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THURSDAY, 3rd APRIL 1969

No. 53

SIXPENCE

Na Rocaidean

AN T-IASGACH

Tha mu 30 bata ri iasgach ghionairch eadar Leodhas, na Hearadh agus Caolas Eirisgeadh — 25 dhiubh sin ris an iasgach cunbhalach. De 'n aireamh sin tha ochd ag obair air an taobh an iar eadar eilean nam Manach is Rudha an Ard Mhaoil bho 'n Og Mhios chum an t-Sultain. 'S iad sin na h-eathrachach is motha tha cur ris an fhactoraidh aig Atlantic Shellfish ann an Griomsaigh agus mur a faigh i aicthorm air iasgach gu 20 aiteamh a dhoinhne tha iad de 'n bharail gun toir so 40% — 50% as an tarasrad bhliadhnail. Tha iad daonnan a deanamh cuir-latha (no da iasgach) air an tanalach 's mu na speirean.

Ach a nis a reir na riaghailtean a rinn an t-Arm ann an 1956 cha bhì an t-iasgach so fosgailte dhaibh da fhichead seachdhaoin 'sa bhliadhna co dhiubh. Tha an t-Arm gu bhì a losgadh bho 9 gu 5 coig latha 'san t-seachdhaoin. Mur a deanar cordadh mu an so tha eagal gun teid an fhactoraidh sios le cion eisg 's theid gach adhartas a rinneadh a thaobh bataichean ura is uidheam air aise mur a h-urrainnear an riadh a rhaigheadh.

Tha so calg dhireach an aghaidh ruinatean a Bhord Leasachaidh ach 'nuair a dh' fhoighneadh sinn de Phrophe Smith de bha iadsan a dol a dheanamh thubhairt e nach 'b' urrainn am Bord cal a dheanamh — gu robh iasg gu leor an aitean eile, 'sgur e Roinn eile de 'n riaghailtean a bha an Roinn an Dion. Cha robh ean co dhiubh a creidsinn gun rachadh an t-iasgach an lughad no an fhactoraidh sios. Nach iongantach cho beag suim a bha am Bord ag cur 's na gnothuichean so 'nuair a threigas iad na daoine eagal aithreit a thogail ri roinn eile. Tha an fhactoraidh a cur mu luach £70,000 de ghnoimachd do 'n Fhraing a h-uile bliadhna. Cha bheag an call a thig orrasan ma chailleas iad 50%, de 'n iasg a tha gan cumail a dol. 'S e 'n iasg stu Daibhidh is Goliaith a tha so.

CANAN IS DUALCHAS

A reir an airm bithidh mu 100 aite oilbreach ur co-chèalgaithe ris an leasachadh is tha £63 muillean 'n dh' airgid a' dol ann an togalach eile an ann an uidheam. Ach 'se gle bheag a dh' airgid a tha 'ga chuir ri buthean is ecomoni an aite — 's ann 'sa Naafi a

THIS IS DEVELOPMENT?

The former Herring Industry Board processing factory in Stormovay, taken over by the H.I.D.B. has entered the retail market.

By undercutting local fish merchants the Board have now secured a contract to supply fish to local hospitals. Stormovay Town Council are to make a strong protest to the Board.

The Board's proposal to put fish vans on the road could endanger the livelihood of 20 local fish salesmen.

tha a mhòr chuid a ceannach. Cha mho a chi sinn oidhirp ga dheanamh gu air canain is air dualchas ionnsachadh do na saighdearan is dhan teaghlach ach tha sinn a tuigsinn gum bi da bhun sgoil am Beinn a Bhaoghla is cha bhì so cho trom air teagasg na Gaidhlig — gabhaidh clann an aite teagasg nan canan fhein is cumaidh iad air thoiseach air clann an airm mar is dual.

Shaoileadh thu gun cuireadh an riaghailtean gnothuichean air adhart a chumadh a Gaidhlig air adhart far a bheil iad fhein ag cur steach suas ri 800 a mhuinntir Beurla. Coma leat, cosgaidh iad iomadh sgìil air feidh air tìr mor is daoine a bheir an aire dhaibh no air tobtachitean chaisteal thall 'sa bhos ach canan is dualchas nan Gaidheal 'se tha sin ach rud eile. An ann airson cur as



21st ANNIVERSARY

A company photographed at the Royal Hotel, Bridge of Allan, celebrating the 21st anniversary of the Stirling Gaelic Choir. (Report — page 7)

dhaibh a tha iad? A dh' aona mthach cumaidh muinntir an airm gu math dlùth ri cheile agus air leth bho shluagh an aite ma gheibh iad leatha. Gheibh iadsan talla is gach goireas a bhitheas a dhith orra ach bithidh muinntir an aite air dhereadh.

Tha feum air aire a chumail air na tha tachairt agus curam a ghabhail mu dheidhinn. Reic Esau a choir-bhreith airson poit-chail.

NEW OPEN PIPING COMPETITION

An innovation at the 1969 Mod to be held at Aviemore will be the introduction of a senior piping competition.

John Player & Sons, at the invitation of An Comunn Gaidhealach, are sponsoring the Gold Banner Piping Competition ('A' Bhhratach Oir) for players aged 18 and over. The first prize will be a gold embroidered pipe banner and £25 with a second prize of £15, a third of £10 and three runner-up awards of £5 each.

With total prize monies of £65 this March, Strathspey and Reel section ranks amongst the "richest" of the open March, Strathspey and Reel competitions.

The competition will be held on Saturday, 18th October, 1969 at the Aviemore Centre and some of the best pipers in Scotland are expected to enter.

In the junior section the 1st R.H.F. Fort George are presenting a cup for annual competition. This will be known as the Royal Highland Fusiliers Cup and will be competed for in a March, Strathspey and Reel Section. There is also a competition for 15-18 year olds playing a March only.

Although Ceol Mor or Piobaireachd as it is commonly known has been excluded from the competition areas it is not forgotten. On the Saturday evening a recital of three Ceol Mor will be given by P.M. Ronald McCallum, Inverary, John MacFadyen, Busby, and William M. MacDonald, Inverness.

A large entry is anticipated particularly for the Bratach Oir. Entries should be submitted to An Comunn Gaidhealach not later than 25th May, 1969.

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Di-ardaoin, 6mh latha de'n Giblean 1999
Thursday, 6th April 1999

FAIGINN BHUAM

Seinn Shalm Is Oran

Gaol an 'Status Quo'

O chionn ghoirid chuala mi fear Gallda a'faighinn a chaineadh airson a bhith bruidhinn air a' mhilleadh a rinn a'chaora dhubb air fearann na Gaidhealtachd. Shaoileadh sibh, ag eisdeachd ris na Gaidheil a bha 'ga chaineadh, gur e seorsa de thobhris na bha ann a leithid a rud a dh'ad. Thug e smaointinn orm an uair a chumhachd mi air a liuthad oran a chaidh a dheanamh aig toiseach na linn a chaidh seachad a'caoidh mar a bha.

... An aite nan curaidh 's nan cruinneagan donn.'
Tha e neomach mar a dh'fhas an cinne-daonna cleachd ri rud air an robh gran agus an toiseach. Seall-aibh air na h-orain a rinn baird na h-ochdamh linn deug a' caineadh na briogais agus a'moladh an fheilidh an uair a thainig an achd a'cur bacadh air a bhith caitheamh an aodaich Ghaidhealaich a mach an toiseach, ach an ceann deich air fhichead no da fhichead bliadhna cha robh guth air an fheilidh.

Tha a' bhuaidh seo ann an intinneach dhòighean feumail do luchd-riaghalaidh de gach seorsa. Chi sinn ann an iomadh duthaich feadhainn a fhuair cumhachd iad fhèin le foirneart no foill a' gabhail umhais an uair a dh' fhuachas feadhainn eile ris a' chumhachd sin a thoirt bhaotha air an aon doigh agus a' bruidhinn air droch dhòighean tha ag obair an aghaidh na duthaich agus a'briseadh an lagha. (Tha e nas fhasa do dh'fheachdian a tha a' miannachadh cumhachd thomh faighinn air mar as fhaide air falbh a tha an riaghaltas bho na daoine a thaobh astair agus smaoin).

Shaoileadh duine, ag eisdeachd ris na Toraidhean agus na Soisealach, gur e rud an aghaidh naduir a bhith eadh an cumhachd mar sam bith a thoirt air ais do pharlamaid ann an Alba agus gum aobharicheadh seo sgaradh gu tur eadar sinn fhèin agus Sasainn.

Tha e iongantach gu bheil uread a bhuaidh aig an eagal mhù-reusanta seo air intinnichean a dh'haoin an uair a tha a' eisempear againn bhò'n t-Suain agus bhò Nirribhidh air mar a dh'fhaodadh cuisean a bhith eadar Alba is Sasainn.

Where are we going to?

In a few weeks time we shall be on the receiving end of the third Annual Report of the Highlands and Islands Development Board. When one considers the time since the Board's inception and settlement in Inverness, perhaps we can at last look forward to some definite statement on development, some kind of development philosophy.

Such a philosophy will of course be based on the long and intelligent consideration of the requirements of the whole of the Highland region, and its needs in both economic and social terms - taken together and not, as has already happened, in isolation. There is a regional economic disparity which must be overcome. These disparities, which differ in degree from one area to another, are found where there are inequalities in the availability, use and quality of manpower, in educational levels, in capital investments, in industrial development, in the quantity and quality of natural resources, and in public services.

But there are also social disparities, whose extent and whose effects on people are profound and difficult to assess.

One would also expect the Board's statement on development to include mention of the important aspect of community participation.

The primary element of any development agency should be an inherently democratic one in that the role of the people in framing the direction of their development is regarded as of paramount importance. To the maximum extent possible, the public must be involved at all levels in the whole complex of decision-making implied by the acceptance of development as a most desirable goal. We feel that the very basis of development lies in the right and the power vested in our Highland society to define itself, to select its goals and to set the values it wishes to embody.

Participation is something which has yet to be accepted by the HIBD. A body composed of political appointments, advised by a Consultative Council similarly appointed, may not be the best kind of developing agency available. Their very composition seems to be diametrically opposed to democratic participation by a society or community in its future. But the Third Report may tell us a little about this, and in particular about the increased efforts to inform the Highland public about the Board's aims. In a technological and bureaucratic society such as ours, power tends to concentrate in the hands of those who are informed. The better the individual knows his environment, the better he is able to control it.

It is essential that we know where we are going.

Tha aon rud mu chraoladh seirbhis ghàidhlig, math s gum bi e, cha chòrd an t-seinn cho math riun fhinn mur bi i ann an t-seann nòs, se sin le cur am mach an t-saillm (presentach). Tha mi cinnteach gu bheil mòran eile air an aon dòigh. S cinnteach gu bheil am faireachaidh sin a' tighinn ann an tomhas o chumhne air na làithean a bh' ann, dreach a chionn gu robh iad ann.

Annas a' bhun-sgoil sa robh mise, thachair gu robh ag an dithis a bh' air a ceann ri mò latha-sa, Niall Mac Leòid agus Domhnall Mac Fhionghain, guth ceòimhor, agus bhithheadh iad gu tric an ceann na seinn aig na seirbhisèan. Bha comasan ciùil MhicLeòid a' dol na b'fhaide na sin: chunnail mi a' cluich na fìdhe o c'gòir is aon uair, agus anns a' sgoil cuideachd.

Bha Domhnall Mac Fhionghain na bu mheasalle air seinn shalm na air seinn "oran dhìomhain". Bha fhios againn gu robh a shùil air a' mhinistrealachd, agus cha do lean e fada air obair sgoile. Duine a nochd iomadh còbhnèis: ma shaoil e nach robh mise cho cràbhach sa bu mhatht leis, cha do leig e air e.

Dh' ionnsaich sinn mòran de fhuinn nan salm bhuaidhe, agus thug e beagna de oilean a' phresentaidh dhùinn cuideachd. Tha cumhann again gum do sheall e dhùinn mar a chuirimid am mach am fonn "Stornoway." Ged a tha greis mhath o'n uair iud is ged nach cluinnteachd "Stornoway" ro thrìc aig na Seighanaich, bheirinn oidhirp fhathast air, nam faighinn duine a bhithheadh deòrach eidséach!

Bha na comanchaidhean (no na h-òrdughèan ma thogas sibh) a' toirt cothrom dhùinn air a bhith cluinntinn, chan e mhàin ministrean ùra, ach luchd-togail fuinn à àiteachan eile. Bha mòran sibhail air ais is air adhart gu bhith aig na seirbhisèan: chiteadh seann bhòireannaich, trìur s a ceathar comhla, a deànann mìltean astair a' coiseachd. Bha meas air an t-seinn agus luaidh air presentairean coltach ri Crìstean Mac Rath, a' Loch arrann mar a chuala mi tric an Eaglais a' Chnuic an Slàite.

Bha, agus tha fhathast, clasichean seinn air an cumail fo chùram nan eaglaisean, ach cha chuala mi gum bithheadh iad an àite sa bith a' toirt seachad leasan na dh' aon ghnothach air cur am mach an t-saillm. Bha na h-eaglaisean, a réir coltais, riarachite leis na thogadh gach ginealach bhupasan a bha rompa. Dh' fhaodadh gum cumadh sin alt a' phresentaidh beò an uair ach cha dèan e a' chùis tuilleadh.

Tha cumhann againn gu robh co-fharpais aca airson presentaidh aig Mòd Dhàhlriada aon uair. Cha chreid mi gu bheil a leithid a' dol an sin no an àite sa bith eile an diugh. Nach fhaodadh Mac

Mòd Nàisiunta seo a ghabhail os làimh, làn s gu bheil am program aca mar tha e aon duine, abair, a' presentaidh, agus trìur no còrr a' cuideachadh. Agus, nuair a tha na mnathan a nise gu bhith nan 'eildearan agus dh' aithgearh nan ministrean, carson nach dèanadh iad am presentaidh cuideachd. Gu dearbh s aithne dhomh té, air a bheil mòran agabhi fhèin eòlach cuideachd, a tha cèana a' riarachadh an dleasanais eaglais seo gu ciatach.

S toigh leinn na seann doighean a chionn gu bheil iud faughte ri am dh' e beatha air na chuir an ùine dreach. Ged a bhithes mise buailteach coltach ri càch air a bhith 'moladh na làithean brègha a bh'ann, chaneil mi 'creidsinn gu bheil an aon luchd ri chur air a h-uile cleachdadh a bh' aig air n-athraichean. Ni seinn nam salm anns an t-seann nòs drùdadh air air a-nighean an comhaidh ach tha seinn mhath ann agus seinn nachèil cho math. Gabhaidh e deànann nas fhearr agus tha an ì ceudna fìor mu phresentaidh.

Bithidh e a' cur fìor ioghnaidh orm nuair a chluinneas mi corra dhùine a' cur cho dian an aghaidh a bhith a' seinn an fhuinn "French" aig dreireadh a' Mhòid, agus a' tairgse mar aobhar nach cuulas salm riann air a sheinn mar seo. Ach co bha riann a' smaointeachd gu robh an co-sheirm a' t' aginn a seo 'na eisempear air seinn an seirbhisèan na Gaidhealtachd? S cinnteach nach cumadh am fear a dheibh e - Mainzer nach e' - am mach gum b'e seo a chuala eann. Chuala e seinn a chòrd ris agus chuir e greadhnachas air, agus co a rachadh a throd ris mu dheidhinn? Tha a dhùinn pios ciùil a tha air toil-intinn a thoirt do mhiltean. Tha e air a mheas, cha mhòr leothas uile a chual e, Gaidheil is Goill, na mhèadhan crìoch-nachaidh cho freagarach seach ghabhaidh faotainn airson a' Mhòid. Gu ma fada a leanas e mar sin.

Tha mi uaireannan cho teagamhach mu sheinn nan seinn oran, no mu sheinn seinn oran, sa tha mi mu sheinn nan salm. Is math gu dearbh an obair a rinn Seo'ò' Fòlais na h-Alba an bhith a' cruinneachadh sheann oran agus feadhainn eile.

Chan urrainn dhùinn a bhith ro chùramach mu gheidheadh faclan nan oran. Ged a rachadh cuid dha na fuinn air chail, cha shaoillinn gum bu mhor an call. Tha e fasanach a bhith a' cur sìos eadh a' bhith a' cur sìos eadh Fhrisèan a' seinn mar a dh' atharrachd i fuinn nan oran. Cha ghabhainn orm fhinn a dhol an aghaidh na barrail sin, ged a tha fhios againn gu robh fear aig a robh fìor snas ciùil, Coineach: Mac

Leòid, tric ga cuideachadh leis an obair.

Cha n' i a' Bhan-Fhrisèal-ach a' nman a bha am "milleachd" nan oran. Chaidh a' atarrachadh a chum feum choisrean agus sheinnead-airean dhe gach seorsa. Tha e air sinne gu bheil air claisneachd a nis air a thruaill-eachd air dhòigh s nach faaighinn sinn blas air an t-seann doigh. Ach s e no bheacna-s nach gabh luach oran, bithheadh e nuadh no sean, a thomas ach a réir a' mheud toileachaidh a gheibh duine as. Mas fhearr leam sa seann mar a tha e air a sheinn an diugh an coimeas ri dhòigh leth-cheud no ceud bliadhna air ais, chaneil sin gu mo chur air sreith nas isle no nas àirde 'nam measg-san a bheir breith. Chaneil e ach a' dearbhadh gu bheil eadar-dhealachaidh dhòigh air sealltainn air na cùisean sin, agus nach urrainn do neach sa bith tighinn gu 'n cho-dhùnadh gu bheil gheòcas is ceartas air fad air a thaobh fhèin.

Tha e feumail a bhith a' cuimhneachadh air an riaghalte "Leansa dluth ri chù do shinnis." Bha air sinnean cruinneachadh an iomadh dòigh: theagamh gum bu chòir dhùinn an leantainn iomadh uair. Ach chaneil sin ag ràdh nach feum taghadh a bhith ann. Feumar aiceadh adh gum d'fhalbh iomadh cleachdadh nach leig sinn leas a bhith 'g ionndrain.

Tha e bhith a' trèigsinn bunait nan linnèan a dh' fhalbh, tha ceòl air aon de na subhailcean a dh' fhoghas raointean farsainn rompasan a tha comasach aona chuid air a dheibh iad fhèin, no a chluinntinn le aiteas bhò dhaoine eile.

Donald Spence

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FRIDAY, 20th JUNE 1999

Syllabus and Entry Forms are now available from the Hon. Secretary R. L. M. Banks, Hon. Secretary, 19 Stevenson Street, Oban.

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Need For a Movement in Gaelic

Beachdan air Programan Gaidhealach

Professor Thomson's Speech At Inverness Society Dinner

We are at an interesting stage in the history of this country, a stage at which we have become aware of large and threatening changes, and of the possibility of coming to some extent of our own destiny. The debate about these matters is spreading throughout society, and a vague emotional awareness is now widespread. The threat of change brings into play the instinct to preserve, and when change comes to affect, preservation means defence, even fighting. We are gradually approaching this fighting mood in Scotland, and perhaps in the Highlands as elsewhere.

It is an interesting stage because we find intellect and emotion working in harmony and in a powerful combination: the combination in politics that brought the Labour Party to power, and earlier to influence, in the last war. It is here we see intellect and emotion working for the future of Scotland (as I believe we do see), it is a promising and exciting situation.

The Highlands can share in such a movement without any sense of strangeness. We are Scottish and the Gaelic language (all of us who speak, study, read or sympathise with Gaelic). Many people will find an embittered sense of loss in the Gaelic Scotland if they see it in this way.

The building up of a language movement or a national movement is a long and complex task, and it is well known that many activities, some less conscious than others, contribute to it. Scholarship features in this movement. Many people are vague as to the meaning of scholarship, and many people are particularly so. The epithet 'Gaelic scholar' is often loosely awarded, and sometimes means no more than someone able to read and write Gaelic. This I would prefer to call 'Gaelic literature', and indeed if Murdoch MacLeod has his way every Gaelic-speaking citizen of Inverness-shire will eventually have a claim to this epithet, which is greatly preferable to 'Gaelic literature'. But that is not what I have in mind when I speak of Gaelic scholarship, but something rather more exacting, a truly professional activity, something nowadays to a small class of people. Its importance, to the language movement and to the national re-awakening, is out of all proportion to the number of employed.

We are closer to an understanding of the historical origins of the Gaelic kingdom, of the development of Gaelic in Scotland, of its spoken and written forms in other people and languages, of the music, the institutions, the material culture, and so on.

The University work, there is a welcome expansion in the number of scholars. In 1947 there were 3 University teachers of Celtic in Scotland. In 1949 there are 14, and in addition about 5 others working virtually as full-time staff on Celtic research in the Universities. There comes about now, because the role of Gaelic and Celtic in the Universities has been rethought and revolutionised, a room for a good deal of expansion, in student numbers and in post-graduate studies, and in the whole range of research. There is a great desire to return to the history of Scottish Gaelic. In the School sector of the educational field, there have been changes since the last war, the most striking having undoubtedly been those which were first sponsored and brought to their present fruition by Inverness-shire.

A promising situation, a situation in which we are and welcome well-qualified Gaelic teachers.

There are still urgent tasks to be done: some of the most worthwhile are in the areas of pre-school and post-school education, and in the provision of better books and facilities for learners of Gaelic. A significant step in this latter direction has been taken by Gaelfonn, with its new learners' course *Sàth*. We still need a range of scientifically constructed textbooks for learners. I would like to see a great deal of work done on providing Gaelic nursery-schools in the more Gaelic areas (and Glasgow), and in setting up Folk High Schools in the Gaelic areas. The former (nursery schools) might help to give a hard cutting edge to Gaelic revivalism in the Lowlands; the latter (the Folk High Schools) might help to give a similar job in the Gaelic area.

The situation in the field of literature is fairly promising. I am glad to say that we have made good use of the new work of the Gaelic Books Council, set up in Glasgow University with financial backing from the Government. There are many signs of a ready or renewed interest in literary activity, and I confidently expect to see a greatly increased number of Gaelic books of much greater variety, as a result of these new arrangements. I should be glad to see among our Gaelic writers more originality, more involvement in social and political debate. The other sector in which we shall be particularly interested in developments is that of books for young people: the sort of literature that will hold the interest of teenagers and of young women in their early twenties, and allow them to hold on to the Gaelic literacy they are at last acquiring in our schools. I must write you a secret note: these books for young people will not be folk-tales or books of modern poetry; they will be a type of book of which we have virtually no examples on the market at present.

The life of Gaelic Scotland is such that we can scarcely afford the luxury of the narrower kind of dedication. We must create an overall momentum rather than want conformity for it to happen, as people can do in stronger societies. That momentum is created by a wide variety of people and works; by scholars who help to set the matter clearly who we were and what we are; by educationists who can train our minds and teach us skills; by economists and planners who can plan and legislate for development; and by those in the commercial and social fields who translate the plan into reality.

If we leave it only to the commercial sector, or only to the economists and politicians, we may gain a momentum that will carry us where they want us to go, to where we do not want to go. If we leave it to the scholars or the educationists, we may get no momentum at all. But if we have in mind an overall strategy for the development of Gaelic Scotland, and if we incorporate and integrate part of Scotland, we may achieve the momentum and the balance that are so desperately needed at the present time.

The defining, and the working out in detail, of this strategy is a task of the first importance, and it is a task that must be done by a small, closely-knit body of people. This body should be composed of thinkers and men of action. The great majority should be Gaelic-speaking. It should not include, as such, representatives of the Transport and General Workers' Union, the FIS, the SSTA, the

SFA, and so on, but an informed and fearless view of Gaelic Scotland. This body might take evidence from the scholars, writers, planners, entertainers, etc.

The Scottish National Party may well be the appropriate party to set up such a body, and to give it the modest finances it will need, but other parties and organisations may be prepared to help. Whatever body we set up must be seen to be free of party direction, and free of sectional domination; it must be able to look, as it were, over the heads of every pressure-group and every existing organisation, and to plan a strategy calmly but urgently. I believe that we have people big enough to undertake this work, and people big enough to sponsor it.

Gaelic Broadcasts

Thursday, 3rd April
12.00 noon News in Gaelic
12.05 p.m. Dà Cheathramh agus Fòn.

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

6.25 p.m. Se Ur-Ebatha: Top Choir. TV
A friendly sort of competition for the six Gaelic Choirs judged best at the 1967 Mod. Tonight's programme presented by The Glasgow Ilay Gaelic Choir, conductor — Shelagh Nicol; accompanist — Jill Stewart (rec'd.)

Friday, 4th April
12.00 noon News in Gaelic
12.05 p.m. Dà Cheathramh agus Fòn.

6.30 p.m. Chùis Chòrd: Donald J. MacDonnald talks to Neil Fraser and selects favourite songs and news (recorded).

Monday, 7th April
12.00 noon News in Gaelic
12.05 p.m. Dà Cheathramh agus Fòn.

Tuesday, 8th April
12.00 noon News in Gaelic
12.05 p.m. Dà Cheathramh agus Fòn.

3.30 p.m. In conversation with Charles Cameron from Bunness. She talks to Jonathan Macdonald about MUI, past and present (recorded).

3.45 p.m. Gaelic Midweek Service conducted by Rev. Fr. John MacCormick, Fort A William (recorded).

6.30 p.m. Foghlam is Creidimh (Education and Religion): James Ross examines the work of the Society for the Propagation of Christian Knowledge in the Highlands (recorded).

Wednesday, 9th April
12.00 noon News in Gaelic
6.30 p.m. Young Talent: A programme about the young members of the piping world compiled and introduced by John MacFadyen (recorded).

7.00 p.m. A Film of Wrath: The second in a series of six programmes on Piobaireachd in which Seumas MacEòin discusses, with illustrations, the early MacCrimmon compositions (recorded repeats).

Thursday, 10th April
12.00 noon News in Gaelic
12.05 p.m. Dà Cheathramh agus Fòn.

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

6.25 p.m. Se Ur-Ebatha: Geillte Time with Geillte Clayve and The Albanais. Guests: Margaret MacLeod, Kenneth Ross and members of Campbelltown Gaelic Choir (recorded).

Eileanach

'S ann a' sior-dhol o nearg gu nàirt tha 'ceann-labhairi,' ann program a tha 'toirt' suil air na dol an saoghal nan Gaidheal.' Seachdain no dhà air ais chuala sinn program mu Eilean Bharraigh, air a dheasachadh le Seonaidh Ailig Mac'Phearsain. Eadar 1951 agus 1961 chaidh a'reamh air a' slusgair air an eilean sin a' 1,884 gu 1,467, agus tha tri fichead as gach ceud de dh' fhir a' seoladh. Thugadh dh'inn beachdan nan Barrach mu chor an eilein, gach d'ochs a th'iad ag altram airson nan lathaichean a tha roimhinn agus gach teagamh a th'aca mu obraichean, mu n'ograidh, agus mar sin air adhart. A reir coltais chan 'eil na h-obraichean beaga a thoisich bhò chionn ghoirid air cuideachadh nochde a dheanadh le crannchur nan Eileanach. Tha e 'na uallach air paranant Bharraigh gum bheil aig clann-sgoile ris an t-cilean fhagail cho trath. Bha na beachdan aig an Ath. Urr. Aonghas MacCuinn gu h-araidh feumail, agus saoilidh mi gun cordadh e ris an luchd-eiseachd tuilleadh a chluinntinn bhuaithe mu chor na Gaidhealach, can mu chroim leithid "A' Seachas Ri." Feasgar an latha sin chuala sinn aig a' Barraigh "Mgr. Mac'Phearsain a' comhradh ri Cairistiona Nic Phaidin, a bha iomachadh bliadhna a' teagasg air an eilean, agus a bha cuideachd 'na ball de Chomhairle na Siorrachd. Chaidh innse dhomh gun do chòrd na naideachdan a dh'innis i mu na lathaichean a dh'fhalbh ri cloinn a bha ag eiseachd ris a' phrogram ann an sgoil air fear eile de na h-Eileanach-a-Muigh.

Eilthirich

The Fionnlagh MacLeod air aite mar a chnosadh dha fhein mar tha mar sgrìobhaiche, agus chanaidh-sa co-dhiubh gum bheil "Na Fogarraich" air dealbh-chluich cho math is a chuir e ri cheile fhathast. Chan 'eil suagh ann a tha cho cannaillte ris an dachdadh ris a' Gaidheil—fadachd sin a bhuil uaireannan buannachdail, agus aig amannan eile 'na chnap-chluich se thugadh ann dealbh-chluich se thugadh ann dealbh-chluich a th'ann an eiridhe an eilthirich. Bha na Leodasach ann an Chicago le'n' gugaichean agus le'n' Orduigh-eann na bu Leodasacha na an cairdean ann an Arno! Tha Mgr. MacLeod air a bhith a' deanamh rannsachaidh air obair Raibeirt Mhic Lamhair, agus math dh'fhaoidte gur e sin a ghluais e gu bhith a sgrìobhadh dealbh-chluich mu bhuaidh a th'aign an togail a fhuair iad 'na h-Eileanan air h-eilthirich. Anns a' t-seagh seo bha "Na Fogarraich" rud-eigin coltach ri dealbh-chluich eile a sgrìobh e, "An Comedy" — a bharrach air a bhith eirise ch agus eibhinn bha leann no dhà aca ri theag-aig dhùinn a tha cudthromach.

MAOLDONAICH

Where Do We Go From Here?

Although 89 out of the 90 present at the recent meeting in Dalburgh, South Uist appear to have voted in favour of the Commission's proposals for "the Modernising of Crofting" in fact they voted for something significantly different. Their approval was on the basis "that crofters should have a heritable title to their common grazing rights in the event of their becoming owners of their crofts."

Important Qualification

This important qualification is in direct conflict with the Commission's Memorandum now being considered by the Secretary of State.

In the memorandum the Commission recommend categorically that crofters should not be given a heritable title to their common grazings. It is clear that the Secretary of State would retain the ownership of the grazings but have them managed by "trustees." By that time of course crofters will have surrendered their crofters rights and security of tenure in the common grazings.

There may be others who imagine that they would become heritable owners of their common grazings. The Sutherland crofters demand for the sporting rights cannot be separated from ownership of the land.

Ealantachd

Chan 'eil fios again aca meud de leughadairan "Sruth" a bhios a' cannach an "Radio Times" gach seachdain—tha moran an duigh an eisimeil nan paiperan - naideachadh airson uair nan programan fhaghainn a-mach. Ach ann an cearmad-inean iomallach, far nach 'eil paiper a' tighinn a steach a h-uile latha, tha an "Radio Times" do-sheachante feumail. Chan e mhaing gun fhaigh na programan air an cur sios ann an orduh, ach tha moran "sian leabhras seo mu na daoine a tha a' gabhail co-pairt anna. A bharrach air naideachdan mu na programan tha sgrìobhaidh-eannan ann gach seachdain air coaraidheach, carraichean agus gairdeachreud, agus gheibhear cuideachd toimhsachan-tarsainn agus litrichean o'n luchd-eiseachd. O an gu am bigh miobhainn Roimh na Gaidheil a' sgrìobhadh sin "Radio Times," agus air an t-seachdain seo chaidh bha bideag aig Fred MacAmhlaigh (ann an Gaidheil) mu "Na Fogarraich," an dealbh-chluich ur aig Fionnlagh MacLeod.

PLACES OF INTEREST:

The Old High Kirk Inverness

Inverness has many historic buildings and many features which make it deservedly popular with visitors and a fine town. Among its many splendours is its fine Old High Church. Built largely in 1769, on the site of a pre-Reformation church, it was altered and enlarged in the 19th century. Part of its tower—the lower section

by Gilbert T. Bell

—is as early as 14th century though the tower as we see it today is of 1772, with balustrade, lantern clock and handsome spire.

It is a most historic building. Prisoners from Culloden were held here. Wolfe of Quebec worshipped here while stationed in the town, and the old bell, made in 1658, has been rung every evening at 8 o'clock and on Sundays prior to worship since 1720 (except for the period during the second World War).

The Church has many links with the Queen's Own Cameron Highlanders. There are four colours and memorials to fallen comrades, including an interesting one of a wooden cross brought home from Martinpuich in 1916.

There are numerous old bibles, one of 1611, a very fine communion table and a fine

centre pulpit. A feature common to the late 18th century churches is the pulpit in the centre of the long wall. The sacristy floor is of Iona marble, recalling St Columba's links with Inverness and indeed there is every possibility his church was on the site of this present great church.

The Rev. Dr Donald Caskie —the "Tartan Pimpernel"—has given his field Communion set to this church. Used frequently during Dr Caskie's ministry to servicemen and resistance members in France, it is fitting it should come to this historic old church. Incidentally the last minister, the Rev. Thos. N. Fraser was former Assistant Chaplain General to Scottish Command.

There are many interesting stones in the kirkyard but the most interesting is the one with "bulter" marks where Culloden prisoners were executed. Just inside the kirkyard is the very fine Robertson of Inshes mausoleum, with its great Renaissance carved columns and frieze— one of the finest kirkyard monuments we have in Scotland. Adjacent to the Old Parish Church is the Gaelic Chapel a plain but interesting building of 1792.

Next time you hear the Old Kirk's bell take a look in you'll enjoy the service and you'll learn something.



The Industrial Scene

by DEARGAN

HIGHLAND SQUASH

"No smoke without a fire" can be a pernicious and misleading quotation but it is probably true that the haze at present enveloping the Highland Board's financial Budget for 1969/70 does indicate a certain amount of heat somewhere in the basement. Since the beginning of the year persistent rumours of financial cutting back have been prevalent which in view of the present financial situation is unimaginative but not unexpected.

In various parts of the Highland Board's area applicants for assistance under the Board's fisheries Development Scheme have been made aware of certain difficulties in financing. In various other fields the same picture has been painted.

It is probably an accurate reflection of the true state of affairs to say that the financial year 1969/70 will see the Board's expenditure cut by almost 50 per cent. This figure could well be applied all over, not only in Grants and Loans developments but in running expenses and in staffing. Last year the Board was reported to have spent around £70,000 in travelling expenses, a figure which is apparently to be cut in

1969/70. Money available for Grants and Loans which last year was around the £3m. mark may well be reduced to £1.5m.

Why are these cuts necessary? To apply a 50 per cent. cut back in money available in a Development area such as the Highlands is going to have a far more serious effect than the same cut back in an affluent area like the South-east of England. A healthy plant can stand a drought which a tender seedling cannot. This point has been made time and time again but with no effect, further repetition is not likely to alter this no matter what United Kingdom political party is in power. What the Highlands need is more money for development, not less.

Accepting that cuts are being made it is important to ensure that what money the Board does get is put to the most effective use. To do this we must expect the Board to be organised in the most efficient way possible, its operating expenses minimal, and its staff working at that maximum. It will be necessary for the Board to give this point no little consideration. In a town like Inverness it is impossible for any organisation to conceal its vices

or its virtues from public discourse. It is widely known, for instance, that most applicants for Board assistance have to wait 3-4 months for decision but too many have to wait 6-10 months.

It is also a matter for comment that Grants and Loans may be approved for what are, in reality, non-essential, even frivolous, reasons.

Should the installation of wash-hand basins in the bedrooms of a guest house attract board assistance and a project like Sanday Electronics be rejected. Where are the priorities?

There are by now more than just a few Board supported projects which have either shown no growth at all or have already collapsed. Among recent cases which spring to mind are Icelantic of Shetland — struggling; and CMR Findings of Dingwall — collapsed. There are other small manufacturing concerns which have failed, or are failing, but without the same publicity. Nevertheless a failure rate of around 20 per cent. cannot be lightly shrugged off despite the operation of what is virtually a consultancy and manpower service by the Board's Management Services Division. In real money terms the cost of this service, a concealed grant must be considerable and the question must be asked has the Board backed the right horses?

AN DIATOM 'SAN EILEAN

Se diatom ge beatha cho meabh sa bha riabh an bith ann an uisgeachan sruthain is lochan a chionn fada an t-saogh-hail. Chanell ann ach aon "cell," cho beag agus gur gan a chithcheir e leis na gloinneachan cumhachadh — microscopes — agus thoilthead co dhiugh fichead muillean diu ann aon spainn tea! Ach cho b'ag 's gun robh e bha e beo bha da shlige bheag air, de ghainneamh mhìn, no silica, a bha an creatair diblidh a tarruing as an uisge ma'n cuairt air. Nuair a rachadh e a bith bha na spileagan shligean a sioladh gu soair gu grunnad an locha far an robh miltèan de mhiltèan dhe sheorsa. Cha tuig iantain duine an uisge bheasach an cruinneachadh samhach, fadalach, seo air chomhdach a chur air grunnad locha fichead acaire gu tighead fichead no da fhichead troigh. Far an robh uisge glan agus siantan fabharach, bha an sioladh seo a cur dithèan tana de stuth air bheag truaillidh air feadh an locha, agus an robh roinn mhòr dheth air a lionadh, neo gus an tainig caochladh air na siantan no air a grunnad mu'n cuairt.

Feadh miltèan bliadhna chaidh na bh'air fhagail de na diatoma atharrachadh gu stuth meicil, no fossil, mar a chi sinn an aitean eile caile. Be seo diatomite. Ma dheireadh thall chaidh an stuth grunn seo a chomhdach le feur, gainnheach is poll, a tha an diugh ri fhaicinn ann an sgrath thugh, ruighinn.

Tha trì aitean am Breuttann agus am bheil diatomite am pailteas—Kendal an ceann an Iar-thuath Shasainn: Gleann Bann, an Eirinn mu Thuath; agus Loch Cuthir san Eilean Sgitheanach. Mar iomadh bathair eile tha e coltach gu bheil e na's dioaire diatomite a thoirt ochd mìle gu leth mìle (8,500) a California na tha e a bhiumhin san eilean Sgitheanach! Gun teagamh tha fasaichan Chalifornia dear—thioram agus chancell feum air dreanadh no sughadh mar a tha nar duthaich fhìn.

Se aon de na feartan is feumail a thaobh an diatomite gun suigh e sus a thri uidhir uisge ri a chudhdrom fein. Ma thatar ga bhuaia a grunnad fùich, nam biodh luchd deich tunna air laraidh bhiodh corr is seachd tunna de uisge ga ghiulan gu fheum.

A chionn gu bheil e cho mìn is cho paighteach tha diatomite ro fheumail airson siolachain (filters) ann an obair—glanaidh aila (petrol): cunaidhean falaidh (perfume): glanaidh soitichean airgid no ri sam bith a dh' fheumas a bhì loinnearach. Tha buaidh araidh aige air murchadh a chur air teas, fughadh, no fuaim ann an togalaichean ura. Nì e bric-achan eutrom, no sgleatan mora airson mullach tìghe. Tha e math cuideachd airson geallachaidh aodaich. Gleidhidh e stuthan loisgeach gu tearuichte agus tha e feumail mar phacadaid laidir eutrom airson nithean prann no bristeach.

Sann aig Loch Cuthir, faisg air Staphainn a tha a chuid is motha de'n diatomite a chaidh a lorg san Eilean Sgitheanach. Is fhada o chaidh Loch

Cuthir a thraghadh, agus tha corr is ceithir fichead bliadhna ann chaidh grunnad a bhoglaich a bh'air fhagail a sgrudadh gu faicallach leothsan da'm b' aithne.

Be beachd luchd sgil gun robh diatomite Loch Cuthir sonraichear glan, gun salann, gun ghainneach gun smur. Bha an t-uisge a bha a sruthadh don loch uisgeach seo re na linn-tean o chian, neo-chumanta glan a chionn gur e fuairan as na creagan loma basalt mu chuairt na Coire bu mhathair—uisge de na h-uillt ghoird chasa a bha ga bhithadh. Cha robh cuisgean cho fhabharach, a reir coltais, an aite eile am Breuttann.

Chithear gu soilleir deagh obair nan duineach a chaidh ri gnìomh ann le spainn chruaidh nan dorn—le spaid, piocaid agus barraroth. Bha neart is creidimh acasan agus gu lèiteir-cil ghluais iad na cuic. Tha dig mhòr fhuairinn a gearradh troimh 'n bhruaich a ghlas an tuisge cho fada, 40 troigh air leud gu h-ard agus 25 troigh an doimhneachd air a cheann a stigh, a tha ceangal an t-seann loch ri Abhainn nan Croc. Tha trì tomhan ghorm chomhunnad, ceithir-chearnach faisg air laimh far na thorr na seoid miltèan tunna de mhòrag-ain is clachan.

Tha Loch Cuthir an diugh samach far am b'abhaist corr is leth-cheud duine a bhì g' obair, agus far am bheil obair gu leoir airson bliadhnachan ri tighinn. Thatar a feitheamh ri gluasad nan uisgeachan—no nam Bord, ach tha ulaidh ann a bhionnach fhathast, ge be co bheil as i.

Crofters Accept Commission

Proposals

Members of the Crofters Commission have been holding meetings in South Uist, Benbecula, Eriskay and Barra to answer questions about their proposal that crofters should become the owners of their houses and land.

A meeting in Daliburgh was attended by over 90 people. The meeting was chaired by Mr Alexander MacPhee, The Schoolhouse, Lochobisdale who is one of the Commission's Assessors for the Uists.

The importance of crofters' rights in common grazings, which are extensive in the Uists compared to some other districts within the crofting countries, was stressed. It was suggested that crofters should have a heritable title to their Common Grazings rights in the event of their becoming owners of their crofts, and that no change in cropping and other grants should result from the change of tenure. On this basis, 89 voted in favour of the Commission's proposals and only one voted against.

The meeting in Balivanich was attended by over 60 people. At the close of the meeting, a vote of confidence in the Commission's proposals was moved and carried unanimously. The importance of common grazings was also stressed at this meeting.

At an informal gathering chaired by Father MacNeil in Eriskay School Eriskay crofters discussed the Commission's proposals on owner-occupancy with Dr Alastair Fraser, the Area Commissioner. The recommendation that housing grants and loans should be extended to other members of the crofting community was particularly welcomed in an island with a chronic housing shortage. An

assurance was given that owner-occupiers of agricultural units similar to crofts in the crofting countries pay rates on the same basis as crofters.

The present legal position of the crofter with regard to assignment and subletting and the problem of absenteeism were also discussed.

Over 100 people were present at the meeting held in Castlebay, chaired by Father MacQueen. It was apparent from the discussion and from many of the questions which were asked following the principal speakers, Mr J. S. Grant, Commission Chairman, and Dr Alistair Fraser, Commissioner for the Area, that there had been considerable confusion in the minds of many of the crofters in the island as to the exact meaning of the proposals which the Commission had made to the Secretary of State. Father MacQueen made reference to this confusion and added that he for one was convinced of the Commission's sincerity in doing what they considered to be in the best interest of the crofters.

It was proposed that Barra crofters should opt out of any scheme whereby crofters in the seven crofting countries became owners of their crofts. A counter-motion moved that the meeting should support the proposals as made to the Secretary of State by the Commission.

When a show of hands was taken, forty crofters voted for the Commission's proposals and only five voted against.

After the meeting, Dr Fraser recalled previous discouraging responses to the efforts of himself and his predecessors to interest Barra crofters in the development of unused croft land and unused Common

Grazings. He said that he welcomed the evidence which the meeting provided of a new interest in good land use. This was a healthy sign that a Barra renaissance has in fact started.

The Commission cannot force people to make better use of their land, only persuade, and until the people of a community start to face up to their own problems and look for the answer themselves, there is a barrier of apathy, and even resentment, that no amount of persuasion by an outside body can overcome.

Good land use alone will not solve Barra's problems. Barra needs industrial development, said Dr Fraser, especially development linked to her greatest resource, the sea. But well-run crofts, mainly in the hands of active part-time crofters, could make a substantial contribution to the total economy of the island.

The Commission are writing to the recently appointed Council of Social Service for Barra—with whom the Commission representatives had a very useful meeting—and to all Township Clerks to explain the various ways open to aged, inactive and non-resident crofters to make land available for use by young active men.

RAASAY — TWO KIOSKS!

Mr Russell Johnston, Liberal M.P. for Inverness-shire, has been making representations on behalf of the Raasay Social Services Committee about the need for a further telephone kiosk at Inveraris.

The Post Office have now carefully surveyed the position and Mr Johnston has had a letter from the Telephone Manager of the Aberdeen Telephone Area in which he states that "there is a marginal justification for a second kiosk and there seems a reasonable prospect of an increase in telephone traffic at Raasay. In the circumstances we will go ahead with another one." He hopes it will be constructed before the summer, though this will to an extent depend on consultations with the County Council on siting.

Mr Johnston commented that he was very pleased that the Post Office had taken a reasonable view of this case.

Sith Fuille — Sith Leaba



The h-uille rud againn ' ghradh ach falt air do chlaigean.

LARGS CEILIDH

The final ceilidh of the season was held by Largs Branch of An Comunn Gaidhealach 'n Mackay's Rooms on Thursday, 13th March. Despite the inclement weather there was a good turnout of members and friends

including friends from Greenock, Skelmorlie, Fairlie and West Kilbride.

The President, Mr McIvor, expressed the hope that Messrs Duncan and Neil Brown and Mrs Barrowclough would soon be restored to full health. A minute's silence was observed in tribute to the late Mr Archie MacNeil, a founder member of the Branch.

The president welcomed the artistes and Mr Donald MacRitchie of Helensburgh as fear a tight for the evening. Mr MacRitchie introduced the artistes and contributed to a most enjoyable evening with his humorous stories. The programme catered for all tastes as Gaelic songs were sung by Miss Ina MacDiarmid, Largs Old gold medallist, and Mr Donald MacSporrann. Mr Sandy Forman of Largs delighted the audience by singing in Scots and English, and Mr Angus Mackay sang popular folk songs. Duets in Gaelic were sung by Mr MacRitchie and Mr McEachern. Bagpipe selections were played by the Branch Piper, Master James Renfrew and Mr McEachern. The accompanist was Mr Gordon Kinniburgh. An added attraction was the splendid films of beauty spots of the Highlands and Islands shown by Mr MacRitchie.

The entertainment provided was greatly appreciated by the audience, and Mrs Jean Stephens proposed the vote of thanks to Mr MacRitchie and the artistes.

Scottish Statistics — 1968

There was an increase in the number of marriages but a reduction in the number of births compared with the previous year. The number of deaths, which reached a record low level in 1967, rose to a level slightly above the average for the past five years.

The figures are given by the Registrar General in a preliminary statement of the vital statistics of Scotland for 1968.

Births

The total number of births registered was 5,307 below the average for the five years from 1963 to 1967. The birth rate was 18.3 per thousand population.

Expectation of life at birth, calculated on the 1968 data, was 66.9 for males and 73.1 for females. A hundred years ago the male expectation at birth was 40.3 years and the female 43.9 years.

Marriages

There were 43,966 marriages, 1,580 more than in 1967. The rate was 8.4 per thousand population, 0.3 above the 1967 rate and 0.5 above the average for 1963 to 1967.

Deaths

The total number of deaths registered last year was 783 above the five years' average. The rate was 12.20 per thousand population, and compares with 11.48 in 1967.

Population

The population of Scotland was estimated to be 5,187,500 at June 30, 1968. The natural increase (excess of births over deaths) during the twelve months ending on that date was 31,935. The estimated net migration loss during the period was 33,000, made up of 13,000 to other parts of the United Kingdom and 20,000 to countries outside the United Kingdom.

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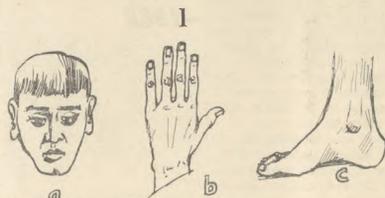
Tha na leasanan seo air an ullachadh gu cuideachadh le luchd-teagais is luchd-ionnsachaidh.

- (a) Here is a head
(b) Here is a hand
(c) Here is a foot
- (a) Here is the girl's head
(b) Here are the girl's hands
(c) Here are the girl's feet
- (a) Here is the man's hair
(b) Here are the man's eyes (eye)
(c) Here are the man's ears (ear)
(d) Here is the man's nose
(e) Here is the man's mouth
- Here is the head, face and body of the little boy.
(a) Here is the boy's hair
(b) Here is the boy's eye
(c) Here is the boy's face
(d) Here is the boy's ear
(e) Here is the boy's nose
(f) Here is the boy's mouth
(g) Here are the boy's hands
(h) Here are the boy's feet

I have one head, I have two hands, I have two legs. There is a cap (bonnet) on my head. There are gloves on my hands. There are shoes and stockings on my feet.

I have only one mouth and one nose, but I have two eyes and two ears.

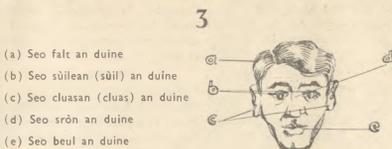
The man has a big head but the girl has a small head. Mary has fair hair and her eyes are blue. The little boy has black hair and his eyes are brown.



(a) Seo ceann; (b) Seo làmh; (c) Seo cas.



- (a) Seo ceann na caileige
(b) Seo làmhnan na caileige
(c) Seo casan na caileige



- (a) Seo falt an duine
(b) Seo sùilean (sùil) an duine
(c) Seo cluasan (cluas) an duine
(d) Seo sròn an duine
(e) Seo beul an duine



- (a) Seo ceann, adonn agus bodhaig a' ghille bhig.
(b) Seo falt a' ghille
(c) Seo sùil a' ghille
(d) Seo adonn a' ghille
(e) Seo cluas a' ghille
(f) Seo sròn a' ghille
(g) Seo beul a' ghille
(h) Seo làmhnan a' ghille
(i) Seo casan a' ghille

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LEUGHADH

Tha aon cheann agam. Tha dà làimh agam. Tha dà chois agam. Tha boireid air mo cheann. Tha meagan air mo làmhnan. Tha brògan agus stocainnean air mo chasan.

Chan eil agam ach aon bheul agus aon sròn, ach tha dà shùil agus dà chluais agam.

Tha ceann mòr air an duine ach tha ceann beag air a' chailleig. Tha falt bàn air Màiri agus tha a' sùilean gorm. Tha falt dubh air a' ghille bheag agus tha a' sùilean donn.

CEISTEAN AIR CALUM

Calum — Dé tha seo?

Alasdair — Tha ceann.

C — Dé tha seo?

A — Tha cas.

- C — Dé tha seo?
A — Tha làmh.
C — An e seo ceann na caileige?
A — Chan e. Sin ceann a' ghille bhig.
C — An e seo ceann na caileige?
A — 'S e.
C — Cia mheadh làmh a' tha air a' chailleig?
A — Tha dà làimh air a' chailleig.
C — Cia mheadh sùil a' tha air an duine?
A — Tha dà shùil aig an duine.
C — A bheil casan air a' ghille bheag?
A — Tha; tha dà chois air a' ghille bheag.
C — Dé an dath a' tha air falt Màiri?
A — Tha dath bàn.
C — A bheil falt bàn air a' ghille bheag?
A — Chan eil; tha falt dubh air a' ghille bheag.
C — Cò aig a' tha sùilean gorma?
A — Aig Màiri.
C — Agus cò aig a' tha sùilean donna?
A — Aig a' ghille bheag.
C — Dé tha air mo cheann?
A — Tha boireid.
C — Dé tha air mo làmhnan?
A — Tha meagan.
C — Dé tha air mo chasan?
A — Tha stocainnean agus brògan.

LION NA BEARNAN

Tha mo làmhnan fuar; càit a bheil mo

Tha làimh agam ach chan eil ach bheul.

Bidh sinn ag èisdeachd le ar agus a' faicinn le ar

Tha agus air mo chasan.

Tha e fuar an diugh; feumadh mi a chur air mo cheann agus meagan air mo

Tha ceann mòr air an duine ach 's e beag a' tha air a'

Tha bàn air Màiri ach 's e falt a' tha air a' bheag.

Tha sùilean Màiri ach tha a' ghille bhig

FACLAN

ceann, (a) head
làmh, (a) hand
cas, (a) leg, (a) foot
ceann na caileige, the head of the girl
làmhnan na caileige, the hands of the girl
casan na caileige, the legs of the girl
falt an duine, the man's hair
sùilean an duine, the man's eyes
cluasan an duine, the man's ears
sròn an duine, the man's nose
beul or bial an duine, the man's mouth
adonn a' ghille bhig, the little boy's face
bodhaig a' ghille bhig, the little boy's body
tha aon cheann agam, I have one head
da chois, two legs
boineid, (a) bonnet
mo, my
mo cheann, my head
meagan, (a) glove
meagan, gloves
bròg, (a) shoe, (a) boot
brògan, shoes, boots
stocainn, (a) stocking
stocainnean, stockings
chan eil agam ach, I have only
aon bheul, one mouth
dà shùil, two eyes
dà chluais, two ears
gorm, blue
donn, brown
cò aig a' tha sùilean gorma, who has blue eyes?
sùilean donna, brown eyes
fuar, cold
bidh or bithidh, shall (will) be
ag èisdeachd, listening
a' faicinn, seeing
feumaidh mi, I must

GAIDHLIG

Gaelic Lesson

Lesson 13

Comparison of Adjectives Regular

The part of the adjective used is the Genitive Singular Feminine (ending in -e):
e.g. (a) as used in Present and Future Tenses, (b) as used in

Past Tense

bàn:	nas bàine	na bu bhàine
geal:	nas gille	na bu ghille
gorm:	nas guirme	na bu ghulme
dearg:	nas deirge	na bu deirge

(N.B. bu does not aspirate d or t)

og:	nas òige	na bu 'òige
fada:	nas fhàide	na bu fhàide

(with f and vowel the adj. may be aspirated after nas)

Irregular

mór:	nas motha	na bu mhóta
brag:	nas lugha	na bu lugha
math:	nas fheàrr	na bu fheàrr
dona:	nas mìosa	na bu mhìosa
laidir:	nas treise (comp. of treun)	na bu treise
teth:	nas teotha	na bu teotha

Examples

1. Tha i nas fhuasire an diugh, ach bhithidh i nas blàithe am màireach.
2. Bha mac Màiri na b' àirde na nìghean Sheumais.
3. Bha e na bu tinne troimh 'n oidhche, ach bha e na b' fheàrr ann a' mhadaoin.
4. Tha an rathad 'ur nas leatha 's nas tiorma agus gu math nas fhasa.
5. Bha an seann rathad na bu ghiorra, ach bha e na bu dorra.

Formula for "The more the merrier" type of sentence: **Mar as ... 's ann as ...**

e.g. Mar as truime 'n t-eallach 's ann as teinne 'n crìos-guaille.
(The heavier the load the tighter the shoulder-strap).

The Superlative

The part of the adjective used is the same as that used in the Comparative:

- e.g. 1. 'Se lain as òige de 'n teaghlach.
2. 'Si Màiri as sìne de na callagan.
3. So an ad as fheàrr a' th' agam.
4. 'Se (B'e) bu mhòtha ach cha b'e bu treise.
5. Sin là a b' fhuasire thàinig am bliadhna.

Leughadh

An Fhìrinn Ghlan

Bhiodh mo sheanair glé thrìc ag innse mu nì a thachair ann an Iàirthean òige. Bho chionn iomadh bliadhna air ais bha e fhéin agus grunn eile de mhuintinn an eilein ag obair air rathad 'ur. Cheannach iad coire eatorra airson stròpach a dhèanamh o 'àn gu ìm.

Mu dheireadh chuir iad crìch air an rathad agus cha robh feum tuilleadh air a' choire. An dèidh mòran cnusachaidh chuir an luchd-obire rompa gun bitheadh co-fharpais aca, agus am fear a dh' inniseadh an sgiachlad a b' ubhaisteach agus a bu bhriaghaiche gun bitheadh an coire aige-san mar dhuais.

Ach còs a bhiodh 'na bhritheamh air a' cho-fharpais? Chunnac fèar de na seòid am misionairaidh a' tighinn sìos an rathad agus thubhairt e gu robh an duine còr sìn air leth freagarrach airson a' ghnòthach.

Ach cha robh am misionairaidh deònach, no idir toilichte mu'n chùis.

"Bu chòir naire a bhith oirbh," ars an eug fearagach, "a bhith a' smaoineachadh air a lethidh sìn de cho-fharpais. A' dèanamh suas bhriag! Cha bhiodh e ceart dhòmha a bhith 'nam bhritheamh co-dhìbbh, 's nach do dh' innis mi briag riann 'nam bheachta.'"

Agus thug iad an coire mu'n a mhisnairaidh.

Oran

A Fhleasgaich Oig as Ceanaite

(Sung by Joan MacKenzie on Waverley Record ZLP 2005)

Séite: A fhleasgaich òig as ceanaite,

- 'S tu leannan nan deas ghrugach;
- Do ghaol a rinn mo shàrachadh,
- 'S tha bhliadh sud air mo ghruaidh-sa.

1. O shùibhlainn fada fada leat,
Cho fad 's tha 'n t-Eilean Uaine,
Nan gealladh tu mur tillemaid
Snaim daingeann chur nach fhuasgladh.

2. Nuair thèid mi dha 'n an esg(a)lais,
Ceann-teagaisg 's beag mo chluais dha;
'S ann bhios mi coimhead gu dùrachdach
An t-sùil a rinn mo bhuaireadh.

Stirling Gaelic Choir

Last month Stirling Gaelic Choir celebrated its twenty-first anniversary by holding a Dinner, Ceilidh and Dance attended by a company of approximately 90 members, associate members, ex-members and guests, in the Royal Hotel, Bridge of Allan.

The guests were Mr Alastair MacInnes, Dunblane, Hon. President and Mrs MacInnes, Mr Donald Grant, immediate Past President of An Comunn Gaidhealach and Mrs Grant, Mr Archie MacLean, Edinburgh, former conductor and Mrs Maclean, Mrs Bonnar, former conductor, Miss Kirsteen Grant, the conductor and Mr Alistair Fulton.

A tour of Angus S. McKenzie proposed to toast to the choir. He recalled the formation of the choir and spoke of the difficulties involved in organising the choir. He recalled previous conductors, each of whom had made an important contribution to the choir. He also made reference to various other personalities among the choir's members. Mr McKenzie also stressed that we should be proud of our Scottish heritage and musical culture which was second to none in Europe. After the toast, Mr McKenzie was accorded a hearty vote of thanks for his polished speech. Mrs McInnes, president, then cut the birthday cake which had been specially baked and iced for the choir by two members: Sandy Bayne and Stewart Graham. Mr A. W. Abercromby presented the president with a bouquet of flowers arranged by Mrs Archie MacLean.

A ceilidh and dance followed the dinner. Mr Peter Soutar was fear-en-taighe and a large number of guests and choir members sang in Gaelic and English for the company: Neiliam MacLennan, Kirsteen Grant, Morag Murray, Annette Symon, Archie MacLean, James C. Sinclair, John N. Findlay, Alastair MacInnes, and James Sinclair and P. Soutar, duct. Music for dancing was provided by the Glen Allan Trio.

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Beagan Eachdraidh Air Uibhist

Part 2

Fagaidh sinn na h-Eileanan Manach 'nar deigh, ged a tha moran eachdraidh fhathast co-cheangailte ruithe, agus cumaidh sinn air an adhart. Chis sinn nacheil doimhne mhor san bith ann an cuan a chaoilais a tha cadar iad agus cladaidh Uibhist. Ann an iomadh bad de'n t-slighe tarsuinn chaneil ann far se troighean deug, agus moran sgèirean air an astar—cuid ri'm faicinn agus cuid a tha iosal air a ghrund. 'Se ainm an fhearain far an teid sinn air tìr—Paibligearraidh— agus an dearbh aite, rudha ar do'n ainm Airdh Nìghean Ailean. 'S ann am bothan beag an so a bhiodh luchd-turais, a null 'sa nall, a tadhal 's a leigedh dhiubh an sgiog, agus mar a theireadh na seann daoine, a faighinn sgeul. Tha dluth air mille a dh-astar cadar so agus tighèan nan croiteirean—mìle de mhachair. 'Se ainm a cheud tìghe a tha dìreach romhainn 'san t-slighe—Creag Ceallair. 'Se creag lethainn agus meadhonach ar a tha 's chrag so, sùidhichte aig iomal iosal na croite air am bheil an tìgh a tha cumail suas a h-ainm. Tha a' deanamh crìoch cadar a mhachair agus talamh dubh nan croitean. Aig an aon amharc 's fhada bhuaichte, b'i Creag Ceallair creag iasgaich a b'ainmeile bha'n Uibhist-a-Tuath. Bha caolas caol domhain a ruithe seachad aig a chreig, a nall bho "Kirkabost" gu dìg mhor Phairbh. Bha e an cleachdadh aig an tuathanach air an là a h-Eilean "Kirkabost" (bha e mor seach mar a tha e 'n diugh) a bhì seòladh troimh 'n chaoilas so seachad air Ceallair ann am bata beag gu eaglais Bhaile Radhail a h-uille latha Sabaid. Bha sinn a' cluinn-tinn aig na seann daoine gun robh h-uile cinn air gur h-e fadhal a ghabhadh grunnachadh aig Iosta-Iain a bha aon uair cadar cladaid an Iar Uibhist, machair Bhaile Mhoir agus Paibligearraidh. Chladhaich an caolas, dh'at a' mhachair agus dhuin seòladh Creag Ceallair.

Air 'n adhart a nis gu Eilean Ghriomasaich a tha cadar Uibhist-a-Tuath agus Beinn a

Bhaogha, agus an so gheibh sinn iomal air eachdraidh mu'n Phrionnsa Tearlach, 'nuair a thàinig e ann am bata tarsuinn a Chuan Sgìth. Bha bata le saighdearan dluth air a chòir. 'Se a shabhal a bheatha do'n Phrionnsa gun robh sgioba a bhata 'san robh e colach air cladaidhean Uibhist. Dhluathadh iad ri Eilean Ghriomasaich a bha 'san t-slighe rompa—eadar iad agus an ceann de dh'Uibhist-a-Deas far an robh miann orra tìr a ghabhail bhò'n bha lan chinnit aca nach biodh am Prionnsa air a bhrath ann. Rinn sgioba a bhata air iomall an Ear-a-Dheas cladaid Ghriomasaich. Bha fios ghe mthach a gun robh caolas cumhang ann, eadar Rudha 'n Teampuill agus eileanan beag iad a fas sgith. Mar sin, dhluathach am bata tìr, leis na saighdearan, orra agus iad am beachd gun robh am Prionnsa an laimh aca. Ach cha b'ann mar a bha duil aig na saighdearan a thachair! 'Nuair a bha bata a Phrionnsa am beul a muigh a chaoilais chumhang so, chuir na naimhdean neart an gairdean an geill gu astar math a thoirt do'n bhata troimh 'n Chaoilas ghoidh. Shaor iad na raimh. Raimh iad an bata roimhe leis an astar a bha iad dlùth. Mach a rithidh leis na raimh 'nuair a bha iad troimh 'n chaoilas. Cha do mhothaich na saighdearan iad do sheòladh sgioba bata a'Phrionnsa, agus leis mar bha a stigh do'n chaoilas gun ramh a shòradh agus bhris an t-ìomhan. Cha robh nì a ghabhadh deanamh ach am bata thair do'n bhagh ri'n taobh. Mar sin, 'se "Caolas-bhrisèadh-Ramh" agus "Bagh nan deich mthach" is ainm do'n daite so gu an latha 'n diugh. Ghabh bata Phrionnsa rompa gu Deas, le mille mara gu Roisinish. An ceann is fhàide 'n Ear Thuath do Bheinn a Bhaogha. Ghabh am Prionnsa tìr ann am bagh samhach ann an Roisinish. Thoiricheadh as a sin e gu baile far an do dh'fhalaicheadh e gun d'fhuairces rathad air a chuir air falbh an comunn Fionnaghalh Nic Dhòmhnail.

(Continued on page 9)

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Highland Development Is Community Development Necessary?

By JIM LOTZ

Part 4

The Canadian Research Centre for Anthropology has recently expanded its operations in the field of community development, although courses in community development have been given in connection with the Centre's activities for nearly ten years, based mainly on the need to

in the decision making process better than enforced compliance. The process involves the whole of man and the whole of humanity — it means drawing upon all available resources by creating conditions where people can share what they have, be it food, material goods, or, most important, knowledge. The term community develop-

community. Certain things can be done on the ground, but in many cases what is needed is to make members of the local community aware of the larger world community "outside" and to teach them how to draw upon it. The reverse process should also occur — the members of the local community should be able to inform the community development worker of the availability of resources within the designated community. This two way exchange, this sharing of knowledge, is fundamental to community development practice. In the long run, perhaps the only meaningful community into which people can and should integrate in a global village is the world community and the community of man. And they should be able to integrate in the time and place and way of their own choosing.

"Development," a word fraught with problems of definition, is defined in my own thinking at the present time as a technique as follows:

The application of science and technology to extend man's control over his physical and social environment with the aim of improving human welfare and maximising the choice of individuals in the social, economic and political spheres.

ment is best split into two for closer definition and operational use.

Awareness

There is no general agreement on what constitutes a community, other than that



train students in the Institute of Missiology in its philosophy and technique. In 1967, the Centre published "Community Development in Canada" (Lloyd 1967) — a review of the state of the art in 1964-65. This provided a baseline for the study of community development in Canada. Lloyd's book revealed a large variety of programmes and a wide diversity of interpretations in Canadian community development practice. At this stage there cannot be a definition of community development as a philosophy or a technique that covers all situations in Canada. This is a promising, and a perilous, situation. Hopefully, a useful functional and philosophical definition of community development can be worked out

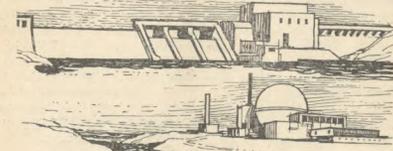
people are involved. The word community is loaded with folksy images of people living together in harmony. The literature contains 94 definitions of community (ibid).

Social Technology

Community development might be termed applied social science. But, in a society that is a good with things, but poor with people, applying science, social or otherwise, is a fairly perilous pursuit. One thing that may come out of community development in the future is a matching of the mechanical technology of Western man with the social technology of traditional peoples.

For community development implies a relationship and an exchange among equals. The process implies that all can give as well as receive, that all can share, and that all can learn. It involves ethical considerations not material well being alone. It involves an understanding of the complexity of the most "primitive" society and of

(Continued on next column)



before the experts get hold of the term and break its arm.

General Term

In line with Biddle's suggestions, then, the views put forward here are purely personal ones. My own belief is that community development is a general term for defining and dealing with the complex processes of socio-economic development and change. It implies the idea of controlling social and economic factors in such a way that all benefit. It is not a value free concept of the sort beloved by social scientists. It implies making judgments that health is better than sickness, a full stomach better than an empty one, local participation



Sweden's "Highland Problem"

Reorganisation of Local Government

This was first undertaken in 1952 when the numbers of first tier local authorities i.e. 2,500 were reduced to 1,000. The basis for new communes was a population level of 3,000 and only in very exceptional cases was 2,000 considered. When the criterion became effective in 1952 there were 77 new communes with less than the minimum 2,000 of a population and out of a total of 816 — 36 per cent. had less than 3,000. Few towns needed reorganisation. Local feeling and tradition proved too strong for this limited reorganisation. Dissatisfaction was voiced almost immediately. Not only were the areas too small but people were unhappy about the system of combining older districts to give a minimum figure and the new commune had no natural focal centre for administrative and commercial activities.

Following the 1952 revision, Swedish opinion hardened on the anomalies and deficiencies in the new system. The functions carried out by communes increased and became complicated and expensive and the low population was unable to find the finance to provide compulsory education facilities (the year comprehensive schooling was introduced) and geriatric care. There was no coherent plan for the development of suburban areas and as economic geography and population structure was not considered in detail during the division it was discovered that developments were not taking place in the areas requiring it most.

By the end of the fifties it was becoming clear that a the most "backward" human being. It involves an understanding of the limitations of the physical environment, of social structures, of value systems. It involves the construction of operational structures that are neither too rigid nor too loose. It involves the blending of practice with theory in the establishment and maintenance of theoretically sound, practical and ethical projects and programmes. Community development is no panacea, no short way to eldorado or to utopia. And, if it is treated as such in Canada, then its promise may well fade in a welter of journalistic clichés, 'demonstration projects' that demonstrate only folly, and ill-planned, ill-conceived 'self-help' programmes run in a manner reminiscent of George Orwell's most pessimistic predictions.

(Concluded)

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population of 6,000-7,000 should be a minimum base for local administration purposes and 4/5th of communes in Sweden had less. In 1959 a Commission was appointed to examine if a revision of boundaries was desirable and to recommend new boundaries and how new local government areas could be achieved. The Commission reported that a further revision was urgent but that it should not be imposed from the centre. Neighbouring communes should be encouraged to co-operate in their functions to form groups of communes which would set up committees to deal with the general problems of the area and consider development and planning. Voluntary amalgamations should then take place at an opportune time.

A detailed analysis was undertaken of the anticipated development in the function of local authorities, education, social welfare, water supply, urban development and planning and an experimental area was tried, thereafter it was proposed that 8,000 should be the minimum number in group communes by 1975 and that the new group communes should be on the basis of a town with its surrounding landward area (i.e. service area). The Governor's office in each county should in consultation and by agreement with the communes draw up the new divisions.

All administrative bodies and organisations were first consulted and by 1962 the new commune structure was approved by the Riksdag (Parliament). 282 new group communes were proposed with an average population around 14,000; 27 were short of the stipulated minimum of 8,000 but these were in sparsely populated areas with poor communications.

By the end of 1966, 167 amalgamations had taken place and 64 new group communes had been created or almost 25 per cent., the number of communes was 900. More were expected to amalgamate in 1968 and by 1971 very few should be outstanding. The organisation of counties was examined in 1967 and a commission proposed a reduction from 24 to 15. The basic principles are for voluntary amalgamation and from 1st January 1968, Stockholm was amalgamated with its landward area and the municipal authority and county council combined to take over regional development and planning, transport, health services, etc.

County Development. It was emphasised in 1967 that the counties would co-ordinate the activities of communes and that the first task would be extensive data collection and analysis of the population and

(Continued on Page Eleven)

Naidheachdan Mu Na h-Eaglaisean

Air A' Ghaidhealtachd

Le "FEAR-FAIRE"

EAGLAIS NA H-ALBA

Mairi Dhomhnallach, nach Maiream

Bha bron ann an iomadh aite nuair a chualas gun do chaochail Mairi Dhomhnallach a bha a' stiùradh obair na h-Eaglais ann a bhith a' gabhail curaim de chloinn. Chuir i seachad ceithir bliadhna le Comunn Ghaidhealtachd nam Ban ann an Cill Mhhalidh, agus bha i da bhlaidhna 'na h-òigeagach-cloinne airson Sìorachd Inbhirnis. Rinn i obair mhath anns an sgoiltean Sabaid, agus ann a bhith a' cur champaichean air chois a-meas na cloinne.

Eaglais Luimnain (1719-1969)

Tha da cheud gu leth bliadhna bhon a chaidh Eaglais Cuirt a' Chruinn ann an Luimnain a stèidheachadh, agus air a' 23mh de'n Mhart chumadh seirbhis mar chomharadh air seo. Bha am Fìor Urr. Roy Sanderson a' searmonachadh aig an t-seirbhis shonraichte seo a thainn a-mach air an telebhision. Bidh seirbhis Ghaidhlig ann an Eaglais Cuirt a' Chruinn uair 'san raite.

Cleir Lathurna agus Mhuile

Ann an Cleir Lathurna agus Mhuile bha 1,246 air an teagas 'na Sgoiltean Sabaid ann an 1968—bha 49 a bharrachd a' bhliadhna roimhe sin. Tha 3,272 de luchd-comanaichadh 'sa chleir, agus chaidh tabhartasan nan coimhthionnalan an air le £1,301 an uiridh. Aig a' choinneimh mu dheireadh rinnadh iomradh air an Urr. Aonghas MacPhaidein a chaochail 'sa Ghearran. Bha e 'na mhinistear ann an Dorch a' 1930 gu 1955.

Cleir Loch-abar

Tha uallach air Cleir Loch-abar gum beil Na h-Eileanan fhastach gum mhinistear. Bidh Moderator an Ard-sheanaidh air chuairt 'sa chleir 'san t-Sultain. Tha coimhthionnail Chill-mo-Naomhaig a' cur rompa talla a thogail ri taobh na h-eaglais. Cosgaidh e £2,800.

Mhinistear Uibhist Cruinn

Air an t-seachdain seo chaidh choinnich Cleir Uibhist ann am Baile Mhic Phail, Uibhist a-Tuath. Chuala buill na Cleir

cunntas air a' bhuaidh a th' aig an S.E.T. air obraichean 'na h-Eileanan. Tha obraichean beaga air an cumail o bhith a' toirt cosnaidh do bharrachd dhaoine. Bidh na ministearan a leanas a' riochdachadh na Cleir aig an Ard Sheanadh ann bliadhna—h-Urr. Iain M. Mac a' Ghobhainn (Loch nam Madadh), Aonghas Mac a' Ghobhainn (Beinn nam Faoigha), agus Ruairidh MacPhionnghainn (Dalabrog).

Seanadh

Bidh Seanadh Rois Chataibh agus Ghallalbh a' coimeachadh ann an Inbhir-phoefharain air Di-mairt, an 8mh latha de'n Ghiblein. Bidh iomradh air a thoirt air a' choinneimh seo 'san ath aireamh de "Shruth."

AN EAGLAIS SHAOIR

Orduighean

Air a' cheud Sabaid de'n Ghiblein bidh seirbhishean Comanaichadh air an cumail ann am Bracadal, anns an Storr (Carabach), aig a' Chnoc agus ann an Uig (Leodhas), ann an Dubhras agus anns a' Ghearrasdan.

Seirbhishean Luimnain

Chumadh seirbhishean co-meagailte ris a' Chomanaichadh air an t-Sabaid mu dheireadh de'n Mhart. A' searmonachadh bha an t-Urr. M. A. MacLeod, a Drumchapel, Glaschu.

AN EAGLAIS SHAOIR

CHLEIREIL

Tolstagh gun Mhinistear

Tha an t-Urr. Domhnall MacNeacail a' fagail a' coimhthionnail aige ann an Tolstagh (Leodhas). Dh'iarra a chleir air a bhith mios air falbh o obair a' coimhthionnail, ach a nis faodaidh e gairm fhaighinn o aite eite. Thainig Mgr. MacNeacail a stèach o'n Eaglais Shaoir bho chionn da bhliadhna.

Comanaichadh

Air a' cheud Sabaid de'n Ghiblein bidh na h-Orduighean ann an Storr, ann am Port nam Long, anns a' Ghearrasdan agus air an Achadh Mhor.

SEIRBHIS AN ADHAIR

Tha fosglaidhean againn airson Gillean a' dol ri ceard — 15½ gu 17½ Chan eil feum Chan "O" Levels

Fir is nigheanan — Bho 17 a dh'ois airson atharrachadh chiurid is 'nan luchd-obreach

Beatha lan le

- Paidheadh math
- Cairdean math
- Cothrom math air Foghlunn is Cluichean

Tadhaill, sgrìobh no fon airson tuilleadh fios agus leabhraan

R.A.F. Careers Information Office
Flight Lieutenant John Mitchell
3 Bridge Street, Inverness



AIR TUR NA FAIRE

Beagan Eachdraidh Air Uibhist

(Continued from Page Seven)

Fhuair iad le cheile an t-aiseag ann an bata fosgailte bho chul Beinn Eal tarsuinn do'n Eilean Sgitheanach.

Chan fhad sinn delachadh ri Roisnìsh airson tacan fhathast. Tha beagan diomhaireachd ri aithris air, agus tha e ri radha nacheil e furasda a chuir sìos gur faoinas uile na chaidh aisgeag dhùinn leis na seann daoine. Bho chionn iomadh linn air ais bha Roisnìsh, Scalearoid, Minish agus Rath-airnìsh—na ceithir bailtean beaga so—nan aon 'tac' aig fear Bhaile nam Gailleach. Aig an am so, bha na cleachdadh a bhi toirt spreidh bho bhaile gu airidh-Shamhradh air an 'tac'. Bha banachagan agus buachaillean nan cois gu an tilleadh aig gu baile 'san fhoghar. Bha ni jontaganach ri aithris mu'n airidh Shamhradh. 'Se sin, mu b'fheadar bainne aon mhart a bhi air a dhòrathd air cnoc gorm ris an abrar Sìthean Roisnìsh. Mur a biodh an deasdanas so air a dheanamh, cha b'fhada gun toisichadh an crodh-bainne ri basachadh, te an deidh te. 'Se comharla seann duine a bha ann an cois na spreidh, bha e gu curamach air a fhirtheilteadh agus an deachaidh bhat na h-Airidh-Shamhradh a bhi, agus an do chuireadh an 'tac' fo chaoirion. Mu chuir air 1901, thug an neach aig an robh e seachad e, agus riteadh a mach na chroitcan e. Bho chionn trì bliadhna air ais, dh'obraich a ghaorth air a chnoc gorm so— an sìthean agus dh'fhalbh a h-uile lan muise dheth a mach air a bhòir. Chnann an cnoc cho iosal ri aird a mhuir-lain, agus leig so ris gun robh moran air an tiodhlachadh 'sa ghleann bheag isle a bha air fhagail. Chaidh fios do Dhun-cidean agus thainig fear-claich-aich (Archaeologist) do'm b'ainn Iain Crawford do'n eilean. Dh'fhogail sinn uagh. Bha i air a clachaireachd mu'n cuairt, leacan air a mullach. Bha i ceithir troighean air fad, deich oirlich fichead air leud agus trì troighean air dhomh-neachd. Bha na marbhan le an cinn a coimehad ri eirigh na greine. Thug Iain Crawford leis cnamhan airson an dearbhadh, agus fhuair sinn fios uathge gun robh triuir 'san aon uagh a dh'fhogail sinn—fear agus te aosta agus neach og. Bha an "Museum" ag radha gun robh iad marbh bho chionn corr is ceithir mìle bliadhna. Bha ri eile ri aithris an Roisnìsh a bha cur moran ionghaidh air iasgaircan-oidiche ri linn a' seanairean. Bha solus a bhi 'ga fhaicinn an uair a thainig teaghlach, clann MhicRath, an na Hearadh, agus a thug iad tigh ann an Roisnìsh 'na uair a bhrìsthas suas an t-aite na chroitcan. Chancill duine a fuirach ann an Roisnìsh an diugh.

Faighidh sinn a nis am beagan (Continued in previous column)

AIR A' PHROGRAM "The Power of Music" air Reidio 4 air an t-seachdain seo chaidh chuala an luchd-eiseachd saim Gaidhlig air a sheinn le coimhthionnail ann an Dun-eideann. Chualas ceol a gclaigean air feadh an t-saoghail anns ias programan seo.

CUIRIBH NAIDHEACHDAN o na h-Eaglaisean air Ghaidhealtachd gu fear-deasachaidh "Struth." Bidh e ghe fhada an comain leughaidhean a chuireas naidheachdan thivge o'n Eaglais Chaitlicigh.

GUTH O NA LINNTEAN A DH'FHALBH: —

'S Tusa grian ghal an dochais chuireas dorchas air fogair, bheir thu clann-daoin' bho staid bhronach gu naomhachd, soilleireachd is colas.

—An t-Ath. Urr. Raghall MacFhàing. Air a chur ri cheile c. 1855).

AN EAGLAIS EASBUIGHEACH

Air Forladh

A bhos 'san duthaich seo air forladh a' ndia tha an t-Urr. Leslie Drage. Chum e scrìobh-ean 'na Oban, agus ann an aitheachan eile ann an Earra-ghaidheal.

AN EAGLAIS CHAITLIGEACH

Seirbhishean Craobh-sgoilte

Air ceann "Deanamaid Aoradh" air an reidio a h-uile Di-mairt air a' mhios seo bidh an t-Ath. Urr. Iain MacCormaic 'na a' Ghearrasdan.

SOP AS GACH SEID . . .

A' BRUIDHEANN aig seirbhis shonraichte a chum Buidhe-cann nam Balach (Boys' Brigade) anns an Eaglais an Ear ann an Inbhirnis bha an t-Urr. Daibhidh Peardas (Brura).

Boost for Industries Cuil nan Ceist—1

The Scottish Country Industries Development Trust, still well known throughout the crofting counties, has been re-named the Small Industries Council for Rural Areas of Scotland.

The Council, with its staff of 42 based in Edinburgh, has been gradually reorganised and now holds a much greater degree of autonomy than hitherto. Loans of up to £25,000 may be authorised by the Board of the Council in Edinburgh.

According to the Council's secretary, Mr W. Geddes, the size of loan usually handled has been in the £2,000 to £4,000 region, but it is hoped that with the reorganisation and increased autonomy small industries requiring larger loans may take advantage of their services. The ceiling for hotel or tourist trade development is £25,000 and for general industrial development £20,000.

Interest rates are relatively high at 9½% reducing after 5 years for building loans and 9½% for working capital. The actual amount paid out in loans during 1967/68 was £130,000.

Recently the Council have increased their efforts to encourage engineering firms in Scotland to sub-contract to small firms north of the border. This should prove a very profitable exercise as the Board of Trade estimate that the annual value of sub-contract work done in England for Scottish firms is between £30 and £40 million ù

MINISTEARAN GAIÐHEALACH

1. Co an Sgiathanach a choisich air a mhinistreachd ann a chomhthionnail bu lugha a bh'ann an Alba, a bha 'na Mhoderator air Ard-sheanadh na h-Eaglais Steidhte, agus a bha 'na mhinistear air a' coimhthionnail bu mhotha 'san duthaich nuair a leig e dheth a dhreuchd?

2. Co na ministearan air an robh na far-ainmean seo?—

- (a) "Iain Buiden na Gaidhealtachd."
- (b) "Piobaire an Aona Phuirte."
- (c) "Abstol an Taobh Tuath."

3. Co an diadhair ainmeil a chaochail ann an Steornabhagh air an 6mh latha de'n Og-mhios, 1936?

4. Am bliadhna chaidh Sgiathanach, an t-Oll. Urr. Tomas M. MacCalmainn, a thaghadh mar Mhoderator air Ard-sheanadh Eaglais na h-Alba. Co an t-eileanach mu dheireadh a fhuair an t-urram air seo?

5. De an t-ainm a bh'air an dithis mhinistearan a dhealach ris an Eaglais Shaoir ann an 1893 nuair a chuireadh an Eaglais Shaor Chleireil air chois,

Na fuasglaidhean air t.d. 12. a chaidh a sgrìobhadh aig an luchd eiseachd. Nan luchd leughaidh, gun an barail a thabhairt ma their na bhrìthan gu brath a chraobh-sgoilteachd bha na faoinas agus de nach robh.

PADRUIG MACILLEMHOIRE

over to you:

Sir, — I have followed with interest the letters which you have published following that of Patricia Campbell. I myself am well acquainted with the state of the Gaelic language in Skye and share the concern of your correspondents. I do, however, feel that the remedies proposed by Seumas Mac A. Ghoibinn and P. Beresford Ellis are misdirected — because they are based on two false premises:

First, Gaidhlig has never been spoken "from Cape Wrath to Solway." Indeed, Gaidhlig, spreading from the West coast, and Anglo Saxon, spreading from South East Scotland, between them succeeded in annihilating the Gaelic (Welsh) Celtic tongue of Strathclyde and the ancient Pictish tongue which was once spoken over much of Scotland.

Second, I believe that the cultural revival which we would all like to see cannot be equated with nationalism. It is a myth to believe that nationalism in itself will necessarily stimulate the re-emergence of a Scottish language. Gaidhlig is dying as the result of a process which transcends political frontiers. The process to which I refer is difficult to define — it has been termed by some "the technological Revolution." I am sure that most people are aware of this process. It is very extensive in its manifestations, but as far as culture is concerned it has resulted in the unparalleled economic growth of our cities, excellent communications by the 'mass media' and improved transport — and the rapid diffusion of ideas and values from the cores of economic power. The next result has been the "anglicisation" or "urbanisation" of which we are all witness — by adoption by more and more people of the culture and way of life held and perpetuated by the majority. This process has, for example, virtually killed the English village as a distinctive cultural unit and has now progressed to the Celtic lands where it is indisputably succeeding in stereotyping the community.

I would submit that this process cannot be beaten "in battle" because it has brought all the material assets which people today unfortunately value so much.

Gaidhlig must therefore surely seek to come with the new technology or else it must face certain extinction. Another sort of solution to that proposed in your pages recently must therefore be conceived. First and most simple, Gaidhlig must be used. I agree wholeheartedly with Seumas Mac A. Ghoibinn that the language must be spoken at all times by those who can. Otherwise it will never spread and will too soon become a museum piece of a language. We must never stop asking for more time on radio and television

and for space in the press. By the term 'press' I am now thinking in terms of the national press — not just the *Oban Times* — which, disgracefully, is now totally English. The language must also be used officially. Only by working militantly along these lines — as has been done in Wales — will Gaidhlig achieve the status and recognition which it ought to have.

Second, in order that the language may be able to keep up with the new and ever-growing technology, modern technology must be introduced to prevent the further regression of the English words and thus the greater importance of Gaidhlig to cope with modern society.

Finally, a political structure must evolve within which Gaidhlig will be encouraged. Nationalism is outdated romanticism and will not provide the solution. Initially some form of autonomous local government — even on a Federal basis — for the Highlands and Islands might prove valuable. It would be hoped that in the terms of reference of such an organisation there would be specific powers designed to encourage the development of Gaidhlig as a viable and useful language.

I Most of us have to stand by and watch helplessly as Gaidhlig is slowly strangled. Coherent leadership and planning to cope with the problem is long overdue. Too much has been said, too little has been done. I implore those with influence and authority to act before it is too late. — Yours etc.,

IAIN KENDALL
'The University,
'Leicester.

Sir, — The excellent letter in your issue of March 6th, suggests a public ferry service in conjunction with the railway, and explains how the situation stands in Canada. I do not think this proposal, which is admirable in itself, will be possible or desirable. The real solution to the transport problem of the Highlands and Islands should be the complete integration of road, rail and sea services. MacBrayne's services should fit into this scheme. The Loch Seaforth maintains the service from Mallaig to Stornoway, which is virtually an extension of the railway from Glasgow to Mallaig. The line to Kyle of Lochalsh should provide the necessary connections from Aberdeen and Inverness.

The best and most desirable results obtainable from the co-ordination of road, rail and sea transport should depend on grouping Highland transport under the authority of two Board:

1. The Highland Transport Board integrating:

(a) The railway from Perth to Wick and

Thurso with the branch to Kyle of Lochalsh.

(b) Bus services operated by Highland Omnibuses.

2. The West Highlands & Islands Transport Board integrating:

(a) The railway from Glasgow to Oban, Fort William and Mallaig.

(b) Bus and Steamer services operated by David Macbraynes.

Nevertheless the transport services must be maintained for the benefit of the Highlands and Islands and the Far North. Every possible consideration must be given to the economic problems and requirements of a small population spread over a large area.

Unfortunately the official attitude of the Ministry of Transport is that Scotland must decide whether she wants railways or roads. If the Ministry of Transport had no scruples over the Dumfries to Stranraer line, the Strathmore line through Forfar and the line from Edinburgh to Carlisle via Galashiels and Hawick, why should they be expected to have any scruples over railways in the Highlands? It makes very little difference whether a Tory or Labour Government is in office, the official policy is exactly the same.

No one can run the transport services from an office desk. Still less can they be entrusted to Whitehall Bureaucrats whose sole contact with the Highlands has been confined to an odd fortnight's holiday every three or four years.

Scottish enterprise built the railways, vested interests Londonised the railways, the Labour Government nationalised the railways. The Tory Government gave us the Beeching Report, and Whitehall Bureaucracy is closing most interesting points.

We will derive no benefit from a change of Government if it means throwing out one group of MPs and putting in another. It is the candidate's ability to put Highland interests first that counts. In 1951 the late Sir Winston Churchill said: "We seek to be judged not by promises served but by results."

The Conservatives and Socialist Parties, who have been responsible for the Government of our country since the end of the Second World War, must be judged by their results; they have been "weighed in the balance and found wanting." We should, therefore, refuse to give any support to the two main political parties who are contenders for power. Yours etc.,

H. R. BAILLIE
12 Sax Coburg Place,
Edinburgh.

The views expressed in this newspaper are not necessarily those of the publishers: A Communitarian.

Memoirs of a Scots Jacobite Exile

Born in 1719, the son of an Edinburgh merchant, the Chevalier de Johnstone was one of the first Lowland gentlemen to join Prince Charles Edward Stewart in 1745.

When the news reached Edinburgh that the Prince had, indeed, landed in the Highlands, James de Johnstone, turning a

religions differences.

In defiance of the Chiefs, Charles led his little army south, confident that the English Jacobites would rally to him, having received many assurances of support from the English aristocracy. Alas for his hopes. While the Hanoverians were very unpopular, and The King over the Water toasted in many English homes, few Englishmen were prepared to risk life and property for him. Only the Scots were willing to do that.

With the Chevalier, we marched south on that incredible adventure which came so near to success. Then Derby and the decision to retreat. Confident in the courage and loyalty of his Highlanders, Charles was all for going on and taking London by storm. Could it have been done? It is one of the "ifs" of history. Charles always believed it could. His intuition may well have been right.

As the news spread of the advance of the Jacobite Army, panic reigned in London, where newspapers claimed that the Highlanders had claws instead of hands and were cannibals! There was a rush on the banks, money being paid out in sixpences. Many people fled to the Country. Jacobite proclamations appeared on walls over night.

After much bitter argument, the retreat from Derby began. Once over the Esk, says the Chevalier, "fires were kindled to dry our people as they quitted the water; and the bagpipes having commenced playing, the Highlanders began to dance, expressing the utmost joy at seeing their own country again."

One factor which decided the retreat was the arrival of a courier from Lord John Drummond with news that he had landed in Scotland with troops, including five piquets of Irish, and that more were on the way.

Now back in Scotland, the Prince was, indeed, joined by the troops of Lord John, and by Farquharson, Gordon and other clans who now rallied to the cause.

Always critical of the Prince's leadership, the Chevalier laments that, after the victory of Falkirk, time was wasted trying to reduce Stirling Castle, instead of pursuing the defeated Hawley and his men. Had this been done, there is every chance that the Jacobites might well have re-occupied Edinburgh.

To be continued

E.I.S. UIBHIST-A-TUATH

Air an 21mh latha de'n Mhàrt thaing luchd-teagais Uibhist-a-Thuich cruinn an am Bail Mhic Phail airson coinneamh bhliadhnaidh an E.I.S. Chaidh Mgr. Calum Caimbeul, Loch nam Madadh, a thaghadh mar an Ceann-suidhe ur. Iain Domhnaillach (Paibli) mar Ur cheann-suidhe agus Cairistiona Nic Ghilleathain (Paibli) mar Ionmhassar.

Air an 21mh latha de'n Mhàrt thaing luchd-teagais Uibhist-a-Thuich cruinn an am Bail Mhic Phail airson coinneamh bhliadhnaidh an E.I.S. Chaidh Mgr. Calum Caimbeul, Loch nam Madadh, a thaghadh mar an Ceann-suidhe ur. Iain Domhnaillach (Paibli) mar Ur cheann-suidhe agus Cairistiona Nic Ghilleathain (Paibli) mar Ionmhassar.

Review Order

HARRIS TWEED

So many books on Highland subjects come into the category of what we may call "cauld kale her again" that it is a pleasure, all the greater because of the unexpectedness of its appearance, to find a work of such realism and solid worth as "Harris Tweed—The Story of a Hebridean Industry" by Francis Thompson. To use such terms about the contents of this attractively produced book does not, however, imply that it lacks the glamour and romantic atmosphere that are so closely and distinctively associated, not always justifiably, with the Hebrides. No fabric ever worn by man had woven into it so strange and diverse a mixture of the mystical and the mundane as this pure wool product that grew out of a primitive cottage industry to attain world fame as a sartorial status symbol. Here, it was thought, was the aroma of the peat peck, beloved of the Celtic twilight, though in fact the authentic odour of Harris Tweed owed its pristine distinctiveness to even lowlier and certainly less glamorous origins. (In this connection it might be noted that the word "fual" seems more a dictionary translation than the commonly and widely accepted usage "maistir" — pronounced as in "maighistir"—for the well marketed local substitute for ammonia that gave the cloth, at the clo mor stage and later, the peculiar pungency that it once so richly possessed).

No aspect or stage of the evolution of the Harris Tweed industry has been omitted by the author, who had the inestimable advantage of having grown-up in a tweed-making environment in the island of Lewis. He traces each process from the sheep's back to the weaver's, both in the earlier days when the island crofter sheared his own sheep, dyed the wool with colours from local plants or lichens, carded, spun and wove it all by hand, within his own four walls, to the latter-day sophisticated techniques of mill manufacture.

With growing fame came competition and imitation out with the Hebridean islands, with mainland, continental and even Japanese piracy endeavouring to cash in on the booming reputation created by the island industry. It is not possible in a brief review such as this to detail the stages of legislation that were set in motion to defend it against big-business marauders. The author recounts these in full measure with a wealth of detail and documentation, with occasional flashes of humour as, for example, in the story of the inscrutable Oriental whose attempts at industrial espionage were foiled by the no less inscrutable Hebrideans.

Noteworthy too, particularly for the Gaelic scholar, is the

Appendix, dealing with folklore and waulking songs associated with the early history of clo mor. For this reviewer the itself of "Craobh nan Ubhal" in view of its richness of allegory and poetic imagery, as one of the songs quoted, is sufficient indication, even in the English translation, of Mr Thompson's discernment.

The author must be congratulated on the quality and quantity of his research, on the comprehensive bibliographies that bear witness to this, on the range and quality of photographic illustrations and indeed on the whole format of the book including the attractive cover, itself adorned most aptly not only by a striking print of black-faced sheep against the background of their native island heath but also by the distinctive orb and cross stamp of the far-famed Harris Tweed industry to which such justice has been done in this book.

As an educationist I would express one more considered judgment—this should be a prescribed textbook in every Technical College in which the subject of Textiles and Weaving is studied. (*Harris Tweed—The Story of a Hebridean Industry* by Francis Thompson. Published by David and Charles, Newton Abbot: 50/-).

GAIRM 66

Anns an àireamh seo de "Ghairm" r'ha an Fear-deasachaidh ag ràdh: "Ma dhearbha sinn nì sam bith anns na seachd bliadhna deug a chaidh seachd, 'se gu bheil luchd-sgrìobhadh againn ann an Gàidhlig a thogas cha mhòr cuspair sam bith." Ged nach biodh duine air leth-bhreac deth a leughadh ach "Gairm" an Eirraich chuir-eadh e a làn-aonta ris a' bheachd seo. Ann an "Croitear no Uachdaran" tha Iain M. MacLeòid a' deiligeadh ri cuspair a th'air aire nan Gàidheal an dràsda; tha sgrìobhadh eile, "Na h-Ioslamaich," gar teit gu taobh thall an t-saoghail. Leughaidh sinn mu luchd-chuairt air a' Ghaidhealtachd — an t-Ollamh MacIain á Sasainn agus a' cheud Iapanach a bh'air sgrìob a measg nan Gàidheal. Tha na dhòmhnall Iain MacLeòid a' sgrìobhadh an còmhnuidh inntinneach; cha taitinn "Briseadh Iomaigh-hean" ri cuid, ach cha nhsìde iad éisdeachd ri beachdan MhicLeòid. Tha bardachd br' le Aonghas MacNeacail anns an àireamh seo a tha glé ghealltanach, ged a tha e car tràth fhathast a ràdh gum bheil Sòmhairle MacGhilleathain eile air tighinn an follais. Eadar "Air an Spìr" a' t.d. 107 agus an toimhseachan tarsaidh air t.d. 190 gheibh an leughadair mòran a chòrdas ris.

Cuil nan Ceist—1

FUASGLADH

1. An t-Oil. Urr. Tormod Mac Ghilleathain (1869-1952). Phosadh e ri coimhthional Bhatairnis ann an 1892, rinneadh Moderator deth ann an 1927, agus bha e 'na mhinistear air Eaglais St Cuthbert's an Dum-eideann o 1915 gu 1937.

2. (a) An t-Urr. Raibeart Fionnlaghasth (1793-1861) a shaochraich air na Lochan ann an Leodhas agus ann an Bun Iliadh. Bhiodh samhlaidhean druith-teach aige 'na theagas, agus 'se sin a choisinn dha an t-ainm.

(b) An t-Urr. Tearlach Calder, a bha 'na mhinistear ann an sgìre na Toiseachd o 1774 gu 1812. Thugadh an t-ainm seo air a chionn-gum biodh ann cuspair aige an còmhnuidh 'na shearmonian,—gradh Chrìosd.

(c) An t-Oil. Urr. Iain Dòmhnallach a bha 'na mhinistear 'san Toiseachd. Chuir e iomhadh cuairt air feadh na Gaidhealtachd a' searmonachadh.

3. Am Profeasair Uisdean Ros Mac an Toisich. Bha e 's na h-Eileanan aig co-chruinneachadh nan misionairaidhean nuair a dh'fhas e tim. An t-Sabad mu dheireadh a sheas e ann an cubaid—air an Fairbreann—shearmonaich e air na briathran "Fanaibh annam-sa." (Eoin XV: 4).

4. An t-Oil. Urr. Ailsaidh Dòmhnallach, a Uibhist-a-Tuath, a bha na Mhoderator ann an 1948.

5. An t-Urr. Dòmhnall MacPharlain (1834-1926) a rugadh ann an Eilean Bhaighaig, Uibhist-a-Tuath, agus an t-Urr. Dòmhnall Dòmhnallach (1825-1901) a Langais ann an Uibhist-a-Tuath. Bha Mgr. MacPharlain 'na mhinistear ann an Srath Chonainn, anns a' Mhuaigh, ann an Cill Mhaidhig agus Ratharsair. Bha Mgr. Dòmhnallach air ceann coimhthional Shìldeig.

TEACHERS PAY DISPUTE

A claim for a £130 flat rate increase for Scottish teachers—to take effect from April 1 this year—is to go to arbitration.

The management side of the Scottish Teachers' Salaries Committee turned down the teachers' claim for a salary increase for the second time in Edinburgh recently, on the ground that the present two-year agreement on salaries still had a year to run.

A statement issued by the committee said that while the cost of this claim would be appreciably less than that originally submitted by the teachers on February 14, it remained the view of the management side that there was no case for departing from the terms of the agreement reached last year.

Sweden's "Highland Problem"

(Continued from page 8)

economy as well as forecasting potential development. This would be a general survey but the data so obtained would be used by all and this in itself would have a co-ordinating effect. Development could then be planned on a county basis and efforts are made to balance regional interests in social services and other functions. Definite proposals are to be made and a programme for action to be initiated. This was begun on 1st July 1965, but so far limited progress has been made on plans etc., which it is hoped will act as a guide from the regional governor's office for the state ministries underlining the need for the central body to co-ordinate with local authorities, through assessments of future population figures for each area and the type of district of infra structure

and extent of infra structure necessary for each stage of achievement, e.g. houses, schools, road etc. The communities themselves decide the distribution at the lower level.

Assessments will have to be made of the long term implication for labour supply and local government finances in the light of all forecasts and alternatives. In regard to labour the potential maximum employment in the main industries should be considered and the number of houses and other services required in each commune if the various alternatives are successful and the minimum requirement if not. Such assessments show up the need to redraw priorities if the consequences are carefully examined.

(Next issue "Planning Land Use").



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Trend

Mo bheannachd aig Lulu! Ged nach dh'cuir i smùid de na h-èitean as a' chòrr mar a bha dh'èid againn, thug i leatha an ceathramh cuid de 'n cheud duais a dh' aindheoin sin. A bhrath sibhse gun deach a' chailleag bhòidheach a bha air ceann gnothaich 'na boil' an uair a chunnaic i gu robh ceathrar aice ri'n riachaidh leis an aon duais. Ach thoilich i a h-àid duine aig a' cheann thall. Cha robh aon uair fios againn cò a bha dol a' bhuanachadh gus an do chuir an dùthaich mu dheireadh a steach na bhòtaichean, agus chan eil rian nach do bhual greim — mionaich iomadh duine de na bh'anns an t-àlla-mhòr, gun tighinn oirnn fhèin nach robh ach a' coimhead o'n ghriosaich. 'S dòcha a nis gu seinn-Alasdair an t-òran aig Lulu dhùinn anns a' Ghaidhlig ach ciamar 'san aon t-saoghal a chuireas e Gàidhlig air 'Boom Bang-a-Bang?' Chan eil na Gàidheil bras mar sin ann! Agus saoil nach biodh bodach nam faical e fein glè mhath a' seinn dhùinn an ath-bhlaidh-na nam faigheadh e òran suig-eartach coltach ri 'Mo Ghun Tomaidh?'

"Soraidh Slan" leis na laithean na dn' thalbh — laithean a bnaidsealair!

Coinneamh

Bha coinneamh eadar na sgoiltean is na h-oilthighean an Inbhir-Nis air an t-seachd-duinn a chaidh. Thàinig sgoiltean as gach cèrnaidh, agus chòrd an latha riutha nor mhath nam b'fhearr na bhith aig Virgil no Newton co dhùibh. Tha ùidh mhòr aig Oilthigh Obar-Dheadhainn anns na crunnichidhean so, agus is ann as an Oilthigh sin a thainig an fheadhainn a bha labhairt. Mar a bhiodh nàdurra gu leòr, 's ann air an oilthigh aca fein a bha iad-san a mach mar bu trice, gus saoilidh mi gu robh an gnothach air a bhith cus na b' fhearr nam bhith duine no dha air a bhith ann a bheir-eachd iomradh dhùinn air na h-oilthighean eile cuideachd. Ach coma leam a bhith gearan. Fhàitair sinn fìosrachadh air iomadh mì mu'n oilthigh agus tha mi a' smaoinneachadh gur fhioch beagan de na thugadh dhùinn, aithris a rithist. 'S dòcha gun cuideachd e an fheadhainn nach d' fhuair cotrom a bhith ann.

Cnuasachadh

(1) A bheil thu a' tòiseachadh air t-obair (feasgar) gun dàil sam bith? Faighnich dhìot fein a bheil thu a' cur obair dhoirbh na h-oidhche an dara taobh agus 'ga fàgail gu am eile?

(2) Cha dean math dhuit a bhith a' sgrìobhadh loidhchean is nòtaichean airson an ionnsachadh 'uair eile.' Smaoinich mu na tha thu a' sgrìobhadh aig a' cheart àm.

(3) Ni coig mionaidean saorsa feum is am gu am troimh 'n fheasgar. Ach na biodh sin 'na leigseal airson cairteal na h-uarach a ghabhail.

Ohh, ohh, nach uamhasach am breab a tha mo chogais a' toirt orm, na laithean a tha so!

Situations

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Applications stating age, qualifications and experience, to the Matron by return.

Births

KNIGHT—On 14th March 1969, at Town Hospital, Wales, to June (née Gregory) and Alan, a daughter; both well. A first grandchild for Mrs E. C. Gow, Heathergrove, Caol, Fort William.

Marriages

HUGHES—URQUHART — At Congregational Church, Oban, on the 21st March 1969, by Rev. A. Robertson, George, only son of the late Mr D. Hughes and of Mrs J. Hughes, 11 Dalintart Drive, Oban, to Annpio, only daughter of the late Murdoch Urquhart and Mrs A. Urquhart, Am-Teallach, Laide, Wester Ross.

Deaths

GRANT — Peacefully at Migdale Hospital, Bonar Bridge, on 18th March 1969, Peter Grant, beloved husband of the late Elizabeth Bremner, eldest son of the late Mr and Mrs Ewen Grant, late of Rihonichin Hotel, Interred Laing Cemetery.

DILLON — Suddenly, at her home at Clashd Fort William, on 22nd March 1969, Norah Lindsay (née Anderson), wife of Charles Dillon, dental surgeon.

Text for the Times

And set up over his head his accusation written "THIS IS JESUS THE KING OF THE JEWS."
St Matthew c. 27, v. 37.

Agus chuir iad a chuis-dhìthidh sgrìobhta os a cheann, IS E SO IOSIA RIGH NAN IUDDHACH.
Mata c. 27 r. 37.

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60 x 99	19.6d	20.6d
60 x 94	22.6d	28.6d

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