

# SRUTH

DI-ARDAOIN, 27mh AN T-SAMHUINN, 1969 THURSDAY, 27th NOVEMBER, 1969 No. 70 Sixpence

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Steep birch covered slopes of Druim Fhàda, Caolas Mor, Loch Hourn

## Crofters Commission Conference

ONE of the main points which came out of the Annual Conference of Assessors held in Inverness on November 20 and 21 was a request from the Assessors that a series of demonstrations on the intensive management of sheep should be held in the crofting areas. The North of Scotland College of Agriculture will arrange for the demonstrations and select the crofters who will carry them out under College direction. DAFS has undertaken to find the necessary finance. "The demonstrations are a follow up to the very successful work already done by the North of Scotland College of Agriculture in the Island of Lewis," said Mr J. S. Grant, Chairman of the Crofters Commission.

"Three important points have interested the Assessors in the Lewis demonstrations. First the high return to the crofter for each breeding ewe. Second, the element of subsidy for each £ of net income to the crofter is very much lower than in traditional hill sheep farming. This is important — the more the crofter can earn for each £ of subsidy, the better for him and the better for the nation. The third important point is that this method

of managing sheep is particularly suitable for the part-time or even the spare-time crofter with a relatively small flock. This is not new, revolutionary, nor experimental. What is proposed is a series of demonstrations in the application of proved methods of sheep husbandry to encourage crofters to increase the efficiency of their management."

The Assessors' request for the demonstrations followed an address to the Conference by Mr J. W. Grant, Regional Director of the North of Scotland College in which he described the work done on the College's farm at Achany on the intensive handling of sheep and the demonstrations conducted on a number of Lewis crofts under the supervision of Mr Archie Gillespie the College Adviser in the island.

The Lewis demonstration showed a net income to the crofters ranging from £3 6/11d to £8 9/8d per breeding ewe and averaging well over £5, after allowing for all expenses including rent.

The conference heard from Mr George McIver, that a study is being made of the Commission's grants scheme to see how the money available can be used to the best advantage.

The Committee carrying out the study is also examining the possibility of assisting small crofters in other directions.

The Assessors welcomed a suggestion by Mr Norman MacAskill, that meetings should be held in the crofting areas to discuss possible sources of self-employment for crofters. The Commission" he said, "had already assisted crofters, or members of their families to train in a variety of occupations, ranging from boat-building and intensive horticulture to artificial insemination and hair-dressing. This had been possible through the generosity of the Wolfson Foundation." Some of those got financial assistance from the HIBB in extending their business. Mr MacAskill said it was remarkable how many practical ideas people could produce if they sat down to discuss the sort of services a crofting community lacked and what they themselves could do.

Mr Robert Beck, Tise described how every crofter in the island — more than 150 — and the two local farmers had gone forward simultaneously with applications for admission to the Brucellosis

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## Ceum Air Aghaidh Sa' Chuimrigh

A REIR "Tafod y Ddraig" (Teanga an Draig), am pàipear a bhithas Comunn na Cànain Chuimris a' cur a mach a h-uile dà mhios, thàinig riochdairean bho'n Chomunn sin cruinn ri Comhairle Siorrachd Caernarvon aig toiseach an fhoghair agus fhuairead buidhinn doighle riutha. Chuir luchd-na-Sior-

le Seumas Robasdan

rachd fa chomhairle a'Chomuinn cruinneachadh iomlan dhe na bileagan is na pàipearan oifigeil a tha iad a' toirt a mach san dà chanain, Chuimris agus Beurla, mar tha, agus chuir iad comhairle ri chéile feuch dé'n còrr a ghabhadh deanamh às a seo suas.

Chaidh "Cymdeithas yr Iaith Gymraeg" (Comunn na Cànain Chuimris) a chur air bonn ann an 1962, agus tha mar rùintean aca (1) a dheanamh cinnteach gu faigh a' Chuimris an aon inbhe ris a' Bheurla ann an riaghladh na dùthcha, agus (2) a thoirt air saoghal an airgid 's na marsantachd Cuimris a chleachdadh am broinn na Cuimrigh.

le Saunders Lewis

'Se Saunders Lewis, fir Chuimreach is nàiseanach, an duine aig am bu mhurtha bha làmh ann bhii cur a'Chomuinn air chois. Tha e 'na Cheann-suidhe Onarach air gus an latha an diugh. 'Se a sgrìobh "Un Iaith i Gymru" (Aon Chanain airson na Cuimrigh), 1933, artagal ainmeil san do chòm e mach nach seasadh a'Chuimris mura deidheadh àreamh dhe na daoine aig nach robh ach an aon chanain

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# Maoin Is Meuran

## REDUCTIO AD ABSURDUM

Even the most moronic of minds will run riot with fruitful imagination at the new Gilbertian situations which the Race Relations Act presents. The recent 'Scottish' furor is both ridiculous and ludicrous. One cannot even begin to try to understand the mentality of those responsible for framing the Act in such a way that everyone, presumably barring the English, is now wide open to prosecution under the rigid terms of the Act. Even the Race Relations Board, peopled by men with a fair share of common sense is hampered by the rock-hard terms of reference under which it has to carry out its real purpose and functions.

What is more serious, to our mind, is that such an Act in such terms was ever brought into existence. One immediately, in a gesture of supreme kindness and pity, attributes the birth of the Act to those whose minds have been so adulterated by our bureaucratic society that their basic human instincts have been all but obliterated. But the Act was fathered by honourable men.

One must accept that there was and still is a problem in this country regarding the deterioration of relations between the indigenous and non-indigenous races at present domiciled in Britain. Whether this required an Act of Parliament to sort out is something which must be questioned, in view of the recent ludicrous situations which have occurred.

We would venture to suggest that there is something more sinister behind the framing of the Act and its implementation as part of the law of this country. We must first have regard to the colouring of the Government responsible for the Act. Its humane and admirable principles of equality, which it once held high to its credit, are now all but scattered to the four winds, sacrificed at the altar of the Unknown God of the faceless bureaucrat in Whitehall, who holds the real power of Government. The leveling of our society is not a movement of the depressed upwards. Rather it is a depression of those with enterprise and initiative down to the level of those whose sole raison d'être is the hand-out State.

Secondly, there is the sneaky feeling that the Act was brought in, not wholly to protect those of non-indigenous racial origin, but to erase the present multi-racial pattern which exists in the British Isles. 'British' to many implies 'English,' so the English cannot fail to win out in the end. It is the Scots, the Irish, the Welsh, the Cornish and the Manx people who seem to be the target of the Act. If this is really the case then the Act is a piece of political gerrymandering, a piece of political oppression against those who aspire to retain their national (and racial) identities. It is up to the Government to say, and prove by amending the terms of the existing Act, that this is not so.

## BUINN COMHRAIDH

Thàinig e a stigh orm an oidhche roimhe, a'coimhead "Bonn Comhraidh", an cumhadh a tha ag ain tebheseinn airson cùis no cuspair sam bith a spraradh air beulbhaig na h-inntinn air dhòigh agus nach eil do agasain o bhith smaoineachadh mu dhèidhinn. Tha mi lan-chinnteach gun tug e togail do dh'iomadh neach a bhith faicinn na Gàidhlig 'ga cleachdadh airson beachdan air cuspair a tha beò anns an latha 'n diugh a chur an cèill. 'S e aon rud a tha ann a bhith ag ràdh gu bheil a'Gàidhlig comasach air a bhith air a cur gu feum anns an dòigh seo; ach 's e rud eile a tha ann seo fhacinn air fhollseachadh air an scrin. Tha mi creidsinn cuideachd gun brosnach prògraman dhe'n t-seòrsa seo luchd na Gàidhlig gu bidh a' ghabhail 'nan cànan fhéin nas fheàrr na dheanadh ceud còisir a' seinn còmhla. Agus tha an còrr air a ghealltainn dhùinn. Ma chumar na gaeilidhean sinn, faodaidh sinn a chreidsinn gur ann am feabhas a tha gnothaichean a'dol, ged a bha sinn seachd seachd seith dhè'n ghnèis reangaiche, dhe'n fheasgig bhàraich agus dhe'n ghuth chrabhanach ag Fyfe Robasdan ag am 'Mhòid.

Cearg gu leòr, chunnac s'inn aig deiridh a'phrògram nach robh cùis difir eadar beachdan nam fear-labhairt, ach cinteach gun chluinn sinn fhasthad deasub dian gu leòr mu dhèidhinn iomadh cuspair. Dé mu dhèidhinn an fhir-mhillidh iomhaighean sinn, Dòmhnall MacLeòid, a chur mu choinneamh a luchd-casaid, agus an fheadhainn a tha an aghaidh agus an fheadhainn a tha airson bàr-aiseig a bhith ruith air a' Chaol air an t-Sàbaid a chur aghaidh ri aghaidh? Dh'fhaodamaid deasub a chluinntinn air co dhìlbi a bu chòir no nach bu chòir dhà'n Chomunn Ghaidhealach gnothach a ghabhail ri politics. Dh'fhaodamaid cuideachd argumaid a chluinntinn air an dòigh anns a bheil boireannaich is fireannaich a'coimhead air a chéile an diugh (seacs) agus co-dhiubh a tha ar dòigh-beatha an diugh nas miosa na bha i riamh roimhe, (an "permissive society"). Gu dearbh a tha lan-ann againn bruidhneamh mu "permissive society" anns a'Ghàidhlig oir, a réir a'Ghriogairich chòir, is ann anns na h-Eileanan an Iar a thòisich i.

THUG mi greis ton uair nam rùnaire aig aon de mheuran A' Chomuinn agus cha cumhinn againn g'le m'bhith, nuair a dh' iarradh oirnn gabhail ris an riaghailt seo no an riaghailt uir, bhug b'e m' fhaireachadh fhìn gun bu chòir dhùinn a ràdh ris an Ard-Ofis gu robh sinn comasach gu leòr air seasamh air ar casan fhìn. Thug sinn an fhreagairt sin dhaibh an dubh sa geal.

Ma thàinig freagairt dhe'n t-seòrsa neo — air-thaing sin air ais chaneil cumhinn agam. An diugh chaneil e a' cur iognaidh orm ged a chithinn spoiraid a' cheart cho neo-eisimeileach air shuabhal luchd-dreuchd nam meuran Ach tha mi a nise a' faicinn a' ghothaich ann an sùl eile. Cha ghabhainn orm fhìn a ràdh e g'licas nam bliadhnaichean a dh'abharrach an t-atharrachadh. Tha mi ro-mhothaidh cuideachd anns na Làithean a th'ann air truiumead na spéis a dh' fheumar a nochdadh do bharaillean na feadhainn as òige am bliadhnaich.

Fa-riata 's gum bitheadh a' mheur ur ri aghaidh rabhaidh bhò Ard-Chomhairle no Ard-Ofis, chaneil teagamh agam nach cuireadh iad feum air ceisèit nam an dol-air-adhart agus an dliseach do rùintean A' Chomuinn. Cha b'e seo an aon mheur mu faodite sinn a ràdh.

Ge bith na h-aoibharan, tha meuran A' Chomuinn a' tighinn an diugh fo mhion-sgrùdadh nach fhaics thuige seo. Chan e gnothach farasda a tha seo. Far a bheil urrad a de shaothair air a dhèanamh le saor-thoil gun dùil ri duaisean aimsireil, cha dèanar gearan gu h-ealamh. Tha fhios againn gur i a' chomhairle choimhionta, ma dh' iarrar ort a dhòl aon mhile, gun taig thu a dhòl dhà mhìle. S'è an cunnart, is iugh an t-saoghal cho neo-chomhionta sa tha iad, ma dh' iarrar ort a dhòl aon mhìle, gun dùil thu gluasad fad na leth-mhìle ris an robh thuleagte roimhe.

Tha an oidhirp doirbh, ach cha ghabh i seachnadh. Chan urrain do mheuran, no do bhùill, seasamh air an grunn fhéin, agus ainm A' Chomuinn a ghabhail gan ionnsaidh fhéin. Faodaidh gun diult cuid gabhail ri cumhantian teann. Faodaidh gun tuislichidh, ach chithear toradh nas palite air a'cheann thall.

Tha dà ni air iarraidh air meuran — cruinneachadh airgid agus leantainn ri rùintean A' Chomuinn. Tha e nas fhasa tomhas a dhèanamh air adhartas leis an airgead agus mar sin cluinnear barrachd m' a dhèidhinn, ach 'se an dara dheanasan mòran 'se cudthromaiche. Tha raon A' Chomuinn air leurachadh anns na bliadhnaich mu dheireadh agus tha feum air tuilleadh airgid.

Tha sinn a' fàotainn cuideachaidh machmhor troimh

Roinn an Fhoghlaim agus o'n Bhòrd Leasachaidh. Abheil dearbhadh againn gun lean an cuideachadh sinn? Shaoileadh neach, aon uair s gu bheil e air tòiseachadh, nach dàraich-dheachd iad a stad. Tha dà dhòigh aig roachdair an riaghailtais air sealltainn air a' chùis. Aon uair gaeilidh iad cuideachadh a réir coltais, ma dhearbhas sinn nach dèan sinn an gnothach as aonais. Uair eile, feumaidh iad dearbhadh roimh-làimh gu bheil sinn a' dèanamh ar d'chill air ar sgàth fhìn.

A réir a' cheud dòigh bhithemaid deiseil gu a ràdh riutha, "Seo agabha nise: Bha cùil oirnn an uridh. An dèan sibh suas an call?" Seo dol-air-adhart nach sòrd ri daoine leis nach toigh a bhith ann am fàchan, co-dhiù a tha sin fìor umpa fhein gu pearant, no mu chomhunn ris a beal ceangal a. Bha e air a ràdh gum b'e sin an seòrsa dhaoine a bha anns an dòthaich seo: tha e air a ràdh cuideachd nach eil an neo-eisimeileach seo cho paitt so bha e.

An e mar sin call bliadhinail a dh' fheumas An Comunn a thoirt am follais mum fèigh iad an cuideachadh nàiseanta? Tha aon rud fìor, ma shaoileas An Comunn uair so bith gu bheil truiumead nan cunnantas air taobh cèarr na duilleig, se sin a' cheud pàirt air an dèan na pàipèaran greim, agus chan ann an rathad clùn do'n Chomunn a chraobh-sgoileas iad an sguel.

Bha mi uair, a' gabhail beachd air na fèilltean is eile a chuir An Comunn air adhart bhò am gu àm, a' smaointeachadh gun trusadh iad leth-èign na chumadh riadh gu leòr riutha gu bràth. Theagamh nach b'e smuair ro bhuanachaidh a bha seo. Far am bi crioich air saothair, 's' abha gum bi lasachadh air uidh ga leantainn.

Dé mu dhèidhinn an rab-

## AN AGHAIDH IOMRADH WHEATLEY

'Tha Bòrd an Uisge ann an Siorrachd Inbhirnis an aghaidh nan nithean a tha Iomradh Wheatley ag ràdh mu dhèidhinn aon Bhòrd Uisge a bhith a' riaghladh na Gàidhealtach air fad. Thubhair Mgr. Mac a' Ghobhainn, Probst, Inbhirnis, nach gabhadh na rudan a'bi'ag an omradh 'san amharc a chur gu buil

## LUCHD-LABHAIRT URA

Tha Mgr. Jeremy Thorpe air atharrachadh a dhèanamh ann measg nam Ballparlaimèid. Liberalach a thaobh nan cuspair air ann bi iad a' bruidheann. Bidh Mgr. Jo Grimond (Arcaibh agus Sealtainn) a' labhairt air cùisean Albannach agus bidh Mgr. Russell MacIain (Inbhirnis) a' gabhail co-phàirt ann an cuspair ean a bhineas do dhùthchannan thairis.

haidh bho na h-urrachan nach cuideich iad ach an fheadhainn a chuidicheas iad fhéin an toiseach? Nacheil tuilleadh sa chòir air a dhèanamh dhe'n argumaid seo? Ma tha an riaghailtas a' cur airgead air leth airson gnothaichean cultair, carson nach fhaigheadh An Comunn 'an cuibhriomn fhéin?

Ge bith d' ar barail — ne air a' chùis, feumaidh sinn gabhail ri cùisean mar a tha iad. Co-dhiù a chòrdas e ruinn no nach còrd, tha iad a' foighneachd dhinn dè tha sinn fhìn a' dèanamh, agus gu h-àraidh dè tha na meuran a' dèanamh. Ma tha cuid de mheuran a' cur airgead seachd, tha sgrùdair nan cùis a' foighneachd carson, agus tha iad a' cur rompa, ma thèid an t-airgead sin fhàgail an tighèan-targaidh, gu fhaigh ionnhas cumanta na riaghaidh an earrann fhéin deth.

B' ann a' leantainn nam fiosrichean sin a chuir-deachd targaidean àraidh mu choinneamh gach meur an ghabhadh ris na h-iarraitasan uridh. Chunnac sinn mar a Chaneil tagradh dhe'n t-seòrsa tlachdmhor do bhall no meur, ach chaneil teagamh nuair a mhinichear an suidheachadh mar a tha e, nach fhaicear tairbhe.

\* \* \*

## IOMAIN

Cha bu mhise a sgrìobh mu phris nan caman an Sruth mu dheireadh, ged a bha m'ainm fhotha. Ach dh'aontaich mi leis a h-uile facl.

Tha sinn ag ionndrain air an t-seachdann seo dithis d'ionndrain a bha 'nan iomain-ichean treun 'nan lita, agus a rinn mòran air sailleamh an iomain on a sguir iad de' chluich. Bha mi gu math eolach orra le chéile.

Ràinig Fearchar MacRath aois mhòr. Bha e sgarleat na bhodhag agus nasal 'na nàdur. Chan fhaca mi riamh a' cluich e, ach chunnac mi e a' cur rian air na cluichead-airean iomadh uair.

Bha dh'ghleudaas àraidh timcheall air bàs an Dotair Iain MhicCalmhain. Cha robh e se'n agus thàinig a' bhuille ghoirt cho obran. Stomadh uair a chuir e ioghadh orm gun deanadh lighiche trang urrad air a làimh fhéin gu bhith a' brosnachadh air iomain ann an Glaschu.

*John McCall*

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# Suil Air Ais Air A' Mhod

SIN gaibh Mod Naiseanta eile, mar nach d'thubhairt am bard. Tha na daoine moira air deanamh na h-oraidean, na coisrean us na seinneir air seinn, na piobairean air piobaireachd agus na fiodh-laire air fiodhlaireachd.

De an seorsa mod a bh'ann,

Le R. D. King

co-dhìubh, "Cha robh Mod eile riagh cho mor," bi sinn cluintinn. Gle mhath! Sgrìobhamaid do'n "Guinness Book of Records"! Ach chan e sin am freagairt a tha mi ga iarraidh. Seo dhùibh, mata, mo cheist a rithidh: "De a seorsa mod a bh'ann?"

"Siomhadh a chunnaic sinn, us 'sìomhadh a chuala sinn. Chuala sinn oraidean, coisrean, piobairean us fiodhlairean gu leor. Siomhadh breacan de gach seorsa a chunna sinn cuideachd. Ach, mar a thubhairt am bard, Uilleam Niall, nuair a sgrìobh "Feileadh ann an Dùn Eideann," biadina no dha a chaidh:

"Is toigh leam t'fhaicinn, fhuir mo chridhe san deise ghrinn is cleachdadh dhùnn, ach gun ar canan bhith nad bhial, is coma leam do bhreacan-sa."

Tha mi cinnteach gum b'iomhadh aig a'mhod aig an robh Gàidhlig gu leor, agus feumaidh mi ag radh nach iongantach leam nach robh iad ga bruidhinn riom fhein air nach eil ainm Gàidhealach. Feumaidh mi ag radh cuideachd, og no sean, chuala mi ga bruidhinn ri cheile fad na tìde. Carson? Caite an robh na fìor Gàidheil?

De tha am mod ach na Gàidheil aca? Agus de an seorsa Gàidheil a th'ann mur a eil Gàidhlig aca? Aideachaidh mi gun cuala mi Gàidhlig bh'o'n phlathom, bho na coisrean agus bho na sein-

nirean ach, a dh'aindeoin sin, cha robh an daoine bruidhinn Gàidhlig gu leor ri cheile. Seo gaibh diofar mor agus, a rithidh, carson?

Choinnich mi mios no dha a chaidh ri fìleach a bhruidhneas Gàidhlig gach cothrom a gheibh e. Thubhairt e riom nach robh e a'dol do'n Agaidh Mor agus gum bu so a' ceud biadina nach bith ead e air fagail le a dhol do'n mhod. Dh'fhoignich mise carson. "Ro dhaor," ars e. An robh e leis fhein? Thubhairt duine eile riom, agus ean Gàidheal nan Gàidheil, nuair a chunnaic e an aite: "Nach Gallda tha seo!"

Is doch, mata, gu robh so aon abhar ach, a reir mo bharaisla, chan fhada a bhithinn a'dol a dh'iarraidh t' eile.

Nach ann ro thrìc, air eiseimple, na a sinn air cluintinn bh'o'n phlathom fhein, ann na co-fharpaisean agus aig na ceilidhean latha an duign: "And now, for the sake of those who do not understand Gaelic . . ." Ann aon doigh, tha Gàidheil cho modhaill — no an e ro modhaill?

Aideachaidh mi gu bheil eagal mor ormsa gun tig oirnn an latha anns am bi am mod air fas ghe mhor agus mìltean co-fharpaiseach anns a gach ceirn na h-Alba nach bi cho fileanta ri bu choir dhaibh, daoine aig nach bi ach facal no dha Ghaidhlig. Agus, a reir mo bhàraingean, de am feum tha am mod as motha mur am bi a'Gaidhlig fhein beo?

Ciamar a chòrd riom, mata, am mod an Agaidh Mor? Ma tha mi a'dol a bhith firinnach, cha do chòrd e riom idir. Cha ghabh e bhuan an eagal a tha ormsa gun faigh a'Gaidhlig bas tràth mar am bi na daoine ga bruidhinn.

Agus an ath bhliadhna? Is mise tha tollichte gu leor gu bheil am mod a'dol air ais do'n Oban. De an diofar a bhithias ann? Chi sinn.

# Celtica - today

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

by P. Berrestford Ellis

I MUST admit it has been two and a half years since I visited Caerdydd, capital city of Cymru. It was there one night last week before pushing on to Troedyriw, up in the Merthyr Valley. I have never liked Caerdydd much, it is one of the most provincial English towns that you can find (and I say that out of respect for the Welsh). In fact, the unWelsh character of the city, its bingo halls, Wimpy Bars, etc. leave a lasting depressive impression on one.

But low and behold, as I came out of my hotel, I looked up at a street name: Heol Eglwys Fawc/St Mary's Street, it read in Welsh and English. Then a Post Ben-hin/Royal Mail van went speeding by. I paused, amazed. What metamorphosis had come to the city?

I went on down the street. Heol Fawr/High Street read another sign; Heol y Dug/Duke Street; and Heol Frenhines/Queen's Street. Yes, all the major streets had been carefully named in Welsh and English. Bilingualism had come to Caerdydd, well . . . half a dozen streets that tourists frequent, anyway!

An Englishman, who'd lived in Caerdydd for some years, explained that the change had come about a year ago due to the efforts of Cyndethlys y Iaith Gymaneg (Welsh Language Society) who had persistently painted out the English place names until the City Council had agreed to bilingualism. It was, he said, a "good show", it gave the city more individualism and character.

Of course, it's all very well to be cynical (I admit the fault having had a radiation burning of Ireland's "bi-lingualism" in sign-posting). For Caerdydd however, it is a tremendous break-through in the language struggle, remembering that it was only a few months ago that Dafydd Hughes joined Caerdydd Council as the first Plaid Cymru councillor.

It only remains for the Scots to follow this example in Inverness or even in Stornoway, at least, where bilingual sign-posting seems to be becoming a thing of the past. Even Glasgow, no longer the dear green Gàidhlig speaking spot which the name belies, has as many Scottish (Gàidhlig) speakers as Caerdydd has Welsh speakers.

Caerdydd has 11,183 Welsh speakers plus 362 monolingual Welsh speakers. Glasgow has 11,165 Gàidhlig speakers plus 14 monolingual Gàidhlig speakers!

Even if it is considered "too fanatical" to have place names posted up in a city like Glasgow in Scotland's nation-

al language, surely all the Scottish language movements should be pressing for sign-posting in Scottish (Gàidhlig) and English in areas where the national language is still used as the first tongue? Or do those who prefer to conform Mod or a few choral programmes on the radio etc. consider even this simple way of gaining dignified recognition for the language "too extreme"?

\* \* \*

There has been growing dissatisfaction in Wales with recent policy statements by Plaid Cymru, i.e. thoughts on federalism, especially. The more republican and leftist group of the Welsh national movement met at Machynlleth on September 13 and formed Mudaid Gwerin Cymru (Welsh Workers' Movement). This movement decided at the time to act as a pressure group but then more definite statements on federalism with England were made by Plaid Cymru spokesmen.

The result has been the foundation of Plaid Gwerin Cymru (Socialist Republican Party of Wales). Plaid Gwerin Cymru is attracting the old members of the Welsh Republican Party which decided to merge with Plaid Cymru in the 1950s in order to unite over the independence issue. Moreover, Plaid Gwerin Cymru is attracting the young radical left of the Welsh movement who claim that Plaid Cymru are becoming a "local devolutionist" party.

Details about Plaid Gwerin Cymru and policy statements can be obtained from its joint general secretaries, R. Griffiths and Idwal Dyer at 32 Pwll Ifan Ddu, Coity, Bridgend, Glamorgan, Wales.

Manx nationalist member of the House of Keys (the Manx "Commons") Clifford Irving is one of the members of Tynwald backing a petition demanding an independent inquiry into the island's corporal punishment laws. The storm of protest has been growing over a 15-year-old boy who was birched two days after he tried to kill himself.

The petition states: "We are deeply ashamed that our community could offer nothing but physical violence to a child so obviously in need of help."

Birching in the Isle of Mann ended in 1968 but was revived in 1952 to combat a wave of holiday violence. Children aged from eight to 14 years can be camed while boys from 14 to 21 can be given up to 20 strokes of the birch. Police administer the punishment and often blood is drawn.

Celtic law and punishment (typified by the Bretons and those of Hywel Dda, for example — even to some extent the Norman orientated Scots

Law) has always been humane, designed to correct and rehabilitate rather than to punish blindly and brutally. It is a shame that a so-called "independent" Celtic nation like the Manx continue to use laws which are the aftermath of English imperialism thus giving English newspapers (Sun, November 19) excuses for imperialist utterings: "Some of Britain's offshore islands are a law unto themselves in this matter. It is time their archaic law-makers were made to toe the line."

Rather it is time that old English law was replaced by the more humane Celtic wisdom.

## GAELIC/JAPANESE

A CATALOGUE published by a Japanese book publisher features books in Gaelic. They are listed in a short article and are Gaelic Dictionary. As the list might be useful to readers, we print some of the titles mentioned. In the catalogue they are printed in the Japanese script.

- 1 Macdonald's Vocabulary (1841)
- 2 A Gaelic Dictionary by Raibear Armstrong (1825)
- 3 Dictionarium Scoito-Celticum by the Highland Society of Scotland (1828)
- 4 A Gaelic and English Dictionary by William Shaw (Ireland, 1780)
- 5 A Dictionary of the Gaelic Language by Norman MacLeod and Daniel Dewar (1831)
- 6 The Dictionary of the Gaelic Language by Malcolm MacLennan (1925)
- 7 The Illustrated Gaelic-English Dictionary by Edward Dwelly
- 8 A Gaelic-English Dictionary by Neil MacAlpine (1832)
- 9 An English-Gaelic Dictionary by John MacKenzie (1845)
- 10 A Pronouncing Dictionary of Scottish Gaelic by Henry Dieckhoff (1932)
- 11 An Etymological Dictionary of the Gaelic Language by Alexander MacBain (1896)
- 12 Gaelic Words and Expressions from South Ulster and Eriksay by J. L. Campbell (Dublin, 1958)

The list is extensive, which makes it all the more a pity that Gaelic in 1969 does not have an authoritative dictionary, though one is in preparation.

## CHRISTMAS GREETINGS AND MUSIC

An unusual Christmas Card has just been published by Donald Adaway, 44 Princes Street, Thurso.

In black and white with a Celtic design on the front, both Gaelic and English greetings appear inside.

The bonus which the recipient of this card gets is the words and music of 'Leanabh an Aigh'. The price of each card is 7d, postage extra.

## Your Saturday Rendezvous . . .

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by Candlelight

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Room and Breakfast — 32/6 plus 10%

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## Ceum Air Aghaidh Sa' Chuimrigh

(Continued from page 1)

a chur a meud 's a' Bheurla fhuadachadh às a dùthaich.

Thug e làmh air gnòthach na bu chunnartaiche nuair a rinn e-dhèin is maighstir-sgoile 's ministear air ceann-à-tuath na Cuimrigh agus a chuir iad togalachan aig an RAF 'nan teine, 1936. Bha an Fheadh Adhair dìreach air tighinn a stigh dhàn dùthaich airson reinnse-bòmaidh a thogail, ged bha muinntir na càrn sin fada 'nan aghaidh. Chaidh Saunders Lewis agus a companach an sin chun a' phòilis airson an toirt fhéin suas ann an lánhan air an lagh, agus chuireadh iad dhàn phrìosan airson bliadhna. Dhùilt iad Beurla bruidhinn anns a' chuir.

### Brosnachadh

Ann an 1962 thug Saunders Lewis turas air an rìdio, 'a' bruidhinn air na bha, 'a' bheachd-san, an dàn dhàn chànan ("Tynged y laith"). Thuir e gun robh an comas an luchd-Chuimrigh an cànan fhéin a ghleidheadh is a thogail an àird às ur. Air a shon-sàn d'heath dhàn d'fhèidh agus chuir e cùis na Cuimrigh agus nàiseantachd na Cuimrigh, dòighean a dh' fhadhadh luchd-Chuimrigh uisneigeadh agus am prìomh-àite thoir a mach airson an cànan ann an obair riaghlaidh na dùthaich. Dh' fheumadh iad an toiseach chànan oifigeil anns na ceart-Chuimrigh a staidheachadh mar naidean sa bheil Cuimrigh 'ga cleachdadh leis 'a' chuid as mutha.

Cha tigeadh sin gun strì gun èiginn. Ma dh'arrhadh orra anns a' Bheurla mál no cisean a phaitheadh, bu chòir dhaibh a dhùltadh gun am faigheadh iad iarrtas coir sa' Chuimrigh. Ma thàinig bairneigeadh thuca sa' Bheurla bh 'n chùirt-lagha, cha robh rian air ach a chur air ais gun fhreagairt. Agus ma thugadh iad gu lagh, cha robh aca ach a dhòl ann gun smid Beurla 'nan ceann.

### Blàth

Agus ma thuir, 's ann mar sin a chuir an Comunn an gnòimh. Chaidh cuid dhiubh dhàn phrìosan. Ach chan eil teagamh nach eil soirbheachadh air bhàr, eòtha an sìod 's an seo. Tha an obair ann dèiseil a nis gu Cuimrigh aithneachadh is a chleachdadh, agus tha na pàipearan oifigeil ann an Cuimrigh 'a' fàs nas pailte — cha bh'fhuair dhaibh! Chan eil na bannichean air deireadh nas mutha 's iad air seicichean a chur a mach 's a ghabhail a stigh air a bheil an dà chànan ann follais.

Tha chòlta gu bhèil 'a' chànan 'a' faghinn ainn air taobh thall a' bhòrdair. Chuir cuideigin litir gu Ronald Lyon (Estates) aig a bheil a' ceann-oifis ann an Lunnainn, mar fhreagairt air sanas a chànain 's an "Economist." Bha an litir air a' sgrìobhadh ann am Beurla, ach thàinig freagairt air ais ann an Cuimrigh.

### Buairleadh

Chan ann le dòighean lapach a tha luchd-na-cànan

'a' faghinn air aghaidh. Aig toiseach 1969 chuir am pàipear mìosal "Barn" ("Barrith") eanas) litir gu Rùnaire na Stàite airson na Cuimrigh na dh'fhaighneadh dha carson nach gabhadh dìog na cis-motor a chur a mach san dà chànan. Fhuair iad mar fhreagairt 'a' bharail oifigeil (1) gun cuireadh a leithid de dhìog dreach is buaireadh air a' phòilis ann an SASUINN, (2) nach biodh àite airson facal Cuimrigh air an dìog, agus (3) nach faigheadh an dìog san dà chànan triomh 'n chompiutar.

Cha do chuir a leithid sin de fhreagairt casgadh air na Cuimrigh. Dh'inns "Barn" do Rùnaire na Stàite gun robh còrr is dà cheud ius air-mein anns a' Chuimrigh eadar maighstirean-sgoile, luchd-lagha, ministearan, doitairan agus eile a bhiodh deonach a bhith a chumail na dìogean Beurla ann an uinneag an càrichean mura tugte dìog ur a mach san dà chànan. Ann an tìne gun bh' fada bha eòr is sia ceud deonach, agus chuir iad rompa sgur a chumail na dìogean am follais air a' chaid thalla dhe'n t-Sultuin. Cha tàinig orra seasamh an aghaidh an lagh. Ann am meadhan an t-samhraidh chuir Rùnaire na Stàite an cèill gum biodh dìog-cis san dà chànan anns a' bhùile càr sa' Chuimrigh bhò Ailidh air 1970 a mach.

Gabhail aig cùis na cànan "Sin againn mar a thathas a' anns a' Chuimrigh.

## Cuil nan Ceist—14

Na Hearadh

- De an t-àite 's na Hearadh 's am bi an t-itealan aig Loganair 'a' laighe?
- Chan 'eil ach grunnan dhaoine 'a' fuireach 'san Scarp an diugh; cia meud a bh' a' gabhail comhaidh air an eilean bheag sin ann an 1881?
- Co a chuir na sreathan seo ri chelle—
  - Cha chluinn mi guth 'a' cholumain chaoin, no comhradh caomh nan uan, mu cheusadh Chrìosd no air a' ghàol cha chluinn mi air toirt luaidh.
  - Bho'n is fear-foghlum 'mi air a' cheard seo, luchd-britheimh Ghaidhlig na tugadh beum air — cannt mhi-fhìth-mhor neo-dhreach lugha nach gabh dhòrtadh dhuadhadh no cur 'na cheil'.
  - Tha sinn anns an seo fo dhubhar nam beanntan, is reothadh 'a' gheamhraidh teachd teann air an comhdach.
- De na chosg am Morair Leverhulme air a bhith 'a' leasachadh cidhe an Toib (Leverburgh)?
- De an airde a th'anns a' Chìseam, 'a' bhèinn as motha anns na Hearadh?

Fuasgladh Air t.d. 12

## Suiridhe Na H-Aon Oidhche

### LEIS A' BHREACAN UALLACH

CHA sheas corp mhic an duine ach ubhir fhein, air cho laidir ceathnann 's gu bhèil e agus a nis bhà lan a' shèrthe aig Ruairidh — bha e cho dibhàid, lag, bochd a nis ri seann chearc leis a' ghalar. Thigeadh na togradh bha esan coma co dhiubh — bha Ruairidh Cul 'a' Gharr-aidh gu bhith an saoghal eile. Bu mhor am beud, gu dearbh, eadhon ged bu sin a smuain deireannach fhein! Cha robh fios a nis 'caite fo'n' gheirn an robh e air cha deannadh an cat fhein a shlige dheth 'sa cheo so, ach co aige bha dhèaghr? Shaoile leis car tiota gun robh cran seimh ciuin eòlach 'na chluais — ach de an ceol binn a bha sud? Ceum air adhart 's ann a' bhual e — cool na mara is briseadh fairge an gheadh-ichean domhainn a' phuir a stigh. Thug Ruairidh leum uamhasach aithghearr as an sud le gach neart a bha na chorp, or bha e nis air barr na creige mior agus an aith cheum bhiodh e gu cìnteach leatha. Faire, faire! Ruairidh. Leig e sgreuch oillteal sgrìosal as ach bu bheag sin taca ris an sgreud chruaidh eaga-

lach a chuala e air ball — ma bh'fior leis fhein ran buaidh an fìrinnhlidh is Ruairidh ri dol leis a' cheirg.

Chuala e an dearbh fhuaime 's an iorghall an ath mhionaid, bha fheol fuar is ragach bha shuilean a nis fosgailte. Cha robh sgeul air ceo ir bha an la mor geal ann, bha a'ghrian air eirigh 'san air an ear agus bha a nis a' gathan tlath a'boillsgeadh 'sa dealradh triomh 'n uineag. Agus b'e sud an sealladh an seomair cadail Ruairidh; bha crith ann fhein 's e sìnte an sud, ruisgte, lom liormach gun aon stall mu chnamhan. Bha an t-aodach leapa 'na chnap 's na thurr air an lar. Chuala air caraid an aon fhuam a rithist ach bu mhilirs 'ra eisdachd e do'n turas seo, cha robh coltach a' bha air seilbh an tìghe nach robh gu suilbhir air air an dunan a' cur falte chridheil chaireid air an latha. Bha lan thide aig Ruairidh eirigh!

Cha robh moran saorsa aig Ruairidh fad na maidne or bha e fo mhor ionmagan, agus droch sgeul air aigne. Biodh Anna nam Prìneachan 'sa bhaile thall gu latha buidhe

Bealltain 's cha deidh esan ach a toir an deidh na h-oidhche raor, brudair a bh' ann no as. Cha dearbhadh thu 'nuair ud air Ruairidh gur e faoin-sgeul a bha ann a bhuisneach ged a bhiodh tu 'g obair air gun ath dhròch agus cha robh earbs 'idir aige tuillead anns na cailleachan. Agus co a thigeadh an t-astar aig a' cheart am sin ach Murchadh Mao! fhein agus chuir na thuir e cinnit air a' chuir. "De do naideachd an dugh?" arsa Ruairidh ris.

"An cuala tu fhein idir a' bhroimean?" Nacheil Anna Ruadh! an diugh ann an leabaidh le cnamhan gortach; thuir i air an stairean an raor, tha i fhein ag radh, agus tha duil aca ris an lighiche a dh'aithghearr."

Anna Ruadh! Abair thuas gun dh'fhoigail suilean Ruairidh ri sud. Brudair ann no as bha a'bhuisneach aice nis co dhiubh agus is iongantach mar a h-i a fhuair barr a' bhroig 'san uideachd aig an dhròch agus bu mhath mhor an aighrigh. Gu mu h-annoch dhise-fada a dheidheadh deo le h-anail! Chuir an aon oidhche, mo chearc, crìoch air suiridhe Ruairidh.

A CHRIOCH

## Malta—Complement of Scotland

Malta sticks up out of the Mediterranean Sea. In Scotland, Loch Ness goes far down. Malta may have no monster, but there are similarities and complementary facets in the landscape and way of living.

Scotland, although joined at its bottom end to England, is in ways, an island. Culturally, historically, and some would have it, politically. Also it has groups of islands of its own—many of which are in themselves similar to Malta.

One of these islands is Mull, off the West Coast. It has a small capital town, Tobermory, and a special atmosphere, as does Malta, and its capital, Valletta. The people are strongly influenced by the sea, having many boats, and a misty-eyed look. The air is mild and damp, and the inhabitants friendly. The small Isle of Iona corresponds to Gozo, lying to the south of Malta. In Iona, St. Columba landed, as St. Paul did at the northern end of Malta.

Both countries have been invaded several times. Malta by the Arabs from the south, and the English from the north. Scotland by the Vikings from 'the north, and the English from the south.

Both now use English as their main language, and retain their own surviving language: Maltese (of Arabic extraction), and Gaelic (of the ancient Celtic family), still used in parts of Scotland.

The small farms of Malta and Gozo correspond to our Highland crofts. The Maltese land is bare and rocky, and stone walls surround the fields,

as in parts of Sutherland. However, the rocks up there are more often damp than parched. Malta is unbaked most of the year round.

South Scotland is now industrialised; and commercial culture is centred in the capital,

by KEITH MURDOCH

Edinburgh, with its festival. This city, with its port and docks, corresponds to the smaller Valetta, which has hordes of U.S. sailors on shore-leave, and many religious holiday-festivals.

### CROFTERS COMMISSION CONFERENCE

(Continued from page 1)

Accredited Herds Scheme thus saving the cost of an immense amount of double fencing because the whole island was treated as if it were one farm. He also told how people had clubbed together to buy a church hall and looked for an industrialist to use it. They now had a knitwear industry which would employ 100 females.

The topic which produced the most lively discussion was the Report of the Royal Commission on Local Government which was introduced by Mr J. M. Macmillan, Commissioner. He intimated that the Commission were studying the Report and its implications for thecrofting communities. When the Report comes up at the next meeting the Commission take account of all that had been said.

Both countries are facing a growing tourist-industry; and the buying-up of land by retiring English settlers. Whether both can survive the development of touristic manifestation remains to be seen.

The simple native of both lands has sage qualities; as in many countries where the soil remains an important livelihood factor. The Gozo smallholder and the Sutherland crofter see with silent eyes the fast pride of Western Civilisation, with its magnificent physical development, which often crushes the native.

Malta is pleasantly hot, lying to the north of the fiery African continent. Scotland is pleasantly cool; well to the south of Iceland and the Arctic Circle.

Both have pine-trees on dry soil in places; sea-cliffs; fishermen; and sandy beaches.

Scotland, especially the Highlands, continue to flourish an ancient spirit. Malta has known the cultures of many passing Mediterranean races, and is enriched by its history.

In this quick age, one easily forgets the fact that each growth has a flowering and an end — perhaps to start again, or be changed by greater circumstances.

The life-cycle in Malta seems to be still balanced and spontaneous, as in parts of the Highlands, without being slave to modernity. That's why I quickly grew to like it.

One last comparison: Malta does to have the rich musical tradition of Scotland; however, it makes up for this with its monster-share of beautiful girls!

# Comunn Na Canain Albannaich

Tha cuideachd air, mileatach air a bhith air a steidheadh air sgath na Gaidhlig, le a prìomh-chairtealan ann Bruach-Chluaidh. Tha a' chuideachd seo, ris an canar Comunn na Canain Albannaich, air a dealbha a reir Cymdeithas yr Iaith Gymraeg (Comunn na Canain Cuimric) agus tha a buill an dochas oidhirp fìor a dheanamh fèach an cumid canau, dhuthchasach na h-Alba air teangan an t-sluaigh. Tha ruinntean a' chomhunn mar a leanas:—

(1) A dh'òibreachadh agus a' Ghaidhlig ath-shuidheadh mar chanain dhuthchasach na h-Alba.

(2) A bhith a' strìth agus inbhe na corach a thoirt do'. Ghaidhlig ann an oifigean ionadail agus ann an riaghladh na duthcha gu leir.

(3) A bhrosnachadh na Ghaidhlig mar mheadhon-teagaisg, agus a cleachdadh nas farsuinge ann a h-uile suidheadh a tha co-cheangailte ri a beatha ann an linn seo.

Tha ruinntean aig a' chomhunn anns na h-Eileanan, am

Bruach Chluaidh is an Lunainn agus a reir fear-labhairt, "tha aireamh nam ball a' sìor dhèanamh meud mar tha."

"De shluagh na h-Alba gu leir, chan eil ann ach 1.66%, a tha 'nan luchd-labhairt fìleanta" (se sin 80,004 a mach a 5 mullion) agus a' cleachdadh fìor chanain dhuthchasach na h-Alba, a bha sibhlach aig son am air feadh na tìre—bho Linne r'Shalbhaigh gu ruig a' Chaol Arcaich. Tha sinn de'n bheachd gu bhèil Comunn na Canain Cuimric air leigeil fhaicinn dhuinn an aon dochas air an canain, 's an dualach a tha 'na lorg, a sabbhaladh. Anns an aireamh bheag bhliadhnachan a bha iad a' strìth, thug Comunn na Canain Cuimric air an Riaghladh Bil na Canain Cuimric a chur tromh'inn Pharlamaid ann 1967, agus bhuihliche seo inbhe na corach air a' Chumrics. Gheibh a' Chanain Albannaich nas ann an deich no fichead bliadhna bho'n am seo, mur deantar oidhirp anabarrach agus a sabbhaladh. Tha sinn mar Albannaich air a bhith coma cùs ro-fhada. Seo an t-am dhuinn gluasad—neo

faodaidh nach bi naisean air bhith idir againn.

Bhithidh Comunn na Canain Albannaich a' foillseachadh am paipear-ruinntean gun dall agus thar an dochas gum bi litir-mheadhach, fo'n ainm "Cranntara," ga cur a mach o am gun am. Foillseidh iad mar an ceudna paipearan gun breug ganhabas nan Gaidheal's nan Gall a chur an dara taobh, 's b'obair nan Ard-Ollamh, Mac-Fhionghuin, MacBhartha is Jackson a chur mu choinneamh an t-sluaigh, 's gu sonnuichte obair Ruairidh Arascan is Mhairi, oir tha iad seo air sealltainn gu robh a' Chanain Albannaich (a' Ghaidhlig) 'ga bruidhinn air feadh trì na h-Alba gu leir, 's nach eil cho fada bho'n bha a' chuis mar sin.

Faodar fiosrachadh mionaid-each mu Chomunn na Canain Albannaich irraidh bho Dhonachadh MacLabruinn, 4C Lusset View, Radnor Street, Clydebank, Dunbartonshire, Alba. Tha cotrom aig a h-uile Albannaich a' h-uile duine aig a bheil baigh do'n Ghaidhlig dol mar bhall de'n Chomunn seo.

AN SGIALACHD GHOIRIDH A CHOISINN A CHEUD DUAIS AIG A' MHOD Naiseanta 1969 Co-tharpais 61

# Beinn Na Beatha le EILIDH NIGGUITHRE

'S ANN bha mur gum biodh e a' dìreadh na beinne fad bhuan a bheatha. Bha an agus a soir fhaighinn lamh an uachdair air, 's bha plogartach a chridhe a' cur a chinn ann an tuaineal. Tharruing e ceum as deidh ceum, a h-uile fear a' fas na bu shlaodach. Shreap e suas, suas, gum choimheadh air aghaidh. Thàinig e ri glacadh na creige le lamh air eigin fhuair air greim, 's ghabh e tamh airson greis, gum sùil a thoghal air eagal gum treigeadh a mhiseachd uile gu leir e. Le osann thrium thog e air a rithist. Bha a' ghrian a' tolladh a dhroma le gathan teth; bha ann fallus 'ga dhaladh ach chum e air. Thog e lamh a rithist gum greim fhaighinn air an seipil os a chionn. Cha d'fhuair e dad. 'S stad e, an t-aonach air 's thèab e tuiteam. Gu slaodach dh'èirich e, 's shìn e e fein gu dìreach. Dh'fhàg e mar siod, gum ghluasad, le amall 'na uchd, a' gabhail taimh.

Mu dheireadh, thog e cheann 's sheall e mu'n cuairt. Fada, fada, shìos bha grian an t-samhraidh a' dealradh air a' mhuir. Bha cuislean beaga a' ruith a null 's a nall meag guirmead na faireg. Cha robh ri fhaicinn 'san astar ach an cuan. O' Farsaingeachd an t-saoghail mhòir, 's i' cho beag, neo-fhìor bho'n àirde seo. Tharruing e 'shuill, mean air mhean, o chriochan a' chuan 's dh'ambar e air oir na mara air na tràithean is mòra bàna a' sòillseadh 'san adhar 's a'luasganach sois is suas mar gum biodh cèd eag, gluasadach orra. Fad air falbh ri taobh na tràighean

bha -trusadh fìlùrach ioma dathach a' còmhachadh na machrach. Lean 'shùil na b'fhàide suas gus an d'ràinig i na sruthanan 's na h-easanan a' taomadh far an t-sleibhe 'nan deann chum a' chuain. Thàinig i 'nuair-sin gu moitnich mhòir, reidh air a' sgeadachadh le lochanan 's le puill-mhòna. Fa-dhèidh, sheall e fodha air an aonach chas.

'S e latha sìtheil, balbh a bh'ann. Chunnac e eòin na mara ag itealach ach cha chuala e'ns sgrìalach; chunnaic e na tuinn mhòra a' bualadh na tràghad, ach cha chuala e 'n fonn; chunnac e na h-easanan ach cha d'fhàinig fuaim nan uisgeachan cabhagach 'ga ionnsaigh. Laigh an t-sìth bhèinnachichte air 'inntinn. Gabh e fois 's shuidh e air tulach beag gorm. Smaoinich e air an t-saoghail a thug e a' strì ris a' bhèinn, 's ri bheatha fhéin. Thàinig e 'ga ionnsaigh gur mòr, mòr a' bh'fhiach e. Mu dèidhach bhuan na tìre a' taladh a mhiann. Dhùin e 'shùilean, is dh'fhaigh e an sìth a' lìonadh a chuirp. Seo an t-àite taimh bu mhiann leis, an t-àite taimh mu dheireadh air mulach na beinne cho fìor-ion-mhuinn leis — beinn na beatha. Gu socair, thionn-daidh e, 's laigh e air a dhruim dreacht. Uidh air h-uidh ràinig fois na sìorruach-eachd buan a chridhe agus le spiorad suaimheach is sàir o bhronn, thuit e 'na shuain.

Dh'fhàg 'anam e agus shuibhail e air sgéith aotrom gu Tìr-ana-Og.

# AM BRAISTE

Chunnaic i am braiste an uair a bha i air an t-slighe do aite nam buth. Bha e 'na laighe air sìoda molach dubh. Bha trì fùranan gucaig is duilleagan maiseach air a' bhraiste; bha e glè bhoidheach. Nach biodh e grinn air cota a mathair. Bhiodh a' mathair a' tighinn a nall a dh'fhuireach comhla riutha is bhiodh an sin 'nòdhach aice dhìth. De phrìs a bhiodh am braiste Chòisich i a' seachd dh'fhoighnich i de'n chran-naiche. Ach mor chreach! Cha robh an t-airgid anns a sporran aice comasach air a' bhraiste agus na rudan feumail a cheannach. Mar sin dh'fheumadh i tighinn air ais turus eile.

mi duilich" thuir a' chaiseag, "ach cha robh ach aon fhear de'n t-seorsa sin againn." "Am bu mhiann leibh fear eile a cheannach?" Cha bu mhiann, is cha idir i dhachaidh.

An ceann trì latha ràinig a' mathair; bha i air a bhith air turus fada. An deidh na dinneir chaidh iad do'n rum-dhàidh shuas an stadhair. "Cuidichidh mi sibh leis na h-òdach a' thoirt a mach is a chrochaidh anns an t-seomar-òdach" thuir i.

Dh'fhosgail i a' mhaileid is dh'fhuair iad an aodaich chunnaic i dreas dubh agus air an dreas ... braiste ... ceart gu leor coltach ris an fhear a chunnaic i anns a' bhuth ... Am b'e so an aon fhear no nach b'e? Chunnac a mathair coltas ion-gnaidh, teagmhach oirre is thuir i: "Nach b'òdach am braiste so!" "Seadh," fhearraig is; "ach c'ai' air an t-saoghail an d'fhuair sibh e?"

Cheannaich mi aig an taigh e agus thuir fear na butha nach robh aige ach aon fhear de'n t-seorsa sin." SMEORACH FRISEAL

# Se Neart Bu Cheart

CHA bhithheadh Clann Ic Leoid Dhunbheagan ach a mach air a cheile mar bu trice anns a linn a bh'ann. 'S b'abhair dha so "Togal Na Creach."

Ach an turus bha so chuir MacLeoid cuireadh gu Raghall Mor Mac Ailean airson beagan de laithean saora a chuir seachd maille ris ann an caisteal mor Dhunbheagan.

Dh'fhag Mac Ic Ailean Uidhist agus ranaig e Dunbheagan ann am beul oidhche. Chaidh gabhail aige ann a sin le biadh, deoch agus coibhneas.

Air dhaibh eirigh sa mhaduinn thug MacLeoid mach Mac Ic Ailean airson an t-àite fhaicinn, an talamh, na bruiden agus na togalichean. "Nuair a chunnaic e gach ni mu'n chaislead thuir MacLeoid. "Tha croich 'ur agam air a cur suas air mulach a chnuic gheum ud thall." "Bu mhiann leam sealladh a thoirt oirre" arsa Mac Ic Ailean.

Dh'innidh iad gu mulach a chnuic "Nach eil i math a nis" arsa MacLeoid "Chan eil mi cho cinnteach" arsa Mac Ic Ailean. Mu'n abhair nach deach ann a chrochadh oirre.

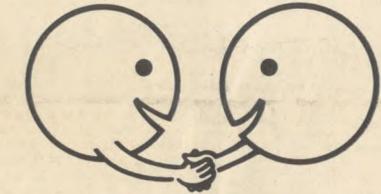
"Chan fhada gu uair fios" arsa MacLeoid. Bha bodach bochd a tighinn a bus a rathad agus smèid MacLeoid air.

'S ann air a bhodach a bha a mhairid. An da dhùine mhor ga iarraidh nan cuideachd agus thog e cheum gu sundach.

"Leum air a sgiathag ud" arsa MacLeoid. Agus tharruing MacLeoid a phollaid agus dh'òbraich 'a chroich ach chaidh deiraidh ris a bhodach.

Nach ann a sin a bha na laithean, gun lagh oir 'se "Neart bu cheart."

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# AG IONNSACHADH NA

LE IAIN A. MACDHOMHNAILL

## SRUTH INDEX

An Index to the English contents of SRUTH from Issue No. 1 to No. 50 is available from Sruth Offices, 92 Academy Street, Inverness. The main items in English have been listed under title and author. A fivepenny stamp will be appreciated from any reader who wishes to have a copy of the Index.

An Index to items in Gaelic is being prepared. Any reader who wishes a copy should write to Sruth Offices enclosing a fivepenny stamp. The Gaelic Index will be sent as soon as it is printed in about a month's time.

## LEASAN SIX



Th. Alasdair agus Seumas a' coiseachd sìos an rathad. Alexander and James are walking down the road. Tha iad a' bruidhinn ri Iain agus ri Anna faisg air. They are talking to John and to Anne near the an taigh. Tha Calum Ruadh aig an drochaid. The house. Brown-haired Malcolm is at the bridge.

**Alasdair:** Co tha siud aig an drochaid?  
Who is there at the bridge?

**Seumas:** Tha Calum Ruadh  
It is brown-haired Malcolm.

**Alasdair:** Calum Ruadh? Cha robh mi  
Brown Malcolm. I wasn't  
a' bruidhinn ri Calum o chionn seachdainn  
speaking to Malcolm for a week.

**Seumas:** Tha Calum cho trang  
Malcolm is so busy.  
Bha mise a' bruidhinn ris an diugh  
I was speaking to him today.

**Alasdair:** Dé bha e a' deanamh?  
What was he doing?

**Seumas:** Bha e ag radh gun robh  
He was saying that he was  
e anns a' mhonadh fad an latha.  
in the hill all day.

**Alasdair:** Nach robh e anns a' mhonadh an dé cuideachd?  
Was he not in the hill yesterday also?

**Seumas:** Tha Calum anns t' mhonadh a h-uile latha  
Malcolm is in the hill every day.

**Alasdair:** Tha gu dearbh. Chanell Calum leisg  
Yes indeed. Malcolm isn't lazy.

**Iain:** 'Càit' a bheil sibh a' dol?  
Where are you going?

**Alasdair:** Tha sinn a' dol a dh' iasgach  
We are going fishing (to fish).

**Iain:** De an uair a tha e?  
What time is it?

**Anna:** Tha e cairteal gu ochd  
It is a quarter to eight.

**Alasdair:** A bheil mo mhàthair aig an taigh?  
Is my mother at home?

**Alasdair:** Chanell. Tha i air cheithidh air Peigie  
No. She is visiting Peggy.

**Anna:** De tha sibh a' deanamh?  
What are you doing?

**Alasdair:** Tha sinn a' cluich.  
We are playing.

**Seumas:** A bheil ball math agad?  
Have you a good ball?

**Anna:** Tha gu dearbh  
Yes indeed.

**Iain:** Tha caman math agamsa  
I have a good shinty stick.

**Seumas:** Seall dhomh an caman  
Show me the shinty stick.

**Alasdair:** Nachell e math Alasdair?  
Isn't it good Alexander?

**Alasdair:** Tha gu dearbh. Tiugainn a Sheumais  
Yes indeed. Come James.

**Seumas:** Tha sinn a' falbh mata  
We are going then.

**Alasdair:** Tiugainn mata  
Come then.

**Iain:** Mar sin leibh  
Goodbye.

**Alasdair:** Mar sin leibh  
Goodbye.

**Seumas:** 'Càit' a bheil Calum a' dol a nise?  
Where is Malcolm going now?

**Alasdair:** Tha e a' coiseachd sìos do'n chladach  
He is walking down to the shore.

**Seumas:** A bheil slat aige?  
Has he a rod?

**Alasdair:** Has he a rod?  
Chanell. Chanell e dol a dh' iasgach idir.  
No. He is not going to fish at all.

**Seumas:** Chanell mi a' smaoinachadh gu bheil  
I don't think he is.  
An uair a bha mise bruidhinn  
When I was speaking to  
ris bha e ag radh gun robh e

him he was saying that he was  
a' dol do'n bhaile feasgar,  
going to the village in the evening.  
Chanell e dol do'n bhaile an dràsda.  
He is not going to the village just now.

**Seumas:** Eigh air mata  
Call him then.

**Alasdair:** Leig leis an dràsda  
Leave him just now.

**Seumas:** C'ùine bha thusa anns a' mhonadh?  
When were you in the hill?

**Alasdair:** Cha robh mise anns a' mhonadh o chionn trì latha.  
I haven't been in the hill for three days.  
Tha mi cho trang air a' chroit  
I am so busy on the croft.

**Seumas:** Stad. Tha mise a' smaoinachadh  
Stop. I think I should  
gu bheil slat aig Calum  
Malcolm has a rod.

**Alasdair:** Eigh air mata  
Call him then.

**Seumas:** Glé mhath. Tha Calum math air iasgach  
Very good. Malcolm is good at fishing.

**Alasdair:** A Chalum — A Chalum  
Malcolm — Malcolm.

**Calum:** Dé?  
What?

**Alasdair:** 'Càit' a bheil thu dol?  
Where are you going?

**Calum:** Tha mi dol a dh' iasgach.  
I am going to fish.

**Alasdair:** Tiugainn comhla ruinn mata  
Come with us then.

**Calum:** Chanell agam ach son slat. Cia mhead slat a tha aguibh?  
I have only one rod. How many rods have you got?

**Alasdair:** Tha slatan gu leòr agam  
We have plenty of rods.

**Calum:** Glé mhath mata  
Very good then.  
De an uair a tha e?  
What time is it?

**Alasdair:** Tha e mo uduh uairean  
It is about eight o'clock.  
A bheil còta ort idir. Tha e a'fàs fuar.  
Are you not wearing a coat at all. It is getting cold.

**Calum:** Tha am bàta agalbh detsell  
Your boat is ready.

**Seumas:** Tarruing thusa an róp a Chalum  
You pull the rope Malcolm.  
Tha mo dhruimsa goirt.  
My back is sore.

**Calum:** A bheil i nas fheàrr idir?  
Is it not better at all?

**Seumas:** Tha i nas fheàrr ach tha i goirt fhathast  
It is better but it is sore yet.

**Alasdair:** 'Càit' a bheil na slatan?  
Where are the rods?

**Seumas:** Tha iad fo'n bhàtha aig Domhnall  
They are under Donald's boat.  
Tha na rainn fo'n bhàtha cuideachd  
The oars are under the boat also.

**Alasdair:** Chanell an seo ach son rannh  
There is only one oar here.

**Seumas:** Tha an dia rannh an sin  
The two oars are there.

**Calum:** Suidh thusa anns a' bhàta a Sheumais  
You sit in the boat James.  
Suidh thusa cuideachd Alasdair  
You sit also Alexander.  
A bheil sibh detsell?  
Are you ready?

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## Grime In Scotland

Murder in Scotland remains a personal or family crime, this is the victim of murder during the period.

Over three-fifths of the victims were male. The distribution by sex and age remained fairly constant over the period to 1964, but there was an increase in the number of male victims aged between 16 and 50 thereafter. There was also an increase in female victims in 1967 and 1968, 20 of the 185 victims were under 16.

The most striking picture that emerges from the report is of the relative constancy of the pattern of murder; it remains mainly a personal or family crime, committed for emotional reasons. Over one-third of all murders are committed by persons in an abnormal mental state; and the remainder are largely due to rage, quarrels, jealousy or revenge.

The annual figures for murder in Scotland show wide fluctuations. There was, however, a clear upward trend in the period 1963 to 1967. The number of victims of murder per million of the population varied from 1.9 in 1961 to 7.7 in 1968.

No police or prison officer was the victim of murder during the period.

Over three-quarters of the female victims were murdered by acquaintances, as were at least 12 of the 20 child victims. Murder by shooting showed no tendency to increase. The commonest method was the use of knives or sharp instruments. This was the method in over two-fifths of all cases in 1965 to 1968. The commonest motives were rage, quarrel, jealousy, or revenge, about half of the victims being killed for these motives.

# GAIDHLIG

# NEW TERMS

for the representation of objects and for conceptions arising therefrom.

## AINMEANURA

a chum beum rud-dhealbhadaireachd agus nan smuaintean a bhios 'na leanmhuinn.

Reproduced from the Celtic Annual, 1918-1919



Bha Alasdair agus Seumas a' dol a dh'iasgach. Bha Iain agus Anna a' cluch anns an acadh faisg air taigh. Bha Alasdair agus Seumas a' bhruidhinn ri Iain agus ri Anna. Bha Maire air cheilidh air Peigi. Bha Calum a' coiseachd sìos an rathad cuideachd. Bha Seumas ag radh gun robh Calum anns a' mhonadh fad an latha. Bha Alasdair agus Seumas a' bhruidhinn ri Calum agus bha Calum ge thoilichte a' dol a dh'iasgach comhla ri Alasdair agus ri Seumas. Cha robh aig Calum ach aon slat ach bha slatan gu leir aig Alasdair agus aig Seumas. Bha na ràimh fo'n bhata cuideachd.

1. Cò ris a bha Alasdair agus Seumas a' bhruidhinn aig an taigh?
2. Cia mhued slat a bha aig Calum.
3. C'iait an robh na slatan aig Alasdair agus aig Seumas.
4. C'iait an robh na ràimh.
5. Cia mhued ràimh a bha aig Alasdair agus aig Seumas.

### Grammar

The Regular Verb. Verbal Noun.

A' coiseachd, walking

Imperative.

Seall, show

Stad, stop

Leig, let.

**Masculine Nouns with and without the Definite Article.**

Baile, town or village Am baile, the town or village

Ròp, a rope An ròp, the rope

Cladach, a shore An cladach, the shore

**Feminine Nouns with and without the Definite Article.**

Slat, a rod An t-slat, the rod

Ràimh, an oar An ràimh, the oar

### Preposition.

Fo, under. Fo'n, under the e.g. fo'n bhàta, under the boat.

N.B. Do, to. Do'n, to the. e.g. do'n bhàile, to the town.

### Common words and usage.

Siud, there

Faisg air, near

O chionn seachdainn, for a week (ago)

Cuideachd, also

Seall dhomh, show me.

Leig leis, let him be

Math air, good at

Comhla ruinn, along with us

Gu leòr, plenty

Mu, about.

### Exercises

A. Complete the following sentences

a. Bha ... bàta air ... chladach

b. Bha Alasdair agus Seumas a' dol ... chladach.

c. Bha caman math ... Iain.

d. Bha da ràimh ... bhàta.

e. Bha Calum a' dol comhla ... Alasdair agus ... Seumas.

B. Give the answer "no" to the following

a. An robh caman aig Anna?

b. An robh Iain a' dol a dh'iasgach?

c. A bheil Maire aig an taigh?

C. Give the answer "yes" to the following

a. An robh ball aig Anna?

b. A bheil slatan aig Alasdair?

c. An robh Calum anns a' mhonadh?

Gradual	Air fàs-sheòl; air snàg-sheòl; uidh ar n-uidh
Graphic	Deagh-dhealbhach
Imaginistic	Neo-ealanta
Intense shadow	Dubh-fhailleas
Became obsolete	Chaidh e an dìth-ghnàths
Intermediate	Eadar-mheadhonach
Multifactor	Iol-chruthach; ioma-chruthach
Multilateral	Ioma-shliosach
Multangular	Ioma-choinneach
Norm	Gnath-shamhlan
Normal	Gnàthach
Normal size	Gnath-mhead
Nude	'Na nochd
Ocular demonstration	Sùil-thaisbeanadh; no léireachadh
Sùil-léirich	
Demonstrate oculary	DI-léir; neo-léir; leus-shùghach
Opaque	Soilleir; so-léir; troimh-léir
Transparent	Spad, chruinn
Oblate	Cruinn-mheallach
Round	Cruinn
Spacious	Farsuing
Symmetrical	Comh-chumadach; comhthromach
Unsymmetrical figure	Comh-chumadan
Unsymmetrical figure	Comh-chumadan
Technical	Gnìomh-oileanta
Technically trained	Gnìomh-oileanta
Visible	Follus-ach; léir
Eye-training	Làimh-oilean
Eye-training	Sull-oilean
Complex	Do-bheachdach; do-bhreachnach; a'chrannach
Simple	So-bheachdach; so-shuidhichte
Major	Is mó
Minor	Is lugha; is bige
Finite	Crìochnach
Infinite	Neo-chrìochnach
Expert	Gasda; a; gadair, n
Perfect	Comh-làn; comh-lionta
Certain	Deimhin
Secondary	De'n dara-inmhe
Primary	De'n ghriomh-inmhe
Picturesque	Léir-dhealbhach
Resemble	Bi comhhuil ri
Resemblance	Cosmhùileas; coslas
Sequel	Léantain
Sub-section	Fo-rann
Simple elegance	So-eireachdas
Complex or involved richness	Do-eireachdas
Simple object	So-rud
Complex object	Do-rud
Quaint (in shape or appearance)	Còrr-dhealbhach
Quaint (in speech)	Còrr-bhrìathrach
In proportion (as a figure)	An comh-chumadh
Out of proportion (as a figure)	An mì-chumadh
Bulk	Uilead
Attitude	Beachd-chruth
Average; on the average	Eadar-mheas; a réir eadar-mh
Comparison of things	Coimeas rudan (ri chéile)
Basis of comparison	Bonn coimeas
Of the same shape and dimensions	Comh-ionann 'na chumadh 's 'na thòmhassan
Of equal bulk	Comh-mheallach; comh-thomadach
Of equal length	Comh-fhad
Of equal breadth	Comh-leathann; -leudach
Of equal depth	Comh-dhomain
Of equal height	Comh-àrd
Of equal space of capacity	Comh-freadhach; -ghlacadh
Of equal area	Comh-chlàrach
Of equal weight	Comh-throm
Of equal colour; tint	Comh-dhathach; -litheach
Of equal strength	Comh-threiseach
Of equal speed	Comh-luath
Of equal force	Comh-lùthach
Of equal brightness	Comh-shoilteach
Of equal visibility; clearness	Comh-shoilteir
Of equal darkness	Comh-dhorcha
Of equal dimness	Comh-dhoilleir
Of equal transparency	Comh-thromhleir
Of equal opaqueness	Comh-dhèilèir
Of equal shade	Comh-sgàileach
Equiangular	Comh-choinneach
Equidistant	Comh-chian
Equivalent	Comh-luach; -fhìach; comh-dhiol; n; -ach
Exemplar	Ball-samplu
Fac-simile	Leth-bheac; mac-samhuil
Component parts	Comh-chodachdhan
Contents (superficial)	Clàr-mhead; -thomas
Contents (cubic, solid)	Meall-mhead; -thomas
Holding capacity	Glac-mhead; -thomas
Contour	Oir-line
Lines of contour levels	Lintean na comh-àirde
Course of a line	Lorg line
Quick or sudden curve	Do-chrom; -lùb
Easy or gentle curve or sweep	So-chrom; -lùb
Outward curve	Crom-bhuainn; -bhuaidhe
Inward curve	Crom-chugainn; -chuinge
Datum line (of levels)	Bonn-line; line tùs-thomhas
Decimal	Deic-mhead
Decimal system	Rian-deic-mhead
Diagram	Taisbean-dhealb; taisbeanan
Dimension	Lìan-thomas
Chaidh e air ams	
Came from the direction of	Fhainnig; air ams
Distinctive characteristics	Na feartan is soilleire
Discrepancy	Dith-chuid
Effect of a picture	Dealbh-bhuil

# Tiree Free From Brucellosis?

There is a good chance that the whole Island of Tiree will shortly be declared free from brucellosis.

This, the Chairman of the Crofters Commission, Mr J. S. Grant, told a conference at Aviemore recently, had come about simply because all the crofters and farmers on the island had gone forward as one.

"There is more than a chance," he added "that within the next few months Tiree will have a knitwear factory which will eventually give to much employment to young girls as to alter completely the demographic picture and the future prospects of the island."

This, said Mr Grant, had come about because people in Tiree staked their money on buying an empty church building to prevent it from going as a holiday home and then went looking for someone willing to use it for industry.

Mr Grant said he was proud that the Crofters Commission through its Area Commissioner, Dr Alistair Fraser, had lit the fuse which ultimately set the powder keg alight.

Mr Grant was speaking on "Crofters and Co-operation" at a conference on Co-operation in the Highlands in the Seventies organised by SAOS Ltd.

One of the great difficulties in the Highlands, he said, was that the educational system in the crofting areas laid no foundation for effective co-operative enterprise although some schools had done exceptional work in this field.

He stressed the need for co-operation in the importation of whole oats and barley to the wetter areas to enable crofters to concentrate on grass for conservation and grazing; and in the use of machinery and in organising programmes of drainage so that contractors were encouraged to bring the necessary equipment into an area or contractors within the area to acquire it.

Stressing the importance of helping crofters to do things for themselves Mr Grant said that in the Commission's view success was not measured by the number of occasions on which the Commission could say "look what we have achieved" but the number of occasions on which they could say to crofters "look what you have achieved."

## STRATHNAIRN SCHOOL BUS

Mr Russell Johnston, Liberal M.P. for Inverness-shire, has heard from the Manager of Road Transport Services for MacBryane's that they are making an application to the Transport Commissioners to put into effect a revised timing which will mean that school children from Strathairn will not have to wait in Inverness before returning home in the evening



Ma Chuireas mi sanas 's a phàipear ag iarraidh bean a Leodhas, bhith mi bristeadh an Lagh?

# Transport in the Highlands and Islands

TRANSPORT plays a crucial part in maintaining life and economic activity in the Highlands and to a lesser degree in the Islands.

While we do not have an executive function in transport decisions we are in contact with government departments, local authorities and transport operators — we do act as advisers to the Secretary of State. It is in the Secretary's decisions in a way which will best help the economy of the region. Our aim is to establish co-ordinated transport links throughout the region, both in the context of the existing situation and in our plans for economic development. We are therefore preparing proposals for all elements of transport — road, sea, air and rail — not as systems in their own right, but as part of a comprehensive transport network which will effectively meet the needs of the people and the industries on which their livelihoods depend.

We are conscious of the limitations that face us, and we recognise that any transport planning must be geared to a fairly long time-scale and that priorities must form the guide to our efforts in the short term. Having said this we believe that the present system of determining the allocation of resources and priorities is not improved and that a co-ordinated approach would give better value for the large sums of money spent.

We attend meetings of the Scottish Economic Planning Council's Transport Committee on subjects relating to the Highlands and Islands are discussed. This arrangement is extremely important as our interest is not only in the Islands within the Highlands and Islands, but also to movements between the region and other parts of the country.

## AIR

We are at present considering with British European Airways the possibility of developing the region's already extensive air network. Based on a network search by BEA, we were able to take this aim a step forward when we submitted detailed proposals to the inquiry into Civil Air Transport (The Edwards Committee).

While air transport accounts for about 23% of passengers and freight movement in the Highlands and Islands, it nevertheless plays an important part in the national economy. The use of quick travel over relatively long distances is extremely important to commerce and industry and the importance of air transport in and to the region should not be measured by the volume of traffic. Almost all air transport is subsidised in one way or another, and although BEA have made improvements in services and to the Highlands in the past eight years, further improvements beyond what could reasonably be expected of them in their recent accounts show that direct subsidisation of the Highlands and Islands is still being made on Highlands and Islands services.

Present services are well used and fares are reasonably in line with fares elsewhere, the cause of the deficits appear to lie in the character of the routes. We think that a financially sounder and more effective network could be created by increasing the length of routes operated by the Viscounts and by using smaller aircraft on routes where it is uneconomic to fly Viscounts. This was one of our proposals to the Edwards Committee and to BEA.

The plan to use smaller aircraft on routes where it is uneconomic to fly Viscounts would make it possible to extend air services to a number of islands not served by air-strips in the country. For example, in Orkney a number of islands now have air-strips, and in 1967 Loganair Ltd., in conjunction with the

Orkney Island Shipping Company, started an experimental scheduled service to the islands of the mainland of Orkney. A similar service is now in operation for the northern islands of Shetland. The air strip at Lerwick, a chain of airstrips, a tarmac strip on Unst, was completed in the summer of 1968. It is hoped that the link to the islands constructed near Lerwick in the near future.

We plan to assist the provision of most airstrips in various parts of the region, to produce a comprehensive network linked with the trunk routes. New airstrips have already been built in Unst, Coll, Colonsay, and Oronsay. Such rapid progress would not have been possible without the help of the Army's OPMAC (Operation Military Aid to the Community). The army make no charge for their labour and equipment and normally required to meet just the cost of materials. In one case, where costs were relatively high, we met the balance of the cost to the local authority.

## SEA-ISLAND TRANSPORT SERVICES

Nearly a third of the population of the region live in the islands of the north and west, and the Department of Transport places a heavy burden on all forms of economic activity in these islands. In line with the Government's Transport Policy, we have submitted draft proposals to the Scottish Office for a new system of charging freight and passengers. The proposals in the islands. We base our proposals on the concept that water crossings should be regarded as extensions of the mainland. The disadvantages of the present system, aggravated by the recent increase in charges, have been frequently and forcibly drawn to our attention by representatives of island communities. Their considered view is that the present level of shipping charges is already crippling and that placed on a more equitable basis must inevitably react against life in the islands. We share this view. We acknowledge that current national economic circumstances could make the immediate implementation of our proposals difficult, but their introduction, even on a phased basis, would remove a serious impediment to the development of the islands.

Urgent discussions are taking place with the Scottish Office. Proposals and counter-proposals for a modern ferry service to the islands of Islay, Jura, Gigha, and Colonsay have been the subject of much public and press comment. The Board's views, conveyed to the Secretary of State in November 1967, supported the proposed overland route — connecting the islands of short ferry crossings which was also the recommendation of the Highland Transport Board. We were of the view that any extra cost involved would be fully justified by the extensive benefits the overland route would open up for economic and social development.

It was therefore a matter of regret to us that the Secretary of State decided in November 1968 that it was not possible to adopt this route at present, mainly because of high capital costs, and that a drive-over ferry service should be built to enable MacBraynes to serve Islay and Colonsay, with smaller vehicle ferries connecting the line with Jura and Gigha.

The situation was subsequently complicated by the decision of Western Ferries to introduce a vehicle ferry service covering all the islands in the area. The proposals were approached the Board for grant assistance. The Secretary of State considered that assistance from public funds was not just-

ified and we felt compelled therefore to reject the application. We welcomed the Secretary of State's decision to go ahead with their plans, initially by introducing services between Islay and Tarbert and Colonsay using a small but modern vehicle ferry.

Two months ago the company suggested the service by introducing another new vessel, "Sound of Jura" larger and faster than the first and able to provide a

## by D. MacCuish, Transport Officer, Highlands and Islands Development Board

four-times-a-day service between Islay and Tarbert. The service operated by Western Ferries is a living both popular and highly competitive. We doubt, however, whether traffic on the route can support services offered by the other companies which have been set up.

Further north, we have been looking into the proposal put in us in 1967 that there should be a vehicle ferry service between Stornoway and the north-west mainland. Discussions have been held with the Scottish Development Department and the Cromarty County Council, Lewis District Council, Stornoway Borough Council, South-West Ross District Council and the Orkney Islands Council. We believe that, *prima facie*, there is a strong case for a direct vehicle ferry link between Stornoway and, possibly, Ullapool to serve the island of Lewis where the 21,000 people make up about 40% of the total population of the Outer Hebrides.

MacBraynes have proposed that pending the introduction of a modern vehicle ferry between Stornoway and the mainland, the "Loch Seathorn" should be transferred from Mallaig/Kyle to operate a temporary Stornoway ferry service. There have been a number of objections to this proposal from interests in Lewis who feel that a modern vehicle ferry link should be provided immediately, and from the people of the Kyle of Lochalsh area, who understandably, fear that the transfer of the service away from Kyle would cause loss of employment and undermine the case for retaining the rail service. The Board are engaged in considering all these issues and hope that a solution will be found in the near future.

The former Highland Transport Board made a number of recommendations for improving the sea services to the smaller islands, and it is satisfying to report that we have been able to secure financial help to two small ferry operators: in Fair Isle to provide better passenger facilities and in Barra (The Watersays) to keep the service going. We decided to assist the latter pending clarification of the views which the Transport Act 1967 gives local authorities to subsidise ferry services. We have been in consultation with Zetland County Council and the Scottish Office about the implementation of a road and vehicle ferry service to the North Isles of Shetland and Bressay. A major measure of agreement has now been reached on the form this service should take, and we hope that the first steps towards implementation will be taken in 1969.

For many years the ferry service between Kyle and the islands of Skye and Mull has been the subject of controversy and public criticism. The Highland Transport Board's recommendations stand for an increase in vehicle traffic could be expected and that increased carrying capacity would be needed. Following publication of the report, the Secretary of State asked the Board to make a detailed examination of the ferry

This investigation was completed in November 1968 and our report was submitted to the

Secretary of State early in 1969, when our main recommendations were made. Another report completed report entitled "The Ferry for Orkney" was published by the Board recently with the agreement of the Secretary of State, whose behalf the report was prepared.

## RAIL

The Transport Act 1968 makes provision for these services to British Rail to help off-set losses incurred on passenger services, where provision of these services can be justified on social grounds. This will assist in the identification of the extent of profit and loss on Highland passenger services, all of which have received subsidy under the new scheme. We have had discussions with the Ministry of Transport and the Scottish Office about the continued need for subsidising Highland lines and were informed that no guarantees would be given that subsidies would continue on services, but that individual cases would be reviewed before the expiry of the current grants agreement.

This has particular significance for the Dingwall/Kyle of Lochalsh and Fort William/Mallaig lines. We have shown the B.R. Network and Development map as lines "which on present evidence are not proposed for inclusion in the basic network". We are keeping a close watch on the situation, and we will be consulted if there are any proposals to amend or withdraw services.

## ROADS

We submitted detailed proposals about the road developments and improvements which we thought should be included in the Government's Roads Programme for the Highlands. In submitting these proposals we stressed the dominant part public transport and road haulage plays in the economic life of the region. We pointed out that, to an increasing extent, road haulage needs better roads if full advantages are to be derived from the vehicles and faster speeds now permitted by law, and if transport costs already an onerous burden, are not to become even higher.

Increased productivity is seen by the Government as the means by which the extra costs implicit in the Transport Act, but in the Highlands and Islands any possibility of increased productivity is either made very difficult or ruled out altogether, by road conditions. The seventies are expected to see a period of rapid and substantial road improvement and development throughout the region.

Our proposals took full account of the conclusions of the former Highland Transport Board, and also took into consideration the views of the operators represented on the Board's Transport Operators Group, and the views of the Consultative Council. Special emphasis was placed on the need for a dual carriageway between Inverness and Dingwall, for a bridge across the river Ballachulish and for improvements to the main gateways to the region, the A9 and the A82, especially the section between Perth and Blair Atholl.

## TRANSPORT ACT 1968

Although the Bill on which the Act was founded included a number of provisions and constructive provisions for road safety standards, there were other provisions which might have been of benefit to the industry and charges if implemented without safeguards for the special circumstances of the Highlands and Islands. Because of the region's dependence on road transport we made an exhaustive study of the Bill and its provisions which preceded it. We made a number of representations to the Government about the measures which we

thought would be inappropriate to the region and subsequently made representations to the Secretary of State for Transport. Our case was reinforced by the representations made to us by local authorities, the Secretary of State, local industry and other interested bodies in the Highlands and Islands.

Important amendments were made to the Bill and these will help safeguard the position in the region. When the various orders are made implementing the provisions of the Act, we expect greater care to be taken of the special needs of the Highlands and Islands. We shall keep a close watch on events to ensure that maximum flexibility is maintained.

The Act does contain provisions which will be of far-reaching and beneficial effects on transport in the region. Powers have been given to local authorities to improve roads and ferries. Those powers will be particularly important in the remote areas where it is often difficult to provide regular services. Where the continuation of a service is in doubt, local authorities will be able to make provision for the service, and any contribution made by the local authority could attract a grant from the Secretary of State. Local authorities qualifying for a support grant will be able to effect on local rates could be minimal. We hope that local authorities generally will seize the opportunity afforded by the Act to them to see that adequate and modern bus and ferry services are provided in their areas.

The Transport Act also provided for the setting up of a Scottish Transport Group (established 1st January 1969) to develop the work of the public and owned road and sea passenger network. The new group will, inter alia, be taking over the operations of the Gairloch and Gairloch Steam Packet Company and all the Scottish Bus Group Companies, three of which, Highland, Highland and Highland and Alexander's (Northern) operate in the Highlands.

We firmly support the aims of this measure. We think it will lead to a greater degree of co-operation and co-ordination between road and shipping services. We are doing all we can to help the new group to fulfil their role in Highlands and Islands.

## REGIONAL TRANSPORT GUIDES

During the year about 60,000 air and transport guides are sent on request to people all over the U.K. and abroad. Our guides, called "Getting around the Highlands and Islands", have two aims: to increase the use of public transport services by tourists and visitors; and to help tourists and visitors to make the most of their holidays. We have also published guides for tourists and visitors for the use of services simply because we are naturally aware of the extensive transport network that exists.

The guides gave comprehensive details of air, rail, ship, ferry and bus services. They are of interest. Separate guides were published for the different areas, and could be purchased either in a package or singly. A new and improved edition was published in 1969.

## TRANSPORT CO-ORDINATION

Regular meetings have been held with our Transport Operators Group since we set up in 1967 to study and find solutions to a number of problems in transport co-ordination. The group has been successful in securing the major passenger and freight operators in the Highlands and Islands and is a useful channel of communication both between the Board and the operators and between individual operators. [This is the text of a paper read at the meeting of the Glasgow Institute for Traffic Administration.]

# Naidheachdan Mu Na h-Eaglaisean Air A' Ghaidhealtachd

Le "FEAR-FAIRE"

## EAGLAIS NA H-ALBA

### A' Fagal Inbhirnis

Aig toiseach na bliadhna bidh an t-Urr. Iain F. Mac Gumarait, Eaglais Sràid na Ban-rìgh an Inbhirnis, a' leigeil dheath ullach coimhthionail. Rugadh e ann an Africa, far an robh athair a' teagasg, ach chaidh e do'n sgoil ann an Steornabhagh agus air a' Phloc. Thug e a-mach M.A. ann an Oil-thaigh 1930-dheadhain, agus ann an 1940 chaidh a phosadh ri eaglais Loch Luichart. An deidh sin bha coimhthionail aige ann an Obar-dheadhain agus ann an Glenn Garadh. Tha ceithir bliadhna deug bhò thainig e gu Inbhirnis. Tha sinn a' guidhe gach beannachd tha fein agus a' dh' mhaoin 'nan dachaidh ur 'sa Chaoil.

### Comanachadh Bheanraigh

Air an dara Sabaid de'n mhios seo bha Sacramaid supèir an Tighearna air a frithealach ann an Eaglais Bheanraigh na Hearadh. A' cuid-eachadh aig na seirbhisean bha na h-Urr. Domhnall A. MacRath (Tairbheart na Hearadh) agus Domhual MacAmhlaigh (Leumrabbhagh). Air Latha na Ceist chuir Mgr. Murchadh Domhnallach, fear de eildearan a' coimhthionail, Mata xiv: 27 a-mach mar bhonn co-labhairt.

### Posadh-coimhthionail

Tha an t-Urr. Raibeart Sloan a nis air a shuidheachadh mar mhinistear ann an Far. Am measg nam ministear a bha a lathair aig an t-seirbhis bha an t-Urr. Raibeart P. Sloan (Inbhir-gordain) mac a' mhinistear iur. Sheamonnach an t-Urr. A. MacGhill Fhionnaid, agus thug an t-Urr. U. B. MacLinn, Moderator na Cleir, facal misneachaidh do'n coimhthionail 's do'n mhinistear. Bha Mgr. Sloan 22 bliadhna na mhinistear anns an Eaglais Bhaistich ann an Peairt.

### Am Moderator an Lunnainn

Tha am Moderator, an t-Oll. Urr. Tomas M. MacCalmain, air a bhith a' cur cuairt air cleirean ann an Albainn, ach an dràsda tha e ann an Lunnainn. Air a thurus bidh e a' coimhead ri Gaidheil a' bhaile. Tha seirbhis Ghaidheil aig a cumail iur 'san raithe ann an Eaglais Cuirt a' Chruin ann an Lunnainn. Tha am Moderator air tadhal air sia cleirean air feadh na dùthcha.

### Comanachadh Phabail

Air an treas Sabaid de'n mhios chumadh na h-Orduigh ann an sgìre Chille Mhoire agus Phabail ann an Uibhist-a-Tuath. Bha na ministearan a leanas a' searmonachadh—an t-Urr. Coineach MacLeod (Eaglais Chaluim Chille, Steornabhagh) agus an t-Urr. Uilleam Domhnallach (An Rudha).

## AN EAGLAIS SHAOR

### Moderator 1970

Air an t-seachdain seo chaidh bha an t-Urr. Murchadh C. Moireach air ainmeachadh mar Mhoderator an Àrd Sheanaidh airson 1970. Buinidh Mgr.

Moireach do Tholstagh mu Thuath ann an Leodhas agus tha e 'na mhinistear 'san Rudha. Mus deachaidh a phosadh ri Eaglais a' Chnuic bha e a' saothrachadh anns an Ath Leathainn agus ann an Carlobhagh. Tha e air a bhith 'na mhinistear o 1942.

### Ministear Ghrabhair

Bha bron ann an iomadh aite de'n Ghaidhealtachd nuair a chualas gus do chaochail an t-Urr. Iain Domhnallach, a bha air a bhith bliadhna gu leth 'na mhinistear ann an Grabhair, Leodhas. Rugadh Mgr. Domhnallach ann an Beannraigh Leodhas bhò chionn 52 bliadhna agus chaidh a shuidheachadh 'san Allt Bheith ann an 1957. An uirdh chaidh a phosadh ri coimhthionail Ghrabhair. Bha e 'na shearmonaiche tlachdmhor agus 'na aoghaire dicheallach.

### Màighstir Lachlainn

Air an 2mh latha de'n Dubh-lachd bidh am Prof. Seoras Collins a' toirt seachad oraid air an Urr. Lachlainn MacCoinnich, an searmonaiche ainmeil, air Reidio 4. Bha Mgr. Lachlainn 'na mhinistear ann an Loch Carann 'san naodhamh linn deug.

## AN EAGLAIS SHAOR CHLEIREIL

### Seirbhis Fhada

Bho chionn ghoidir thugadh dòthlacan-spèis do Mhgr. Gillesburgh MacDonnachaidh a tha air a bhith leth-cheud bliadhna 'na mhinistear. O 1919 bha e ag obair ann an Lunnainn, air a' Phloc, ann an Ullapul, anns an Storr agus ann an Loch an Inbhir. Tha e air a bhith 39 bliadhna 'na mhinistear air ann an Baile Dhubhthach.

## AN EAGLAIS CHAITLIGEACH

### A' Fagal Bharragh

Mus do dh'fhag e Barragh air a shlighe gu Cnoideart bha an t-Ath. Urr. Iain MacMhaighstir air a' gheachadh cuimh ann an Bagh a' Chaisteil. Am measg an luchd-labhairt bha an t-Ath. Urr. Aonghas MacCuinn (Bagh a' Chaisteil) an t-Ath. Urr. Calum MacGhill-Foalain (Ann Bagh-a-Tuath) agus an t-Ath. Urr. Iain MacNeill (Beinn na-faghla). Bha an t-Ath. Urr. MacMhaighstir tri bliadhna ann an Barragh.

### An t-Easbuig

Bho chionn ghoidir bha Easbuig Eragrahdhail agus nan Eilean air chuir ann am Baile a' Chaoilais far an do fhuirich e an Aifreann. 'Se seo a' cheud turas a bha an t-Easbuig iur chuir anns an sgìre bhò'n chaidh a choisrigeadh do'n dreuchd.

## SOP AS GACH SEID . . .

Tha Coimheachan Geamhraidh ris an canar "Na h-Orduigh-eann Beaga" a nis air toiseachadh air feadh Leodhas, anns an Eaglais Shaor agus ann an Eaglais na h-Alba. Tha Sinn a' cur meallach-



## AIR TUR NA FAIRE

naidheachd air a' Prof. Urr. Tomas F. Torrance a tha air duais £1000 fhaighinn o chuidich Collins, na clo-bhualdairean, airson an leabhair "Theological Science." Bha e 'na fhear-labhairt aig co-chruinneachadh nam ministearan Gaidheil ann bliadhna.

Air An 7mh latha de'n Dubh-lachd bidh an t-Urr U. I. Seaton a' searmonachadh airson na h-uair mu dheireadh mar mhinistear 'san Eaglais Bhaistich ann an Inbhirnis. Tha e air a bhith tri bliadhna gu leth 'na bhaile.

Chumadh Seirbhis an Caim-neachain air feadh na Gaidhealtachd agus nan Eilean air an dara Sabaid de'n mhios seo. Bha cuid dhubh air an cumail a-muigh—san Oban, ann am Brura agus ann an aiteachan eile—far am bheil carragh-cuimhne airson na muinntir a thuit 'san dara choghadh.

## Guth O Na Linn-eann a Dh'Fhalbh:

Chan 'eil oididh' na mi laighe nach 'eil ainglean na Flathais a' m'choir,

# Review Order

## A SPIRIT WELL CAUGHT

The MacDonald Sisters from Lewis are well known, both visually on their television appearances, and vocally from their many public appearances. One can say without much fear of contradiction that the MacDonald Sisters are the best group of female voices today and if they maintain their standards as high as they have done recently they will be part of the new image of contemporary Gaelic for a long time to come yet.

With that in mind their latest single recording is most welcome on a number of counts. First the songs: "Horo Bhodachan" and "Oran na Maighdean Mhara."

These are two contrasting numbers, both in tempo, feeling and genre. And the group have successfully caused a change of mood on each side of the record which does not jar.

Then the interpretation and backing. "Horo Bhodachan" is excellent. There is a mood here which is contagious, indeed addictive. Once the song is finished one suffers from the real withdrawal symptoms which are relieved only by playing the same side again.

This is how songs should be sung, arranged and interpreted. The other song "Oran na Maighdean Mhara" is of a different mood. The happy blend of female voices is attuned to it however and a recording of real worth and pleasure is the result.

Generally Emerald Recordings have caught the essence of the Gael and have produced something worthwhile of which it is recommended that some other Gaelic recording enterprises take notice. Some singles we have heard of late sound wooden and lifeless in comparison.

We look forward to hearing the new LP of the MacDonald Sisters before the end of 1969. But get this single now before it is sold out. Remember, too, approaching Christmas.

"Horo Bhodachan"; "Oran na Maighdean Mhara" by the MacDonald Sisters; Emerald Records; MD.1132 at 45 rpm (from 67/69 Ann Street, Belfast 1, Northern Ireland).

## TWO SONGS FROM THE NORTH

Enterprise seems to be the keynote of much of what is happening in the Highlands and Islands. Is it, however, a reflection that the most progress seems to be made by those whom are often called 'Incomers'?

From Thurso come the productions of Caitness Books, run by the hard-working and supreme optimist, John Humphries.

From Thurso, too, come new Gaelic songs, printed in sheet form. The publisher is Englishman, Donald Adaway, who has been fascinated with Gaelic music since he arrived in Thurso 11 years ago.

The idea of publishing Gaelic sheet music came to him after some fruitless searches for the words of many of the songs now being recorded by various recording companies.

Mr Adaway hopes to publish one Gaelic song each month for the next year at least and eventually to make these into a book.

The first two songs now available are 'Sa Gheo-a-lo, So Gheo-a-le' and 'Mo Mhàiri Dhonn.' Each is priced one shilling plus postage. The music is available from D. W. Adaway, 44 Princes Street, Thurso.

's iad 'gam shireadh 's 'gam ghleidheadh.  
bho na cainmheadh thath air mo thoir.  
'Na mo shuain, a chaoimh-athair,  
's tu mo bhuaicail a ghleidheas mi beo,  
's a bheir suas mi gu d' chathair, an uair is run leat mo ghabhail gu glòir.

BEAN TORRA DHAMH  
(18mh linn)

# Aberdeen University Celtic Society

ABERDEEN University Celtic Society has begun its 1969-70 session.

New members were enrolled on Societies Day, which is held for the benefit of 'freshers'—those new to Aberdeen University. Membership now stands at 40 and more are to be enrolled.

A recent discussion was held on the Ulster Question 1969. It was led by two lecturers in the Celtic Studies Department of the University—Dr Colm O'Boyle and Mr Cathair O'Dochartaigh. Both are from Ulster.

The troubles in Northern Ireland have dominated newspaper headlines in Britain for the past year. The evening's discussion clarified the hazy conception of the problem entertained by the majority of Britain. Both speakers impressed with their sincerity alone.

Dr O'Boyle began in provocative fashion by blaming the Scots for the present troubles. He then proceeded to enlarge upon the theme, placing the origins of the '69 crisis in the 17th century and the settlement of large numbers of Lowland Scots in Ulster. Mr O'Dochartaigh later contested this accusation, apportioning blame on the English Government of the time.

The Rev. Ian Paisley was surprisingly handed a bouquet by Dr O'Boyle—not for his politics, however, but for subconsciously aiding the Civil Rights campaign by stirring up sufficient religious spirit to enable the movement against which the Civil Rights movement was fighting, to make the headlines in the World Press. Dr O'Boyle's method on the high unemployment rate among Catholics especially in Derry (the English call it Londonderry) the co-existence of Catholic with Nationalist, Protestant with Unionist and the question of boundary rigging which he claimed did occur. He was pessimistic regarding the chances of a solution being found and concluded with this warning: "The main trouble will arise if and when the Protestant majority find that the Stormont Government do not back them."

Mr O'Dochartaigh raised laughter when he stated that "Christianity in Ireland is not like Christianity anywhere else!" The riots of 1969, he argued, were but repetitions of the 1852 Shankill Road-Falls Road riots and many other subsequent ones. In Mr O'Dochartaigh's opinion, there were striking analogies between the position of negroes in the U.S.A. and Catholics in Northern Ireland. Both were minorities and both stood to suffer from the possible backlash of the working-class white and Protestant respectively, because those were the ones most likely to be economically affected by the unemployment rates among minority groups.

The two greatest "hobgods" to Protestants in Northern Ireland were 1. B. A. C. Communism, as Mr O'Dochartaigh interpreted the situation. Having condemned aspects of the Special Powers Act, he concluded by saying that personally, he could see no solution and wondered if anyone could.

# "POPS PRITAS DRINKS"

by N. MacDonaid

[Sunday Times on the Highlanders]

THE admission rate to mental hospitals in Scotland is about three times higher for the Western Isles than for the rest of the country. Many of these patients—nearly 20 per cent—being remissions are alcoholics.

Why should the pastoral and relaxed atmosphere of the Islands create, apparently, more neurosis than the stressful and overcrowded cities of the south? Why should anyone in his right mind — if the pun may be pardoned — seek to escape from the kind of peaceful existence that millions of urban dwellers dream about? And this is what over-indulgence in alcohol provides above all else: escape from an environment that has become, for a time at least, intolerable.

A great deal of work on alcoholism in the Highlands has been done at Craig Dunain Hospital, Inverness, by a team led by Dr Martin W. Whittet. His findings are believed to be the subject of a report to come out next year. A producer at BBC Scotland is planning a programme on alcoholism in the Gaelic-speaking areas. His article is not intended to cover such expert ground, but is, rather, the personal impressions of one who has been involved in the problem.

Those patients who arrive, finally, at Craig Dunain (Inverness) or the Lewis Hospital (Stornoway) shaken, confused and ill, are the very tip of the alcoholic iceberg. For every admission to hospital there are probably many as 20 others who have a problem with drink. It has been stated by a consultant psychiatrist that there is one alcoholic in one family in ten in Edinburgh. It follows that the ratio is higher in the Hebrides.

In the Western Isles, it is a tradition of heavy drinking. There is something mystic about whisky in the mind of an island man, and most of those who succumb to alcoholism are men. Traditionally, drinking was strictly for the boys and this has saved many an island from the desperate degradation of dependence on the bottle. But times are changing and female alcoholic admissions to hospital are rising as the mixed lounge bar takes the place of the men-only public.

But what drives people to drink in the first place? In other countries, notably the United States and France, have bigger drink problems than the United Kingdom. Yet in Scotland, where there are many alcoholics per head of population as England. And judging by the figures, the proportion within Scotland itself is four times higher again in the Western Isles.

Ireland has a very high rate of alcoholism, too, as compared with England. Perhaps the Celts are more prone than the Anglo-Saxons. This proportion finds support in the very fact that the current among English members of Alcoholics Anonymous: "You don't have to be Irish to be an alcoholic — but it helps!"

What have Ireland and the Western Isles in common? There is the same ancient Gaelic background, struggling for identity in an English-dominated world. Disregarding the minority Norse (and, incidentally, hard-drinking men too.) there is shared emotionalism of a common Celtic heritage. A past history of repression, of misunderstanding, contempt, poverty, emigration and enforced exile.

It may be argued that all this was in the past, and has little or no relevance to our state of mind today in the Islands. We have become simply another piece of the United Kingdom, different from the rest of the country. Our ancient inferiority complex may now safely be discarded and we no longer need artificial props to help us to face the outside world. Heavy drinking will cease to be a feature of Island life. This may well be true for some of the rising "television genera-

tion." Our island youngsters, like their counterparts on the mainland, are nowadays likely to be found in coffee bars as in pubs. There are still more boys than girls, however. And the much publicised Friday night dances in the Stornoway Town Hall would seem to point to a considerable amount of drinking among teenagers of both sexes. It takes place in the toilets, in sordid secrecy, like the other kind of much publicised drinking in Lewis, which takes place in sordid secrecy in the bothans.

One of the hallmarks of the alcoholic is secret drinking. He drinks alone to avoid censure and to be able to drink at a faster rate. He does not drink because he is thirsty or to enjoy good fellowship with his friends. He drinks mainly for the effect drink produces: the release from tension and from feelings of guilt, remorse and fear. What are the kids who smuggle half-bottles into the Town Hall escaping from? They do it to avoid the hard-working weavers, builders and fishermen of Lewis have to hide in bothans to get a drink? What are they? Secrecy and fear are natural partners and provide an ideal situation for the growth of alcoholism in those who are predisposed to the disease. Fortunately, the experts tell us that only about three per cent of the human race has any predisposition to alcoholism. So we should not expect more than about 600 full-blown alcoholics at any one time in the Western Isles. But to them we must add the borderline cases, the "heavy drinkers" who will probably never need to be hospitalised, but who create much pain for themselves and those near to them.

One reason why the situation is not much worse than it is already, is simply lack of money.

## Polish Gael or Gaelic Pole

The Highlands and Islands Development Board must have had a wheen of odd requests over the last few years. Among the oddest, perhaps, is the following letter which they received the other week, and passed on to us.

Dear Sirs, November 14

I am very interested in Scotland and the Hebrides and should like to have a pen friend in the Highlands or Isles.

I am 33 and married and am learning English and Gaelic. I am also interested in Highland history.

I should be delighted to exchange Polish stamps and postcards with anyone who would be interested in sending me Scottish ones.

Yours sincerely,  
WŁADYSŁAW NYKIEL  
Krakow,  
ul. Krakowska 39/22,  
Poland.

Faile Do Lybster

## THE PORTLAND ARMS

extends a warm welcome

Salmon Fishing, Trout Fishing

Sea Angling

Good Fare and a Fine Cellar

It costs at least £20 a week to keep the average alcoholic "topped up" all the time. And, fortunately, there is strong local prejudice against drinking cheap whisky. The only thing that drink substitutes, much used in other parts of the country by alcoholics with little money. On the other side, the continuing rationalisation among many island drinkers, that the fact they avoid "plonk" and mehs, is proof that they are not alcoholics at all.

But what is at the root of the secrecy and fear so often associated with drink in the islands? The Protestant churches frown on drinking among their flocks. They do not encourage moderation but rather try to insist upon complete abstinence. The islanders are split down the middle, between extremes of thought and action, they are saddled with unrealistic standards of community behaviour. The result of attempting to live up to narrow standards is fear; fear of what the neighbours will think, fear of doing anything at all out of the ordinary, fear created by the constant tension of being on guard against sinning against convention.

It is not to be wondered at, that many people, unable to free their minds from this "social tyranny" turn to something that will enable them to be themselves for a few hours, even if only pathetically hidden in a toilet or a bothan.

Island mothers may have something to answer for, too. They have often been used to sending their sons clogging to them. The sailor who sends his mother an allotment and then expects her to turn up to be thanked for a few hours, even if only pathetically hidden in a toilet or a bothan. Island mothers may have something to answer for, too. They have often been used to sending their sons clogging to them. The sailor who sends his mother an allotment and then expects her to turn up to be thanked for a few hours, even if only pathetically hidden in a toilet or a bothan. Island mothers may have something to answer for, too. They have often been used to sending their sons clogging to them. The sailor who sends his mother an allotment and then expects her to turn up to be thanked for a few hours, even if only pathetically hidden in a toilet or a bothan.

History tells us that prohibition is definitely not the answer. There have been alcoholics since Alexander the Great. Alcoholism does not come itself to the weak, contrary to much popular opinion — and the opening of the pubs and the opening of twenty-four hours a day, the opening of all those in authority, would not solve the problem either. But it might create a genuine opportunity that would enable the incipient alcoholic to come to terms with his particular bad star — the fact that he must never drink; that he is a diabetic who must never touch sugar.

At the end it all comes back to the individual sufferer. Only he can make the irrevocable decision that "booze is out" for him personally and then try to come to terms with his environment, to leave it altogether, if this is going to enable him to keep sober. It is too easy to blame the fishmonger, the neighbour, the family, the boss, the conservative and hide-bound attitudes still too prevalent among islanders. Although his oppressive and conformist atmosphere has probably got a lot to do with the high incidence of alcoholism, the sick alcoholic must forget all about excuses — valid or invalid — and turn inward to work out his own salvation.

There is no "cure" for the disease of alcoholism, except total abstinence. Much help is available to the sufferer from Alcoholics Anonymous and the medical profession. But if he waits until the climate of public opinion is completely in his favour he will have left it too late. And another human being will end up on the scrap-heap — or in the cemetery.

# Strange Occupations

I HAVE always been intrigued by such occupations as 'triangle player' in an orchestra and 'wheel tapper' on the railways. But gone forever are the ancient trades when surnames revealed all and the great desire was in the work of the craft.

Now that most of our villages have been submerged in the suburbs of utopian cities, we have turned the full circle back to olden times and farming remains the sole survivor of a rural craft relating to village life.

The growing urbanisation of industrial England in the eighteenth and nineteenth

## by Reg Moore

centuries reflected its needs in its craft and occupations. It was the beginning of the end of the loving craftsmen who toiled for their crumbs.

The very life blood of a trade runs through such occupations as boot and shoe makers, milkmen, tailors, grocers, carpenters and blacksmiths. The stranger names are unreliable guides to jobs that stand outside the industrial pattern.

The rare jobs like faith healers, water diviners, dowers, fortune tellers and professional thinkers are born not made. The more our lives are governed by machines, the more we look outside them to occupations releasing us from the boring routine and certainty of the machine age. Strangely enough, for a country that heralded the industrial age, it is surely not coincidence that we invented the game of cricket round about the same time. It is certainly a perfectly relaxing balance to drab industrial routine and an escape outlet.

There are many yardsticks for measuring progress and our occupations are among the most revealing. Those

## MP's and Fairness

THE Danish Parliament last month announced that the pay of Danish M.P.s was, according to usual practice, to be adjusted in line with a rise in the cost of living.

Members who live within 45 kilometers (28 miles) of Copenhagen will get £3,127 per year. Those living elsewhere in Sjælland (the island which includes Copenhagen) get £3,257, and those living outside Sjælland get £3,813.

Denmark is a smaller country than Scotland and has fewer people and less natural resources.

However, she can pay her M.P.s from remoter areas more than a Scots M.P. gets for going to London. Of course, Danish M.P.s are encouraged to do a useful job.

spanning the centuries number thousands and have increased ten-fold since industry was born.

The old rhyme 'Butcher, baker, candlestickmaker' conjures up the early occupations in a variety of jingle that appears almost unreal beside the computerised *new jobs* of the future.

Ancient documents reveal the earliest occupations and the growth of new ones through the years. The Domesday Book discloses such members of the rural life as serfs, cowherds, foresters, woodwards, haywards, sheriffs and Reeves, to say nothing of the lords of the manor. These Robin Hood characters have largely disappeared or remain under more modern names.

The baker was one of the most important members of the ancient communities and he went under several surnames as aspects of his trade. Pain and Pannier from the French were the obvious names and Baxter from old English 'bacon' meaning 'to bake.' The sixpenny rye loaves during the seventeenth century gave rise to the nurses' motto, 'Sing a Song of Sixpence.'

Records of tax list such occupational surnames as Goldsmith, Simon Sumner and ancient crafts like fishers, Curtis Cordwainer (Cobbler) bridle makers, scribes, coiners, mercers, packmen and trowmen (river bargemen). The Commercial Directory came into use during 1760 and employment exchanges organised by nunneries. The Census Classification assured us all that it is possible to make a living in this country in many guises. The ageing machine minder, the time and strategy man and the card room gaffer, drew in the pensioners, and small runners and odd boys were among the choice of youth. The Port of London employed 'Nobblers' and London Transport introduced the 'Fluffers.' The Milk Marketing Board have a team of 'Sniffers' to stick their nose in churns and there are cheese graders, who sniff and fill in strange-looking forms.

There are still a few old-time wheel tappers walking the line and applying their musical ears to faulty equipment, but most of them prefer to be known as 'Carriage and Wagon Examiners.'

Their secret belongs to the secret past, when many an occupation conjured up a fireside dream. The new names might not be as inspiring as the old, but they do at least go on increasing over the years, and Dickens himself might have been proud of them, when he wrote his lament for the long-lost craftsmen.

'O let us love our occupations  
Bless the Squire and his relations,  
Live upon our daily rations,  
And always know our proper stations.'

# over to you:

LETTERS TO THE EDITOR

## DUTIES FOR MINISTERIAL TEAM

### SUAS LEIS AN FEILEADH

Fhìr-deasachaidh,

Ma bha feadhainn ann an Glaschu aig Feis an Drama gos am mun a chiall, 's iongantach mur a' fhuair iad furtachd gu seo: carson a reidid a tha an t-uisge seo fo mo shroin an "Sruth" an dràsda, mar sheann mhàistr?

Ach chan e sin an t-obrach sgrìobhadh a th'agam an dràsda. Luthaiginn innse do' luchd-leughaidh mu'n aon a' fàr a bheil a h-tìte m'ac mathar bho chuireas e a chas fodha 'a cleachdadh feilleadh (no cilt, mar a chanadh iad nuair a bha a' Ghaidhlig ag, anns na Him-alayans).

Ann an eilean seo, tha sean is og, na breitheamh, na breabairean, na ministearan, na croiteirean, na maoir is na maighisteanan-sgoile comhdaichte gu snasail 'san eideadh Ghaidhealach, eideadh a chleachdaidh Maoris agus Cesear, Gandhi, Rasputin agus Andaidh Stiubhart — an feilleadh. ('Se na boireannaich a tha a' cleachdadh nam briogaisean an seo).

Dearcaim a nis mu' cuairt, agus faicaimid ach fallainn 'sa tha cor an fheilleadh an seo.

Chi thu croitear a's t-Earrach, a' dol seachad le cart is each donn, agus feilleadh de chana-bhas gorm air. Is e seo DUN-GARFEILEADH, no feilleadh-obrach. Chi sibh g'fheilleadh beag air an each cuideachd, far am bi na Gaill 's na Gall-Ghaidheil a' cor briogais air. Tha duine eile 'na chroit fhein is e a' frasadh an t-sìol as a sporan: is e seo prìomh aobhar an sporan a bhi ann, 's chan ann airson a bhi ann g'leidheadh rudan, mar "handbag" bhòir-annach, nach eil sin ri fhàicinn anns an t-sean-fhacal: "Fras romhad an sìol as do sporan, ach gl' na do phocaid do mhaoin."

Air an t-Sabaid, tha gach duine 'na feilleadh-Sabaid, dubhghorm le srianagan geala, a' dol do'n eiseachd, agus thig an sin am ministear le feilleadh dubhdbh.

Chi sibh iad cuideachd anns a' mhòine, na fìr le brogan-taiceadach is feilleadh is leine-breacain (tha na Gaidheal an Canada gan cuir thuca) agus bonaid-bhileach. Cha bhi na fìr uair sam bith ri buain, or cha bhiodh e sunndach no fallainn iad a bhith air barr a' phuill agus na mnanhan a bhi shìos, a' coimhead . . .

Can gun tìg fras uisge gu h-obann, mar a thig gu minig. Bheir a h-uile duine as a phocaid seacaid bheag plastic, agus rud plastic eile mar sheacaid-bheag, ris an canar PAK - A - FEILEADH, agus cuiridh iad umpa iad air muin an fheilleadh le cabag.

A's t-samhradh, uair nach bi baillean ann cho tric, bi na fìr a' dol a shnaghadh a tha feilleadh beag cuimr dearg aca a dh'ona-ghnathachd airson seo. Gu ta, thu ag radh, chan fhuirich e 'na aite anns a' bhurn.

O gu ta, fuiridh e, or tha pios de shnath nam boban 'ga cheangal eadar feithim an feilleadh agus ordag-mhor na cois chli 'ga chumail fo rian.

Tha aon seorsa feilleadh eile 'ga chleachdadh, agus is e sin an fear a bheithes na daoine a' cur umpa ma teid iad a' laighe air an oidhch'. Mar as tric, 'se aodach tana sotrom a th'anns an feilleadh seo, agus 'se FEILEADHAMAS a chanar ris.

Mar a thuinges sibh leis am beaghadh cunnais seo fhein, tha cor math air an eideadh Gaidhealach an seo.

Bi sinn a' cluinntinn gu bheil daoine a-muigh a cleachdadh feilleadh, ach tha e coltach gum bi briogaisean-beaga — no drathairsean — orra fodha, agus nach eil ac a chas aon seorsa feilleadh. Chan ionann sin is seo. Chan fhuidh duine beo an seorsa briogais sam bith ri chraiceann; cha chuir iad fìr Y-front orra 'sa gheamhradh ged a bhiodh cithan sneachda is cathadh-lar ann. Dheideadh an rugadh as an eilean 'nan cuireadh iad briogais orra, agus tha facal 'nam measg a tha ga adhadh;

'S 's fhearr breacan-sianain air do mhanan na breacan-a-baile."

Le breuch,

IAIN MOIREACH

A Charaid,

An uair a bhi mi aig a' mhod a' sheachduin 's chaidh, bha iongantus orm air uair uair-cain, a chluinntinn bin-shuidhe agus Britheamhan a bruidhinn anns a Bheurla amhain, no 'le beagan Gaidhlig.

Bha e gle bhronach airson foghlumach a chluinntinn seo. Cha do smuaintich mi, gun treigeadh An Comunn a' Ghaidhlig.

Leis gach darachd,

CAILEAN R. STIUBHART

Sir,—May I venture a comment on the correspondence between Mr P. Berresford Ellis and Mr Lee Collin.

No one with a knowledge of the historical facts could deny that in the past the Highlanders and the Irish have suffered greatly from arrogant, unimaginative and often cruel, government from Westminster.

However, many of us who care deeply for Scotland, and believe that some measure of self government is essential, and who are concerned about the future of Gaelic and Highland culture, have far more in common with the thinking of Mr Gwynfor Evans than that of Mr Berresford Ellis.

Oliver Brown, M.A., in a pamphlet "The Anglo-Scottish Union of 1707," writes: "Let a new Union be made on a basis of co-operation and equality which is the essential condition of the first. Wales, England, Scotland in a free federation would tempt the Irish to come in and provide a link with the others in the North-East corner of their country."

This suggestion is surely

worthy of consideration? Mr Berresford Ellis might remember that we are not all republicans, and that we resent his constant and petty sniping at the monarchy.

May I express support for the admirable article "Gaelic— at the Crossroads" by H. R. Baillie. I hope "Sruth" will give his ideas full support. It should be compulsory reading for the gentlemen at Westminster representing Scotland.

JOAN UYONG

7, Eldon Grove,  
London, N.W.3.

Sir,—May I make a brief and final reply to the letter from Mr. Mac a' Ghobainn published in "Sruth" (13th November 1969).

Those who know his views from correspondence that has appeared in various periodicals will not need me to say that the outline of any reply is self-evident from the contents of his letter. Anglopohbia is not a condition of membership or an aim of An Comunn or of the S.N.P.—and I am a member of both.

I have not denied and will not deny that we have a great deal about which to complain. But redress will come as we act with that dignity which is already ours as a sovereign people.

I hope that I do not have to add that not everyone with a "Mac" to his name is a Scot—let alone a Gael—and that some people without it and who live furth of Scotland are both. Yours etc.

DEREK WILLIS

(and Ruairidh Mac Uilleam)  
7 Upper George Street,  
Tyldesty,  
Manchester, M29 8HR.

Sir,—In your issue of 13th November, G. Nicolson, compliments An Comunn for an increase in the number of those wishing to learn Gaelic but considers the problem of preserving the native Gaelic-speaking element is at the mercy of the politicians in Parliament. But politicians are more concerned with winning Elections than they are with the future of Gaelic. The responsibility for preserving the native Gaelic-speaking element must rest with Gaelic-speaking parents who should ensure that their children grow up knowing and speaking Gaelic. Children, whose parents do not know a word of Gaelic, suffer a fargreater handicap as their education is largely devoted to subjects which will eventually help them to earn their living.

The jobs problem is very serious. What G. Nicolson says about the Rocket Range in South Uist is perfectly true, but the Pulp Mill in Lochaber creates a different situation. What about Stornoway, which is to all intents and purposes a NATO Base? It is true that Government-sponsored schemes mean an

invasion of non-Gaelic-speakers; but this is a challenge An Comunn must meet. The alternative is the steady decline and stagnation of the Gaelic-speaking communities as the young folk leave to find work in the cities.

I think it would be most deplorable for An Comunn to be affiliated to any political party. Membership of An Comunn is available to all—irrespective of class, creed or politics. The job of An Comunn is to try to influence the authorities, the local councils and those concerned with the spiritual, social, economic and cultural welfare of the Highlands. The Liberals and the S.N.P. are extremely vulnerable when confronted with the two main political parties contending for power.

The Liberals captured the Highland Constituencies in the 1964 Election and managed to retain them in the 1966 Election, but hopes of a Liberal revival seem to have faded. Despite the party's rapid growth of membership and ability to inspire the young people with enthusiasm, I have still to see the S.N.P. stage a breakthrough. There is the added danger—fear that a Scottish Government would only pay lip-service to Gaelic whilst English remained the official language. Even in Eire more English is spoken than Gaelic despite the Irish Government's efforts to have Gaelic regarded as the official language.

If An Comunn were to adopt the S.N.P. as a political wing it would have a most detrimental effect on the Association. It would also create the impression that An Comunn is a political movement, which it is not. There is no obligation to support S.N.P. candidates — or the candidates of any political party for that matter — at a General Election. It has always been a matter of principle that the Mod must never be a platform for any political party, so what would be the situation if the Gaelic Mod was held during a General Election — as was the case in 1964 — if An Comunn adopts the Scottish National Party as a political wing?

Political parties rise and fall but the work of An Comunn must go on. All we ask is that we should be represented by M.P.s who will give their first loyalty to Scotland and will put Scotland and the Highlands above Party Politics.

Is mise, H. R. BAILLIE,  
12 Saxe Coburg Place,  
Edinburgh 3.  
November 18, 1969.

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

The allocation of duties by Mr William Ross, M.P., Secretary of State for Scotland for his Ministerial team at the Scottish Office is as follows:—

Dr J. Dickson, Mazon, Minister of State (Commons)—Regional development including industrial questions; Highlands development; forestry; tourism; countryside. In addition he will handle in the House of Commons business arising on Scottish Development Department subjects, since these are otherwise assigned to Lord Hughes.

Lord Hughes, Minister of State (Lords)—Local government; town and country planning; housing; new towns; roads; transport; water and sewage; clean air; electricity.

Mr B. Millan, Joint Parliamentary Under-Secretary of State—Education; recreation; the arts; social work services (including approved schools, child care, welfare, probation); health services; home safety; food hygiene and composition.

Mr N. Buchan, Joint Parliamentary Under-Secretary of State—Agriculture; fisheries; food supply;crofting.

Public order; police; fire; civil defence; legal questions; including law reform and legal aid; criminal justice, probation and prisons; liquor licensing.

### NEARLY HALF OF SCOTTISH WOMEN MARRIED

Of the 2.48 million males in Scotland 1.20 million or 49.3 per cent were married; and over forty-five per cent of Scottish females were married out of 2.69 million in 1966. These facts are contained in "Census 1966," published by H.M.S.O.

The tables are derived from the censuses of population conducted in 1966 by the General Register Office, Edinburgh, the General Register Office London and the General Register Office, Belfast.

Between the 1961 and 1966 censuses, the population of the United Kingdom as a whole increased by 2.0 per cent from 52.71 million to 53.79 million. Over the same period the rate of increase of population in England and Wales was slightly higher (2.2 per cent) than that for the United Kingdom, increasing from 46.10 million in 1961 to 47.14 million in 1966. The population of Northern Ireland was 1.48 million in 1966, while the population of Scotland was 5.17 million in 1966.

In England and Wales at the time of the census 2.4 per cent of the economically active males were out of employment, in Scotland 4.4 per cent and in Northern Ireland 9.4 per cent. The proportion of employed males in Industry Order I—Agriculture, forestry and fishing—was 3.9 per cent in England and Wales, 7.1 per cent in Scotland, and 14.1 per cent in Northern Ireland.

## Cuil nan Ceist—14

- Fuasgladh
- Air an traigh 'san Taobh Tuath (Northon).
  - 213.
  - (a) Iain Moireasdan (Gobha na Hearadh)—“An Ion-dràinn.”  
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Air an 18mh latha de'n t-Samhain, chaochail Mgr. Fear-char MacRath a bha 'na Cheann Suidhe air a Chomunn Ghaidhealach bho 1956-1959.

Rugadh Mgr. MacRath an Loch Carran agus thug e mach M.A. agus B.Sc. an Oilthigh Ghlaschu. Bha e 'na oifigeach anns an orm ri am a' Chogaidh Mhoir agus an deidh a' chogaidh thoisich e a' teagasg an Ard Sgoil Baile Ghobhainn.

Bho 1939 gu 1948, an uair a leig e dheth an dreuchd, bha e 'na mhaighstir-sgoile an Queen's Park.

Fad a bheatha bha uidh mhòr aige an obair a' Chomunn Ghaidhealach agus bho bhith 'na fear-gairme air atharrachadh chomhairlean thogadh e gu bhith Ceann Suidhe an 1956. Thadhail e an Canada 's Na Staiten An-aichtean ann feadh 'sa bha e 'na Cheann Suidhe.

Dh'fhag e a' bhanntrach, Jeannie M. Chalmers agus aon mhac, Seoras.

### CEANN-SUIDHE COMUNN AN IOMAIN

Thaig bhas obann air an Dotair Iain MacCalmain (53) an uair a bhuail an car aige ann am bus 's e air a shlighe fhrithealadh duine tinn.

Bhùineadh an Dotair MacCalmain do Ghleann Eilge is bha e a' scrìobhis an Glaschu bho thug e mach M.B., Ch.3. an Oilthigh a bhaile an 1950.

Chenail ach seachd mìosan bho chuir Comunn An Iomain turram ceann-suidhe air an deidh dha bhith nas iomain bho bha e na bhallach.

Dh'fhag e a' bhanntrach, Mary T. MacNiven agus mac is nighean, Niven is Awil.

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