

# SRUTH

DI-ARDAOIN, 18mh LATHA DE'N T-SULTUIN, 1969. THURSDAY, 18th SEPTEMBER, 1969. No. 65. 6d

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## An Eaglais Steidhte Is Fein-Riaghladh

Aig toiseach na seachdhui-neach chuir Comhairle na h-Eaglais 'sna Duthcha Eaglais na h-Alba mu choinneamh na Coimisean Rìoghail gu miannaicheadh iad seorsa de fhein-riaghladh an Alba. Tha iad de'n bheachd gun soirbheachadh le adhartas na duthcha 's le cumhachd nan nithean sin a tha ga cuir air leth mar dhuthaich nam biodh an riaghaltais steidhte an Alba ach i bhith fhathast ceangailte stigh ri Breatain.

Tha an Eaglais Steidhte an deidh a bhith beachdachadh air buaidh fein-riaghladh bho 1946.

S iongantach mura h-eil beachdan a' tighinn am follais 'san aithisg a tha mu choinneamh a' Chomisean nach gabhadh a h-uile duine riutha mar, "the same economic forces which have moved the United Kingdom towards Europe inevitably bind the economy of Scotland to that of England."

Dh'fhaghadh a leithid sin de chaireads sgoltaidhean gu math farsuinn an sud 'san seo; is cò ghabhas air radh gu bheil leigheas orra?

Tha a' Chomhairle ag gabhail ri gu bheil leasachadh 'ga dheanamh a thaobh oibrichean ùra mu choinneamh call am measg seann oibrichean, a thaobh an aireamh a tha 'nan tann, agus ag oidhirpeachadh air stad a chur air sruth nan eilthreach.

Bha a' Chomhairle de'n bheachd an 1968 gu robh an gnòthuch gealltanach airson am ri teachd agus cha robh a' chomhairle n'an Eaglais am miannachadh dragh a chuir air adhartas a bha gabhail a'it.

Cha robh an eaglais idir 'na tamh air a' phuing roimh an seo. An 1948, 1949, 1950 'san 1951 thug iad am follais am beachdan a thaobh feumalachd an t-sluaigh air tomhais de fhein-riaghladh chan ann a mhaoin a thaobh an cor saoghalt' ach 's docha gu sonraichte ann am modh spioradail. "The value of self-government must be psychological and cultural, even spiritual, no less than economic."

Ma ghabhas neach ri na briathran sin a thaobh fein-

### UILE-BHEIST GUN FHOIS

Chan fhoghadh an obair chudthromach a rinneadh le Bureau Rannsachaidh Loch Nis le cuid agus tha nise I.T.N. air sgìoba a chur gan cuideachadh air lorg a bheathaich bhochd.

Ma's ann gam fireannachadh fhein a thaobh na selge a bha iad ag gabhail orra bha I.T.N. thug iad deagh oidhirp an oidiche roimhe nuair a cheasnach iad fear-lagha agus Inspect-air Polais a Inbhir-Nis air a Telebhisean Grampian mhionnach gu fàca iad Uile-bheist Loch Nis.

riaghladh agus gu dearbh is gliccas iad, feumar gabhail riutha mar dhiteadh air an riaghaltais bho bheil sinn an ceart-uair.

### OIDHIRP AIR ROINN A' BHUIRD A LEUDACHADH

Tha comhairlean sìorrachdan an ear-thuath a deanamh oidhirp air crìochan roinn Bòrd Leasachaidh na Gaidhealtachd a leudachadh gu pàirt de shiorrachdan, Mhòraibh, Bhanbh is Obair-dheadhain a thoirt a steach.

Bhrosnuich comairle Baile nan Grannadh na comhairlean eile feuch an cuireadh iad an gnòthuch mu choinneamh Runaire na Staithe ach cha chaitrich iad an ceart uair gun cluinnear beachd sìor-rachd Phèairt air a' chùis.

Tha Baile nan Grannadh trì mìle mach air croich roinn a' Bhuidh agus chan eil iad mar sin a' deasachd cuideachadh a'gird 'sam bith. Air a' laimh eile tha An Agaidh Mhòr 's Drochaid Charr a tha an urra ri turasach cuideachd a' faighinn mòran a'gird bho'n Bhòrd.

Ged is ann air cleasan-geamhraidh as motha tha gach comhairle a' buailadh airson furtachd bho'n Bhòrd tha dochas am Baile nan Grannadh gun tìlaidheadh am Bòrd tionnsgaidhean ura dhan chionmhachais.

Tha feum mòr gu h-àraidh air obair airson ri agus ged tha muillin-fhighe a' toiseachadh a dh'aithghearr 'siad boirionnach 'sa chuid-mhòr a bhios ag obair innte.

## Aiseag Steornabhaigh

Tha Mgr. Calum Macmh-aiolein Ball-parlamaid nan Eileanan an Iar air litir a chuir gu Runaire na Staithe mu dheidhinn aiseag eadar Steornabhagh is Tìr-mòr.

Ged is iomadh latha bho thoisich gearradh am measg muinntir Leodhas air cho-fad air ais 'sa tha cuisean dha 'n taobh as aonais aiseag luath a ghabhas càraichean tha e cuir umhas orra nach eil coltas 'sam bith gu bheil an Riaghaltais a' toirt fainear an cruaidh fheum 'san rathad seo.

Tha moran onfhadh ga dheanamh mu dheidhinn goireasan airson turasaich ach a dh'aithneoin sin, tha Buidheann nan Soisealach 'sna h-Eileanan ag radh, nach eil ciall no reusan ann a bhith toirt air turasaich a tuiagas Steornabhagh 100 mìle de rathad 's dà aiseag a chuir as an deidh nach leigeadh a leas n'am boidh aiseag nàrr-urach eadar sin 's Tìr Mòr.

A thuilleadh air an sin, agus air a' cheann a mhuigh nas cudthromaiche do shluagh an eilein, tha feum aig

oibrichean deth gach seòrs air gum biodh an t-slighe as giorra 'sas freagarraiche air a fuasgladh dhaibh.

Mar a thathar ag innseadh do Runaire na Staithe, Mgr. Uilleam Ros chan eil aobhar 'sam bith air an tuilleadh dail a bhith ann.

### SCOTS PLEA FOR STEEL H.Q.

A deputation from the Scottish Council (Development and Industry) led by Sir Robert Maclean will meet the British Steel Corporation in London tomorrow to urge maintenance in Scotland of a major headquarters of the re-organised British Steel Corporation.

The meeting follows two years of correspondence between the council, successive Ministers of Power and the chairman of BSC.

From the outset the council have emphasised the importance of maintaining not only manufacturing activity of the steel industry in Scotland, but also strong elements of industrial leadership.

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## COME INTO THE GARDEN, MAUD

Events and happenings these days follow so close on each other's heels that some of the matters which should be kept in front of the public eye for continuous discussion are often forgotten like nine-days' wonders. One such matter was the Report of the Maud Commission. For those of our readers who might be a little vague about Maud, it was the Commission which reported on the unseemly mass of bureaucracy which effectively governs this country.

Maud found that all in our democratic garden is far from being lovely. The invitation of Maud into this garden at least indicated in some high quarters the desire to know more about the way we are ruled and over-ruled in Britain.

The members of the Commission said that they were fully aware that few people in Britain trouble — or feel able — to keep in touch with what is done for them and in their name in local government matters.

The members of the Maud Commission saw this picture but failed to interpret it for John Citizen. In fact they proposed a number of enlarged regional authorities each of which will consolidate a great many of the functions exercised at present by smaller local authorities.

While one can argue in favour of the trend towards "regionalisation", one must at the same time be aware that these regional governmental set-ups will need a large corps of advisers attached to them like leeches.

The real power lies behind the public face; with the anonymous public servant who, by virtue of his position and function, is the real master.

Anthony Jay has said:

"Regionalism, administrative reorganization, constitutional reform: they are all in the air at the moment, and the air is a lot fresher for it. But there is a terrible danger that, when the revolution comes, it will be a bureaucrats' revolution: aimed at making it easier for officials to run our lives for us: a danger that we will then find the irritations caused by inept bureaucratic interference replaced by the deeper frustration caused by strong and efficient bureaucratic control. It will not be done from malice or lust for power, merely for convenience and organisational logic. But the logic of the administrator rests on different premises from the logic of the ordinary citizen. What is tantalizing is that they do not have to clash: there is, if only we can grasp it, an opportunity to let the necessary bureaucratic revolution take place, and at the same time give back to the ordinary citizen the involvement, the influence and the importance which have been gradually stripped from him over the past fifty years and more."

We say Amen to that.

## TEAGASG CREIDEAMH ANNS NA SGOILEAN

Tha e iongantach ann an aite a tha fhathast cho laidir anns a'Chreideamh Chrìosdaidh ri Alba gu bheil teagasg creideamh anns na h-ard-sgoilean Prostanach anns an staid anns a bheil e.

Tha e mar uallach air comhairleann nan siorrachd faicinn gu bheil creideamh air a teagasg anns na sgoilean a tha fo'n ughdarras agus cluinidh parantan gu bheil a'challn aca a'faighinn oilean ann an creideamh a h-uile mheadhan no aig am sonraichte eile uair no dhà 'san t-seachdain. ach nan faighneachadh iad dhe'n chloinn de fhuair iad ri ionnsachadh aig na h-amannan sin docha gun cuireadh e loghnadh orra.

Gheibheadh iad a mach gu robh a'challan 'nan suidhe gun a bhith deanamh rud sam bith, no a'leughadh leabhraichean aig nach robh buntainn sam bith ri creideamh, no aig ionnsachadh cuspair eile, no (an rud as miosa buileach) a'faighinn teagasg neoanach aig nach eil moran coltais ri creideamh ann parantan.

Chan eil luchd-stiùirdh an fhoghlaim, no ard-mhaighstirean-sgoile, no tìdearan r'n coireachadh airson seo. Canaidh a'cheud fheadhainn na dh'a'innich mi nach eil tìdearan gu leor aca a fhuair ionnsachadh freagarrach airson creideamh a theagasg agus gu feum a h-uile fear e te tionndadh ris an obair seo. Faoadaidh iad a radh cuid-eachd gun do gheall a'chuid mhor de na tìdearan air a' bhlèig a lion iad gu iarraidh obair anns an t-siorrachd anns a bheil iad gum bitheadh iad deonach creideamh a theagasg. Ach dh'fhaodadh gu bheil eagal air treud aca nach fhaig iad an t-aite, no gum bitheadh e nan aghaidh nan bitheadh iad aig iarraidh aite eile nach robh iad deonach creideamh a theagasg.

Dh'fhaodadh na comhairleann siorrachd ministearan a phaigneadh airson na h-obrach seo a dheanamh anns na sgoilean gun am faigh fear tìdearan aig a bheil foghlaim freagarrach air a shon. Ged nach bitheadh tìde aig ministearan na sgrè a h-uile clas anns an sgoil a ghabhail dh'fhaodadh ministearan a sgrèan faisg air laimh a thoirt a stigh cuid-eachd.

B'fhearr leth-nàid 's a'mhios de theagasg cho fhearr dha'n aithne a ghnothach agus aig a bheil tlachd ann an uair 'san t-seachdain bho fhearr aig nach eil a h-aon dhiubh sin.

## FAIGINN BHUAM

## Am Mod Naiseanta

Air an t-seachdain sa chaidh bha mi aig coinneamhan timcheall air a' Mhòd Naiseanta anns an Agaidh Mhor. Thog an Ceann-Suidhe Calum s'm m'fhinn anns a' bhaile agus b'e solas a bh' ann a bhith nar suidhe gu socair comhfhurtail ann an car cho eireachdail, a bha comas air air guilad do ar ceann —uidhe ann an ceithir uairean a thide, agus sin an deidh leth-uair co-dhiu a chur seachad air greim suas a ghabhail ann an Bail-a-Chloichridh.

Bho 'n am a chuala sinn gu robh Mod gu bhith ann am Baideanach bha sinn cleachda ri bhith a' cluinntinn "An Agaidh Mhor" mar ainm a bha Calum ag imse dhutinn gu bheil an t-ainm, "An Agaidh Mhor" air buaidh, fhaotainn a nise. A' feuchainn ri dresch Beurla a chur air fhuaimnean na Gaidhlig tha na Goill air uairean a' deannamh le leithid de mheablaich s' nacheil e an comhnaidh furasda a bhith cinnteach ciamar a chaidh na facian a radh air tus, no de bu chiall naibh. Saoilidh sinn uaireannan nach do ghabh iad moran suim anns a chuis agus gu robh iad coma de cho faisg sa rachadh iad air fuaim nan ainmean, ach faodaidh ar co-aithreachadh a bhith riutha a chionn gu bheil moran fhuaimnean an litreachadh na Gaidhlig aig nacheil an coimeas idir anns a' Bheurla. Ach seo an rud mu nach leig sinn a leas a dhol troimh a' cheile.

Air a' rathad suas d'o'n Agaidh Mhor cha robh moran dealan ann. Tha piosan dhe'n "Rathad Mhor Tuathach" a tha gu math cumhang lubach, agus nuair a bhitheas laraì no caravan air thoiseach feumar foighdinn a chleachdadh; cha robh cion foighdinn ri fhaicinn 'nar cuideachd-ne. Mar sin ged a bha cuid dhe'n triall sìogach, mar a theireadh an Runaire, (no slaodach, mar a theireadh ar Ceann-Suidhe) cha robh curam oirnn mu bhith anns an Agaidh Mhor aig tri uairean, an na ceud coinneamhan.

Bithidh turasaich a' coimeas an rathaid chugaich seo ri rathad an toibh an iar troimh Lochabar. Ged a tha an t-astar sin nas fhaide, tha e nas luaithe, an uair s' gum bi duine seachad air an earrann luain-eachd ud eile taobh Loch Laomann. Le seo san amharbha mo chompanach a beachdachadh an rachadh iad fhein, air an tilleadh an ath latha, a nunn troimh Lagan gu bhithe mu dheas na bu tràithe. Chuala mi fear ag radh riutha an deidh dhutinn rugheachd gum b'e an rathad a thainig iad fada a bu ghiorra dhaibh, a' cumhneachadh air a phios taobh Loch Lagan. Bho'n a bha mise a' cumail orm gu 'n iar-tuath, cha chuala mi de' a' chomhairle a ghabh iad.

Chumadh na coinneamhan seo air laraich a Mhòid a chum s' gum bitheadh cothrom againn a bhith a' coinneachadh ri cuid de bhuill na comhairle

ionadail agus riuthasan air a bheil curad ionann nan cleas, an "saintear." Bha fiosrachadh mionaideach mu ar coinneimh mu'n deasachd a rinnadh le muinntir an aite, agus gu h-àraidh leis an Runaire aig an t-Athair Daibhidh Keith Ghabh an triur againn ri cuir-eachd radhal air an t-sagart fèagar an deidh nan coinneamhan. An sin fhuair sinn cothrom bruidhinn air an telefon ris a' Chanan Suidhe Mac-Eoghain a tha a nise air a' ghuidheachadh an Ceann-a-chuidhaidh; thug mi an aire, ged nach cluin sinn oran bhuaidheach aig ainmean an aite, gu bheil an guth aige, a' bruidhinn fhein, cho sìubhlach fonamhor sa bha e riannh.

Mar as aithne do m' mhorchuidh na am Mod am bliadhna 'a' toiseachadh air Diardaoin leis a' chloinn agus a' cumail air fad na h-ath sheachdain leis na h-hibich, coig latha gu leth de cho fharpaisèan an aite a ceithir. Tha seo a' toirt cothrom air gnothaichean uair a chur air adhart Disatharna eadar teachd oigridh is inbich. Bithidh cothrom an leth sin air cuid dhe na pìobairean as fhearr a chluinntinn, agus air cluich

## An Comunn An Sasuinn

## North of England Branch

Air an dara latha de'n Damhar baidh coinneamh ga cumail 'sa "chaisteal Nuadh na taobh tuath de Shasunn" feuch an gabh meur de'n Chomunn a'Ghaidhealach a chur air chois.

An deidh na coinneamh tha dail cuilidh a bhith ann le pìobaireachd, dannsach orain an Gaidhlig 'sam Beurla 'smar sin.

'Se an dotair Niall MacFhiteachain a Tynemouth a rinn a' cheud rannsachadh air a' chuis. Tha e nise an deidh beagan cuideachaidh fhaotainn agus dochas math aige gu frithreal grunnan a choinneamh. 'Sann a' mhuinntir Mhuilhe bhunneas Niall.

The force behind the attempt to form a Branch of An Comunn Gaidhealach on Tyneside is Dr Neil Mackichan, a very keen student of Gaelic language and culture. His people came from Mull.

The inaugural meeting of the proposed North of England Branch is scheduled for 2nd October at 8 p.m. in the Church Hall, Church of the Holy Nativity Chapel House Estate, Newcastle upon Tyne 5 and all those interested should get in touch with Mr R. J. Black, 27 Walwick Rd., Earsdon, Telephone, Whitley Bay 29541.

A ceithidh will follow the business meeting and it is hoped that an official of An Comunn will be in attendance.

iomain fhaicinn eadar an da sgioba ainmeil, Ceann-a-ghiuhsaidh agus Bail-ur-an-t-sleibhe.

Is math aithris gu bheil e annas Modaratar na bliadhna, am Fìor-Urramach Tomas Mac Calmain, a bhith san duthaich aig an am, agus a bhith air ceann na seirbhis latha na Sabaid. Diciadain, oidhche an drama, bithidh sgiobachan a Bac, Pòrtalonnag, agus Dundeinn, a' toirt dhutinn dealbhan cluiche. Bheir an barrachd uine am bliadhna cothrom nas fhearr do phearsachan cluiche agus do 'n t-sluagh.

Se cuis ioghnadh araidh a bhitheas anns an tatha mhor far a bheil rinc na deghe, nuair a chithear e le urlar fiodha agus le seithreichean a bheir aite suidhe do suas ri ceithir mìle. Na chuir Dhihaone an aite na dha abhaisteach cha bi uiread de chabag anns a chuis. Bithidh doighean uair air cleachdadh cuideachd a thaobh imreachd, eideadh, is cuill, aig crunadh a' bhaire.

Am measg na fheadhainn a bhitheas a' frithrealadh a' mhoide, an chuid 'nan co fharpaisèan no 'nan luchd-eiseachd, bha iomagan an stia san seo a thaobh dha a bhitheadh rompa air aite far nach robh Mod riamh riochda. Shuidheachadh an seinntear an toiseach fa chomhair chleasan greamhair. Tha feill air a nise fad na bliadhna airson sgiteachd is snamh is siubhal.

Bha fhios aig daoine nach bitheadh gnothaichean saor agus b'i a' cheist am bitheadh iad deonach prìsean a lughdachadh airson am Mod fhaotainn. Bhon a fhuair iad am Mod am bi daoine deonach tilleadh bliadhna eile? Tha e follaiseach gu bheil iarraidh air aoidheachd annas na taighean-òsda. Chanell gu leor ann dhaibh fhathast; tha iad a' sìor-thuigh.

Cha bhithe cion choisrean le cho-fharpaisèichean ann. Tha an a'chomh air fad suas air uridh. Tha aona choisr dheug a' seinn airson Chais Lovait is Thulaich Bhardainn, an co-fharpais mhor dheireannach a' Mhòid Di haine. Theagamh gun tig moran a steach gach latha 'n duthaich mu'n cuairt. Dhaibhsan a dh' iarras oidhche no corr a chur seachad anns a' bhaile, bithidh a furasda aite fuirich fhaotainn fhathast.

Chanell doigh nach bi a chluin fhein ri aithris ri am mu'n cheud Mhòd anns an Agaidh Mhor.

*Donnell Grant*

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## Celtica - today

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

By P. Berresford Ellis

So the Berlin Wall is immoral and wrong, or so the authorities of the United Kingdom have told us time and again. However, a Belfast Wall is quite in order. Such is the latest proposal of the "Mad Major" (as he is known in Ulster), Chichester-Clerk, beg pardon . . . Clark!

The proposal, made the other week, that the people of North-East Ulster should remove their barricades and allow the army to build what was so endearing, by termed a "peace wall," is no solution to the problem. Walls and unnatural divisions between peoples have never been solutions. The only long term solution for North-East Ulster is the conference table and the re-education of Ulster people to the fact that their religious differences have been carefully fostered by the ruling junta to maintain their position.

The religio-bigots (of both sides) should be totally ignored and the so-called "reverend" Ian Paisley (he should form a club with Powell and Mosley sometime!) should be put out to graze somewhere where he can do no harm. This self styled "moderator" of the "Free Presbyterian Church of Ulster," with his ridiculous mouthings about Protestant freedom being gained at the Boyne, is one of the most dangerous men in Europe today. As for "Protestant freedom," a quick check in a history book would show one that the Presbyterian Church was *banned by law* after the Battle of the Boyne by the ruling junta (who were Episcopalian).

Unfortunately, there has been little display of Pan-Celtic solidarity about North East Ulster. Meybion Kernow Liberal M.P., Peter Bessell (S.E. Cornwall) has fallen in with the Liberals rather than M.K. by raising his hands in horror and decrying Miss Bernadette Devlin's fund raising tour of the U.S.A. He accuses her of inflaming the situation. Because Mr Bessell can, at the same time, be a member of the Liberal Party and Meybion Kernow (obeying more the Liberal line than M.K.) the need for the Cornish National Party (recently formed) can be clearly seen.

The Editor of *The Cornish Times*, in an open letter to Bessell (September 3, 1969) pointed out: "You were elected representative in the Redcoat Parliament by S.E. Cornwall twice. This was because you did your homework . . ." The editor goes on to criticise the recent political party statements issued by Bessell on behalf of the Liberals.

The time is coming when Messrs Bessell and Pardoe, any other Cornish prospective parliamentary candidates who maintain membership of M.K.

must decide whether they support M.K. or their English parties.

Maybe one of the reasons that Bessell is standing four square with an English political party is that rumour has it he may be entering the House of Lords shortly as Lord Lostwithell!

The *Isle of Mann Times's* "Nationalist Notes" column, on September 5, carried a rather good estimate of the average Englishman. "Despite having lost, in a mere quarter of a century, the greatest and richest empire the world has ever seen, the aforesaid average Englishman remains basically an imperialist, in thought, word, and where possible, in deed. He hangs grimly on to Wales, Scotland, and Northern Ireland, as well as a few odd tropical islands, in blatant defiance of the charter of the United Nations, which specifically condemns the domination of one nation by another, and despite Britain's clear pledge to transform her empire into a free association of self governing states."

It is a sad estimation, I feel, but nevertheless an accurate one.

By the time this column is being read, the League of Celtic Nations will have held its annual congress in Baile Aha Cliath, Eire. The League is the premier uniting force of the Celtic peoples' struggle for cultural, political and economic freedom. To be able to carry out its work properly the League is always on the look out for support and, more particularly, membership. Membership of the League is 10s per year and members receive a quarterly *Celtic News* and an annual volume. There are branches in every Celtic country, and in London and New York. Those interested in learning further about the work of the League (and the address of their respective national secretary) should write to A. Heussaff, Secretary-General, League of Celtic Nations, 9 Br. Cnoc Sion, Droimchomrach, Baile Aha Cliath 9, Eire.

Moiréasdan, fear-cathrach na Comhairle Ionadail, do Mhgr. Ros gnom biodh iasgairéan nam gíomach ann an cruaidh-chas nam biodh aca ri bhith ri port eadail 11 a.m. agus 5 p.m. mar a tha an t-Arm ag iarraidh orra. Aig factoiraidh nam gíomach ann an Gíomaisaigh bha e a' seanaich ri Mgr. Donnchadh Arascain, ann fear-stiuridh. Leig Mgr. Arascain ris cho daire is a tha ann faradh eadar Beinn nam Faoghla agus Lunainn.

Bha Runaire na Staité ag Traigh Bhaighaig, far am bi 1600 acaire fo fhluraichean ma theid le ruintean Bòrd Leasachaidh na Gaidhealtachd agus nam Eilean. Tha iad ann duil gnom còig an obair £1.5 muillionn, agus a' cheann mu dheireadh gun toir i cosnadh do 300.

## MGR. ROS ANNS NA H-EILEANAN

Air an t-seachdain seo chaidh thadhail Mgr. Uilleam Ros, Runaire na Staité airson Albain, air cuid de na h-Eileanan air iar. Ann a' cheud dhol a-mach chaidh e air tur ann ann Barraigh, far air do leigeadh fhaicinn dha cho do sheachnadh feumail agus a tha cearnaigh air a bhith air a shuidh-cachadh air an eilean. An

### HOW WE TAUGHT THE WORLD ENGLISH

#### The Principal

"Nothing can be more effectual for reducing these countries (i.e. the Highlands and Islands) to order and making them useful to the Commonwealth than teaching them their duty to God, their King, and Country (sic), and rooting out their Irish language."

#### The Practice

The school master made it his first duty after the opening prayer, to hand to one of the boys a roughly carved piece of wood which was called "the tessera." The boy transferred it to the first pupil who was heard speaking Gaelic. That offender got rid of it by delivering it to the next, who in his turn, placed it in the hand of the next again. And so the tessera went round without ceasing. At the close of the day it was called for by Mr Kerr. The child who happened to possess it was severely flogged, and then told to hand it back to the one from whom he had received it. The latter was dealt with in the same manner; and so the dreaded tessera retraced its course, with dire consequences to all who had dared to express themselves in the only language which they knew.

ceartuair's ann air an traigh a bhios an t-eilean a' laighe, agus air amannan bidh e air a bhacadh. Dìf'haodach iteallan na bu mhotha raon-laighe cumanta a chur gu feum—cha toir an fheadhainn a bhios a' tadhal ann an Barraigh an drasda leo ach ceithir duine deug. Tha an t-eilean air a bhith annabarrach trang am bliadhna le luchd-turais, agus biodh an obair na bu shoirbheachail nam biodh seirbhis-adhair na b'fhearr air na Barraich. Rinn an t-Arm rannachadh air aite a bha air a mheas freagarrach airson raon-laighe, ach cha chualas co-dhùnadh an sgrudaidh fhatthast. Tha iasgairéan Ubhish to iomagain mu dheichdinn nam bacaidhean a bhios an t-Arm a' cur orra nuair a thoisicheas iad air na rocaidean a ioghadh. Dh'inns an t-Urr. Seumas

(Continued on previous column)

# A Great Day In Atholl

It was a happy day in Atholl on Saturday 30th August, when Clan Donnachaidh gathered at Bruar for the official opening of the clan museum.

About 800 clansmen from all over Scotland and many countries, and friends, were present, enjoying the brilliant sunshine, to see the Duke of Atholl perform the opening ceremony. The land on which the museum stands was a gift from the Duke.

Pipers led by Mr Alex MacRae, Hon. Clan Piper, opened the proceedings as

The delightful museum is the work of Mr Schomberg Scott, A.R.I.B.A. It already houses many interesting and beautiful objects, maps and pictures. Their admirable display owes much to Mrs Jean Munro of the National Trust for Scotland.

As one enters the museum the first thing to meet the eye is a large copper wall map of the former extensive lands of the clan. There is a tartan jacket which belonged to Prince Charlie, XVIII century dirks, beautiful decan-



Opening of Clan Museum at Blair Atholl

distinguished guests arrived.

The Rev. Bruce Robertson of Dunkeld Cathedral, Clan Chaplain, then said a prayer and the whole assembly joined in singing in the 121st Psalm.

Speeches followed by Mr J. S. Robertson retiring Chairman of Council, Mr P. W. Sandeman, Chairman of Council — he recalled that only fifty years ago, Gaelic was widely spoken in Atholl, and, in fact, spoke a few words in the ancient and beautiful language — and Sir Edward Reid, Hon President of the Society.

The Duke of Atholl in an amusing few words then declared the museum open.

As Mr Alex MacRae played "Struan Robertson Salute" the standard of the clan, whose lands once reached from the moors of Rannoch to the gates of Perth, was raised to fly proudly above the museum.

Tea followed at which Mr Gilbert Robertson of Drumchaine Younger of Struan expressed a vote of thanks. The clansmen were most happy to have their chief's son with them. Also there was little Catriona, the chief's grand-daughter, to be christened the following day.

The chief, himself, who lives in Jamaica, sent a telegram of good wishes, as did other members of his family unable to be present.

ters and glasses, an ancient charm stone, an engraving of Mount Alexander, silver Cottee pots.

There is a letter from Donald Robertson of Woodlands, who led the clan at Culloden, written from Charleville in Champagne on 17th April, 1746. He writes to the Duke of Atholl:

"I hope Your Grace will give me a small farm that will yield milk and meal for my little family . . ." He seeks the Duke's protection "in order that I may breathe the air of Atholl once more."

How poignantly those last words speak for all gallant Scots, who wore the white cockade in the Prince's Year and if they escaped from Culloden, died in exile.

In Mr Alex MacRae, curator of the museum, Clan Donnachaidh has someone devoted to the Highland way of life and a veritable mine of information. He and his charming wife will extend a warm welcome to all visitors. He plans to establish a library and make the museum an Information Centre.

It was a privilege to be at Bruar on Saturday. The old clan spirit lived again. One was surrounded by the courtesy and kindness which are so innate in the Gael. Highland traditions have contributed much to Scotland. Long may they flourish!

JOAN C. YOUNG



# Naidheachdan Mu Na h-Eaglaisean Air A' Ghaidhealtachd

Le "FEAR-FAIRE"

## EAGLAIS NA H-ALBA

### Cuairt a' Mhòdairator

Tha am Moderator, am Fìor Urr. Tomas M. MacCalmain, air a bhith a' tadhal air coimhthional Cleir Loch Abar. Bha e ann an Rùm agus Eige a bharraich air na sgìrean ann an do chuir e seachad beagan uine air tho'ruir. Thadhail e air Ard Sgoil Loch Abar agus air Ospadal Bheford 'sa Ghearsadan. Air a thurus chionnach e ris an Fhìor Urr. Caillein Mac A' Phearsain, Easbaig Earraigh-aideal agus Am Eilean.

### Orduighean

Air an t-seachdain seo chaidh bha an Comanachadh ann am Bearnaigh Leodhais. A' gabhail co-pairt 's na seirbheasan bha an t-Urr. Uilleam Domhallaich (An Rudha) agus an t-Urr. Aonghas MacCumhais (Steòrnabhagh). Aig an aon am chumadh na h-Orduighean ann an Ceann-loch. Tha an t-Urr. Domhachd MacAsgail, a Bearnaigh na Hearadh, 'na mhinistear ann am Bearnaigh Leodhais, agus air ceann coimhthional Cheann-loch tha an t-Urr. Daibhidh MacAonghais, a bhuineas do Leumabhagh.

### Naidheachd Bais

Chaochail bantrach an Urr. Alasdair MacGhill-eathain air a' t-seachdain seo chaidh. Bha Mgr. MacGhill-eathain 'na mhinistear ann an Deimhidh agus sgrìobh e grunn leabhraichean. 'Se a mhac a th'ann an Alasdair MacGhill-eathain, an t-ughad ainmeil.

## AN EAGLAIS SHAOR

### Ministear na Toiseachd

Chaidh an t-Urr. Uisdean Cartwright a phosadh bho

## FEILL LOCH NAM MADADH

Aig feill a' chruith ann an Loch nam Madadh bho chionn ceithir latha deug bha prìsean matha air an toirt seachad. Bha beathaichean a' Uibhist agus a Bearnaigh air an reic. B'c' f115 a' phrìs a b'airde an turus seo.

## Text for the Times

Iarradh an Tighearn, am feadh a ta e 'na fhuathain: gairmibh air, am feadh a ta e am fagus.

(Isaiah c. 55 r. 6)

Seek ye the Lord while he may be found: call ye upon him while he is near.

(Isaiah 55 v. 6)

## PROVERBS

Suidh gu h-ìosal is dìol gu h-uasal.  
Sit lowly and pay nobly.

chionn ghoidir ri coimhthional na Toiseachd ann an Siorrachd Rois. Tha an eaglais air a bhith ban bho'n dh'fhalbh an t-Urr. Calum MacLomhainn. Tha ministearan ainmeil air a bhith 'nan teachdairean 'san sgìre seo. Bha an t-Urr. Tearlach Caidair 'na mhinistear 'san Toiseachd o 1774 gu 1812. Rinneadh marbhrann dha leis an Urr. Iain Domhallaich, fear eile de na ministearan clùit-each a shuathair 'san àite seo. B'ean Domhallaich na Toiseachd, Abstol an Taobh Tuath.

### Cuideachadh

Tha tiodhalach-aidg air a bhith a' tighinn a iomadh ceann de'n t-saoghal airson cuideachadh le eaglais ur a thoigheil air a Rudha an t-Leodhas. A-mess na tiodhalach a tha air an ainmeachadh 'san airmhean seo de'n mhios-achan tha £382 - 10 'n coimhthional ann an Winnipeg.

### Orduighean

Air a' cheud Sabaid de'n Damhair bidh MacAoidh Supier air an Tighearna air a frithealachadh ann na sgìrean a leanas: Am Bax, Gearloch, Govanhill, Grianaig, Cille Mhoire (Siorrachd Rois) Loch Carran, Parraig agus Peairt.



## AN EAGLAIS SHAOR CHLEIREIL Comanachadh

Aig na h-Orduighean ann am Fionnsbagh, far am bheil an t-Urr. A. Catnach 'na ministear, bha an t-Urr. A. MacCaidh (Inbhirris) agus A. I. MacAsgail (Uige Leodhais) a' searmonachadh. Air an treas Sabaid de'n mhios seo bidh an t-Sacramaid air a frithealachadh air an Tairheart, anns Storr, agus thall ann an Vancouver.

## AN EAGLAIS CHAITLIGEACH Craobh-sgaol'adh

Air a' cheud Sabaid de'n mhios seo thainig am program "Songs of Praise" air an telebhisean as an Oban. Bha coig coisirean a eaglaisean a' bhalie cruinn ann an Eaglais Mhoir Chalum Chille agus a bharraich air na laoidhean Beurla a sheinn iad chualas Salm Iux, air fonn French. Bha am Fìor Urr. Caillein Mac A' Phearsain,

Easbaig Earraigh-aideal agus nan Eilean a' gabhail co-pairt 'sa phrogram.

**SOP AS GACH SEID** . . .  
**Bidh Co-Chruinneachadh Srath-Pheohair** air a chumail aig deireadh na mìos seo. A' bruidheann aig coimheann na h-oigridh bidh an t-Urr. Seumas Greum a Obar-dehadhain (26mh-28mh latha de'n t-Sultuin) aig na coimheannan eile, a' toiseachadh air an 29mh latha de'n t-Sultuin, bidh an Dr U. I. Emslie (Obar-dehadhain) agus an t-Urr. S. A. Moyer (Hampstead) 'nan luchd-labhairt.

**Bidh Am Fear-Deasachadh** fada an comain luchd-leughaidh a chuireas naidheachdan thuige airson na duilleige seo.

**Guth O Na Lùithean A Dh-Fhalbh:**

"Ni bheil ian air sgeith,  
ni bheil reul, an adhar,  
ni bheil sian 'nu' ghreinn,  
Iosa! Iosa! Iosa!  
Iosa bu choir a mholadh.  
—Carmina Gadecia.

## SHOULD THE VICTORS' BADGE BE FLAUNTED?

Year after year a small group of devoted enthusiasts (and their number has recently been increasing steadily) assemble at the Great Memorial Cairn on Culloiden Battlefield on the morning of the Saturday nearest to the Battle anniversary of 16th April 1746. Their object, quite simply, is to remember in a short and dignified service the sacrifice of those Highlanders. On both sides, who died in what each at that time believed to be their rightful cause.

The service is organised by the Gaelic Society of Inverness, a non-sectarian and non-political body, and yet the casual observer cannot leave without getting the impression—from some of the sentiments expressed, the donors of some of the wreaths laid and the sources of some of the beautifully played lamentations—that the sympathies of the organisers and the great majority of those attending would lie with the Jacobite side. Nevertheless this is understandable, if for no other reason than that Gaelicdom made its last defiant challenge by force of arms to stem the inexorable Anglo-Saxon tide, under the prompt Colour of Prince Charles Edward, at Culloiden. Defiance failed and the tide rolled on to obliterate much of Gaelic culture, the Gael's way of life and, worst of all, even his language. Again, it is a reasonable certainty that if any forebears of those assembled were involved in the Battle,

then they too would await, with the Prince, the subsequent carnage by Cumberland's guns.

In view of this, what is less understandable today at Culloiden is the prevalence of the Hanoverian badge, the black cockade—worn on the bonnets of those attending the service in Highland dress. The original badge, with or without the red cross of (St) George of England superimposed, was worn to distinguish the non-uniformed supporters of the central government from those who wore "The White Cockade"—the Jacobite emblem. It is on record that even after Culloiden, the wretched survivors of the "Great Wasting" carried out by the Occupation Forces, had to sport a black cockade in order to prevent being rounded-up by prowling red-coats.

When later, Pitt persuaded his Cabinet to let him raise Highland Regiments to fight England's wars ("his no great matter should they fall"), the War Office adopted the black cockade—as a guarantee of mercenary loyalty—for use on the uniforms of the new regiments. Unfortunately as the present civilian Highland (and now National) dress came to be evolved, many of these late 18th century English military innovations persisted, including the black cockade, into present-day wear and it is high time now that some of them were pruned away.

While there is no reason

whatever for the bonnet wearer to carry forward the emblem of a Lost Cause to the present day, it would appear to be equally indefensible, and even alien, to mar a "guid Scots blue bonnet" with an obsolete Hanoverian badge. Surely the more seemly alternative would be to wear a blue one—a Saltire blue—for Scotland!

It is a pity that the kilt outfitters and manufacturers of Highland dress accessories seem still to be thrilled to the German black—and this in spite of two World Wars and Hitler's notorious S.S., but they continue to offer (and sell!) bonnets with the black cockade already sewn in position. Alternative cockades for sale separately have been conspicuous by their absence. However in these days of "Do it Yourself" this need be no deterrent, for a couple of small pieces each 3 ins. by 3 ins., of Saltire blue (neither Navy or Cambridge!) corded silk ribbon, can easily and quickly be sewn together, in place of the unlamented black cockade. Note: Trade manufacturers, please copy.

It cannot of course be guaranteed that such an alternative will appeal to all. Ex-military men may still hanker after their old and familiar black; Anglo-Scots of the de-racinated variety may feel exposed to the ridicule of their English friends and supporters; the "Homelists" too may even consider that they

(Continued on Page 9)

## 'The "Ineducable Rabble"

speech created thocht,  
Scots gied noch?  
(Hugh MacDiarmid)

"On top of this, there is the Highland way of life a mixture of religious piety or mysticism and hard drinking, and mostly incomprehensible and funny to the Lowland Scots"

This nasty piece of reportage is not the prejudiced ranting of a 17th or 18th century racist bigot but that of James Kellas in his book published last year "Modern Scotland, The Nation since 1870." How truly this reflects the Lowland Scots mind would be difficult to assess, the fears that those other "Gael knackers" Messrs Borthwick and Macgregor must have had some influence.

On the other hand one questions whether there is now-a-days a "Lowland Scots mind" except perhaps in a very limited and rapidly diminishing degree. This unfortunate possibility is rather suggested by a report of a court case in Aberdeen last month. "A court room rocked with laughter yesterday when 'language' difficulties slowed down a trial. Sheriff Archibald Hamilton had difficulty in 'translating' what Mrs Hadden was saying in her thick Aberdeenshire accent. And laughter broke out when her agent Mr Alexander White asked her 'At the Brooms, would I be right in saying that there is not one word of English spoken from one end of the year to the other?'"

This shameful episode prompts the further query as to whether there are now any Lowland Scots other than the good Mrs Hadden and her dwindling kind for if the Lowland Scots are "funny" too then the remainder in Scotland who are amused by the natives must be Englishmen or perhaps Common Wealth citizens.

Be that as it may the Gaels and the Mrs Haddens can only thole the sneers and laughter of the ignorant and hope for a better day, consoled perhaps by the lines of a great poet and true Scot of our times.

"Mercy o' Gode, I canna thole  
Wi sic an orra mob to roll!"  
—"Wheest! It's for the guid  
o' your soul."

They canna learn, sac canna  
move,  
But stick for aye to their auld  
groove  
—The only race in history  
who've

Bidden in the same category  
Frae stert to present o' their  
story

And deem their ignorance their  
glory  
"But in this huge ineducable  
Heterogeneous hotch and rabble,  
Why am I condemned to  
squabble?"

Hugh MacDiarmid  
A Drunk Man Looks at  
the Thistle.



# Retain Thatched Cottages £28m Major Road Schemes

Speaking at a Rural Week at Ennis, Mr Brendan O'Regan, Chairman of Bord Fáilte (The Irish Tourist Board), asked for the preservation and wider use of thatched cottages as holiday homes in Ireland.

"The thatched cottage," he said, "as a badge of survival is now fashionable. In California they are paying enormous sums to have their dwellings thatched. In Ireland, the empty thatched lobby should be crushed out. Thatched holiday homes should be developed because they are different and beautiful as well. Timber chalets as holiday homes should not be encouraged."

"£100 million a year was being spent by tourists and Bord Fáilte were aware that there was a temptation to sacrifice too much of the way of life for an increase in the volume of business. While Bord Fáilte had economic development as its primary objective it had an important part to play in the preserving of our natural heritage and culture."

"Tourism," he said "has now been established and is accepted as a vital part of the economic development. We have, consequently, reached the stage where it is possible to concentrate to a greater extent on tourism as a social and cultural force capable of improving the quality of life and the environment of the community. When the economic benefits are achieved in a manner which will build on and enhance the rich heritage of our culture and traditions, and when the benefits are shared as fully as possible by the people of Ireland, our tourism industry will be

making not only its greatest contribution to Ireland but to our visitors," he said.

Mr O'Regan said that some of the most scenic parts of Ireland were the parts most in need both of economic stimulation and of amenities for their people. Their prospects for achieving these through tourism (and prospects for other forms of economic activity might often be slight) would be greatly enhanced over the next few

years by the rapid increase in motoring visitors.

"On the question of tourism as a force to solve pressing social and economic problems in rural Ireland, we believe that the depopulation of many of our small towns, attractively-located villages and peaceful country areas can be halted and reversed by imaginative and tasteful development and expert promotion of village, rural and farm holidays," he said.

"While the individual units of accommodation will be small and more readily within the capability of local financing than is the large hotel, the number necessary to meet the needs will be great. The design, development and promotion of suitable visitor accommodation and amenities in many such locations will be no easy task. Nevertheless, my board is according this work high priority, confident that its management, in association with regional tourism organisations and local people, can succeed in the task; and in doing so take an important step towards achievement, through tourism, of the cultural and social, as well as economic objectives."

## HIGHLAND BOARD TO EXHIBIT IN LONDON

The Highlands and Islands Development Board have opened a small exhibition at the Haymarket (London) branch of the Bank of Scotland.

To run for an extended period, the display will concentrate on informing visitors to the bank about industrial and tourists potential in the seven Highland counties. It will also be used as a base for a marketing exercise to promote Highland products. A Board spokesman said at the week-end: "This will be our second foray into London within a year. Although obviously not on the same scale as the 'Highland Fling,' the exhibition staged on board ship at the Thames in January, the Haymarket event should serve an extremely useful function in informing the city of what the Highlands have to offer industry, commerce and the holidaymaker. We are very much indebted to the Bank of Scotland for the use of their splendid bank, which was just opened towards the end of last year."

## Mull Theatre Travels

Barrie and Marianne Hesketh take their Mull Little Theatre to the city for the first time later this month when they present a three-day programme in Aberdeen Arts Centre today.

The Heskeths are to present "The Bond," a court melodrama by Strindberg; "Rosalind," a 1912 comedy by J. M. Barrie; and "The Proposal," a farce by Chekhov.

"The Bond" is an experimental play for the Little Theatre, with only two protagonists appearing on stage and the seven other characters portrayed by tape-recorded voices. Assisting the Heskeths will be Jill McGregor, an actress spending a season with the Little Theatre under an arrangement with the Arts Council; and Anne Davidson, on stage management, who is with the theatre under a bursary award from the Michael Marx Charitable Trust which recently made the theatre a grant of £3,400.

In November they visit Greenock. In February they are to take part in the International Theatre Festival being organised by Birmingham University. And, in March, they spend a week in York on the invitation of the York Arts Centre.

Negotiations are currently being conducted for performances in Granada Television's Manchester theatre, "The Stables."

A preparation list of a series of major trunk road and motorway schemes which if approved as planned at present, are likely to cost up to £28m, has been authorised by Mr William Ross, M.P., Secretary of State for Scotland.

Survey or detailed design is being authorised for the projects including the A82 Ballachulish Bridge and Fort William Relief Road.

The schemes are derived from the recent White Paper "Scottish Roads in the 1970s." Preparation of the schemes will be undertaken either by county councils or civil engineering consultants.

Preparation for the following schemes will also be considered when feasibility studies have been completed

## AN RIOGHACHD EAS- AONAICHTHE

The Director of the 1320 Club's Foreign Affairs Bureau announces that the Bureau has, in the last six months, distributed over a thousand copies of Ludovic Kennedy's B&C address "The Disunited Kingdom." These have been sent out to twenty-three countries in eight different languages.

Apart from the dissemination of the various editions of this pamphlet, the Bureau has built up an extensive foreign network, and is in regular correspondence with embassies, consulates, universities, and newspapers all over the world. It is understood that the efforts of the Foreign Affairs Bureau have not passed unnoticed by the Government.

The Director of the Foreign Affairs Bureau is Ronald MacDonald Douglas, lifelong Nationalist, and well-known before the last war as an author and dramatist, and as founder of the Inverness Little Theatre. After the war he went abroad, and until two years ago had been living in Germany and France. He now has a house near Hawick.

Club has recently published a Gaelic edition of Ludovic Kennedy's "The Disunited Kingdom"—translated by the Reverend William Matheson, Senior Lecturer in Gaelic at Edinburgh University, assisted by William Neill, the Editor of Catalyst.

Copies of this pamphlet may be obtained from Ronald MacDonald Douglas, Tigh an Uillt, Wilton Dean, near Hawick, for three 4d stamps.

## Faillte Do Lybster

THE PORTLAND ARMS

extends a warm welcome

Salmon Fishing, Trout Fishing

Sea Angling

Good Fare and a Fine Cellar

—A9 North of Inverness, A9 Perth to Greenloaning; and A9 Perth to Pitlochry.

Preparation of major schemes takes about two years, and further time may be needed to acquire the statutory rights to construct the road and purchase the land, so that construction of the major schemes is not likely to start before 1973.

When the design of each scheme is complete, its economic and traffic benefits will be compared with its estimated cost, and this will enable a place in the order of priority to be determined and a date for the start of construction to be given.

Schemes expected to cost less than £250,000 are not included in the list, but it is expected that annual expenditure on them will be in the region of £3m.

## MINISTEAR GAIDHEALACH

Air an t-seachdain seo chaidh chaobhail an t-Urr, Uilleam M Camshorn, a bha 'na mhinistear ann an Kirkcaldy o 1958. Bhuidh e Mgr. Camshorn do Cheann Loch Gilp. An deidh dha M.A. agus B.D. a thoirt a-mach chaidh a chuirigh eadh gu dreuchd na ministearlach ann an 1936. An uiridh bha e 'na Mhoderator air Cleir Dhun-fris.

## FLUORIDE 'SAN UISGE

Tha Comhairle na Slainnte ann am Mairbre agus Inbhir Narann de'n bheachd gun bu chòir fluoride a chur an aghaidh na siorraidh Tha moran a' deannam dheidh gun bheil an stugh seo a' cuideachadh fiallan na cloinne.

Ach chan 'eil Comhairle na Slainnte ann am Baile Inbhirnis idir cho cinnteach. Tha iad ag iarraidh gun bi barrachd rannsachaidh air a dheanadh air a' chuspair mus gabh iad ceum air adhart.

Tha a' cheist seo ag adhbharachadh coimhstr ann an iomadh aite, gu h-araidh ann an Comhairleann nan Balcann agus nan Siarachdhan. Bha moran lichte-rian air a' chuspair ann an "Scotsman" Dhun-eideann bho chionn ghoidir.

## Toimhseachan Tarsuinn

### FUASGLADH

TARSAINN — 1 Fassail. 4 Muinntir. 9 Olainn. 10 Maircann. 12 Aonaich. 13 Gach. 15 Nuar. 16 Cinnéadail. 19 Abhainn Spé. 20 Stól. 23 Meanchb. 25 Acarach. 27 Cantainn. 28 An saor. 29 Deargach. 30 Gabhna.

SIOS — 1 Fionain. 2 Suan-eil. 3 Ianag. 5 Uiridh. 6 Nòr-ragan. 7 Teach. 8 Rùn gail. 11 A chionn. 14 Cnapach. 17 Alta-chadh. 18 Miabhaig. 19 Armachd. 21 Ladarna. 22 Cantainn. 24 Annsa. 26 Inid.

# SANDEMAN SCOTCH



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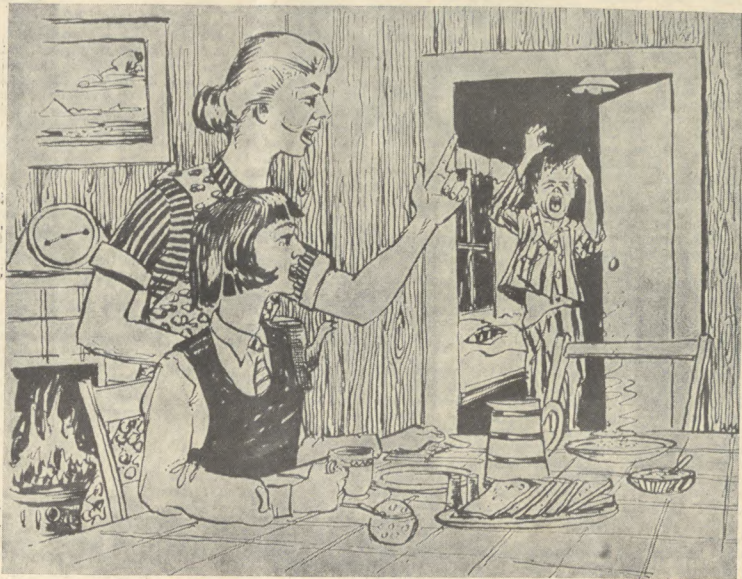


# AG IONNSACHADH NA

LE IAIN A. MACDHOMHNAILL

## Cuil nan Ceist—10

- 10—*Bataichean Gàidhealach*
1. De an t-ainm a bh'air a' cheud bhata-smuide a bhiodh a' ruith gu cum-bhalach eadar Glaschu agus an Gearasdan?
  2. Cuin' a chuireadh bata Seomabhaigh, an "Loch Seaforth," air bhog—1950, 1947 no 1953?
  3. De na bataichean a th-àir an ainmeachadh leis na baird anns na sreathan a leanas—  
(a) "Gum beannaicheadh Dia — — — a' cheud la do chaidh air sal."  
—Alasdair MacMhaighstir [Alasdair]  
(b) "Sa chulaidh dhealbhaich do'n ainm — — le gaoith gun anagmath dh'fhag balbh an cuan."  
—Gobha na Hearadh  
(c) "Bha — — Aonghas, sud bata nan conacag, an aghaidh na stoirn 's iad 'ga h-ionradh gu teann."  
—Murchadh a' Cheisteir
  4. Co aig an robh long air an robh taobh geal agus taobh dubh?
  5. Meud fear-siubhail a bheir am bat'-aiseig "Heb-rides" leatha?  
Fuasgladh air t.d. 8



Iain:— Tha mi sgith an diugh.

### CONVERSATION

Tha Mairi trang anns an taigh.  
Mary is busy in the house.  
Tha Iain agus Anna a' dol do'n sgoil.  
John and Anne are going to school.

Mairi: Eirich Iain.  
Get up John.

Iain: Oh Oh.  
Oh Oh.

Mairi: Eirich a nise.  
Get up now.

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

Mairi: Tha e ochd uairean.  
It is eight o'clock.

Anna: Glè mhath. Dé an uair a tha e?  
Very good. What time is it?

Mairi: Tha e ochd uairean.  
Anna, eirich.  
Anne get up.

Anna: Glè mhath. Dé an uair a tha e?  
Very good. What time is it?

Mairi: Tha e ochd uairean.  
It is eight o'clock.

Anna: A bheil am biadh deiseil?  
Is the food ready?

Mairi: Tha am biadh air a' bhòrd.  
The food is on the table.

Anna: Iain eirich.  
John get up.

Iain: Tha mi sgith an diugh.  
I am tired today.

Anna: Madainn mhath a mhàthair.  
Good morning mother.

Mairi: Ciamar a tha thu an diugh Anna?  
How are you today Anne?

Anna: Tha mi glè mhath tapadh leibh.  
I am very well, thank you.

Mairi: Suidh aig a' bhòrd Anna.  
Sit at the table Anne.

Anna: C' àit a bheil am bainne?  
Where is the milk?

Mairi: Nacheil am bainne air a' bhòrd?  
Is the milk not on the table?

Anna: Chan eil.  
No.

Mairi: Oh, seo am bainne.  
Oh, here is the milk.

Anna: Ach c'ait a bheil Iain?  
But where is John?

Mairi: Tha e ann an leabaigh.  
He is in bed.

Iain: Iain, Iain.  
John, John.

Mairi: De?  
What?

Mairi: Eirich a nise.  
Get up now.

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

Mairi: Tha e deich mionaidean an deidh ochd.  
It is ten minutes past (after) eight.

Iain: Glè mhath nà.  
Very good then.

Mairi: A bheil thu deiseil Anna?  
Are you ready Anne?

Anna: Chan eil C'ait a bheil mo bhòrgan?  
No. Where are my shoes?

Mairi: Tha iad aig an teine.  
They are at the fire.

Anna: Glè mhath.  
Very good.

Mairi: Iain.  
John

Iain: De?  
What?

Mairi: Nach eirich thu.  
Won't you get up.

Anna: Tha e cho luig leis.  
He is so lazy.

Iain: Tha e leig anns a' mhadainn.  
He is lazy in the morning.

Anna: Iain, tha e cairteal an deidh ochd.  
John, it is a quarter past eight.

Iain: Chan eil.  
No.

Anna: Tha agus tha mise a' falbh do'n sgoil.  
Yes and I am going to school.

Iain: Oh, tha mi sgith an diugh.  
Oh, I am tired today.

Anna: Tha thu leig an diugh.  
You are lazy today.

Mairi: Tha e leig a' h-uile latha.  
He is lazy every day.

Iain: Tha mi ag eirigh.  
I am getting up.

Mairi: Greas ort mata.  
Hurry up then.

Iain: A bheil am biadh deiseil?  
Is the food ready?

Mairi: Greas thusa ort.  
You hurry up.

Iain: Tha mi sgith an diugh.  
I am tired today.

Mairi: Tha thu leig an diugh.  
You are lazy today.

Iain: Suidh aig a' bhòrd.  
Sit at the table.

Mairi: Tha an lita fuar.  
The porridge is cold.

Anna: Nise Iain: iù thusa an lita.  
Now John: you eat the porridge.

Iain: Tha an lita fuar.  
The porridge is cold.

Mairi: Nise Iain: Bi modhail.  
Now John: Behave.

Iain: C'ait a bheil m'athair?  
Where is my father?

Anna: Tha e anns a' mhionadh.  
He is in the hill.

Iain: Anna: a bheil mo pheann agad?  
Anne: have you got my pen?

Anna: Tha do peann air a' bord.  
Your pen is on the table.

Iain: C'ait?  
Where?

Anna: Air a' bhòrd agus greas ort.  
On the table and hurry up.

Iain: A bheil thu deiseil?  
Are you ready?

Anna: Tha mi deiseil.  
I am ready.

Mairi: A bheil sibh deiseil fhasth?  
Are you ready yet.

Anna: Tha mise deiseil.  
I am ready.

## Gaelic Broadcasts

Thursday, 18th September

12.00 noon News in Gaelic.  
12.05 p.m. Da cheathramh agus Fonn.

Friday, 19th September

12.00 noon News in Gaelic.  
6.30 p.m. Chuala 's Chord:

Calum Robertson talks to Neil Fraser and selects favourite songs and music (recorded).

Saturday, 20th September—T.V.

10.00 p.m. 'Se Uj Beatha with Kathleen MacDonald

in the last of a series of six programmes featuring her favourite Gaelic songs (recorded).

Monday, 22nd September

12.00 noon News in Gaelic.  
12.05 p.m. Da cheathramh agus Fonn.

Tuesday, 23rd September

12.00 noon News in Gaelic.  
12.05 p.m. Da cheathramh agus Fonn.

4.00 p.m. Caint ar Duthcha: The fourth of a series of five programmes in which John MacInnes makes observations about Gaelic dialects.

Today he looks at the Gaelic of Perthshire (recorded).

4.15 p.m. Gaelic Midweek Service conducted by John MacSween.

Broadford (recorded).

5.25 p.m. Freagair Seo: A general knowledge competition for Highland schools. First round: Lochaber High School v. Nicolson Institute.

Stornoway, Quizmaster —Kenneth D. Smith (recorded).

6.30 p.m. De Do Bheachd? Discussion from Dornie.

Chairman: Donald J. MacLean. Panel: Christina Cameron, Joan MacLean, Rev. Murdo MacSween and Sorley MacLean (recorded).



# GAIDHLIG

**Mairi:** Iain, greas ort.  
**John,** hurry up.  
**Iain :** C'ait' a bheil mo bhàran?  
 Where are my shoes?  
**Mairi:** Do bhàran — tha iad aig an teine.  
 Your shoes — they are at the fire.  
**Iain :** A bheil thu a' falbh Anna?  
 Are you going Anne?  
**Anna:** Tha — greas ort.  
 Yes — hurry up.  
**Mairi:** Cuir do chòta ort Anna.  
 Put your coat on Anne.  
**Anna:** Tha mi a' falbh a nise.  
 I am going now.  
 Tugainn iain.  
 Come on John.  
**Iain :** C'ait' a bheil mo leabhar?  
 Where is my book?  
**Mairi:** Oh seo — mach a seo.  
 Oh here — out of here.  
**Anna:** Dé an uair a tha e?  
 What is the time?  
**Mairi:** Tha leth uair an deidh oichd.  
 It is half past eight.  
**Anna:** Glé mhath, tha mi a' falbh.  
 Very good, I am going.  
**Mairi:** Mach a seo thu Iain.  
 Out of here with you, John.  
**Iain :** Tha mi a' falbh.  
 I am going.  
**Mairi:** Cuir ort do chòta.  
 Put on your coat.  
**Iain :** Glé mhath.  
 Very good.  
**Anna:** Greas ort Iain.  
 Hurry up John.  
**Iain :** Tha mi deiseil.  
 I am ready.  
**Anna**  
 agus  
**Iain :** Mar sin leibh.  
 Goodbye.  
**Mairi:** Mar sin leibh.  
 Goodbye.

## INTERPRETATION

The Iain agus Anna a' dol do'n sgòil anns a' mhàdainn. Tha a' mhairi iain anns a' mhòndach ach tha mhairi iain trang anns an Tha Anna ag eirigh aig oichd uairean agus tha am biadh deiseil aig oichd uairean. Tha iad air a' bhòrd anns a' mhàdainn. Tha a' mhairi iain anns a' mhàdainn och tha mhairi iain trang anns an taigh.  
 C'ait' a bheil Iain agus Anna a' dol?  
 A bheil Iain taise?  
 Dé tha air a' bhòrd?  
 C'ait' a bheil a' mhairi iain?

## GRAMMAR

The Verb To Be Present Tense.  
 Affirmative with the Personal Pronoun.

<b>Singular</b>	<b>Plural</b>
Tha mi, I am	Tha sinn, we are
Tha thu, you are	Tha sibh, you are
Tha e, he is	Tha iad, they are
Tha i, she is	

Present Tense. Negative.  
 Chanell mi, I am not.  
 N.B. The Personal Pronoun is used as in the Affirmative.  
 Question Form.  
 A bheil thu? Are you?  
 Nacheil thu? Are you not?  
 Answer "yes" is "tha"  
 Answer "no" is "chanell"  
 N.B. We use the verb in all tenses the answer "yes" is the verb form in the Affirmative.  
 The answer "no" is the verb form in the Negative.

The Regular Verb.  
 Verbal Nouns:— A' falbh, going away.  
 A' dol, going.  
 Ag eirigh, rising.  
 The Imperative or root form.  
 Eirich, get up.  
 Ith, eat.  
 Suidh, seat.  
 Cuir, put.  
 Bi, be.

The Irregular Verb. The Imperative.  
 Tugainn, come along.  
 Masculine Nouns with and without the Definite Article.  
 Biadh, food  
 Am biadh, the food  
 Bòrd, a table  
 Am bòrd, the table  
 Baine, milk  
 Am baine, the milk  
 Teine, a fire  
 An teine, the fire  
 Peann, a pen  
 An peann, the pen  
 Còta, a coat  
 An còta, the coat  
 Leabhar, a book  
 An leabhar, the book  
 Taigh, a house  
 An taigh, the house  
 Monadh, a hill  
 Am monadh, the hill  
 Feminine Nouns with and without the Definite Article.  
 Leabaidh, a bed  
 An leabaidh, the bed  
 Sgoil, a school  
 An sgoil, the school  
 Lite, porridge  
 An lite, the porridge  
 Madadainn, morning  
 A' mhàdainn, the morning.  
 Bòg, boot  
 A' bhòg, the boot.  
 Mathair, mother  
 A' mhàthair, the mother.  
 N.B. There is no Indefinite Article in Gaelic.

Adjectives.  
 Deiseil, ready.  
 Math, good.  
 Fuar, cold.  
 Prepositions.  
 Aig, at  
 Air, on.  
 Anns, in.  
 Interrogatives.  
 Dé, what  
 C'aithe, where?

(Continued on page 9)

# The International Peat Society

In recent years many countries, national organisations, research institutes and specialists engaged in the scientific, technical and economic study of peat have expressed a strong desire for greater and more systematic co-operation at the international level. This is of interest to all countries in which investigations of peatlands, bogs and peat are primarily concerned with industrial utilization or with scientific, technical and other developments in peat or in related fields.

There is a growing need to ensure that in the future international contacts and collaborations are not left entirely to the initiative of individuals but that a permanent organisation is established. The International Peat Society has been formed to meet this need.

Prof. Dr A. Sundgren (Finland) was elected the I.P.S. President and Mr M. Gordon (FRG), Mr R. Kadner (GDR), Mr D. C. Lawlor (Ireland).

## From our Eire correspondent

### MUINTIR LOOKS AHEAD

The decision of Muintir na Tìre to experiment with rural centrality and new style Muintir Community Council with a view to introducing them on a national scale eventually must be seen as one of the organisation's most forward-looking steps for some time.

Rural centrality means development of the town/country community, involving not just the town but the surrounding countryside, including villages, within a radius of five to ten miles. The Councils, which will be introduced first in six pilot areas, will be representative of all the sectional interests within the community and will try to co-ordinate the energies of all the voluntary groups.

It is realised now by most people that the parish is not able to provide for all the needs of the people. Community development has to be seen on a wider scale.

Muintir with its 15,000 members in 326 guilds has also decided to abolish formal membership and revert to the original position whereby everybody in the parish was automatically a member.

The late Canon Hayes founded Muintir na Tìre in 1937. Its aim was to unite the rural people of Ireland to work together for the common good. However in recent years it has been felt in many places that guilds were unrepresentative of the community and were often only marginally involved in its development.

Rural Centrality, a concept first put forward some years ago by Mgr. Jeremiah Newman in his survey of the Limerick region, may be the badly-needed injection which will launch Muintir into a dynamic future.

Mr R. A. Robertson (U.K.—Aberdeen), Mr T. Tibbetts (Canada) and Mr S. A. Tsuprov (USSR), were elected Vice Presidents. The I.P.S. Council consists of representatives from 21 different countries.

In order to promote the study of specific scientific, technical and economic problems, five permanent I.P.S. commissions have been recently formed. At the beginning these five commissions will investigate the problems related with the following fields:

### Commission I

"Survey, classification, study and conservation of peatlands."

### Commission II

"Winning and processing of peat and sapropel for industrial, agricultural and horticultural purposes."

### Commission III

"Bog cultivation and afforestation. The use of peat, peat products and sapropel in agriculture and horticulture."

### Commission IV

"Chemistry, physics, biochemistry and microbiology of peat and sapropel. Pro-

duction and utilization of physiologically active substances, growth stimulators medicinal preparations and related materials."

### Commission V

"Terminology, notation and standardization."

In the near future it is expected to form a new commission of peat balneology.

In accordance with the I.P.S. constitution membership to the I.P.S. is open to all scientific and technical organizations and to any person interested in the study and utilization of peat, bogs and peatlands. Enquiries and applications for membership should be addressed to: Mr A. K. Dergunov, General Secretary, International Peat Society, Boulevard 31, Helsinki 18, Finland.

## Sgoil mhor nan Gaidheal



Cha bh' mise leughadh Sruth co-dhùbh. Tha e cho ephemeral.

## Edinburgh Local Mod

Leith Town Hall, Ferry Road

SAT. 27th SEPTEMBER 1969

Juniors 10 a.m.; Seniors 1.30 p.m.

Entries to Miss I. Macmillan, 29 Drumsheugh Gardens, Edinburgh, by 30th August 1969

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# Review Order

## CLAN MACLEOD IN NEW ZEALAND

The Annual Newsletter of the Clan MacLeod in New Zealand has just reached us. As last year, the Report reminds us of the effectiveness of "belonging" to a Clan. Perhaps the MacLeods, and only the MacLeods through Dame Flora, have been able to display to the general non-clan public what it really means to be able to stand that much above one's fellows and say that one belongs to an identifiable group.

There is pride in association. This glints through again and again the 1969 Report. But it is not a boastful, exclusive pride. It is a justifiable family pride.

One might suggest that the Gaelic language be used in next year's Newsletter. After all, it is one thing to belong to the MacLeod Clan. It is equally important to project the image that it is a Highland clan, and Island clan, one which has its roots deep in the Gaelic-Norse past, of which the Gaelic language still survives as what is possibly the greatest distinguishing factor the Clan has.

Even to be able to pass the time of day in simple Gaelic conversation with another Clan member is not so demanding. And the fact that Gaelic is a lingua franca among the MacLeods of New Zealand gives them and Gaelic, that extra boost.

Copies of the N.Z. Newsletter are available from Miss Mary MacLeod, 2 Drummond Street, Whangarei, New Zealand.

## THE CLARSACH SOCIETY

In the 1969 Annual Report of the Comunn na Clarsaich, satisfaction is expressed at the solid state of the society. Membership continues to increase and the extent and depth of the interest in the clarsach is more than gratifying.

Mention is made of the death of the Founder of the Society, Mrs. Hilda Mary Campbell of Airds, whose whole life was devoted to the recognition of the clarsach. That the Society is in such a healthy position, and that the clarsach is known and accepted as a valid musical instrument all over the world, is due to her efforts and the efforts of those she inspired by her enthusiasm.

The writer knew her for twenty years during which time she offered valuable help and advice in his study of the instrument, both historically and musically. Her copious notes on the instrument are a worthy remembrance of her.

What would be most fitting would be for the Society, to mark its 40th birthday in 1971, to commission an authoritative book on the clarsach. As an example

one might mention the recent book published by the Cultural Relations Committee of Ireland: "The Irish Harp," by Joan Rimmer.

The Report also gives mention to the activities of individual members of the Society. The range and extent of these activities proves that the instrument has made rapid progress in the last few years and has now dispelled the image the general public once had of it as a musical oddity.

The production of music for the instrument is making good progress and one looks forward to seeing the day of publication of a definitive book of music for the clarsach. This might well be another thought to celebrate the Society's 50th birthday in 1981.

The Secretary of Comunn na Clarsaich is Mrs Wilson, 30 Direlton Avenue, North Berwick, East Lothian.

## "THE MUSIC OF IMAGINATION MUST BE RESTORED, UPWARD"

So says Iain Crichton Smith in his new poem-sequence *The White Air of March*.<sup>\*</sup> The poet addresses the tribe

"This is the land God gave Andy Stewart—we have our inheritance. There shall be no ardour, there shall be indifference. There shall not be excellence, there shall be the average. We shall be the intrepid hunters of golf balls."

It may be unfashionable for an artist to have a message but this is a poem with one for what else is the admonition "The music of the imagination must be restored, upward."

The poet, like Hugh MacDiarmid in "A Drunk Man Looks at the Thistle," seems to be trying to teach us.

Unlike many artists he also gives the impression that he has some belief, some standard. This is probably revealed by his constant reference to the Cullins.

"The Cullins stand and will forever stand.

Their streams scream in the moon light."

"The Cullins tower high in the air—Excellence."

Although the poet looks upward he detects the excellence which is sometimes present in what is otherwise druse.

"MacGonagall

why do I see you as a sign?

Why does your drama perplex me

Endlessly you toil towards Balmoral

to the old lady knitting her slow empire."

All that you wrote is bad, let us agree.

Who would say that Athens is Dundee?

Or the Tay Bridge our Scots Thermopylae

"Why should you suffer the anonymous

there and poor parodies of those

Whose competence is just as small as yours—

when they unlike you don't even love verse!"

On occasion the poet turns to his own people

"I speak (with a little water) of the family of the Mac-Murrows."

They are a sept of the Mac-Morris and had good bards once.

They were repositories of much harp music, of history, of genealogy.

Much lore did they preserve, much more than we deserve.

Their ruminations are contained in the "Book of the MacMurrows."

"The Annals of the MacMurrows" and much matter significant for scholarship

including the first use of the ablative absolute in a categorical mode

with animadversions upon the umlaut, the Dawn of the Present Participle

though in one or two places the record is unfortunately blank.

This is undoubtedly a Gaelic poem. Perhaps however the poet's bold use of language is due to his heritage. Once at least there appears to be an echo of old poetry

"It is bitter to be an exile in one's own land."

It is bitter to walk among strangers

when strangers are in one's own land.

It is bitter to dip a pen in continuous water

to write poems of exile

in a verse without honour or style."

More important probably is the fact that the poet speaks as a Gael and thus from the centre and the beginning. He does not like many stop there but moves through his poem-sequence upward and outward, without a trace of self pity, 19th century poverty, oppression syndrome or narrow mindedness but with music and imagination and excellence.

\* Scottish Intermation Edinburgh No. 7.

OUR COMMUNITY AT WORK

By John Mathieson

With the trend away from rigid compartmentation of studies such as history and geography towards integration of related subjects, comes a need and demand for textbooks treating these as a related whole. To meet this need, the prolific pen of F. G. Thompson, in co-operation with his colleague G. M. A. Fawkes, has now continued the series of "Our Community at Work" with numbers 16, 17 and 18, "A Matter of History"; "Trade and Industry"; and "The Scot-

tish Scene," published separately under these titles by Longmans, Green and Co., Ltd.

These booklets, each of less than 100 pages, deal, as adequately as is possible within such restricted compass, with the development and present state of trade and industry, life and letters in Scotland. It is not possible to enumerate every aspect touched on, but the contents range so widely as to justify the title of the Series.

"A Matter of History" deals, in what is called in current educational terminology the "patch" method, with the period of Scottish history up to 1707. To compensate for the limitations of scope and depth imposed by this method, each section on a specific theme is followed by a series of "Questions and Projects" whereby, again in accordance with modern educational practice, pupil or student research is called for and indeed stimulated. Further themes dealt with in this booklet, following the broad introductory outline of the growth of the nation, are the Reformation, the Covenant, The Union of the Parliaments, The Jacobites, The Highlands. Using these as pegs, the authors contrive to maintain the continuous thread of historical narrative.

Glasgow, Edinburgh, Aberdeen and Dundee are each dealt with individually from the point of view of historical and industrial background and development, with vignettes of outstanding figures who contributed to the fame and prosperity of their native cities and of Scotland as a whole.

Number 17, "Trade and Industry" deals, as would be expected, with the growth of these and also with the changing face of Scotland, supplying a list of sound, relevant facts and figures. Minerals and Fuel as main headings are followed by an excellent section on Main Industries. Here we have an up-to-date account of the main aspects of industrial and economic development in Scotland. It is refreshing to find little evidence of the too common fault of stressing traditional heavy industries as being the staple forms of employment, even in their decline, and rather to provide clear and vivid accounts of the new and flourishing industries of today, with the emphasis on the Highlands as a viable area and not solely "a land consisting mostly of heather, bracken and poor pasture, with many peat bogs and only a few scattered clumps of Scots pine," to quote a "cography book recently published in England. Farming, fishing and crofting with its subsidiary occupations are adequately dealt with before proceeding to a good account of communications by land, sea and air.

Number 18 in the Series, entitled "The Scottish Scene" deals comprehensively with people, languages and dialects, political parties, news media,

law, church, local government, leisure, youth organisations, the arts and life in various communities. Good examples are provided of representative poems in Scots language and in area dialects, e.g. Shetland, with a little jewel of a Gaelic poem, "Eonagain," meticulously transcribed from the Carmina Gadelica of An Gaidheal Mor, Alexander Carmichael, and literally translated into English. The content of this number of the series covers areas and aspects of the Scots ethos too often disregarded or omitted from the educational syllabus. The treatment of each section is sound and interesting and would be profitable for project work in the upper reaches of the primary school as well as for older students of Social, Modern and Liberal Studies.

Striking and helpful illustrations by George Craig are besprinkled abundantly throughout, and another feature that helps to lighten the text is the vivid personal account by workers in various industries through the ages to modern times. Lists of books for further reading and research are provided at the end of each of these attractively covered books.

## Cuil nan Ceist-10

1. An "Comet" aig Eanraig Bèll, a thoisich air an t-scribhis seo ann an 1812. Chaidh i air na creagan ann an 1820.
2. 1947.
3. (a) Long Chlann Raghnaill. (b) "Braghaid Albainn." (c) "Beau Bratylene."
4. MacIain Ghearr. Bha e 'na chreachadair, agus bha an da dhath air a bhata airson an luchd - torachd a mhealladh.
5. Sia ceud a's t-samhradh agus ceithir cheud fad miosan a gheamhraidh.

## ARDACHADH MAIL AN INBHIRNIS

An ath bliadhna tha Comhairle Siorrach Inbhirnis a' cumhachadh 52 'san t-seachdain a' chur ri mal nan taighen. Tha suil aca ri da cheud taigh ur a thogail ann an 1970.

## an cruinne

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

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# NEW TERMS

for the representation of objects and for conceptions arising therefrom.

## AINMEAN URA

a chum beam rud-dhealbhadraichead agus nan smuaintean a bhios 'na leamhuid.

Representation of objects for the eye.  
Represent or draw an object or conception.  
The representation of an object The object.  
Draw on a flat surface.  
Draw by lines.  
Draw by tints.  
Draw with a water medium.  
Draw with an oil medium.  
Draw by light (as photo).  
Draw by sunlight (as photo).  
Draw by frechhand.  
Draw by the aid of instruments.  
Draw according to the rules of perspective.  
Draw with ink.  
Draw by pen.  
Draw by Pencil.  
Draw by lead pencil.  
Draw by chalk (erayon).  
Draw by brush.  
Represent by carving.  
Represent by carving or dinting in.  
Represent by carving out of the wood.  
Represent by modelling in clay.  
Represent by modelling out of the soft.  
Represent in relief.  
Represent in low relief.  
Represent in high relief.  
Represent by carving out of the lump.  
Draw by biting in.  
Represent by engraving.  
Represent by gauze process.  
NOTE — In the above instances the noun takes the same form as the verb.

A drawing.  
A landscape drawing.  
A seascape drawing.  
A map.  
A drawing of a living object.  
A portrait.  
A face portrait.  
A full-length portrait.  
A half-length portrait.  
A picture.  
A picture with a subject.  
The subject of a picture.  
The imaginary subject.  
A historical subject.  
A sketch.  
A preliminary sketch.  
A finished drawing.  
A comical drawing.  
A caricature.  
A scale drawing.  
A small-scale drawing.  
A full-size drawing.  
A half-size drawing.  
A drawing to a scale of a third.  
A drawing to a quarter-scale.  
and so on to a tenth-part.  
A drawing to a tenth-part, etc.  
Enlargement or doubling.  
A working drawing.  
A detail drawing.  
A drawing of a group of details.  
Design or plan (v).  
A design of plan (n).  
A measured plan (or scale drawing).  
A plan (horizontal section).  
A site plan.  
A foundation plan.  
A ground plan.  
A first-floor plan, etc.  
A roof plan (from above).  
A bird's-eye view.  
A sectional plan.  
A section on line AB.  
A cross or transverse section.  
A longitudinal section.  
A drawing of an elevation.  
A plan elevation.  
A back elevation.  
A side elevation.  
An end elevation.  
A gable elevation.  
A west elevation.  
An east elevation, etc.  
A sketch plan, or design.  
Reproduce details.  
Copy a drawing.  
Enlarge in the copying.  
Reduce in the copying.  
Exaggerate in the copying.  
Render comical in the copying.  
Caricature in the copying.  
Copy on the same.  
Copy on the flat.

(Continued on next column)

# The Industrial Scene

by DEARGAN

## CHANSONS D' AUTUMN

The first flutter of autumn leaves, the hint of chill in the wind and the dwindling clusters of tourists sees the Highland Board's Industrial Promotion Division return from summer hibernation. Its winter season begins with a 2-week display at the premises of the Bank of Scotland in Haymarket, London which will extoll in predictable fashion the virtues of working(?) and living in the Highlands and, for any industrialist who happens to pop in for an overdraft, the promise of Highland gold alas not more than £25,000 to lure them to the land of the mountain and the sheep. Rather sadly we understand that, since all the money available this financial year has already been spoken for, any fly caught in the promotion web can only be assisted in the next financial year (1970/71) that is, if it gets in before the budget for that year is also exceeded.

This situation seemed more than a little odd and while the official spokesmen were more than a little pained at this bald presentation it seemed to confirm it. We must conclude that there is no provision in the Board's financial planning of Grants and Loans for the allocation of money to industrial enterprises as distinct from Bed and Breakfast wash-hand basins. It (the system) operates we extracted stiffly on the first come first approved basis. Sadly, it appears that the Board is not budgeting for industrial expansion.

### Spring Squeaks

North 7, the Highland Board quarterly newspaper, in its Spring issue claims enthusiastically

cally but without much evidence that "Industrial Promotion showed good results." But we read on to discover that this refers apparently to the fact that 55 good people replied kindly to their very nice letter outlining the "unique advantages available in the Highlands and Islands." To think, or even suggest, that the services offered by the Board in accountancy, marketing, publicity, plant layout etc. will have any effect is ludicrous except in the case of the one-man business, and the campaign was not aimed at this category. The thought of the Board advising Courtalds or Viella International on publicity or plant layout is an excessively sobering one.

The set of promotional literature, which we are told has been specially prepared for the campaign is, in comparison with the efforts of East Kilbride or Cumbernauld new towns, unprofessional to the extreme. A transparent plastic folder containing three small pamphlets, some duplicated sheets and a free copy of North 7 has one automatically searching for the Free Offer. Please, please, please can we not dispense with the question and answer approach to financial information, anyone reading this folder seriously is a businessman not a Social Security applicant. Incidentally question 17 contains one ambiguity and (now) one error, can we have a revised edition please?

We look forward to hearing of the further successes anticipated in the article, but we beg leave to doubt whether the Board, and the Industrial Promotion Division, know exactly who they are trying to attract and how to attract them. After

Draw from the east.  
Draw from a relief.  
Draw from an image or statue.  
Draw from life.  
Draw in miniature.  
An exact copy of a drawing.  
Draughtsman (any one who draws).  
Draughtsmanship.  
Architect.  
Architectural draughtsman.  
Mechanician.  
Mechanical draughtsman.  
Clàr-athris o'n chruaidh.  
Clàr-athris o'n mbeal.  
Clàr-athris o'n mhàm.  
Clàr-athris o'n bheò.  
Meàn-dealb, v. dealbhan, n.  
Mac-samhuil dealbha fìor-athris.  
air dealbh.  
Dealbhadair.  
Dealbhadraicheadh.  
Teach-thionnsgraidh.  
Teach-dealbhadair.  
Inneal-thionnsgraidh.  
Beart-dealbhadair.

## Ag Ionnsachadh Na Gaidhlig

(Continued from Page 7)

e.g. Dè tha sin? What is that?  
Càit' a bheil sin? Where is that?  
N.B. Càite becomes Càit' before vowels.  
Possessive Pronouns.  
Mo, my. Do, your (singular).  
NB. Mo becomes m' and do becomes d' before vowels.  
e.g. M'athair, my father. D'athair, your father.  
Common words and usage.  
Ciamar a tha thu? How are you?  
Tapadh leibh/leith, thank you.  
Mar sin leat/leibh, goodbye.  
Greas ort, hurry up.  
Glè mhath, very good.  
NB. Leat is used in the singular, but "leibh", is the plural form and the form used to older persons, e.g. parents.

### EXERCISES

A Complete the following sentences by filling in the blanks.  
a Tha Iain ..... anns a' mhadainn.  
b Chanell Anna .....  
c Tha Iain agus Anna a' dol ..... sgoil.  
d A ..... Mairi trang?  
B Give the answer "yes" to the following.  
a A bheil thu sgith?  
b Nacheil Iain eiligh?  
c A bheil còta air Anna?  
D Give the answer "no" to the following.  
a A bheil Mairi trang?  
b A bheil peann air Anna?  
c Nacheil leabhar air Iain?

almost 4 years in power we are entitled to expect that they should.

### Bumph to Benbecula

Two young German scientists have discovered a use for waste newspapers.

They have built and fuelled an eight-foot experimental rocket entirely from newspaper. It can reach a height of nearly 19 miles at a speed of 2300 feet per second and it only costs them 30s to produce.

Klaus Brantl, aged 22, and his cousin Viktor, aged 18, from Munich, won the 1969 German youth research competition for technology with their rocket, now at the British Association's annual conference at Exeter University.

Commenting on their rocket, which can carry a payload of 13 lb., Klaus said yesterday: — "Our aim was to produce an inexpensive and safe experimental rocket at a fraction of the normal cost."

"We made the rocket body from dozens of layers of newspaper, and glass fibres. Newspaper impregnated with an oxidiser was the propellant."

"Our next step will be to design a rocket which will disintegrate after reaching its maximum altitude, enabling rocket researchers to carry out practical tests without going to a rocket range."

Mr William Ross ended a tour of the Western Isles at North Uist recently and refused to be drawn into the firing line in the battle between the lobster fishermen and the rocket range men.

The Ministry of Defence plan to extend the Hebridean rocket range has met with strong opposition from the islanders. The lobstermen have threatened that unless the Ministry gives way over the firing times — 11 a.m. to p.m., five days a week for 40 weeks of the year — they will defy the regulations and fish in the sea danger area.

Can we suggest an end-use for all Government paper waste and otherwise? Instead of firing rockets from Benbecula why not a paper rocket factory. Perhaps the Highland Board could supply the materials and knowhow for a pilot scheme.

## SHOULD THE VICTORS' BADGE BE FLAUNTED?

(Continued from Page 4)

had transgressed Sir Alec's recent dictum at Elgin on patrons and nationalists; and finally there will remain the untouchables of the soft centre — those who are too idle or too lazy to bother!

At the annual Memorial Services at Culcullen it may well be that those who wear the black cockade on their bonnets have never fully realised its significance. As however there has been a complete absence of White Cockades at the Service for many years, it would be a noble gesture if the victors' black cockades were to disappear and for blue to become "de rigueur." This would be a gesture, too, towards the dead of both sides, who doubtless felt in 1746 that they were fighting for a better Scotland!



# The Cultural Movement In Manx

MAN, the smallest of the Celtic countries, despite the measure of Home Rule it enjoys (which makes it, except for Eire, the most self-governing of our communities) is at the same time the most vulnerable to outside influence.

Its small size (less than 50,000 population) gives perhaps a somewhat comic-opera tone to its politics. Its annual peaceful invasion of some 500,000 tourists and seasonal workers has a profound effect on its national life. Yet, in spite of all this, there has been a very noticeable reawakening of national consciousness, particularly over the past three years.

This has shown itself in the formation of a new political party, Méc Vannin, and in the rebirth of Yn Cheshaght Ghailckagh (The Manx Language Society).

On the cultural side Méc Vannin has produced a lesson in Manx on a gramophone record with accompanying literature, which has found a steady sale. But on the whole cultural matters can safely be left to the revitalised Cheshaght Ghailckagh under the active chairmanship of Bernard Caine.

The activities of the Society during the past year include the recording of all tapes of native Manx speakers, copies of which will now be available to students of Manx, and the reprinting of **FIRST LESSONS IN MANX** by the late Edmund Goodwin, which is being revised by Dr R. L. Thomson of Leeds University. It is also intended to publish a re-edition of Creggan's **DICTIONARY** and members of the Society are also working on a new Manx dictionary which, it is hoped, will bring the language up to date with modern terms.

Church services in the Manx language have been held in various parts of the island and were very well attended by the general public. In connection with this, it is hoped

to obtain government support to produce a Manx hymn book, containing both old Manx hymns and translations of others.

A series of social functions

## by Jack Irving

held during the winter is always well attended and summer outings are also popular. The Manx evening classes in the winter months attract a number of young people. It is intended to introduce a badge on the lines of the Irish 'fainne' to give students a further incentive.

Over the past few years Manx culture has reached a wider public through the weekly articles in the leading Manx newspaper by Miss Mona Douglas. These articles deal with all aspects of the history of the island and of anything of interest connected with it. A number of them have been published in book form by the Times Press of Douglas under the title "This is Ellan Vannin," and further volumes are in preparation. In addition to this a column in the Manx language has also been published weekly, it being contributed by members of Yn Cheshaght Ghailckagh. A useful item has been the compiling of a list of house names in Manx, as people often wish to give their homes Manx names.

Mention must also be made of the activities of the Aeglah Vannin (Manx Youth Movement). Under the indefatigable leadership of Miss Mona Douglas, the children have acquired new premises at Stanley Mount, Douglas. These are in a dilapidated condition, but the children and young people have repaired and decorated the place themselves in addition to running jumble

sales and similar activities to raise money. A signboard bearing the club's name, badge and motto has been designed by John Nicholson, R.I., a founder member. The club's motto is "Paichya Fiu, Ashoon Mairagh" (Children to-day, a nation to-morrow). At club meetings the children learn Manx songs and dances; the boys learn fencing. A number of the children went to Eire to do a short programme for Telefís Eireann. In the past they have broadcast on Radio Eireann and also on Welsh television.

It would perhaps be easy to come to too optimistic a conclusion in reviewing these activities. In the past we have seen both ebb and flow in the tide of Manx national awareness, but if the present trend continues and gains impetus with success, one can view the future with optimism.

But we must not underestimate the difficulties to be overcome. The Manx people have a traditional political inertia and a lack of self-confidence, which tends to make them rely more on outsiders than experience warrants.

In addition, one must mention the catalytic effect of the British educational system and also of the mass media which are apt to produce a flat uniformity of outlook. On the other hand our small size engenders a fairly closely knit community. A strong, non-nationalistic cultural effort is made in both the musical and the dramatic fields by various groups and it should be our aim to imbue this with a more national spirit. A beginning has already been made with the insertion of classes in Manx Gaelic into the programme of the Manx Musical Festival. But it is a case of the fields being ripe for the harvest, but the harvesters few.

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# Iasgair Na Mara

"Agus thubhairt Iosa riutha, leanaibh Mise, agus nì Mise iasgairéan air daoine diubh." Is minic bho'n uair sin a tharuing ann taghadh so beachdan ann daoine ann a bhi leughadh an Leabhair, is a smaoinich dhìgh, thuca is bhuaip, cìod e na fear-tan araid a chuir an t-iasgair air leth mar rogha nan deis-cìobul, ann an iomadach doigh. Thug Daibhidh fein a neart o na beanntan, mar bu dual do bhuaichail nan caorach, is bhuaic e sasachadh spioraid is sith innntinn ann an duatharach nan beanntan, is bha e mothachail ann an gloirmhoireachd nan speur agus maise Naduir, air lethoiraichd Dhe os cionn nan uile, ach nuair a thainig e gu fìor mhoralachd Dhe air a thaisbeanadh, chaidh e gu sail, ged a b'ann fein le ceum air ghail a dheanadh e sin, mar bu dual do fhear a' bhaile a bha aineolach air. Agus b'fìor do Dhaibhidh sin. Tha stòras Mhuire loma lan is ag ur thairis le maitheasan a chum feumalachd an duine, mar dhearbhadh sruichte air a' ghealladh nach teid e t-innbe as lugha a thèid le cion lòn. Cha tig e do'n iasgair a bhi neo-ar-thainig air a chudaig as lugha, a thig air dubhan, is cha mhotha tha e sin; (cha lugha na am bradan tar-ghail a shasuicheas fear na tìre). Tha e mothachail cuideachd air molarachd an Athar ann an strì nan dul. Co an cridhe cho borb, aineolach, nach clig is nach meataich roimh corruich is ammuinn a' chuain, is nach lùb a ghluin le aideachadh air laige mhic an duine, ann am braisead na h-an-raidh.

A chul air an sin, tha subhail-cann eile ann cois an iasgair, a channharraicheas e ann meag an treud. Tha fàillsanaigh gheura ag cumail a mach gu bheil subhachmharraicheas e ann meag an duine air an gineachd le dolgheas is cruaidh-chas, is m'ghabhbas sin mar an t-fulthinn bheireadh e sealldh nach duinn air air cuspair, or co 'sa' chinn-daoimha tha cho clòch ri-u-san air anghair is bron? Chan 'eil mur de' aran diomhainn ri iarraidh air iasgair na mara; tha e bho mhic gu dubh ann an strì shiorruidh, far thri miosan an t-samhraidh

is a' gheamhraidh; ag goid a' chadair anshochraich nuair tha muintir eile ag èirigh gu dhòil an ceann a' gnòthach. Cho luath is a theid an t-iasgair chun na mara tha e 'ga cheangal fhein rihte le bannan a' phosaidh, agus mar a shuileachaidh sinn, chan 'eil cuisean di' reith an comhnuidh eadar e fhein 's b'hean, ach is iomadh rud a theid mu theine nach teid me theig, agus is ann fìor ainmeih a chuireas sin eadar ean is i; tha a ghradh ro mhor dhi is tha i furasda sealthuinn rihte, araon ann am maise a' cuinealachd is ann an geurad a h-anmuinn. Tha i 'na bean chuisseach, fhuailaidh dha air uairean, ach cha tair i a char as a chaidh, or theid e a mion-eolach air a seoldachd is air a cumhachd. Gheibh e mar sin toil-inntinn ann a bhi faighinn a bhuaidh oirre le innleachdan fhein, is cha bheag na h-iasgairéan a tha an comhnuidh an cunnart ann beatha, nach sleuchd do'n mhuir cho fada is gu'n ionnsaich iad an t-snaime.

Bha mi tighinn air feallsanaich a cheana, ach nuair a thig a' chuis chun na puing, caite am faighear am feallsanach sin eadar ceithir iomallan an domhainn a leithid an iasgair fhein? Tha a ghlocaid nadurra ann an cois bhoghlumh sin a thog e bho na h-atraichean, no a' dheothail e 'san thigh-cheidh. Bha a chuais ri clastineachd is a shuill ri faire, ri eacdradh na mara, is thog e uidh air n-uidh an t-eolas sin a bha aig athair roimhe, is aig a sheanair is a sheann-seanair roimhe sin. Cha mhol duine shìad 'se aige, ach cha do mhol duine riamh, cho mor is bu choir dha, an tigh-cèidh mar oil-thigh gach baile. Mu' cuideachd an t-iasgair a mach a' cheud lan-beòl, 'na chuibheall ag coaireachd air toll bata, bha muir na fearainn aige mar cabhsair an rathaid mhoir, le colas cur is togall, gach bogha feamainn, gach sgeir-fodha is sgeir-bhaite, air ruith nan bataichean. Thigeadh eolas an a'chruinn ceann sreath eolas nvan strì, a bha b' bhuirh aig amannan deas is tuaidh is aig amannan eile, an ceann a' cheith; colas nan speur, ean ruitheidh i gun chompaist a' dheanadh faidheachaidh air an tìde; colas rothair is comnairigh, ann an dolgh is gu'n b'aithe dha airde no isle no h-iomairt aig uair sam bith de' latha no de'n mhìos. Chan 'duine sam bith cho fàineachais ris an t-aineolach no cho fhoighdeachais ris an t-eolach, dh'fhag sin an t-iasgair, stòid-soluite, is mar fìor fhear stuiridh.

Ach cha b'e mhaian an t-eolach is an glocas, a dh'fhag an t-iasgair fhoighdeachais—b' a' chuid a bhi mar so uair le uair; is iomadh oidhche fhad' shamraidh is gheamhraidh a' chuir is a thog iad gun chait air a shon; nach fhaicheadh iad lann sgadain ach na chuiread a' phrais air an teine air a' trath. Is ged a bha sin saoidh doirneumach, air innntinn mhic an duine bu mheanich e an taca ri

(Continued Opposite)



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# The Welsh Language Society over to you:

Early in 1969 the studios of the British Broadcasting Corporation in Bangor (North Wales) were brought to a standstill with a "sit-in" demonstration by members of Cymdeithas yr Iaith Gymraeg (The Welsh Language Society) who were protesting against the inadequate time allocated to Welsh language broadcasts. Welsh compared with 13 hours per day for broadcasts in Arabic!

This demonstration represented the whole of the Welsh Language B.B.C. were, unwittingly, the agency which brought Cymdeithas yr Iaith into being. On February 1, 1962, the Welsh region of the B.B.C. had broadcast a radio lecture in the Welsh language entitled "Tynged yr Iaith" (The Fate of the Language). This lecture had been written and presented by Saunders Lewis, one of the founder members of Plaid Cymru, and it was read by writers and poets in Wales today. (Indeed, in the estimation of the Welsh people, it is the greatest living Welshman.)

In his lecture, Mr Lewis analysed the historical misfortune of the Welsh language from the time of the English Act of Annexation (later misnamed as "Act of Union") in 1536 to the present day, showing how weak was the tradition of defending the language. He showed that hostile as they are towards the language, the English government departments have a better record of defending the language than Welsh local authorities! He suggested that a policy of civil disobedience aimed at forcing all authorities to recognise the language would be better than letting Welsh die. Such a policy would at least bring about a polarisation of views within Wales which would force the Welsh people to take sides either for or against the language. He pointed out that nothing less than a revolution was needed to do this, and went on to argue that saving the language was more important than home rule. Self-government for Wales at the present time, the inference was, would be a complex of the Welsh towards their own tongue, would be quicker under Welsh administration. Without the Welsh language the Welsh would degenerate into second class English provincials, remain a nation in their own right.

Ireland is an awful lesson for all Celtic people, for the language has been allowed to decline by an Irish government, and because they use of the English language the Irish people have remained for the greater part, emotionally tied to the English State.

Saunders Lewis was intended as a message for Plaid Cymru, but that party felt itself unable to adopt so obviously revolutionary a programme. Some young nationalists, however, felt that they should answer the challenge that Mr Lewis had thrown down and Cymdeithas yr Iaith Gymraeg made its first appearance on 2 Feabhra, 1963, on Trefechan bridge in Aberystwyth. A group including protesting people, students and lecturers, sat down on the bridge and blocked traffic for about an hour. This was done in plain publicity to help draw attention to the lack of status of the language. They hoped they would be arrested so they might have the opportunity of demanding summonses (to appear in court) in Welsh. No arrests were made on this occasion, however, but some violence was offered to the protesters by local rowdies. This violence was not answered by like, for Cymdeithas had adopted a non-violent programme similar to the Civil disobedience campaigns of Gandhi in colonial India. The Civil Rights workers in the U.S.A. and in the Six Counties.

**IMPRISONMENT**  
The members gathered momentum and soon its members were being summoned and imprisoned for civil offences such as refusing to pay road fund taxes—until Welsh demand forms were available. At first the demands for

such forms, and the ensuing summonses to be made in Welsh, were greeted with indifference by the authorities, but eventually, after many unpaid fines, the Home Office reluctantly decided to issue Welsh summonses. Similar campaigns aimed at the Postal Services have meant that for the first time ever telephone instructions in Welsh are now displayed in telephone kiosks in Welsh-speaking areas.

In 1964 a fine of £1 was imposed on Hwel ap Dafydd, a farmer from West Wales, for refusing to register the birth of his son in English, other parents followed his example until again the authorities grudgingly gave way; it is now possible to register the birth of children in Welsh.

**OFFICIAL "BILINGUALISM"**  
In July 1963 the English government set up the Hughes-Parry Committee to clarify the status of the Welsh language. They considered whether changes should be made in the law. By Deirdred Fomhair, 1965, the Committee had published "Bilingualism" recommended that the status of Welsh should be raised and clarified in the law and administered. (Welsh, in other words, "recognised" as being in existence for the first time since 1539). As if to emphasise this point, Llanelli Borough Council decided, in 1966, to officially adopt the correct Welsh spelling of LLANELLI for their town, a step comparable to, say, Eire reverting to the correct Irish spelling of Éire.

## SALI DAVIES

There have been many people prepared to undertake hardships for the sake of the language, but mention must be made of Geraint Jenkins, who spent a period in Swansea prison in 1966 (for refusing to pay for his car licence, until Welsh forms were made available, and Miss Sali Davies. Miss Davies, a Welsh language teacher in the Grammar School at Llanbedr-Pont-Steffan returned an English application form to the Ministry of Pensions and requested a bilingual form with which to claim her pension. She was told that no such forms were available, and her reply was that until bilingual forms were produced she would live without her pension. Mr Elystan Morgan, Member of Parliament for Carnarvonshire, and a former member of Plaid Cymru, took up her case with the Minister of Pensions, and it was agreed that Miss Davies could apply for her pension in Welsh — by letter.

## IASGAIR NA MARA

(Continued from page 10)

an i-tiasg fhaighninn, is a thillead air ais do h-uiseagachan, is muinntir na tìre a' deanamh taire air, no margaidean na rìoghachd ag cur thairis le sgadan na Lochlannach, a chionn is gu'm faighaidh iad air sgìllinn ruadh na bu shaora. Cleachdaidh foighdean furtachd is dh'fhoighuim an i-tiasgair gu ma mhòr a bh'fhearr dha a bheut a chumail 'na thamh.

Bha deagh lorg aig Mac air na fearan a dh'fheumaidh na deisciobuil an uair a cheusadh an pobull Easan is a bheicadh E chasan leis. Bha deagh fhios Aige gu'm biodh gear-leannmhuinn orra; gu feumaidh iad a bhi calma, 'nan corp is 'nan inntinn; cruaidh roimh aghaidh gach amhghair is doilgeas a bhiodh aca, is cha b'e sin am beg; gu robh e mar dhleasdanas is mar fhuachd orra, a bhi 'nam fir-stiuridh foighidneach, is 'nan eisimpleir do chach 'nan caithe-beatha, ach a mhaoin a bhi dileas a chum bhas. Thagh E an i-tiasgair a mach a mheilan, is co chuireadh unnhail air an sin?

This she did in Samhain 1966, but it was not until Lùna 1967 that the authorities started to pay her pension. Miss Davies then applied to the courts in an attempt to regain the money she should have been receiving during the ten months prior to Lùna 1967. The court decreed that she receive payments for only three out of the ten months, as in 1966 she receiving £160, Miss Davies got only £48. For clinging to her own language, in her own country, Miss Davies forfeited £112 a year of hard-earned pension. There have been other examples of courage and sacrifice, and members of the Society have sometimes been assaulted during their non-violent demonstrations, often the attacks have been perpetrated by anti-Welsh Welshmen who rally to clearly that Saunders Lewis's diagnosis had been correct, and underlining the need for the Welsh language to be kept alive.

There is still a long fight ahead, but already the youth of Wales are standing in a rally to the society, and slowly the old attitudes towards the language are changing. A generation is coming up proud of its heritage and determined to keep Welsh a living language. Perhaps the example of Cymdeithas yr Iaith Gymraeg will provide a model for young Gaelic who are concerned about their language.

[Reprinted from "ROSC"]

## Na Rocaidean

le Domhnall Ruadh (Donald MacIntyre, South Uist)

(Air fonn: "A Chalum Bhig")

'S e rocaidean, 's e rocaidean,

'S e rocaidean an dolais

A thaining a Ameireaga

Gus Deirhead a chur oirne,

'Ma bhitheas iad an suidheachadh

An Uibhist beag an corna,

Chan fhad bhios duine beo ann

Ma thoisicbas blar.

Uibhist agus Barraidh,

Cha bhi leanabh no fear liath ann,

Leodhasaich is h-Earraich

Dol 'nan sradaigh dha'n iarmailt;

Sgiteachnaich is Mullich

Air am dh'leachadh dha'n t-siorr 'achd,

'S na h-eileanan an iar

Air an lionadh le plaigh.

'S e rocaidean, etc.

Na Ruisianaich a' deasachadh

'S Ameireaga a' bosadh

Gum bheil a h-uile h-uidheam aic'

Cruinnichig gus comhstri,

'S ma thig i chun nam builean,

Cha bhi Lunnain 's cha bhi Roimh ann,

No duim' a dh'fhanas beo,

'S an Roinn-Eorpa 'na smal.

'S e rocaidean, etc.

Tha a' bhuil air tigh'n gun teagamh oirn

'S gur beag a bha do dhui dhinn,

Ach bheil 'nar fodar gunnaichean

Aig Lunnainn 's aig Iudhaich;

Gach ginealach 'ga leagail dhinn

Le peilearan 's le fudar

'Gur cumail ris gach fuirneis

'S te ur ac' an drasd.

'S e rocaidean, etc.

Gum b'fhearr dhaibh a bhith ticheachd

Fhad's bhiodh beagan dhe'n cuid daoin' ann

A shuidheachadh an oisean beag

Air Choireigin dhe'n t-saoghal;

Bidh Uibhist uile mallaichte

Le conas agus caomnag,

Tha'n Donas ann mu sgaoil,

Thug e'n taod thar a lamh.

'S e rocaidean, etc.

Carragh Beinn na Corr-airigh

Gur coltach leam gun d'fhalb i

Bho'n ionad as na chuireadh i

Aig Cruthachadh na talmhainn.

Nuair thuiteadh i bho'n ionad sin

Bhiodh sgrìos a' tighinn air Alba;

'S an aimsir a bha.

'S e rocaidean, etc.

(from "Sporan Dhombhainn"; edited by Somerled MacMillan for the Scottish Gaelic Texts Society).

Fhir-dheasachaidh,

Tha fieleadh agam 's bi mi aig am anann 'ga chleachdadh. Bi mo mhic—an trìuir aca a' deanamh an dearb' ni. 'S toigh leam buntata agus sgadan, ged tha preas deighe agam, 'S toigh leam ceol na pìoba—tha fear na gilleagan agam ris an fheadan agus tha dochas agam latha air choir eigin gun cluich e a' phìob mhor.

Mar sin, air dhomh sgrìob a thòirt do Shasunn, air an t-samhradh so agus air dhomh 'Brìdach' Iomhaighen 'le Domhnall Iain MacEòid a' leughadh an 'Gairm' an Earraich cha do leig mi dad oim mu na nìeanan borba sin. Thainig e orm turus no dha cumail a mach gur e Frangach a bha annam agus gum b'fìor thainichead leam ceol an oboe, air eagal gum bithinn nam 'chuis fanaid'.

Chur am Modaratar, an t-Urramach Tomas MacCalmain le sgrìobhaidhean anns a'

phaipear sin, am Perthshire Advertiser, nam bhòil buileach mi, Agus rud as mìosa—mùr 'eil mi air mo mhealladh bi an fheadhainn sin a tha ag ionnsachadh Gaidhlig fo ionnagan cuideachd. 'Ceart no ceann mar a bhitheas iad, bi iad am barail gu bheil a' Gaidhlig cho 'primitiv' ris a chorr agus nach fìach i gnothach a ghabhail rihte.

Ach air dhomh 'Brìogaiscan m'an casan' a leughadh an Sruth (4th latha d'èistinn t-Sultuin 1969) chaneil d'uil agam gun reic mi am fieleadh fhatash no gun cuir mi Seumas a dh' ionnsachadh an t-sitar.

Chan bochd nach cuireadh Ruairich MacFhionnghuin 'Brìogaiscan m'an casan' gu Gairm? Ach 's docha nan clo buhaladh e gum biodh na Fìr-dheasachaidh 'ga 'call am turus'—(Air an Spìris—Gairm—An Samhradh 1969) air eagal gum cuireadh iad dragh air na riochdaircan ris am bi iad tha e coltach ag eisheadh.

Le spìs,

TORMOD

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(More Over to You on page 12)

## AIMSIR NAN EILEAN

Chan 'eil an t-side ach air a bhith bog 's na h-Eileanan an Iar bho'n thuing an t-Sultuin a stigh, agus chan 'eil na croit-caran a' deanamh moran adhartais le obair an fhoighair. Ged a bha an gearradh agus an t-earrach cho fahararach cha robh an samhradh idir cho griannach am bliadhna. Na dh'eileoin sin bha moran luchd-turais air chuairt 's na h-Eileanan.

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# Bodach Mor An T-Seilean

Bha sud ann bodach bochd agus thachair seilean beag eorna air a muigh air a rathad.

Dh-fhag e an seilean an tigh cailleach agus, dhearbha e rithe a chumal gus an tigeach e maireach, agus dh'fhalbh e gu bhothan fhein.

Thill e 'sa mhaduinn la na mhaireach. Ach thuir a' chailleach gun do dh'ith a' chearc an seilean

"Mar sin 'sann leamsa tha chearc," ars am bodach. Agus thug e leis a' chearc gu tigh cailleach eile agus thug e boid air a' chailleach a' chearc a

chumail gu'n tigeach e an ath latha. Thainig, e agus dh'inns cailleach dha gun do mharbh a' bho mhor a' chearc.

"Is leam sa bho mar sin," Agus dh'fhalbh e leis a bho gun tigh cailleach eile.

Gheall a' chailleach sin a cumail sabhalte gun tigeach e g'a h-iarraidh.

Nuair a' ranaig e a' chailleach an ath mhaduinn thuir i' ris, gun deach a nighian aic a thoirt deoch do'n bhoian aig an abhainn agus gun deach a' bho le creig agus thar cnaimh na h-amhaich.

"Sann leam sa tha a nighian

mar sin" thuir am bodach agus chuir e a' nighian air a' mhuin ann am poca.

Dh'fhag e aig cailleach eile ann am broinn a phoca i.

Nuair a dh'fhalbh am bodach thug a' chailleach a' nighian as a' phoca 's' na h-aite chuir i ann coin, cait rodain agus luchainn.

Thaig am bodach is chuir e am poca air a' mhuin, agus dh'fhalbh e dhachaidh leis an eallach.

Air pios don rathad thuir e. "Gabh oran a nighian agus cuirheadh e seachad an uine 'san rathad cho fada."

Cha chuala am bodach oran na oran ach "bow" "wow" 's mi-aoo mi-aoo agus upra'd in-neach agus thilg e dheth am poca.

Ach ma thilg leum na coin a mach agus na cait agus leam iad iad air a bhodach agus mharbh iad e agus cha do dh'fhag iad sgil air cnaimh dheth.

Alasdair Eoghann MacEachainn  
Beinn-a-Bhaoghla  
aig Ard-Sgoil  
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60 x 54"	27/6d	28/6d

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## Births

HOLT—On 2nd September, 1969, at the Royal Naval Hospital, Gibraltar, to Penelope (nee Collard) and Major Patrick Holt, a daughter (Miranda Malvina).

MACKAY—At Edinburgh, on the 9th September 1969, to Neil Angus and Ann of Netherwood, Inverness, a daughter. (Both well).

## Marriages

McNEILL - CRICHTON — At St Kessog's Church, Callander, on 6th September 1969, by Rev. Mr. McCorquodale, Duncan McMillan, younger son of Mr and Mrs J. McNeill, Lagg Croft, Fintry, by Glasgow, to Margaret McLaren, youngest daughter of Mr and Mrs J. Crichton, Daisysbank, Main Street, Callander.

## Deaths

MACDHONNACHAIDH — Mar Chuinnheachan Air Cairistiona, deogh bhean is caraid dileas. S. agus A. An t-Oban Lathairne.

MACLELLAN—Suddenly, at 206 Earl Street, Glasgow, W.4, the home of her sister, Mrs M. MacDonald, on 3rd September 1969, Annie, beloved wife of the late Angus Maclellan (late of Tigharry, North Uist), and eldest daughter of the late Donald J. Maclellan and the late Mary McLean, Safe in the arms of Jesus. Interment in Canada.

STEVENSON—At Woodend Hospital, Aberdeen, on 31st August 1969, John Duncan Stevenson, 16 Willowpark Crescent, dearly beloved husband of Elda MacPherson and dear father of Alasdair, Iain, Colin, Rhona and Niall.

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