

# SRUTH

DI-ARDAOIN, 20mh LATHA DE'N MHAIRT

THURSDAY, 20th MARCH 1969

No. 52

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Fish Ladder, Pitlochry — An example of a Hydro Board construction designed to allow salmon to reach the upper stretches of the river to spawn. The dam is 900 ft. long and has 35 pools.

## BATHADH 'SA' CHAOL ARGACH

Air oidhche-Luain chailleadh ochdar a baile beag Longhope air eilean Hoy an Arcaibh nuair a chaidh bata-teasairginn Longhope gu cobhair an Irene a chaidh air na creagan air Ronaldsay.

B' seò sgioba a' bhata-teasairginn gu h-ìomlan agus na measg bha dà athair 'san dà mheac. Chliss an rìoghachd nuair a chualar gu robh am bata ainmeil an T.G.B. air chail tràth maduinn Di-mairt 's cha robh moran do-chais air a son idir ann an gaoth a bha ruighinn 60 mìle 'san uair 's na sruthan cealgach doirbhe nuair as ciùine i, a tha 'sa' Chagias Arcaibh.

B' eolach ane suagh air ainm Dan Kirkpatrick, coeùn an T.G.B. — and aon duine beo aig an robh trì bràisdean

airgid bho 'n R.N.L.L. Duine nach robh sireadh cliù dha fhein a bha beo airson na mara ach mar a thachair cò minic a b' fheudar gèilleadh do dhuatharachd is stoirim na mara.

Tha e 'na chuis—fionnadh do mhoran, ged thà, gu robh am bata—teasairginn seò a dh' fheumadh seòladh a shamhradh 'sa' gheamhradh anns an aon caolas as miosa sruth a th' timchioll na rìoghachd de'n t-seorsa nach b' urrainn i fhein

a cheartachadh n'an deidh i air a' beul-foidhpe.

Seo mar a chailleadh am bata le na bh' innte, i dhol thairis 's cha deidheadh i am feasd air a druim. Tha amharus gu robh 'na bh' innt, an deidh bhì sabhailt n' an robh i de'n dealbhadh ur a cheartaicheas iad fhein.

Fhuair sgioba an Irene gu talamh—tioram gun tubaist ach bithear a' caoidh nan sonn a rinn cobhair cho tric air seòladrean eile:—D. Kirkpatrick 'sa dhithis mhic Raymond agus Jack, Raibeart MacIain 'sa mhic, Seumas is Raibeart, Seumas Swanson agus Eric MacPhaidean.

## PROTEST OVER EDUCATION REORGANISATION

The Lewis Branch of the SNP has condemned the reorganisation of secondary education and its effects on the Nicolson Institute, the only secondary school in Lewis and Harris.

Although it welcomes the abolition of transfer tests which lead to a common course in the first year, the Branch thinks it iniquitous that the students from the local areas must undergo a form of selection test while those in the Stormoray area need not as they will automatically go on to the common course. The Branch

statement reads as follows: "It seems that having abandoned to a great extent class distinction in education, we are being faced in Lewis with the introduction of discrimination on a residential basis.

"All pupils should enjoy an equal chance and if the defence of this system, which is to come into effect in August, is based on lack of classroom accommodation at the Nicolson, then provision of extra accommodation should be an immediate priority."

CALUM GEUR



Tha mi faicinn gun d'fhuair Paul McCartney bean is laogh na cois.

## Radio Telephone Links To The Small Isles

Mr Russell Johnston, Liberal MP for Inverness-shire, has been in touch with Mr John Stonehouse, the Postmaster General, about breakdowns in the system over Christmas and the New Year. He has now heard from Mr Stonehouse in the following terms:

"The service had been badly affected by a succession of faults in the period 5th December 1968, to 4th January 1969. Another fault occurred on 30th January at which time the Island of Rhum also had been without services since 28th January. Weather conditions were very poor indeed and a boat crossing for the maintenance engineers could not be arranged to either Island.

"The local boats, normally available for hire, were unserviceable and although we considered a crossing from Skye and even the use of a helicopter, neither alternative proved practicable. The nor-

mal service boat ran on February 5, and the opportunity was taken to give attention to the Rhum link which had been continuously out of service for the longer period.

"The engineers were not able to reach Soay until 13th February and then found that the equipment on the Island needed to be completely replaced. This was done as quickly as possible and service was restored on 16th February.

"New equipment of the transistorised kind is now operating on the Rhum link and I have arranged for similar type equipment to be installed for Soay. This should be completed and working within the next few weeks.

Mr Johnston said that he was very happy to know that on both Rhum and Soay more modern equipment has been installed which it is hoped will improve the standard of service.

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**Sruth** Di-ardaoin, 20mh latha de'n Mhàirt  
Thursday, 20th March 1969

## Cuideachadh Airson Luchd-Ciuil

Tha Cuimreach, Mgr. Goronwy Hayes, an deidh oifis fhosgladh ann an Cardiff airson seinnearaichean is luchd-ciùil oga as a' Chuimrigh a thoirt gu aire feadhainn mar a tha Buidheann a'Chraobh-sgaolaidh aig a bheil feum air a leithid a dhaoine.

Cha chreid mi gu bheil feum againne air an t-seorsa oifis seo. On tha nas lugha luchd-labhairt na Gaidhlig ann na tha ann de luchd-labhairt na Cuimris tha co-cheangal nas pearsanta eadar balaiach na Buidhinn Craobh-sgaoidil agus buidheannan eile, agus seinneadairean agus luchd-ciùil anns a' Ghaidhealtachd na' urrainn a bhith anns a' Chuimrigh ach soillidh mi gu bheil feum aig an luchd-ciùil againne air cuideachadh de sneorsa eile.

Chuala sinn o chionn ghoidir na tha de dh'fheadhainn aig nach eil falchaidh aig amharc air, 'S e ar beatha' ach leis mar a tha na programan theibheasan air an riarachadh an drasda chan urrainn programan Gaidhlig mar seo a bhith air ro thric no ro fhada. Ach de nam bitheadh comhlàn de sheinneadairean is luchd-ciùil air a chur an bhonn fo ughdarras choimunn mar a tha Bord an Luchd-turais, An Comunn Gaidhealach agus Bord Leasachaidh na Gaidhealtachd gu bhith siubhal air feadh Gaidhealtachd is Gallaich?

Bheireadh seo cothrom do na seinneadairean barrachd fiosaichaidh fhaighinn ann an obair anns a bheil an uidh, bheireadh e cothrom dha'n luchd-turais orain is ceol na Gaidhealtachd a chluinntinn bho fheadhainn do'm b'aithne an gnòthach agus bheireadh e aite do cheol na Gaidhealtachd ann an suilean nach eil aige an drasda.

Cha chreid mi nach e oidhirp dhe'n t-seorsa seo a bha anns an 'Celtic Ballet' ach bha sin ro 'fhada a mach.'

Tha an aireamh a tha coimhead air programan Gaidhlig a'dearbhadh gum bitheadh e a cheart cho buannachdail agus, docha, na buannachdaile do Chomhairle nan Ealain airgead a thoir seachad airson oidhirp dhe'n t-seorsa a dh'ainmich mi agus a tha e tiodhlacan a thoir seachd do nithean coltach ris an tigh-cluiche ann am Baile Chloich-rìgh.

## The Small Firm

While these struggles go on at the public enquiry over the use of agricultural land for industrial purposes at Invergordon, information has been coming in to SRUTH on the role which small- and medium-sized firms play in the economic set-up of this country. Successive Governments have paid an inordinate amount of attention to the promotion of large-scale industrial activities. While these are acceptable as short-term, corner-stone facilities in a broad development context, very seldom do we hear of efforts on significant scales of the promotion of small firms. In the context of regional development, in the Highlands, the Islands and the Borders of Scotland, the small firm is of great importance. Its song is rarely sung. But a verse or two will be sung today.

Of the 20,000 factories in Scotland about 85 per cent. employ less than 10 workers. In fact only 700 companies employ more than 200 people. Small firms (defined as under 200 employees) provide work for 50 per cent. of the total British manufacturing force, and account for 45 per cent. of all industrial sales. This feature of British industry is not peculiar to Britain. Comparable percentage figures for the number of small firms of under 50 employees in other countries are: Britain, 73; Germany, 75; France, 95; Sweden, 86; and Norway, 94.

These figures, with all they imply and infer, must be set against the policies of Government-sponsored development agencies which are based on the short-term benefits which accrue from the establishment of large-scale industrial activities which too often operate in an economic vacuum. The aluminium smelter at Invergorrd will produce material which will not be processed in the Highlands. The Highlands will thus derive a limited benefit from it.

The small firm is immensely invaluable to those communities which have a keen sense of identity. We have these kind of communities in the Highlands and Islands. The small firm makes for good community participation: it derives all it needs for success from the community in which it has been set up.

In the last three years we have seen small firms come into existence in the Highlands. Which is good. But are they enough? What is being done to accelerate the introduction of more into our area? Are they the right kind of firm? And when are we to see the employment of large amounts of Inverordon-type capital to give the Highlands the same proportion of small industrial units as holds in the present British industrial picture?

# FAICINN BHUAM

'Se togail intinn a h'ann  
a bhih a' cluinntinn mu nann  
h-àireamhan a tha ag ionn  
sachadh Gàidhlig ann an clasa  
aicehan feasgair agus mu na  
tidearsan tapaidh a tha gu  
furasda a' gleidheadh an cuid  
sgoillean le a bhih a' deasa  
an nòs ur. Chan ann sìnn, saoi  
lidh mise, a' dèanamh uiread  
sa bu chòir dhunn de shao  
thair nan tidearsan sin agus  
de dhìlseachd nan sgoillean.  
Bu chòir dhunn a leigeil  
fhaicinn cho mòr sa tha sinn  
asda agus an deagh bhàraic  
a th' againn air a' ghloca  
a thug orra Gàidhlig a thag  
hadh mar chuspair.

Ciamar a rachamaid tim-  
cheall air tuilleadh misneachd  
a thoirt dhaibh? Le tadhal  
orra far am bitheadh sin frea-  
garrach. Le cothrom a thoirt  
dhaibh, abair, coinnreachadh  
uair sa' bhliadhna, ged nach  
sineadh e seachad air latha  
no dha. Ma tha tuilleadh  
ionmhais air a ghealltainn, bu-  
mhath a b'fhiach beagan a  
chur am mach air a leithid  
seo.

Tha mi' cluinntinn nach d'  
thàinig mòran ainmean air  
adhart airson sgoil shamh-  
raidh an Tairbeirt anns an  
luchar. Ged a tha deagh-  
ghean agus cuideachadh bho  
Chomhairle Foghlaim Inbhir-  
nis airidh air fìor-mholadh,  
chaneil e fhathast nar comas,  
a réir coltais, àm na sgoile  
seo a dhèanamh saor gu leòr  
dù mh'òr-chuid.

Mur a faigh an oidhirp seo an soirbheachadh a bu mhaith leinn, feuchamadh dòigh air choireigin eile. Cha chumadh an t-àite fuirich anns an Tair-beart ach da fhichead airson ceir-là-deug. An dèanamaid an gnothach air dà cheud dhe na sgoilearan a chruinneachadh airson dà latha no trì, far am bitheadh còrasm air buairidhinn ri chèile agus ri muinntir an àite, ann an Gaidhlig?

A rithist tha mi 'smaoineadh nach d'Fhinn sinn othail gu leòr mu Chomhairle Ionadail Pheairt agus mu àrd-mhaighstir-sgoile Obair-Pheallaidh a cho-èignich cinn foghlaim na siorrachd a chum Gàidhlig a chur air an aon stèidh-teagaisg ri cànanaine eile anns an àrd-sgoil. Iad-san aig a bheil cothrom labhairt no sgrìobhaidh, carson nach éigheadh iad bho mhulach nan taighen mar a thachair an seo? Cuireamaid an t-urram an taic riuthasan a choisinn e.

Chì sinn uairean sgòiltean chànanain (an Alba) a' tairgse cùrsachan airson gach teanga fo na gheirnean bhò Spainteacha Urdan, agus chaneil guth air Gàidhlig. An i seo a' chànain nach fhaodar ainmeachadh? Tha cuimhn agam a bhith ag èisdeachd aon uair ri ban-phrofeasair a thainig

Aimeagraigh do bhiath a' rannasachd nan duilighdeas-  
naid a' fhaodas éirigh bho  
dna -theangannas (bi-lingual-  
ism). Bha j ag innse nu na  
aiteachan air Aimeagrafa  
bheil clann aig a bheil, abair  
Garmaitis no Eadailtis mar  
chànain mhàthaireil. Thug  
luchd air duilighidhean euc-  
lamh a' anns a' Chumhrih. Bh-  
ruidhinn mòran dèan na bhla-  
sachd a' fhaodas a' chaoch-  
al-o-chduna g'èirigh a' fhaod-  
chuid mhòr gu robh clann  
'he n-t-seorsa a' fulang gu  
h-anabarrach. Nuair a ghabh  
mise orm fhin a ràdh gu robh  
m' air tighinn troimh na  
ceart dheuchainnean air a  
robh iad a' bruidhinn dh-  
aithneich mi orra gun du-  
chuir seo iognachd mòr orra.  
Bha iad, mar gum b' eadh, ag  
ràdh nach fhaodas a' seadh  
a' dearbhadh Uid, ud' u-  
smaointich sinn riamh air a  
leithid a bhi a' tachairt cho  
faisg orinn. Gàidhlig, Seadh  
gu dearb! Uid, ud' u-  
smaointich sinn riamh air a

Tha sinn ag ulluchadh airson coinneamh-labhairt eile

CUMRIS

Tha mu 80 form bho Chuir-  
teann Baillidh sa Chumhrichtir  
bhi sa chanan aca fhein a  
bharrachaid ann a t-siumoin-  
eadh. Ma's ann sa t-umaidh  
theid e mach sa chiad aite  
feumaidh nota a bhi air ag-  
cur an ceill gum faighear form  
sa Chumhris ma thatar ga-  
iarraidh. Tha so a leantainn  
an lagh a thug co inbhe dhan  
Chumhris is dhan Bheurla ann  
an gnothuichean an lagh.  
Thubhairt fear de oighich  
Plaid Cymru nach robh co-  
inbhe ann na feumaidh thu-  
form sa chanan oifigial iarr-  
aidh.

## MOD FHIDHLEIREAN

Air an 26mh den Ghiblinn bithidh cruinneachadh mor fhidhleirean is buidhinn Srathspe is Ruighlean an Obareadhainn. Nach bochd nach gabhadh so cuir air bhonn an co cheangal ris a Mhod. Se buidhean an Obainn a thoisch so an uiridh.

## SEILBH CHROITEAN

Tha croitearan Phorthrigh, an Athleathan, Lochabar is an Iar Thuath Chataibh air an aon a chuir ri tagradh a Chomhisean a thaobh seilbh a bhi aca fhein air an cuid fearainn. Tha muinntir Chataibh ag iarraidh coirichean a bhi aca air sealg is iasgach cuideachd.

## OLA AN ALASCA

Lorg companaidh am B.P. ola aig 800 troigh a dhoimhne am Bagh Prudhoe an Alasca. Faodaidh iad an nì ola a chumail ri na steiseanan aca fhein air taobh an earra na Staitèan.

annas Oban air an ath  
mhuir mar thoradh, theirear,  
air an t-soirbheachadh a lean  
coinneamh Shruighean an uir-  
idh. Chaneil math teagamh a  
chur anns an t-soirbheachadh,  
oir chaneil e soirbh a leithid  
a thomas. Ach ann a bhith a  
b' bhruidhinn air nithean a  
bheir toil-inntinn fadair feadh-  
hainn dhe'n t-seorsa eile ainm-  
eachadh. Seachdain latha na  
Sabaid seò 'chaidh bha mi aig  
seirbhis Ghaidhlig on Oil-  
Tshu Ghlaschu.

Nuair a dh' iarrar fábhar mar seo, is mithich a shealltainn nach e oidhirp fhaoin a tha sinn a' déanamh. Mur a cuir mórán feum air an t-sochair, tha sinn nas fhaid air ais na ged nach deanaid an oidhirp idir. Tha sinn a' toirt leisgeulan dhaibhsan a dh' fhaodas a bhith suarach no meath-bhlath.

Dé thachair aig an -seir-bhis seo? Fhuair sinn sear-  
seam comasach bho na Phro-  
feasair Murchadh Domhnall-  
aich agus chan urrainn naib-  
bi seo tlachdmhor ri chluinn-  
tinn air a' reidio a' bh' aith-  
ghearr. Ach de mu' n-  
t-einn? Tha seinn ann agus  
b'ur am mach n-tsallam, mar  
b'ur a' b'ig a' b'ig a' b'ig a' b'ig  
Ghaidhlig. B'ho cheag a' lath-  
s gum b'fheudar a' dhol  
thairs air an t-seinn a' rithist  
s a' rithist. Rinn seo àmhgarh  
de n' a' d' fhaodadh a' bhith  
'na thlachd. Cha b' f'oghaadh  
ge' thuirf am p'ioineair a' dhol  
air a' rathad am mach. 'Tha  
feairtair Communn airson dion-  
n' a' b'hothaidh a' b'ig a' b'ig a' b'ig  
naid m' cinnteach a' b'ig a' b'ig  
feadhainn eile ag ràdh mar  
a' thuirf mise, 'Seo an fhearr  
nach tig do a' leithid a' rithist.

Bha mi am beachd beagan a ràdh mu sheinn shalm, mu sheinn oran, agus mu sheinn "French" aig a' Mhòd, ach bithidh cothrom eile ann (tha mi'n dòchas).

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# London Gaelic Society Write To

## The P.M.

At a public meeting of this society held on 4th December 1968 a resolution in the following terms was passed unanimously following addresses by Mr Donald J. MacKay, Director of An Comunn Gàidhealach, Mr Malcolm MacMillan, M.P., Mr Russell Johnson, M.P., Mrs Winifred Ewing, M.P. and Mr Robert MacLennan, M.P. Mr Alasdair MacKenzie, M.P. and chief of the society being in the chair.

"This meeting of the Gaelic Society of London, attended by representatives of other Scottish societies in London, calls for: (1) Legal recognition and more financial aid to be given to the Gaelic language; (2) Highland Development paying due regard to human, cultural

and linguistic problems in the Highlands and that an institute for sociological research be established to advise in planning; (3) Gaelic speaking members to be appointed to boards, such as the Highlands and Islands Development Board set up to have authority for the Highland area."

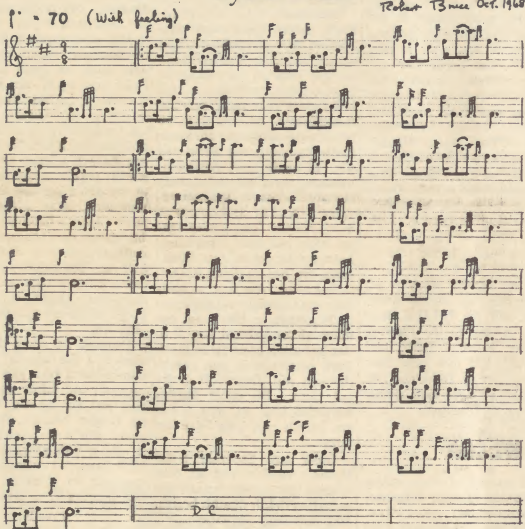
The Gaelic Society of London therefore requests of the Government (1) that a bill be introduced into Parliament to accord similar status to the Gaelic language as was accorded to the Welsh language by the Welsh Language Act of 1967; (2) that a more equitable provision of public funds in support of the Gaelic language be made available through such means as grants to Gaelic publishing and cultural events, development of the use of the language at all stages of education, its use on public notices and signs in the

Highland area, the extension of Gaelic broadcasting and television services and the provision of Gaelic local stations; (3) that a sociological research unit be appointed to advise on Highland problems; (4) that the Government use its powers to appoint additional members who are Gaelic-speaking and representative of the Gaelic-speaking community of the Highlands and Islands to the Highlands and Islands Development Board; and (5) that the Board be more active in its use of the Gaelic language and give more attention to the employment of Gaelic speakers amongst its own personnel and employees.

The Gaelic Society of London desires that the Government give active attention to the above requests and seeks to be informed whether and to what extent the Government will give effect to them.

## Lynda Anne

Robert Bruce Oct. 1968



## Larbert Drumming Classes

Members of the Saturday morning drumming classes at Larbert High School under Drum Major Robert Bruce are to be congratulated for their success at the recent 'Open Festival of Drumming' held at Knightswood Community Centre, Glasgow, and promoted by the Education Department of Glasgow Corporation.

In the Juvenile Solo Drumming Competition — John Clarkson, Stenhousemuir won the Gold Medal Award. George Newlands, Larbert, won the Silver Medal Award. James White, Avonbridge, won the Bronze Medal Award and William Esplin, Larbert,

LYNDA ANNE — A new pipe-tune by P.M. Robert Bruce, composed for his grand-daughter (pictured below).



was awarded the Certificate of Merit.

It is obvious that Mr Bruce's method of teaching drumming — all his pupils learn from the beginning to read musical score and his

insistence that all pupils be efficient in the playing of fundamental beatings and movements are laying a foundation of skills and musical knowledge which will be a great asset in the future.

# CLUAS RI CLAISNEACHD

## Beachdan air Programan Gaidhealach

### Foghlumachan

Chan ann tric a thogas sinn paiper-naidheach anns an leughadh na' h-ann gun a bhith a' lughadh ionnraidh mu upraid air chor-eigin ann measg nan oileanach ann an Sasainn no 'san Spain, 'san Fhraing no 's na Staitcan Aonaichte. Cha robh còthroman cho math, cuideachadh cho mor, no saorsa cho farsainn aig na h-oileanach riann is a th'ach an diugh, ach a reir coltais, cha robh iad riann cho gearaineach 's cho mi-shuaimhneach. Gu tric nuair a theid fhaighneachd dhaibh de na faimear dhaibh leis an do-mach a th'ach chan'eil iad fhein ro chinnteach. Mar sin bha e 'na thlachd a bh'ig eisdeachd ri oileanach Gaidhealach Ghlaschu a' labhairt gu glic 's gu pongail air a' phrogram ur 'An t-Ionnasachd Og.' Ged nach robh iad uile-gu-leir riaraichte leis na doighean teagaisg agus riaghlaidh 'na oil-thaigh, chan ann air drugaichean agus troimh-a-cheile a tha an aire. Tha Domhnall MacCaoidh as an Eilean Sgiathanach 'na

cheann-suidhe air an S.R.C., inbhe ad a fhuair feadhainn eile as na h-eileanan, agus bha e math a bhith a' cluininn bhuaichte. Rinn Oighrig Nic-Thoradail obair ionnmholla ann a bhith a' stiuradh a' phrogram, agus chan'eil moran a craobh-sgoileachaid ag ann bheil Gaidhlig cho shubhlach glan. Cluinneadh di-moladh gu leor air na h-oileanach an diugh, ach cha gearaineadh an luchd-eisdeachd ged a bhiodh program mar seo aig na Gaidheil ag a h-uile seachdain.

### Faoinas

Bho chionn beagan sheachdainean air ais bha Evelyn Hood a' cumail a-mach 's "People's Journal" gum bheil na programan Gaidhlig a' faighinn cus tìde on Bh.B.C. Thug i seachad mar eisimpleir latha araibh bho chionn ghoidir air an robh program Gaidhlig aig meadhan-latha, aig leth-uair an deidh trì. air uair na cloinne agus aig leth-uair an deidh sia. Ach tha sin rud-eigin coltach ri ainm leabhair a thainig a-mach bho chionn grunn bhliadhnaichean: "How to lie with Statistics" cha tug i guth gur e latha air leth a th'anns an latha a thagh i—Di-mair. Air an latha sin cluinneadh "Deanamaid Aoradh," a cheachad a bhith a' tighinn a-mach Diar-daoin, agus air an dearbha latha air an robh ise a'labhairt thachair gun robh pairt de'n dearbha-chluich aig Fionnlagh MacLeod, air a craobh-sgoileachaid—agus tha sin a nis air tighinn gu crìch. Cha robh guth nach 'eil a' Gaidhlig, a' faighinn ach coig mionaidean Di-cuadain, nach 'eil ann mhionaid fhein aice Di-sathairne, agus air trì Sabaiden de'n mhios nach 'eil program Gaidhlig air a chraoladh! Tha na Gaidheil fo fhiancan do'n Bh.B.C. airson na bheil iad a' deanamh as leth air canain, ach nuair a ghabhas sinn beachd air a liuthadh program a thig a-mach fad na seachdain air an reidio agus air a telebhisean, 'se goraiche a th'ann a bhith ag radh gum bheil tuilleadh 's a' choir aig a' Gaidhlig.

### Farpaisich

Bidh moran dhaoine air feadh na duthcha toilichte gum bheil "Quizburgh" air tois eachadh a rithist. Tha sinn an dochas gum teid gu math do'n Oban is do Inbhir-phheofharain 'san ath chaisit. Chuireadh ceist air buidheann an Obain mu "Bhrecan Mairi Uisdein"—bhiodh i gle dhoirbh a fuasgladh do neach aig nach 'eil a' Gaidhlig. Bhiodh program mar sin anns a' Gaidhlig gle thairneach, agus chanainn nach biodh e duilich a chur air doigh. Ach 's docha gun tig sin fharast 's gun faic sinn air a telebhisean buidheann a Bearnasdal agus Bagh a' Chaisteil a Barabhas agus Bornaish!

MAOLDONAICH

## Gaelic Broadcasts

### Sunday, 23rd March

2.30 p.m. Gaelic Service from the East Church, Inverness, conducted by Rev. Finlay MacLeod, Avon. Precentor, Duncan MacKenzie (recorded).

### Monday, 24th March

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

### Tuesday, 25th March

12.00 noon News in Gaelic.  
12.05 p.m. Da Cheathramh agus Fonn.  
3.30 p.m. Hymns sung and introduced by Mary Morrison (recorded).  
3.45 p.m. Gaelic Midweek Service conducted by Rev. Donald Budge, Dunvegan (recorded).  
6.30 p.m. "Na Fogarrach": Gaelic play by Finlay MacLeod (recorded).

### Wednesday, 26th March

6.30 p.m. Piping by John MacDougall (recorded).

### Thursday, 27th March

12.00 noon News in Gaelic.  
12.05 p.m. Da Cheathramh agus Fonn.  
7.00 p.m. "In the Highlands": An all sorts magazine — comment, interview, music and song from Gaidheal (recorded).  
6.25 p.m. Se Ur Beatha: Ceilidh time with Geo. Clavey and The Albannachs. Guests: Bessie MacLennan, Donald A. Macphail and members of the Glasgow Musical Association (recorded).

### Friday, 28th March

12.00 noon News in Gaelic.  
12.05 p.m. Da Cheathramh agus Fonn.  
6.30 p.m. "Toigheil Fonn" with The Edin Singers—Joan MacKenzie, Evelyn Campbell, Mary Sandeman and Iona MacDonald (recorded).

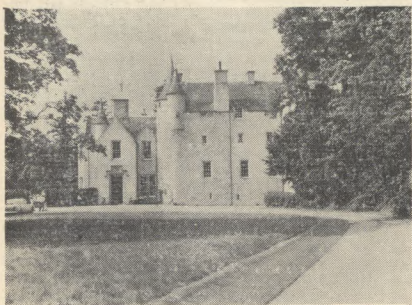


## LAND of CASTLES

by Gilbert T. Bell

Two of its most interesting

which well merits a visit. The lands became Lesley property in 1457 and it is thought that this Z-plan keep is of that date. For 300 years it remained in that family and then through marriage became Lumsden property, in which hands it yet remains. There are fine additions of 1830 by William Burn, a noted Edinburgh architect and it is a most historic old home — Montrose was held



*Pitcable Castle, near Inverurie*

Built for the Forbes family it remained in their hands until 1963 when it was acquired by our National Trust for Scotland. Inside it contains much to delight the visitor. The Great Hall is of particular note with its minstrel gallery, superb plasterwork, and the carved panel over the fireplace will be difficult to equal. Public transport makes visiting Craigievar difficult and I had to walk miles to see it but it was well worth all the effort — in fact I'll go back.

Pitcaple Castle is another open - to - the - public castle

prisoner here and Charles II and James IV stayed here. The Leslie Family played a major role in the Civil and Covenanting Wars of the 17th century. Today with its harled walls and uniquely roofed turrets and its peaceful setting, Pitcaple is a pure delight.

Pitcaple is only open on Summer Sunday afternoons while Craigievar is open on a few weekdays and Sundays in the afternoon during the Summer. Both certainly will please you — you'll be glad you stopped the car.

## THE 'TRENDY' WELSH

The recent success of Golspie pupils in the competition "Young Scientist of the Year" was rightly a cause for pride and rejoicing in the Highlands. One of the unsuccessful teams, however, must have been a source of pride to the people of its country, Wales.

Their competition project

By Deargan

## FLASHBACK

The diatomite works at Loch Ciuthar at present employ forty men—all *Skyemen*—reducing to 25 employees in winter. Within the next three years it is hoped that there will be a build-up of labour and personnel, and that the diatomite scheme will be of *increasing benefit* to *Skye*. "All hands on deck" for a mighty effort to organise the future use of national resources in Scotland.

Not, unfortunately, a recent release previewing "The Challenge of the 70's" (H.I.D.B. & News Quarterly), but a typically gallant prediction by a *real* "Planner"—the late, and greatly missed, Tom Johnston, in his introductory speech at the opening ceremony at the Storr Lochs Hydro-Electric Scheme, on Saturday, 31st May 1952.

Now in 1969 after three and a half years of Drift (mostly) and "Counterdrift" (at a very

and Counterintelligence, (at a very low ebb), many people in the North-end of Skye are importing stronger Spectacles to peruse the small print and the smaller substance of Island Industrial Development Schemes, and may soon have to discard "Highland Fling" for "Gille Calum" (The *Sword Dance*). Ginger appears to be ineffective. Even before the Boer War *Diatomite* helped to make *Dynamite*! Who or what is blocking the pipe-line, or has the whole idea become one big "bore"—and even that near the edge in muddy waters?

Having turned every stone, and leaving no avenue unexplored, will the H.I.D.B. now nail its colours to the Flowing Tide (or North 7 Drift) and say *clearly and soon* what their intentions are on Industrial Development in *Skye with special reference to Diatomite*.

was a survey of their valley and its towns with reference to the economy and culture and the for-es of change. Film clips from the survey were shown. It was notable that the pupils conducted all their door to door interviews in Welsh. One contestant stated to a judge that Welsh was her language, that she thought in it and translated from it to English. Another said that the English monoglot element in the community contended that retired English people, that at present they had no effect on the area but that in the future the area might become saturated with them, when it would be "stagnant and uninteresting." It was impressive to hear an exchange in Welsh between the pupils and one of the judges. There was no question of these very modern young people pandering to outside pressures, no doubts as to what they required. Welsh, in fact, still has fears of not being trendy and no nonsense about "reservation" treatment.

## Buidheann Rannsachaidh Roinn An Iar

## Caoraich

'S e uain bheothail, idir a rugadh do chaoirach le paidis bainne as buailtice mair-sin beo. Bithidh barrachd uan agaih-bha bhiahdas sibh a h-toisgean re nan sia seachdainean mu dheireadh a iad trom agus ma ghabhas sibh aig na h-uinn laga. Faoadadh sibh re-ugin a dheanamh cuideachd gach bacadh a chur air gach seor-sa beist a tha ag abharrachadh ghlairean. Chan eil tois-each a'Mhairt ro anmoch airson dos a thoirt dhaibh airson a' ghluipaid agus, ma bhitheas sibh air ais, mair-sin cuimheagaidh. Dh'fhaodadh gum bithheadh e feumail an-dè a thoirt seachad a dheanadh an gnòthach airson a dh'ghlaire sin.

A bharrachd air seo tha galairean ann dha'm bheil caoraich throm agus uain gun bhreith buailteach.

Trualladh fàla ann an coacrch-trothann (pregnancy toxæmia). 'S eon an abhar dh'a'n ghlair se cionn beathaichidh gu tric ann an caora càraid. Feadar abharachadh le droch bhiadh no cion baidh ach dh' fhadhadh e tighinn ann an othaigean a bha air am biadhadh gu math ma theid iad dhe 'm biadh anna na seachdainean mu dheireadh a thiad trom. 'S iad comharraidhean a' ghlair se duala, na beathaichean 'gan giulan mar gu robh iad dall, crìth a' tighinn anna, agus, mu dheireadh, am bas an delbh beagan lathaichean. An uair a chithear na comharraidhean seò dh'adhadh e bhih ro nàdair a' sìorron gabail air. Fàdaidh bacadh a chuir air a' bhiadh 'gam biadhadh re nan seachdainean mu dheireadh a thiad trom. Bu choir dhaibh barrachd ithe an uair a bha am breith nan uan faisg air laimh.

**Galar** un. Seo galar a dh'fhoads tighinn ann an othaisgean mus breith iad no goirid an deidh dhaibh breith. Dh' fhaodadh an galar seiseadh bhith na dhragh ann an aiteachan far a bheil na h-othaisgean air an toirt far a' mhaoinigh gu feurach na fhearr mu thri seachdainean mus breith iad. Tha e air a bharrachadh, mar a tha anns tineanna baine ann an crodh, leis cho luath 's a thiaid iad faighinn nas lugha de chaille ann an fhuil aca. Dh'fhoadadh duine saoilinn bhochomharraid ann an tinnsear eir agus truailleadh iad cha ann an fhuil. Tha e doirbh dhaibh coiseachd, tha iad air bhoil agus an uair sin a' dol ann an laise, agus dh' fhaodadh am bas tighinn orra ann an beagan uairean a thide.

Cuiribh a dh'iarraidh a' bhet anns a' bhad ma chi sibh comharraidhean a chuireas amharas sam bith oirbh. Fao-dar an dosadh leis an t-sna-thaid agus, ma ghabhar aca ann an am, theid iad nas fhearr cho luath 's gun cuir e iognadh oirbh.

**Tuiteam droma (Swayback).**

Seo dach ghalar a tha tighinn anan an uain oga a rugadh bho mhatraichean fallain. Faoadaidh e tighinn orra aig am breith no beagan matraichean an deidh sin, ach tha seorsa eile a' d'fhànas na m' shia seachdainean gun tighinn am follais. Faoadaidh e tighinn anan an uain, leith-uain no da leth-uain. An uair nach eil e ro dhona d'fhaoadaidh gun toir sibh an aire gu bheil laige anan an casan deiridh an uain gu h-àraidh an uair a chuirear cabhag air. An uair a tha e nas dona tha na h-uain a' dol an darna taobh, a' sealladh casan no casan a' sealladh taobh. Tha cuid nach urrainn seasamh no nach urrainn gluasad. Tha feadhainn eile gall.

Tha an tinneas seo air aobharachadh leis gu bheil pairt dhe'n eanchainn air seargadh as. Dn'fhaodadh nach fhas feadhainn nach do ghabh ro dhona e, nas miosa agus faodar an arach.

Tha fhios againn gu bheil co-cheangal eadar cion co-pair anns an fhìil agus an galar seo agus, air bailtean fearainn a tha buailteach dha 'n ghalair seo, faodar stuthan anns a bheil roinn de chopair a bhith air an cleachdadh airson bacadh a chur air. Fao-daigh copair a bhith air a thoirt dhà 'n othaig air doighean eile, mar a tha 'salt-licks' anns a bheil an chuid 's a' cheud de chopair ach tha cunnart ann gun teid an co-pair 'na phuinneasn agus bu-choir dhuibh comhairle iarr-aidh air a' bheit airson an doigh as fhearr gus bacadh a chur air.

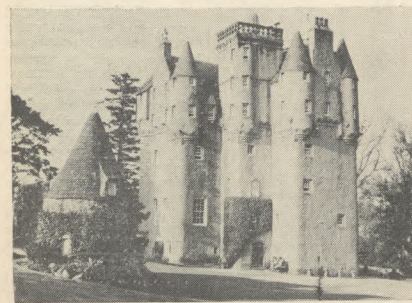
**Dupadh.** Bu choir deanamh deiseil a nis airson dupadh uan-reithe a bha 'gan gèamh-rachadh air falbh an uair a thig iad air ais aig toiseach na Giblin. Mu ni sibh feum ceart dhe'n dup airson cur as dha'n phlaigh-ghartan bit-hidh barrachd cothrom aig na caoraich an galar ris an can iad 'loupung ill' a sheachnadh.

Crodh

**Feursnan** (Warbles). Bithhídh feursnan a'thígninn am follaíós fu'n t-seiche air druim moran chruidh nach do ghabhadh aca as t-fhoghar seo chaidh. Ma ghabhas sibh aca a nis gun na cnuimheagan a mharbhadh airson nach gabhadh am beathach an galar seo a rithis as t-samhradh seotighinn, bithidh crodh nas fallaine agaibh an ath gheamhradh.

**An Glupad (Liver Fluke).**  
Bu choir do chrodh a fhuair  
dos 'san t-Samhain seo chaidh  
dos eile fhaighinn a nis. Bheir  
a' bhet agaibh comhairle dhuibh  
air an doigh as fhearr airson  
gabhail aca.

**Mialan Chaorach (Lice).** Tha e coltach gu bheil an galar seo dona ann an aitheachan am bliadhna. Ged a gheibhear a'chuid as motha dhe na mialan air a'cheann, na guaille, an druim, no bun an earbail bu choir cun-  
gaidh a chur air a h-uile ball dhe'n chorp.



Craigievar Castle, Lumphana<sup>n</sup>, Aberdeen



# Crofters Support Commission

Crofters in the Oban and Fort William areas have given enthusiastic support to the proposals by the Crofters Commission that they should become owners of their houses and land.

A meeting in Cameron House, Oban recently was attended by crofters from as far afield as Ardrishaig and Iona.

At the close of the meeting a vote of confidence in the Commission's proposals was moved by Mr D. Ferguson, Brenfield, Ardrishaig and seconded by

Hugh MacDonald, Achnalarig, by Oban.

A counter motion by Mr D. MacVean, Strommilchan. Dially, that the proposals should not be approved found no second.

When the Chairman of the meeting Mr John McNaughton, Area Commissioner asked for a show of hands all the crofters present with one exception voted for the motion.

A meeting at the Milton Hotel, Fort William was attended by about seventy crofters from as far afield as Newtonmore, Glenuig and Glencoe.

At the end of the meeting a motion was proposed by Mr A. MacPhee, Corpach and seconded by Mr H. MacDonald, Druimnandorich, Roy Bridge expressing support for the Commission's proposals. There was no counter motion and when a show of hands was asked for sixty-seven crofters voted in favour of the resolution.

The Chairman of the Commission, Mr J. S. Grant, and the Secretary, Mr D. J. MacCuih, both stressed at the meetings that the Government had given no indication whether the Commission's proposals were likely to be acceptable or not. The Secretary of State was now seeking the views of all interested parties including landlords and organisations with an interest in the crofting areas. It was up to crofters to make their views known to the Secretary of State either directly or through their organisations, such as Unions, whether they were in favour of the proposals or not.

The Government's decision in the end of the day might very well depend on the response of crofters.

## TIONNSGALAN 'S NA H-EILEANAN

A dh'aindheoin cho mor 's a ni daoine a chaint gur e tionnsgalan ura a chumas is a mheudaicheas sluagh nan cilean chaneil moran coltais gu bheil cus a tighinn an rathad. Chan e gnòthuch farasda a th'ann is aig na h-eileanan ri sabaid an aghaidh aiteachan mar Dunde, Gleann Rothais, Inbhirnis is Grianaig. Chan fhaigh am fear a thig dha na h-eileanan sgillinn a bharrachd sa gheibheadh e 's na h-aiteachan sin agus tha aige ri sealltainn ri faradh is cosgaisean eile a tha an lùib a bhi ag obair astar bho mhargaid is bho aiteachan far am faigheadh e comhairle o luchd sgrudaidh is rannsaichidh. Sàoil nacheil an t-am againn coimhead de na tionnsgalan a fhreagradh anns gach eilean is baile air an taobh an iar is fhaichinn an gabh iad taladh? Ach tha tionnsgalan co cheangailte ri air doigh beatha fhin a ghabhadh cuir air bhonn cuideachd mar a tha Barraidh a sealltainn a thaobh iasgan sgadain. Nacheil ropan is lin is putachean is duabhan is cleib is donagrich is boscaichean co cheangailte ri obair mara is carson nach deanaidh fhin iad. Nacheil snath is padrainn fighe againn nacheil an aitean eile carson nach cuireadh na muilteann buidheann fighe air bhonn agus ghabhadh an t-aodach fhaigheadh ri cheile aig a mhuileann. Sàoilidh mi gu bheil iomadh rud fo ar sroin ma theid sinn an cas. Cha leig sinn a las a bhi fuireach ri na tionnsgalan mora-cha tig iad co dhiubh mar am faigh iad barrachd cuideachaidh na tra iad a faighinn an ceart uair. Mas ann ri iasgach a tha sinn a cuir air dochas togamaid fhin na bataichean agus mas e fighe rachamaid ris bhon t-snath agus ri t-aodach co dhiubh is ann le bhoran no leis a bheairt a theid fhighe. Carson co dhiubh a tha muilteann Leodhais ag obair an aghaidh a cheile. Nach biodh e coitach dhaibh aonadh a dheanamh eatorra mun gabh feadhainn eile thairis iad nacheil a bheithas call airgid a dhith 's nach fhaigh iad leudachadh air a chorr doigh.

### COSGAS POSDACHD

Chail oifig a phuist airgid air ordain airgid, air paisealan, air reidsiostradh, is air paipearan naidheachd am bliadhna. Tha duil gun teid prisean suas air na gnòthuchan sin. A dh'aindheoin a chall air na cinn so rinn posdachd corr is £32 muillean a phrothaid agus tha iad ag radh gun dean ar £71 muillean a phrothaid ann 1969-70.

### CIDHE EIRISGEADH

Tha duil ri Mgr. I. Hillery a choimhead air cho eigneach sa tha na h-iasgalrean as aonais cidhe. Gu dearbha tha lan ann ann sealltainn ri cor an eilean a tha cho trang ris an iasgach, 's gun solus air creag no dion bho fhaighe.

# Decrease in Estimated Numbers of Red Deer

## ANNUAL REPORT OF COMMISSION

The red deer population of Scotland is estimated at between 180,000 and 185,000, compared with between 190,000 and 195,000 a few years ago, in the annual report of the Red Deer Commission, published by H.M.S.O. (Price 25 6d).

The Commission conclude that the reduction "is the inevitable result of the use of deer wintering ground for other purposes."

The report states: "In the East Grampians, Cairngorms/West Grampians, and Monadhliath count areas it seems clear that the existing culling performance will lead to a reduction in the stocks. Re-counts of the Rannoch and North Ross count areas, undertaken in 1967 and 1968, showed a drop of 4,300 when compared with the earlier counts. This, and other information available to us, suggests that the red deer population in Scotland as a whole has decreased over the last six or seven years."

The report notes the passing of the Sale of Venison (Scotland) Act 1968 which requires venison dealers to register with local authorities before July 5, 1969, and to keep records of purchases open to inspection by the Commission staff. It is hoped in this way to obtain details of most of the deer killed in Scotland each year.

The Commission report a continuation of calf tagging operations which they have carried out on a group of

estates in north Ross since 1963. So far a total of 361 calves has been tagged and 28 recoveries made, but only in one case had the deer recovered moved very far from the place of tagging.

## Secretary of State Requests Study of North Ferry Routes

The Secretary of State for Scotland, Mr William Ross, has asked the Highlands and Islands Development Board to study and report on the feasibility, cost and comparative merits of introducing a roll-on/roll-off service on the Pentland Firth routes—Scrabster/Stromness and John O'Groats/South Ronaldsay.

The North of Scotland, Orkney and Shetland Shipping Company, who recently announced their desire to replace the existing ferry, the St Ola, which runs from Scrabster to Stromness, have said that they are prepared, in view of the opinions expressed locally, to consider the shorter crossing from John O'Groats if it could be shown that the route were practicable for a regular service.

An important consideration will be the costs. They will be estimated for pier and protection works. In order to have accurate information on these matters the Board had appointed Henderson Partners, who, as engineering consultants, have had considerable experience in marine works in the North of Scotland.

Work on the survey will begin shortly.

### CUIDEACHADH AIRSON TALLA LOCH-NAM-MADADH

Tha an fheadhainn a tha 's cruinneachadh airgid a' t'aillear a thogail ann an Loch nam Madadh an dochas gum faigh iad £2,500 o chomhairle Siorrachd Inbhirnis. Cosgaidh an talla deich mìle no. Tha talla eile ann an Uibhist-a-Tuath—ann an Cairninnis.

## Solus An Dealain

Ann an oraid a thug e seachad ann an Steornabhagh bho chionn ghoirid thubhairt Mgr. Calum Mac a' Mhaolain, ball-Parlamaid Inne Gall, gun bheil solus an dealain aig gach ceann de na h-Eileanan. Ach chan 'eil an obair fhathast crìochnaichte ann an Uibhist-a-Tuath agus chan 'eil cinnt sam bith gum faigh muinntir Lochpartain an solus, ged a tha 's chuid mhor 'ga iarraidh. Bidh obair an dealain a' toiseachadh ann am Beannaraigh na Hearadh a dh'athghearr.

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# AG IONNSACHADH NA BRUIDHNEAMAID GAIDHLIG

## Lesson 12

### Translation

Here are Malcolm and Alexander and the other school children. Where are they? They are in the class in the school. What are the class doing? They are working. Is Malcolm working? No. He is talking. He is talking to Alexander. And Alexander, is he working? No. He is talking to Malcolm. Malcolm and Alexander are talking to each other in the class.

Here is the schoolmaster. He is standing in front of the board. What is he doing? He is writing. He is writing on the board. And the pupils, are they writing? Yes. Are they writing on the black-board? No. They are writing in their work-books. And are Malcolm and Alexander writing? No. They are talking.

Look at the schoolmaster now. He is not writing. He is looking at the pupils. He is looking at the pupils. He is looking at Malcolm and at Alexander. He is not pleased. The schoolmaster is angry because Malcolm and Alexander are not working. He is scolding them.

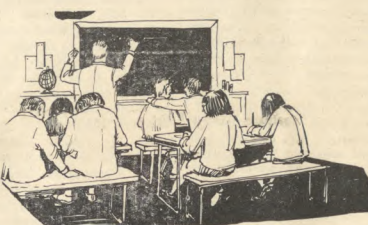
A simple conversational course for beginners

1



Seo Calum is Alasdair agus na sgoilearan eile. Càite a bheil iad? Tha iad anns a' chlas anns an sgoil. Dé tha an clas a' deanamh? Tha iad ag obair. A bheil Calum ag obair? Chan eil. Tha e a' bruidhinn. Tha e a' bruidhinn ri Alasdair. Agus Alasdair, a bheil ean ag obair? Chan eil. Tha e a' bruidhinn ri Calum. Tha Calum agus Alasdair a' bruidhinn ri chèile anns a' chlas.

2



Seo am maighstir-sgoile. Tha e 'na sheasamh mu choinneamh a' bhùird. Dé tha e a' deanamh? Tha e a' sgrìobhadh. Tha e a' sgrìobhadh air a' bhòrd. Agus na sgoilearan, a bheil iad ann a' sgrìobhadh? Tha. A bheil iad a' sgrìobhadh air a' bhòrd-dhubh? Chan eil. Tha iad a' sgrìobhadh anns na leabhraichean-obrach aca. Agus a bheil Calum is Alasdair a' sgrìobhadh? Chan eil. Tha iad a' bruidhinn.

3



Seall air a' mhaighstir-sgoile a nise. Chan eil e a' sgrìobhadh. Tha e a' coimhead air na sgoilearan. Tha e a' coimhead air Calum agus air Alasdair. Chan eil e air a' dhòigh. Tha an fhearg air a' mhaighstir-sgoile airson nach eil Calum agus Alasdair ag obair. Tha e a' trod riutha.

#### LEUGHADH

Tha Calum agus Alasdair anns an sgoil an diugh. Tha iad nan suidhe aig na dascachan còmhla ris na sgoilearan eile.

Tha na sgoilearan eile ag obair gu trang. Tha iad a' sgrìobhadh anns na leabhraichean-obrach.

Chan eil Calum agus Alasdair ag obair. Tha iad a' bruidhinn ri chèile.

Tha am maighstir-sgoile a' sgrìobhadh aig a' bhòrd-dhubh. Tha a' chlann a' cur sìos anns na leabhraichean-obrach na rudan a tha am maighstir-sgoile a' sgrìobhadh air a' bhòrd-dhubh.

Sguir am maighstir-sgoile de sgrìobhadh. Thionndaidh e mun cuairt agus sheall e air na sgoilearan. Chunnac e nach robh Calum agus Alasdair ag obair.

Bha an fhearg air a' mhaighstir-sgoile nuair a chunnac e nach robh Calum agus Alasdair ag obair agus throid e riutha.

#### CEISTEAN AIR MAIRI

Anna — Càite a bheil Calum agus Alasdair an diugh?

Mairi — Tha iad anns an sgoil.

A — Càite a bheil iad 'nan suidhe?

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

M — Aig na dascachan.

A — A bheil iad a' sgrìobhadh anns na leabhraichean-obrach?

M — Chan eil.

A — Dé tha iad a' deanamh?

M — Tha iad a' bruidhinn ri chèile.

A — A bheil na sgoilearan eile a' bruidhinn?

M — Chan eil.

A — Dé tha iad a' deanamh?

M — Tha iad a' sgrìobhadh anns na leabhraichean-obrach.

A — Càite a bheil am maighstir-sgoile?

M — Tha e aig a' bhòrd-dhubh.

A — Dé tha e a' deanamh aig a' bhòrd-dhubh?

M — Tha e a' sgrìobhadh.

A — An do sguir am maighstir-sgoile de sgrìobhadh?

M — Sguir.

A — An do thionndaidh e mun cuairt?

M — Thionndaidh.

A — An faca am maighstir-sgoile nach robh Calum agus Alasdair ag obair?

M — Chunnac.

A — An robh fearg air a' mhaighstir-sgoile?

M — Bha; bha fearg mhór ar a' mhaighstir-sgoile.

A — An robh e a' trod ri Calum agus Alasdair?

M — Bha; bha e a' trod ri Calum agus Alasdair airson nach robh iad ag obair nuair a bha e a' sgrìobhadh air a' bhòrd-dhubh. Bha am maighstir-sgoile glé chrochda.

#### COMHRADH EADAR UILLEAM AGUS IAIN

Uilleam — Bha sinn glé thrang anns an sgoil an diugh.

Iain — Bha sinne glé thrang ach bha feadhainn anns an sgoil an diugh nach d' rinn mòran obrach.

Uilleam — Tha sin ceart. Iain, tha sin ceart gun teagamh. Cha d' rinn Calum agus Alasdair mòran obrach a' mhàdair an diugh.

Iain — Rinn iad bruidhnean gu leòr, agus sin rud nach do chòrd ris a' mhaighstir-sgoile. Bha e glé chrochda.

Uilleam — Dé thuit e riutha?

Iain — Thuit e nach robh dad aige an aghaidh clann a bhithe a' bruidhinn nuair a bhiodh an obair seachad ach gu feumadh an obair a bhithe air a deanamh an toiseach. Thuit e riutha cuideachd nach robh ean a' dol a chosg ùine air feadhainn aig nach robh dìth sam bith an obair na sgoile.

Uilleam — Ciamar a chòrd sin ri Calum agus Alasdair?

Iain — Cha do chòrd e idir riutha ach ghabh iad eagal am beatha gun cuideamh am maighstir-sgoile dhachaidh iad agus dh' obhrich iad glé mhath fad an latha as dèidh sin.

#### LION NA BEARNAN

Tha Calum agus Alasdair ..... suidhe aig na .....

Tha iad còmhla ris na sgoilearan .....

Tha na ..... eile ag ..... gu trang ach tha Calum agus Alasdair a' .....

Tha ..... maighstir-sgoile a' ..... air a' .....

Thionndaidh am ..... mun cuairt.

Tha e nise 'na ..... mu choinneamh a' .....

Sheall am maighstir-sgoile air na .....

Chunnac e gu ..... Calum agus Alasdair a' ..... ri chèile.

Bha ..... air a' mhaighstir-sgoile.

Bha e a' ..... ri Calum agus Alasdair.

Thubhairt am maighstir-sgoile ..... robh e a' dol a ..... ùine air feadhainn aig nach robh ..... ann an obair na .....

Cha do ..... seo ri Calum agus Alasdair.

Ghabh Calum agus Alasdair ..... am .....

Dh' ..... Calum agus Alasdair gu ..... fad an ..... as ..... sin.

#### FACLAN

na sgoilearan eile, the other pupils  
clas, (a) class (ann) a' chlas, in the class  
a' bruidhinn, talking  
am, the  
esan, he (emphatic)  
a' bruidhinn ri chèile, talking to each other.  
iadsan, they (emphatic)  
na leabhraichean-obrach aca, their work books  
seall, look  
chan eil e air a' dhòigh, he is not pleased  
fearg, anger  
airson, because

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# GAIDHLIG

airson nach eil iad ag obair, because they are not working  
 's troid riutha, scolding them  
 's troid riutha, sitting  
 aig na dascachan, at the desks  
 gu trang, busily  
 rud, (a) thing (na rudan, the things)  
 sguir, stopped  
 thionndaidh e, he turned  
 thionndaidh e mun cuairt, he turned round  
 nach robh, was (were) not (chunnaic e nach robh iad ag obair, he  
 saw that they were not working)  
 throid e riutha, he scolded them  
 an do sguir e, did he stop? (answer, yes, sguir: answer, no, cha do sguir)  
 an do thionndaidh e, did he turn? (Answer, yes, thionndaidh;  
 answer, no, cha do thionndaidh).  
 am faca am maighistir-sgoile, did the schoolmaster see? (answer, yes,  
 chunnaic: answer, no, chan fhaca).

bha, was, were  
 a' troid ri Calum agus Alasdair, scolding Malcolm and Alexander  
 croda, angry  
 glé chroda, very angry  
 feadhainn, some  
 glé thrang, very busy  
 an diugh, today  
 nach d' rinn mòran obrach, who did not do much work  
 sinne, we (emphatic)  
 sin, that  
 ceart, right, correct  
 tha sin ceart, that is right  
 gun, without  
 teagamh, (a) doubt  
 gun teagamh, without a doubt  
 sa' mhaduinn an diugh, this morning  
 bruidhinn, talking  
 gu leòr, enough, in plenty  
 chòrd, agreed, liked  
 sin rud nach do chòrd ris a' mhaighistir-sgoile, that is something (a  
 thing) that the schoolmaster did not like  
 riutha, to them  
 nach robh dad aige an aghaidh, that he had not anything against  
 bhiodh or bhitheadh, should (would) be  
 seachad, over, past  
 gu feumadh an obair a bhith air a deànamh, the work had to be done  
 an toiseach, first  
 ùine, time (a' dol a chosg ùine, going to waste time)  
 aig nach robh, who had not  
 àidh, interest  
 sam bith, any  
 feadhainn aig nach robh àidh sam bith, some (persons) who had no  
 interest  
 an, in  
 obair na sgoile, the work of the school  
 ciamar a chòrd sin ri Calum agus Alasdair, how did Malcolm and  
 Alexander like that?  
 idir, at all  
 cha do chòrd e idir riutha, they didn't like it at all  
 ghabh iad eagal an beatha, they got the fright of their lives  
 ghabh, took, got  
 eagal, fear  
 sm, their  
 beatha, life  
 gun, that  
 cuireadh, would send  
 dh' obrich iad, they worked  
 glé mhat, very well, very good  
 as deidh sin, after that  
 ann an obair na sgoile, in school work

# Gaelic Lesson

## LESSON 12

### Translation of "to"

- (1) do (with verbs of giving)  
 e.g. Thoir sin do Sheumas (do Mhàiri)  
 Thoir sin do 'n bhalach (do 'n chailleig)  
 Thoir sin dha (dhi)
- (2) gu (with verbs of bringing, sending, etc.);  
 e.g. Thoir sin gu Sheumas (gu Màiri)  
 Thoir sin chun a' bhalach (chun na cailleig).  
 Thoir sin thuite (thuite).
- (3) ri (with verbs of speaking, listening, etc.);  
 e.g. Bruidhinn (Eid) ri Sheumas (ri Màiri).  
 Bruidhinn (Eid) ris a' bhalach (ris a' chailleig).  
 Bruidhinn (Eid) ris (ri)the.
- (4) a (for do). "Going places."  
 e.g. Tha mi dol a Mhuile, a Ghallaibh, etc. (consonant).  
 Tha mi dol a dh' Ìle, a dh' Inbhir Nis, etc. (vowel).  
 Tha mi dol do 'n Ghrèig, do 'n Oban, do 'n t-Suain.  
 etc. (Definite Article).

### EXAMPLES

1. Sgrìobh litir gu Màiri. (Write a letter to Mary).
2. Sgrìobh litir do Mhàiri (Write a letter for Mary, i.e., on her behalf).
3. Eigh ris (Shout to him).
4. Eigh air gu a bhiadh (Call him to his food).
5. Tha mi dol gu muir (I'm going to sea).
6. Tha mi dol sìos chun na mara (I'm going down to the sea).  
 N.B. gu changes to chun (chon, thun) with Definite Article.
7. Rinn e òran do Mhòrag agus chuir e thuice e a Ghlaschu.
8. Dirich a mhullach a' chroinn.
9. Thèid sinn gu mullach a' chnuic agus sméididh sinn ris na h-iasgairean.
10. Dheidhinn leat a dh' Eirinn gu féil nam ban òga.

### LEUGHADH

#### Scalpacb Air Na h-Eileanan Móra

Feasgar a bha so dh' fhaibh na balaich a dh' iasgach agus chaidh  
 mise fhàgail chun balaich an an corraice fuilneadh. Chuir mi teine  
 mòr air de fhiodh-cladaich agus mòine, agus rinn mi na bonnach air clàr  
 de cheann barrail. Ris an teine bha agam sa leacan cloiche o mhol na  
 eilean, agus fàd air an cùl air son taca a chumail ris an aran fhad 's a  
 bhiodh e deasachadh. Bha na bonnach agam ris an teine an uair a chuala  
 mi fead. Bha so a' ciallachadh gu robh na balaich air tilleadh agus gu  
 robh agam ri 'n cuideachadh air son na h-eathraichean a tharraing air  
 a' mhol os cionn na mara. Cha robh am mol ach mu trì mionaidean  
 coiseachd bhium, agus a chionn an t-aran a bhith ris an teine cha  
 robh mi air falbh barrachd air deich mionaidean air fad. Air dhomh  
 tilleadh do 'n àirigh bha na balaich ann air an tarrasg air na  
 radain gu tuill anns a' bhalla — a h-uile radan gu a tholl fhéin le  
 beacraig, bha na bonnach cho teth agus nach b' urrainn làmh duine  
 sam bith an ollachadh ach le fìor chabhaig.

Ionantas nan ionantas, cha robh grèim air a thoirt as aon aca.  
 Ciamar a nis a chaidh aig na radain air na bonnach a thoirt gus na  
 tuill? Cha do thòisich mise air fuilneadh a rithist idir; chaidh na bon-  
 nach ris an teine greisge eile agus an sin an ltheadh a cheart cho  
 càilear agus ged a b' ann an tigh-òsda a bhàtar air an deànamh!

### ORAN

#### Hi-ri hill-6, hug-òran 0

(Sung by Angus MacLeod on Gelfon Record GMB 1010)

1. Latha dhomh 's mi sràidearachd  
 air sràidean cruaidh Dhun Eideann,  
 'Se thachair rium an saighdear,  
 is dh' fhaighnich e mo sgeul dhìom.  
 Séist: Hi-ri hill-6, hug-òran 0,  
 Hi-ri hill-6, mo dhéideag,  
 Hi-ri hill-6, hug-òran 0.
2. 'Se thachair rium an saighdear  
 is dh' fhaighnich e mo sgeul dhìom;  
 Is dh' fhaighnich e dhìom liostaiginn,  
 is dh' fhan mi greis 's gun d' dh' éisd mi.  
 Is dh' fhaighnich e dhìom liostaiginn,  
 is dh' fhan mi greis 's gun d' dh' éisd mi;  
 Is thuirte e rium 's a' Ghaidhlig,  
 "Si cheird as fheàrr fo 'n ghréin dhut."  
 4. Is thuirte e rium 's a' Ghaidhlig,  
 "Si cheird as fheàrr fo 'n ghréin dhut";  
 Gun d'rach sinn dha 'n tigh-òsda,  
 is dh' òl sinn slàint a' chéile.

# Beagan Eachdraidh Air Uibhist

Saoidh mi gum bheil air-  
 eamh mhòr ann am measg  
 Ghaidheil air n-Eileanan a  
 dh'aidheas gur e call a th'ann  
 na leigeadh an di-chuimhne de  
 chleachdaidhean laghadh, agus  
 eachdraidh air mar a bha  
 caithe-beatha agus beo-shlaime  
 an t-sluaigh 'sna h-aimsirean a  
 chaidh seachad. 'Se gle bheag  
 lorg a gheibh sinn ann an rathad  
 eachdraidh air mar a bha cor  
 an t-sluaigh anns na h-eileanan  
 iomalach so 'san Iar bho chionn  
 iomadh linn air ais. Chaneil  
 teagamh nach robh aobhar air  
 gun deach urad air chall, cha  
 b'ann gu h-uile le di-meas no  
 mi-shium, ach le cho ainneamh  
 'sa bha luchd foghlaim an  
 coimeas ri aireamh sgoilearan an  
 latha 'n diugh.

Ma dh'amhaighas sinn airson  
 uine bheag, bheir sinn an air  
 gur h-ann le beul-aithris bho ar  
 parantan, mar chual' iadsan  
 bho'm parantan their agus mar  
 sin air ais a fhuair sinn am  
 beagan fiosrachaidh a tha  
 againn an diugh air iomadh ni  
 mar a bha 'sna lùntean a  
 chaidh seachad.

Seallaidh sinn dluth air  
 laimh. Tha grunnan eileanan  
 'sa chuan an Iar, nach bho  
 chladhachan Uibhist-a-Tuath,  
 ris an abrar na h-Eileanan  
 Manach. Tha moran eachdraidh  
 co-cheangailte ris na h-eileanan  
 so. Tha coig ann. Tha ceithir  
 diubh os ceann a cheile, a  
 ruith o'n Ear-Dheas gus an Iar-  
 Thuath. Tha fadhal a'déal-  
 achadh gach aon diubh bho'n  
 aon eile. Anns an eilean as  
 fhaide Tuath uile, Seilaidh  
 "Shilleigh" far am bheinn an tigh-  
 soluis, bha, bho chionn iomadh  
 linn air ais, aite comhuidh na  
 Manach Se'n Ceann Iar is  
 fhaighe air Seilaidh. Bha tigh  
 ann a thog Comunn nan Tigh-  
 ean Soluis airson fear frithleach  
 aith maille ris a sin 'se a bha  
 postaireachd do na sia teagh-  
 laich deug—tuathanach an aite.  
 Bha na ceithir eileanan fo  
 mhòran spreidh is barr. Cha  
 robh uisge 'sa choigheann eilean  
 beag agus mar sin cha robh  
 feum ann.

'Se Sibhinish an t-ainm a tha  
 air an eilean mheadhain agus 's  
 ann air an eilean so a bha  
 tighen-comhuidh nam mnath-  
 an-craibaidh. Tha clachan nan  
 tighen sin ri'm faicinn fhathast  
 agus iad ann an torran mar a  
 chruinnich sluagh an aite iad.  
 Tha slighe air a chlachaireachd  
 fo'n talamh, a falbh bho na  
 tighen so dh'ionnsaigh na  
 mara. Fadaidh gun robh so  
 air a chiallachadh mar rathad  
 airson teicheadh nan tigeachd  
 foirneart an toir air na mnathan.  
 Tha cistichan cloiche 'sa  
 mhachair, ach a chionn gur e  
 coilleanan gaimmich gu math  
 aotrom is gne do'n talamh, cha  
 bhitheadh e idir furasda na  
 cisteachan so a lorg gun mor  
 chall-uine agus saothair. Ach  
 chunnacas cuid diubh uair is  
 uair leis an t-sluagh a bha  
 fuireach ann 'nuair a dh'athar-  
 raicheadh stoirmean a Gheamh-

(Continued on page 9)

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# Highland Development

## Is Community Development Necessary?

By JIM LOTZ

### Part 3

A casual glance at the literature on socio-economic development will reveal this dichotomy, and also show the weeping and wailing that goes on among western development specialists as they see their best laid schemes

the technique has smacked of "co-optation" rather than co-operation, with local people brought in to rubber stamp ill-conceived projects cooked up in isolation in central offices without reference to local needs, abilities and resources. Too many centrally

pression that they are not too sure what they are doing.

#### Small Projects Best

Only too frequently, an unstructured approach to social and economic problems is confused with an undisciplined one. Both personal discipline and scientific precision are essential prerequisites for community development projects. The operational and personal limits of all the people involved, local and outsiders, and of the physical environment, must be precisely determined before any project is initiated. And this takes time — a lot of time.

Small projects seem to work best in community development, if they are staffed by groups and individuals concerned with co-operating rather than with competing, with admitting the limits of their ignorance rather than boasting about the extent of their knowledge, with sharing rather than with taking, with creating abundance rather than with bewailing scarcity, with lighting candles rather than with cursing the darkness. Community development makes large personal as well as professional demands.

#### Re-evaluation

The concept of community at the development is undergoing



"gang aft agley." The slums-planned schemes have been grow larger, oppression still persists and most of the world's population still goes to bed (if there are beds available) hungry, sick and dispirited. The post-war experience has shown that good will and money are not enough. The current vogue for community development in Canada may merely be an oblique way of saying, on viewing other attempts at socio-economic development. "Let's hand over everything to the local people — they cannot possibly make a worse mess of things."

#### "Quick and Dirty"

The community development process has been widely touted throughout the world as a simple way of solving complex problems, and as a short cut to economic stability, social stability and

expense of local peoples whoa had no margin for error. And always the local people have been caught in the crossfire between different departments, disciplines or specialities or treated as pawns,



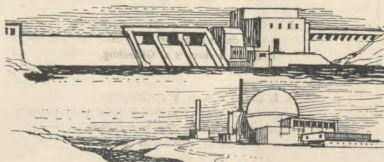
political freedom. Not only have community development programmes not solved problems, they have created many others. By introducing an unrealistic set of expectations, community development programmes have often made the realisation of even modest goals impossible or remote. Reader's Digest (Stowe 1962) notwithstanding, such projects as that carried out in Vicos, Peru, by an American university have compounded rather than solved socio-economic problems. Too much of community development has smacked of the "quick and dirty" approach to complex problems. Too much of

as agencies and individuals fought over power and money to "help" them. Somehow the best community development projects seem to have been run out of small offices located in the field, with limited funds, and staffed by men and women who give the im-

re-evaluation at this time. In an article entitled "The Fuzziness of Definition of Community Development" (Biddle 1966), the author, with the air of a referee setting down rules before tossing the ball back into play, suggested the following aids to defining community development:

1. That, for the present, all approaches which claim to be Community Development be accepted as legitimate contributions. None of us is wise enough yet to rule any out completely.
2. That each interpreter acknowledge there are other approaches as well as his own.
3. That each, in writing about his work, try to state his own concepts,

(Continued at foot of next column)



# Sweden's "Highland Problem"

The problems of economic and rural development in Sweden are similar to those encountered in many other European countries viz. rural depopulation; congestion of urban areas and the need for more diversification of industry. Sweden has a land area twice that of Great Britain and a population of 7 million. Industry although concentrated in certain areas has a wider distribution than in many countries. Timber and iron products — the main exports — are located near the source of the raw material in the country and light industry is widely dispersed in the countryside. Problems do arise however when a community depends exclusively on a single product industry — particularly if it happens to decline.

There are also difficulties in providing areas with low population with a reasonable standard of services. The car owning public is increasing and there is a growing summer cottage exodus.

Conflicting interests arise when public investment is being made in industry and the policy decisions involved require careful study.

There are two objectives in development policy (a) that the country's labour and capital are fully utilised in such a way that economic expansion can take place rapidly and this could be taken into consideration when distributing industry.

(b) that all areas of the country may share in the rising standard of living and that they would have good social and cultural services. It is accepted thinking that if these aims are to be realised industrial development will be concentrated in areas with good potential and suitable conditions and which have the long term possibility of being viable in the provision of community services and functions. Industry must prove that it is likely to be profitable before infra structural investments are undertaken. In order to achieve the co-ordinated action required, local authorities, central government and industry work closely together.

There are three major areas of Swedish development viz.

- (1) Reorganisation of local government to give both regional control and better administration of planning.
- (2) Regional co-ordination of functions, such as housing, communications, hospitals, land use etc. to balance claims on capital

purposes and even biases, so that he can fit his own position into some scheme of the whole.

4. That each try to learn from the experience of contrasting programmes.
5. That each try to find some central core or common denominator amongst the many varieties."

(To be concluded)

labour and land and to insure a fair distribution of available resources.

(3) To improve national planning so that conflicting interests can be satisfied that the best choice in the light of all the available data, particularly the availability of labour and utilisation of natural resources is being made. This requires a national planning development organisation to collect the information and make it available. The regional concept has already been accepted in development work and statistics obtained from regional divisions drawn up by the Labour Market Boards in the 1950's have already been used. The main industrial and commercial enterprise trades unions and various other organisations accept the divisions and agree that priorities must be established for a labour market i.e. the region.

Next issue: Reorganisation of Local Government.

#### GAELIC SECRETARIAT

At the SNP Annual Conference to be held in Oban at the end of May, the Party's National Council are submitting the following Resolution for debate:

"This Conference recommends the establishment of a Gaelic Secretariat consisting of several full-time members and representatives from An Comunn, the universities, the Church, the BBC, the School of Scottish Studies, the Gaelic Books Council and education. Its task would be to collate all existing work in Gaelic, advise the relevant Government bodies, to run a Gaelic printing and publishing service, to commission new work, and to undertake advertising and dissemination of published work."

At the 1968 Conference one of the items passed as part of the proposed new Constitution for Scotland (provisional) was 'In Gaelic-speaking areas the Gaelic language will have equal official status with English.'

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## Air A' Ghaidhealtachd

Le "FEAR-FAIRE"

### EAGLAIS NA H-ALBA

**Mgr. Coinneach MacLeòid,**  
nagr Maireann

Air an 8mh latha de'n Mhàrt chaochail Mgr. Coinneach MacLeòid ann an ospadal ann an Steòrnabhagh. Bhùineadh Mgr. MacLeòid do Sgalpaigh na Hearadh, agus chur e seachad iomadh bliadhna mar mhis-ionnraidh ann an Eaglais na h-Alba. Shaothraich e gu dìcheallach ann an caochladh cheannaidhean de'n Ghaidhealtachd.

### Orduighen an Clér Uibhist

Air an dara Sàbaid de'n Mhàrt bha Sàcramaid Suiper an Tighearna air a fhrithleadh air an Tairbeart agus an Cairinnis. 'S ann an Tairbeart bha an t-Urr. D. A. MacRath air a chuideachadh leis na h-Urr. Uilleam Dòmhnallach (Paibil), Gillesbuig Mac a' Bhicair (Sgìre an t-Sràtha) agus Ruairidh MacLeòid (Beannaragh na Hearadh). Bha an aimsir Fabharach agus bha coimhthionalan matha an laith air na seirbheisean a chumadh ann an grunn àiteachan air tìr-mór na Hearadh agus ann an Sgalpaigh. Air Di-aoin, Latha na ceist, chuirheadh a-mach 1 Eòin IV rann 16, mar bhonn co-labhairt. Ann an Cairinnis bha an t-Urr. Tormod Dòmhnallach air a chuideachadh leis na h-Urr. Tormod MacSuaib (Sgarasta) agus Ruairidh MacFhionghain (Dalabrog).

### A Gallaibh gu Inbhir-àir

Tha dithis de na ministearan ann an Clér Ghalldaibh air gairm fhaighinn a chomhthionalan mu dheas. Bidh an t-Urr. D. N. MacChill-Lois (MacLeish) a th'ann am Baile a' Chaisteil a' dol gu Dùn-ibhair, Bidh an t-Urr. Stiubhart D. Jeffrey (Dùn Bheithie) a' saothrachadh ann an eaglais Urr ann an Cille-mhear-naig.

### Air a ghairm gu Port-rìgh

Tha coimhthional Phort-rìgh air gairm a thoirt do a' Urr. Gillesbuig Mac a' Bhaoilein, MA, BD, a tha 'na fhear-cuideachaidh aig an Oil. Urr. Daibhidh steel ann an Gleann Iucha. Tha athair Mhgr. Mac a' Bhaoilein 'na mhinistear 'na Spainn ann an Earra-ghàidheal. Tha eaglais Phort-rìgh air a bhith gun mhinistear bho a chaidh an t-Urr. Dòmhnall MacLeòid a phòsadh ri coimhthional Fairne.

### Comunn nam Ban

Ann am Barabhas chaidh cur a' fheadhainn a' thoirt a steach aig fèill a' Comunn nam Ban rannachadh air cuibhriòn de'n Bho-bull (Litr Phòil gu Philemon) le ministear a' coimhthional an t-Urr. Donnchadh MacAsgail 'gan stiùradh.

### AN EAGLAIS SHAOR

#### Seirbheiseach Dicheallach

Tha an t-Urr. Murchadh Caibmeul, a bha iomadh bliadhna 'na mhinistear ann an Ruigh-sholus, a nìs air uallach coimhthional a' leigeil dheadh, Choisinn Mgr. Caibmeul meas mar aoghair dileas, mar shearmonaiche druithreach agus mar sgrìobhaiche comasach. Gheibhear na leabharraichean aige ann an iomadh dhachaidh air a' Ghaidhealtachd. Bho'n thàinig e a-mach an toiseach ann an 1953 tha "Gleanings of Highland Harvest" air a bhith air a chlo-bhualadh as ur tritursan eile. Anns an leabhar sin thug Mgr. Caibmeul seachad naidheachdan inntinneach air na Crìosdaidhean sònraichte a bha beò 'san Taobh Tuath 's na lathaichean a dh' fhalbh. An uiridh chuir The Knox Press (15 North Bank Street, Dùn-eideann) a-mach cruinneachadh de na searmonaichean aige fo'n ainm "Everlasting Love." Chan 'èil an leabhar a' cosg ach ochd tadsain.

#### Maoin na h-Eaglais

Anns a' mhiosachan tha cunnas air a thoirt duinn air an t-sùim a chuir gach coimhthional a dh' ionnsaidh an Ionmhais air ann 1968. Chaidh corr is £144,763 a thoirt a steach, £7,181 dheadh air a chruinneachadh ann an Steòrnabhagh, far am bheil an coimhthional as motha aig an Eaglais Shaoir.

### AN EAGLAIS SHAOR CHLEIREIL

#### Orduighen

Chumadh an Comanachadh air an Tairbeart air an dara Sàbaid de'n Mhàrt. Bha ministear a' coimhthional, an t-Urr. Aonghas MacCaoidh air a chuideachadh an turas seo leis na h-Urr. Dòmhnall Mac Ghilletheadh (Glaschu) agus A. Cattachan (Fionnsbagh). Bha àireamh mhòr aig na seirbheisean, gu h-àraidh air an t-Sàbaid, agus 'na measg bha luchd-adhraidh a' àiteachadh eile.

Air a' cheud Sàbaid de'n Chiblinn bidh an t-Sàcramaid air a fhrithleadh ann an coimhthional Lunnainn. Bidh an t-Urr R. Mac na Cèrda agus an t-Urr. A. Dòmhnallach a' cuideachadh aig na seirbheisean. Tha Mgr. Mac na Cèrda 'na mhinistear ann an Inbhir Uige agus Mgr. Dòmhnallach ann an Gearloch.

#### Ionmhas na h-Eaglais

Anns an àireamh mu dheireadh de mhiosachan na h-Eaglais tha iomadh air dé na chruinnich gach coimhthional ann an tabhartas-sònraichte an uiridh. Thug coimhthional Inbhirnis barrachd a steach na càch —

## AIR TUR NA FAIRE



£4,196. Chaidh £41,262 a thional air feadh na dùthcha.

#### An t-Urr Dòmhnall

##### Dòmhnallach

Ann am mìosachan a' Mhàirt tha cunnas o'n chleir an Iar air bhatha agus obair an Urr. Dòmhnall C. Dòmhnallach a chaochail 'san t-Sultain, 1968. Bha 'na mhinistear ann am Paibil (Uibhist-a-Tuath) o 1916 gu 1919 agus ann am Port-rìgh o 1919 gu 1948.

#### SOP AS GACH SEID . . .

BHA AN T-URR D. A. MACRATH 'na fhear-labhairt aig a' Choinneimh Bhliadhna a chum Comunn Dion na Sàbaid ann an Uibhist-a-Tuath bho chionn ghoidh. Tha Mgr. MacRath 'na mhinistear ann an Eaglais na h-Alba air Tairbeart na Hearadh.

#### ANN AN EAGLAISEAN

air feadh na Gàidhealtachd air an 6mh latha de'n Mhàrt chumadh seirbheisean co-cheangailte ri Latha Urnuigh Boireannaich an t-Saoghal.

#### BIDH AM FEAR-DEAS-

ACHAIDH glé fhada an co-maìn luchd-leughaidh a chuireas naidheachdan thuige am Beurla no an Gàidhlig.

#### GUTH O NA LINNTEAN

##### A' DH'FHALBA—

Beir mise leat, a Mhic Dhé Agad Féin do b'a'it leam tamh cum air do shlighe gu dùth Mo chridhe 's mo rùn 's mo ghrahdh.

#### — DONNCHADH

##### MACRAOIRIDH

(ob. c. 1630

— an latha a dh' eug e.

## Resignation ... Assimilation

It is frequently said that the West is sick and that the symptoms of the illness are rising crime, public apathy and student unrest.

In this post-Empire era, knocking Britain and British institutions is a fashionable ploy. Essentially it is the English and their institutions who are being knocked, for they were the main force and beneficiaries of the Empire. This is a new and disturbing experience for them and combined with the loss of power they now have some doubts about their place in the world and what part they can play.

For a time economic planning, affluence, etc., seemed to be the alternative, but there are now signs that this by itself is disappointing them. The older people turn to prophets like Enoch Powell, the very young break out in disorder and riot in the universities. Why should this be in the midst of plenty and comfort far in excess of Victorian times and even pre 1939 when however there were no such doubts. For the time being the English seem to have lost their reason d'être.

Scots, however, have no cause to be smug at their expense, for if anything we could be in a worse state. In the first place, in so far as we are "British" some of the English malaise spills over into our country and of course we long ago lost, as Scots, their own reason d'être. To say this is not to blame entirely the

Union nor to argue that Home Rule would be a quick and certain cure.

We Gaels are, perhaps, in the worst state of all. For nearly 1,000 years we have been politically subject although in fact for 800 years this was more in theory than in practice. We have now had two centuries of a deliberate policy of assimilation during which time also there was, until comparatively recently, serious economic and cultural misrule. The effects of this has been to leave us as a people debilitated almost beyond recovery. Not only have we lost our reason d'être but we have almost forgotten that we ever had one. We are perhaps reaching the last stage before complete assimilation, resignation or extinction.

Yet the ultimate need not be if we will it otherwise and are supported and encouraged by those who control our economy and our cultural destiny. Why, it might be asked, should anyone worry about such a weak minority and its culture? The answer is, that apart from being the right and civilised thing to do, a flourishing minority culture would add colour and diversity to Scotland and help to give it a reason d'être.

Highland development must be more than economic and material and even more than "bread and circuses." Failure in this respect will achieve only a sterile uniformity for which we will all be even poorer—in spirit. I.R.M.

## Beagan Eachdraidh Air Uibhist

Continued from page 7

raidh na coileagan. Chancail neach a'comhnuidh air na h-Eileanan Manach an diugh agus tha'n tigh-soluis dorch bho ann a chogaidh mi dheireadh. Tha cuideachd trì aithean adhlaidhich ann air nacheil cunnas a' bha ann an a' bheil-aithris. Anns an aon mu dheireadh a thainig am follais bho chion ochd bliadhna air ais 'nuair a shìob a' ghaoh air falbh a chioileag ard a bha gam falach, bha na cuirp nan suidhe mar gum biodh iad gu socair ann an cathair. Tha e air innse duinn le Mgr. Scott a Glaschu (Art Galleries and Museum) gum bheil tiodhlacadh 'san t-suidheachadh so corr is da mhile bliadhna a dh'aois.

A nis, nas fhaise air laimh ann an tinn, tha cunnas againn gun robh Lady Gange, boir-cannach usal a Duneidean no prìosanach anns na h-Eileanan Manach fad bheagan bhliadhnaichean airson ar-amach air choreigin a rinn a companach. Bha e ri radha gur e companach a bha na aobhar air i dh'fhalbh,oir bha eagal air gun toirhead i,gu solus an ciont a rinn e agus e na seirbheiseach urramach—mar aon de phrìomh dhaoine an aite. Bha bhean a'comhstri ris airson an ni a rinn e, agus mar seo dhuaisich e fheadhainn a thug air falbh i airson sabhalteachd a chluh thein. A reir cunnas, an deidh beagan bhliadhnaichean thugadh as na h-Eileanan Manach a Hòirt i, agus na dheidh sin do'n Eilean Sgitheanach.

### FILM GUILD VANS REACH THE END OF THE ROAD

The familiar black vans of the Highlands and Islands Film Guild pulling into remote villages in the area for the weekly film show will soon be no more.

The Guild announced that the mobile units were being withdrawn on the grounds of economy, with effect from Saturday, March 29.

The decision was taken at a meeting of the guild's executive committee at Inverness.

Secretary, Mr Hugh Ross, said that certain services maintained by community organisations and a number of static units controlled by the guild would not be affected meantime. Mr Ross will notify individually the centres concerned.

"There are 23 static units at the moment and we are hoping to build up on them," he added. "The withdrawals will, unfortunately, mean redundancies. Five full-time and three part-time operators some of whom have 20 years' service with the guild, will have to be made redundant."



# Review Order

## 'THE WHITE HIND'

David Morrison was born in Glasgow, educated there in Lanarkshire, and now lives in Caithness, working as a librarian with Caithness County. At last, he has been able to turn his back on city life, not rejecting it, but now starting to live as part of a small community. From Thurso he can see Hoy of the Orkneys; he can walk the miles of beach at Dunnet Head; the landscape is ever-changing in the subtle northern light; there is time to grasp, to try to understand long-forgotten roots. He sees cities as market-places for artists, but must create apart from them.

David Morrison writes in Scots and English, and has appeared, amongst other papers and magazines, in AKROS, the SCOTSMAN, AGENDA, SGIAN DUBH, CATALYST, NEW NORTH, LINES REVIEW. Political-cultural articles have recently appeared in CATALYST.

His first book of poetry THE SAXON TOON (M. Macdonald, Edinburgh, 1966) was received well by the critics.

THE WHITE HIND contains two long poems, The White Hind inspired by the tale related in 'The White Hind and other discoveries' by Sir James Fergusson, and Nae Makar o' Warth, a poem on Glasgow. Also included are Scots and English poems, mostly lyrics.

To those who believe that the Scottish Renaissance has almost given up the ghost, the work of the poet will come as a surprise. As Dun-

can Glen, the editor of AKROS, and biographer of Hugh Macdiarmid, says in his introduction to the book, "it is through his unselfconscious use of Scots . . . that he indeed . . . reaches out"

. . . fir the new rose,  
The rose sae white an  
fresh;  
Spring s'all come, aye  
comes again;  
Another link tae a nation's  
airt.

The poet's work is alive and will doubtless prove controversial to many. He uses Scots and English according to theme and mood.

In this latest volume of Morrison's, there are 27 poems. Their subject-matter varies over a wide horizon. A number are compressively short, but manage to contain their thought in a kind of developed embryo which displays its characteristic potential. While accepting the need for Scots as a literary medium, one in fact needs to be tuned to the language.

This observation might sound like treason. But it must be borne in mind that to the average reader of poetry, and one must surely aim at the average reader to extend poetry's area of acceptance, Scots may well prove a stumbling block to the full appreciation of a poet's work.

But for those who tuned in to Scots as a medium for poetry Morrison's work make welcome reading. 'Nae Makar O' Warth' I would bring out for special mention. While it may on occasion exhibit its lineage, there is a feeling of the individual trying to break new ground where the old ground has ceased to yield the necessary stimulation for contemporary ideas and thoughts.

'The White Hind' by David Morrison; Caithness Books, 1 Bank Street, Thurso, Caithness, 65p paperback; 12s 6d hard-back.

## A MAESTRO EXPLAINS

Piping College Principal on Piobaireachd

All Gaels, whether practising pipers or not, owe a debt of gratitude to Seumas MacNeill for writing (at the invitation of the Broadcasting Council for Scotland) such a scholarly little treatise about the classical music of the Great Highland Bagpipe. It may come as quite a revelation to many to learn from Mr MacNeill of the long and distinguished history of *ceol mòr*; this cultured and highly cultivated musical art-form which has developed without help or hindrance from outside *a'Ghaidhealtachd*, and which has been described as Scotland's major contribution to world culture.

One reason for the need of a re-awakening to this heritage is, I think, that the instrument itself and its players have lost their former place of honour in

our country and community. The bagpipe today seems to be mostly the vehicle for *ceol beag* or *ceol aotrom*, the little or light music of marches, strathspeys and gigs. With the passing of the great clan chiefs, their hereditary pipers and piping schools, where now are the patrons for a profession of master players, which would devote its energies to the advancement and interpretation of the classical piping and provide the composers to ensure the continuity and enrichment of the tradition? The author suggests that the answer, and indeed the future of *piobaireachd*, may even lie across the Atlantic in Canada or the U.S.

Although Mr MacNeill pays due credit to the Army for its aid to piping in difficult times last century, he also points out that it was the Army which herded together these supreme soloists, with their bagpipes, to replace the fifties of English regimental bands and so produce the combination now known as Pipes and Drums. Colourful perhaps, a tourist draw and good to march to, but how would violin playing fare today if all the Kreislers and Menuhins were rounded up into covens to play (accompanied by cymbals as percussion) an undiluted diet of modern "pop" music?

Perhaps this little book's greatest offering, apart from its concise history of piping from the earliest traditions and records to its finest flowering under the MacCrimmons at Boreraig in Skye, is the skilful discernment which Mr MacNeill carries out the structure of the Piobaireachd itself. His lucid explanations about the performance and of the ground or theme, followed by the variations (the combinations and intricacies if which vary according to the classification of the individual Piobaireachd), provide an absorbing and compelling analysis of the Gael's own branch of the world's serious music. His comparisons with other Celtic art-forms, such as the Book of Kells, with their continuous interweaving patterns, are singularly apt and the musical illustrations also greatly enhance his text—although some may find them a trifle too technical. Few will read this book, however, without enrichment, even should this only be a greater enjoyment through better understanding of the examples they may hear on the radio, or the competitions they may attend at Inverness and Oban or some other annual Highland Gatherings.

I have no hesitation in recommending this very modestly priced book to anyone who has the interests of the Gael's native culture at heart, but for the aspiring piper—be he novice or medallist—it is a "must".

I.B.C.T.

Piobaireachd, by Seumas MacNeill, B.B.C. Publications; price 12/6.

## Week-end Thought TALENT

We all have a succession of achievements and failures in life. No man's record is one of constant success. Those who stop to analyse failures and the contributing causes find themselves involved in the need for personal adjustments in order to make available, for a better thrust in life, more of the potential ability we all possess

would never win his father's approbation.

A hard lesson went home and has led to a brilliant University career. He will become a University lecturer and undoubtedly occupy a professor's chair in due time. His sister is a hard working run-of-the-mill medical general practitioner.

As we sit on the side lines and assess the point of the father's behaviour it is easy to agree with him, but perhaps a little introspection will make us wonder if we ourselves have been entirely successful in building on God's endowment of talent to us.

From a Christian point of view there can be no argument that we are required to use memory and brain throughout our lives. In fact life becomes a richer and fuller thing the more assiduous we become in learning about all that forms our experience.

Here lies the answer to being on top of our job. The road to promotion is paved with bricks made with a combination of talent and effort. Successful retirement is largely dependent on a long standing questing, probing, inquisitive attitude to all events in life. The more we sense, feel, know the finer life can be.

Let the resolve come early in life to build on God given talents. Then shall follow true success, wellbeing and the kind which is truly and justifiably satisfying.

It is not too much to say that those who build thus are of reward, a thing of the spirit, fulfilling God's will.

## BEINN UAIS

Tha duil ri sgheim sgitheadh a' chuir air bhonn le cuideachadh on Bhoard a' chosgais £750,000 aig Coire na Fiar-ach 1500 troigh shuas. Togar baile beag coltach ri bailtean Alpaine na h-Eilbhinne agus feumaidh e rathad ur a' chosgais £300,000. Tha an fheadhainn a tha air a' chul a' cumail an mach gu cheil na shasgaiche 's na seasmaiche na aitean eile.

## TAGHADH

Bithidh taghadh ann am Beinn na Faoghla air an 22mh den Ghibleinn airson riochdaire long airson Comhairle na Siorramrachd an aite an T-Ath Urri. MacPhearsain an t-Easbuig ur.

Concorde Thall 's a Bhos



Sud an "Jumbo Jet" agad a' Ruairidh agus an druinnidh aice sìos.

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# over to you:.....

# OUR OWN LANGUAGE

Sir, — A Gaelic radio programme this week dealt with the problem of Gaelic services in the Gaelic speaking areas of the Highlands from the point of view of the Church of Scotland.

The Moderator-Elect of the General Assembly, The Rev. Dr Murchison and the Rev. Mr Macdonald, a Gaelic-speaking minister in a non-Gaelic-speaking church were interviewed by Martin Macdonald.

The Rev. Dr Murchison's distinguished services to the Gaelic cause, which include the editorship of the Gaelic section of the magazine "Life and Work," are well known and invest his opinions with authority. He has always exercised a Gaelic ministry.

It appears from this radio interview that some Gaelic ministers would not find sufficient scope in a Gaelic charge, and they have complete freedom of choice of their sphere of service. On the other hand, it is found that some Gaelic congregations when electing a minister, do not wish to be restricted in their choice of Gaelic-speaking ministers.

The resultant situation is seen in the recent appointment to St Columba's, Stornoway and Duirinish Parish, in Skye, as reported in your church news in the current number of *Sruth*.

This is a new and alarming situation and bodes ill for the future of our language and culture, and it is difficult to find remedial measures of a voluntary nature. We must be aware that unless Gaelic continues to be the language of Divine Worship, of the home and of social intercourse, its prospects of survival as a living tongue are bleak indeed.

At the same time due credit should be given to the Free Church and Free Presbyterian Church to maintain Gaelic worship and ordinances in the areas of their responsibility. This is a sphere where we meet on common ground.

It was also notable that recently a Roman Catholic Mass was broadcasted entirely in Gaelic.

And I take leave, Sir, to express appreciation of the page of Church News in the *Gaidhealtachd* which is now a valued feature of *Sruth*. Buidh is piseach Leith, ALEXANDER MACKENZIE Eildon Street, Edinburgh.

Sir, — I was pleased to see the article in the current issue of *Sruth* devoted to the kirks of Reay, Dunnet and Canisbay. However the description of Timothy Pont as 'a cartographer' calls for comment. He was indeed the projector of the first Scottish topographical survey and prepared the materials for the first atlas of Scotland. There is no record of either the birth

or death of Pont and very few dates connected with his life are known. There is some evidence to indicate that between his student days and his appointment to Dunnet he was engaged in topographical work.

He travelled Scotland on foot using his own meagre resources — he had no patron — and when his work was complete he could find no publisher. On his death his maps and manuscripts were left to relatives who so undervalued them that they narrowly escaped destruction. Finally they came to the notice of James VI who gave orders for their preservation.

The maps were passed to Robert Gordon for editing and were finally published in the Scottish volume of Blaeu's Atlas. Of 46 sectional Scottish maps 26 are definitely the work of Pont. Yours etc

J. HUMPHRIES  
14 Rockwell Crescent,  
Thurso,  
Caithness.

Sir, — The comments made by Patricia Campbell, 'Our Own Language,' *Sruth* 6.2.69, indicate the need for a close examination and possible reappraisal of the difficulties facing any resurgence of Scotland's native language.

What is being done to combat the difficulties mentioned? Is any encouragement being given at "grass roots" level to people uncertain of the importance, or need for Gaelic in a modern society? What can we do to help instead of idly sitting by? What radical movements are under way in the areas of cultural conflict in the Highlands?

It is unquestionable that in the Gaelic speaking areas Gaelic should be a compulsory language, in the same way that we as strangers in another land would expect to learn that other language. Common courtesy, and an interest in our surroundings would dictate this.

It is unacceptable that Gaelic is optional in the school curriculum in a Gaelic speaking area whereby, e.g. French in other areas is a compulsory language whilst irrelevant to the areas. (Maybe the qualifications for French lies in the fact that we are 'North Bretons').

With Gaelic as a compulsory language in Gaelic speaking areas no person need be excluded from conversation with the majority, but meantime in such a setting the situation can be explained to them why from time to time native Scottish speakers break forth in their native Scots. (Surely with the English speaking influx in Uist this must be insisted upon?).

A warmer climate for Gaelic can be provided by responsible authorities and more attention given to its ailments. No doubt we must still keep pressing on for im-

provements but whilst this is happening nothing prevents us from stimulating movement at the ground level. For instance, schoolteachers speaking with the strength of their convictions could elicit support for Gaelic among many children who could be made aware of the fine contribution they can make for Gaelic, and Scotland, by speaking the language at every opportunity, thus safeguarding the language until more comprehensive measures are adopted.

The plight of Gaelic is merely the symptom of a much greater problem. The Highlanders lack confidence in themselves, their language and their future. Their identity and very personality has been mauled and the native tongue is threatened with extinction. There is no adequate expression for their talents, or labours, much less for their children. The results are plain to see, a high incidence of depressive illness, alcoholism, as compared with other areas in Britain. No wonder the Gaelic speaking areas are not in the van of the resurging interest in Gaelic.

In these circumstances unconditional support from outwith the area and recognition for Gaelic would not necessarily provide the answer for what is really first and foremost a social problem. To achieve beneficial results for Gaelic we would need to tackle the social problems which create such a despondency in the people.

It is important if one is to achieve any success in a whole range of fields in the Highlands, to stimulate and restore a feeling of self-confidence and self-respect in the people. The way of life, the qualities of living need to be reappraised, safeguarded and incorporated into future developments. The situation and the environment require to be controlled by and dictated to the needs of the people.

One way to achieve such an ideal would be to enlist local support in each village and hamlet. Such selected representatives could stimulate and co-ordinate effort at a local level, and at the same time be in receipt of professional support from An Comunn. An Comunn could then let us know through the medium of 'Sruth' what extra financial or other support is in turn required.

By combining our resources and talents we have the ability to succeed. Subsidised news sheets could be spread much wider over the ground than at present. Could not the question of local radio also be explored? There is a lot of ground work to be done to improve the social/cultural climate of Scotland but a country ignores the support

(Continued on page 12)

From Sleat in south Skye Angus MacDonald reports that the change from Gaelic to English in the young is still more pronounced there. When he went to Ferrindonald School he could not speak English, but had to learn quickly since that was the language used inside and outside the school.

Portree has still many Gaelic speakers among the older people but John A. Matheson who was accustomed to Gaelic at home and came to school at first without English, reports that now in his home Gaelic is only used when they have elderly visitors.

Sandra MacLennan from Raasay makes a similar observation of not speaking English when she first went to school, but her younger brother and sister do not speak Gaelic at all.

All this seems to indicate there has been a real change even in the past five or six years. Has this anything to do with increased centralisation of education, or of the increased influence of the English-speaking world through television, which became generally available in Skye with the opening of the new television and radio station on Sgraig, near Portree, five years ago.

What is being done to en-

courage the young people to take a pride in their own language, and to use it as often as possible? The teaching of Gaelic in the primary schools is now encouraged by the Education Authority and some years ago they appointed an Adviser on Gaelic who visits the schools to help teachers. In our own school here there are learner's classes in addition to those for native speakers taking Gaelic as a language subject in the Scottish Certificate of Education. A branch of the Gaelic youth movement, Comunn na h-Oigridh meets in the school, holding regular 'ceilidhs' of Gaelic song and poetry. Pupils attend the annual Gaelic youth camp organised by the Comunn na h'Oigridh. The Portree Branch of An Comunn Gaidhealtachd have plans for a Skye Gaelic Mod on June 5 and 6, 1969. Choirs from the school as well as individual pupils usually compete in the National Mod held at different centres in October. But education begins at home and the survival of Gaelic depends on the parents — if they speak it regularly then the family will too.

(Reprinted with permission from "Skye '68")

## Mrs GAEIL'S DIARY

LEANABAN

Tha e coltach gu bheil leanabh as an tri fichead far a chruinnach aig am breith agus se nì a ghhabhas cuir ceart gun moran duilgheadas. Chan eil air ach a casan a thogail an doigh araidh is ma tha ceann a chnaimh a mach a aite cluinneidh thù glìog aige a dol air ais dhan t-sorchan, ach se doitair a dh' fheumas sin a dheanamh. Mur a teid pluc a chnaimh an suas doigheil gus am fas na feithean teann mun cuairt feumaidh a chas sgèalb taca is theid i feabhas an aca deug. Mur a cuirfear so ceart na am bheir an leanabh suas ri bliadhna am plasda mun slanaich e.

ROSAN

Ged a tha an tìde caran fuar tha an t-am ann na rosan a bhearradh. Feumaidh an sgian bhearradh a bheir mun dean sibh milleadh is gearradh os cionn na gucaig is air falbh buaipe. Na meuran laga caola is an t-seana fhiodh a ghlanaidh as auz na tha torr bhlatan a dhith oirbh feumaidh sibh gearradh gu math teann air a bhun ach sin a reir an seorsa plandruis a tha acaibh. Mur a deach ionnair air na rosan as toghar cuiribh

mathachadh math orra a nìs is beagan mion chnaimh. Cuimh uisge air bunan ura.

BROS

Cuir na tha thu ag iarraidh de mhìn choirce ann am buile beagan salainn agus cnar ime. Doitair stèilgh mhathe de dh'uisge gileach air a mhin s cuir mun cuairt gu math i leig leis a bhros seasamh mionaid no dhà is ith an uairsin le deagh bhainne no uachdar e. Cuimh sin a dol aig eairr-earrach no iasgach thu.

CAORAICH BAILE

A reir clàr baile Loch an Inbhir tha e ceadaichte gu leor do fheadhainn aig a bheil tighèan on t-siorra-machd caoraich a chumail mun baile ma tha croit aca air riabh o chroitir. Bha gearaiche na bhaile a cuir an ceill gun robh caoraich a deannamh call mor a na garaidhean ag ithe presan. Cal is neipen is iomadh lùg eile. Re "Arkle" am far ainm a bha air te de na caoraich leis cho math se bha i air an leum ard.





# Trend

**Drugaichean—An Aois is an Oige**

Drugaichean—abair am facal sin ri d' athair no ri do mhathair agus faodaidh u bhith cinnteach gur e thig gu an inninnean leth-chiallach air choir—eiginn anns a' Bhaile Mhor, fhait a' slobhadh a' ghualinean, guitar anns an dara lann agus caob de chanabais anns an t-eile.

Tha mi deimhinnte nach biodh Aonghas Mòr coir toilichte nan innsamhadh tha gur e nadur de druga a tha anns a' chupan tea a tha e fhein a' cur air a' chlaigean, a h-uile la a dh' eircas e. No am biodh e cho bragail agus eighceach "Slainte Mhor, a bhalacha," an Tigh a'Sheanar, is toir a' a phob, nan canamaidh sin gum bu chor an aon eas-urram a' thoirt do na nitean sin is a tha e fhein a' toir do "dhrugaichean nam Beates?"

O Aonghas, a charaid, 'se drugaichean a th' agad gum teagamh. Cuiridh strupag duine air gheius airson an latha; bheir smoodach agus deoch toilintinn dha (direach mar a bheir drugaichean eile) agus air an aon ramh, bheir iad ceann—goirt agus cradh dha cuideachd.

Ach tha e soilleir gu bheil daoine a nis air gabhail ri drugaichean coltach ri deoch agus tobacac; (Bheil fhios aga gu bheil aon tri-euile am Breatuinn nach gabh leighis o mhisg?) Cha ghann nach dean daoine lagasg an uair a chid iad fear is smuid an duine—dhuibh air aig Seonaidh coir. Saoil am biodh an gaire cho cridheil nam faicte fear eile is e air an daoraich le "pot" no L.S.D.?

Is e a tha tighinn ruinn, ma tha, carson a tha a' bhoil a tha againn an drasda is a rithist air a' sturedh cho daingean air an oighridh. A bheil uallach idir air daoine mu'n fheadhainn 'sa' mheadhnan latha nach leig maidse o thoirean, no mu mhatthar—tigh a tha an urra ri drugaichean o mhoch gu dubh?

Ach cha dean e chuis gum bitheadh a' cur as leth drugaichean. Tha e follaiseach gu leor gu bheil cron anta uile, an uair a ghabhar cus sannt orra. Is e a tha sinn ag iarraidh gum deanadh daoine barrachd beachdachaidh air a' chuis, an aite a bhithe a leigil orra nach eil an so ach rud—eiginn a tha ceary air "clann an latha an diugh."

Bheil doigh againn air drugaichean a sheachnadh? Cho fad 's a chi sinn, chan eil e ro choltach gu leig daoine dhiubh cleachdaidhean a tha air a bhithe aca fad iomadh bliadhna, eadhon ged a chitheadh iad gu bheil cunnart annas. Agus ged a gheibheadh sgrudairean lorg air drugaichean na bu shabhaile, tha cunnant an cois so cuideachd. A bheil cuimhn' agaih air "Brave New World?"

Ann an so, bha luchd—riaghlaidh an t-saoghail a' toir seachad "Soma," druga sabhaile, cho luath 's a thoisicheadh na daoine ag gearan, agus leis an druga, theicheadh gach gearan cho luath is a theicheadh sneachda o theine. Mar sin, bha lan mhadaras aig an luchd—riaghlaidh agus na daoine bochda 'nan seirbhiseach cha b'ann do na h-uachdarain, ach do'n druga.

Seirbhiseach... do'n druga...

—over to you—

Continued from page 11

of its cultural background at its peril. For then it is in danger of weakening personal and community links affecting identity and creating a rootless, shiftless society, which is prone to all manner of disturbances and social ills.

There are no lack of measures that can be adopted, and once started, a growing self-confidence, sense of purpose, and a gradual awareness and consolidation of our personal and national identity should be the result and our just reward.

— Yours etc.,  
ROBIN MACDONALD  
5a St Valery Drive,  
St Ninians,  
Stirling.

Several letters have been held over to next issue.—Ed.

## Births

MACLEOD—At the Southern General Hospital, Glasgow, on 12th February 1969, to Donald N. and Mary (Fraser) Macleod, Zambia—a son (Donald Andrew).

## Marriages

OSBORNE—FARQUHARSON—At Grant Street Free Church, Glasgow, C.B. on 7th March 1969, by Rev. M. A. Macleod, David William, elder son of Mr and Mrs W. A. Osborne, 7 Campston Place, Glasgow, E.3, to Christine Gillies, second daughter of Mr and Mrs R. Farquharson, 29 Broomloan Court, Glasgow, SW1.

ROBERTSON—NICOLSON—At Church of Scotland, Kyleskin, Skye, on 12th March 1969, by the Rev. A. MacVicar, Archibald David, eldest son of Mr and Mrs W. J. Robertson, 76 Murdostoun View, Newmans, Wishaw, to Anne, elder daughter of Mr and Mrs M. J. Nicholson, 12 Kyleside, Kyleskin, Skye.

## Deaths

MACIVER—Suddenly, at the Lewis Hospital, on the 8th March, the result of a tragic accident, Donald, aged 16 years, beloved son of Mr and Mrs K. A. Maciver, 23a Ben-side, and darling brother of Ian, Angus and Campbell.

MACKENZIE—At 38 Kingsway, Glasgow, W.4, on 6th March 1969, Helen Henderson, daughter of the late Mr and Mrs Kenneth MacKenzie, Oban, and dearly loved sister of Chris.

## Text for the Times

Is lochan d'fhocal do m'chois, agus solas do m'cheum.  
S'ilim 119 r. 105.

Thy word is a lamp unto my feet and a light unto my path.  
Psalms 119 v. 105.

## PROVERB

Is fhearr deagh eiseamlair na crnachadh.

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