to survive and retain our identity and self-respect we must be completely free to manage our own affairs. The alternative is that we see now on the Island scene a serious decline in patriotism, in morale, in self-confidence, reflection, in the feeble and incoherent and an economic dangerously dependent upon the goodwill of another people.

In addition to the deep emotional and psychological basis for nationalism in a progressive community, the immediate value in so-called practical terms is also apparent.

It must be stressed that the L.O.M. is not economically a part of the U.K. divided by 80 miles of sea, but a separate economic unit which differs from the Manx aspect from the adjacent Island. It is the failure on the part of our legislators to recognise this fact, which has created an increasing muddle in which we find ourselves in these times when our daily lives are more and more controlled by the economic power of Great Britain.

Great Britain is an industrial power, we are not. Great Britain has very limited non-ferrous reserves, we have not.

Great Britain has a large population, we have not. Great Britain depends upon large imports of food, we need not.

It is in the light of these facts that the Manx people, the Common Pursue, must be made aware of the question of whether it is financially to our advantage from the point of view of a secondary consideration.

The inclusion of the L.O.M. in U.K. Trading agreements prohibits differing up of local industry on a sound basis, is a constant threat to a prosperous agriculture, and a check to horticulture.

The present method of encouraging the growth of new plants piecemeal with Government support without first trying to create the correct economic climate is bound to fail. Indeed it may not be necessary to enumerate the failures to date to the Manx people.

One of the first duties of any progressive government in the L.O.M. must be the setting up of a Board of Trade, which by regulating the economy of the island, ports, alone can create the economic climate necessary to prosperity.

In an expanding world population, some 70 million more new mouths to feed each year, the development of agricultural resources is of the greatest importance. It is a moral obligation to all communities, yet what do we find in the L.O.M.? An ageing agricultural population, with an average of 45 as against 40% in the U.K., cultivating less land than in 1939, as against 25% more in the U.K. The average gross value of resources per head of our population, some 1½ acres per head as against the U.K.'s 3 acres. The production of foodstuffs is grossly produced does not greatly differ from that of the U.K.; in addition we suffer the indignity of having to depend on the U.K. for much of our fruit and vegetables. The other great source of foodstuffs is the sea at our doors, yet in the absence of a proper fishing protection, and a regulated market we have fallen from a fish exporter to a fish importer, as it is questionable whether we must be the first in fish balance our imports of frozen and canned fish. In the absence of a Board of Trade no figures are available.

Under the present system our factories must depend on the overall of British prosperity and must be the first to suffer if there is, one might say when there is a recession.

Unless the Manx Government is free to make trade agreements where it can, our present prosperity, such as it is, but a house built on sand.

(Continued on page 11)

Crofters' Commission Decisions: The Time and the Place

APPENDUM A — COMMON GRAZINGS

1 In our main Recommendation dated 17th October 1968 we said (paragraph 3.1.2) that we intended making additional recommendations in connection with common grazings. We now do so, both as regards ownership and as regards improvements in management, which we see as necessary whether the croft is converted into owner-occupancy.

OWNERSHIP

2 On the question of ownership of common grazings the Commission still holds the view expressed in our original proposals that the best arrangement would be that common grazings should be vested in trustees on behalf of the township, or townships, sharing in them. Such trustees, while protecting the legitimate interests of the township, would be required in regard to the general welfare of the community, the promotion of development works and the aims of Government policy (as expressed in the Highlands and Islands Development (Scotland) Act 1965 and the Countryside (Scotland) Act 1969). They would be advised by Area Committees where such existed (see paragraphs 31 to 33).

3 We have in mind that if present trends continue, what the better land in commons will be improved by active crofters some of the poorer and more remote lands will go into the hands of the use altogether. It is therefore desirable that he ownership should be in the hands of trustees charged with the duty of securing a social use for land which has ceased to be used for agricultural purposes. It should also be possible to have many grazings with a certain amount of recreational use while the land still remains in agriculture. In the Commission's view the balance of the evidence in rural and recreational use can be achieved with much less friction if crofters stand to benefit from the change and if the negotiations are carried out by a body whose interests might seem to diverge.

4 While the Commission urges strongly this point of view in regard to ownership our proposals for the management of common grazings are framed to suit any method of disposing of the ownership of common grazings that may eventually be preferred.

5 The Commission would stress that the Crofters' Commission has no intention of abolishing the grazings the crofter's existing rights including the right to apply for apportionment should be preserved. Where development is to place a substantial proportion of any price paid should be applied for the benefit of the township or townships concerned, and in the event of any dispute the matter should be determined by the Scottish Land Court.

6 The Commission would also stress that the crofter's common grazings is often a more important part of his economy than the inbye land and any arrangement for the common grazing should be a system of owner-occupancy must take account of that fact. The two cannot be treated as separate entities, and the Crofters' Commission will view both part of the agricultural unit.

7 The crofter's rights in a common grazings also go considerably beyond the right to grazing in terms of number of stock. The summing is not a definition of the crofter's right from the landlord so much as a definition of his right vis-à-vis his neighbours. There are some grazings where the crofter's right is restricted to the grazings of specified classes and numbers of animals, but they are quite clearly distinguished from the generality of commons and there are comparatively few of them.

8 The crofter's right in the common can be distinguished from a purely grazing right by the following factors:

- it generally includes a right to cut peats as well as graze stock;
- it includes a duty to provide permanent equipment includ-

- ing fences, roads, fanks and dippers without the landlord's authority or reference to him;
- It includes a right to arrange for the killing and taking of ground game;
- the summing itself can be varied by the Grazing Committee with the consent of the Crofters Commission, who consult the landlord;
- crofters have a statutory right to carry out land improvement and to plant shelter belts without the landlord's authority;

- the crofter has had since 1912 a statutory right to apply for apportionment of part of the common grazings for his own exclusive use, and the land so apportioned is treated as part of the croft. There have been cases where a complete grazing has been apportioned so that the whole of the land passed into the hands of the possession of crofters and become part of their crofts, and more numerous cases in which individual crofters have received their complete apportionment so that their right in the common grazings was converted into a right to exclusive use of the apportioned land as part of their croft.

9 We attempt to treat the crofter's right in the common as purely a grazing right; to separate it from the rest of the croft, and to ensure that the crofter's security in it would greatly lessen the value to crofters of the proposed change to owner-occupancy.

10 Sheep stock clubs would have to be specially provided for in any change in the system of ownership. There are about 100 grazings where the sheep are run on a club basis. The clubs show varying degrees of efficiency; they also have varying financial situations, some being registered friendly societies while others are of the nature of a partnership, some with and some without a written constitution. The special provisions we recommend include control by the members over the entire of new members (particularly important to the good, well-run clubs); provision to enable a member to retire from a club (involving release of a member who wishes to have, his share of the common apportioned to him where this course would not apply to the other members); provision to facilitate the winding up of a club where poor management stands in the way of individual enterprise.

11 Before we leave the question of ownership we would refer briefly to three points which are of interest only to the limited number of directors of commons which are discussed more fully in an Appendix:

- the first concerns problems arising from the existence of common grazings which are divided in ownership among a number of proprietors but where there are grazing rights over the whole;
- the second refers to complications which can be found mostly in Shetland) arising from the purchase of crofts by private agreement on a variety of titles so far as the common grazing rights are concerned; and
- the third deals with the existence of a number of a number of common grazings which are not at present subject to grazings regulations.

MANAGEMENT OF COMMON GRAZINGS—THE PROBLEMS DEFINED

12 There is a pressing need for a completely new approach to the management of common grazings, apart altogether from the issue of conversion to owner-occupancy. Although some marginal changes were made by subsequent Acts, the law in regard to common grazings is substantially as originally enacted in the Crofters Commission Grazings Regulations 1891, but procedures which were satisfactory in a static situation, when all crofters were necessarily engaged in agriculture and the poverty or some misadventure prevented a family from carrying their full summing at all times, are now unworkable. A code of law is required which is relevant to a situation in which all crofters are not necessarily agriculturally active, and in which the land is used for purposes for which crofting land is used may be changing.

13 While placing the main emphasis on apportioning land to individuals so that active crofters are not held back by their slower neighbours, the Commission also sees need to strengthen the powers of Grazing Committees so that communal initiative, is not frustrated by obstructive individuals as has so often happened in the past. Grazings legislation does not sufficiently recognise the fact that the crofting township is a communal or co-operative entity, in which individual crofters' powers would be in line with Government policy on co-operation in agriculture as set out in the Agriculture Act of 1967.

14 The major difficulties which arise in regard to the management of common grazings are:

- (a) In a crofting township it is not always possible to find someone with the time and ability to carry out the clerical and accounting duties of a Grazings Clerk. In some of the bigger townships the clerk's intrusions in the course of the year may be of the same order as those of a fair sized golf club in which the duties of secretary and treasurer are generally separate and discharged by professional men.
- (b) There is frequently a shortage of manpower for handling the maintenance of equipment because of the age structure of the population and the fact that many crofters must necessarily have a full-time employment at a considerable distance from their homes.
- (c) The system of soundings is breaking down. Many of the soundings set in regulations under the 1891 Act are now inapplicable because of changes in the nature of the stock carried or in methods of husbandry, the system is too cumbersome and inflexible for current needs, and in indeed it has fallen into disuse in areas where there is an imbalance between active and inactive crofters.
- (d) Grazings Committees are inhibited from carrying out improvements because they must have the approval of a majority of the shareholders even if the majority have lost all interest in agriculture and carry no stock. They must also cope with the disability that even those who have no stock must have a say in the improvement scheme approved by the majority. The attempts of active groups to get round these difficulties in certain areas, especially Lewis, will create serious problems in future unless Grazings Committees are given the power to deal with them.
- (e) Although crofters sharing in a common grazings are necessarily involved in a form of co-operative use of land, even if they handle their stock on an individual basis, there is no effective measure which a Grazings Committee can take to ensure that a crofter's stock does not in-adequately encroach on the holdings of his neighbours.
- (f) The Committees' authority is restricted to the common crofters although there are a few townships which can only be dealt with effectively on a communal basis, e.g. arterial drainage.

(TO BE CONTINUED)

For the time, and the place, the Clearances were on a huge and evil scale. As an indication of what happened, here are a few examples:

In three years there sailed from Fort William 5,390 exiles from the region of Strathgall. One ship, the Dove, scheduled to carry 489 slaves, was packed with 700 exiles.

The lands of Glenelg, having become an estate, were sold in 1798 for £30,000, and again in 1811 for £100,000. They were sold yet again in 1824 and 1837.

At each sale tenants were cleared till, in 1849, 500 remained. These were then totally cleared by a fifth purchaser.

In 1849-50, 603 persons were evicted from Sollas in North Uist.

The Isle of Muck, which in 1831 had over one thousand inhabitants, by 1881 had only 89.

The Isle of Rum was cleared

MEC VANNIN (Continued from page 10)

vice by the British Government, underlines the difference in the economics of our two countries. All our coins carry a postage stamp to offset their postage charges, indeed it is often a source of revenue (Andorra has a free inland postage service). In a large country a frequent change of stamps is less practical as the financial returns are proportionately

The question of our Postal employees paying U.K. income tax cannot be ignored.

Unlike the issue of a distinctive postage stamp the proposed Manx coinage is not a certain financially sound proposition and may underline the drawbacks of independence without being counter balanced by its advantages.

An independent Mann must use its own money if it is not to be tied to U.K. currency, and an independent coinage without economic independence is to put the cart before the horse.

In our present economic condition any great change in our customs duties on the abolition of the common purse for some time, but changes in the purchase tax could be made to encourage port raw would be made up by increased employment and we would benefit both from the point of view of reducing the number of persons unemployed or employed on Government works increasing the number of taxpayers, and by creating the possibility of the outstanding failure of our present administration, and one which underlines its fundamental weakness, is the high unemployment rate.

Here we again feel the want of a Board of Trade able to negotiate with other countries, to import raw materials in bulk, and to encourage the home production of an increasing proportion of our requirements.

To maintain the normal living standard accepted in the prosperous countries of the western world, some 1 acre of arable land per head of the Population is necessary. We in the I.O.M. have over 70,000 acres, thus we are one of the few areas in Western Europe which could stand an increased population, yet our children are educated for export to an increasing number of foreign lands. Surely there is desperate need for a new approach to Manx problems. Now there is greater need for national unity than ever before.

"IRREE SEOSE VANNIN"

of 400 people, and left with one shepherd only.

There were ten thousand people in Mull in 1831; in 1881 there were only 5,624.

In Perthshire the population of 13 parishes declined in 50 years by 14,000; in Argyllshire, in the same 50 years, the population of 11 parishes declined by 21,000.

Witnesses testify to the extreme reluctance of people to leave their glens; to the cruelty with which they were herded while awaiting boats, and with which they were driven abroad; to the heartlessness shown in destroying their simple possessions, and to the high level of prosperity—in terms of horses, cows and sheep—which these people had been enjoying.

And it is a strange fact that in many cases they had been paying more in rent than the incoming sheep farmer was able to pay, and strange, also, that bankruptcy was common among these farmers who displaced them.

The Economist of June 2, 1866, commenting on Deer Forests, says that "two million acres comprising most fertile land, have been changed into desert." And, also in 1866, Bright remarked that "the half of the soil of Scotland belongs to ten or twelve persons."

GAELIC IN FOLK

The Dalriada Folk Song Club is nothing if not enterprising. Not only providing the scene for folk-song interests in Argyshire, it provides in its Newsletter a Gaelic Column, and provides useful translations in English of Gaelic song.

This does Gaelic much good, even if it does appear in translation. For the more people are aware of Scotland's 'other language,' the more will Scots realise that there is a cultural field, fallow for too long, lying waiting for the plough-scoff.

The Secretary is Bill McBane, 90 Misk Knowes, Argyshire.

Cuil nan Ceist—16

FUASGLADH

1. Ma bhios an Nollaig air Di-Iuas, bhidh Latha na Bealltainn air Di-màirt, is mar sin air adhart.
2. Or, this agus mairr.
3. (a) Fheall.
4. (b) Coghar.
5. (c) Fion.
6. 'Se seo Latha na Bladh' Uire.
7. 50 milllion!

Faillte Do Lùbster

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