

# SRUTH

DI-ARDAOIN, 4mh LATHA DE'N T-SULTUIN 1969

THURSDAY, 4th SEPTEMBER 1969 No. 64 SIXPENCE

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## Batan-Aiseag Ur Airson A' Chaoil

Tha Buidheann nan Goireas-an Siubhail an Alba a chuir-eachd air chois o chionn sia mìosan mar thoradh air Achd nan Goireas-an Siubhail air co-dhùnadh gun cuir iad da bhata-aiseag a ghabhas oched caraichean fichead an te air aiseag a' Chaoil an aite na coig a' gabhail sia caraichean an te a' bhata-aiseag ann an ceart-uair.

'S coltach gur i an aiseag eadar Uige 'san Tairbeart as motha air a bheil feill ce na h-uile tha fo bhrathach Mhic a Bruthain agus tha diùl gun deanar leasachadh air na laimrigan gun bata dh'e'n t-seorsa ghabhas stiùireadh oirre 's' dhith a ghabhail.

Tha an buidheann ur a' ran-

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air fìor dhroch shuidheachadh na leigeil leis a dhòl air adhart nas fhaide.

A reir an rannsachaidh a' rinn Scottish Council (Development and Industry) cha chosgadh an drochaid ach nas lugha na £3 millean. Dh'fhaodadh an airgid fhàotainn bhò: Riaghaltas 's docha no thogail an doighean eile 's bhiodh aig

### PINN T DHAOR

'S minic a chual duine feur a' gearrain air na bha e toirt as a chorp airson seipen bainne ach 'sann tha'n uallach air an diugh ri linn 'sna bheir e as a phòcaid airson pinnt dheth.

Le ardachadh nam prìsean, cosgaidh pinnt bainne 1/3d am baile Stornabhagh, ach 's uasal sin an taca ris an 1/7d a' phaidhear an aiteachan air an tuath.

Tha timchioll air 1,100 galan bainne dol a Leodhas gach latha agus pair dhùbh sin a' dol air feadh an eilein. Ach air tìr-mor 'se 10d no 1/- aig a cheann am muigh (prìsean deich tuaircan a dh'oidheche!) a chosgadh gach pinnt de 1,100 galan sin. Tha sin a' d'iallachadh gu bheil fiach £46 de bhainne tìr-mor a toirt a steach £82 an Leodhas — prìs gamhuinn a dh'atharrachadh air bainne latha dh'aois! Chan iongnadh idir g'eil na bohanan a' dol fhathast.

carbaidean 'ri na h-uibhir a' phagheadh gach turas a dheidheadh iad thar na drochaid.

Ged a rinn an Caledonian Steam Packet Co., eighach nach robh 'san aiseag ach "sineadh de rathad mor na Ban-rìgh" an uair a bha iad ag iarraidh aiseag na Sabaid chan eil iad sin a' rùth o dhionn greis. Chan annas dail da uair a thide fad an t-samhraidh seo agus is iongantach gun gabh nan a chuir air a' ghlothach agus an togar drochaid. Am-deidh sin 'smh' n'ich eil Buidhean nan Goireas-an Siubhail dennoch air an suidheachadh a' leigeil seachad. Sheas am Bord Leasachaidh an doigh aridh an aoghaidh drochaid air a' chaolas ach tha iad gu mor leis na ruintean ura.

### CONCORDE 'GA FEUCHAINN AIR AN TAOBH SIAR

A reir na ceud chunntais a leig am British Aircraft Corporation 's Luchd-riaghlaidh an Ealain am mach 'sann air sùighe a bheir eadar Normandie is ceann-a-tuath Alba thairis air a' Chuan Eireannach a theid an Concorde 002 feuchainn aig toiseach 1970.

Feumaidh an t-slighe ruith-eas i 'ga feuchainn a' bhith furasda ruighinn bho mur ma dh'eireas tubaist, tha an t-uisge na 's staoine na 30 eatharh 'sbidh sin 'na chuideachadh ma thuites i, agus cha chuir i dragh ach air beagan sluing air coimes ri aiteachan eile.

## Runaire Na Staite Air Ghaidhealtachd

Bidh Mgr. Uilleam Ros, Runaire na Staite a' tighinn do'n Ghaidhealtachd air cuairt airson coig latha a' toiseachadh am maireach Seolaidh e a Aor a dh' Arain

h-obrach tha dol air adhart air cidhe ur. An Ceannloch tadhaillidh e air obair togail bhataichean 's air a' mhuilinn thailleireachd.

Bidh e aig seirbhis na maidne an Giogha air an t-Sabaid agus Di-luan aig Sgoil Bugh a' chaistail agus an comhradh ri buill Comhairle Bharraigh is Bhatarsaigh de'n t - Seirbhi Chuideachdail. Chi e obair an factoraidh nam speulair, agus am factoraidh nam boltraichean cuideachd.

Bidh a thurus aig crìoch an deidh tadhal air tancaichean nam giomach an Griomasaigh Dh-mairt.

### AM BRATHAR MOR

Tha sinn a' cluinntinn gu bheil roinn an fhoghlum an Ghlaschu ag iarraidh air paran-tan an clann eideadh an aodach gear air a' gheamhradh seo. 'Siomadh latha tha iad a cur dragh air ar nadur ach an t-anart gear — seo agad 'g Big Brother' gu cinnteach.

### CROFTERS OWNER OCCUPIERS

Following up the Crofters Commission's invitation to the Scottish Landowners Federation we asked the Federation secretary Mr Roney-Dougal if they were taking advantage of the opportunity to debate the issues at public meetings with representatives of the Commission.

Mr Roney-Dougal gave no indication that the Federation have accepted and we assume that they have declined.

far an cur e seachad an latha Di-haoine. In sin thid e gu ruig Caradail a dh'fhacinn na

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### FAIGINN BHUAM

## Turus Uilleim Do Eilean Diarmain

Buinidh Uilleam do Dhruim-an-t-seipeli, aon dhe na bailean an taobh a stagh de bhaile a th' a' ann an Glaschu. Mur chòrd an dòigh seo airson Drumchapel ribh, tha cumhann agam gun d' thuir mi uair nach robh ann ach faoinne a bhith a' cur Gàidhlig còltaich ri Coilean nan Rìdhean air Knightswood, no Cnoc Jordain air Jordanhill B'i sin mo bheachd agus an d'fhuair mi amhachsan bho Alasdair MacNeacail, nam b'urrainn d'at a ràdh gun toireadh duine cho còir, laghas, amhachsan do dhùine sa bhith. Sheall e gu robh ceangal aig na h-àiteachan sin ri rìdhean a bha air an ainmeachadh air Jerusalem agus an dùthaich timcheall abhainn Jordain.

Faodaidh gun toireadh e sgeul cheudna dhunn mo Dhruim—an-t-seipeli, taobh na feadhainn a dh'ainmich mi. Bithidh e a' cur ioghnaidh orm uaireannan mar a chum mi cuimhne air teagasg Mhic Neacail. Chuir e fuir dhùil-ghèadas orm a chluinntinn bho a bhrathair Seumas nuair a thadhail e fhèin sa' bhean orm an latha roimhe, gun do chaochail t' dhe na h-àiteachan eireachdail, ealanta aig Alasdair mu mhios air ais.

Chanel ann an Uilleam ach duine òg. Chanel e mòr ann pearsa, ged nach d'fuir chidinn "Uilleam Beag" a ràdh ris, agus sin airson a' aon obhair, tha nu cinnteach, a chum an duin uid eile a bha a' fuireach ann an taigh gheallach mu bhith a' tilgeil chlach. 'S dòcha gum minich cuideigin carson a b'itheadh duine sam bith a fuireach ann an taigh gloinne.

Cha chreidinn gun bitheadh e seasgair agus, aig prìsean an lath an diugh, tha fhios againn nach bitheadh e saor. Air an làimh eile cha leig duine ach a bhith a leas a mhinic-chaidh carson nach bu chòir do leithid sin a dhùine a bhith a' tilgeil chlach, spòrs a th'air a bhachadh do dhùine gile ge bith shuth a thaighe. Bithidh iad a' cur as leithid an-t-de seipeli bunn b' iad ri eimilg agus tha fhios againn gum bu iad fhèin, agus daoine eile cuideachd nach eil namhasach fad air fhalbh, a' tilgeil nìdan as marbhaichte na clachan. Cha b'ann dhiubh sin Uilleam. Thug sinn an aire, an àite a bhith a' cur sìos, air a mhaighstirean agus a' feuchainn ris a' char a thoirt asda le cumhann obrach, gur ann a bha e gam moladh agus deònach innse mu'n ùidh a bh'aca'n naid chosnaichean.

Thàinig Killeam a dh' Eilean Diarmain le van. Thug mi fathann mar tha gun d' rinn sinn imrich anns a' bhaile, agus mar sin cha robh ach corra bhall àirneis ri tighinn cho fada ri Eilean Diarmain. Cha robh ann an lìonadh van, no faisg air, a bhàna do dhùine a' ghabh a' gnothach os bhith a' deònach na baran a bh'ann a ghleidheadh gu cùramach agus

am bitheadh gu leòr ea airson turas cho fada. Aon rud a thuir iad gun bitheadh iad 'nan comaine nam bitheadh duine aig a' cheann againne a chuidicheadh fear a' van, a chionn s gum bitheadh e as aonach nas compachn abhaisteach. Bha sin riatanach gu leòr agus dh' aontaich fios gu toigeach.

Thàinig fios gu guileadh a' van air an 20mh latha de'n Lunsaid — seachdain Dìciadin sa chaidh — anns a' mhadaoin. Feasg Diomairt bha mise a stagh leam fhinn ri gilleas air choreigin nuair a bhual an clag (tha sinn aig ire clag fonnmhor a bhith againn, ged a tha, s dòcha, gearreasan nas feumail a dhith oirnn). Bha dithis thapaidd aig an doras, suaip de bhlin air gach fear mar gum bitheadh gnothaichean a' dol gu math lèotha agus nàdur de cheist air gach gnus mu'n bhuaidh a chith-eadh iad air aghaidh dhaoine eile. Thuir iad le chèile gun sunndach, mar feadhainn a bha ann a' seachdais, an aon fhacal: "Dawson". Thàinig stad orm, smuaintean a' ruith gu cabhagach troimhe r' cheann: an cuideachadh ris a robh dùil aca: càit a robh duine sgairteil no dha: ged a b'itheadh iad ann, an gabhadh iad toirt air falbh bu obair foghair: dealb dhòim fhinn air dara taobh beart-nighe ga ghiùlan a' a' an cladach, ged nach eil ann ach beagan shlatan: cha robh sàrachadh an imrich mu dheireadh air falbh ceart as mo bhodhag.

Ach sheallainnsa do na seòid gum bithinn cho sunndach riutha fhèin. Ann an tiota is deagh bhlin orm fhinn thuir mi: "O, tha gu dearbh. Dìreach sin. Tha mi' tuigsinn. Tha sibh a' tighinn Diciadin, sa' mhadaoin am màireach." Cha do chuir siud maille orra Bha iad a' dol a Steòrbhagh Bha fhios aca. Bha iad tràth an lath lannamhàireach. Cuid-eachadh? Cha robh feum sa bhith air cuideachadh.

Thug iad sùil thairis air a' ghruinnid. Bha e car bog an lethid an uisge, ach coma, b'itheadh iad a' van a nall gu ceann an taighe. Thug iad a' van a nall gun dragh sa bhith. Thàinig càch agus chaidh biadh a dheasachadh. Fhuair sinn an chuid as a' van gu dòigheil. Mun gabhadh iad an tea chuireadh iad a' van air ais a' rathad mhòr.

Bha e na b'fhàsa a ràdh na dhèanamh. Neo air thuing stairearèach ach cha ghluais eadh a' van as a' làrach, Di' cùbh sinn an Alasdair, an fear ris an tìonndaidh na h-uile an cruaidh-chas. Thàinig e leis an tractair. Bhris e a' weidhir agus an sin a' r'op. B' fheudar do Alasdair falbh. Chuireadh fios do 'n Ath Leathann. Thàinig gealladh air cabhair. Tìde gu leòr airson biadh a nise. A' dh' ain-deoin cùram na van cha b' urrainn do Uilleam a shùilean a chumail dhe na beanntan, na sgeirean, is na bhòcan.

Bha a charaid fo imogain mu na van aig fhèin thall

'san Ath Leathann. Bha i a dha uidhir ri van Uilleam, nan gabhadh sin creidsinn, agus thug e a chasan leis mun tuiteadh an oidhche.

Thàinig Aonghas as an Ath-Leathann. Cha robh a' van aige-san ach beag ri falbh gu Uilleam ach bha e soill-eir gu robh eindseal làidir aice. Ghluais i an t'ed mhòr slat no dha ceart gu leòr ach bha na dorchadas a nis air tighinn, agus b'e an co-dhùnaid gum b'fhearr cùisean fhàgail mar a bha iad gu madainn. Chaidh Aonghas dhachaidd agus bha Uilleam ris an oidhche a chur seachad comhla ruinne.

Bha comradh againn a null sa nall, a' bruidhinn air ball-còise is air Uilleam eile air robh gille a' van eòlach, Uilleam Feag Mac-Eanraig, gun a b'hearag gum smaoit air fanaid. Dh'inns sinn dha mu iomain mu'n robh e air beagan a chluinntinn cheana. S' a' mhadaoin bha Uilleam air a thoirt suas cho mòr le a' sair tìr s' gu robh mi muir sa' air tìr s' gh robh mi am beachd gu robh suidheachadh na van a' cur barrachd dragh orm-sa na bha e air fhèin.

Bha doimheadas orm mu'n rathad mu robh moit orm roimhe. Bha a' van a' b'airde na'n thig. Mun cuireadh i a' ruith gu cabhagach troimhe r' cheann: an cuideachadh ris a robh dùil aca: càit a robh duine sgairteil no dha: ged a b'itheadh iad ann, an gabhadh iad toirt air falbh bu obair foghair: dealb dhòim fhinn air dara taobh beart-nighe ga ghiùlan a' a' an cladach, ged nach eil ann ach beagan shlatan: cha robh sàrachadh an imrich mu dheireadh air falbh ceart as mo bhodhag.

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### CAITE MAC-TALLA?

Considering the serious implications of the extension to the rocket range in South Uist it is significant that since the public meeting in Paible about a month ago, nothing more has been heard about the matter. One would have thought that the matter of genocide by legislation would have been sufficient for votes to be raised to produce the necessary echoes in the glens.

But where are the reverberations? Where are the voices of the local people? Where are the demands for answers to all the questions which were met with silence at the meeting? Surely the correspondence columns of the National Press should be fat-full with letters on the subject. But it seems that Mugeridge and his views on the Edinburgh Festival are of more importance than the sentence of slow death by a thousand economic cuts which has been passed by the faceless Men of the Ministry.

We make no apology for bringing the rocket range into this column. It was sparked off by "information received" that the missiles being "tested" on South Uist are obsolete and are of no particular value in the event of hostilities between two major technologically-advanced adversaries. This information was provided by a source which was recently professionally involved with the munitions aspect of this country's defence systems. Whether the information is or is not correct, there must be an answer to that question if it is ever raised in the House by an alert Member. But it does go some way to confirming a growing impression that the range is in the nature of an expensive toy to keep the Army boys happy in peacetime.

But there are larger issues in the offing. Not the least is the question of what role is in the socio-economic pattern of this country's future is planned for the Highlands and Islands. The definite trend towards a progressive emptying of the region of its indigenous population is worrying. It is too simple to point to the role which the remote administrator plays in the present system of things, who often merely carries out the wishes of his political masters. It is the source of direction which must be pin-pointed.

Echoes are ghosts. But they do have a transient existence during which they can be of use; they lengthen the time-scale of an issue. Was MacTalla another of the interests excluded at Paible? Or is it just that the Government have now been successful in the construction of an anechoic chamber in which all future "public" debates will be conducted without repercussion?

### DEAMOCRASÀIDH IS SAORSA

Thuir an t-Ollamh Gustav Husak, Ceannard na Pàirtidh Co-mhaoineach ann an Tìeasobhachia, aig coinn-simh a' cumhneachadh mar a dh'èirich na Slòbhacach an aghaidh nan Gearmailteach aig deireadh an Darna Chogaidh Mhòir, gur ann a' chuideachadh ar sluaigh agus ar luchd-obrach a thàinig an t-Arm Dearg a stigh gu Tìeasobhachia o choinn bliadhna.

Tha e doirbh a chreidsinn gu robh duine sam eiseachd aig a lethid sin a dh'am a bha 'ga chreidsinn ach na briathran aige deannamh follaiseach ann uair eile, rud a thuir fear-sgrìobhadh ann am pàipear-naidheachd an t-seachdain se chaidh, nach robh Orwell fada cearr anns na sgrìobh e ann an "1984" mu dheidhinn "double-think" agus nan doighean a bha "Big Brother" a'cleachdadh airson smachd a chumail air daoine. Tha e duilich smaointeachadh air a' lùthadh duthaich anns an Roinn Eorpa fhèin far a bheil duthaich ga riaghladh neo-air-thaing dhaibh fhèin agus far nach eil iad a' mealtainn ach gile bheag de chorichean nadurrach an duine.

Canaidh feadhainn nach eil an doigh-riaghlaidh aghaidh — far a bheil sluaigh na duthcha a' taghadh parlamaid dhaibh fhèin — freagarrach airson a h-uile duthacha. Ma tha iad a'ciallachadh leis an sin gu bhèit e doirbh an doigh-riaghlaidh seo a staidheachadh ann an duthchannan agus mar a tha cuid de duthchannan Afraca far a bheil part de'n luchd-riaghlaidh a' gabhail brath air a'ghnothach 's e an fhìrinn a tha aca. Ach ma tha iad a'ciallachadh gu bheil part de'n chinne-daonna nach eil freagarrach airson an doigh-riaghlaidh seo chan eil aca an latha bhrèig.

Tha fhios againne gu math an diugh gu rogh Acton ceart an uair a thuir e gun turailleadh cus cumachd naduir an duine agus chan e a' mhuinn naduir 'an duine ach naduir sluaigh duthcha) agus gu robh Plato cearr an nair a smaoinich e gum faodadh "Guardians" a bhith air an ionnsachadh airson an co-chruaichean a riaghladh. Chan eil obair sam bith eile anns a bheil am peacadh gineadail 'ga nochdadh fhèin cho soilleir.

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# Celtica - today

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

By P. Berresford Ellis

The main event that has overshadowed Celtica in recent weeks has, of course, been the troubles in the Six Counties of North East Ulster. I make no apology for devoting most of my column to the question. The amazing point which the furore that the "Ulster" problem has raised is that politicians and English political commentators alike have used the situation to spread alarm and despondency about nationalism.

Scottish and Welsh Unionist politicians have warned that they should look at the Six Counties which (they claim) have self government. If Wales and Scotland get self government they would probably wind up in the same boat as "Ulster." This is what they have been saying; no reasons; no logic; they are just seizing the opportunity to spread panic and fear against the idea for independence.

Even the London newspapers have pronounced sentences of doom on the national movements by saying that "these events will retard and prevent the present trend towards nationalism and regionalism which is so marked a feature of modern political life."

What utter rubbish! This is what the Unionists would like to happen. What is staggering is the fact that they consider the people of Wales and Scotland so gullible.

The basic troubles in North East Ulster are not religious ones, they are relics of English colonialism, and hydra headed product of the divide et impera policy which the English are past masters of. It was imperialism that played off Protestant against Catholic in order to divide and rule. Now the "chickens are coming home to roost!"

What is happening in North East Ulster will not happen in Scotland or Wales provided the Scots and Welsh hold firm, united, and immovable in their just demand for self government.

In "Nationalist Notes" (Isle of Mann Times, August 22) the Manx consider: "This failure of colonialism to produce a permanent solution to political problems, which indeed it would seem to create, makes it even more difficult to understand our own Government policy of unlimited immigration, while not making any effort to absorb the immigrants by a rationalisation of our educational policy which would ultimately help to create a national unity, and prevent possible troubles in our future."

"If nothing is done, the plantation of Mann in the mid-twentieth century could

prove such a running sore in our body politic as the plantation of Ulster in the seventeenth century has in Ireland."

## Argid Manninagh

Yn shlaightin shoh cheet hagh magh yn note na 50p-ayns Ellan Vannin. Cha nel red erbe gollish ayns oailley Goal. Ayns 1970 bwe oailley jehoiul eeh yn Mannin bew, currit magh loiarish Reutys Vannin. Ec y toshiaght va yammodde sleih 'syn Ellan noi yn argid na Manninagh agh neyrvys shen ta caghlaa mooar er jeet orroo at 'tad fakín dy jean Reilly Vannin palchey cosney ass yn argid Manninagh.

A Manx Gael on holiday in the Scottish Gàidhealtachd has written to me expressing deep depression about what he has seen. "I was greatly disappointed," he writes, "to see that street signs are largely in English only and feel that the local councils could do much better than this. Portree, Isle of Skye, has all English street names and even Stormorway has only a few bilingual street signs all the new ones being in English only."

Surely the "English only" idea died out some years ago with the beating stick and all the other shameful equipment of English cultural imperialism in Scotland? Is it not time some pressure was brought to bear on these councils in order to make them have a little pride in their nationality by making them do such a simple little thing like putting the name of a road or town in the language of the country?

It would seem that there are still people in Gailt who suffer from a guilt complex about being Scottish! The pleasant thing that arose out of my Manx friend's visit to the Scottish Gàidhealtachd was that his Manx Gaelic was readily understood by all and sundry. But most of the Scottish Gaels had never heard of Manx Gaelic before! What a comment on Scottish education!

A reminder that the League of Celtic Nations is holding its annual congress in Baile Atha Cliath, Eire, on September 1 and 2. The congress is expected to be one of the most important Pan Celtic meetings so far held.

## AIR TAQBH A' CHOMISEIN

Thubhairt an Dr Raibeart Mac an t-Saoir, ceann-suidhe Pàrtaidh Naisanta na h-Alba gun bheil e airson nan ath-rachaidhean a th'air comisean nan croitearan 'san amharc airson croitearan na Gàidhealtachd a bhith a' eagradh gun aib' chroit, Bha e ag ràdh gun robh Pàrtaidh Naisanta na h-Alba ag iarraidh seo bhò chionn fhada.

# Challenge To Landowners On Crofting

The Crofters Commission have invited the Scottish Landowners' Federation to a public debate on the future

## Craft Industry Worth £500,000

The craft industry in the Highlands and Islands is worth some £500,000 a year, according to a survey just completed by the Highlands and Islands Development Board. The survey brings together for the first time statistics on turnover, employment, types of craft, markets, craft workers and the physical and geographical structure of the industry.

Completed by the Board's Industrial Promotion Division, the study suggests that the development of the industry to a turnover of over £1million a year could be a practical possibility. Growth of this kind, however, will depend largely on firms being ready "to increase existing turnover, take on extra staff and invest in new equipment and ideas."

The study establishes that there are over 360 firms or individuals involved in the production of craft goods in the Highland counties. (Firms employing more than 5 were excluded from the survey). In total they employ about 600, half of them on a part-time basis.

If there is to be a building up of the industry, the report suggests that priority will need to be applied to those firms which would be prepared to expand, provide additional employment and produce high quality work for a specified, existing market.

Copies of the study have been sent to other parties with an interest in the craft industry so that an overall policy for the trade's future in the Highland counties can be devised.

## an cruinne

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## JOIN AN CRUINNE

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of crofting tenure in the maincrofting centres. The invitation to take part in a series of joint meetings is contained in a letter written by James Shaw Grant, which the Commission have sent to the Federation commenting on criticisms of the Commission's proposals appearing in the current issue of the Federation's Journal "Landowning in Scotland."

The Commission's letter is on the following terms:—

"My attention has been drawn to the reference in the current issue of 'Landowning in Scotland' to the Crofters Commission's proposals for the modernisation of crofting.

I observe that the Commission are criticised not only for proposing that crofters should become owner-occupiers of their holdings but also for publicising the proposals; and that it is alleged that we failed to put the picture fairly before crofters or to explain fully to them the effects of the abolition of crofting tenure.

I appreciate that the Scottish Landowners' Federation may quite legitimately have very different views on crofting tenure from the Commission (or the crofters) and it is for that reason that we kept the Highland Committee of the Federation advised from a very early stage that we were looking at the tenure question and sent a copy of our proposals to the Committee as soon as we presented them to the Secretary of State.

I am surprised that the Federation should criticise the Commission for extending a similar courtesy to crofters. We would have been much more open to criticism if we had failed to do so. Crofters have a right to be informed and the Commission took what appeared to us the appropriate steps to ensure that they were.

### All meetings were public

With regard to the Landowners' Federation criticism of the manner in which we presented the facts to the crofters I would like to point out that all our meetings were public and that the principal landowners in the area of each meeting were informed that it was being held; that landlords, factors and estate solicitors were free to attend, to ask questions, or to put points of view, and quite a number availed themselves of the opportunity.

If, however, the Federation seriously believes that our proposals would have ill effects for crofters which have not yet been adequately studied we would be very glad to arrange a further series of meetings in the crofting areas at which representatives of the Landowners' Federation would be

free to put their point of view from the platform, along with the Commission spokesmen, and under a chairman mutually agreed.

The Commission have made their proposals because we believe they are in the interests of both the crofter and the taxpayer; but if anyone can show that we were mistaken, we are prepared to revise our views. Until someone produces arguments of substance, however, we can only conclude that the vague, peripheral and often irrelevant criticisms which have been raised merely vindicate our judgement.

The Commission have nothing to gain by making these proposals. Indeed if anyone accepted the Commission itself may come to an end. But having looked at this possibility, Commissioners unanimously came to the conclusion that the future of crofting was more important than their own continuance in office.

We hear a great deal these days about the importance of public discussion and participation. No public body that I know of has ever consulted those likely to be affected by its activities more thoroughly than we have done but we are quite ready to engage in a further round of consultations of the Landowners Federation is prepared to join with us."

## Commission On The Constitution

The Commission on the Constitution are to hold their first sitting in Scotland on September 29 and 30 in Edinburgh.

The purpose of the meeting will be to hear oral evidence in public from interested bodies in the countries concerned. The venue and the names of witnesses to be called will be announced later.

The terms of reference of the Commission are:—

"To examine the present functions of the central legislature and government in relation to the several countries, nations and regions of the United Kingdom; to consider, having regard to developments in local government organisation and in the administrative and other relationships between the various parts of the United Kingdom, and to the interests of the prosperity and good government of our people under the Crown, whether any changes are desirable in those functions or otherwise in present constitutional and economic relationships; to consider, also, whether any changes are desirable in the constitutional and economic relationships between the United Kingdom and the Channel Islands and the Isle of Man."



# Mor Dhomhuill

Cha robh bhi suas ri Mor Dhomhuill le meudmhor, 'n ur uair a chaidh i 'na bana-mhaighstir do thigh mor bregha ann an Glaschu 's a

## le CRUACHAN

ràinig i - mar - so - an cala a bh'èas 's a amharc bh'o'n a dh'fhag i a dachaidh a dh'ol gu coasdh' gu na "Bodach Ghallidh" coig bliadh'n air ais.

Bha i an comain - Seonaid - pinth'r a mathar - air son an deagh-shealb' so, bha Seonaid 'na searbanta 'gun tigh deich bliadhna agus 'nuair a bh' fheadur dh'i fhagail 's a dh' eardadh rithe callim ghrinn Ghaidhealach a chur 'na h'air, cha robh iognadh 'n uair a thuit a falluinn air nighean a peathar.

Cha do shail Mor gu 'm biodh a cainnt 'na ceap - luidh dh'i rin dh'a dachaidh fhagail, ach bha a Beurla cho cu - coltach ri Beurla 'nam bodach 's a bha i ri Greugais; biodh a coimheiriche a' deanamh fanoid oirre 's ga h'aitheis 's ma bha faochadh ann di cha robh foidheach ach gearradh air am Beurla - san ionnsachadh.

Chaidh i an caraibh so le deoin is dealas.

'Na h'aithe - coisnadh ur

## Mearachd Aig An Eistedd'fod

Tha fear-sgrìobhadh anns 'Y Cymro' a' gearran gur e mearachd a bha ann fathachadh a thoirt do Phrionnsa na Cuimrigh tadhal air an Eistedd'fod. Tha e ag radh nach e cion urrainn dh'n Phrionnsa no dh'a'n Chrun a tha thoirt air seo a radh ach gu robh na polasmain agus na coin agus na sluaigh-ghairm a bha ceangailte ri tadhal a'Phrionnsa a'cur mi-dhreach air aon dhe na h-eistedd'fod a bh'fhearr a bha ann anns an linn seo.

Tha e ag radh cuideachd gu robh fios aig Comhairle an Eistedd'fod air na rudan a dh'fhaodadh tachairt ri linn cuireadh a thoirt dh'n Phrionnsa oir chunnaid iad mar a dh'aobharraicheadh airmhreit air a taadhail George Thomas ann am Barri agus am Prionnsa ann an Aberystwyth. Ach leis an aon dileasachd dhall 'dha'n Chrun a tha feadhainn a'cur as leth muinntir nan sluaigh-ghairm a thaobh an dileasachd dh'a'n duthaich, cha do ghabh a'Chomhairle suim sam bith dha na comharraidhean sin.

Ach thug Gwynfor Evans o chionn ghiorid gu robh barrachd Cuimris na Beurla air a bruidheann aig an Sgeadachadh, gum do chuir seo a'Chuimris fa chomhair sluaigh an t-saoghail agus gum bu choir seo Cuimrigh aig nach robh canain an duthaich fhèin a bhrosnachadh agus a h-ionnsachadh.

"thuit" - gu cìnteach - "a lion ann an airbh aobhneach" B'è fhoir dh'ion - usal a bh'ann am Mghr. Dunlop - a maighstir - ach cha d' thainig crìoch fhathast air a trioblaidan air sgeath a cainnt. Cha robh Beurla nam "Bodach" gu feum dh'i nis B'fheadur dh'i toiseachadh as ur agus Beurla "Kelvin-side" ionnsachadh. Bha i nis a' bruidhinn còtmhadh de thri sheorsach Beurla 's b'he chulaidh - aighear a bhi 'geis-deachd rithe.

'Nuair a bha gach ni-air reir coitais - a siorbheachadh le Moir, chaachail Mghr. Dunlop, gum tha tinnis agus thuit am Mghr, gu h'air, cha bha ualachadh air a son 'na Thiomnadh. Ghabh i tigh air sraid, ach bha i air a dhumhlachadh le daoine - os a cionn, foidhep, ri taobh.

Bha moran nithean a' cur airmhreit oirre - nigheanan a peathar a' dol gun "Drochaid" gun fhiosda dhi; bhas na Gaidhlig air am Beurla.

Chuir i miotlachd air Sine Chalum chionn gur e "poppers" a theireadh i ri ministearian agus bha mac brathair Sine 'ga ualachadh airson na dreuchd sin. Bha a luchd - tadhaill cumanta - gun bheairteas gun riomhadh - b'è crìoch araid a beatha an cumail ann falach o na coimhearsnach. Shuidheadh i fad feasgair aig an uinneig agus na faiceadh i' sgluiearach de bhòirionnach no fear iè piob 'na ghoill air an t-sraid bha i cìnteach gu 'n robh iad a' deanamh oirre - se agus ruith-eadh i 'ga n leigail a stigh mu faiceadh na coimhearsnach iad. B'ann an latha a thadhail an seoladair beag breac - Fearchar Catrona - oirre a chail i a naire gu buileach. Chual i comspaid aig an doras; dh' fhosgail i e agus thuit duineach beag, searge, cum - lurganach, na broilreach 's feuchann ri bheic a dheanamh. Bha fùr 'na churrachd 's e "caganadh" cogar. Ri thaobh bha deime m'oilch a thuit rithe gu 'n d'fhag "a caraid" orudh bha a thoirt an so ann a' radh beag agus gu 'n robh e nis a' diutadh ann faradh a phaigneadh. Bha na coimhearsnach uile cruinn air an staidhir a' sealltainn 's 'ag 'eiseachd. Shloid i stigh Fearchar air sgorpan agus shin i cois taoidh a' de fhear a' charbaid 's bheir-eadh i coig noiceachan dha gu toileach chom faighinn caoidhe 's an coimhthall a bha muigh.

Thug i cupan 'Tea' do Fhearchar is o'fheadur dh'i chur dhachaidh ann an carbad 's fharadh a phaigneadh an dara uair chionn "tha crith-chalmhainn 's a' bhalte - thuirid - e agus "balaich" an cunnart toiseach.

Cha robh fios aig Moir riann de fath a thuiris rithe, ach bh'a fios aig na peasan ghlèillean a chuir 'na' cheann beag faoin gu 'n robh "noisèan" aice dheth agus 'nuair a cheasnaich iad e mu 'n ghnothach 's e thubhairt e nach robh an t-sid fabarach 's chaidh am bata air an sgeir.

# The Industrial Scene

by DEARGAN

## I PERSPECTIVES

One thing about coming back to this area after a couple of months in the South is that one is made even more aware of its advantages — and its glaring deficiencies. Industrially speaking, like the rest of Scotland, we are only too keen to be the Indians to English chiefs. The continuing take-over of Scottish concerns by English ones and the continuing invasion of Scotland by English entrepreneurs and Branch firms sopping up cheap labour should give more than cause for concern.

In order to find out why Scotsmen lack the entrepreneurial drive a study has been commissioned by the Scottish Office. The results should give some much needed insight — let's hope they can be acted on.

## 2 MILLIONAIRE

Great interest was caused in financial circles recently by the offer for sale of 10m. ordinary shares at 25/- each in S. Pearson & Son Ltd., the company founded by the great-grandfather of the present chairman Lord Cowdray. The company is today the parent company of a Group whose main interests lie in the fields of Banking and Finance, Investment Trusts, Newspapers, Publishing and Oil. In addition, the Company has a number of important Industrial and Property Interests. In terms of value over one-third of the Group's interests are overseas, mainly in the U.S.A. and in Canada. Profits of the Group before taxation rose from £5½m. in 1967 to £7m. in 1968. The net Asset of the Group at 31 December, 1968 were £62m.

Of considerable Highland interest is the fact that one of the Directors of the Company is Lord Cowdray's twin sister, the Hon. Mrs Angela Campbell-Preston of Ardchattan Priory, Connel, Argyll. Mrs Campbell-Preston's shareholding both personal and in family Trusts amounts to almost £1m. Col. Campbell-Preston, a member of Inverness County Council, is a Director of Alginiate Industries Ltd., the seaweed processing company active in the outer isles with their processing industry at Bardsaline. Alginiate Industries, who won a 1968 Queen's Award to Industry for Exporting received grant assistance from the Highland Board towards the purchase of 10 small boats for seaweed collecting.

## 3 BULB TAKEOVER

The Highland Board's plans for a bulb-growing complex on North Uist could be affected by last week's takeover by Harris and Sheldon of the Spalding based Dutch bulb specialists Hortico. As is widely known, Hortico is the company which the Highland Board finally persuaded to take a serious interest in its project for a major land

use in the Hebrides. It is believed that a separate company was to be formed to manage the Uist bulbs with the equity divided between the Board and Hortico.

Harris and Sheldon are a Birmingham group which has interests in luggage, lifts, kitchen furniture and store-fitting. It is difficult to see the logic behind the acquisition of Hortico which had a turnover last year, in excess of £1m., mainly due to the growth of its Mail-Order Division. At December 31, 1968, Hortico's pre-tax profits were £118,000. The price paid by Harris and Sheldon was £550,000 cash, with further payments dependent on the next 10 years' profits.

Will Harris and Sheldon re-appraise Hortico's commitments, if any, to North Uist or will the ex Hortico Directors themselves apply their substantial capital resources to the development in the Outer Isles? A lot clearly will depend on the Scottish Office decision on the £1½m. Valley-strand Reclamation proposals

submitted by Dutch experts via the Highland Board early this year.

## 4 PEDALS AWAY?

The Ministry of Technology has awarded a contract to the Wool Industries Research Association, to study the design of the loom used in the Harris Tweed Industry. The Association is going to look at ways in which the loom can be made easier to operate and, in conjunction with the manufacturer of the existing loom — Messrs E. Hattersley & Sons — will assess the development necessary to produce an improved design.

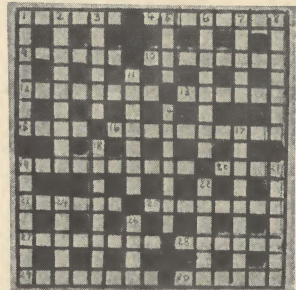
As anyone who has ever pedalled briskly away in his weaving shed will agree, this is something which is very much overdue. Let's hope that someone remembers to ask the users for their opinions and make sure that they are heard — over to Lews Castle.

## 5 COLD FRONT

The Leith based firm of Christian Salvesen is to establish an 850,000 cubic feet cold store and freezing factory at the Dalross Industrial Estate, adjacent to

(Continued on Page Twelve)

## TOIMHSEACHAN . TARSAINN



### TARSAINN

- 1 Tha an ditheabh mar seo, (6).
- 2 "Sùlairean Sgìre na h-Aoidh, agus ..... aoiagheach nan Loch": Seanfhacl. (8).
- 3 Tir isosal na h-Eòrpa! (6).
- 4 Ma tha thu seo, tha thu beo, (8).
- 5 Cuir Amen ris, (8).
- 6 "Abraidh clann Israeil a nis gur buan a ghras .....": Salm cxviii. (4, 2).
- 7 "S tìrseach do phànnal gu leir ach ..... do leannan-leap": Murchadh MacCoinnich. (4).
- 8 Murdoch, (11).
- 9 Gheibhear aig Baile nan Grandach is, (7, 3).
- 10 "Is iad na nìamhan mo rìgh-chathair, agus an talamh ..... mo chos": Isaiah lvi. (4).
- 11 Is beag a mheudach — agus a dhìall, (6).
- 12 "Salm xiii. (8) ri tuaghann bochd is chionn anam leis": Salm xiii. (8).
- 13 Bheith thu ag ràdh rium! (8).
- 14 "Nach e seo ..... mac Mhuire?": Marc vi. (2, 4).
- 15 "Druidadh — na rugha — gnuis, (8).
- 16 "Bainne nam bò is nan .....": Oran Eireannach. (6).

### SIOS

- 1 "Thug thus ..... an Eiph't: na cinnich thilg thu mach": Salm lxxx. (7).
- 2 Bheil an Lochannach 'na chadal? (9).
- 3 Ainm-eile air naosg, (6).
- 4 Amach as mo rathad! (4).
- 5 Ni thu troch'n là iad ma tha thu sgith, (8).
- 6 Cuir ceud chumanta air an ainmhidh — is gheibh thu àros! (5).
- 7 "Mo ..... dileas": òran ainmeil. (3, 4).
- 8 "Mò ..... gur d'aom e rian a chluas slor eighem ris ri m' bheo": Salm cxvi. (1, 6).
- 9 Tha an gille lan mheallan? (7).
- 10 Gabh roinn do dhinnèr e, (9).
- 11 "Dh'Fhaibhainn leat gu ..... an Uig" (8).
- 12 Tha feum air sa bhàir, (7).
- 13 Chan 'eil e narach, (7).
- 14 Bha peathrachain Cinderella mar seo, (6).
- 15 "An nochd ge socharr mo leabardh B' ..... cadal air fhacl": (5).
- 16 Bheil m' d'è bhliadhna falachite ann an sin idir! (4).



# HIDB Launch Farming Survey

The Highlands and Islands Development Board, at a meeting with representatives of the Moray Fifth Joint Committee of the National Farmers' Union of Scotland in Inverness on Tuesday, 19th August, announced that they are to examine the changes likely to result in agriculture in the Moray Fifth area from urban and industrial developments along the lines foreseen in the report of the Jack Holmes Planning Group.

"We have been aware for some time of the need for an up-to-date look at the implications for agriculture of the Holmes Group's proposals," said Mr. Prophet Smith, Board Member responsible for agriculture. "We are now setting out to ascertain and predict these."

Mr Smith added that the study was in line with the Board's belief, stated in their published agricultural policy, that agricultural production in their area could and should be increased.

The study will investigate the adjustments likely in agricultural output, resource use, farm structure, farm income

and changes in local demand for farm products as a result of urban/industrial development. The study will also cover such issues as labour changes and the age structure of the industry and work force.

The N.F.U. representatives welcomed this proposed investigation, for which they have been pressing for some time and stated their interest in being associated with it. Board representatives agreed that the study would be undertaken in close collaboration with the N.F.U. Committee; they will also seek the co-operation of other bodies, official and unofficial, with an interest in rural development in the area covered by the Jack Holmes Group's Report.

### Faillte Do Lybster

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# SKYE DIATOMITE SURVEY

The Skye diatomite survey recently abandoned by Mr Raonull MacInnes, is to be resumed by the Highlands and Islands Development Board. A Board spokesman said at the weekend that a decision to carry on the survey of the prospects for exploitation of deposits on the island had been taken following talks between Board officials and Mr Robert Robertson of Pitlochry, the Consultant Mineralogist who had been carrying out the survey for Mr MacInnes over the last nine months.

The investigation, which it is hoped will be complete before the end of the year, is intended to bring out the capital cost of plant installation and will aim at an estimate of running expenses expressed in cost per ton. An attempt will also be made to evaluate possible returns on capital.

Stirling University's Department of Industrial Science is to be invited to help with the study by conducting a hydrological survey aimed at establishing what is necessary, and what it would cost, to improve drainage at Loch Cuthair in the Trotternish area of Skye to facilitate quarrying of the diatomite. The cost of re-installing the access road will also be examined.

The Board's Deputy Chairman, Mr John Rollo said: "I have had practical knowledge of these deposits for a number of years, and on behalf of the Board have been actively seeking to stimulate interest in their exploitation. The Board have always hoped that it would be possible to resume production because we need new jobs in the North of Skye. This feasibility study will prove one way or another whether there is substance for our hope."

## Cuil nan Ceist—9

### Seanfhaclan Gaidhealach

- De, a reir an t-seanfhaclail, a tha nas fhearr na an rathad goirich salach ?
- "Mìllich dorch chomhludard deagh bheusan." C'aite am faigh thu an radh sin sgrìobhte ?
- Lion gach bearn anns na seanfhaclan a leanas le ainm aoin de na fineachan Gaidhealach :
  - Is ann air deireadh an latha as fhearr na —
  - "casan tioram —"
  - "A h-uile fear a theira a dhòlaidh gheibh e dolar o —"
- De a th'ann an iuchair na seachdaine ?
- De na trì ruidh cho fear agus a th'ann, mas fìor an seanfhaclan ?

Fuasgladh air t.d.

# Economy Na Fris

Tha moran 'afagail Roinn na Fris agus a' dol do aitean eile 's na Nederland agus gu h-àraidh do na Staiten An-naichean. Cha rud ur so idir. Bha e dol bhò chionn bhliadnaichean. Sa choimhearsnachd fhein tha 20% de'n t-sluagh a sas an obair fearainn 45% ann an tionsganail seirbhis agus 35% ann tionsganail deilbh (manufacturing). Tha an air-eamh 'nan tamh a' gluasad bhò 3% suas gu 5% no 6% 'sao Roinn an Ear. Le linn uidheamachaidh chaidh an air-eamh a tha sas an obair fearainn sìos bhò 37,000 ann an 1967 gu 20,000 an 1969.

Chaidh program leasachaidh a dheilbh ann an 1950 agus oidhirpean a chuir air bhonn gu tionsganail ura a tharraing a steach 's na bliadnaichean o 1952 gu '59. Ann an 1956 bha e follaiseach gu robh cum dhaoine air taobh an ear na Nederland bha coisgais soirbheas 's na bailtean mora ro throm agus chaidh Bureau airson an Economy a dheilbh feadh na rioghachd gu leir a chuir air bhonn. Ann an 1959 chaidh orduchadh gum biodh Roinn na Fris air bhonn speisialta agus gu tairgte airgid tàlaidh airson tionsganail ann an 11 de na bailtean a chaidh a chuir air leth, Bha an t-airgid so a ruitbh bhò 50% de chosgais lara tch factoraidh a bharrachd air 30 guidlen

(8 chon na £1) airson a chaidh 2,000 metre sguaidhir. Bha so a fas nas lugha os coinn 2,000 metre. 'Sa cheann a deas bha e ceadaichte 60 guidlen a thoir seachad. Gheibh factoraidhean airgid treinidh cuideachd. Mas e luchd oibreach nach buin do Frisland bheir factoraidh a steach chon fhaghadh ach a bheag chuid a chuideachadh. Anns chuid a' dhòlaidh far am bheil leasachadh a' dol air adhart gheibh fear 25% de' chalp airgid no 5% de chosgais an larach a dheasachadh ge bi de as airde.

Mar thoradh air an oidhirp so dhìrich an air-eamh 's na tionsganail — 'se sin an fheadhainn aig a bheil 10 no corr de luchd oibreach — o 19254 ann an 1950 gu 34,000 ann an 1964. Tha 60-70% na tionsganail ura co-cheangailte ri mìotail no electronics mar companaidh Philips. 'Se mar no tionsganail a tha an toir no tionsganail oibreach a tha a tighinn 's chan e an fheadhainn a tha beantainn ri calp airgid mor. Bha Frisland ag call mu 5,000 's na bhliadhna de'n t-sluagh bhò 1950-60 ach tha an air-eamh a nis a dol am meud le 511,000 suas 9,000 — an coimeas ri 20% 'sao Olaind gu leir (sluagh na h-Olaind, corr is 13,000,000). Tha 's an duid air-eamh an t-sluagh a thogail gu 3,000,000 ann am Frisland mu'm bi iad toilichte leis an leasachadh a thatar a deamh.

Ann an 1963 bha an cosnadh aig muinntir Frisland 20% na bu lugha tha a chinn na bha e sa chorr de'n Olaind. Ach tha a nis oifis as gach Roinn de'n Riaghaltas is oifis chisean 'san Roinn agus tha an cosnadh a' dol an airde. Ma bhios oifigich an Riaghaltas a fuireach am measg nan daoine ni iad am barrachd dèichil gu gnòthichean a chuir air adhart.

## Scottish Passport Covers

The enterprising 1320 Club has produced a unique piece of evidence of Scots nationality in the form of a passport cover.

The cover is in soft 'dip-lomatic' blue plastic and bears the national arms with the following inscriptions:

- ' Kingdom of the Scots '
- ' Rioghachd na h-Albainn '
- ' Royaume des Ecosais '

The covers are available at a few shillings each from J. Russell Thomson, 8 Corslet Road, Currie, Midlothian.

They are a quite legitimate cover for the existing British passports and can do nothing but enhance the reception one might obtain from Customs Officers in Europe one knowing that the passport bearer is Scots and proud of it.

## 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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# GAEIL AND THE LAST OF THE WILD MEN

RECUA TO'S--60-80

The S.S.P.C.K. showed great energy in founding and maintaining schools. One of its first schools was founded in the remote island of St Kilda. Two years after its establishment, the Society had founded twelve schools. By 1728 the number had increased to 78, with some 2,770 pupils, and by 1742 there were 128 schools. Thirty years later, the total had risen to 59 and by 1808 there were 189 schools in existence with 13,500 pupils.

Every effort was made to get children to attend the Charity Schools but attendance was never compulsory. Money, clothing, and food were offered to parents to encourage them to send their children to school. It should also be remembered that the Charity Schools were commonly the only places where a child could obtain

by M.R. LEWIS

any education whatsoever and this was naturally a powerful inducement for the parents.

The planting of Charity Schools was not universally popular. In fact, the first school to be founded by the Society had a brief and stormy career. At the time of the Aberfarri in Inverness-shire but the poor schoolmaster seems to have fled in terror after struggling manfully for a year and a half in that turbulent and chaotic time. Dr Walker noted that although there were approximately 7,000 children attending the Charity Schools in 1765, there were only 178 compared to the total number of children of school age. On at least one occasion, physical force was used to drag Catholics to Presbyterian churches where the catechists and schoolmasters could teach them the principles of liberty!

In the period following the suppression of the last Jacobite Rising and the passing of the brutal Disarming Act, the S.S.P.C.K. pursued its path in relative security. The Trustees of the Forfeited Estates provided the teachers with a few acres of land rent-free and the Factors ensured their protection. The Society's Spinning Schools made considerable progress after the fear and suspicion with which they were first greeted had been diluted by the passage of time. Originally, rumors had held that these schools were set to prepare Highland girls for transportation to Canada or America. But resentment still remained. Mrs Grant of Laggan writes in her "Letters from the Mountains": "the good women used to speak most pathetically of the 46, as the sad era which introduced little wheeled and red soldiers into the country." By the 1790's, there were only five parishes in the whole of Scotland lacking either a parochial or S.S.P.C.K. schools.

Fortunately for Gaelic, the last third of the eighteenth century saw the ban on the use of the language in schools lifted by the Society in 1766, the same year in which Prince Charles became the head of that unhappy dynasty. By now all hopes of his return to the Scottish throne had been abandoned and the Prince's career after Culloden and his escape had made Jacobitism little more than a joke in the eyes of the British Government. Accordingly, the ban on Gaelic was no longer politically necessary and, although the language's use in education was discouraged in the worst days both the parochial and supplementary schools was over.

The decline of Jacobitism was not the only factor in the decision to give some recognition to the place of Gaelic in Highland education. The celebrated lexicographer, Dr Johnson, for all his legendary antipathy towards Scotland, was to

prove a friend to the Gaelic language. Having heard that some members of the Society in Scotland for Propagating Christian Knowledge were opposing a scheme to translate the Bible into Gaelic, Dr Johnson wrote to the Society in the strongest terms, expressing his horror at the prostitution of one of the fundamental tenets of Protestantism—the right of a Christian to the Bible in his mother tongue. The letter is dated August 14th, 1766, and is readily available in "Boswell's Life". The effect of Dr Johnson's intervention was to make the opponents of the scheme feel ashamed of their conduct and to strengthen the reformers in their campaign for a change of policy over the language question.

Ironically, the Gaelic language was to profit from the interest created in Gaelic literature and culture as a result of the work of the parish schools which had done so much to harm the language. In 1760, James Macpherson of Ruthven in Inverness-shire published his "Fragments of Ancient Poetry Translated from the Gaelic or Erse Language." This work was followed in 1762 by the publication of "Fingal" which was allegedly written by the thirteenth poet Ossian. The excitement generated by "Ossian" was to prove one of the seminal influences in the development of Romanticism and was to capture the enthusiasm of such diverse geniuses as Goethe and Napoleon. Although the poems were largely fabrications, they led to the eyes of European men of letters and scholarship being focused upon the Gaelic world of life and culture. This helped form a body of opinion in Britain which was favourable towards the Gaelic language and it is significant that this period sees the earliest attempts to set up Gaelic medium schools. The records of Perth show that in 1789, for example, a man by the name of Donald Duff, received £8 from the town council in respect of his services as a teacher at a "gaelic school."

The clouds may have lifted towards the close of the eighteenth century but the overall picture remained gloomy. The years of active had helped to corrupt the language by barring it from the printed word. In 1801, the Rev. Dr Alexander Stewart deplored the degenerate state of the language. Another clergyman, the Rev. Dr Daniel Dewar wrote in 1803:

"In consequence of the neglect into which the Gaelic has fallen, many of its etymons are lost, while their derivatives are retained; many of its genuine idioms are becoming obsolete, whilst modern corruptions are daily admitted."

Spelling and grammar depended solely on the whim of the writer and in those schools which taught Gaelic, there was no standard form of the language, but an erratic and arbitrary form of the local dialect. Moreover, such textbooks as there were, consisted of translations of Calvinistic literature from the English Bible and the damnation type of writing which were out of fashion in the Church of Scotland itself. There was none of the stirring poetry of the Gaelic lyricists or the rich folk culture of Gaeldom. In short, the Gaelic child was deprived of the books and lessons which could carry him to the heights of the tradition of his people and to his native environment.

The eighteenth century had witnessed the obliteration of much which the Gael had cherished. The old, intimate, hierarchical society

It was J. B. Priestley who said the Trawletmen were the last of the wild men in this tamed island of the welfare state. They are the last of the mariners, pitting their wits against the untamed sea and all its mysteries.

News that the Board of Trade is chartering a modern trawler to broadcast weather reports for five months this winter will help all trawlermen around Iceland. The trawler "Orsino" would not only provide weather information, but have medical facilities on board, including a small hospital.

Trawling is one of the most hazardous of an industrial occupations. The average death rate at sea for fishermen is over eleven in every ten thousand employed and more than double the rate in coalmining. Trawler owners and Government officials still have a great deal to answer for in making trawling safer for all those who put to sea. The fatal accident rate for ten thousand fishermen employed mainly in trawlers at Grimsby and Hull alone has doubled from twenty to forty in the past seven years.

Present legislation in Britain, providing for health and safety of trawlermen, is minimal and behind other countries. Stronger safety measures and an urgent need of British trawlers to operate in groups are immediate topics for the TGWU.

Deck-hands from Grimsby and Hull have often worked up to eighteen hours a day fishing off Newfoundland. Over four-hundred fishermen have died on duty in the past ten years. Only three days shore leave on an average in three weeks, with twelve pounds basic pay and blistering cold days at the North Sea, are unlikely to attract young fishermen to trawling.

Most trawlers heading for Arctic horizons spend about ten days in the fishing areas. Despite the International Labour Organisation ruling in 1920, that fishing hours should be limited to forty-eight per week, over a

of the chief and his clan had vanished for the lairds who returned from erile in France, were different men from their fathers. No more support for the Gaelic language was forthcoming from the last barriers to the spread of the new lairds and with this went from the English school and the old century died, a world of Clearances and the gospel of "Self Help" was ushered in and the persecution of their Gaelic language took a subtle and more dangerous form. The children were to learn that Gaelic was the badge of poverty and that they must turn their backs on their language if they were to improve their station and escape from the crofts. This was the doctrine of the hard-headed utilitarians, the elite descendants of the persecutors of the Gaelic language in the preceding two hundred years.

hundred weekly hour's fishing is still the average. Primitive conditions of employment, high death rate and dropping fishermen after they've reached forty-five, are a light to the fishing industry.

The average Hull trawler, similar to those lost at sea last year is often fifteen-years-old and of obsolete design. The dangerous method of fishing over the side of the vessel stresses the urgency for stronger safety measures.

The finest period of British fishing was at the end of the last century up to the first world war. The British trawler dominated the North Sea and pursued their fish off Iceland and the Barents Sea. From 1920, the Fishing Industry started to dwindle. The trawler owners became more conservative and new fishing grounds were lost in the face of intense competition from Japan and Russia, who opened up wide areas in the South Atlantic and Pacific. Britain at present is twelfth in the World Fishing League with only one-seventh of the tonnage landed by Peru.

Despite Government subsidies, conditions of work at sea have remained appalling. The fishermen have to cope with pitching and slippery decks, usually in cold gale-force winds, and often close to dangerous and unguarded machinery. Working through winter nights is another hazard and injuries are frequent. Many fishermen suffer from perpetual frostbite and with swollen hands find eating increasingly difficult. Many boys, just out of

school, work the full quota of long hours and fatigue is common among the hardest workers. A Factory Act limits a young apprentice's number of hours to twelve a day, but there is no such act for the trainee trawlerman.

The ageing fisherman of forty-five is likely to be discarded, in contrast to the coalminer, who can often find work at the surface of the pit.

The fishermen, who operate in the North Sea between Grimsby, Aberdeen, Fleetwood and Lowestoft, have to buy their own protective clothing and bedding. There is an archaic method of pay, based on a basic wage, poundage calculated on the size of the catch and "Liver money." The TGWU has been out of touch with most fishermen, who make less than one-per-cent. of membership. Trawler owners often cling to outmoded attitudes of the past. Fishermen, like all casual workers, are inclined to be sceptical of change and the apathy to the outside world creates an outlook of cynicism and fatalism.

The TGWU has advocated a virtual doubling of paid holidays for the trawlermen and the union have demanded representatives on vessels putting to sea. Improved training facilities, a registration system, increased basic pay, and the provision of clothing and bedding by employers, are all recommended in the melting pot.

Yet underpaid and vastly overworked men are still being lost or badly injured in rough seas in the little boats. The demands for strong safety measures should be extended to include a thorough investigation of conditions and improvement for the future of the last of the wild men.



(Continued at foot of next column)

(Concluded)



# BRIOGAISEAN M' AN CASAN

# Harbour For Lewis

... "ceathannach is gillean glasa sa h-Eileanan an Iar" —Uilleam Shakespeare

Tha sinn fortanach a bhith beo ann an saoghal air ghluasad—saoghal caochlaideach, ansocrach anns a bheilic' ar' cur an teagamh beachdan steidhichte nan linntean—saoghal a tha a' dol 'na roinnean 's 'na spealgan gu mhuhalaidh beachdan ura. Tha duthchannan beaga—eadhonn duthchannan iomallach air nach cuulas riann iomradh—a' tagradh an coraichean 's a' ruigheachd a mach gu lanachd beatha a shasachas an inntinn 's a' bhrosnachas am macmeanna. Tha iad a' coimhead air ais ri an duilgach agus o sin a' gluasad air adhart gus cuisean oradhach a reir am miann 's an toille fhein. Tha iad a' cur an casan fapa. Tha anail bheo 'gan sparradh air adhart gus ughdarras is saorsa a shealbhadh dhaibh fein.

Agus chan eil a' Ghaidhealtach idir 'na tosd anns na gluasadan mora agus na h-atharraichean mora a tha a' gabhail aite air feadh an an t-saoghal fa chomhair air sul. Tha Domhnall Iain MacLeod 'a' bristeadh iomhaighean' ann an *Gairm* an Ferraich agus a Tomas MacCalmain 'na ruitheas a' a' dheagaidh a' cur "mhairt naomha na Gaidhealtach" ri talamh (an Beurla chruaidh Shasunnach) ann paipear Peairteach ris an canar an *Pertshire Advertiser*. Le moran sgeigearachd is praisgeilig, fo'n cheann-teagaisg, "Rudan as Fhìach a Radh", tha MacCalmain le uile dhicheall a' cur dhachaidh oirn cho ealanta 's a tha MacLeod air tuigil nam "mairt naomha", Chan e sin a mhaoin ach, mar dhearbhadh gu bheil am beachdan ceart agus còrromach, tha e ag innse dhuinn gu bheil MacLeod as Na Hearadh agus e fehin leuachadh Gallda. A reir an reusnachaid seo, tha e cu-comasach do fhear a mhuinntinn Na Hearadh an co-bhuinn ri fear a tha leth-ech Gallda a dh'oil air seachbarr anns an t-seig!

Ach fòadail sinn co-dhù a chantainn le firinn nach eil an torachd seo ur no annasach anns a' Ghaidhealtach, Riamh on a' cheud latha a chuir Cumberland cas air fonn na Gaidhealtach tha am "bristeadh iomhaighean" a' dol air adhart gun lasachadh, Agus, on a tha an t-seann chleas air toiseach-sadh as ur, 's docha nach biodh e idir as an rathad dhùinn ruithe ghoirid a thoirt thairis air "na h-iomhaighean" 's na "mairt naomha" a bha 'nan targaidean anns a' Ghaidhealtach feadh nan linntinn.

1. An Gaidheal torb—chan eil dad a b'fhearr na cur as da gu buileach.

(Cumberland) 2. An Gaidheal cealgach. De a b'fhearr na cur as do nam-baid fhòlathiche dh'e'n t-seorsa seo air dh'oil 's gum biodh a chrioch dheireanach 'na buan-nachd do mhòr-chuid.

3. An Gaidheal bochd. 'S e coibhneas a bhiodh ann a los-

## LE RUAIRIDH MACFHIONGHUIN

gadh a mach as na taighean gun tighn ceine agus coraich a chur 'na aite. (Pdraig Sellar agus Diuc Chataibh). Tha iongnadh orm fhin gu bheil an cuimneachan uamhasach ud fhathast air fhagail 'na sheasamh air mullach cnuic an Cataibh.

4. An Gaidheal leig. Laighidh e air an leapaidd fad an latha agus leigidh e leis na boireannaich an obair a dheanamh. Tha barrachd diolanais anns na h-Eileanan an Iar na tha an aite sam bith eile san Rìoghachd.

(A. A. MacGriogair) 5. Bha Nigel Tranter ag innse dhomh uaireigin gun deachaidh jarraidh airson iomadh uair "saoghal a mach" air an t-seòl seo a chruinnich gun ceith na leabrachan aige air mullach eile na Crìche, agus bha Mac Griogair ag innse dhomh gur a-hann an Sasainn a bu mhotha a bha na leabrachan aige-san air an ceannach. Tha mairt nam "mairt naomha" a' poigheadh do chuideigin.

6. Feumar "iomhaigh ur" a chur an ceill mun Gaidhealtach ta chum 's gum faic an saoghal gu bheil sinn a' faighinn cuidhteas "iomhaigh an tartain".

(Bord na Gaidhealtachd) Air a' bhonn seo, rinn Bord na Gaidhealtachd o chionn ghoirid chidhir a' mairt leis a' "Highland Biting" air "A' Ghaidhealtachd Ur" a chur mu chionn muinntinn Lunnainn ('s iad cho grim 's cho adhartach 's cho fìosrach ann an Shakespeare!) a chum 's gu faiceadh an saoghal mar a tha sinn a' faighinn cuidhteas "iomhaigh an tartain" agus nach eil sinn a nise idir cho borb, aineolach, fad air ais, leig, peacach, cealgach sa bha daoine a' smaoinachadh. Bha mi-fhin, air aon fhear, air bhioran 's air mo chòra-bioda gus a faicim "A' Ghaidhealtachd Ur" air telebhisean. Agus de chunnac sinn? Chunnac, gun nuidheadh a chur san fhìrinn, boireannach beag, snog, 'na suidhe aig cudde-shnìomha (mar a bh' aig mo sheanmhair) agus tonnag tartain ma' guallean- Abair thu-sa bristeadh-duil! Tha facal aig na Frangaich airson adhartais dh'e'n t-seorsa seo—"mar as motha an t-atharrachadh 's ann as motha tha cusean mar a bha" ('S e daoine eirmisach a th'ann na Frangaich; tha e coltach—anns na h-Oil-thaighean co-dhù—gu bheil iad cho colach—agus 's docha nas colaiche—air na h-brachian

aig Uisdean MacDhiarmaid 's a tha iad air na h-brachian agus Shakespear. Tha sinn an dochas nach fhaigh iad a mach gu bheil Uisdean MacDhiarmaid a' cleachdadh an fhèidh, Mhilleadh sin an "iomhaigh" aige gu tur, agus 's e fìor ghnothach bochd a bhiodh an sin oir na MacDhiarmaid a' riochdachadh cha mhòr Alba gu leir.

Mar fhear a tha a' cleachdadh an fhèidh, tha m'ìn dochas gun toir a' Ghaidhealtachd mathanas dhomh airson a' deach rìochdachaidh a tha mi a' deanamh oirre, ach tha deagh abharan agam airson a bhith a' caiteamh an eiddh seo: tha mi a' smaoinachadh gu bheil e tighinn gu math dhombh: tha e freagarrach airson gach ocaid, o bhanais gu tioldhachaidh: tha e gum atharrachadh an cumadh o linn gu linn agus ma bheir duine aire chumhaidh tha mairidh e fad a' bheatha: re nam bliadhnanach sabbhail e moran airgid dhomh. Ciod tuilleadh a their mi? Direach seo nach mor agus mach feumail na beannachadh a chaidh a bhuileachadh oirn leis a' Wilsonach a chladhaidh Domhnall Iain MacLeod ('s cinnteach mise le moran speirn is uinich) a mach a eachdraidh nan linntinn. 'S e b'airidh air a' chuimhneachan 's cha b'Èuc Diataibh. Agus chan e na fir a mhaoin, ach na boireannaich mar an ceudna aig a bheil abhar a bhith an comain a' Wilsonach. Bha mi aig ceithidh o chionn ghoirid far an robh coisr ghlasda 's iad air an stiùradh gu grunn comasach le caleig a Philadelphia 's feileadh ciumir, goirid oirre. 'S i bha coimhead boidheach, spaideil. Clach air carn a' Wilsonaich!

Feumaidh mi a' aideachadh cuideachd gu bheil mi cho falamm de "chultur" 's gum toigh leam a' phìob-mhor. Uair dh'èthh robh saoghal, dh'fheuch mi ri a h-ionnasachadh, ach cha deachaidh leam. 'S docha gu bheil sinn cho math. Nan robh sgrudaidheir, MhicLeod agus co-sheirnn MhicCalmain air an leigil ris do'n t-saoghal na am is cinnteach mise nach robh ionnsamhaid cho borb 's cho "primitive" ris a' phìob-mhor air a chuimhneachadh tioldhachaidhean Winston Churchill agus Iain Cheannaidh. Nuair a ruigeas oileanachadh MhicLeod 's MhicCalmain air luchd-daimh nan daoine mora sin cha b'iongnadh leamsa ged a chomhaid iad an cinn le naire nuair a chuimhicheas iad gun do roghnaich iad a' phìob-mhor ('s i cho "borb" 's cho "primitive") ged a bha "an aboc, an clarinet," a' violìn, am banjo, an slàr" agus uil' ionnsramaidean an domhainn air an cur 'nan tairgeil!

Ach nuair a thoisich mise air na smauntainn fuadain seo a chruinneachadh, cha b'e "mairt naomha na Gaidhealtachd" a bha idir fo m'uidh: 's e a bha 'nan inntinn mo ghunna-sgrudaidh a ghabhail a lamhan

(Ga Leantunn air t.d.11)

A meeting of the crofters and fishermen of the populous district of Shawbost on the west coast of Lewis was held in the schoolhouse on the evening of Monday last. The accommodation of the large and commodious hall was fully tested to seat the numbers who turned out. Mr Angus Maclean was moved to the chair and in his opening remarks explained that the meeting was called for two reasons (1) to consider what steps be taken towards endeavouring to secure a harbour for the district (2) to consider the Secretary for Scotland's reply to a letter from the Burgh Commissioners of Stornoway to the subject of harbours on the Coast of Lewis. The following resolutions were duly proposed and seconded and unanimously adopted (1) That the development of the fishing industry of the island by means of harbours, piers, steam tramways, and further telegraphic communications is urgently required and respectfully urges that immediate steps be taken by the Government to carry out these objects. (2) That the erection of suitable harbours at Gress and Portnaguran for the east and Stornoway and Valtos for the west coasts of Lewis—as recommended by Lord Napier's Commission—is absolutely essential for the proper development of the fishing industry of the Lewis. (3) That between the Butt of Lewis and Loch Roag there is no harbour of any kind, and this meeting believes that Shawbost is far away the place where a harbour would be of the greatest advantage to the thousands of fishermen that stretch of coast. (4) That until such time as suitable harbours are erected no scheme for the erection of railways be countenanced by the fishermen. (5) That in the event of railways being introduced to Lewis this meeting believes that the first line constructed ought to be one 27

miles long, or thereby, connecting Ness with Stornoway by Barvas and a branch line from Carloway to Barvas 12 miles. In connection with this line a small steamer should ply between the proposed new harbours at Valtos and Carloway. Thus this line in conjunction with the proposed new harbours at Shawbost, Gress and Portnaguran would tap the population of every district in Lewis, except the district of Lochs proper. (6) That the thanks of the meeting be accorded to the Stornoway Burgh Commissioners for having the means of bringing the matter before the notice of the Chancellor of Exchequer. (7) That a committee be appointed to endeavour to further the erection of a harbour at Shawbost in every legitimate manner. No further resolution was come to as regards how far the erection of the proposed harbour would be supported by local effort, but all expressed themselves willing to give a certain number of days work free. Thereafter a committee of 13 was appointed. It is understood that the committee will endeavour to test the feeling of all the townships between Shawbost and Ness on the subject, make a census of the number of boats and fishermen in the extensive district which would be benefited by the proposed harbour and find exactly how far the projected scheme is likely to be supported by local effort. This meeting was one of the largest and most enthusiastic ever held in the district. It was also quite orderly from first to last, having none of the half-a-dozen speaking-at-a-time elements usually to be found in assemblies of the Gaels. The committee hope to have associated with them several influential Stornoway gentlemen.

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IMPORTANT NEW  
EVIDENCE AS TO  
SIR WALTER SCOTT'S  
DATE OF BIRTH  
1770 or 1771

Preparations for an important exhibition to celebrate the bicentenary of Sir Walter Scott have been in progress for a long time, such projects requiring years of planning. The Exhibition will form an integral part of the 1971 Edinburgh International Festival. But in actual fact it will be a year later, as is proved by Dr Arthur Melville Clark in the first chapter of his recently published *Sir Walter Scott: The Formative Years* (Blackwood) which deals, with the first twenty odd years of Scott's life.

The traditional date for Scott's birth, 15th August 1771, is based on very slender and shaky evidence. Scott is the sole authority for it, if authority he can be called in this instance. He admits that he had a poor memory for dates, good at it was in other respects, and that he confused in particular the dates of events in his own early life. Thus, to take one example, he dates in four different ways the haemorrhage which nearly killed him in his teens.

The first time he put down what he supposed to be the date of his birth was in the *Memoir* he began in 1808. The placing of his message deserves attention because it falls short of positive assurance: "I was born, as I believe, on the 15th August, 1771." Not "as I have been told," which would have indicated acceptance of the necessarily hearsay evidence of his elders; but "as I believe," which can only mean that he had reached a merely probable conclusion by interference. If Scott's father (d. 1799) entered his children's births in a family Bible, Sir Walter did not consult it. If he consulted his mother (d.1819), he may well have got indecisive information, for she had borne twelve children in all, including two Walters, two Annes, two Roberts, and two Johns.

It should be added that birthwrecks were not registered until well into the nineteenth century. Churches had baptismal registers; but many baptisms were never entered. Dr Clark has searched in vain all the Edinburgh baptismal registers for the years 1768-71. The probable reason for the absence of Scott's name is that he, like many other children, was baptised in his parents' house, not in the church or in the manse in one or other of which the register would be kept.

Scott remained just as uncertain of year of his birth to the end of his life. Thus, in speculating how soon he could expect to be clear of debt, he wrote in his *Journal* on 2nd July 1830: "if I was born in 1771, I shall only be sixty in 1837. Only a person really in doubt would ever have put in the

if clause. Scott wanted to think that he would be only sixty in 1831; he suspected that he would in fact be more.

It is true that in entering his name in a register of his own family in a black-letter Bible, he gave the date out-of-place to indicate uncertainty as to the year in such a register.

The evidence of the sober, humdrum lawyer, John Irving, is much better than Scott's own. Irving had been Scott's closest friend in boyhood, united with him in an intimate and exclusive conspiracy of two. As all young people attach great importance to relative ages, it can be taken for granted that Scott and Irving discussed and established the exact age-difference between them. Scott himself does not state it anywhere; but Irving, who was born in November 1770, was convinced that Scott was his senior by three months. He knew the alleged date of 1771 when he gave his correcting information to Lockhart, who however fade no use of it.

As Irving remarks, if the traditional date for Scott's birth be correct, he became an advocate on 11th July 1792, before he was of age and so contrary to the Faculty's regulations. That possibility may have been in Scott's mind when he made Provost Crosbie in *Redgauntlet* say to the newly-fledged advocate Alan Fairford, whose character and career are but slightly fictionalised from Scott's own, "Were you a twelvemonth aulder, we would make a Burgess out of you, man." But Alan had already been described as "now entitled, 1792, before he was of age" majority, and a member of the learned Faculty to direct his own motions." So apparently Scott's uncertainty as to his own age made him inconsistent as to Alan's Occasional candidate; were admitted to the Faculty of Advocates before their majority; but such concessions were not all hole-and-corner, and Scott would almost certainly have mentioned in his *Memoir* of the fact of his having received any special favour.

An absolutely conclusive piece of documentary evidence for Scott's age is provided by a scrap of manuscript once at Abbotsford but now lost. It has never been used by any of the biographers and its significance was not realised on the only occasion of its being on view. This was at the 1871 Exhibition in Edinburgh to mark the accepted first centenary of Scott's birth. It is of course not surprising that one manuscript item in a case with others should not be very carefully scrutinised. Fortunately the now lost catalogue of the 1871 Exhibition includes among its many

plates a facsimile of the item in question.

It is a "remit" written and signed by Henry Erskine, Dean of the Faculty of Advocates, when Scott petitioned to be examined in Civil Law: "Edinburgh 14 June 1791—" "The Dean of Faculty remits the Petitioner to the private Examiners on the Civil Law to assign him a day for his trial therein he having promised on his honour to give no treat or entertainment on account thereof and producing to the Examinators proper certificates of his being twenty years of age —

Henry Erskine D.E." Since Scott was examined in Civil Law on 30th June 1791, it follows that he must have produced the certificates of his being already twenty years of age — that is to say, of his having had his twentieth birthday on 15th August 1790. There were probably two certificates, and the two persons of standing most likely to have certified to the best of their knowledge and belief would be Scott senior and the Rev. Dr John Erskine, the parish minister and an intimate friend of the family. There was no question of an age-qualification for the examination: a candidate could offer himself for it at any age. Henry Erskine had simply wanted to have confirmation in writing the age which Scott had presumably given by word of mouth.

Dr Clark's book was certainly timed to appear not too long ahead of the bicentenary. But there was no intention of causing trouble to the Committee concerned with the forthcoming Exhibition, though some trouble was bound to result from such an important relating. It is much more desirable that the 1971 Exhibition should be a good one and worthy of the occasion it commemorates than that it should be speeded up and consequently scamped in order to coincide with the correct date. On the other hand, the Committee are bound, we think, in the interest of truth to help to put on record the true date of Scott's birth for all future biographers and literary historians and for those whose duty will be to arrange the Tricentenary Scott Exhibition in 2070.

## A VINTAGE JUBILEE YEAR

by Iain Cameron Taylor

When, early last year, I was writing An Commun's information pamphlet on "Highland Whisky," I was aware of Alfred Barnard's monumental work of the 1880s. It had long been out of print and indeed copies were so rare as to be considered collectors' pieces. Consequently I never had the opportunity to read and learn from this masterpiece. It is to the

rising popularity of Industrial History and Industrial Archeology that we now owe the reprinting of Barnard's 1887 volume "The Whisky Distilleries of the United Kingdom," and it is a veritable treasure house of information, both technical and social. He was a keen observer during his travels and has left many shrewd and descriptive vignettes of the people he encountered and the places he saw.

The extensiveness of the book's title may surprise some, but Barnard — a Londoner and vaguely connected with the wine and spirit trade there — was nothing if not thorough. He visited 129 distilleries in Scotland, 28 in Ireland, 4 in England and only missed the "Welsh Whiskey" distillery at Bala, North Wales by a few years. The English distilleries at Liverpool (2), Bristol and London had patent stills for making grain whisky but two of them, including the London one, also had pot stills to make "malt whisky." It must be added in fairness, however, that the English spirit was sent to Scotland and Ireland for blending purposes.

The real attraction of Barnard's book lies not in his impressive statistics nor in the number and variety of the distilleries he visited, but in the local details he recorded about each. The majority are illustrated by etchings done at the time and these pictures form a valuable and fascinating record of the industry at a time when great changes and expansion were on hand.

Even in 1887, distilling made the largest revenue return of any industry in Britain. Home consumption was high, but the export market was being explored and it is interesting to find that Australia was one of the leading purchasers. To meet this growth, old distilleries were being rebuilt or improved, and new distilleries laid down. The blenders were growing in power; controversy was being stirred up by rivalries and the bitter struggle, only to end with the 1909 Royal Commission, was now in evidence.

Somewhat naturally, one turns the pages to those distilleries known personally or by repute — for this part of the book can be sampled generously and need not be read straight through. Many well-known names appear to be missing and it may come as some surprise to learn that they belong among that large number of distilleries (nearly forty) established in the final quarter of last century. Possibly the reader's next reaction will be one of sadness, that so many interesting and pictorially attractive ones are longer in operation. This is particularly so in Ireland, where the number has been cut from Barnard's 28 down to 4 only today. But the Highland area has suffered

too, especially in the West, where Campbellton has been literally decimated, Islay sadly reduced and Glendaroch at Ardrihsaig, with Mull's Tobermory entirely eliminated. Aberdeenshire too has lost many, while in the north Gerson at Hal Kirk and Stromness in Orkney have also closed down. The other main area to feel the pinch has been Strathgairn and Perth, although the latter may feel compensated in some measure by being now the scene of big blending operations. Barnard however was too late on the scene to leave us his descriptive impressions of Lewis distilling.

The picture is not entirely black though, for the Jura distillery which Barnard pictures and describes at length, has now been re-opened after many years of closure. Again, the Ben Wyvis name is once more revived although it has recently been transferred from the now defunct distillery at Bala which Barnard visited to a new establishment at Invergordon. Barnard found 129 whisky distilleries of all types in Scotland and today that total has only been reduced by 8 but the old proprietors, of whom Barnard writes so kindly and of whom a number had operated illicit stills in the "heroic age" of whisky, these independent distillers and their families are now gone, to be superceded by large impersonal groups and combines. The reason is not far to seek, for when Barnard "was on his travels" — it would appear from his own words to have been rather more of a pilgrimage — the duty payable per proof gallon of whisky was 10/- . Today with the tax nearly thirty-eight times that figure, distilling must needs be a highly capitalized venture.

I have hinted more than once about the delightful illustrations throughout this book. They are full of charm and present a noteworthy record of our architecture, country life, dress and even late Victorian transport. Many of the pictures of distillery sources which were carried on the older whisky bottle labels must, I am sure, have emanated from the illustrations in this volume. The whole book, in Barnard's unpretentious style of writing and his descriptive observations, quite apart from the pictures, exudes the quiet confidence of a man leisurely days long past. But his conviction, as noted in his preface, remains that "good whisky, as a beverage, is the most wholesome spirit in the world." When all is said and done, we can still endorse that view.

Miss I. A. Glen, M.A., B.Litt. of Glasgow has written a most admirable introduction to this new edition. In it she not only presents the author but sets him well into his 1887 background, sketching the earlier history of whisky distilling behind the state of the industry in Barnard's time,

(Continued on page ten)



# Naidheachdan Mu Na h-Eaglaisean

## Air A' Ghaidhealtachd

Le "FEAR-FAIR"

### EAGLAIS NA HA-LBA

Air Chuairt

Bha dithis de'n luchd-labhairt a chluinnear gu tric air Naidheachdan Gaidhlig air Bh. B. C. air chuairt ann an Uibhist 'san Lunasad. Air ceann nan seirbhisean air da Shabaid ann an eaglais Bhein na Faoghla bha an t-Urr. Caillein T. MacCoinnich. Air ceann seachad a shaor-lathain ann an Dalabrog bha an t-Urr. Domhnall MacLeod. Bha easan cuideachd a' searmonachadh air da Shabaid.

Am Moderator

Air an t-seachdain seo bidh ann Moderator, an t-Urr. Tomas M. MacCalmain a' tadhal air Cleir eile air a' Ghaidhealtachd. Tha e a' cur cuairt air Cleir Loch Abar—bha e a' cheana ann an Cleir Inbhir Aora.

Leabhar Ur

Ged a rugadh an t-Urr. Aonghas I. Mac a' Bhocair ann an 1878 tha e fhathast trang a' sgrìobhadh. Chord an leabhar "Hebridean Heritage," ams an tug e seachad eachdraidh a bheatha, ri moran air feadh na Gaidhealtachd. Thainn an leabhar sin a-mach ann an 1966, agus roimhe sin thug e "The Book of Blanc" am follais. Tha Mgr. Mac a' Bhocair a nis air leabhar eile a sgrìobhadh, "Sons of the Eagle" agus bidh sin a deanamh sgrudaidh air a dh-aithghearr air an duilleig seo.

A' Fagail nan Eilean ...

Tha a' Mhaighidh. Uas. Anna Stiubhart air a bhith grunn bhliadhnan ann an Tìrde mar bhan-diacon. Bidh i a nis a' fagail an eilein airson an obair cheudna a ghabhail ann an Hamilton, far am bi i ceangailte ri Eaglais Hill-house.

Ann am Bearnaigh

Air ceann nan seirbhisean ann am Bearnaigh na Hearadh air a' cheud da Shabaid de'n Lunasad bha Mgr. Coinneach Caimbeul as Na Hearadh. Mus do leig e d'hean d'ruceud bha Mgr. Caimbeul 'na mhisionairidh ann an grunn aiteachan 'na li-Eileanan.

Teachdaire Dìalas

Bidh ìomadh nìeas air feadh na Gaidhealtachd d'ùilich an naidheachd a chluinninn gun do chaochail Mgr. Iain MacLeod, a bha moran bhliadhnan 'na mhisionairidh.

Bhùineadh e do'n Eilean Anabaich, 'na Hearadh, agus bha e ceithir fichead agus dhà shearmonachadh a' chluinneadh air a' naodhair dicheallach.

### AN EAGLAIS SHAOR

Orduighean

Chumadh an Comanachadh ann an Gille Chomhghan 'san Lunasad. Air ceann nan seirbhisean bha Mgr. Mac a' Mhaoilein (Obar-dheadhain) agus Mgr. Mac a' Ghobhainn (Sron an t-Sithein).

### AN EAGLAIS SHAOR

CHLEIREIL

Comanachadh

Air an t-Sabaid seo thiginn bidh Sacramaid Suiper an Tighearna air a fhritheladh ann an Ullapull agus ann am Breascleit. Air an dara Sabaid bidh an Comanachadh ann an t-Srathaidh.

### AN EAGLAIS

CHAITLIGEACH

Mgr. Donnachadh

MacGillieathain

Tha sinn d'ùilich a chluinninn gun do chaochail ann Mionsignor Donnachadh MacGhillieathain, sagart Dhun-omhain. Bhùineadh e do Bharraigh agus bha e 'na sgoilear Gaidhlig—dheasach e as ur an Leabhar-Urnuigh Gaidhlig. Bha e 75.

Air an Teabhadh

Air an teas Sabaid de'n Lunasad chunnacas Aifreann air an teabhadh as an Oban. Air searmonachadh aig an t-seirbhis sin bha am Fìor Urr. Caillein Mac a' Phearsain, Easbuig Earra-Ghaidheal agus nan Eilean. Bha an t-Ath. Urr. Tomas Wynne agus an t-Ath. Urr. Ruairidh Domhnallach a' gabhail io-pairt mar as ceudna.

### SOP AS GACH SEID ...

DH' FHOGLADH EAGLAIS UR bho chionn ghoird ann am Balle nan Fìrisalach—Eaglais Shioisgealach Bhetesda. Tha Mgr. Alfred Evans 'na aodhair 'san eaglais. Uair 'san raith bidh coinneamhan sonraichte air an cumail. Bidh ministearan Gaidhealach a' labhadh chaochail Mgr. Iain MacLeod, a bha moran bhliadhnan 'na mhisionairidh.

### AN COMUNN GAIDHEALACH

#### THE ANNUAL GENERAL MEETING OF THE NORTHERN REGIONAL COUNCIL

will be held on:

SATURDAY, SEPTEMBER 6, 1969

at 10 a.m. in the

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Members of the Association, Affiliated Societies, and ALL PERSONS INTERESTED IN GAELIC are cordially invited to attend.



## AIR TUR NA FAIRE

Shaor Obar-dheadhain, an t-Urr. Donnachadh Leitch (Inbhir phoathrain) agus am Prof. Seoras Collins (Coisaid na h-Eaglaise Saioire).

BIDH MGR. IAIN VERNAL a Giaschu agus a bhean a' dol gu ruige eilean Ìomallach Fòula ann an Sealtainn. Bidh a bhean ag obair mar bhean-eiridinn air an eilean.

GUTH O NA LAITHEAN A DH'FHALBH: "Nuair a bhios tu ag urruigh agus a dh'fhoadas do ghuth fein a bhith grainell 'na do chluasan, a' ceana's binne ann an cluasan an Tighearna na ceol nan ainglean."

—An t-Urr. Iain Mac Rath 1794-1876.

### CAPE BRETON COMMENTARY by Marion Matheson

## Nova Scotia Highland Village

The idea of a Highland Village originated with a brief presented to the Provincial Government by the Association of Scottish Societies of Nova Scotia on January 11, 1955. Later that same year, another brief prepared by Judge A. H. MacKinnon was submitted to the Premier of Nova Scotia together with members of his cabinet.

These briefs outlined the plans, proposals and objectives of the Highland Village Project in Nova Scotia, and requested financial aid from the Provincial Government. However, no commitment was made by the Government.

On March 10, 1956, at a meeting held at Antigonish, the Selection Committee appointed by the Nova Scotia Association of Scottish Societies, decided that the site of the Highland Village would be Hector's Point, Iona.

Negotiations then proceeded to obtain quit-claim deeds to the land at Hector's Point, thus ensuring for posterity this beautiful site on the Bras d'Or Lakes.

This, in brief, is some of the background of the Highland Village, a tourist attraction of the first magnitude, located in "The Highland Heart of Nova Scotia."

The main purpose of the Highland Village is to show both present and future generations a living background of their Scottish ancestry from the time their forefathers left Scotland and up to approximately the year 1900.

To do this, it was suggested that the different units of the proposed Highland Village be erected over an extended period of time. This was mainly due to the financial assistance that would be required.

It was thought that the Tigh Dubh, or typical Hebridean cottage, be a focal point and the next units to be constructed possibly a Forge, Inn, and Post Office, in addition, a first-class museum, entitled, "The Scot in North

America", would have a prominent place in the Village. The Highland Village would complement, not compete with, the Gaelic College at St. Ann's, Cape Breton, where Gaelic, piping, weaving, and arts and crafts were taught. The two together would mean the retention for posterity of details of the early life of our Cape Breton ancestors.

The objectives of the Highland Village are as follows:—

- (1) To gather together in place relics and artifacts of a former Highland Scottish era.
- (2) Reproduction of buildings and features common to the Highland Scottish Pioneers.
- (3) A first-class museum containing murals, tableaux and replicas depicting the achievements of Scottish people in all parts of Canada and the U.S.A.
- (4) To house an educational and cultural centre for our Scottish heritage and traditions containing a library, displays, etc., and available for gatherings, plays and pageants. Gradually, with a lot of perseverance and hard work, this dream is becoming a reality. This year sees the 8th Annual Highland Village Day. Each year more and more people come from afar to see for themselves if one can really smell the tangle of the Isles.

Whatever the reason for the visit, no-one is ever disappointed. The Highland Village Museum overlooking the Barra Strait is one of the principal attractions. It is well stocked with pioneer items of home, farm, business and church, many of them donated by descendants of the original settlers.

Curator of the Museum is M. S. R. MacNeil of Iona who welcomes visitors daily from 10 a.m. to 6 p.m.

Let us should delude yourself into believing that (Continued on next column)

## Obituaries

### MURDO MONTGOMERY

The death of Murdo Montgomery in August has taken from us one whom we shall miss greatly. Mr Montgomery after a long career in the teaching profession qualified as a solicitor in early middle age and on becoming a member of the Scottish Land Court from which he retired only a few years ago. Those who knew him respected him and liked him greatly for his fearlessness, integrity and kindness. Many who did not know him will have benefited and will continue to benefit from the very considerable private work carried on by him in the cause of political and social progress. Mr Montgomery is survived by his widow, a son and two daughters

### MONSIGNOR DUNCAN MACLEAN

Monsignor Maclean, parish priest of Dunoon who died recently may or may not have been well known outside Argyll and the Isles for he did not appear often in public. He was in the words of his own bishop a lovable and gentle person. One special aspect of his life and work as a priest was his translating of the Latin Liturgy into Gaelic. In doing this not only has he served his people but has incidentally enhanced the language.

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## Text for the Times

Their easan neart do'n amhann, agus dhoibhsan a ta gun luchd madaidheich e treise. (Isaiah c. 40 r. 29)

He giveth power to the faint; and to them that have no might he increaseth strength. (Isaiah ch. 40 v. 29)

### PROVERS

Bheacair comhairle seachad ach cha tiodhar giulan.

Council can be given, but not conduct.

this visit is just a fairy-tale excursion into the past and not a reality of the present, and most assuredly a favourable sign of things yet to come, let me assure you that this most interesting Highland gentleman prefers to explain the exhibits which he cherishes lovingly in the language of his choice... Gaelic!



# EVILS OF CENTRALISATION

Regarding the oppression to which the Bretons are subjected through the rigid centralisation that now exists in France, I think that if St Joan of Arc were alive today, this Saint would be almost sorry for having rescued her country when in distress.

Shakespeare said in King Lear that ingratitude is like the bite of a snake. Well, I think that the French show little gratitude for being saved from oppression, if they set about suppressing the language and culture of ethnic minorities within the borders of France. Perhaps some may think that because Joan of Arc lived many centuries ago the term for gratitude is passed. Thus thankfulness is like a perfume that gradually loses its scent and is just a cheap temporary pleasant odour! Well, I just don't agree: no virtue is worth its salt without the test of time, and the keeping of promises or secrets are worthless unless they keep for long, or rather indefinitely.

Now, in the case of the Bretons, we have a brave Celtic group shamefully oppressed by a powerful neighbour whose octopus tentacles are trying to strangle any healthy minority language and culture. Could we not ask St Joan of Arc to remind her fellow countrymen that they were once in the plight of Brittany (if not worse off even)? The French were freed in spite of having a King who was quite incapable of rallying his country to any effort without the Divine help that was so providentially afforded—perhaps unique in history. Of course Heaven has intervened visibly in human affairs on other occasions, but not on such a vast national and spectacular scale as in France. Why not ask St Joan to change their heart by her influence or else let them suffer punishment for their ingratitude and egoism.

Not that France is the only country where egoistic centralisation has trampled on rights of ethnic minorities. Other countries if they were to examine their consciences would have to admit that they have been steadily imposing a way of life that is in itself contrary to the wishes of these brave little groups. For instance the University of Aix-Marseille Province, has no faculty of Provençal language in spite of being situated in that Province, while the University of Upsala in Sweden does. I have known French boys' camps to forbid Alsatian boys to speak their

language together. Even in their holidays they are not permitted to use the tongue they use at home.

All this under the pretext of

By Ian G. MacNair-Smith

preventing separatism. The result is quite the contrary: it stimulates the desire to break away, for nothing makes people want a thing so much as when it is forbidden. Centralisation says: "unity makes strength." Unity for what and strength for what? Certainly one way to achieve unity of a language is to kill-off all those that speak another language, but somehow it sounds unethical!

Nor would one be inclined to believe the charity of the English unless they give every man his due in the cultural and political sphere. What we want is not juggling with statistics but real search for the truth. It is not enough to permit native speakers to be taught Gaelic but also all those who wish to learn or speak this language which we should properly call: Scottish. Of course fatalists and stick-in-the-mud statusquoists are hypnotized by routine and habit and cannot conceive the possibility of change or that the wishes of the public can change. A person who makes propaganda for English has a monologue which is just listening to his own voice and ignoring his fellow men who happen to speak another language. These dull partisans of immobility think that our structures are petrified, and immutable as if they were divine. All human structures are susceptible to change if it is a change for the better. Now to give people a chance to live their own lives (for a change) is not a bad thing at all. What moral law does it offend? What text of Scripture forbids it?

Scotland has had many women in history, who though not canonized Saints have contributed much to their country. There are few people in any country who do not admire Mary Queen of Scots or praise the loyalty of Flora MacDonald.



Sin Seonaidh Ban  
phasadh a mach nan cearc.

Then we have contemporaries like Wendy Wood whose devotion to Scotland in public life is transparently sincere. They may put many apathetic and Anglicised Scots to shame, especially those who jibe at the wearing of national dress and the Scottish accent. They would do better to take Sir Walter Scott as a model and let Scotland be typical of itself—instead of silly attempts at being citizens of the world with loyalty to none. Scott lost nothing by putting his heart into Scotland. His popularity has spread all over the world and there are more films of his novels perhaps than any other author.

Decentralisation has also another aspect: it gives local responsibility and thus counteracts flight from the land and rural depopulation. It acts as a healthy antidote to the danger of dividing the world into two hostile camps through ignoring the rights of small nations. Centralisation, though neither good nor bad in itself, has been so abused that it threatens to set one half of the world against the other and cause the suicide of humanity in a terrible world conflagration. He who neglects the detail falls into gigantism and the whole collapses.

Let us set to work to defeat this Goliath with feet of clay, this inhuman juggernaut and heartless machine that is a menace not only to Scotland but to nations throughout the world.

## Review Order

(Continued from Page Eight)

whilst the omnipresent spectre of the Exchequer is periodically illuminated by backward and forward flashes.

Her introduction shows her fully in accord and admiration for the author, and the many facts she presents are fully documented.

In recommending this book, "this mine of information" and "this unique contribution to the economic history of distilling," to student and connoisseur alike as well as the rest of us who lie between, it only remains for me to congratulate the publishers on their courage, and good taste, in making this book once more available. It is like a goody dram of the fine old stuff itself!

"The Whisky Distilleries of the United Kingdom" by Alfred Barnard. David and Charles (Publishers) Ltd., Newton Abbot, Devon. Price 5s. 6s. before 1st January, 1970 and 6s. thereafter.

OBAIR-GLAINE 'S AN  
OBAN

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over to you:

## TEACHER KNOWS BEST?

Tha "Cuthag a' toirt freagairt do "Ghullbneach"

Perhaps a few observations by a learner might be of interest, even of use. At more than mature age, I have at last got the opportunity of learning Gaelic, which I have always wanted to do, being of Highland ancestry although born and brought-up in the Lowlands. I am a graduate (biological subjects), with a little teaching experience.

I have attended evening classes for two years, and all my teachers have been native speakers, but only one a trained teacher, from whom I got a good initial grounding. I have also picked up some from friends.

**Pronunciation:** I still find it difficult to understand what is said, although people, perhaps out of kindness, say they can follow my efforts. In the first place, no one had ever told me that the movements of one's mouth determined the sounds produced, and I tried to speak from the look of the words, with my brain and not my mouth! Then I decided that it was ridiculous that I should find difficulty in producing the sounds, as my mouth was the same shape as that of Gaelic-speaking ancestors! Now my chief stumbling-blocks are just slowness, and the different pronunciation used by people from different districts.

**Spelling:** After the initial surprise, I reasoned out, to my own satisfaction at least, on the following lines:—the sounds in Gaelic are different from those in English and, to a lesser extent, from those in "Broad Scots", while Gaelic is essentially a spoken language; therefore, when it was transcribed, symbols representing the sounds had to be chosen. I think this could have been done most satisfactorily by using a syllabary instead of an alphabet, as in some Eastern languages, but if an alphabet had to be used, the Greek one would have fitted better than the Roman, but this would have been too much for most people, so the Roman used in English it had to be, and this has been adapted to fit as well as possible.

**Grammar and Idiom:** I had not the usual trouble of beginners with an inflected language, as I once knew Latin rather well, and consider inflection gives accuracy. I still have difficulty with

"aspiration" with nouns and adjectives, less with verbs, but the importance of this has been brought home to me in conversation with friends and I am getting used to it. The use of the verb 'is' is also difficult for the start. Gaelic idiom I find logical and expressive, perhaps due to my heredity, and I can learn better by analysis of "ordinary" passages than by memorising from a grammar book. Gaelic appears to me to be a natural language, not a "built-up" one, and to express the thoughts of a people deeply conscious of their surroundings and reacting strongly to them. It might be possible to learn to read and write it from books and even by oneself, but this would be like keeping a flower in a herbarium instead of learning to cultivate the living plant.

**Attitude of Native Speakers to Learners:** Finally, I would like to comment on your reference to complaints made by many learners that native speakers are unwilling to help them. Why on earth should they so help? Why expect strangers or mere acquaintances to act as unpaid teachers? Let learners think of this:—language is for communication, so why should people put themselves to the trouble of communicating with difficulty when both parties can do so with ease in English? And why should a learner presume to think that a Gaelic speaker should be pleased because he is learning? This may or may not be the case! I have friends who get great amusement and pleasure in encouraging my efforts at times of leisure, but naturally use English for convenience at other times.

In conclusion, I am hoping to make good progress this winter!

I SEABAL NICUILLIEM  
Cupar, Fife.

## Cuil nan Ceist—9

Fuasgladh

1. An rathad fada glan.
2. Ann an Itrichean Phoil—I Corinthianach. Chaidh a ràdh an toiseach leis a' bhard Ghreugach, Menander.
3. (a) Dòmhnallaich. (b) clann an Toisich. (c) MacAoidh.
4. Di-luan.
5. Glun fir, adharc mairt is sròn coin.

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# Evolution at the Edinburgh Festival

Every year the Edinburgh International Festival draws over a hundred thousand visitors to the city. For three appetising weeks, tourists from all corners of the world are enchanted by the beauty of this cultural city, castle and surroundings. The Scottish hospitality is renowned and artists and audience intermingling in a cultural atmosphere.

More theatres in Edinburgh are giving wider scope to entertainment and a Festival Club ensures closer contact between entertainers and the audience.

The coming twenty third

## by Reg Moore

festival will again have classic music, drama, opera and dance, as highlights of several notable events. The spectacular military torchlight tattoo on the Castle Esplanade will be a stirring climax to the three-week long events.

This year, the new Director of events, Peter Diamond, direct from planning successful Holland Festivals, plans to increase Scottish participation. There will be more young Scottish artists in the musical and folk-love events and home-spun Scottish products will be to the fore.

Mr Diamond's desires may be fostering a new trend in Scottish culture. He wants the Festival to become a real force in an expanding and widening of the roots of Scottish culture and appreciation. The need for a new opera house on the scene in Edinburgh is the more paramount to the festival which has always attracted operatic casts and audiences.

Edinburgh is a cultural centre throughout most of the year and on the Festival occasions there are exhibitions in the National Gallery of Scotland and Royal Scottish Academy. The city offers visitors a good choice of tours, including the Royal Mile into the ancient and historical parts. There are festival summer schools, highland games, and a charming Scottish Gardens Scheme, where family homes are on view to the public.

Yet Edinburgh has sometimes been termed as being fortunate in being able to stage international events in the past. Most of the local citizens regard the Festival purely as a commercial proposition and rarely participate or visit the cultural centres. It has become largely a city for tourists only during the Festival period!

The physical beauty of the city fully justifies the staging of events and claims to the title of 'Athens of the North'. Unfortunately, the fine curved terraces and show-

piece of Princes Street tail off into sprawling acres of neglect. The philistine civic needs are not on the same high level at the Festival!

Yet reconstruction of the Royal Mile and the construction of new facades on old frontages are well underway, although there has been little sign of the new Opera House or theatre, or even concert hall. Existing theatres were not built to hold opera audiences or maintain the high acoustics, and improved heating and seating arrangements would brighten up the image for overseas visitors and residents.

Edinburgh sadly needs more hotels to cater for the cultural influx and better licensing laws for more civilised after-hours drinking. The Festival does help each year in clearing away a few cobwebs and Edinburgh on occasions can be as attractive as any festival city in Europe. With more care and attention to amenities and the physical landscape a beauty, the city could restore its image still further on the public.

Festivals were always intended to be gay merrymaking occasions in the past. More civic pride and restoration of the natural assets of the city could bring some of this atmosphere into the present. The Princes Street gardens could do with more open-air entertainment similar to that in the Tivoli Gardens, Copenhagen, without perhaps resorting to bright lights and crude tastes. As it is, the pleasant floodlighting is just about the only cheerful note at night in a city built for cultural splendour.

When the 23rd Festival peters out in its customary burst of fireworks and brilliantly-coloured lights, it needs to be a success in spite of its natural location. Perhaps a more dignified Scottish flavour will enhance rather than detract from the visual scene. Getting local people to take part in their own festival might well be the aim of the future and a mission worth exploring.

Audiences today wish to share in the mood of the environment. They wish to relax with the best entertainment in the world and nothing short of top standards will satisfy them from afar. They wish to see art in natural surroundings and attend exhibitions worthy of entrance. They ask for little other than relaxed entertainment, yet far removed from ordinary routine. There will be many more visitors to Edinburgh, who will seek old favourites, performed by the top artists, and those who wish to go on discovering new artists and experience live performances.

# Visitor Centre For Carrbridge

Tha a' cheud "Visitor Centre" 'san Roinn Eorpa 'ga togail an Drochaid Charr. Cosgaidh an aire £165,000 agus tha David Hayes an Albannach a th' air a' cùlann a cuir £100,000 e fhein ris a' chosgais.

Ged a tha an t-seorsa togalach tha seo pailt gu leoir sna pàrcean naiseanta 'sna Staitcan Aonaicht cha do dh'èirisdh duine air an taobh seo de'n Chuir air Shiar air a leithid a' chuir air chois a' riann. 'Se "Landmark" an t-sim a th' air an innleach a bhios aig Drochaid Charr agus tha i dealbha air bhith foilleachadh eachdraidh na Gàidhealtachd, gne agus boidheach na dùthcha thuraisach. Tha an tionnsgadh ag gabhail a' taobh, bh' fìos is foilleachaidh ionad - eiseachd, obair - ealdhain agus seomair - bidh. A' thuilleadh air an sin bidh racan paircidh log nadurra (nature trail) agus raon picnic 'gan gabhail a' taobh.

A' reir rannachadh a' chaidh a' dheanaim an meas turaisach tha e soilleir gu bheil uidh aca ann an eachdraidh na Gàidhealtachd agus gne na dùthcha agus gu bheil iad cuideachd turaiseach a' theobh nan nithcan sin.

Tha am Bord Leasachaidh a' toirt £50,000 airson na h-obrach.

## COMHAIRLEAN A' CHOMUINN

Air Di-Sathurna an 6mh latha bidh coinnemhan bliadhna Roinn na h-Airde Tuath 's Roinn na h-Airde Deas 'gan cumail an Inbhir-Nis 'san Glaschu fa leth.

O chionn greisg air ais tha e soilleir nach eil na dh'haodaidh, eachdon earrann beag a' agaidheachd uidh a' bhith aca 's Gàidhlig, a' frithealachd nan coinnemhan. 'S cinnteach gu faod oige 'saois 'smeadhonach an cothrom seo a' gabhail air an spòs 'sam beachdan a' chuir an ceill gu sonruichte aig am 'sa' bheil dochas gu bheil an Riaghaltas deomach air a' cuideachadh — ma chuidicheas sinn sinn fhein.

## BERNADETTE AGUS A' GHÀIDHLIG

Tha Bernadette Devlin air a' ainm a' chosnadh dhith fhein ann an Breatain agus ann an Ameireagaidh, agus chan 'eil moran 'san tìr nach 'eil colach air a' ghruith 's' i a' tagradh gu durachd an leth nan nithcan sinnsinn as bheil i a' creidsinn. Ach chan 'eil fìos aig moran gun bruidhinn am ball-Parlaimaid air an seòl Eirinn-sa-Tuath a' Ghaidhlig gu filanta. Chualas i an oidhe roimhe air Radio Eirinn agus i a' freagairt cheistean 'sa Ghaidhlig Eireannaich.

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# BRIOGAISEAN M'AN GASAN

(bho th. d. 7)

nan iconiclastaich mhora nach eil an deidh 'iomhaigh' shlan fhagail air grunn na Gàidhealtachd, oir—agus na bitheamaid gar mealladh fhìn anns a' ghnothach seo—tha 'iomhaigh' agus "mair naomha" anns gach duithich agus anns gach cùil frois air feadh an t-saoghail. Chan eil agall air a' dhol air an toir. Seall air 'Tigh nan Cumantan an Lunnainn—an t-Slat Dhubbh, an gnogadh gun seadh, an Ceann-Suidhe air a' shloadh, ma bh'fìor an agaidh a' thoile, do'n chathair, agus iomad gorais eile a' dh'fhaoidte ainmeachadh. Seall air an Eaglais Nise, chan eil dad agam-sa an agaidh na h-Eaglais. 'S ann a' tha mi gu mor air a' taobh. 'Se mar a' tha i air a' riochdachadh a' chuireas an t-iongnadh leirim. Am faca duine riann a' leithid a' rìbinn, an bhoineid, an dh'adachan, a' dh' fhalluimean iomadh athach a' gluasad a' mach air toir anaman neo-bhasmhor? Gun teagamh, roinneadh air falbh le ad dhearg a' Chardinal, ach tha briogais ghluine u' Mhòdairair comhla ruinn fhathast! Seall air na Oilthighen fhein. Ged nach biodh ann ach am bord-cinn ceithir-oiseanach, chanamaid nach eil gainne "mhart naomha" anns na falluimean agnoidh seo. Ach cha chuirear an t-ord mor air gin dhe' na h-iomhaigh' 's' iongnathach seo. Cha bhujin iad do'n Gàidhealtachd gu sonraichte, agus air a' bhonn seo a' mhaith tha iad air an meas naomhadh da rìeadh.

Agus a' nise thoiramaid suil air luchd nam briogais. Tha MacLeod ag radh gu bheil an t-eileadh a' riochdachadh rud-eigin. Gun teagamh. Tha riochdachadh anns an aodach co-dhiù is feilceadh no briogais, e agus a' rianngh frinn anns an t-sean-fhacal gur e 'n duine 'n t-aodach, sin f' a' radh, tha sgeul ri leughadh anns an aodach, agus, dh'e'n a' h-uile stail aodach a' chuireas sinn oirnn, chan eil gin as fhearr a' bh'inscas an sgeul na a' bhriogais. Gun guth air pocan nan gluine agus gleansadh toine, faodaidh duine beachdail sam bith an duigh aois na briogais innsse le thair a' thoirt air leud nan oisan. Chan aithne dhomsa dad as fhearr a' nochdas seann-fhantasach na briogais 's' bh'oirre aig na h-aobranam agus, a' thaobh farsaingeachd, i a' crathadh 's' claparthaich mu na casan mar gum biodh soith-each fo lan sgeul 's' i cur mu cuairt an deidh a' dhol gu furdadh! Mar a' tha Iain Crichton Mac a' Ghobhainn gur chur ('s' a' tha m' n' dochas gun toir e mathanas domh)—

'S' tha mo bhriogais air chrith ann an ospaigh ghaioche, Mar fhìrlan geal a' chi duin' air beinne.

Agus Domhnall MacAmhligh (mathanas uaidhe-san cuideachd)—  
Le cum aotrom ceithir fich-eachd

's car air a' bhriogais chun na gluine  
Agus Aonghas Iain Cairmbeul (gun fheum air mathanas iarraidh):—

Do bhriogais-sa Sheonaidh Chlark cha robh i math gu fhirmeach,

'S ann a' dh'fhaibh i bho na galais 's' echa do dh'han ach piosan dhi!

Tha seo uile a' nochdadh dhujin gu soilleir nach biodh e' fìr a' chum a' math a' Ghaidhealtachd a' bhith gu buileach an luchd nam briogais. A' bharrachd air na deurasan a' dh'ainmich mi, leuth a' phaidheann tu suas ri nise-chedh not (agus barrachd ma thogras tu) air dèise dha-phios air a' deagh ghearradh san fhasan ur, 's' e riochdachadh ghe dhaor a' th'ann an riochdachadh nam briogais.

Ach tha MacLeod a' comhairleachadh dhujin, an deidh dhujin am feilceadh 's' a' phiomhor a' thilgeil chun nan ceum, ceum laidir a' gabhail a' mach anns na briogais feuch (leis an 'iomhaigh' ur a' claparthaich m'ar casan) an gabhar ruinn le daoine eile. An cuala duine riann a' leithid a' mhìotal 's' a' bhròsgol? Agus de mo dheidhinn air canain? Seo an aon rad as motha tha gur eadar-dhealachadh eadar sinne mar Ghaidheal agus slugh eile na duithcha. An tìlg sinn ise cuideachd chun nan ceum? Chan e Peter Doeg, M.P. an aon fhear a' bu' choir a' dheanadh. Tha na scan argumeidach a' togail an cinn thail 's' a' bhios—chan eil innnt air canain beag, meur de'n chanain. Eireannach mu thri cheud bliadhna a' dh'aois; chan eil ach ghe bheag de l'irachas an taic rìbe 's' a' deanamh "fa' air th' cha gar meas leugh na Beurla—agus mar sin air adhart. Gun teagamh, cha do thilg MacLeod agus MacCalmain a' Ghaidhlig agus measg nam "iomhaighen" 's' nam "marte naomha," ach 's' ann de'n ghne chuidna a' tha na h-argumaidach aca — agus tha iad cho seann-fhasanta ris a' chois-chrum. Bha air a' n-thraichean colach gu leor orra.

Fèumaidh mi-fhìn a' eadachadh nach do dh'fhoghuim mi riann gu robh canain no feilceadh no meas na pioba-moire gam chumail air an doigh sam bith—'s' ann a' bhà cuisean gun mor air a' chaochlach. Ma tha carbsa againn asainn fhìn, chan eil 's' gu deifir de'n t-eideadh no de'n ionnsarraidh-cuil a' roghnaichas sinn, faodaidh sinn ceum laidir a' gabhail a' mach am measg dhaoinne eile agus gabhar ruinn le spèis is urran, oir tha deagh ainm agus deagh chlu air na Gàidheal air feadh an t-saoghail agus cha bu' mhise no MacLeod no MacCalmain a' thuse sin dhaibh. Bu' choir do MhacLeod 's' do MhacCalmain na seann lannan a' chradhadh o'n suilean. Tha sinn a' teannadh faisg air deireadh na fìcheadain linn.



# SPALDA TO VISIT CALLANDER

The Autumn Excursion of the Scottish Peat and Land Development Association promises to be a very interesting one, not only for its angle on the integration of forestry and agriculture but also for a number of problems posed and answered by Mr Peter Tennant in his own individual way. When he and his wife took over Inverrossachs in 1951 there were 550 Black-face ewes and no cattle. The stock is now in the neighbourhood of 700 ewes with

60 or so Luing cattle which will be built up to about 70. This has been achieved after taking off some 200 acres for planting. The improvement is due to a combination of drainage, fencing heather burning, bracken control and a small amount of reseeded.

Inverrossachs, by Callander, is itself about 3,000 acres, of which 300 are woodland; its farming operations were amalgamated in November 1967 with the two adjoining

farms of Gartchonzie and Braes of Greenock. These two have both some good low ground where it is possible to grow rape and make hay and silage. Inverrossachs itself is very much a hill farm with negligible arable. The visit is to take place on September 20 at 2 p.m.

## INDUSTRIAL SCENE

(Continued from page 4)

Inverness Airport. The new plant is principally designed to serve the fishing industry of the West Highlands and Moray Firth by providing modern quick freezing facilities and storage, at less than minus 20° F. A fair proportion of business could come from soft-fruit industry in the area and perhaps encourage vegetable growing. The new plant is expected to be completed by the end of the year.

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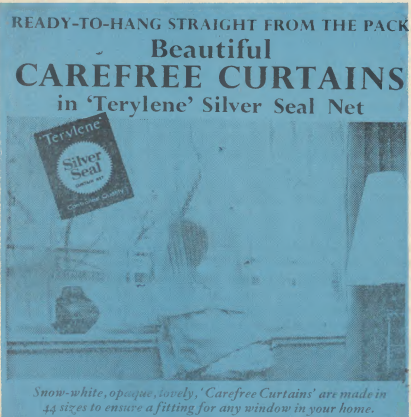
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## Births

MACKENZIE—At Soldiers' Memorial Hospital, Middleton, Nova Scotia, on Monday, 4th August, 1969, to Calum and Effie Mackenzie, a son (Donald). Brother for Elaine and Alasdair. Both well.

## Marriages

BLACK-DEAN—At Douglas St Bride's Parish Church, Douglas, on 22nd August, 1969, James Elder Black, M.B., Ch.B., second son of Mr and Mrs J. Black, The Cottage, Liberton, to Lorna Jane, elder daughter of Mr and Mrs L. C. S. Dean, Bank House, Douglas, Lanark.

DUPIC-RENNIE—At St. Mary's R.C. Church, Fort William, on 23rd August, 1969, by Rev. Fr R. Galbraith, Jean, younger son of M. Raymond Duplic and of the late Mme Duplic, Pagny S. Moselle, France, to Primrose Anne, elder daughter of the late James Rennie and of Mrs Pat Rennie, Clisham, Fort William.

## Deaths

MONTGOMERY—At the Royal Northern Infirmary, Inverness, on 20th August, 1969, Murdo Montgomery (late of the Scottish Land Court), of 13 Clarendon Crescent, Edinburgh.

CAMPBELL-ORD—On 23rd August, 1969, at home, Sir Simon Arthur Campbell-Ord, Bt.

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