

SRUTH

DI-ARDAOIN, 15 LATHA DE'N CHEITEAN

THURSDAY, 15th May 1969

No. 56

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Looking towards Slioch from Inverewe Gardens. Photo by courtesy of The National Trust for Scotland

Eriskay Without A Pier

The progressive little southern island of Eriskay, revived by the efforts of the local fishing community over the last few years is without a pier. It is the only island in the Hebrides that still lacks this essential.

The island ferryman Mr John McIsaac, not a young man—has to carry supplies from his boat across the rocks to the shore.

As there is no pier there is of course no crane. Provisions, items of furniture, cookers, etc. are carried by Mr McIsaac on his back.

At a meeting of the Inverness-shire Roads Committee on Tuesday of this week Maj. Charles Cameron, Lochboisdale, described the position to members.

A plan was produced in 1966 for a jetty that could be built quickly, an alternative later proposal was for a pier and a car ferry in three years. Last week a public meeting held on Eriskay had unanimously agreed that they wanted a jetty now. The difficulties created by the lack of facilities would result in

a very quick decline in population if they had to wait for three or four years.

Although a small island, Eriskay obviously has tremendous tourist and fishing potential. Even allowing for the fact that visitors have to clamber over the rocks once they leave the ferry, hundreds visit the island each year.

The Convener of the Roads Committee, Mr Iain Hilleary thought that the Scottish Development Dept. were unlikely to give a grant for the jetty when the improved ferry service is still under consideration. Although in this instance the islanders are asking the Development Dept. to spend £30,000 to £40,000 less.

Father Malcolm MacLellan, Barra, suggested that the more expensive alternative should be expedited and warned against opting for the cheaper proposal.

Celts in New York

The interest in Celtic matters in North America has increased considerably in the past two years or so. So much in fact that New York recently saw the setting up of the first Branch of the Celtic League outside Western Europe.

One factor which led to the Branch coming into being was the realisation that the Celt has played an important role in the development of North America.

The committee are contacting the Development Dept. requesting that work on the pier be speeded up.

Mar as luaithe nithear leasachadh air a' chùis an Eireasgaidh 'sann'as fhearr. Tha pasgairinn an eilein bhig seo air oidhirp mhòr a dheanamh a thaobh adhartais a dheanamh leatha fhein. Nuair a tha sinn a' cluinntinn uibhir mu "Leasachadh na Gaidheal-tachd" 'scinnteach gun coir dan iaghaltas an cuid-san de'n chùis a chuir air adhart le sgoinn is ealantas.

Aiseag Na Sabaid

Air an t-samhradh seo cha bhith bar-aiseig a' ruith eadar Caol Loch Aillse agus Caol Acaunn air an t-Sabaid mar a chleachd i ann am bliadhnanach eile. Ann an 1965, nuair a thoisich an t-seirbhis air seò, rinn moran de na Sgìthanach gearran.

Na H-Eileanan Grianaich

Cha robh aite ann am Breatainn cho grianaich ris na h-Eileanan an Iar 'sa Mhart. A' toirt barr air gach cern eile bha Tìrìche, ged nach robh Leodhas. Uibhist agus an t-Eilean Sgìthanach fada air deàraidh. Tha an t-side thioram a' cur uallach air uathanaich agus croitearan, agus bha gainne uisge ann an Loch nam Maradh.

JOHN M. BANNERMAN

With the death of Lurd Bannerman of Kildonan, the Gaelic movement has lost a staunch crusader. His interest during his lifetime in the Gaelic movement is shown in the many aspects of activity in which he participated. He was a Life Member of An Comunn Gaid-

gress which has been made by Gaelic over the past four decades:—

President of An Comunn Gaidhealach 1949-1954.

Convener of Mod and Music Committee of An Comunn 1954-1962.

President of Buchanan Branch of An Comunn since its inception.

He was also the host to various Gaelic Learners' camps and to Comunn na h-Oigridh leaders' schools. He was also a trustee of the Feill Investments Trust.

Outside of the Gaelic movement he projected his Highland background whenever the opportunity arose. He was a popular broadcaster portraying Highland characters and is particularly remembered for the successful series of Gaelic lessons on the radio in the 1950's.

We hope in a future issue to carry a full appreciation of the work which John M. Bannerman did on behalf of the heritage which lay closest to his heart.



healach and was in 1922 a Mod Gold Medalist. The following indicates the many ways in which he contributed to the pro-

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Di-ardaoine, 15 latha de'n Cheitean

Thursday, 15th May 1969

FAIGINN BHUAM

An Taghadh Ionadail

Shaoileadh neach, a'leughadh nan paipearan-naid-cheachd an t-seachdain seo chaidh, gun d'fhair a' Bhuidheann Naisanta ollanachadh a bha garbh aig an taghadh ionadail. Docha nach d'fhuair iad cho math 's bha iad an duil a dheanadh, ach an deidh gach adhartas agus call a chunntas tha e coltach gun do bhuingid iad fichead aite uile gu leir agus gur ann air adhart agus nach ann air ais a th'iad a'dol.

Bha na paipearan-naid-cheachd a tha air taobh nan Toraidh mar pheilear am beatha a'fhaicinn ris na Naisentaich a dheanadh cho buidh agus a'urrainn dhaibh roimh am an taghadh. Bha e soilleir gun do chuir an fheadhainn a tha os cionn nan paipearan sin an cinn comhla airson seo a dheanadh. Tha seo a'follseachadh dhùinn ann uair eile a'bhuidh a tha aig luchd an airgid air beatha na dutcha fhathast, a dh'aindeoin Democracy.

Chan eil teagamh ann, nas motha, nach robh na Soisealach toilichte, loitete 's gu robh iad, a'faicinn gur e na Toraidhean agus nach e na Naisentaich a bhuingid a'chuid as motha dha na h-aitheachan a chaidh iad-san. Tha iad a'smaointeachadh gun teid an t-seann chuibhle mun cuairt mar as abhaist an ceann tìde agus gu faigh iad-san a stigh a rithist. Bha an doigh anns an robh an da bhuidhinn a'cur sios air na Naisentaich a'follseachadh an t-eagal a bha orra gun atharraicheadh gnòthaichean bho'n abhaist.

Cha bu choir dha na Naisentaich an dochas a chall. Bu choir dhaibh cumail orra a'deanadh fianais air an fhìrinn a tha aca: a'g bheil feasachadh dutcha a'tighinn an cois cumhachd a bh'ag aig munntrir na dutcha sin am beatha fhean a riaghladh agus ma bheirear seo uatha gun searg beatha na dutcha.

Thig ann rud math as an taghadh ionadail seo ma bheir e air na Naisentaich agus na Libearalach tighinn comhla a shabaid airson na fìrinn seo anns a bheil iad le chille creidsinn.

Son of MacPuff

Not without good reason has Mr Russell Johnston, Liberal Member for Inverness-shire, raised in the Commons the question of the subsidies which British Rail gets for the North's rail lines. Mr Johnston felt that the subsidies were excessive. So did SRUTH some time ago. The reply which Mr Johnston got was the usual evasive political piffle. And not without good reason Mr Johnston has said that he will continue to raise the matter.

The matter is the huge sums of money which are claimed as subsidies to offset losses by British Rail in the Highlands. Mr Johnston fears that these sums, if not questioned, will ultimately be used as an argument for the lines' closures. It is high time that other M.P.s looked into the rather unusual methods used by B.R. to calculate the formula for the amount of subsidy required for a line.

As an example, it has been demonstrated time after time that when B.R. know they can run a line for a track cost of £1000 per mile, the Ministry formula places the cost to two or three times this figure. And—as a coup de grace—at the end of the calculation an absurdly high figure of 124% of the cost is added in for administration, which assumes that on an average Branch Line, some 20 clerks are at work administering it!

Moreover, the method of costing used loads each line with a portion of central overheads, including, no doubt, a portion of Sir Henry Johnston's salary! But does Sir Henry take a cut in pay every time a closure takes place?

Not only are the aspects of B.R. costing dishonest, but every effort seems to be made to prevent the public from knowing what goes on. Details of the Ministry's actual costing formula are shrouded in secrecy. Objections to closures on financial grounds are officially disallowed at public hearings of the Transport Users Consultative Committees. What are they afraid of?

So far as the Highlands are concerned, it is as well that Mr Johnston has this matter in hand. We may well have to go to the dormant MacPuff family to gain the support of himself or his son to fight once more for our Highland Lines. Individuals, Local Authorities and others should be enquiring now. To be forewarned is to be forearmed, particularly where bureaucracy is concerned. Our iron roads may well be in articulo mortis.

Tha cumhann agam air Alasdair MacNeacail nach mair-eann ag ràdh nach robh e ann an nàdar nan Gàidheal a bhith 'nan actairean. Seo duine ris an èisidin-sa gu furachail uair sa bith a gheibhinn cothrom ach cha chreid mi nach d' atharraich e fhein a bharail air 's chùis mun d' eug e.

Chunnaic e co dhìu Feis Dràma Ghlaschu air a' dèidh stèidheachadh. Faodaidh neach foighneachd dè tha sin a' dearbhadh. Chan fhad sinn a bhith ro uailleil mu luchd na fèis seo ach faodar mi a' ràdh. Ge bith dè na fàisneachdan a tha sinn a' faotainn o am gu am mu chor na Gàidhlig, chaneil teagamh nacheil an Fheis Dràma Ghàidhlig a' meudachadh ann an neart a h-uile bliadhna. Bha ann buidhinn dheug aig cruinneachadh na seachdain seo, agus se sin an àireamh as motha a chead-aiachas trì feasgar. Agus cumhinnichibh gu robh fheadhainn a bharrachd orra s' n' deonach tighinn agus gum b' fheadar a ràdh riutha 'cho motha' sa shabhadh dèanadh. "Tha sinn diùil ach anns a' dòcha an ath urths." Cha do thachair seo riamh roimhe.

A h-uile uair a chluinneas mi mu fhèis dràma bheurla ann am Portrigh, no Bòghmor, no Tobarnhoire, feumaidh mi aideachadh gu bheil e a' fagail droch bhlas na mo bhial. Mar sin anns an t-saoghal a th' ann nach iongantach mar a tha an obair seo a' giùlan toraidh. Tha sinn a' faighinn dealbhan ura, mòran dhiubh anns an nòs ur. A' Leodhas, far an cluinnear tric càineadh air an drama mar obair a' t'Saoran, tha sgiobachan calanta deonach an t-saothair, an t-astair, agus a' chosgais a sheasamh gu bhith comhla ri an co luchd cluiche. Nach briagha am misneachd a thàinig am bliadhna a baile cliùiteach Dhunèidinn, airson a' chaid uair, le dà sgioba a tharraing leotha air an tilleadh uiread de mhòladh 'nan cluasan is de dhuaisean 'nan sgùird.

Agus, a' bruidhinn air an drama agus a' chròilean bhig a stèidhich Fèis Ghlaschu cò nach deànadh iomradh air fear dhiubh. Iain Uasal Mac Ille na Brataich, oir an diugh fhèin chuala mi gun do chaochail e. Nuair a chi sinn cuid a' ruith teth agus fuar, nach b'e an curaidh e a sheas riamh daingean, anns an t-seagh a b'airde, ri cliù a shimsre. Am measg nan creitorean no an taigh nan morairean, cha robh ann ach an aon rud do na ghaiseach ud. An turus mu dheireadh a chunnaic mi e, latha no dhà mun d' fhalbh a'g deas, chuir e buidheas air m' spiorad a' bhith a' faicinn fear a bha cho comasach, briathrach, èibhinn, air a leagail

cho iseal. Ach a nise, fàgaidh an solus a dh' fnaidh e, ceuman na slighe nas aotruime dhaibhsan a bha eòlach air. Nach bu choir dhan ann a bhith taingeil gu bheil a' bhean asal agus a' theaghlach grunn air an uidheamachadh gu bhith a' cuimail air adhart an aobhair ris an do chuir e taic cho laidir is cho dìleas.

Chaneil obair an drama air fhagail air dhòigh sa bith gun chùil-taice. Oidhche deireanach na Fèise fhuair sinn eis-eimpear iongantach bho cheannard a Bh Bc, Mgr, Alasdair Milne. Mar a rinn e aig Mòd Dhunomhainn, thug e dhùinn òraid anns nach robh faclal beurla bho cheannard ceant. Bha an òraid sònnaichte anns an dòigh seo, agus airson na bh' innte de ghloacas is de mhisneachd. Bu chiatach fhaicinn mar a sheall an luchd eisdeachd, agus mòran ògridh nam measg, mar a chòrd an òraid chiatach seo riutha.

Bha òraid eile ann a chòrd gu h-anabarrach ris na h-uile B'e sin an òraid taingealach a fhuair sinn aig an deireadh bho Anna Dhùghlas, Iar Cheann Suidhe Comunn an Dràma. Cha chuala mi fhìn riamh briathran d'he t-seòrsa air an cur ri chèile air seòl cho eagnaidd sìobhalh, freagarrach anns gach doigh. Mar argumaid airson a' Ghaidhlig a chumail beò, chan fhaighinn gin na bu laidire na gun gabhadh i cur am feum anns an dòigh a chleachd Anna Dhùghlas.

Thàinig na Leodhasaich astar, ach tha buidhinn eile a tha air a bhith tighinn gach bliadhna à eilean eile, an t-Eilean Sgitheanach. Sgioba Phortnanlong, agus bha iad a' siud am bliadhna agus fhuair iad an duais airson dealbh chluiche aighearach. Is mitchidh do na Sgitheanaich eile cuimhneachadh, mum bi iad ro eudmhor, gum b'ann as na h-Earadh a thainig muinntir Phortnanlong an toiseach.

Bha mise a' feitheamh agus a'faicinn an sgioba seo, gu h-àraidh na bha fear Domhnall MacLeòid (Danny) 'nam measg. Chur sinne eòlas air Danny aig na fèisean roimhe. Bha e aig a' Mhòd an uridh. Bha fhios againn gun do b' contractair a bh' ann. B'e a' bhuil a bh' ann gun do ghabh e os làimh obair air a' sàilleamh ann an Camas-chros.

Ré mhiosan an earraich bha Danny agus a chompanaich ag obair air an taigh gu seachd uireann feasgar agus a sin a' deamh air Phortnanlong. Cha robh ann ri leigil do Dhanny. Bha deasachadh an dealbh-chluiche a' toiseachadh.

A dh' àiteoin rabhidhean ann eilean mu mhàirealachadh an luchd-cluiche, cha chreid mi gun do chuir an dealbh-chluiche dàil anns an obair. S'ann a rinn Danny na b' fheàrr, mar a d' fhuair

mi. Thachair gun do bhris-eachd feadhainn dhe na soitheachan falicidh thad sa bha iud air churam Mhic Bhrèun fhuair 's gam bi an t-Eilean. A reir coltais bha e dullich do mharsanta Glaschu a' chosgais fhàsagadh bho Mhac Breun. A rithist cha chuir-eadh am marsanta pòsan slàn air fàlth gun dearbhadh cinteach nach cailleadh e uair eile an long tubaist dhe 'n t-seòrsa.

Rud a bha reusanta gu leor ach bha cabhag oirnn airson na h-uidheam ionnlaid, oir fhuach e gam bi an t-Eilean air uairean, chaneil e furasda s'gur d'he'n fhasan glanaidh a dh' fhuach a leantainn an aidihr cheumar, shùidheach a' bhaile.

Bha Danny gu bhith an Glaschu aig an Fhèis. Bha van agus agus ged a bha i a' cur thairis le treallach an dealbh-chluiche, bha Danny deonach na gnòthaichean glanaidh a thoirt leis. An diugh sa' mhadainn bha dealbh-chluiche beag a bharrachd againn le chèile mu choinneamh na bùthadh. Fhuair Danny àite sabhalte dha na soitheachan eadar na soitheachan is na cisteachan. Tha mi cinnteach gu robh balaich na bùtha dè 'n bheachd gum b' ann leamsa a bha an airneis anns a' van. Eucoltach 's ga robh cuid dheth an comhair feum an lath an diugh. Faodaidh gu robh iad dulicth air mo shon ach cha do chuir mise as am barail iad.

Thog Danny air gu tuath. Aon Ghàidheal, gleusda aig a chiùird, deiseil aig an aon àm gu seasamh comhla ri a chàirden a thoirt tollaintinn air àrd ùrlar dhaibh fhein s do chach. Saoidh mi nach bitheadh Alasdair Mac Neacail, no Iain Mac Ille na Brataich, air dheireadh ann a bhith ga mholadh.

Donald Spence

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Future of Brora Miners Assured

One of the world's oldest not to claim redundancy pay- working collieries—the High-land Colliery Ltd. at Brora, Eutherland—is to close temporarily to re-open in August, when a mine being driven to tap a new seam holding over 8 million tons of coal goes into production.

The situation has been caused by the early closure of the present mine, first sunk in 1814, as a result of a recent fire. After consultation with H.M. Inspector of Mines the company flooded the pit to quell the outbreak.

For the three-month period, most of the 28 miners who have owned and run the workings since 1961 will be laid off. The men have unanimously agreed not to claim redundancy payments, amounting to almost £2,500, in order to prevent their company from going into liquidation.

The company's managing director, Mr George Barclay, said that some work would be available during the lay-off period.

"We will be taking coal from the south to continue supplying our domestic customers, and 3 men will be kept on for essential maintenance and delivery work. As many men as possible will be given work on the sinking of the new mine and on temporary jobs which may arrive over the next 3 months."

Mr John Rollo, deputy chairman of the Highland Board and the man responsible, as chairman of the Highland Fund, for drawing up the plan which resulted in the miners—with a loan from the Fund—taking over the company and becoming shareholders, yesterday paid tribute to the men for agreeing

not to claim redundancy payments. "Their unselfish action has assured the future of a mine which has tremendous potential," he said. "Without this help, liquidation of the company would have been inevitable."

Work on the new mine, backed by substantial financial assistance from the Highland Board, is progressing satisfactorily and coal production should start in August. It is expected to be in full production by mid-winter and the company will probably lead to an expansion of the present labour force

Cuil nan Ceist - 4

Bailtean Gaidhealach

1. Lion a' bhearn 'san oran-luaidh seo le ainm baile air 's Ghaidhealachd:

"... san brogan bileach baile gnamhach sgòilearach, baile soilleir uinneagach, baile cubhradh cuireadhach."

2. Cait' an du rugadh Sir Alasdair MacCoinnich, a' cheud duine geal a chaidh o chorsa an ear gu corsa an iar Chanada?

3. Tha cuid de ainmean nan bailtean ann an Gaidhlig nach 'eil idir co'thach ris an ainm Bheurla. Cuir Beurla orra seo:

- (a) A' Chananach.
- (b) A' Ghomraich.
- (c) A' Mhanachainn.

4. Co dhiubh seo aig am bhell an aireamh as motha de luchd-Gaidhlig — an t-Oban, Port-rìgh no Peairt?

5. De am baile as motha ann an Gallaibh?

Fhasgladh t. d. 11

Gaelic Revival In Nova Scotia

By C. A. MacInnes

Interest in the Gaelic language and culture is increasing rapidly in Cape Breton—the Highlands of Nova Scotia.

An overflow Gaelic class at the local Xavier College, a call in the Legislature of Nova Scotia for the teaching and legal recognition of Gaelic in the province and the formation of the Cape Breton Gaelic Society all point to a revival.

"Sruth," a slow seller last year at the one outlet handling it here, is a sellout every issue.

60 in Gaelic Class

More than 60 students — five times the number expected — enrolled in the evening Gaelic class of the Xavier College adult studies programme.

(The parent Saint Francis Xavier University in Antigonish, N.S., has a Chair of Celtic Studies where a credit Gaelic course has been offered for some years now).

Some of those taking the course at Xavier, are fluent Gaelic speakers, desirous of improving their reading and writing. The majority, including many young people, although perhaps of Gaelic backgrounds, have never spoken Gaelic.

With the end of the ten week course, April 7, all have a basic knowledge of the language to be expanded in a more extensive course beginning next fall.

Co-instructors of the Gaelic class were Sister Margaret Beaton, CND, and Mr Hugh MacKenzie.

Should Recognise Gaelic

Speaking in the Nova Scotia Legislature in Halifax, N.S., March 27 1969, Mr William N. MacLean, Liberal member for Inverness (N.S.), suggested that Gaelic be given some "legal recognition."

Mr MacLean said that legal recognition would "acknowledge the historical significance of the language, protect the Scottish Highland Culture of the province and permit the specified use (of Gaelic) which may at times be denied."

The Inverness M.L.A. suggested also that "where applicable the teaching of Gaelic should be a must."

Mr MacLean said, "It appears that a legal precedent exists in the 1841 Education Act of Nova Scotia wherein English, French, Gaelic and German were equally recognised as 'languages of instruction' in the province only to be replaced by 'English only' in the Free School Act of 1864."

Since 1918, Gaelic, from time to time, has been a (lesser) school subject in the province.

"By tradition," Mr MacLean stated, "the Gaelic language is permitted in the Nova Scotia Legislature. If it is good enough for the Legislature then it should

be good enough for our schools."

Referring to Xavier College's new non-credit Gaelic course, he said, "Gaelic leads the popularity poll in the Sydney College's adult classes."

"The enrollment of 60, is larger than any of the 25 other classes and continues to grow."

Gaelic Society Formed

Following the speech by Mr William N. MacLean, M.L.A., in the Nova Scotia Legislature, by only one day, the Cape Breton Gaelic Society was formed in Sydney, N.S., on March 28 1969.

This Cape Breton Gaelic Society, unique among a number of Scottish societies here, is an outgrowth of the overflow.

Mr Hugh MacKenzie, who helped organise the new Society, said he looks forward to the day when there will be a Canada Gaelic Society.

The objects of the Gaelic Society, as outlined by Mr MacKenzie are:

1. To promote the study of the Gaelic language.
2. To encourage the use of Gaelic as a medium of speech when and wherever possible.
3. To endeavour to instill

in the minds of the younger generation a realisation of the value of Gaelic culture and literature.

4. To co-operate with other organisations which have shown an interest in promoting Gaelic culture.

An important aim, also, is to familiarise the public with Gaelic and officials point out that the new Society is open to interested members of the general public

Reflecting the local society's wide appeal is the fact that many non-Scottish names, including English, Irish, French, German and Italian, are among the charter members.

One member is a German-Bohemian who speaks fluent Gaelic and hopes that all Cape Bretons will learn to do likewise.

The organisation meeting drew about 50 persons on a Friday night, considered a poor meeting night here.

Elected Gaelic Society president was Mr Archie MacDonald of Florence, N.S.; vice-president — Mrs Lloy MacDonal, Westmount, NS; secretary, Mrs Isobel MacInnis; treasurer, Mrs Kay Scott; and Seanachaidh, Mr Hugh MacKenzie, all of Sydney.

If the society has its way, Cape Breton will be bilingual as Gaelic makes a comeback.



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Eilean Donan Castle is magnificently situated on a rocky islet at the junctions of Loch Duich, Alsh and Long. It is

by Gilbert T. Bell

certainly one of the most photographic castles and one with a long and stormy past. Originally built in 1220 by Alexander II to



Eilean Donan Castle

keep the Danes at bay, it later passed into the hands of Clan MacKenzie, later Earls of Seaforth. In 1719 it was garrisoned by Spanish Jacobite troops under the 5th Earl and three English frigates blew up the castle, reducing it to ruins.

For about 200 years it lay ruinous, until reconstruction was carried out between 1912-1932 by the Lt. Col. John MacRae-Gilstrap, a descendant of the last Constable of the Castle. The rebuilding is in no way a restoration but an imaginative reconstruction of what it may have been like, though none the less it is most pleasing and the work of George Mackie Watson, an Edinburgh architect. The castle is open regularly, week days from April to October and contains fine Jacobite

and Clan relics. Make a point of crossing the causeway to see this charming castle.

Inverewe Gardens really need no introduction, if you have not been to see them you have missed something and if you have seen them I expect another visit is on the cards. The story of how Good Mackenzie acquired this estate and on the barren Am Ploc Ard peninsula created a wild and magnificent sub-tropical garden, is well known. I am not a horticulturalist and therefore cannot even attempt to explain what can be seen but on both my

106,000 people visited Inverewe making it the National Trust for Scotland's second most popular property (only Culzean Castle in Ayrshire with 113,000 had more).

Visits to both Wester Ross jewels will prove well worthwhile and I thoroughly recommend both.

MORE SCOTS

The population of Scotland at June 30, 1968, was estimated at 5,187,500. This figure is 900 more than the estimate for June 30, 1967 — (5,186,600).

These and other figures appear in the Annual Estimates of the Population of Scotland for 1968, which has just been published. The four cities together lost 17,700 population in the year to June 1968, more than counterbalancing the drift from country to town which is evidenced by increases for the large burghs (2,500) and small burghs (9,100). This movement from the cities is caused by a number of factors such as suburban overspill into neighbouring counties, movement to new towns and planned overspill from Glasgow. The landward areas as a whole therefore made a net gain of 7,000.

The largest of the large burghs was Paisley with an estimated population of 95,059. Motherwell and Wishaw comes second with 75,358 and Greenock third with 71,069.

The population of the sevencrofting counties was 275,402, the four border counties (Berwick, Peebles, Roxburgh and Selkirk) 97,233 and the Central Clydeside Conurbation 1,755,341.

GONKS

Few Scots today would not repudiate the "funny postcard" image of Scotsmen. Most agree that the late Sir Harry Lauder was the father figure, small, bandy-legged, kilted, whisky drinking, saxeption banging, the popular picture abroad of the Scots.

It is all the more depressing then, to find this image being purveyed yet although in a new medium, clay. The Scots Magazine features an illustrated article on the work of a Scots sculptor of comic Scots figures. Doubtless his workmanship is excellent but none-the-less it is full of the old "comic" cliches, long kilts, chunky fingers, big sporrans, bunnets, heavy eyebrows, bulbous noses, bagpipe "blowing," shot putting, couthy drouthiness. In the best "troll" tradition the figures are part of a family in this case a "clan" with synthetic "Gaelic" names such as McMince, McPut, McGrippie, McGowf, McDram, and McGuddle. The inventor presents Highland names rather as an English comedian would portray a Scotsman, dressed in a long kilt, braces, white wash brush sporan, bowler hat. The Englishman at least would be more relevant in his portrayal whereas these pathetic creations have no resemblance whatsoever to Gaelic names. In fact, of course, there is a neglected

venture may well be successful in an age of gonks and trolls.

Hugh MacDiarmid in his great poem "Drunk Man Looks



at the Thistle," states the position well.

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

Bidden in the same category Frae stert to present o' their story And deem their ignorance their glory.

But in this huge ineducable Heterogeneous hotch and rabble Why am I condemned to squabble?

A Scottish poet maun assume The burden o' his people's doom And dee to brak' their livin' tomb.

Mony ha'e tried, but a ha' he failed

Their sacrifice has nocht availed

Upon the thistle they're impaled.

You maun choose but gin ye' see Another category ye Maun tain your nationality.



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source of fun in Lowland Scots and English surnames and their humble origins. There are Shepherd, Carter, Grieve, Ramsbottom, Sheepshank from the farm yard; Cook, Butler, Weaver, Skinner, Gardiner, Potter, Longbottom, Smallpiece, Smelly, Golithy, Gotobed, Fox, Hogg, Crow, Tinker, Baker, Parson, Fisher.

Centres for distribution have been chosen with "overseas visitors to Scotland in mind." Along with these figures there is supplied "a complete history of the clan.

The article concludes by stating that "it's heart warming to learn of a truly Scottish product," created by a Scot out of Scottish clay. Sir Harry Lauder was a Scot and a great artist too and his products were in essence Scottish and yet he is blamed, today, for creating the image which is so distasteful to us.

Commercially, however, the



Lily Pond, Inverewe Gardens

Photo by courtesy of The National Trust for Scotland

Waternish Threatened With "Extinction"

The people of Waternish, in remote North-West Skye, have banded together into a development committee in an effort to stem the depopulation which has stripped the area of its young people for most of this century.

They have pledged their support for the recommendations made by the Crofters Commission to the Secretary of State for Scotland that they ought to become owner-occupiers of their crofts "on the terms specified and subject to the safeguards proposed by the commission."

Mr Donald Beaton, of Stein, a former county councillor and an adviser to the committee, said that something would have to be done quickly or the district would become "extinct."

Population Reduced

"Depopulation of the district has been going on since the First World War. In that time our population has been reduced from about 1000 to a total of 200 or 300."

A thriving fishing industry had been destroyed because of the lack of a new pier. Most of the men were crofters now, and many were still leaving because of lack of work.

"There must be some industry brought to the district," said Mr Beaton. "I don't know what kind, but if

the Government can spend £12 million on a rocket range in Uist they can do something to help keep the people here."

He also claimed that more could be done by the authorities to encourage people to rent crofts in the district. The crofts were well-cultivated but many were now unoccupied.

Another adviser to the committee, the Rev. Donald Budge, of Dunvegan, said they wanted the Crofters Commission to investigate why vacant crofts were not being let to local people, and to inquire into the whole situation of crofting (or its lack) at Watersnah.

Mr Allan Macdonald, secretary of the development committee, said that they would probably first tackle the problem of roads to Waternish but this had not yet been decided. They might approach the main landowner, Mr Donald Macdonald, and seek his help.

SNP Branches In Inverness-shire

As a result of "Operation Fery Cross"—a country-wide rally—inverness-shire Constituency Association of the Scottish National Party have formed two new branches to cope with the increase in membership.

The branches — Beaully and district and Inverlochty—have now been officially recognised, bringing the number of party branches to more than 500.

Office-bearers appointed: Beaully and district—Chairman, Mr Duguid; secretary, Miss W. Macdonald. Inverlochty—Chairman, Mrs I. Belmer; secretary, Miss E. Cowan.

Boost To Mod Clubs

The Glasgow Badenoch Association held a Grand Ceilidh recently when a large audience were entertained, chiefly by Glasgow-based artistes, all of whom had given their services freely.

Mr Robert Davidson, President of the G.B.A. said that last year because of a similar Ceilidh £39 had been shared by the Kingussie and Newtonmore Gaelic Choirs. This year the proceeds would be entirely devoted to the National Mod Fund.

Mr Davidson then called upon Mr John Mackinnon, M.A.

Mr Mackinnon said that eighteen years ago he left Kingussie but he had many happy memories of his stay in Badenoch, and he considered it a great honour to chair a ceilidh in Kingussie especially for the Mod Fund. It was quite natural that the Mod should be held in Badenoch since many Gaelic scholars, had their origins in Badenoch. Viz. Dr Alex. MacBane in Glen Feshie, and Dr Alex. Cameron, Torcroy both were giants in Highland literature. Even the hill names pay tribute to the illustrious sons of Badenoch.

Mr Mackinnon then introduced the following artistes—Dr Kenneth MacKay of Laggan and representatives of his school piping. Songs were then sung in plenty by Seumas Campbell, Mary Maclean, Alasdair C. Gillies, Morag MacKay, Helen Gall, Frances MacFarlane, Helen T. Macmillan, Margaret McGilp and Elspeth Shepherd. Hamish Davidson played the accordion. Betty Gowan, L.R.A.M. was the accompanist.

Provost Wade, Kingussie moved a vote of thanks.

A raffle for the gifted prizes was drawn by Mrs Mackinnon and the prizes presented by Mrs T. Wade. It is estimated that at least £45 will be forwarded to Mod Headquarters.

CELTIC LEAGUE

Membership of the Scottish Branch of the Celtic League continues to increase.

"We have now reached the stage where in some areas in Scotland there is a sufficient density of members to form Groups. These Groups would act as catalysts for membership and act to arrange meetings or discuss matters relating to Scotland's progress towards her political, economic and cultural freedom."

Mrs Denovan has also reported that the 1968 Annual Volume of the League received a wide enthusiastic reception. The print order was completely sold out a few months after publication. Only members can be assured of a copy of the 1969 Volume. Membership is ten shillings per annum.

Mrs Denovan's address is 9 Dalgleish Road, Dundee.

CLUAS RI CLAISNEACHD Beachdan Air Programan Gaidhealach

Seachnàidhean

Tha Sgoil Eòlais na h-Albann air na mìltean de sgialachdan agus de dh'òrain a chruinnichadh, ach 'se ghe bheag de'n bhearas seo a roinneas iad a-mach air choth. Mar sin bha na "h'fhior thoitreachaidh a bhith ag eisdeachd ri programan clòimne anns an t-seòr Domhnall Earsaidh Domhnallach dhunn taghadh de na sgialachdan a tha taigse 'san Sgoil. Fhuair sinn eisemclair air ealantachd nan seanchaidhean a' Barrach. Muile, an t-Eilean Sgiathach agus Eige. Chan ann tric a chluinnear an dugh Gaidhlig cho snasail agus cho sìubhlach. Chan fhasadh duine sghid de phrogram de'n t-seòrsa sin ged a bhiodh e ann a h-uile seachdain, agus tha sinn an dochas nach bi Mgr. Domhnallach fada gum tilleadh le seudan luach-mhor eile a' beul-aithris na Gaidhlig.

Seoid

Nuair a tha a Ghaidhlig a sìor dhòl nas ann an iomadh ceann de'n dùthaich 'se adhair misneachaidh a th'ann gum bheil moran ga h-ionnsachadh. Chuala sinn air "Ceann Labhairt" mu na leasan uira a tha Gaellann a' cur a-mach a bheil cuideachadh mor do'n fheadhainn a tha deonach air canan a thogail. Tha e tairneach a bhith ag eisdeachd ri daoine a

dh'ionnsaich a' Ghaidhlig agus a bhruidhneas i gu fileanta. Nuair a chluinneas sinn Seoras Clavey a' bruidheann air "Se Ur... Beatha" tha sinn a' d'iochunnachadh nach ann an Eilean a Cheo a rugadh is a thogadh e. Air program V.H.F. air an t-seachdain seo chaidh bha an dotair Pdraig Barden a' seanchas ri Eoin Domhnallach; chualas e a' labhairt air an dearbh chuspair air program nan croitearan, agus bha e pailt cho fileanta ann an Gaidhlig agus a bha e ann am Beurla.

Sgoilearan

Cluinnear o an gum cuspairean Gaidhealach air programan nan sgoilearan ann am Beurla. Air an t-seachdain seo chaidh bha clann air feadh na dùthcha ag ionnsachadh "The Uist Tramping Song" (Tiug-ann Leam). Ann am program eile chuala iad mu mhulinn ann an Steornabhagh. Cia meud neach aig ann bheil fios gum bheil ceangal eadar chloroform agus a' Ghaidhlig! Ann an iomradh air beatha Sheumais Simpson chuala na sgoilearan gum b'e balach o'n Ghaidhealach, aig nach robh facal Beurla a' cheud euslainteach a chuireadh 'na shuain le chloroform nair a bha e a' dol fo'n sghithinn.

MAOLDONAICh

Trend

Mun tarr thu Pòl MacCartney a radh, tha na Beatles air ais ann uair eile le 'Get Back' agus 'Don't Let Me Down', ach 'se a'cheud toabn de'n chlàr as fhearr leam dhein. Tha fhios gu bheil meas mor aig daoine orda faathast, or chan ann tric a bheil clar ur mar so buaidh air a h-uile gin eile an ceann cola-deug. 'S dòcha gum faca sibh iad air 'Top of the Pops' an oidhch eile agus a' ghaòth tuath a' toirt fìorèadh air na ciabhanan aca. Uaireannan chan fhaicidh sibh aodann idir — 's ann a thug fear aca 'na mu chiumhne fhein' a' choc-fheòir a b' abhaist a bhith aig mu sheanair, ac' broimein, cha tug i sin sgl'linn riadh a steach dhasan riann.

'S fhada o thuirid iad gum faigheadh an té a bhiodh fad' aig an aiseig thairis uair-eiginn agus tha deagh t'amb aig Clodagh Rodgers air an ràmh an ràsda le "Come Back and Shake Me". Rinn i corra clàr roimhe so nach tairginn riann gu ire ach tha sin air dhi-chium'na mis. Ge mhat gu dearbha. Mas e brod a' ghleadhraich agus ceol-dannach a tha sibh ag iarraidh, faighibh "Pinball Wizard," an clar ur aig na Who. Abra sibhse gun toir na balach so breab air, agus cha chreid mi gum faca mi riann fèr cho ealanta air na drumachèan 's a tha aca. Am

faca sibh e 'gan toinneimh? 'Se "Witnica Lin-man" a b' h' aig Glen Campbell mu dheireadh agus an t-oran air uige, "Galvestan" rud-eiginn tairmaidh cuideachd aig gu math nas fnearr saoidh orda mi. Ach ma tha sibh a' smaoinneachadh gun tairdeadh orran mar so srann o'bh, fachaibh "Think it Over" an t-oran aig Sandie Shaw. Thig Sandie ris an seorsa oran so fìor mhat, mar a chunnac' sinn le "Monster Dupont" a' cur a na fear so aighearach gun teagamh.

Chunnaic o' chionn greisg'ig robh Donovan air a' ghaidhealach ann an Eilean Sgiathach ach am faigheadh e beagan fois' ann an drasda is a rithist an uair a bhiodh cusean 'sa bhaile-mhor 'ga sharachadh. 'Se fìor bhàrd a tha ann anns a' Bheurla, agus co aige a tha fhios nach cluinn sinn e fhatthast a' cur "Fait air Ruda Bhatnars" anns a' Ghaidhlig? Dh' fhaodach e bhith gun gabhadh seinneadair ann eile mar e fhein an rathad chum na h-eileann. Na Beatles ann an Hei Geir ("Fàgaibh ann iad," canaidh gu leor). Ach an deidh sin, cha tuirid mi gun gabhadh na Hìort, chan fhaigheadh iad fois an sin nas na, a nise. Tha a' Ghaidhealachd gu bhith cho dona ris a' chorr.

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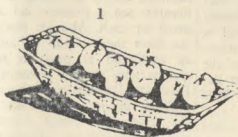
(Let us speak Gaelic)

Lesson 16 Translation

A simple conversational course for beginners

Tha na leasan seo air an ullachadh gu cuideachadh le luchd-teagaisg is luchd-ionnsachaidh.

1. How many apples are here? Eight apples. Are eight apples in the picture? Yes. Where are the apples? The apples are in a basket. How many apples are in the basket? Eight.



2. How many pencils do you see in the picture? Nine. Do you see nine pencils in this picture? Yes. Is it nine pencils that you see in the picture? Yes.

3. Is it one pen that is in this picture? No. How many pens are in the picture? There are ten pens in the picture. Is it ten pens that are in this picture? Yes.

4. Here are eleven eggs in a box. Where are the eggs? The eggs are in a box. What is in the box? Eggs. Is it in the box that the eggs are? Yes. How many eggs are in the box? Eleven eggs.

5. Are there hoops in this picture? Yes. How many hoops are in the picture? A dozen hoops, or twelve. Is it a dozen hoops that are in the picture? Yes.

6. How many lighters are in this picture? Thirteen. Are there thirteen lighters in the picture? Yes. Are they in one row? No. How many rows are they in? They are in three rows. Are there five lighters in two rows and there are five in another row.

READING

There are apples in this basket. I counted the apples. There are eight apples in the basket. The apples are big and beautiful.

It is not apples that are in this picture. What is in this picture? There are nine pencils in this picture. Here is another picture. It is pens that are in this picture. How many pens do you see? I see ten pens in this picture.

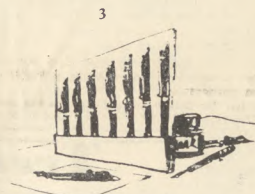
Is there anything in this box? Yes. What do you see in the box? I (can) see eggs in the box. Did you count the eggs that are in the box? Yes. How many eggs do (can) you see in the box? I can see eleven eggs in the box. Did you see anything else in the box? No.

Look at this picture. What do you see in this picture? There are hoops in that picture. How many hoops do you see? I see twelve hoops in the picture. What is the other way in which you can say twelve hoops? A dozen hoops.

Did you look at this picture? Yes. When you looked at this picture, what did you see? I saw lighters. Did you count the lighters? Yes. About what number did you get? Thirteen lighters.

Cia mheud ubhal a tha seo? Tha ochd ubhal. A bheil ochd ubhal ann a' bhascaid? Tha. Càit a bheil na h-ubhaln? Tha na h-ubhaln ann am bascaid. Cia mheud ubhal a tha anns a' bhascaid? Tha a h-ochd.

Cia mheud pensail a tha thu a' faicinn anns a' dealbh? Tha naoi. A bheil thu a' faicinn naoi pensail anns a' dealbh seo. Tha. An e naoi pensail a tha thu a' faicinn anns a' dealbh. 'S e.

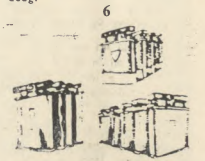


An e sòn pheann a tha anns an dealbh seo? Chan e. Cia mheud peann a tha anns an dealbh? Tha deich pinn anns a' dealbh. An e deich pinn a tha anns an dealbh? 'S e.



Seo sòn ugh deug ann am bascaid. Càit a bheil na h-ughan? Tha na h-ughan ann am bascaid. Dé tha anns a' bhocsa. Tha uighen. An ann anns a' bhocsa a tha na h-ughan? 'S ann. Cia mheud ugh a tha anns a' bhocsa? Tha sòn ugh deug.

A bheil cearcail anns an dealbh seo? Tha. Cìl mheud cearcail a tha anns anns a' dealbh? Tha dusan cearcail, no dà chearcail dheug. An e dusan cearcail a tha anns an dealbh? 'S e.



Cia mheud lasadair a tha anns an dealbh seo? Tha a tri-deug. A bheil trì lasadair dheug anns an dealbh? Tha. A bheil iad ann an sòn sreath? Chan eil. Cia mheud sreath anns a bheil iad? Tha iad ann an trì sreath. Tha ceithir lasadair ann an dà chreath agus a' còig ann an sreath eile.

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CEISTEAN AIR ALASDAIR

- Iain—A bheil thu a' faicinn ubhal anns an dealbh? Alasdair—Tha.
- I—Cia mheud ubhal a tha anns an dealbh seo? A—Tha mi a' faicinn ochd ubhal anns an dealbh.
- I—Càit a bheil na h-ochd ubhal?

- A—Tha iad anns a' bhascaid.
- I—A bheil pensail anns an dealbh seo? A—Tha.
- I—Cia mhead? A—A naoi.
- I—An e naoi pinn a tha anns an dealbh seo? A—Chan e; tha deich pinn anns an dealbh sin.
- I—Càit a bheil na h-ughan? A—Anns a' bhocsa.
- I—Cia mhead cearcail a th' anns a' bhocsa? A—Tha sòn ugh deug.
- I—Dé tha anns an dealbh seo? A—Tha cearcail.
- I—Cia mhead cearcail a th' anns an dealbh seo? A—Tha dà chearcail dheug.
- I—A bheil lasadair anns an dealbh seo? A—Tha.
- I—Cunntais na lasadair. A—A h-ionn, a dhà, a trì, a ceithir, a còig, a sia, a seachd, a h-ochd, a naoi a deich, a h-ionn deug, a dhà-dheug a trì-deug.
- I—Cia mhead lasadair a tha anns an dealbh? A—Tha trì lasadair dheug.
- I—A bheil thu cinnteach? A—Tha.
- I—An do chunntais thu iad? A—Chunntais.

IONNSAICH AIR DO THEANGA

A h-ionn, a dhà, a trì, a ceithir, a còig, a sia, a seachd, a h-ochd, a naoi, a deich, a h-ionn-deug, a dhà-dheug, a trì-deug, a ceithir-deug, a còig-deug, a sia-deug, a seachd-deug, fichead.
An chat, dà chat, trì cait, ceithir cait, còig cait, sia cait, seachd cait, ochd cait, naoi cait, deich cait, sòn cait deug, dà chat deug, trì cait deug, ceithir cait deug, còig cait deug, sia cait deug, seachd cait deug, ochd cait deug, naoi cait deug, fichead cait.
Group of persons—dìthis, trìuir, ceathrar, còigear, sìanar, seachd-nair, ochdnair, naoinear, deichnear.
dìthis ghillean (two boys), trìuir ghillean (three boys), ceathrar ghillean (four boys), còigear ghillean (five boys), sìanar ghillean (six boys), seachdnair ghillean (seven boys), ochdnair ghillean (eight boys), naoinear ghillean (nine boys), deichnear ghillean (ten boys).

LEUGHADH

Tha ubhal anns a' bhascaid seo. Chunntais mi na h-ubhaln. Tha ochd ubhal anns a' bhascaid. Tha na h-ubhaln mòr agus briagha.
Chan e ubhal a tha anns an dealbh seo. Dé tha anns an dealbh seo? Tha naoi pensail anns an dealbh seo. Seo dealbh eile. 'S e pinn a tha 'san dealbh seo. Cia mheud peann a tha thu a' faicinn? Tha mi a' faicinn deich pinn anns an dealbh seo.
A bheil rud sam bith anns a' bhocsa seo? Tha. Dé tha thu a' faicinn anns a' bhocsa? Chi mi uighen anns a' bhocsa. An do chunntais thu na h-ughan a tha anns a' bhocsa. Chunntais. Cia mheud ugh a chi thu anns a' bhocsa. Chi mi sòn ugh deug anns a' bhocsa. Am faca tu rud sam bith eile anns a' bhocsa? Chan fhaic.
Seall air an dealbh seo. Dé a tha thu a' faicinn anns an dealbh seo? Tha cearcail anns an dealbh sin. Cia mhead cearcail a tha thu a' faicinn? Tha mi a' faicinn dà chearcail dheug anns an dealbh. Dé an dòigh eile anns an urrainn dhuit dà chearcail dheug a chunntainn? Dusan cearcail.
An do sheall thu air an dealbh seo? Sheall. Nuair a sheall thu air an dealbh seo, dé a chunntais thu? Chunntais mi lasadair. An do chunntais thu na lasadair? Chunntais. Agus dé an àireamh a fuair thu? Trì lasadair dheug.

CEISTEAN

- Càit a bheil na h-ubhaln? An do chunntais thu iad? Cia mheud ubhal a tha anns a' bhascaid? An ann anns a' bhascaid a tha na h-ubhaln? Cia mheud pensail a tha anns an dealbh seo? Cia mheud peann a tha thu a' faicinn anns an dealbh seo? A bheil thu a' faicinn bocsa anns an dealbh seo? A bheil rud sam bith anns a' bhocsa seo? Dé tha anns a' bhocsa? Cia mheud ugh a chi thu anns a' bhocsa? Cia mhead cearcail a chi thu anns an dealbh seo? Am faca tu dusan cearcail anns an dealbh? An urrainn dhuit na cearcail a chunnta? Chan fhaic. Am faca thu lasadair anns an dealbh seo? Cia mhead lasadair a chi thu anns an dealbh? An do chunntais thu na lasadair? Nuair a chunntais thu na lasadair, dé an àireamh a fuair thu? An e trì lasadair dheug a tha anns an dealbh seo? Am faca tu trì lasadair dheug anns an dealbh? An e dusan cearcail a chunntais thu anns an dealbh?

AIREAMHACHD

- Lìon na beàran. Tha a' cheud cheist air a deanann.
- 1. A' Meudachadh
- A dhà 's a trì + a còig
- A h-ionn + a dhà =
- A ceithir + a ceithir =
- A còig + a còig =
- A còig + a sia =
- A trì + a ceithir-deug =
- A ceithir + a dhà-dheug =
- A h-ionn + a trì-deug =
- A dhà + a h-ochd-deug =

GÀIDHLIG

Gaeic Lesson

Lesson 16

Translation of "if"

N.B. Ma (used with Indicative and Relative Future) becomes Nan (nam) with the Subjunctive;
 e.g. (1) Ma tha thu sgìth, suidh—If you're tired, sit. (Fact).
 (2) Nam bhithinn sgìth, shuidhinn—If I were tired, I would sit. (Supposition).

Thus we have:

- (1) Ma tha, ma bha, ma bhithes;
 ma chuir, ma chuirfeas;
 ma dh' f'ih, ma dh' f'itheas;
 ma dh' fhàg, ma dh' fhàgas;
 ma rug, ma bheirfeas;
 ma chualta, ma chluinfeas;
 ma rainig, ma ruigfeas

Note that only verbs that have their Future in -(a)idh have their Relative Future in -(e)as.

Thus we have: ma ni, ma chi,

- ma their, ma bheir
 ma thig, ma thèid, ma gheibh

(2) nam bhithinn, nan cuirinn, nan l'ichinn, nam fàgàinn,
 nan tugàinn (toirinn), nan tìgin

Note that the Dependent Forms of the Subjunctive are not aspirated—after particles like an (am), gun (gum), nan (nam), mur (if not), mas (before) etc.

Examples

- Ma tha thu deònach thèid sinn cuairt a dh' Ille.
- Ma chaidh am post seachd chan fhaic 's cha chualta mi.
- Ma ruigfeas sibh an t-Oban thigibh a shealltann oirn.
- Nam bhithinn 'nad aite chan fhàgàin an tigh.
- Nam beirinn -sa air bradan bheirinn dhachaidh leam e.
- Nam tugadh tu seach an t-aodach mus tigeadh an t-uisge bhithinn fada 'nad chomhain.
- Mur dluineadh tu sin chan abradh tu e.

Leughadh

Tubast

An uair a chaidh na ceud oil-thaighean a chur air chais ann an Albainn, mar a bha Cill-Rìmhinn agus Òbar-dheathain, bha na h-oileanach a' còmhnaidh anns na colaisdean.

B' e còmh-d' am b' ainm Mac 'Ile Dhùinn an t-àrd-dorsair a bha ann an Colaisde an Rìgh an Òbar-dheathain. Cha robh e fèin agus an òigridh a' comh-chòradh. Bha e ro-ealamb air innse do na luchd-riaghaltais mu bhrisheadh sam bith a dheanadh iad air riaghaltean na Colaisde no an taighdasan.

Air làr de na làithean fhuair an dorsair fios gu robh cuid-eigin air son a fhàicinn ann an Red Lion — taigh-òda anns an nàbaidh. An uair a chunnaic e an rud a bha roimhe anns an rùm, rinn e air son tilleadh a mach, ach cha robh tilleadh air a shon. Bha an doras glaste, agus fear le armachd 'ga dhion. Air cathair aig ceann bùird anns an rùm bha fear ann an gruaig 'is crusan slòraim. Timcheall a' bhùird bha luchd-lagha 'nan suidhe le pinn is paigearan.

Leugh an clèirfach a' chasaid an aghaidh Mhic 'Ile Dhùinn. "Giontach no neo-chiontach?" arsa an Sìorram.

Thug fianaisean an teisteanas. Bhruidhinn fear-lagha 'na aghaidh, agus fear air a shon.

"Giontach," thubhairt an Sìorram. "Is e binn na cuirte gum bi do cheann air a sgaradh bu do chòlainn. Fhìr na làimh-thuagha, dean do dhèalsanas!"

"Chòmhdaich iad suilean a' phrìosanach. Rùsg iad a amhach, agus chuir iad 'na laighe e air sgonn fiodha. Thàinig fear na làimh-thuagha a nuas air a sgòran — cha b' ann le tuagha ach le tubhast fhliuch!"

"Eirich, a nis," thubhairt an Sìorram.

Cha d' èirich agus cha do ghluais eann. Thàinig an fheala-dhà gu feala-tri. Chaidh e a' còchull a chridhe, fur marbh!

Oran

Nighean an Tuathanaich

(Sung by Donald MacRae on Gaeltach Record GMB3801)

- O chail mi mo leannan, O chail mi a' ghruagach;
 Chail mi 'n t'è àlainn, nighean an tuath 'naich;
 Cha b' e idir do chàirdean no do bhràthrean chum bhuaith mi,
 Ach gainnead mo stòrais, 'se leòn mi 'n uair sin.
- Do bhaithis glan m' air nach fathas riann gruachan,
 Do dheud mar a sneachda air mullach Bèinn Cruachan,
 Beul t'èar nam pòg 's ann le deòin 's tric a fhuair mi,
 B' fheàr leam na soaghal mo làmh bhith mun cuairt oir?
- Nuair thèid mi dha 'n leabaidh 's ann ort bhios mo smuaintean,
 Nuair a bhìod càch 'nan cadal gu suslìmhneach;
 'S ma ni mi laic chadal b'idh d' lomhaig 'nam bhruadar,
 'S an ìm dhomh bhith dùsgadh, a ghaoll, 's fhada bhruadar.
- Nuair a chunna mi 'n toiseach thu, rinn thu mo bhuaireadh
 Le gaoch nach a' rraich gu 'n sìnear 's an ualghe mi
 Saighead chuir thu gu m' chridhe cha dean fìghichean fhuadach,
 Chaidh cha charach no idir chan fhuarach.
- Dh' fhàg thu mise 'nan aonar 'san t-soghal so tuilleadh
 Mar long air a' chuan 's an mair uaine dha brisheadh,
 Gun ràmh air a gualainn bheirfead sus a' troimh 'n lìnne,
 Na crannagan rùsgte, gun stòir oir? dha tilleadh.

2. A' Lughdachadh

- A dhà bho dhà = Neoini
 A dhà - a tri =
 A ceithir - a h-ochd =
 A dhà - a sia =
 A h-aon - a sia =
 A seachd - a sia-deug =
 A naoi - a fha-cheud =
 A deich - a fheadh =
 A ceithir - a seachd-deug =
 A h-aon - a h-aon-deug =

3. A' Filleteachadh

- A còig le dhà = A deich
 A dhà x dhà =
 A trì x trì =
 A ceithir x aon =
 A còig x dhà =
 A sia x trì =
 A seachd x dhà =
 A h-ochd x dhà =
 A naoi x aon =
 A deich x dhà =

4. A' Roinn

- A ceithir le dhà = a dha
 A h-aon ÷ aon =
 A dhà ÷ dhà =
 A sia ÷ dhà =
 A sia ÷ trì =
 A h-ochd ÷ dhà =
 A h-ochd ÷ ceithir =
 A h-ochd ÷ h-ochd =
 A ceithir-deug ÷ seachd =
 A h-ochd-deug ÷ naoi =

5.

- A trì meudachte le seachd = A deich
 A deich lughdaichte le còig =
 A ceithir-deug roinnte le dhà =
 A h-ochd-fillechte le dhà =
 A h-ochd-deug roinnte le naoi =
 A còig-deug meudachte le còig =
 A sia meudachte le sia =
 A sia-deug lughdaichte le sia =
 A seachd-deug lughdaichte le trì =
 A còig-fillechte le ceithir =

FACLAN

cia mhèud or cia mhìad, how many? (ubhal), apples (an) apple) dealbh, (a) picture ann am, in a anns a' bhascaid, in the basket peansail, (a) pencil a' faicinn, seeing naoi, nine peansailen, pencils peann, (a) pen pinn, pens deich, ten aon, one son ugh deug, eleven eggs ugh, (an) egg dà chearcall dheug, twelve hoops lasadair, (a) lighter a tri-deug, thirteen trì lasadair den deug, thirteen lighters sreath, (a) row sin, that: a th' anns, that are in chunntais, count cinnteach, sure an do chunntais thu iad, did you count them? chunntais, yes (affirmative answer to 'an do chunntais?') lònnaich air do theanga, learn by heart dìth, two persons, a couple trì, three persons ceathrar, four persons còighear, five persons sìanar, six persons seachdnar, seven persons ochdnar, eight persons naoinear, nine persons deichnear, ten persons chunntais mi, I have counted briagha, beautiful 'san dealbh seo, in this picture ru am bith, anything chi mi, I shall (can) see am faca tu, did you see? ru am bith eile, anything else chan fhaic, no (negative answer to 'am faca?') seall air, look at dé an dòigh eile, what is the other way? anns an urrainn dhuit, in which you can (are able) a chunntain, to say an do sheall thu, did you look nuair, when chunnaic, saw àlream, number a fhuair thu, that you got an urrainn dhuit, can you, are you able? a chunntas, to count am fac tu, can (will) you see? (affirmative answer chi, negative answer chan fhaic)

(Continued on page nine)

Buidheann Rannsachaidh Roinn An Iarr

'Se e an t-earrach le treud, ur de bheathaichean oga r' coimhead as an deidh, docht an t-am as cudromhach d'he'n bhliadhna do dh'fheadhainn a tha cumail stoc. Bithidh buaidh mhor air ceud lathaichean is seachdainean de'm beatha air co-dhùibh bhithes na beathaichean fallain, mor, laird aig am na feille no, eadhorn, co-dhùibh a bhithes iad beo no marbh an ceann tìde. Tha e cinnteach gu bhèil chus a'basachadh mus eil iad trì mìosan a dh'aois.

Laogh 'a tha an cois an mathar. 'S e toiseach toiseachaidh deamh cinnceach gu faigh a' bho biadhan (mòth anns a bheil 'mianrachan (minerals) agus vitamins gu leor anns na sia seachdainean mus beir i.

Bu chuir an t-aise far a bheil i dol do bhrèith a bhith glan agus tioram le feur gu leor, agus aithear gu leor ach gun chomas aig gaoidh fhuair am beathach a ruigheachd. Far a bheil a' bho dol do bhrèith a muigh tha feum air talamh glan a thaghadh, a' seachnadh aitheachan far a bheil chorr a' cruinneachadh airson biathadh no laighe on tha na h-aitheachan sin buailteach air a bhith air an truailladh agus air an sgoathachadh le miolan de gach seòrsa.

Tha an t-acras air laogh an uair a tha iad air am breith agus bu chuir an t-acras seo a shasachadh cho luath agus is urrainn dhùibh le leigeil leotha am mathair a dheoghal. Bu chuir dhaibh a' cheud bhàinne ol an taobh a stigh de cheithir no sia uairean a tilleadh bhò rugadh iad oir tha e lan vitamins is nithean a dhionas an laogh bho ghalarichean agus chan fhaigh iad a stigh gu bodhaig an laogh ach an uair a tha e g'le og. Chan eil caill a chuireas na torr b'idh a' cheile barrachd na torr b'idh an deidh bhith greis mhor gun bhiaidh. Tha am bainne dol 'na chnap 'na stamaig nach urrainn dha a chnàmh. Tha seo agus an t-aintes a tha 'ga leantainn 'na aite-ginidh air leth airson germs agus 'e seo, mar as trice, a' gae obbharachadh an spùt ann an laogh oga. Ma tha gnothaichean gu bhith cho math agus is urrainn dhaibh, bu chuir gum bithheadh e comasach dha na laogh faighinn a dh' ionnsaigh am mathar aig am sam bith agus cha bu chuir an sgaradh bho cheile airson uine mhor sam bith.

Bu chuir gum bithheadh e follaiseach gum bhèil na laogh a' deoghal gu doigheil agus a' tighinn air adhart. Ma tha chus bainne aig a' bhoin bu chuir a' chuir bhuaipe airson gum bi an laogh comasach air a' chorr a ghabhail. Bu chuir chomhairle a' bhet iarraidh gu luath airson laogh a' tha lag no a' dol bhuaite oir tha na beathaichean oga seo buailteach galairichean sìona agus basnhor a ghabhail.

Tha laogh a chaidh arach aig an tigh an comhaidh nas (Continued on Page Nine)

Highland Development

A Review of Community Development Experience in the World, 1945-67

From foregoing one gets a picture of a very complex super-structure of social development agencies. In the economic field, however, there is an equally intricate framework, with the National Centre for Productivity, the *Nacional Financiera*, and the Bank of Mexico playing major roles.

The concern of this sector will socio-economic planning is well illustrated by the words of

by Jean Lagasse

the Mexican Minister of Finance and Public Credit on the occasion of the 30th anniversary



of *Nacional Financiera* "To achieve this policy (i.e. established true prosperity and greatness for the Mexican nation after independence), economic policy had been directed at strengthening the physical infrastructure needed for agricultural and industrial development; incorporating the railroads, the petroleum industry and electric power into the national Dominion; creating the adequate institutional infrastructure for new productive tasks; modernizing the banking system so that it may perform better its important and unsubstitutable function of providing credit; encouraging investment in the most desirable economic areas for the country; and distributing with greater fairness the tax burdens involved" (Ortiz-Mena 1964).

I think the difference between social and economic development in Latin America and



elsewhere becomes most evident when one considers a 1963 publication of UNESCO entitled: "Social Aspects of Economic Development in Latin America." In its four hundred pages of small print, the book does not once mention community development and directs its attention almost exclusively to national productivity, econ-

omic planning, population growth, political organisation, and social change. Probably the avoidance of the term Community Development was due to the fact that the sixteen scientists who contributed articles were focusing on national rather than local development, as officers of the Bank of Canada might be expected to do if they were to give a talk on development.

Likewise I suspect that in a sense many of us at the federal and provincial administrative level do not have as our first point of reference the local community, but the provincial or national economy. The four

divisions of the book just mentioned were (1) the situation in Latin America (2) prerequisites for rapid economic development (3) the strategy of development programming, and (4)

the role of education, administration and research in development. This sort of approach constitutes something we can immediately relate to.

On the other hand, we might not feel that the division in Du Sautoy's book (1958) was relevant to our work. He divided his book into (1) the

beginnings of Community Development in Ghana (2) plans for mass literacy and mass education (3) the organisation of the Department of Welfare and Social Development (4) mass literacy (5) women's work (6) village project work (7) extension campaigns (8) training, and (9) lessons learned in Ghana.

It is clear that the Latin American publication is focused on a more general level of operation while the Ghanaian book is oriented to the village level. While these represent two components for a complete national programme of development, it is quite possible to have national programmes that will neglect one in favour of the other. And it is more than likely that within any national programmes there will be individuals giving exclusive attention to the particular segment they represent and denying the validity of the other.

Indeed, there have been many theories of development. Sol Tax (1960), in a book called *Action Anthropology*, attempts to show the role anthropology must play in Community Development programmes. Espinosa Zavallos (1963) of the University of Ecuador, in his publication *El Desarrollo Humano Regional* (Regional Human Planning), emphasises the role of sociology. The reports of the various economic councils in Canada formally highlighted the contributions of economists and political scientists.

It should not be a cause for concern that each of us should identify with a particular orientation rather than with another. All developments do not have the same goal. Being multi-dimensional, they require different approaches for each type of goal sought. As long as we are aware of the need for coordination, the different emphases placed on Community Development may in fact enrich our

mutual contributions.

Another important factor that leads to different concepts in developmental work is the model chosen as the desirable end. Essentially, developmental work consists in bringing a certain phenomenon from point A to point B. Therefore, Community development will then consist in bringing Community A from its present condition to a condition quite similar to that of Community B which may exist already in some other geographical location or is primarily an ideal condition in which one would like that community to be. This preferred form of community can be

called "The Model Community."

It would be interesting to compare what constitutes a "model community" under different programmes. In the Philippines, at first, the main characteristics sought were those of an elected form of local authority responsible for the planning of a certain geographical area and involving all the citizens in that area. In India, the model community is one in which there would be less reliance on traditional technology and beliefs and more efficiency in food producing activities. In Ghana, it was one in which the native African population would occupy positions of control, while in Mexico it was one which would retain much of the culture of the Indians while adapting to the requirements of modern-day Mexico. What are the model communities for the BAEQ or for the Interlake? Are they similar?

I am not too sure how meaningful these short description of national programmes are other than to reassure us that we are in good company. Significant in all this is perhaps the fact that while we in Canada have done very well in some aspects, we are lagging behind other nations in others.

One thing is clear as one reflects over the great variety of national programmes for social economic development. The agencies interested primarily in economic development have realised that in modern industrialised society economic development cannot take place without considerable re-training and upgrading of human resources. These agencies which are involved in vocational upgrading and adult education realise that little learning can take place unless there is first among the people a willingness to change by improving their basic education achievements and understanding the main direction in which their society is moving. This understanding presupposes an active involvement of the individual in his social milieu. Without some tangible relationship with the larger society, the individual is hard put to understand why he should seek to participate in any kind of national programmes or even in purely local ones.

Another consideration is that the literature which is published by all these national programmes is quite similar and draws mainly from five or six basic texts produced in the period 1948-1955. It would appear that success or failure (Continued on next column)



Sweden's "Highland Problem"

The Tourist Industry

The tourist industry is dealt with on the same basis as industrial development. Grants or loans can be made for construction, conversion or extensions, or other plans up to 1/4 of the total cost. Loans only are given for the acquisition of machinery or tools. A grant of 35 per cent, is usually paid but it may be lower, or in exceptional cases can go as high as 50 per cent. Loans attract the same interest rate as industrial loans — slightly less than the market rate. An enterprise may be exempt from repayment for five years. This is not confined to Swedes but can be claimed by foreigners as well. Where the cost of a new industry in the development area exceeds £150,000 the decisions on grants and aid are taken by government and not by the Labour Board, but the counties are asked for their opinion to ensure that developments are consistent with their plans.

There are three types of aid — (1) Relief work; (2) Tax free investments; (3) Tourist Development.

23,000 new manufacturing jobs have been created. 17,500 of these in the North since 1963. 630 industries have been assisted and about £100 million invested in buildings and machinery, £65 million on buildings alone, thus each job costs about (Continued on Page Nine)

was due not so much to the academic ability to conceptualise about elaborate socio-economic theories and models, but rather to the personal orientation and motivation of the men involved in the programmes. In each case, however, there was a genuine attempt to relieve immediate human miseries and to provide long-term solution for preventing their recurrence. This orientation is perhaps best described in the workings of l'abbé Pierre who proposed as a basic principle to his supporters: "Désestimer toute humaine souffrance, selon que tu le peux, emploie-toi non seulement à la soulager sans retard, mais encore à détruire ses causes... Emploi-toi non seulement à détruire ses causes, mais encore à la soulager sans retard... Nul n'est, sérieuxment, ni bon, ni juste, ni vrai, tant qu'il n'est résolu, selon ses moyens, à se consacrer, d'un cœur égal, de tout son être, à l'une comme à l'autre de ces deux tâches."

In the long run I think programmes of Community Development are more than a mere technology of programme planning. It must become part of a philosophy and a way of life for those involved in the planning process. Community Development is not a livelihood. It is life itself.

Concluded

Naidheachdan Mu Na h-Eaglaisean

Air A' Ghaidhealtachd

Le "FEAR-FAIRE"

EAGLAIS NA H-ALBA Clèireach Ur

Chaidh an t-Urr. T. B. Noble a thaghadh mar a' clèireach ur air Clèir Loch Carann. Tha an t-Urr. M. M. MacSuain (Loch Aillse) a' bha grunn bhliadhnaichean 'na chlàireach, a nis air uallach coimhthional na seigheid dheidh an deidh bhith seachd bliadhna deug fàr fhichead 's ministearachd. Bhuinidh Mgr. MacSuain do'n Tair-beart (Na Hearadh) agus chaidh a phosadh ri coimhthional Loch Aillse ann an 1954. Fhuair e fhein agus a bhean tiodhlacan-speis o'n coimhthional mus do dh'fhag e.

Sgoilear Mor

Bidh gach neach a bha eolach air a' Pìofur, Urr. Iain MacLeod dulich naidheachd a bhàis a chluinntinn. An deidh dha an drochadh a leig-eid dheidh ann an 1961 chaidh e a dh'fhuicheadh do Ghleann Iucha. Bhuineadh Iain MacLeod do'n Rudha ann an Leodhas agus chaidh a choisrigeadh mar mhinistear ann an 1920. An deidh dha bhith ann an dà choimhthional, ann an Sruighlea agus ann an Sìorrachaidh Dùn Bhratann, chaidh e a null do Chanada ann an 1931, far an deachaidh a shuidheachadh mar Phrofeasair ann an Colaiseid Emanuel, Toronto. Ann an 1938 thill e do dh'athach a bheith nuair a chaidh a stèidheachadh mar Phrofeasair ann an Oil-thigh Obair-dheadhain. Bha a bhra-thair, an t-Urr. Calum M. MacLeod, 'na ministear 'san Obair o 1917 gu 1953.

Ministear Comasach

Tha an t-Urr. Tòmas M. Donn a nis air uallach coimhthional a leig-eid dheidh an deidh dha bhith ann an Drochaid Charra o 1945. Rugadh e ann an 1907, agus bhàis e 'na ministear ann an Steòrnabhagh o 1932 gu 1934, agus ann an Catabh o 1934 gu 1945. Bha e 'na chlàireach air Clèir Dhormoch agus air Clèir Obair-neitheich. Tha e 'na sgrìobhaiche ainmeil agus 'na bhàrd. Ann an 1963 chuir e a-mach eadar-theangachadh ann am meadarach air leabhar Iob, agus ann an 1965 thàinig leabhar de'n dearbha sheòrsa ann follais air Dàn Sholaimh.

Orduighnan

A' cuideachadh aig a' Chomhannachd ann an Eaglais

Gardner Street ann an Glaschu bho chionn ghoididh bha an t-Urr. Iain M. Mac a' Ghobhainn, Loch nan Madadh, agus an t-Urr. Coinneach MacLeod, Dairsie. Tha Mgr. MacLeod air gairm fhaighinn o Eaglais Chalum Chille ann an Steòrnabhagh.

Misionairachd

Tha Mgr. Domhnall Moir-each air thigheinn a-mach mar mhisionairaidh, agus tha e a nis air a shuidheachadh ann an Loch-pertain, Uibhist-a-Tuath. Tha Mgr. Domhnall A. MacGhill-eathain air tigtinn do Chairrinnis, agus tha Mgr. Domhnall MacLaomainn air àite a ghabhail mar mhisionairaidh ann am Marrraig 's na Hearadh.

Coinneach Ghaidhealach

Air Diar-daoinn an Ard-sheanaidh a h-uile bliadhna tha coinneach Ghaidhealach air a cumail. Am bliadhna bidh Fionnghal, ceann-feadhna nan Leodach a' bruidhean aig a' chruinneachadh seo.

AN EAGLAIS SHAOR

Comanachaidhean

Aig na h-Orduighnan ann an Gleann Seile bha an t-Urr. Iain A. Mac Ghill' Iosa (Allt-beithe) agus an t-Urr. Ruairidh MacLeod (An Cnoc Ban) a' searmonachadh. Anns an Oban bha ministear a' coimhthional, an t-Urr. Domhnall MacCoinnich air a chuideachadh leis na h-Urr. Alasdair MacIain (Dùn Breatann) agus Coinneach Mac a' Leigh (A' Mhanachainn).

An t-Ard-sheanadh

Bidh Ard-sheanadh na bliadhna seo a' fosgladh ann an Dùn-eideann air an 20mh latha de'n mhios. Bidh an t-Urr. Clement Gear (Baile Dùbhh-thaich) air a shuidheachadh mar Mhòderator, agus oidhche na Sàbaid (an 25mh latha) bidh e a' searmonachadh air an rèidio.

AN EAGLAIS SHAOR

CHLÈIREIL

Orduighnan

Chumaidh an Comhannachd 'san Oban bo chionn ghoididh agus bha ministear a' coimhthional air a chuideachadh leis na h-Urr. Domhnall Caimbeul (Dùn-eideann) agus A. Cattannagh (Fionnsbagh) Air an treas Sàbaid de'n mhios seo bidh na h-Or-



AIR TUR NA FAIRE

duighean ann an Dùn-eideann agus anns an Ath Leathann.

Searmonachadh an Amreicagadh

O àm gu am bidh ministear ann an dùthaich seo a' cur cuairt air tìrean cein airson seirbheasan a' chumail. Air an ath mhios bidh an t-Urr. Alasdair Moir-each (A' Chomraich) a' dol gu ruige Canada agus na Staitèan An-aichte.

An Seanadh Bliadhmail

Am bliadhna bidh Seanadh na h-Eaglais a' coimneachadh ann an Inbhirnis, a' toiseachadh air Di-màirt, am 20mh latha. Bidh an t-Urr. Alfred Domhnallach (Gear-ìoch) air ceann na seirbhis aig an fhìor thoiseach.

AN EAGLAIS EASBAIGEACH

Eaglais Mhór Inbhirnis

Tha Cathair an Naoimh Andreis ann an Inbhirnis ceud gu leth bliadhna de dh'aois, agus bidh coinneamhan sònraichte air a cumail mar chumhneachan air seo. Am bliadhna cuideachd bidh a' Chomhairle Albannach de'n Eaglais Easbaigich a' coimneachadh ann an Inbhirnis.

An Can. Urr. Donnchadh Mac an t-Saoir

Chaochail an Canach Urramach Donnchadh Mac an t-Saoir ann an Obair-phèallaigh air an treas latha de'n Chèitean. Bha e uair-

egin na chananach ann an Eaglais Mhór Naoimh Moire ann an Glaschu. Bha e ceithir fichead agus seachd agus buineadh e do'n Eilean Dubh.

AN EAGLAIS CHAITLIGEACH

Aifreann an an Gaidhlig

Chumaidh an dara Aifreann ann an Gaidhlig ann an Lunainn bho chionn ghoididh. Bha suas ri dà fhichead a' lathain aig an t-seirbhis a' Uibhist a' Dear. Eirigseigh agus Barraigh. Air ceann na seirbhis agus a' searmonachadh bha an t-Ath. Urr. Coinneach Caimbeul.

SOP AS GACH SEID . . .

BHRUIDHINN AN T-URR. A. BRUNTON SCOTT aig coinneamh ann an Ceann Loch Gilp air obair na h-Eaglais Bhaistean ann am DEAS-

BIDH AM FEAR-DEAZ-ACHAIDH fada an comain leughaidhean a' phàiper se a' chuireas naidheachdan thuige airson an t-omradh seo. GUTH O' NA LINTNEANN A' DH' FHALBH:

'S mur cuir thu sìol fallainn ann an carrach na h-òige, cho cinnteach 's am bas dhuit curidh Satana droch phòr ann; a dh' fhasas na dhubhaile, 's na luidehanean feolmhor; 's bidh do bhuan mar a' chuir thu.

Ms subhailic no do-bheirt. DUGHALL BOCHANNAN (1716-68)

Buidheann Rannsaichaidh Roinn An Iarr

(Continued from page seven)

saoire agus na sabhaite na fear a tha air a chur 'na aite ach ma dh'fheumar feadhainn a thoirt a stigh bu chòir gum bithheadh iad seachdain a dh'aois agus an deidh ceud bhainne ann mathar fhaighinn. Mus urrainn duibh bu chòir duibh am fhaighinn bu aite fallainn as aithne duibh; mas ann as an sgrìre agubh feic'n 's e as fhearr. Tha laogh a sgrìre eile buailteach air galairrean uir a thoirt leotha ris nach urrainn na laogh aighe bh fèin seasmh. Mas urrainn duibh bu chòir na laogh cheannaichte agus na seamlaichean a tha 'nan cois a chumail air leth bho chach airson seachdain no deich lathaichean airson deannamh cinnteach gu bheil iad saor o ghalairrean.

Feursnan (Warbles). Bu chòir gabhail aig a'ghalar seo a tha tighinn am follais fo chraiceann ann a' draoma aig crodh air a' mhios seo le 'Derris'.

Mastitis. Seo aintean dona anns an uth a tha tachairt an ceann beagan seachdainean an deidh dhaibh breith. Tha an grem a'faighinn a stigh troimh an t-sìne no troimh leon san bith anns an uth. Tha e nas cumanta re side bog fuar. Tha stad a'tighinn air a'bhainne agus tha uisge grod air a' dhatl le fhuil a'tighinn as. Bu chòir duibh comhairle a'bhèat a shreagadh gum dail no dh'fhaodadh am beathach basachadh.

The International Folk High School Movement will hold its annual Course this year in Edinburgh, from 26th July to 3rd August. Any reader interested should write for details to Dr. Noelle Davies, Cul nan Geid, An Chloch Liath, Co. Gill Martain, Eire.

Sweden's "Highland Problem"

(Continued from Page Eight)

£5,000 to create. Of the 17,500 jobs in the North, 4,000 of these are in new industries. 75-80 per cent. are due to expansion of existing enterprises and 60 per cent. of the new jobs are in engineering or metals.

Tourism—13 projects were assisted. 130 new jobs created. £550,000 spent.

Effects — (1) Increased mobility of labour by emigration. Government policy is that it is not possible to solve problems by creating new jobs. There must be depopulation of large areas because less and less labour is required and more required in the south in the developed areas.

(2) Even using subsidies only a small number of permanent jobs can be created — because places are not attractive to industry or individuals. Industry prefers to remain close to areas with a good labour supply.

Only 20 centres, many of

them on the coast, with a population of 30,000 or upwards exist in the northern two thirds where services such as secondary education, etc., can be obtained. These are growth points and 75 per cent. of the new jobs have been created there.

The effects of the new policies have been to speed up industrial change and migration and the creation of problems in sparsely populated areas — largely dealt with by the welfare authorities, e.g. old age relief shops for older people or the handicapped. Retraining measures are undertaken mainly in engineering industry in the growth points and there has been rapid improvement and development of the infrastructure.

In areas other than the North and West of Sweden where there has been an over-dependence on one industry, problems of unemployment arise with improved methods

and automation mainly in shipbuilding and textiles and these areas will be diversified as well, and aid will be diverted to them. A policy of concentration of population settlements and industry has been pursued in Sweden so that individuals can get jobs and industry gets its labour to fully utilise its other products and resources.

Some doubt is now being expressed on the efficiency of the measures taken particularly on labour mobility and over industrialisation of Southern Sweden. Although no statistical evidence is yet available it is strongly suspected that the social costs of development in the south outweigh the disadvantages of developing the north and that emigration from the north may have gone too far. It will be increasingly necessary to industrialise the north fairly intensively if the social costs of urbanisation are considered.

àireamhachd, numeration
 a' cheud cheist air a' deannamh, the first question is done.
 +, plus
 -, minus
 x, lugh dhachadh, subtracting, diminishing
 ÷, bhò, from
 0, zero
 neolain, zero, nothing
 x, filteachadh, multiplying
 le, by
 x, filteichte le (multiplied by)
 ÷, roinn, dividing
 A seachd-deug lughdaichte le trì =
 meudachd le, increased by
 lughdaichte le, diminished by
 filteichte le, multiplied by
 roinnte le, divided by
 =, co-ionann ri (equal to)

A Charaid,

So Mr Iain Kendall of 'The University' Leicester (Sruith No. 53) feels that the remedies that Mr Beresford Ellis and I propose to save a' Ghaidhlig 'are misdirected—because they are based on two false premises.

Firstly Mr Kendall blandly informs us that a' Ghaidhlig—Seann Canain na h-Albannaich as Alasdair Mac Mhaighstir Alasdair so aptly termed it "has never been spoken from Cape Wrath to Solway." On what authority does he base this statement?

May I say right away that the amount of evidence available goes to prove that this bald statement is arrant nonsense is of such magnitude that it is impossible within a letter of this nature to give but a few examples to prove how widespread a' Ghaidhlig was throughout Alba at one time.

On page 133 of Professor William Watson's famous book — "The History of the Celtic Place Names of Scotland" we read—"there is some evidence that it (Gaidhlig) extended beyond the present boundary of Scotland (Gaelic place-names are found in the north of England. For Gaelic personal see "An English letter of Gospeic" (Scott. Hist. Rev. Vol. i p. 62) (Thorr-fynn mac Thore, Melmor for Mael Muire, Kynuth of Cnaeth. The date is c 1067-1092 and the district is Allerdale in Cumberland. A number occur in the Pipe Rolls Cumberland.)

Again in the same book in the chapter entitled 'General Survey of Lothian' one can read for oneself how much Gaidhlig influence there had been in this supposedly most English part of Scotland. Peebles, Selkirk Lothian itself, Roxburgh and Berwick are all jam full of place-names of Gaidhlig origin.

Even in so genteel, refined and anglicised Edinburgh (Dun Eideann which incidentally Edwin of Northumbria had nothing to do with) there are place-names of pure Gaelic origin—Dalry—Dail an Rìgh—king's meadow or possibly Dail Fhraigh—heather dale, Craigentinnie—Craig an t-Sionnach—the fox's rock, Craiglockhart—Craig loughport—probably camp rock, Drumseugh—Drum Seileach—willow ridge and so on.

No Mr Kendall Gaidhlig was spoken from Cape Wrath to Solway at one time and what is worth remembering is that it was the vernacular of the majority of the population of Scotland for a much longer time that we have hitherto been allowed to believe.

It was spoken in Galloway in the time of James VI and Margaret Mac Murray who died in 1760 a year after the birth of Robert Burns was generally accepted as being the last Gaelic-speaking native of Carrick. Captain Burt in an Englishman in his book "A Letter from a Gentleman" published in 1730 wrote:—"The Irish (Gaidhlig) tongue was I may say lately universal even in many parts of the Lowlands; and I have heard it from several in Edinburgh, that before the Union it

was the language of the shire of Fife, although that county be separated from the capital only by the Firth of Forth, an arm of the sea which from thence is but seven miles over; and as a proof they told me after that event (the Union) it became one condition of an indenture, when a youth of either sex was to be bound on the Edinburgh side of the water that the apprentice should be taught the English tongue."

We know of course it was spoken in parts of Aberdeenshire up to comparatively recently as it was in Nainshire.

The Brythonic tongue of Strathclyde and the language of the Picts are mentioned by Mr Kendall. Indeed evidence would seem to prove more or less conclusively that these "P" Celtic tongues pre-dated Gaidhlig in Scotland but as they are extinct languages they are irrelevant to the linguistic situation existing in Scotland today.

Today to all intents and purposes there are only two languages in existence in Scotland, Gaidhlig and English. In Gaidhlig we have the vehicle of all that is truly Scottish in Scotland. It is quite simply the only true sign of our separate and distinctive Scottish nationality.

In English we have the vehicle of all the ideas and forces which are totally opposed to our separate Scottish national identity. It has been the most successful weapon ever devised by Scotland's enemies.

True Gaidhlig nationalists know all about modern trends such as the drift from the land, mass communication and technology which transcends frontiers etc. we are usually more conversant with world happenings than those who ignore the fact that Scotland has a distinctive language of her own. However Gaidhlig nationalists also know for eichdraidh na h-Alba. We know how acts were passed by so-called Scottish governments in Edinburgh in an attempt to suppress the language and how overt persecution took place after the defeat of the National Army at Culloden when detachments of thugs who would not have been out of place in Hitler's murder squads two centuries later were let loose upon women and children throughout a' Chaidhealtachd. We are also aware of one of the main reasons for the decline of the language—The Clearances, when whole communities just vanished off the face of the earth. Unlike the great majority of brain-washed Scots we know that far from being the best education system in the world the autonomous Scottish education system has been an agency constantly used to deprive the Scots of their nationality. We cannot forgive those authorities who instigated probably the most fiendish instrument of mental-torture ever devised and used against innocent little children—Am Maide Crochaidh, and who allowed children to be beaten even to the effusion of blood for the terrible crime of using

their God-given mother tongue.

No Mr Kendall we know what the main reason is for the decline of Gaidhlig—outright oppression!

Finally we know that that force which Mr Kendall labels "the out-dated romanticism of nationalism" is one of the greatest driving forces for good in the world today and is so recognised by all who support the weak against the strong, human decency against inhumanity, and freedom against oppression.

We stand galainn ri galainn with all small nations such as our own who are fighting or who have won the fight for economic, political and cultural freedom. With such peoples as the Czechs whose first great patriot of the 19th century was a language 'fanatic'—Francis Palachy—Otec Vlasti (father of his country); with the Danes whose patriot-poet Bishop Grundtvig founded the famous folk high schools and of which he said:—"love of country shall be nourished by the mother tongue, their nation's history, and by Danish song. Such schools will be a well of healing for our people."

Our horizons are world-wide. We know and thrill at the story of how the Koreans have won their language war against a cruel numerous and efficient foe.

Last and not least we wish even more success to our Celtic brothers in Wales who working mainly through Cymdeithas yr Iaith Gymraeg (The Welsh Language Society) whose members are nationalists and language 'fanatics' to a man who have already forced the English authorities to recognise the Welsh language at nearly every point.

Nationalists, Language 'Fanatics' and so-called Extremists these are the people who have defended the right of the individual in every small country throughout the world to be himself in his own country.

If we are serious about wanting a' Ghaidhlig and Scotland to survive we must start to be nationalistic, fanatical and extreme! Is me le meas, Seumas Mac a' Ghobhainn

Freiburg anns a' Ghearmailt, an treas Iatha de'n Bhealltuinn

Fhir-deasachaidh,

May I as an Ayrshireman join issue with your correspondent, Mr Ellis (April 17) on the question of Highlands v. Lowlands?

He quotes among his authorities Prof. Jackson (a Londoner who was greeted by a disgraceful outburst of nationalism at its worst courtesy of the 'Scotsman' when he came from Harvard 20 years ago to succeed an Irishman in the Chair of Celtic in Edinburgh). However, Mr Ellis calls him a Scottish scholar, so perhaps I may also quote his views on this question, which your correspondent (no doubt unwittingly) misrepresents.

Jackson has said that

..... over to you

Gaelic was once spoken in the Lowlands, but he cites place-names like Gilmourstoun to support his view that the population was never entirely Gaelic-speaking. Gilmourston (today Edlestone) in Peeblesshire seems to have had a Gaelic overlord (Gilmour), who owned an English-speaking town. (In my view Neilston in Renfrewshire is a similar case.)

That Gaelic was spoken in Galloway and Carrick is no proof that Strathclyde was ever thoroughly Gaelicised: in contrast to Ayrshire and West Renfrewshire, Lanarkshire abounds in British names. Jackson explains SW Gaelic as coming from the invasion of Norse-Gaels (Gallowgael) from Ireland over 1000 years ago, which made English-speaking Galloway a Gaelic province. At that time all Gaidemod spoke Common Gaelic, a unified language, which only much later split up into the dialects we know today. Thus Galloway, like Man, spoke Eastern (i.e. Scots) Gaelic, not the Ulster dialect. In NW England the invaders abandoned their Gaelic almost immediately in favour of Norse and (later) English.

In Cunningham the church seems to have favoured Gaelic—near Kilwinning Abbey we find Dunsodal, Auchentiber, Kilmarnock, Kilmaurs and Dunlop. We can extend this NW-wards into Renfrewshire—Kilbarcan, Lochwinnoch and Kilmacolm. But in Dunlop, besides place-names like Craignaght (Craeg Nocht), there are many Scots names: Tattie Ha', Borland, Kirkland. Between Dunlop and Glasgow we have Lugton, Caldwell, Neilston, Uplawmoor, Barrhead, Nithsilh, Kennishead, Pollockshaws—all non-Gaelic. The place-names of the Glasgow area seem mainly British, and there are stray Anglican (Norse?) names like Busby (of Fenwick and Prestwick).

To sum up: the Gaelicisation of some parts of Scotland was at most temporary and considerably less profound than the present Anglicisation. Is me le meas

DAIBHIDH
MACLAGHMAINN

THE CORRECT TITLE FOR A HIGHLANDER

Sir—Looking through the annual report of An Comunn Gaidhealach, my eye fell upon the list of Office Bearers—a good list of Highland Gentlemen. I was surprised to find that one was described as 'Esq.' Is this the correct title for a Gaelic speaking Highlander? This title came originally from the Romans.

Nowadays the designation 'Esq.' is deeply entrenched in the far South. Indeed if one does not use the title some will be mortally offended. At school we were taught on whom the title be

conferred and from whom withheld. In this age of Social equality it could well be dropped, but there are still die hards who will be offended if not so titled.

But surely this sasunach title is not fitting for the Highlander—let alone the mundane 'Mr' also of Roman origin. The title was not used in ancient Gaelic descriptive names. Surely there is dignity in the simple form: Iain MacDonald, Angus Cameron, Hector MacDougall.

During the days of Gaelic suppression the Highlander assumed English ways. There is now a fair wind of Nationalism blowing and the Highlander need have no fear of showing pride in his heritage—the greatest of which is his ancient language which flourished before the Romans ever appeared and before 'English' was ever born. Should not this pride of heritage also be 'flown at the masthead' by the adaptation of a Highland title—an undomestic name?

The views on this subject of Gaelic speaking Highlanders would be interesting.

— Yours etc.,
BRIAN McD, DUXBURY

Gaelic Broadcasts

Thursday, 15th May
12.00 noon News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.

7.00 p.m. "In the Highlands": An all siorra Gaelic magazine—comment, interview, music and song from Gaidemod (rec'd.)
VHF

Friday, 16th May
12.00 noon News in Gaelic.
6.30 p.m. "Chuala 's Chord": Murod Macdonald talks to comment and selects favourite songs and music (rec'd.)

Monday, 19th May
12.00 noon News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.

Tuesday, 20th May
12.00 noon News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.

3.30 p.m. Letter from Angus John Macdonald, Australia—recorded.

3.45 p.m. Gaelic Midweek Review conducted by Rev. Ronald Robertson, Scone. (recorded).

6.30 p.m. Donnachd Ban nan Oran. An account of the life and poetry of Duncan Ban MacIntyre by John MacInnes (recorded).

Wednesday, 21st May
12.00 noon News in Gaelic.
6.30 p.m. Pipes and Drums by Clan MacRae Society Pipe Band, Pipe-Major Andrew W. eHill (recorded).

Thursday, 22nd May
12.00 noon News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.

7.00 p.m. "In the Highlands": An all siorra Gaelic magazine—comment, interview, music and song from Gaidemod (rec'd.)
VHF

Friday, 23rd May
12.00 noon News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.

6.30 p.m. Seinn an Duan 50: A programme of Gaelic songs requested by listeners (recorded).

Review Order

Alexander MacAskill leis an Urr. Coimeach Mac an Leigh.

Bha Alasdair MacAsgail (1873-1965) 'na mhisnairaidh 'san Eilean Sgiathnach, agus anns an leabhar seo tha an t-Urr Coimeach Mac an Leigh (A' Mhanachain) a' cur cloiche air a' charn.

'Se leabhar feumail a tha seo ann an doigh no dha. Air Di-h-aoine a' Chomanachaidh aig Orduighean air a' Ghaidhealtachd tha a' choinneamh-cheist air a cumail. Tha Mgr. Mac an Leigh a' cur sìos cuid de na rudan a thubhairt Alasdair MacAsgail ann a bhith a' bruidhinn ris a' Cheist. Tha iad sin againn ann am Beurla agus an Gaidhlig. Seo mar a chuir MacAsgail an t-cadar-dhealachd eadar am firean agus an Phairiseach: "Tha am firean an crochadh air Dia; tha am Phairiseach an crochadh air fhein." Seo aon de na comharraidhean a bh'aise air sluaigh Dhè—"Tha e 'na chomharraidh orra gu bheil iad sgith dhe a' t-saoghal agus gu bheil an saoghal sgith dhiubh." Chan 'eil e 'na iongnadh gun robh e cho ainmeil 'na latha mar fhear-labhairt air a' Cheist—bha e cho glic is cho eirmeach 'na bhriathran ri Alasdair Gearr a bh'ann an Cataibh, a tha air a chumail air chumhne fhathast airson nan nitean a bhiodh e

ag radh air Di-h-aoine nan Orduighean.

Ann an deireadh an leabhair tha lùir a' sgrìobh an t-Oll. Urr. Dòmhnall Mac an Ròthaich gu Mgr. MacAsgail anns am bheil e a' toirt seachd an bheachd air cleachdaidhean co-cheangailte ris a' choinneimh-cheist.

Tha an leabhar seo air a chur ri chèite gu snasail, agus chan 'eil e a' cog ach trì tasdan. Tha e 'na chumhneachan freagarrach air fear de ghaisgich a' chreidimh.

Cuil nan Ceist—4

FUASGLADH

1. Inbhirnis.
2. Ann an Steornabhagh (ged a chanas cuid de na kabbraichean Inbhirnis). Tha Eaglais Martin's Memorial 'na seasamh far an-rebh an taigh anns an do rugadh e. Rinn e an turus iomraiteach ann an 1922-93.
3. (a) Fortrose.
(b) Applecross.
(c) Beuly.
4. Port-rìgh le 1,110. Cha robh an t-Oban fada air deireadh aig a' chumntas ann an 1961 le 1,044. Cha robh ann am baile Pheairt ach 245 a bhruidhneadh a' Ghaidhlig.
5. Inbhir-theorsa.

A Notable Summer In Atholl

The summer of 1969 is to be a notable one in Atholl. On May, 22nd, the Atholl Highlanders the only private army in Britain, will parade

By Robina Ross

at Blair Castle for inspection through their Colonel, His Grace the 10th Duke of Atholl to celebrate the 700th anniversary of Blair Castle.

And up the road from Blair on August 23rd, Clan Donnachaidh will hold the

official opening of the Clan House and Museum at Pitgown.

Functioning now as personal bodyguard to the Duke on ceremonial occasions and guards of honour for visiting Royalty, the Atholl Highlanders have their beginnings in the mists of history when Atholl men rose at their earl's summons to buckle on their swords and lend weight to his views.

And when His Grace dons

the uniform of Colonel to take his Highlanders' salute at the March Past, there can be no doubt he will do so with a pride they will share, for the bonds that weld them together are those of kin.

Linked to Atholl by the same bonds, Clan Donnachaidh's House will be a focal point for all clansfolk at home and returning on visits, and who better to welcome them there than Alec MacRae.

A native of Gairloch, a piper and a Gaelic speaker, Alec came to Blair in 1932 and at the invitation of the 8th Duke joined the Atholl Highlanders in 1937.

Came the war and his service as a piper in the Black Watch and at the end of the war he came back to Atholl where he set up on his own account in the Blair Garage in 1946.

In '63 he was elected a Fellow of the Society of Antiquaries and as Hon. piper of the Clan Donnachaidh Society he was for a time the only honorary member of that Society.

He is personal piper to the Duke and stepped in the history of the district. Alec has made for himself a place among the folk of Atholl. As time goes by Clan Donnachaidh will be more and more aware of the wisdom of their choice of custodian.



Pipe Band of the Atholl Highlanders at Blair Castle

YOU PROBABLY KNOW THAT THE 1969 MOD WILL BE HELD AT

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AWARD-WINNING HOLIDAY and SPORTS CENTRE

The Aviemore Centre, situated adjacent to the village of Aviemore in the magnificent Spey Valley and within easy reach of the Cairngorm Mountains, offers a wide range of accommodation and a variety of outdoor and indoor sporting activities. Open all year round, visitors, whether resident or not, will find a superb indoor ice rink, a heated indoor swimming pool, cinema, theatre, ballroom, shops, etc. From May to September there is pony trekking, fishing and fishing school, sailing, canoeing and a diversity of interests for lovers of nature and walkers. Ski-ing is the main outdoor activity in winter.

... and within this great centre there's THE AVIEMORE CHALETS MOTEL

Designed to meet the needs of families and young people, each chalet room is centrally heated and self-contained with two double-tiered bunk beds, wash basins, W.C., shower and drying cupboard. Residents lounge, TV room and snack bar. Terms for accommodation from £6 weekly or from £1 a day for one person. Full meals are available in adjacent restaurants.

and two Luxury Hotels

BADENOCH

30 Twin-bedded rooms with private bath, radio and telephone and 18 economy rooms with two bunk beds, adjacent shower and bath. Excellent continental cuisine and service, congenial bars, children's nursery, ski store and drying room are only some of the many facilities.

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A magnificent panoramic view across the beautiful Spey Valley to the soaring heights of the Cairngorm Mountains. 89 double rooms each with private bathroom, radio, telephone and arrangements for television if desired. There are sauna baths, skittle alley, children's playroom with nanny, and regular dinner dances are held in the restaurant.

Further details from The Manager, The Aviemore Centre, Aviemore, Inverness-shire. Telephone Aviemore 624

DANCING

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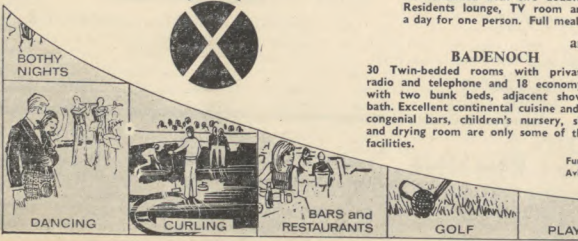
GOLF

PLAYPARK

CRAZY GOLF

AMUSEMENTS

CINEMA/THEATRE



AN COMUNN GAIDHEALACH

National Mod
AVIEMORE 1969

16th - 24th October

Final Entries

Intending competitors in all Sections Junior and Adult, are reminded that entries must be despatched to arrive at the Glasgow Office not later than Friday, 23rd May.

Nova Scotia Gold Medal

Those who qualify this year and wish to compete in the Nova Scotia Vocal Solo Competition must submit their names and the appropriate entry fee, 2/6 or 1/-, immediately after their local Mod is over.

Local Mod Prizewinners

Entries from first prizewinners at local Mods held after the closing date will be accepted if forwarded within three days of the Mod concerned taking place.

Conditions for Entry

Unless otherwise stated, all entrants in the Senior Section (Orals, Vocal Solos, Duets, Instrumental, and Art and Industry) must be Branch, Annual or Life Members. Subscriptions of Branch and Annual Members already on the roll must be paid for the current year, 1969-70, not later than the closing date.

The age groups of Junior entrants are determined in relation to their age on 23rd May 1969. Dates of birth of all Junior entrants (individual and duettists), must be submitted along with their entries.

Individual competitors in the Senior Learners' Section who entered for the 1964 National Mod are reminded that they will not be allowed to compete in the same Section at this year's Mod. Those in this category can enter in the Fluent Speakers Section and competitions open to both categories.

Copies of the syllabus, price 3/9, the 1969 Supplement of Prescribed Pieces, price 9d, Art and Industry Syllabus, Entry Forms and Prescribed Songs (except Kennedy-Fraser), are available from An Comunn Gàidhealach, Abertarff House, Inverness, and 65 West Regent Street, Glasgow, C.2.

NATIONAL MOD 1969
(BADENOCH/STRATHSPEY)

SATURDAY, OCTOBER 18
Aviemore Centre

A' BHRATACH OIR
Open Piping
Competition

Class A

March, Strathspey and Reel—Own choice

Prizes: 1st, £25 and retention of the John Player & Sons Gold Banner (A' Bhratach Oir)
2nd, £15; 3rd, £10; 4th, 5th and 6th £5 each

JUNIOR AMATEUR
COMPETITIONS

Class B: Amateurs 15-18 years of age—March, Strathspey & Reel

Prizes: 1st (March)—The Royal Highland Fusiliers Cup
2nd and 3rd: Gift Tokens 1st (Strathspey and Reel)—MacTaggart Memorial Trophy
2nd and 3rd: Gift Tokens

Class C: under 15

March (own choice)
1st, Roderick Munro Trophy
2nd and 3rd: Gift Tokens

Evening:

RECITAL OF CEOL MOR

Presentations to 21st Prize-winners

Age as at 23rd May 1969

Entries close 23rd May 1969

Entry Fees: Class A 2/6

Classes B and C, No Fee

Entries and Fees to The Secretary, An Comunn Gàidhealach, 65 West Regent Street, Glasgow.

Order of Play will be published in Mod Programmes

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Births

DUNMORE—On 9th May 1969 in Glasgow, to Anne (née Wallace), Countess of Dunmore and Lord Dunmore—a daughter.

MACDONALD—At Dunoon General Hospital on 25th April 1969, to Mr and Mrs James MacDonald (Ina Grant), 85 Ardenstate Road, Kinn—a son. Both well. Deo gratias.

MACLEOD—At the Princess Margaret Hospital, Nassau, Bahamas, on Friday, 11th April 1969, to Dona and Mr. Andrew Norman— a son, Andrew Norman. Both well.

Marriages

MACEachern—McKEURTRAN—In St Helier, Jersey, on 30th April 1969, Donald, youngest son of Mr and Mrs Donald MacEachern, Tulloch Gorm, Minard, Argyle, to Isla Leona, third daughter of Mr and Mrs John McKeurtran, Raudshport Beag, Port Askaig, Islay.

Deaths

BANNERMAN—On 10th May 1969, at the home of his daughter, at Tidworth, Hampshire, Lord Bannerman of Kildonan (John M. Bannerman), aged 67 years.

CAMERON—On 27th April 1969, Ena Cameron, late of Glenelg, beloved sister of Mrs Wylie, Brooklea, North Kessock. Interred Ardara Cemetery. Australian papers please copy.

Text for the Times

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

Psalm 23 v. 6.
Gu cinnteach leanaidh maith agus trocair mi uile. Iaithean mo bheatha agus comhachidh mi ann air tigh an Tighearnaigh mo laith-ean.
Salm 23 r. 6.

PROVERB

Is fhearr comhairl na thrath, na tiodhach fadalach.
A timely advice is better than a late gift.

an cruinne

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

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60 x 54		27/6d	28/6d

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