

SRUTH

DI-ARDAOIN, 20mh LATHA D'EN GHEARRAN

THURSDAY, 20th FEBRUARY 1969

No. 50

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Drama Gaidhlig air Thoiseach a Rithist

Air Di-Iuan 's Di Mairt na seachdhuineach seo bhuinig Comunn Drama Gaidhlig Inbhir Nis a chaid duais gach oidhche aig Feisd Drama an S.C.D.A. Roinn Inbhir-Nis. Choisinn an dara sgioba an duais oidhche-Mhairt agus ar dhuais na Feisd.

Theid an dara sgioba air adhart chun na cuairt dheireannaich 'san Airde Tuath am Brùra deireadh na Mairt.

'B ann an uridh a choisinn am buidheann seo ard-dhuais Feisd Drama an S.C.D.A. le dealbh-cluich Gaidhlig airson a' cheud uair a riamh. Aig an am bha moran amharusach nach robh an seo ach nì nach maireadh — rionnag anns an oidhche fhraisaich. Ach tha fìor dhearbhadh an nise gun bheil drama Gaidhlig pailt cho taitneach an sealladh bhriathmhan so-ealanta an drama gun fhacal Gaidhlig 'nan ceann' 's tha an dealbh-cluiche 'sa Bheurla.

Mar a thuit Mgr. S. Hamilton fear deilbhe Comunn Inbhir Nis "From the point of view of the Gaelic language this is confirmation of last year's success. Last year was not just one happy choice of play. This proves that the language is completely suitable for a wide range of plays and situations." Ged tha Mgr. Hamilton gun Gaidhlig chaneil e gun uidh 's gun chreidimh innte.

'B'e "Requiem Senaid" an dealbh-cluiche leis na bhuing Comunn Gaidhlig Inbhir Nis a' cheud duais. Sgrìobh Mgr. Seumas S. Grann e air thus 'sa' Bheurla 's dh'eadar fàcagach Mgr. Alasdair Friscale.

Tha mealladh-naidheachd ri chuir orra le cheile agus tha e follaiseach gun bheil an eadar theangachadh cho còimhionta, teoma 'sgu bheil brìgh na cuise air a gleidheadh agus docha air a dainneachadh.

Thoisich sgioba Inbhir Nis ag ullachadh gòirid roimh 'n bhliadaun uir agus bha iad an sas da oidhche 'san t-seachdain o chionn sia seachdhuineach. Bha beagan duilgheadas ann fìr fhaotainn 'sa' cheud dol am mach ach tha an Comunn cho math dhetfa a thaobh cuideachaidh an ceart-uair 'sgu bheil gach peantadh,



A scene of a past time, when Harris tweed was almost wholly a hand-craft industry. Nowadays a certain amount of mechanisation has taken place to cope with the demand for the cloth, which is unique because of the hand element which still exists in its manufacture. Photo from the forthcoming book, "Harris Tweed," by Francis Thompson (David & Charles, Newton Abbot), to be published this month.

saorsinneachd 's eile dh-fheumas deanamh aca fhein 'ga ghabhail os laimh.

Am measg nam prìomh a'aircan a rinn cho math le "Requiem Senaid" bha Iain MacLeod, Daibhidh Collins, Cairiona NicLeòid agus Anna Friscale a chuir lònne air leth air "Seonaid."

Fhuair an sgioba da dhuais, Geall - dubhlain Dhubhghlais Mhic an t-Sealgair airson a cheud aite an Roinn Inbhir Nis agus Sgiata Mhic Choinnich airson an Taisbeanaidh a b'fhearr.

TEN TEAMS FOR SUTHERLAND DRAMA FESTIVAL

Ten teams are competing in the S.C.D.A. Sutherland District preliminary festival which is to be held in the Dornoch Academy hall on February 20, 21 and 22.

The teams are: Dornoch A in "Cathedral," Dornoch B in "The Shadow of the Glen," Glospie A in "The Scarecrow" (comedy), Glospie B in "The Saint" (drama), Brora A in "Before You Roast Your Beef" (comedy), Brora B in "Careful Rapture."

Bonar/Ardgay A in "The Poacher," Bonar/Ardgay B in "No Smoke," Tongue A in "The New Hall," Tongue B in "Old Verily."

Adjudicator is Mrs Elfrida Nelson.

SKYE BRIDGE IS NEEDED SAYS CANDIDATE

Speaking at the annual dinner of the Skye branch of the NFU in Portree Mr David Wathen, prospective Conservative candidate for Inverness-shire, disagreed with the recent findings of the Highland Development Board and said that a bridge to Skye was justified.

Improved transport was the one thing that could reduce costs on the island and this could only be achieved through a proper link with the mainland.

Tourist Information Officers

Mrs Vera MacDonald, Portree, has been appointed Tourist Information Officer for Skye. The new offices are to be situated near the Skye Gathering Hall and it is hoped to start work on them soon. At a recent meeting in Stornoway, Mr Ian Horne, formerly honorary secretary and publicity officer to the Western Isles Tourist Association, was appointed full-time Information Officer.

MORE JOBS FOR YOUTH

The unemployment situation of young people in the Highlands is improving, it was announced by the Highlands (Inverness) Youth Employment Committee.

Between September 1 and December 31 last year a total of 168 young people—78 boys and 90 girls—were placed in employment, compared with 55 boys and 70 girls the previous year.

The report showed the figures had risen to 263, the same as the previous year.

The leader of the Inverness Youth Club told the committee of an experiment which was carried out with six unemployed boys.

They spent a working holiday at Loch Carron, and in return for food and accommodation dug a trench to enable a water supply to be connected to a new croft house.

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Na Gaidheal Cruinn (is cairdean eile)

Cunnart Dha'n Ghaidhlig

Co-dhiubh tha Mgr. Eoghann MacLachlainn ceart no cearr a bhith diultadh clann nan saighdearan aig an steisean rocaid ann an Uibhist a theasg, chan eil teagamh ann nach eil e ceart 'na bharail gu bheil cunnart mor ann dha'n Ghaidhlig uibhir a luchd-labhairt Beurla thiginn a measg clann an aite.

Tha comannair nan saighdearan ag radh gum bi clann nan saighdearan a' togail na Gaidhlig fhad's a bhitheas cacha a' togail na Beurla, ach tha fhios againn uile de thachras. Togaidh clann nan saighdearan facal no dha de Ghaidhlig agus toisichidh clann an Eilein air bruidhinn na Beurla.

Canaidh feadhainn gu feum luchd-labhairt na Gaidhlig an canain fhein a chumail suas agus nach leig iad a leas leigil le cacha cur as dhi. Nan tachradh seo anns a' Chumhricht canaidh iad, cha leigeadh na Cumhricht leis na Sasunach lamh-an-uachdar fhaighinn orra. Dh'fhaodadh gur e an fhirinn a tha an sin, ach bithidh clann sam bith buailteach air a' chanain a thuigeas a' mhòr chuid a bhruidhinn agus bha a' Gaidhealtachd a' fulang, riann o'n thoisich a' Bheurla air tighinn a stigh dha'n Gaidhealtachd, leis cho moadhail 's a bha na Gaidheil.

Cha chreid mi nach e an t-Ollamh Dughlas Hyde, ceud ceann-suidhe na h-Eireann a thuir a thaobh na Gaidhlig Eireannaich, gum bu choir dhi cuideachadh fhaighinn bho'n Riaghaltas o'n 's e an Riaghaltas bu chuireach an cuid mhoir gu robh i dol as. Ach de 's motha air Riaghaltas Bhreatainn leis na Gaidheil an taca ris an steisean rocaid?

Doch a gun toir seo air feadhainn againn fhaicinn gu feum sinn barrachd is parlamaid bheag ma tha guth gu bhith aig Alba ann an leas a doigh-beatha fhein.

Insenate Members

The virtually complete and utter rejection of Mr James Davidson's Referenda Bill in the London Parliament last week was inevitable. But the reason for its inevitability requires investigation. Who do the Members of Parliament represent? Their constituents who elected them into office? Or the political Parties who gave them their labels? The Referenda Bill is not the first time that MPs have preferred to ignore the effects of their decisions to follow a Party Whip rather than to consult with the people they represent to obtain at least a measure of what their constituencies feel about certain matters.

It is a bad enough matter for British Government to be in the complete control of one man — totalitarianism. But when over 600 members of Parliament, duly elected usually on false promises and premises, by the people of the country, fail to obtain the type of Government the people so urgently need at the present time, surely it will not be long now before matters come to a head.

We no not mean a change of one ineffective Government for another, a changing from red to blue, at the next General Election. Already there are movements of unrest in this country which threaten to break out into a rash of civil disturbances which could do untold damage.

If these movements of agitation are allowed to be nourished on the inability of our MPs to be articulate and be democratically minded on the part of their constituents, we may well see Civil Rights marchers in Britain.

What does Westminster fear, in particular the Tories and the Socialists, from allowing the people of Scotland and Wales to indicate their opinion about Home Rule for a cost, to Scotland, of a mere £40,000 — the cost of a 'Highland Fling'? The Liberals are to be given credit for at least standing up in favour of their long-held Home Rule principles. Labour was 'Home Rule' in 1945. Twenty years later they have changed their minds on the subject. How can we trust them? The Tories are anxious to leave the question of Home Rule until after the next election. One need not ask why.

In the matter of Government for the people, by the people, Britain has become a backslider. Oh! for the rare moment when we shall see a representative of the people speaking the voice of the people!

Is ainneamh Dihaoine bho Sultain gu Mart nacheil cruinneachadh gaidhealach ann an Glaschu. Anns a' bhaile seo chaneil Dihaoine idir bho cheann gu ceann dhe 'n bhlidhna nach bi danna an Aiteabhan nan Gaidheal. A thaobh nan dannaichean bhlidheach daoine ag radh, gu h-àraidh ann an t-seann air-reibh, nach robh iad umhasach gaidhealach. A dh'aindeoin na gearrain, faodar a radh gu bheil na dannaichean an seo eadar-dhealaichte bho 'n chrith san t-siapaill ris an abrar danna an iomadh ionad dhe 'n t-seorsa. Tha mi 'creidsinn gu bheil iad a' dèanamh feum agus tha talla luma-làn gach seachdain a' sealltainn gu bheil meas orra. Tha mòran Gaidheal did-eachd am measg na h-oigridh an àthair.

Tha na cruinnichidhean, an Aiteabhan nan Gaidheal no a' talla eile, uile a' crìochnachadh le danna, ach chan ann air a' chuid seo dhe 'n fheasgar a bu mhair leam beaga a radh, ach air a' chèilidh, no an consart, aig an toiseach. Se seo, co-dhiu, a' chuid as measailte aca-san nacheil cho subaile sa bha iad ann uair. Tha mòran chùisean ag obair a nise an aghaidh nan cruinnichidhean, ach tha iomadh seorsa againn fhathast, eadar lùth-chleasan gaidhealach a bhos is thairis, co-fhar-paisean pìobaireachd, agus na cèilidhean. Tha na Goill a nise air greim a' dèanamh air an fhacal 'cèilidh' no 'caylee', air dòigh s gu cluinnear a' cheist-an dèasair an t-ainm 'cèilidh' far nach bi gaidhlig idir? Ma thig e gu sin, an dèasair comun, no còmhlan, gaidhealach far a bheil barrachd uidh ann an Rab Burns na, abair ann an Rob Donn?

Dh' fhaodadh na Gaidheil, tha mi cinnteach, a bhlith moitell gun d' fhuair na cèilidhean, agus gu h-àraidh ceòl nan cèilidhean, uirèad de airt. Ach tha mi smaointeach-adh gun d' rinneadh cus mheas nan Gaidheal air ceòl. B'e an cunnart gun d' rachadh a' bheachd am mach gum b'e seo an fhàit le a gheibheadh duine aigh-taigh-cèilidh: "O, s tu' th' ann, Iain. Ciamar a tha thu nochd? Suidh. Nach toir thu duinn duanag?"

B' aithne dhomh iomadh Iain nach b' bhlidheach umhasach moadhail an lethidh sin a shuidheachadh. Is math fhaicinn gu bheil buidhean a tha a' cur air adhart cèilidhean is eile a' toirt faneag gu robh agus gu bheil na Gaidheil, a bharrachd air a bhlith measail air ceòl, comasach air labhairt gu pongail air iasach. Is mòine, is crodh, air Bùird, is rathaidean, is togail thaighean, air Biafra, is Rhodesia, is Vietnam.

Bithidh Glaschu is bailtean eile a' fàgail air an teilevision

gu bheil e a' cumail dhaoine air falbh o na taighean-cluiche agus ag aobharrachadh gu bheil aig cuid aca ri dùnadh. Am fìor chorrà uair a' cur misè de tha na h-aiteachan sin a' tairgse mar fhearas-chuideachd, saoidh mi gu faod iad coimhead nas fhaige orra fhein airson na coire, agus ged a dhùineadh iad, nach bu mhoir an call.

A dh'aindeoin tàladh an teilevision, is iongantach cho dileas sa tha Gaidheil nam bailtean a' cumail ris na comunna aca fhein. Tha aon dà fhichead diubh an Glaschu, feadhainn diubh a' dol a nise còrr math is ceud bliadhna. Aig an cruinnichidhean bliadhna b' bhlidheach duinn na fheadhainn a bu mhotha talla mhoir an naomh Aindreas a' lìonadh: ghabhaidh aite de dha. Cha mhat an cliù air comhairle baile Glaschu nacheil coltas, an dèidh còig bliadhna, air a bhlith das nas fhaige air talla ur a bhlith aca.

Ged a thuir mi gu robh uidh nan Gaidheal an comas labhairt a bharrachd air ceòl, cha shaoileadh duine sin uair-eannan a' cluinntinn am beanch air a' chuid sin de chlar na h-oidheche a thigheadh roimh 'n cheol, se sin òraid fhir-na-cathrach. Chaidh cliù, no mi-chliù, nam fear-cathrach seòl gu 'math farsaing.

Nach tric a chunnaic 'sinn o làimh dhaoine eirmeach seòl-tachri IRM dealbhan èibhinn air an fhear-cathrach a theireadh na òraid, "Feumaidh sinn a' Gaidhlig a chumail pure."

Tha fir-cathrach agus fir-cathrach ann. Tha mnathan uair-eannan anns a' mnathan cuideachd, agus aig a' chruinneachadh aig a robh mise o

COL. MICHAEL B. H. RITCHIE

Colonel Michael Balfour Hutchison Ritchie, of Glenborrodale Castle, Ardnarmurchan, who has died at Rapallo, Italy, aged 86, was an Aberdeen medical graduate.

A retired RAMC officer, he was at one time leader of the "Scottish Watch," a nationalist youth movement founded in the early 1930s when Lord Baden-Powell banned the Boy Scout glengarry. He was keenly interested in Scottish history and tradition and was a life member of A.C.G. He recently gave up the editorship of the "Clan Caanatan Journal" after producing ten yearly issues. He formerly lived at Badenoch, and was chairman of the Newtonmore games.

Colonel Ritchie won the DSO and was mentioned in dispatches five times during the First World War. He was also awarded the OBE and MC, and was a member of the Order of St John of Jerusalem.

chionn ceir-la-deug, agus a' tigh orrm na puigean seo a' agòail an dràsta, bha bhoirneach ainneil anns a' chat-lair, co eile ach a' Bhean-Parlamaid Anna Ewing. B'e seo cruinneachadh Comun an Obain agus Latharna, aon dhe na comunna a tha riachd le Aiteabhan nan Gaidheal.

Bha an talla làn (mu shia ceud), agus eilach gu leòr mun cuairt. A bharrachd air na taighean-cluiche tha mi air fàs car aigheach mu na muir-eann-cluiche, ach bha prògram gasda, còlmhoir an seo. Ach b' bean-na-cathrach, shaoil leam, a chuir loinn air a' chuideachd, Chan e mhaoin gun d'innis i duinn gu robh i ag ionnsachadh Gaidhlig ach thug i dearbhadh duinn air an adhartas a rinn i mar tha, trang s gu bheil i, le tiotalan nan òran a thoirt duinn a h-uile uair gu fil-eanta.

An dèidh làimhe (cha b' ann aig an danna) fhuair mi còthorm bruidhinn ri the. Dh' aith mi gun d'innis mi an aite no dha, an rathad rabhaidh, mu'n teilegram Gaidhlig a fhuair i an tseidh dhi buing ann a' Hamilton. Dh' ionnsaigh anns na paiperan gun d' thuir i, 'How nice it's Welsh!' Bithidh mise tric a' gearan air na paiperan naideachd ach cha do shaoil mi gum bithinn air mo mheal-ladh ann an doigh seo. Tha mi duilich gun do chreid mi iad, oir thug Mrs Ewing a facal nach d' thuir i a leithid. Ged a thuir mi nach b' urrainn di, mar a thuir i, a h-uile puing a bha cearr a' fheachdachd, 'tha e a' cur iongnaidh orm nach do ghabh fear-eigin eile gnathach ris.

Bha mi dìreach air tìona-dach ri gearan nan Naiseantachd mu 'n GTC nuair a thainig urra bho 'n choimhit a radh gu robh feadhainn eile a' fetteamh ri bruidhinn ri Mrs. Ewing agus gu robh an tid ag aca sa-sua. Cha chreid mi gum b'e iomagan a bh' air mi a' mheirich. Co-dhiù bha nàdar de dhragh orm a chionn gun cuala mi uaireigin cho coibheis sa bha na Gaidheil ri straineasan.

S dòcha gun d' rinn an t-urra Latharnach feum gu fhios da. Ach, ma choinnicheas sinn a' rithist, s gun aon urra sa' choimhearsnachd, co aig a tha fhios nach faighear polasaì ur aig na Naiseantach — no agam-sa!

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MACBRAYNE'S FARES UP AGAIN

Despite objections from Argyll County Council and Campbelltown Town Council, the Traffic Commissioners, meeting in Glasgow have agreed to a five per cent increase in MacBrayne's bus fares as from February 23.

The application before the commissioners was for an increase on all fares above 1s. The 1s fare will go up by a 1d, and

pect of a commercial enterprise."

Mr James Law, representing MacBrayne's, said of the previous increase on the 1s fare "It was once possible to travel 20-odd miles in Glasgow for 2d. That now costs 1s 3d. This, therefore, has to be taken as a different proposition."

MacBrayne's had always paid

filling our duty under the Prices and Incomes Act if we rejected the application or modified it in any way.

"This company, like others, has had to make application after application over the years—but to no greater extent than any other.

"The only way to avoid this terrible frequency would be to give increases which last for three, four or five years—but we cannot do that under the Prices and Incomes Act."

Golspie Champs In London Finals

A Golspie High School team beat teams from Madras College, St Andrews, and Morgan Academy, Dundee, to win the Scottish heat of BBC Television's school science competition "Science Fair."

Representing Golspie were Sarah Mackay (17), from Helmsdale, Katie McLellan (17), from Brora, both in the sixth year, and Walter Sutherland (16), a fourth-year

pupil from Altnaharra. They now go forward to the national finals, which are broadcast live from London on February 27.

Their project, a biological one called "Food for Fish and Man," has been undertaken over the past few years by many pupils in the school as part of their normal biology work, and was only entered for the TV programme as an afterthought.

Sarah, Katie and Walter were chosen to represent the school as pupils closely involved in the project.

The project, which is still continuing, and which will carry on indefinitely, involves a programme of original research into fresh-water fishing in Sutherland with a view to improving it.

The project has four main objectives — a long-term investigation into the different types of plankton in Sutherland's lochs; an examination of stomach contents of trout, char, stickleback and eel to find exactly what they live on; an examination of the growth rates of trout by tagging and weighing, along with an examination of food organisms in shallow water, and lastly the possible commercial exploitation of both fresh and smoked eels.

Pupils have already discovered, for example, that eels compete with salmon spawn for food and at the same time prey on the tiny salmon and salmon eggs.

Among other things, they have investigated the feasibility of producing smoked eels in a simple smoking kiln built at the school.

The Highlands and Islands Development Board are obviously impressed. They have given the pupils a grant of £190 for the purchase of a 12-foot fibre-glass dory to assist with their survey.

NEWS FROM MAN

The unanimous decision of Tynwald not to take part in the Constitutional Royal Commission shows the dissatisfaction of the Manx Government with the delaying tactics of Whitehall and should be a warning to others who might think that a speedy solution to their problems will come from that quarter.

1968 has seen greater activity in the publication of works in Manx than most years. Yn Cheshoght Chailcagh (The Manx Language Society) now has its own magazine 'Credue', in addition to publishing a children's primer 'Bunneydays', a Course in spoken Manx based on the successful Irish 'Buntús Cairnte'.

These have been produced by the efforts of Brian Stowell, who made such an impression at the Celtic Congress at Fougères last August.

Douglas Faragher also has compiled a list of 660 Manx names for houses, and another booklet containing a list of bird names. This is one of a series of five booklets covering the Manx names of most natural history objects.

Mr Faragher's work on the New Manx Dictionary is also progressing. At the moment Dr Robert Thomson is reviewing the letter 'L'.

Barantas Air Obair

Aig toiseach na seachdainn sa chaidh ghearrain comhairle baile Inbhir Theorsa mun dail a bha am Bord a deanadh a cur a mach an aithis a chaidh a dheasachadh air a bhaile is is Inbhir Uige. Chaidh gearr chunntas den aithis a chuir a mach Di-haoine. Tha so a toirt cumntas air meinneolas (giogei), moine, obair factoraidh, iasgach, luchd turais is doighean sùbhaill. Tha am Bord a dol a thogail factoraidh a dol a rannsachadh obair magnesia a ghabhas cuir air bhonn aig Dunreidh agus a chuireas an t-uisge teth a thig on reactair gu feum, a dol a sreaghadh an iasgaich fiach an gabh na trailairean a tha dol ma dheas a thaladh bu Sgrabstair, a dol a neartachadh obair an luchd turais agus ag iarraidh barantas a Bhord nan treinneachan gun cumar an rathad iarainn. Nuair a thainig an aithis a mach thubhairt Mgr. Levens, Fear-Leasachaidh na siorramachd gum feumte cabhag a dheanadh ma bha obair an Reactair a dol an lughad an 1971.

Dìreach air saillean an aithis, chuir ughdarras an Neart Atomach a mach barantas nach rachadh Dunreidh dad nas lugh san aith cheithir bliadhna. Bheireadh sin cothrom dhan Bhord oibricean ura a lorg na chuir air bhonn san t-siorramachd. Chan e a h-uile aite a sheibh faochadh airson ceithir bliadhna.



The Kyle ferry boat Lochalsh with the RMS Loch Seaforth, which plies the Stornoway/Kyle route, pictured at Kyle of Lochalsh. Both services have been under fire in recent months.

6s 6d fare by 4d, the 16s fare by 9d and all fares over 18s 6d by 1s.

During the hearing, Mr Fraser F. Bruce, deputy county clerk of Argyll, said that the new increase on the 1s fare would, if granted, be the fourth won by MacBrayne in 41 months, making an overall rise of 33 1/2 per cent. The fare had gone up in steps of 1d during that time and would now be 1s 4d.

Mr Bruce, who was representing three objecting authorities — Argyll and Inverness counties and Campbelltown burgh — said: "This company's applications are frequent and excessive. These increases are affecting the very high cost of living in these rural and remote areas."

Questioned by Mr Bruce, MacBrayne's transport manager, Mr J. R. Cameron, agreed that even if the application were granted, MacBrayne expected a loss of £65,500 by the end of 1969. This he blamed mainly on the spiralling cost of wages.

Mr Cameron also agreed that in 1967 the number of passengers on the company's bus services dropped "rather dramatically" by nearly 80,000 — 2,084,033 in 1966 to 2,006,777 in 1967.

Summing up, the deputy county clerk said: "I would ask you to consider whether the company is being run as efficiently as one might ex-

attention to timetables and kept in close touch with local authorities whose suggestions were always given careful consideration.

Mr Law said: "The reason for the drop in the number of passengers is because of alternative methods of transport—notably the private car—and not fares increases."

Approving the application, Mr A. B. Birnie, chairman of the Traffic Commissioners, said: "We would not be ful-

SUTHERLAND CROFTERS APPROVE OF OWNER-OCCUPANCY

Over thirty crofters and others attended a meeting held at Rhiconich Hotel last week-end to discuss the Commission's proposals to the Secretary of State to enable crofters to become owner-occupiers. Mr MacAskill, Commissioner, outlined the proposals and Mr Thompson, Commission Staff, explained the benefits to be derived if the proposals are accepted.

Many questions were asked and at the close of the meeting, Mr John Munro, Oldshoremore, moved a motion in favour of the proposals. Mr C. Campbell, Durness, seconded the motion which was unanimously approved. The meeting was called at the request of the crofters in the area.

GAELIC BOOKS COUNCIL

Grants are offered for the publication of new and original work in Scottish Gaelic. The following categories, among others, will be considered: Novels, short stories, poetry, plays, essays, biographies, history, travel, religious works, books for young people, books on natural science.

Grants, normally within the range £100-£300, will be payable to publishers, who will make suitable financial arrangements with authors. Applications should be made by publishers preferably, but may be made by authors.

An author's award, of £250, is offered for the best book published, or accepted for publication, in 1969. This award is sponsored by the Council, the McCaig Trust and the Scottish Arts Council.

Application forms for grants can be obtained from the address below, and should be accompanied by a copy of the work proposed.

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PLACES OF INTEREST:

Glenfinnan Monument

The view of Glenfinnan Monument and Loch Shiel is to my mind one of the finest views in Scotland — a land full of delightful views. The pleasantly rugged peaks of Moirart and Sunart sweep down to the long and narrow peaceful waters of Loch Shiel and on the plain at the head of the loch sits the impressive monument. Could the

by Gilbert T. Bell

'45 Rising have had a more attractive setting for its inauguration?

If Culoden marks the death of the Stuart cause then Glenfinnan marks the beginning of the end. It was here on 19th August 1745 that Prince Charles Edward —

battlemented top, where stands a figure of a kilted Highlander by the sculptor Greenshields.

The column was erected by Alexander Macdonald of Glenaladale "to commemorate the generous zeal, the undaunted bravery, and the inviolable fidelity of his forefathers and the rest of those who fought and bled in that arduous and unfortunate enterprise. This pillar is now, alas, also become the monument of its amiable and accomplished founder, who, before it was finished, died in Edinburgh on the sixth day of January 1815 at the early age of 28 years."

The monument has been, since 1938, in the care of our National Trust, and thus con-

Nionag A' Chinn Deirg

mar bha ise. Bu mhath a b' aithne dhi an rathad. Cha robh aon churam gu'n rachadh i air chail ach measg nan craobhan mora.

Ach bha madadh-allaidh a' fuireach anns a' chaille: chunnaic e Nionag a' Chinn Deirg, agus thuir e ris fein gun bu mhath a' chuis breith oirre 's a' foirt leis d'òghraidh aise. Is e rinn e ruith na coinneamh air an rathad, 's faithe chur oirre, "Maduinn mhath dhut, a Nionag a' Chinn Deirg!"

Thug an nheagan suil choibhneil air, agus thuir i ris: "Maduinn mhath dhuibh fein, a dhuin-uasail! Ach cha 'n eil mi cinnteach gun bheil mi ga' aithneachadh. Gu de is ainm dhuibh?"

"O," ars esan, "is e Sir Madadh an t-ainm a' th'ormsa, agus tha mise 's do mhathair na' deagh chairdean. Tha i gle colach orm."

"Tha mi toilichte ur faicinn, a Shir Madadh," ars am faisthe, "ach cha'n urrainn mi peitheamh ri, bruidhinn; tha cabhag orm."

Bu deonach a bheireadh am madadh-allaidh leis i air a' cheart mhionaid, ach chual e daoine gearradh coille, agus bha eagail air gu b' faiceadh iad e. Mar sin rinn e gaire coibheis, agus thuir e: "Cait am bheil thu do leis a bhagaid, a ghaoil?"

"O, tha bonnach milis agam 's a' bhaseaid a tha mi toirt dh'ionnsuidh mo shean-amhair gu bh' aice air dinneir na Domhnach," ars a' chail-eag.

"Agus cait am bheil do shean-amhair a' fuireach?" dh'fheoraich am madadh-allaidh. "Tha i fuireach anns an tigh bheag a tha ag taobh na h-aibhne" arsa Nionag a' Chinn Deirg. "Chi sibh e cho luath sa gheibh sibh a mach as a' chaille."

"Is aithne dhomh an t-aithe" ars am madadh-allaidh.

"Uair-eigin eile theid mi null comhla riut, a choimhead do shean-amhair. Ach cha'n urrainn domh dhò ann an draasda. Beannachd leat, a luaidheag."

(Ra leantuinn)

Mrs GAEL'S DIARY

Equal Pay

Tha sinn a faicinn gu bheil Mrs Barbara Castle an aghaidh an aon phaghaidh a bhi ag na boireannaich a tha ag obair am Ford's a' bhios aig na fir. Cha chuala sinn gun de dhùit i thein an aon phaghaidh ri na Ministrean eile ged is boirionn i. Tha i cosnadh £9,950 sa bliadhna.

Bureaucracy

1. Any of you who have had to apply to your local authority for planning permission will no doubt have received a reply in the following terms. Building Scotland Regulations 1963 to 1967.

Item 2 will have to meet the requirements of Regulation X. Item 4 must be in accordance with Regulation Y, etc.

No indication is given about the requirements that have to be met so you have to go and find someone who knows and who is busy enough anyway which leads to delay in progressing your application. Why cannot the officials we pay explain what is required as they are the final authority or is this just another method of creating the requisite paper-work to keep them in a job?

2. From time to time we meet people who have had to attend a consultancy clinic of one kind or another and have had to join a queue of patients all summoned for the same time. Some have travelled considerable distances and they may have a two hour wait in some clinics. Buses and trains are not all that convenient for them and a wait of this length is frustrating enough for patients within minutes of home. If the G.P. can manage to keep to a reasonable time table why can the consultant not? Or is the army of bureaucrats surrounding him unaware of the feelings of the waiting patient whose time is as valuable to him as is the



consultants'. One lady from Wester Ross had a six hour journey (return) and a wait for a five minute consultation.

London Gaelic Student's Ceilidh

Mrs Winifred Ewing, Scot-Member of Parliament for Hamilton, was among the many guests enjoying a ceilidh recently held by Gaelic learners at the City Literary Institute in London. Mrs Ewing, who is learning Gaelic herself, saw entertainment provided both by native Gaelic speakers and by learners of the language.

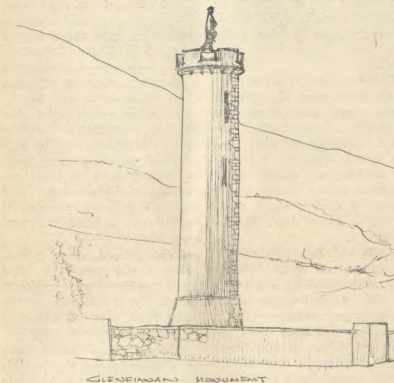
The evening had a great deal of variety for not only were there plenty songs, but the learners presented a play, did recitations, and showed lantern slides (with commentary in Gaelic). Most of the contributors to the evening were Gaelic learners, although most of the singers were Gaels.

Also enjoying the evening were Mr John Nicolson, President of the Gaelic Society of London; Mrs Mary Stewart, M.B.E.; and Mrs Adie O'Brien-Teara, who sang several songs. Christine Laing and Calum Sinclair also sang several songs; some of the songs were first recited by students so that those learners with little knowledge of Gaelic had a chance to join in the choruses.

The play which was performed was called "The Soldier" and was an all-student venture; it was acted, stage-managed, and organised by students; and the script, which was adapted from an old story, was written by Mr Kenneth MacKinnon, another Gaelic learner, who also directed the play. "The Soldier" tells the story of Iain, who is trying to rejoin the regiment from which he has deserted and who (inadvertently) sells his soul to the devil. All ends happily, however, and the devil is finally outwitted.

Beautiful coloured slides of the Highlands were shown by Mr James Stewart, and Mr MacKinnon showed pictures of Nova Scotia; each of the students gave a commentary on the pictures in Gaelic.

Altogether the ceilidh showed how much the learners enjoy their Gaelic, and how infectious their pleasure in it can be. Much of the credit for this must surely go to the organiser, Mrs Anne Morrison, who teaches the advanced Gaelic studies group at the City Literary Institute.



Bonnie Prince Charlie — landed, after being rowed up the loch, with about sixty of his supporters, and in a bothy near the site of the present monument set up his headquarters. It was here that clansmen from all over, and other supporters of the Jacobite cause, gathered and the Stuart Standard was raised. For two days this Highland army stayed at Glenfinnan then marched eastwards and then to Edinburgh and then set off for London after the victory at Prestonpans. The army never reached London, it retreated after Derby, and though it was victorious at Falkirk it continued to retreat into the Highlands and died on the moor at Culoden. The Prince then roamed the countryside and eventually, on the 19th September 1746 he set sail for France and freedom.

The monument is often and very wrongly referred to as Princes Charles' Monument; it does not commemorate him; it commemorates the clansmen who fought for him. It is a round, slightly tapering column of rough coursed rubble about 65 feet in height with a winding staircase inside which takes you to the

top. It is a popular attraction and a fitting memorial to gallant men. Nearby is the Glenfinnan Viaduct with its 21 arches which railway passengers on the route to Mallaig have to cross, and in the R.C. Church at Glenfinnan (built in 1873) are tablets commemorating the Prince and the Macdonalds of Glenaladale.

Opposition to the spread of the Welsh language and Welsh teaching is handening throughout Wales.

In Cardiganshire, a very Welsh county, a parents' organisation formed to combat the county council's policy of bilingualism in all its schools has attracted 500 members. Its vice-chairman, Dr John Hughes, a Welsh-speaking Welshman, said it is now considering a political movement to oppose local councillors.

In Swansea, a retired B.B.C. engineer, Mr Daniel Rees, has set up an organisation called the Real Voice of Wales—the real voice being English. He has had 170 letters of support in the two weeks since he launched it.

MINORITIES MUST NOT SUCCEED

"Fifty per cent. of the letters come from North Wales," he said. "I expected little encouragement from there." He believes that top jobs in Wales are increasingly going to Welsh-speakers. "People of real ability are excluded."

Mr Gareth Miles, a member of the executive committee and a former secretary and chairman of the Welsh Language Society, said the movement was not worried by signs of opposition.

Being Normalised

"The situation in Wales is being normalised," he said. "This is how it should have been all along. People who

support the anti-Welsh movement are backward. They are a type of white settler element. I feel that if Mr Rees was a coloured person in America, he would be straightening his hair and whitening his face."

Other Education

The Gittins educational report, which recommended the extension of Welsh teaching, stipulated that parents should have the right to keep children away from Welsh classes. Professor Charles Gittins said yesterday: "It is most desirable that when children are opted out, they should be given other organised education."

Advance Factory Suggested For Caithness

An advance factory and the provision of serviced industrial sites in Caithness are two of the measures recommended by the Wick/Thurso

Working Party, in their report to the Highlands and Islands Development Board, to help foster development in the county.

A synopsis of the group's report, which examined transport, tourism, fishing, agricultural and industrial matters, published last week is available from the Highland Board's Publications Department, 6 Castle Wynd, Inverness; and from the County Development Department, Wick.

"To attract more manufacturing firms in the county," the synopsis says, "the report recommended that industrial sites at Wick and Thurso should not only be zoned but should also be serviced . . .; that at least one advance factory should be erected and be offered at reasonable rental; and that at least one advance factory should be erected and be offered at reasonable rental; and that special publicity measures should be aimed at attracting industrialists to the county."

Earlier, the synopsis explains that the Working Party "thought it right to identify possible electro-intensive manufactures on a moderate scale . . . One possibility which it was thought might prove feasible was the introduction of magnesite by an electro-chemical process using dolomite from Sutherland . . . and the warm water from the (Dounreay) reactor."

The Board are working on several of the recommendations of the report, which has

also been studied by the Secretary of State for Scotland, Mr William Ross. A section of the published synopsis deals with the progress made since the report was completed.

The Highlands and Islands Development Board set up the Wick/Thurso Working Party in August 1967, to "examine the employment problems of the Wick/Thurso area; to review the existing resources and opportunities for development; to assess current and new development projects and to report to the Board with recommendations."

The Working Party comprised representatives of the Highland Board, the Scottish Office, Caithness County Council, the United Kingdom Atomic Energy Authority and the Ministry of Technology.

NEW VIOLIN TUNES

This week a very good friend of Sruth's—Miss Annie Dewar of Logierait Branch of An Comunn Gaidhealach, Perthshire, sent us an interesting booklet of Violin Tunes. This contains a collection of 12 tunes composed by Mr Louie Grant of Blai. Atholl who was a well-known musician in the 1930s in Perthshire, when he led the Forthingall Dance Band.

Mr Grant can compose a tune virtually at the drop of a hat. His most recent composition is "The Rev. H. M. Gilmour's Farewell to Logierait." The Rev. Gilmour left Logierait on 29th January and Louie Grant had been invited to compose a tune for him a mere 10 days before this. The tune was first played in public at a Ceilidh held for the Gilmours in the Logierait Hotel on 29th January.

At this Ceilidh the Rev. Gilmour was presented with an Atholl Tartan Travelling Rug and Mrs Gilmour with a MacLeod Tartan Stole in recognition of their services to the Gaelic movement and particularly to the Logierait Branch of An Comunn Gaidhealach during their stay in the area.

The violin tunes have been written in honour of several well-known people — e.g. Fimv Shand. Some are particularly well-known in the Gaelic movement such as Petrine Stewart, Elizabeth MacDiarmid and Atholl Highlander Alex Macrae.

The melodies have been transcribed from tape-recordings by Mr Iain McLeish, nephew of the composer.

Faillte Do Lybster

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Sea Angling
Good Fare and a Fine Cellar

SKYE CROFTERS AGAINST OWNER-OCCUPANCY

A referendum conducted by a landlord in Skye into the proposals by the Crofters Commission for the owner-occupation of crofts, has revealed that more than 70% of the crofters on his estate would prefer not to become owner-occupiers.

The referendum organised by Mr John MacLeod of MacLeod on his estate near Dunvegan, asked his 117 crofters of the townships of Kilmuir, Roag, Vatten, Harlish and Feorlig — "Do you wish to become owner-occupiers?"

Of the 114 votes cast, equivalent to a 99.3% poll, only 32 crofters said yes.

Mr James Snaug Grant, chairman of the Crofters Commission, said that there had been no reference on the voting papers to the all-important safeguards over housing grants and the level of annuities which formed part of the commission's proposals.

This was a serious weakness, he said, but emphasised that "the most important factor was that the result showed that one out of four crofters on one of the best-run estates in the Highlands would prefer to be an owner-occupier, even without the safeguards which the commission considers essential."

Mr Grant said the commission would spend until April explaining their proposals to crofters in detail.

Mr Charles McLeod, secretary, of the Federation of Crofters' Unions, who have

lent full support to the commission's proposals, said that before any such ballot was held, crofters should have explained to them.

"A referendum otherwise," he said, "would be fairly valueless."

Neither Mr Grant, Mr McLeod nor a spokesman for the MacLeod estate was aware of any similar referendum being taken by landlords to sound out the opinion of crofters.

The proposals by the Crofters Commission, submitted to the Secretary of State for Scotland last October, will, if accepted by the Government, place more than two million acres of land and common grazing into the hands of 16,000 crofters on 19,000 crofts.

DEVELOPMENT OF HIGHLAND TOURISM

Speaking at the annual general meeting of the Oban and District Tourist Association in Oban last week, Dr Iain Skeewis, Head of the Highland Board's Tourism and Transport Division, said that if tourism was to play the part it could in the Highland economy, its development had to be guided in a way that would bring the maximum return to the region in terms of economic wealth and opportunities to earn a living. It was to this end, he said, that the Board's tourism policies were geared.

Research into each desired market establishes the most successful advertising techniques, the kind of accommodation that will be needed and the type of facilities and amenities that will attract and satisfy.

The length of season over which holidays can be taken and the need to extend the season is clearly the most serious consideration and this year the marketing effort has concentrated on the selling of April, May, late September and October through the 'Highland Holiday Ticket' scheme.

Over 110,000 inquiries had been received already.

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Lesson 10

Translation

IN THE TOWN

1. This is a boy. This is a house. Where is the boy going? He is going to a house. What is he carrying? A basket.

2. This is a car. This is a town. Where is the car going? It is going to the town.

3. This is a man and here is the station. Where is the man going? He is going to the station. What has he in his hand? He has a little case in his hand.

4. This is a woman and this is the church. Where is the woman going? She is going to the church. What has she on her arm? A bag.

5. This is an ambulance. This is a hospital. Where is the ambulance going? It is going to the hospital.

6. This is a pupil and this is a school. Where is the pupil going? He is going to the school.

READING

The little boy is walking up to the house. He has a basket over his arm. Here is a town. There is a car on the main road to the town. The car is going into the town.

This man is in a hurry. He is on the road to the station. He has a case in his hand. The train is at the platform and the man will be going away on this train.

Here is a woman walking up the road. She has a bag on her arm. She is going to the church. The church is beside the road.

Here is the ambulance on the road to the hospital. Where is this little boy going? He is going to the school. There is a cap on his head (he is wearing a cap) and he has a school-bag in his hand. He has books in the bag.

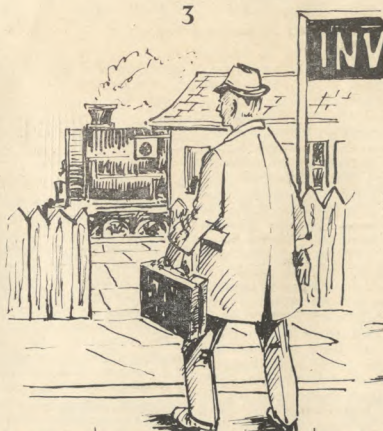
A simple conversational course for beginners



Seo gille. Seo taigh. Càite a bheil an gille a' dol? Tha e a' dol gu taigh. Dé tha e a' giùlan? Tha bascaid.



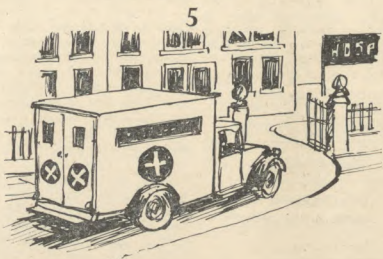
Seo càr. Seo baile. Càite a bheil an càr a' dol? Tha e a' dol do 'n baile.



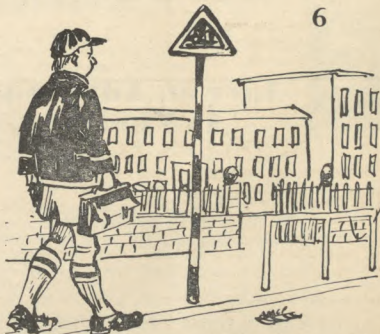
Seo duine agus seo an stèisean. Càite a bheil an duine a' dol? Tha e a' dol do 'n stèisean. Dé a tha aige 'na làimh? Tha mìleid bheag aige 'na làimh.



Seo boireannach agus seo eaglais. Càite a bheil am boireannach a' dol? Tha i a' dol do 'n eaglais. Dé tha aice air a' gairdean? Tha бага.



Seo uidheam-ghhàilain. Seo ospadal. Càite a bheil an uidheam-ghhàilain a' dol? Tha i a' dol do 'n ospadal.



Seo sgòilear agus seo sgòil. Càite a bheil an sgòilear a' dol? Tha e a' dol do 'n sgòil.

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GAIDHLIG

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

LEUGHADH

Tha an gille beag 'a' coiseachd suas chon an taighe. Tha bascad aige air a ghàirdéan. Seo bhaile. Tha càir air an rathad mhór gu 'n bhaile. Tha an càr 'a' dol 'a' staigh do 'n bhaile.

Tha cabbag air an duine seo. Tha e air an rathad gu 'n stéisean. Tha màileid aige 'na làimh. Tha an trèan aig 'a' phlatform agus bidh an duine 'a' falbh air an trèan seo.

Seo boireannach 'a' coiseachd suas an rathad. Tha бага aice air a gairdean. Tha i 'a' dol do 'n eaglais. Tha an eaglais ri taobh an rathaid. Seo an uidheam-ghùilain air an rathad gu 'n ospadal. Càite a bheil an gille beag seo 'a' dol? Tha e 'a' dol do 'n sgòil. Tha ceap air a cheann agus tha бага-sgòile aige 'na làimh. Tha leabhraichean aige anns 'a' бага.

CEISTEAN

- Dé tha aig 'a' ghille bheag seo air a ghàirdéan?
Càite a bheil e 'a' dol?
An ann do 'n bhaile a tha an càr seo 'a' dol?
Càite a bheil an duine 'a' dol?
A bheil cabbag air an duine?
Dé tha aige 'na làimh?
Dé tha 'na stad aig 'a' phlatform?
Càite a bheil am boireannach 'a' dol?
An ann do 'n ospadal a tha an uidheam-ghùilain 'a' dol?
Cò tha 'a' dol do 'n sgòil?
Dé tha aige 'na làimh?
Dé tha air a cheann?

FACLAN

- a' dol, going
a' giùlan, carrying
bascad (a), basket
càir, (a) car
baile, (a) town
stéisean, (a) station
màileid, (a) case, (a) bag
tha màileid bheag aige, he has a little bag
eaglais, (a) church
dé tha aice, what has she?
a, her (air a ghàirdéan, on her arm)
gàirdéan, arm (a ghàirdéan, her arm)
uidheam-ghùilain, (a) ambulance
ospadal, (a) hospital
sgòil, (a) school
a' coiseachd, walking
sus, up
chon, to, towards (chon an taighe, to the house)
a, his (air a ghàirdéan, on his arm)
rathad, (a) road
rathad mòr, main road
gu 'n, to the
a staigh or a stigh, in into
cabbag, (a) hurry (tha cabbag air an duine seo, this man is in a hurry)
trèan, (a) train
platform, (a) platform
a' falbh, going
ri taobh an rathaid, beside the road
ceap, (a) cap
ceann, (a) head (air a cheann, on his head;
air a ceann, on her head)
tha бага-sgòile aige, he has a school bag
tha бага-sgòile aice, she has a school bag
tha leabhraichean aige, he has books
'na stad, at rest, at a standstill

LION NA BEARNAN

- Tha aig 'a' ghille bheag air a
Tha e 'a' suas chon an
Tha an air an gu 'n bhaile.
Tha an 'a' dol gu 'n
Tha aige 'na làimh.
Tha am air an rathad do 'n
Tha an 'na stad aig 'a' phlatform.
Tha an gille beag 'a' do 'n
Tha бага-sgòile 'na
Tha air a

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Lesson 10

The Genitive Case

The Genitive Case has several uses:

- One noun governs another in the Genitive:
e.g. (a) bròg balach (a boy's) brògan bhalach (boys' shoes)
bràg 'b' bhalach (the boy's shoe) brògan nam balach (the boys' shoes)
(b) ugh circe (a hen's egg) uighen chearc (hens' eggs)
ugh na circe (the hen's egg) uighen nan cearc (the hens' eggs)
- Compound Prepositions (since they contain a noun):
e.g. an aghaidh na gaoithe—against the wind.
an deidh (as deidh) na sgòile—after school.
air muin eich — on horseback,
os cionn an doruis — above the door.
- Four Simple Prepositions — thar, rè, chun, trid:
e.g. thar na h-aibhne — over the river,
rè na h-oidhche — during the night,
chun nan con — to the dogs.
- The Verbal Noun (especially when the Definite Article is used):
e.g. 'a' fàgail na sgòile — leaving school.
- The Infinitive:
e.g. 'a' dol a dh' fhàgail na sgòile — going to leave school.
- The Adjective làn (full):
e.g. sporan làn airgid — a purse full of money.
bara làn chlach — a barrow full of stones.

Examples

- Sgrìobh fear na cathrach ainm an òrain air céis litreach.
- Chaidh sinn sios chun na tràghad agus dh' fhuair sinn ri taobh na mara fad an fheasgair.
- Seas air mo bheulaibh agus tog do làmh an do chionn.
- Tha Màiri 'a' bleoghan na bà, 's tha lain ag iarraidh an eich.
- Dh' fhalbh iad a dh' iasgach ghìomach, ach thill iad le clèibh làn chrùbag.

Leughadh

Post Abrach

Ged a tha mu cheud bliadhna o bha Mac-Acan-Tàisich beò bithear ag innse fhathast seanasachan dèibhin uime. Nuair a bha mi fuireach faisg air Gearasdan Dubh Inbhir Lòchaidh, seo seanasach a chuala mi mu dheidhinn.

Bha Fear Chalaird an seirbhis 'a' Chrùn thall thairis. Turus is e air tighinn dhachaidh bha aig na muncidh aige 'na chois agus bha e air ionnsachadh do'n bheachd mar a dh' fhosgladh is a dhùineadh e an dorus nuair a thigeadh daoine chon an tìghe. Latha a bha seo agus an t-uachdaran aig an uinneig chunnaca e am post 'a' tighinn a nuas an ceum chon an tìghe. Smoinlich e gum fàigheadh e spòrs air Mac-Acan-Tàisich. Dh' fhalbh e e fhèin air cùl an doruis bhig agus chuir e an t-apa a dh' fhosgladh an doruis mhòr do'n phost. Nuair a chunnaca am post an "duine" annasach a bha roimhe shìne e thuige na litrichean 's e ag ràdh, "So, a bhalach, thoir sud dha d'athair!"

Oran

A Nigheanag a ghràidh

(Sung by John Murdo Morrison on Grampian Record NAN1019)

- A nigheanag a ghràidh, 's tu dh' fhàg an dochar am cheann
Air feasgar Di-cadain' nam shuidhe 's mi riastadh le rann;
Gum b' fhearr 'a bhith sinne gu socair 's gu sìobhalt' 's gheillann.
A' cadal le chéile fo dhùilleach nan geagan ud thail.
- 'S ann dhut-sa, mo leannan, thug mise mo chridhe 's mo chiall.
Mo dhùsgadh, mo chadal, mo reult, mo ghealach 's mo ghrian;
'S tu m' oidhche 's mo mhadainn, mo bhàrn is m' anail 's mo bhiadh,
'N àm èirigh is laighe 's tu fhéin an aingeal gam dhìon.
- Ann an achlais mo leannain gun caidlinn fada gun strì,
Fo dhubhar nam beannaibh far m' b' òg a b' amaiseach mi;
Gun sòlas air thalamh ri m' dheidh a dh' aithnicheadh mi
Ach gaoil na h-òg chailin a bheothaich an t-sràdag am chridh.
- An saoghal ged 's farsaing gum b' fhearr a bhith tathaich sa' ghleann
Ri taobh na h-òg chailin air thalamh is maisieach leam;
Bith riomhachd 's a h-àilleachd 's a grinneas gu bràth 'na mo cheann;
'S an lòchairt mo chridhe bith àite, mo nighean, dhut ann.
- Thig fòis air an talamh, 's thig tosd air anail 'a' chuain;
Air tonnan 'a' chladhach thig tàmh is cadal car uair;
Eidh bheag 'na doifre ni fàsgadh sona fo 'n bhrùrach,
Ach mo ghaol-sa do m' leannan gu bràth chan aithniche e suain.

NIONAG A' CHINN DEIRG

Ann an duthaich araid air taobh thall a chuain, bha a fuireach o chionn fada, nighean bheag a bha anabarrach math agus coibhneil. A chionn gu'n robh i cho math agus cho coibhneil, rinn a mathair currachd boidheach dhi a chuireadh i mu ceann an uair a rachadh i mach. Bha an currachd cho dearg ris a' ghrein an uair a bhios i dol fodha air chul nan nial latha briagha samhraidh.

Bha e cho boidheach agus a' coimhead cho math air an niginn bhig 's gu'm biodh a cèirdéan ag radh "Nionag a' Chinn Deirg," rithe, mar gu 'm b'e sin a h-àimh. Bha cuid diubh ag innse gum bu currachd sìthich a bha ann, agus gu'm cumadh e o chail 's o chunnairt i; ach ma bha sin fìor, cha'n eil fios agamsa co thug dhaibh an t eòlas. Ma dh'fhaoidte nach d'fhug neach sam bith.

Latha dhe na bh'ann thuir a mathair rithe; "Saoil am b'urrainn aith an rathad a dheanadh a null gu tigh do sheanamhair? Tha toil agam bonnach a chuir g'a h-ionnsuidh a bhios aice air a dinneir Di-domhnaich."

Thuir a' chailleag bheag gun dail: "Tha mi'n duil gu 'm b'urrainn; cha'n eil an rathad doirbh. Chaidh mi null cuide ribh fein iomad uair, agus tha mi smoinneachadh gu'm bheil e mi nise mor gu leir gu dhol ann na m' aonar."

"Greas ort, ma ta" ars a mathair, "cuir umad do churrachd, thoir leat a' bhasgaid so, 's bi falbh. Faighnich dhe do sheanamhair clamar a tha i, agus innis dhi gu'm bheil thu 'n deidh bonnach math a thoirt g'a h-ionnsuidh a bhios aice air dinneir na Domhnaich."

"Agus am faod mi fuireach thall tacan beag?" ars a' chailleag. "Faodaidh, uine bheag a leigil t'analach, ach dean cinnteach gum bi thu dhachaidh roimh bheil na h-oidhche," fheagair a mathair. Thog Nionag a' Chinn Deirg oirre, 's i cho sana ri smeorach. Mar bha i gabail an rathaid, bha i sìor smoinneachadh gu'm bu ghnòthuch mor, mor, iose bhi dol a null a dh' ait a seanamhair leatha fhein. Bha i cluinntinn nan ian a' seinn am barrabh nan craobh, agus a' faicinn nan neoinnean a' gogadh cheann rithe na dol seachad. Shaoil leatha gu'n robh iad uile 'g radh: "Nach i Nionag a' Chinn Deirg a tha air fas mor! Tha i air a turas a dh' ait a seanamhair leatha fein!"

Air an rathad bha aice ri dhol troimh chòille, far an robh e car dorch, 's far an robh na craobhan gle ard. Ach cha robh eagal sam bith oirre: a chionn cha robh fios aice gu'n robh ni no neach air an t-saoghal a dheanadh cron air niginn bhig sheimh

(Continued on page four)

Highland Development

Professor Jim Lotz is Research Director, Canadian Research Centre for Anthropology, St Paul University, Ottawa. He graduated B.A. in Geography from Manchester University and holds an M.Sc. from McGill University. He has had over ten years' experience in the northern parts of Canada and Alaska. Between 1962 and 1966 he co-ordinated a socio-economic study of the Yukon Territory. In 1968 he visited the Highlands of Scotland and was so impressed with what he found that he aims to return again in the near future to give what

assistance he can to some of the socio-economic problems which face the Highlands and Islands today. In the following serialised article, Prof. Lotz traces the history of community development movement as it relates to world trends towards increasing urbanisation and industrialisation. The paper suggests that a naïve and over simple view has been taken of the complexity of traditional and modern societies, and that much community development work has not taken cognisance of this. A definition of community development is advanced.

the Englishman at the apex, there stretched down a series of "lesser breeds within the law." The more traditional peoples were "like" the white man, the higher up the scale they rated. This view still persists. Until recently there was a great deal of simpleness about traditional societies. Viewed from the perspective of ethnocentric administrators and anthropologists, traditional cultures were seen as quaint or vulgar, good or bad, and a great deal of attention was paid to the more pathological aspects of their daily lives. The concept of a culture or a society as an integral, functioning whole with its own way of assigning rights and responsibilities and of allocating resources and meeting needs has only recently emerged in the anthropological literature of the twentieth century. Without romanticising traditional cultures, their significant characteristic was that they worked in terms that were acceptable to most of their members. Life may have been "nasty, brutish and short" but it was the only life they knew, and one that was hallowed by tradition and

all other efforts whether of governments or of citizens, for the welfare of the community.

2. That material prosperity without corresponding growth in the moral capacity to turn it to good use constitutes a danger.
3. That the real difficulty lay in imparting any kind of education which would not have a disintegrating effect upon the people of the country."

All this, of course, has a surprisingly modern ring. The two great dramas of our day — world-wide urbanization and world-wide industrialisation were only beginning in 1925. But the winds of change had started to blow — perhaps only as gentle breezes but blowing nonetheless. In 1935, the Advisory Committee on Education in the Colonies issue a memorandum on educating the people in rural communities. It stressed central planning and the need to co-ordinate departmental activities to avoid overlap and duplication in the provision of services and resources. Again, this has a familiar ring. The memorandum was strongly influenced by the first survey of the Colonial Empire published in 1932. Economic surveys inevitably end up with statements about co-ordinating effort and avoiding duplication. The subtle interweaving of social, economic and political aims and the necessity to examine their inter-relationships — as well as those of different groups and departments of government — was already apparent at this stage. In the Depression world of the Thirties the inability of western man to control his own economy left little time, money or energy for attempts to control those of far away "backward" colonies. Where there was no profit for private enterprise and no voters to influence the central government, the missions carried on the work of educating traditional peoples and of keeping them alive, albeit at a minimal level.

(to be continued)

OIL-THAIGH AIR A' GHAIÐHEALTACHD?

Ann an Taigh nan Cumantach bhò chionn ghoidh thubhairt Mgr. Calum Mac a' Mhaoilein. Ball-Parlamaid Inne Gall Mòr bu chòir Oil-thaigh ur a steidheachadh air a Ghaidhealtachd. Bidh cumhach gaigh bhò robh Inbhirnis air fear de na h-aiteachan a bhàg airraidh Oil-thaigh mus deachaidh Sruighlea a thaghadh. Ach chan'eil an seòch seann chaispair. Air an 29mh d'è Fhaoilleach, 1834, bha a' chuis seò fa chomhair comhairle a' Bhaile ann an Inbhirnis.

MANX ARCHAEOLOGICAL SURVEY

Among the most numerous and significant of the Ancient Monuments in the Isle of Man are the remains of the small chapels (keells) and burial grounds of the Early Christian period. Together, they provide a remarkable body of evidence relating to the Celtic church of western Britain. This newly published report contains descriptions of all the surviving traces of the Early Christian period in the sheading of Rushen, the most southerly of these ancient land divisions of the island. The author, J. R. Bruce, MSc, FSA, has lived in the sheading for nearly 50 years, and brings to his work intimate local knowledge together with meticulous scholarship. As well as the field evidence all early literary references to the sites are summarised. The work is generously illustrated with line drawings (particularly plans of sites) and photographs. The report is especially concerned with the keells (the small pre-parochial Celtic chapels) and burial grounds of the seventh to the eleventh centuries, but reference is also made to mediaeval ecclesiastical sites in so far as they reflect the influence of earlier Christian occupation in the area. A final chapter discusses a number of the fundamental questions concerning keells, in relation to the Rushen sites: their dating, their 'dedications', their relationship to the Treen land divisions, and the dating and siting of lintel-grave burials.

This sixth report completes the survey of this class of antiquity for the whole of the Isle of Man. The volume contains a comprehensive index to all six reports of the Manx Archaeological Survey.

Details from: Publications Department, Manx Museum, Douglas, Isle of Man.

MORT ANNS NA H-EILEANAN

Chuir an naidheachd gun deachaidh seann bhòireannach a mhoirt ann an Leodhas bhò chionn beagan mhìosan 'ann bha air daoine air feadh na dùthcha. Aig an eilean chaidh fhaighneachd cuin a thachair a leithid 'nan eilean mu dheireadh, agus bha cuid a' sgrìobhadh 's na pàipearan agus ag radh air an reidio (Domhnall B. Mac Leoid air fear dhiubh) gun robh da cheud bliadhna ann bho 'n h do rinnadh mort ann an Leodhas. Ach ged tha uine mhoir bho nach do thachair rud cho maslach chan 'eil e cho fada 's a bha daoine a' cumail a-mach an toiseach. Anns 'r Ghibleim, 1838 chuireadh as leth fear a Leodhas gun do mharb e a bhean, ach fhuaraidh a-mach gun robh e air a reuson a chail. Thachair mort ann an Uibhist-a-tuath ann an 1856.

Is Community Development Necessary?

by JIM LOTZ

Part 1

James Thurber and E. B. White once wrote a book with the intriguing title "Is Sex Necessary?" Anyone surveying the field of socio-economic development in the so-called underdeveloped parts of the world might be tempted to ask a similar question about what seems to be another obvious fact of life — "Is Community Development Necessary?"

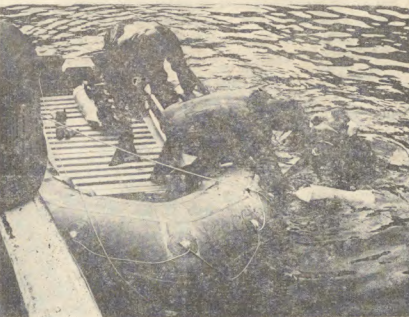
While there is a great deal of discussion about community development in Canada, there also appears to be a certain lack of enthusiasm about the term and the technique, and some distrust of the whole philosophy elsewhere in the world.

Much of the practice and philosophy of community development, particularly in Canada, has its roots in the British colonial experience. Britain is alleged to have acquired her Empire in a fit of absence of mind. In the twentieth century, seeing that the social, economic and political disadvantages of a colonial empire outweighed the benefits, the British, empiricists as well as imperialists, initiated a policy aimed at bringing the colonies along the road to self-government. Before the arrival of the British and other colonial powers, traditional societies had developed complex, functional social structures that worked extremely well, socially, economically and politically. The arrival of the white man, equipped with superior technology and an ethnocentric view of life that provided some very firm ideas on how people should behave, shattered these traditional societies.

Impact

A new set of models for human behaviour appeared as western technology and culture spread over the world. By the middle of the twentieth century, no place, no matter how remote, had escaped the impact of western

man. Occasionally the contact between western ways and traditional cultures was quiet, peaceful and mutually rewarding. More often it was sudden, warlike and disastrous on both sides. The process of cultural contact that began slowly after the Age of Exploration in the Fifteenth Century accelerated in the Nineteenth and Twen-



Lobster Farming — In the context of Highland development the produce of the sea must play a very important role. Our photograph shows divers at work on new methods of lobster farming at Kinlochbervie. Already the gourmet markets of London and Paris are enjoying the harvest from this Sutherlandshire enterprise.

ties Centuries. The British were in the van of this movement. They saw themselves as trustees of traditional people, maintaining the law, preventing oppression, raising the standards of living, assisting in economic development and in general turning Africans and others into reasonable facsimiles of Englishmen so that they could, in time, govern themselves.

Culture Concepts

The view of world society about 1900 was one that showed the white man at the top of the tree, secure in the rightness of his position and incurably optimistic about the prospects for progress. From this peak of perfection, with

confirmed by constant reinforcement through the value system.

Education

In 1922, a study was carried out of African mission education. This resulted in a White Paper on Education Policy in British Tropical Africa, issued in 1925. This suggested that progress should rely not only on schools, but should come through improved agriculture, development of native industries, improvement of health, training people to manage their own affairs, and the inculcation of ideas of citizenship and service. Three main principles were stressed:

1. That education should be intimately related to

Naidheachdan Mu Na h-Eaglaisean

Air A' Ghaidhealtachd

Le "FEAR-FAIRE"

EAGLAIS NA H-ALBA MODERATOR UR

Tha an t-Urr. Tomas Frisgal air uallach coimhthional a leigil dheth, agus chaidh an t-Urr. Uilleam Edgar a thaghadh 'na aite mar Mhodhader air Cleir Inbhris. Tha Mgr. Edgar air a bhith 'na mhinistear ann an Ard na saor agus Peitidh o 1963.

A' FAGAIL ALBA

Tha an t-Oll. Urr. Iain Frisgal gu bhith air a shuidheachadh ann an Geneva ann an ohair co-changailte ri comhairle Eaglaisean an t-saoghail Rugadh an t-Oll. Frisgal ann an Farris. Tha e air grunn leabharichean a sgrìobhadh, agus bidh an leabhar ur aige. "Let's Get Moving" a' rìghinn ann an follais a dh'aithearr.

MGR. SEUMAS MACARTAIR

Bha Gaidheil Dhun-cieann gle colach air Mgr. Seumas MacArtair a chaochail ann an ospadal bho chionn ghoirde. Bha e bliadhnanach na mhoir-eaglais aig a' choimhthional Ghaidhealach 'sa bhaile.

CLEIR UIBHIST

Tha ullach air Cleir Uibhist mu suidheachadh nan sgòilean

ann am Beinn na Faoghla. Dh'innis an t-Urr. Aonghas Mac a' Ghobhainn aig a' choinneamh mu dheireadh gum bheil 85 sgòilear ann am Baile a' Mhanach 21 dhiubh le muinntir an airm. Thogadh an sgòil airson da fhichead sgòilear a chumail, agus chuiradh seomair eile rihte. Tha e cuid-eachd 'na adhbhar iomagain gum bheil an sgòil seo cho faisg air a' phort-adhair. Tha cuid sgòilear dann an Torlum, agus cha ghabh an sgòil an corr. Leis an obair uir a th'air an riaghlach san amharc bidh da chuid sgòilear le muinntir an airm ann am Beinn na Faoghla. Anns a' bhitheanas tha a' chlànn sin air deichead air sgòilearan Uibhist, agus tha cagal air moran gun cuir seo beacadh air foghlam na cloinne a bhineas do Bheinn na Faoghla.

AN EAGLAIS SHAOR POSADH 'SAN ALLT- BHEITHE

Tha an t-Urr. Iain A. Mac Ghill' fosa a nis air a shuidheachadh mar mhinistear 'san Allt Bheithe. Air seirbhis a' phosaidh bha an t-Urr. Niall Seagha (Ullapull) air ceann an adhradh. Thug an t-Urr. Mgr. Donnachall (Aird-eilbh) faclan



comhairleachaidh do'n nthinistear ur agus mhinich an t-Urr. U. B. MacNeacail (Ploc Loch Aillse) an coimhthional ann am briathran freagarrach.

AN EAGLAIS SHAOR CHLEIREIL ORDUGHEAN

Air a' cheud Sabaid de'n Mhart bidh an comanachadh ann an coimhthional Ullapull. 'Se an t-Urr. Calum Mac Aonghais a tha 'na mhinistear ann an Ullapull.

AN EAGLAIS CHAITLIGEACH

ARD-MHAIGHSTIR UR

Tha an t-Ath Urr. Augustine Grenc, M.A., a'dol leigil dheth a dhreuchd mar Ard-Mhaighstir air sgòil Abaid Chluich Chuiemen. 'Na aite bidh an t-Ath Urr. Marc Dilworth, M.A., Ph.D., a bha uair-eigin

AIR TUR NA FAIRE

'san dreuchd sin. Tha an t-Ath. Dilworth air moran rannsaichaidh a dheanamh air eachdraidh na h-Eaglais air a' Ghaidhealtachd.

SOP AS GACH SEID ...

Guth o' na linntean a dh'fhabh: "Cha robh ni sam bith an taobh a-mach do Dhia, d'a nadur fein, gu thabhairt gu peacadh a' ghradhachadh, dh'eirich e gu h-òman o nadur. Tha seo a' cur dealachaidh eadar gradh Dhe do pheacaidh agus gach gradh eile. Is eigin gum faic sinn luach no subhail eigin an cuspair mu tabhairt sinn gradh dha. A'ch cha robh ni sam bith ann am peacadh de mhaise no de mhaithes gu gradh Dhe a thabhairt orra." Tha an t-Urr. Iain MacAlasdair (1789-1844).

Cuiribh Naidheachdan co-changailte ri Eaglaisean na Gaidhealtachd gu Fear-deasachaidh "Sruith."

Grunadh Mgr. Cailean



An t-Ath. Urr. C. Macphersan Easbuig Earra Ghaidheal 's nan Eilean

Chrunadh Mgr. Cailean Mac a'phearsain a bha na Shagart an Eaglais an Naomh Mairi 'sa Ghearasdan mar Easbuig Earra-ghaidheal 's nan Eilean Diardaoin an 6mh latha de'n Ghearran.

Ghabh an t-seirbhis coisrigidh air an Eaglais Chalum Cille 'san Oban 's fada mu do thoiseich an t-seirbhis bha i loma lan. Chrunnigh 600 bho gach ceann de'n sgìreachd—ann aon sgìreachd—casbuig as Shuidheachd an Easbuig fo motha tha 'n Alba.

laimh an Ard Urr. Hyginus E. Cardinale, An Teachdaire Abstaolach ann Breatainn, air a chuideachadh leis an Ard Urr. Gordon Gray, Ard-Easbuig Baile Naomh Andreis 's Dhunaidhean agus an t-Urr. S. MacGhillie, Easbuig Phaislig, a bha 'san Oban roimh Mgr. Cailean.

A measg a' coimhthional bha buill bho'n Eaglais Chaitilich air feadh Alba maille ri riochdairean bho choimhairlean Siorrachd Earraighaidheal 's Inbhir Nis. Bha e 'na aonach ghaideachais do mhoran 'b' bhit faicinn peathraichean 's braithrean an casbuig ur maille ri mhatthair a' Bhean-phosa Mairi Nic a'Phearsain a tha tri fichead sa' tri-deug.

Buinidh Mgr. Cailean do Loch Baghasaid an Uibhist a Deas agus a thilleadh air a Ghaidhlig a dh'ionnsuich e ri glun a mhatthair agus Beurla tha e fileanta an Ladin Greigis 's Frangais a dh'ionnsuich e 'sa' chloisaid an Obairdehadh. An deidh Obairdehadh thug e seachd bliadhna 'san Oilthigh 'sa' Roimh.

Rinneadh a sàgairt dheth an 1940 an deidh dha ard urram fhaotainn mar fhoghlumaiche 's thoiseich e ri màinistrealachd an siorrachd a bheith, Earra-ghaidheal.

An deidh triù-mhinistrealachd 'san Oban thug e greis 'na shagart an Cnoideart 's na h-eileanan tha dluth-luideh, Am Beinn nam Faoghla 'smu dheireadh a' Ghearasdan.

Mar dhuine durachdach a theobh cor spioradail agus aimsireil a spreidh thug e 'sna h-aiten sin uine gu h-iomlan

(Continued at foot of next column)

Toleration Not Assimilation

Economic and Defence planning promise a vast inflow of strangers into the Highlands and Islands. In a thinly populated country like ours, the arrival of 500 servicemen and their families can radically alter a community for all time.

The projected third of a million destined to settle along the Inverness, Beaulieu and Cromarty Firths will numerically far exceed the native inhabitants. Weight of numbers and other pressures, lack of guidance and will to survive will result in assimilation of the original people with the incomers. This will take place through the schools and playgrounds. Identity will be lost.

This is not to argue that, in our circumstances, it is a sufficient reason for opposing the schemes. On the other hand our economic weakness makes us so anxious to take advantage of them that we either wilfully or regretfully turn our eyes away from the disadvantages inherent in them, one of which is loss of identification. We are not helped in this by the hiterto scornful indifference of the promoters and "powers that be" to such considerations and by our own congenial fear of "de their na daicne?" In the result the ordinary Highland citizen stays silent and confused.

In such circumstances it is almost impossible even to discuss the subject rationally without being accused by the trendy of being romantic and atavistic

by I. R. MACKAY

or by some nearer home of wishing to segregate our kinsmen in "reservations."

The problem exists in other countries and particularly in England, in reverse where there are cultural minority groups. Professor Bernard Crick in his article "In Defence of Patriotism" (The Observer 16th February) has some interesting comments to make on it and since he mentions Wales and Scotland in a British context he is not only thinking of the newly arrived groups but "Toleration of immigrants does not imply assimilation—quite the contrary. It implies simply limited acceptance. It may be necessary to say publicly in a quiet but clear tone of voice that complete assimilation is neither a possible or especially desirable object of public policy. Mutual tolerance is far more important and realisable." The professor considers too, that such minority groups seek only toleration and not assimilation and that this is right from their point of view "If they were fully accepted or assimilated they would lose their communal individuality."

Referring to the host country (England) he says "It is perfectly proper and right for any country to seek to preserve its native characteristics." He argues in favour of a more dynamic Britain,

drawing strength from the variety and rivalry of many different groups not an advance towards a "sterile uniformity and a politics ever more concerned with seeking consensus."

No one can deny that the English at their best are a tolerant race. We must not, however, deceive ourselves that our own indifference to our "native characteristics" is a mark of our being tolerant. Professor Crick considers such behaviour to be that of people who are "socially and nationally marginal and insecure. In our own case we might add also "economically insecure."

The professor's advice is moderate and sensible and much of it is very relevant to our own problems. It could well form the basis for discussing means to mitigate the loss of identity which will come in the train of the developments if nothing is done.

First however our leaders on boards and councils must openly and publicly come out on the side of preserving our "native characteristics." Our home grown Jeremiahs must forego for once the enjoyment of their sour cynicisms.

Given such a lead and encouragement public confusion will abate and the fearful will gain courage. Then not only will we preserve our identity but we will contribute to the variety of British life as envisaged by Professor Crick.

BOARD UPSETS MULL

A row has flared up over the Highland Development Board's publishing of the island of Mull, where they are to build a new £200,000 luxury hotel.

In a pamphlet entitled "Escape to the Scottish Highlands," which the board sent to people enquiring about a Highland holiday, Mull is dismissed with a 50-word paragraph and no pictures.

Provost Bobby MacLeod, Tobermory, himself an hotel owner, said "I realise that the board have a difficult job to do in trying to deal with tourism over the whole of the Highlands, but it does seem odd that Mull, in which the board have already shown great faith, should get such scant treatment. Not even one picture of the most photogenic island in the west."

Continued Provost MacLeod "It would appear that there is something lacking in the contact the board have with the people actually engaged in the tourist trade. I have spoken with other hotel owners and as far as I can make out none of them was consulted over these expensive publications.

suas ri obar as an leth. Dh'obairich e air iomadh comhairle agus leis an eolas a th'air a' dhaoine fhein chuir e gu mor ri soirbheachd na n'fican a ghabh na comhairlean sin os laimh.

Review Order

SCOTTISH STUDIES

There have been occasions when the criticism has been unfairly levelled at the School of Scottish Studies of the University of Edinburgh, that much of what its researchers glean in the various fields of Scottish traditional life and culture is jealously guarded in archives and rarely comes to light. Such criticism may apply to some fields more than others and if this is so it is due more to the nature of the work and inherent difficulties in publishing than to any reluctance to share the fruits of research. Traditional Gaelic music might come into this category and here there could be understandable reluctance to have it debased by singers with little or no regard for maintaining the form and style preserved with such fidelity throughout a long tradition.

In Part 2 of Volume 12 (1968) of "Scottish Studies" which is the Journal published annually to present the researches of The School of Scottish Studies into Scottish traditional life, the second contribution, "Jeannie Robertson: Portrait of a Traditional Singer" by Herschel Gower, provides an example to be commended to and emulated by many of our Gaelic singers for selectiveness of repertoire, forcefulness, vigour and individuality. Jeannie Robertson has proved conclusively that fidelity to such traditional styles and standards does not lead to a falling-off in popularity.

Of the three other lengthy contributions in this issue of Scottish Studies perhaps the most interesting for the purposes of this review is that by Alan G. Macpherson on "An Old Highland Parish Register, 1775-1854," in which the author examines Survivals of Clanship and Social Change during that period in the parish of Laggan in Badenoch, Inverness-shire. This is the continuation of an article in the 1967 Journal on the same subject which concluded with the statement that proof for the continuance of the agnatic principle (descent from the same clan) as the basis of the social structure of Highland communities after 1775 and perhaps after 1800 must be looked for in something more fundamental than mere continued association between clan and hereditary clan land. It was suggested that proof that the clan system was still operating socially at the beginning of the 19th century could be found in a consideration of marriage patterns. So in this second part of his article Macpherson examines the marriage patterns within each clan over that period in the community of Laggan, patterns of marriages between clans and with strangers, marital unions within farm communities, residence after marriage, local migration of families, illegitimate births etc., and this yields a mass of interesting and relevant information leading to fairly clear conclusions on the persistence of clan moves and identity in Macphersons, Macintoshes, Cattanachs, Macdonalds as well as broken, small and neighbouring clans.

M. L. Ryder has a comprehensive and thoroughly scientific account of the "Evolution of Scottish Breeds of Sheep" including what is probably the most primitive domestic sheep of Europe—the Soay breed which still runs wild on St Kilda. Considerable research has been done by the author on the Blackface, the Cheviot, the Border Leicester, the Orkney and the Shetland, on comparative qualities of wool staples and on woven fabrics, with much of the evidence carefully documented from Archaeological excavations and discoveries.

"Problems and Experiments in the Notational Method of Vocal Transcription" by James Porter clearly proves that what Béla Bartók wrote in his "Serbo-Croatian Folk Songs" in 1943 about the inadequacy of the symbols of our current musical notation applies with equal validity to Gaelic and Scottish traditional music. Descriptions are given of technically complex forms of transcription used by the Uppsala University in taking down an exact rendering of the Gaelic psalm tune Dundee as sung by Muriel Macdonald, including every nuance of ornamentation, and an example is given of Porter's own minutely detailed transcription, with a greatly extended range of notation symbols, on a stanza of Jeannie Robertson's "Lord Lovat." Such a study as this reveals all too clearly the glaring deficiencies that many of us have long realised exist in conventional forms of current musical notation. Imagination boggles at the thought of what has been done to our Gaelic songs, transcribed as they were and I fear still are by those versed only in the limited notation of art forms of a quite different kind than that of what is sung at Mods, festivals, concerts and ceilidhs tends to be a lifeless travesty of the originals as we first heard them.

Five much shorter contributions follow in the form of "Notes on Collection and Research": Scottish Place Names—Fintry, by Nicolaisen (cf. Professor Watson's C.P.N.S. pps. 357-364); An Old Estate Plan of Auchindrain, Mid-Argyll, by Fairhurst; A Note on Pont's Survey of Scotland, Kinniburgh; Logaidh Longsach by Bruford; a Gaelic story recorded from Angus Henderson, Tobermory, and obviously a version of the tale about Lathraigh Longsach from Keating's "Foras Feasa ar Éirinn" (cf. English Midas and his ass's ears); and finally a brief note on two stories from Atholl—An Giullan Maol Carrach and Theirig dān a bhaintighern.

The references for each con-

tribution constitute an extensive bibliography in themselves, and further valuable guides to worthwhile reading are provided in reviews of new books on a variety of Scottish and Celtic subjects. Sketches, tables of figures and photographs are attractively and skilfully presented throughout the book. There is an excellent index at the end.

"Scottish Studies" Vol. 12, Part 2. School of Scottish Studies, University of Edinburgh, 12/6.

CELTIC STUDIES

Part 1 of volume 12 of Scottish Studies 1968 is devoted to the proceedings of the third International Congress of Celtic Studies, which was held in Edinburgh in 1967, and prints four of the papers read there. These are: Professor W. Meid's "Indo-European-Celtic," Professor Thomas Jones's "Historical Writings in Medieval Welsh," "The Oral Tradition in Scottish Gaelic Poetry," by John MacInnes, and "Gaelic Learned Orders and Literature in Medieval Scotland," by Professor Derrick Thomson. There is also a most interesting photograph from a Cambrige m.s. "a Highland 'seanchaidh' recites the descent of the boy King Alexander III at his inauguration at the Moor Hill of Scone 1249." "Alexander King of Scotland, son of Alexander" appears in Latin on the Scroll (the equivalent of our strip cartoon balloons) which issues from the bard's pointed beard as the old man ticks off the royal generations on his fingers.

All four papers are deeply interesting. Doubtless, in due course, study will make clear the bonds and divergences of the Indo-European languages, from ours in the remotest west to those in the furthest east marching with Davidian and Monkhmer and other quite different tongues. Meanwhile Professor Meid's scholarly researches clear a trackway through the ramifications of disintegrating and developing language thickets.

Medieval Welsh history in Welsh is partly the same and partly different from Welsh history in Latin or English chronicles and this Professor Jones investigates.

Professor Thomson's paper is that of most general interest. It is lucid and learned and advances evidence that judges and other officials of Celtic prominence continued to be active on the mainland for longer than is generally known. He gives succinct accounts of Gaelic families noted for medical, ecclesiastical, musical, historical and poetic talent and fame. This study is evidently of great interest to him, and this is clearly only a part of his material. It is to be hoped that

(Continued at foot of next column)

The Industrial Scene

by DEARLAN

WICK - THURSO

SOMNAMBULISTS

The problems facing Calthness in the decline of its technological showpiece have been known publicly for some time. The Highland Board's recent mini-report presents succinctly, if drearily, the accumulated wisdom dug up by its working party during its seventeen month stint. Over the next few years, it states, "Employment offered will decline and this decline will accelerate in the mid-1970s with the reduction in activity at Dounreay." This observation draws the rather obvious conclusion that there is a "need for new industry which will become more important by the mid-1970s."

Lamentably, when it comes to suggesting what should be done to meet this need, the working party fails to impress. The dynamic, positive approach which the problem of Calthness demands will not be solved by proposals which are, in effect, no more than axiomatic platitudes. The working party does no more than state the obvious when it says that priority must be "given to expanding and diversifying existing enterprises within the county" and "to setting up new concerns based on the human and technological resources of Dounreay." The report proceeds to recommend the zoning and servicing of industrial sites, the erection of one advance factory for offer at reasonable rental, special publicity for "a Calthness for Industry" campaign, and giving maximum possible grants and loans to approved projects.

Calthness might ask with justifiable anger what the Board has been doing since November 1965 that it has not already surveyed, and listed, industrial sites and the local authorities to service them. It is appearing to a great number of people that the Highland Board not only displays ignorance of how to promote industrial develop-

ment but is in clear dereliction of its statutory duty. It is equally surprising that Calthness County Council themselves haven't before now zoned and serviced their own industrial sites. This, of course, is pre-requisite to any industrial promotion campaign.

When it comes down from generalities the report only emphasises the working party's complete poverty of ideas by dragging out the now rather well-worn concept of electro-intensive industries which seems to be assuming the status of a magic wand for Highland Development problems. We are, it seems, to be treated to a repeated performance of the Invergordon Aluminium Smelter only using magnesium instead of aluminium. Clearly this project can be attributed to Dr Jonathan Jenkins, the board's industrial consultant who was associated closely with John Robertson, in the Aluminium Smelter concept. This leaves the working party in the unenviable position of having produced no new ideas at all. While it is, of course, possible that the same card might take two tricks, no game can be won with a one-card hand. However, lest the working party appears to be too bad and too revolutionary, the report couches this recommendation in such probabilistic terms that one can only marvel. The working party thinks it right to identify possible electro-intensive industries on a moderate scale which the Board might take part in initiating, perhaps jointly with the Atomic Energy Authority.

Possible . . . moderate . . . might . . . perhaps, the italics are mine . . . what drive, what initiative, what decision.

No evidence here of "the blow torch supplying the white heat of the technological revolution" as Wedgewood-Benn rather tactlessly described the reasons for Clydeside redundancies but then again quoting the same authority "what Calthness needs is a bit of self-confidence. Unfortunately Calthness could never muster the 15,000 demonstrators of Clydeside nor the 1 million signatures for the Argylls but in this democratic age of centralised government this makes not the slightest difference. In the end what is good enough for Clydeside is too good for Calthness."

What, anyway, has the Board done so far for Calthness. If we are to believe "North 7" and we should, uncritically accept what the Board publication says), then up to October 1968 approximately £250,000 has been approved in grants and loans to Calthness out of a total approved of £4,209,000. This is only 5 per cent. of the total awards approved and puts Calthness second last to Orkney in the Grants and

[The Battle of Flodden took place in 1514 not as stated in error on page 59].

Scottish Studies, vol. 12 1968, part 1.

(Continued on Page Twelve)

Rathad Mor Na Feile

over to you:

Bho chionn Samhradh no dhar air ais, bha mi air chuairt ann an taobh-dheas Siarachd Pheairt, anns an Athdhubh (ma dh'fhàodas mi Gàidhlig a chur air Blackford! Tha seo ghe fhaisg air Gleann-h-Eaglaise (Glencleges). Se cul-shraid a tha nis anns an t-seann rathad bho Bhaile Rìoghail Auchtardar — Am Baile Fada anns nach eil ach ann sraid-dha mhile air fhad. Bha, agus tha, an rathad seo a dol thar Sliabh an t-Siorrain gu Srughlea, le a cheannuighe anns an Eaglais Bhric.

Choisich mi thair cuid de'n Rathad Romanach bho Lindum, no mar a theirear aot duigh Braco, far a bheil digean domhain agus cailleadan-togail arda. 'Se sin na bheil air fhagail de'n Champa Romanach a b' fhaodas a bha riann an Breuttan. Faisg air laimh tha Cars-beag, far am b'abhaist a bh' cumail co-fharpaisean mora bliadhail air an d-eigh.

Thug Rathad na Feille gu'm chuimhne fear ris an cainte "Fionnlagh nan Damh," a bha fuireach o chionn fada an buidhist. Bhiodh Fionnlagh a ceannach beagan dhàmh is aighean agus a coiseachd leatha a Ghearradh-a-Chladaidh, agus aiseag gu Dunbheagan, agus gan saodachadh thar Druiam-nan-Cleoc, gu Caoi Re, far an robh iad a snamh aig isle-mara gu tìr mór. Bha an turas fada agus ghe thig an-sheasgar troimhe bhealachan Chinn t-Saile, Mointeach mhoy Raineach, agus math dh' fhaoidte Grìon-onaigh gu Margadh N'or na h-Eaglaise Brice. Ach, coma co an rathad, cha beud sa cheud turas aig Fionnlagh air a chas-

cheum cheudna, ged a b' i, a reir coisail an te mu dheireadh.

Chan aithne dhomh de a chuir maille air Fionnlagh coir, ach nuair a rainig e ceann a thuruis — corr agus de cheud mile bho 'n dachaid agus dluth air mios an deigh a fagail — nach ann a bha cnoc na feille samhach, falamh agus an Fheil Mhor seachad.

Shuidh e gu sgith, cromach-cheannach, ri taobh an rathaid agus tharraing e am breacan na bu teinne mu a ghualann. Ach, socair beag! De'n uidheam ghealdrach a bha sud a siubhal gu cabhagach o'n Eara-dheas? Nach robh ceannach eile le sporan far a deannadh air a cheart laraich? Rinn a chomhdhail annasach seo feum dho'n dithis a bha le cheil: fadalach. Cheannach

an Sasannach a h-uile speir a bha aig an eileanach ann an larach nam bonn, agus thill Fionnlagh le ceum eutrom. agus sporrach cho lan agus ged a bhiodh an Fheil aig a h-àirde!

'Se Da dhàmh a chunnaic mise air Rathad Mor Shruighlea, fad mo chuairt, agus bha ceithir poilisman gan dìon bho na caraichean a bha greasad seachad — seachd ceud dhui ann an uair a thide. Nam bu bheo iad, de chanadh "Coir-choillidh," ach de idir a chanadh Fionnslagh!

Gaelic Broadcasts

Thursday, 20th February
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 Gaeldom (recorded).

6.25 p.m. Se U Beatha: Top TV
TV A friendly sort of competition for the six Gaelic Choirs judged best at the 1967 Mod. Tonight's programme presented by Oban Gaelic Choir, conductor Murray MacKillop. Accompanist, Jill Stewart (recorded).

Friday, 21st February
12.00 noon News in Gaelic.
6.30 p.m. "Cuala's Chord": Lucy Cameron selects favourite songs and music.

Sunday, 23rd February
2.30 p.m. Gaelic Mass from St Brendan's Church, Barra. Celebrant: Rev. Fr. Angus J. MacQueen. Commentator, John Campbell (recorded).

Monday, 24th February
12.00 noon News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.

Tuesday, 25th February
12.00 noon News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.
3.30 p.m. A letter home from the University of Harvard, U.S.A. from John Shaw, an American who learnt Gaelic (rec'd).
6.30 p.m. Fuinn nan Salm (The Psalm tunes): William Matheson investigates the historical and musical development of Gaelic Psalm tunes, as traditionally sung in Highland Churches (recorded).

Wednesday, 26th February
12.00 noon News in Gaelic.
6.30 p.m. Young Talent: A programme about the younger members of the piping world compiled and introduced by John MacFadyen (recorded).

Thursday, 27th February
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 Gaeldom (recorded).

Friday, 28th February
12.00 noon News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.
6.30 p.m. "Seinn an Duan So": Concert of Gaelic songs requested by listeners (recorded).

A Charraid,

Young Patricia Campbell of Portree High School (SRUTH 6.2.1969) with the innate honesty of youth tears aside the curtain of hypocrisy and self-deception that still surrounds the whole subject of Gàidhlig in Scotland today.

In simple factual terms she shows us quite clearly that the language is dying out in Skye even more rapidly than even the most pessimistic of us had thought possible. To all intents and purposes of course it is a dead language already throughout all Scotland not just in Skye; if one compares it with the other 'small' languages of the world such as Finnish, Icelandic, Faroese etc.

Yes dead because it is only spoken among individuals not by real communities, or by the inhabitants of small towns or county seats such as Stornoway, Oban or Inverness. It is not used by any of these communities for every facet of modern living therefore it cannot be classed with any real honesty as a truly living language.

I and many others who feel that our language, culture and nationality is as good as any other in the world deserves it's proper place in that world say NO. We intend to fight back! Our intention is not only to save Scotland's true national language but to remove the usurping English language completely from our country. It should be quite clear in people's minds that the English language is just as much a foreign language in Scotland as is French or German.

We are out to eradicate the attitude held by such parents as Patricia Campbell describes in her article—"some persons think that by encouraging them to speak English they will get on better at school" and who along with the school authorities encourage children in areas where some Gàidhlig can still be heard to use this usurping tongue among themselves even while at play.

We think that what Scotland needs in 1969 are fanatics for the language. Fanatics in the

very best sense of the word. Cultural freedom-fighters. For far too long the problem has just been toyed with and this life and death struggle for the nation's nationality and very existence has been treated as some sort of good humoured game by so-called language enthusiasts and so-called nationalists.

Even today agencies such as the S.N.P. whose leaders should know better have no greater ambition for our country than that it should obtain some sort of political independence but nevertheless continue to be an English speaking state with perhaps Gàidhlig being tolerated in small 'reservations' in the outer Hebrides.

This is certainly not our vision of a free Scotland. We want Scotland — be really Scottish again and that means Chan ann a' sear a mhaigh Gàidhlig cuideachd. Our aim is that the Scottish language (a better name for Gàidhlig when having to be rendered in English) should regain its lost territories — all Scotland from Cape Wrath to Solway Firth.

How are we going to bring about this ailing. Well the blue-prints for resistance to foreign cultural and linguistic domination are in the histories of the successful cultural and independence movements of such countries as Finland, Hungary, Israel, Bohemia, Slovakia, the Faroe Islands and many others. The actual mechanics of resistance will evolve rapidly as the people grow daily more aware of their nationality and identity and what that really means. The present 'language' movement in Wales is worth looking at as a good example of a rapidly developing cultural and linguistic resistance movement.

Meantime native-speakers in the fìor Ghaidhealtachd can help the cause along in many quite simple ways. For instance by speaking Gaelic at all times regardless of the fact that non-Scottish speakers are present or not. By speaking it to their children and instilling a love and pride for it in them at the same time. By using it deliberately when communicating with government or local government sources. By demanding more time for it on radio and T.V. By using it when dealing with shopkeepers in Gàidhealtachd towns — Flemish language fighters for instance used to wear a badge in their lapel which stated quite clearly— NO FLEMISH NO SALE.

Have no doubt at all a chaidream we can win if we are really determined to fight this language war. Togabhadh bhur cinn Albannaich. Gnath-achaidh bhur canain fhein agus tuigibh a mach canain nan coimich.

Is Mìse Le Treibhdhìrears Mor,
Seumas Mac A. Ghobhainn
63 Westfield Road,
Surbiton,
Surrey,
Sasunn.

NEW SECRETARY

Mrs Mary-Denovan, of Dundee, has taken over the Secretaryship of the Scottish Branch of the Celtic League. The League, which exists to promote liaison between the six Celtic countries on matters affecting Celtic politics, and socio-economic matters, is approaching its tenth birthday. With a membership of well over 1000, including overseas, the League has made a substantial contribution to the present state of unity and sympathy which exists between the Celtic countries. A recent announcement was made regarding a New York Branch of the League. Enquiries about the League can be made through SRUTH.

CEUD MILE FLUR

Nuair a smaoinicheas mi air na mìltean blath a chaidh a thilgeadh do'n Chuan Shiar an uiridh far Macbhràichean Uidhist a Tuath, saoidh mi gur ann car mar seo a chitheadh Uilleam Wordsworth na fùran, mas deach an gearradh.

Rim' chuairt air seacharan mar cheo

A sguabas àr thar bharr nan sliabh,

An tiota chunnaic mi, nan glòir,

Treud òr-bhuidh boidheach — dafoadail.

Ri cois an tuinn, fo sgail nan craobh

Le danns' a sugradh ris gach gaoith.

Cha tiugh, do aireamh ris gach reult'

Tha cliogairt anns na speuran àrd,

Lean iad am bagh a h-uile ceum.

Ma bhruchan caradh cearcall slàn.

Deich mìle chunnaic mi air ball,

A mir', gun sgios, le righeleadh danns.

Bu mhireagach gach stuagh gu traigh,

Ach b' àirde gair nam blath leam fhìn,

Be togail mhòr do chridhe baird

Bi greis air àrainn chomhann grinn.

Ged dhearc mo shuil gun sgior, a chaoidh

Cha d'thuig mi'n sòlas dhoirist nam chridh.

Gu tric am sìneadh s' mi leam fhìn

Le intinn fhoistich 's aignidh chuinn,

Thig boillsgeadh oirdhearc gu mo smuain

'S nam ònar sòlas sealladh sùl.

Lìonar mo chridh le gair' is ceol

Mar dhannsa mear nan dafoadail.

D. M. STAPHAINN

an cruinne

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"Overrun by Foxes" In Sutherland

Foxes are said to be on the increase in West Sutherland.

The Industrial Scene

(Continued from page ten)

Loans stakes. No one states how many real jobs this has produced. If we exclude the odd craftworker, I would say none.

The working party seems to have been on the 'go' since August 1967. Seventeen months is a long time for 10 people to contemplate the decline of a county. The sheer idle complacency of the Board is hard to beat. The working party seems to have been directed and staffed by the Board planning group, we must ask what kept them. Surely a special report of such basic importance deserves special treatment. One can contemplate a more impactful report being produced by a team of two schoolboys in-side 2-3 months.

The North-West Crofters' Union want the Department of Agriculture to declare the area a fox clearance area, in the same way as certain areas are designated rabbit clearance areas.

Asked what the crofters themselves were doing about the fox problem, Mr Munro said it was not much good the township or parish forming a club if neighbouring communities did not also do so.

"We want Durness, Scourie and the Reay Forest declared fox destruction areas," he added.

Mr Munro also blamed the disease "yellows," the cause of which was unknown, and which, he said, the Department of Agriculture had now ceased to study.

The disease was most prevalent in North-West Sutherland and it was because of this local aspect that research had been stopped. His union were protesting strongly about this state of affairs.

Situations

Youth leader seeks Gaelic Trainee for office and gym overseas. Apply Box No. 20 Sruth.

Births

McCAUGHEY — At the Rotunda Hospital, Dublin, on 1st February 1969, to Terence and Ohna (née MacDonald), 158 Rathfarnham Rd., Dublin—a son.

Marriages

CAMPBELL—ANDERSON — The marriage took place at St Serfs Church, Edinburgh, on 8th February 1969, of Nigel Bruce, son of Major and Mrs Iain Campbell of Arduaine, Argyll, and Winifred Agnes, daughter of the late W. H. Anderson, W.S., 5 Stirling Road, Edinburgh, and Mrs Mary Anderson, 51 Darnel Road, Edinburgh.

McCARTHY—ODELL—At Erieville United Methodist Church on 1st February 1969, by Rev Robert Dewalt, Bernard McCarthy, younger son of the late Bernard McCarthy and Mrs M. McCarthy, 15 Corran Brae, Oban, to Anna Ellen Odell, only daughter of Mr and Mrs Norman G. Odell, Hardscrabble Road, Erieville, New York 13061, U.S.A.

Deaths

MACDONALD — Suddenly, at 7 Satran, Carbost, Skye, on 5th February 1969, Alexander MacDonald, beloved husband of Ann Macintyre, and dear father of Janet, Norman and Callum.

SHACKLES—Suddenly, on 4th February 1969, at Hornsea, East Yorks, as the result of an accident, Alexander David Lawrence, of Little Studley, Ripon, beloved husband of Una Wright, father of Allan and David and eldest son of Mr Derek H. Shackles, C.B.E., and Mrs Shackles, House of Letterawe, Lochawe, Argyll.

Text for the Times

Nach d'aithn mise dhuit; Bi laidir agus ro-mhisneachail; na bi fo eagal, agus na biodh faicheas ort; oir th 'n Tighearna do Dha leat anns gach ionad d'an teid thu.

Iosua c.1, r. 9.

Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee, whithersoever thou goest.

Joshua ch. 1, v. 9.

PROVERB

Tha 'n uaisle mar a chumar i. Nobility is as it is kept.

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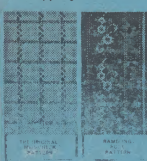
Colin Campbell and His Highland Band

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