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DI-ARDAOIN, 26 LATHA DE'N DUBHLACHD . THURS DAY, 26th DECEMBER 1968

No. 46 SIXPENCE

Inverness-shire MP Wants Mod Aid

Throughout this year Mr Russell Johnston, Liberal M.P. for Inverness-shire, has been in touch with the Scottish Office and An Comunn Gaidhealach about the possibility of extending to District Councils the right to contribute money to assist with the expenses of promoting the annual Mod.

He has now indicated his intention of seeking leave to introduce a Bill under the Ten Minute Rule on Wednesday, 2nd April, which would achieve this. The Bill is to be called "The National Mod (Scotland) Bill" and should be available early in the New Year.

This would bring the Mod into line with the Welsh National Eisteddfod, where the support from local authorities has been such an important factor in promoting the Eisteddfod on a scale that reflects its importance at a national festival and a tourist attraction of considerable drawing power. The backing that local authorities and the general public have given the Eisteddfod has contributed very largely to its becoming the successful promotion that in 1967 made a profit of £22,000.

"There is no reason why the National Mod, given similar support would not follow the same successful course, and Mr Johnston's Bill will, if successful, ensure that all local authorities will have the opportunity of contributing to this success," commented an official of An Comunn.

"Mention for Kingussie
A claim that Kingussie was the only sizeable community not mentioned on road signs on the A.9, has been investigated by Mr Russell Johnston, Liberal MP for Inverness-shire, who discussed the matter at a meeting with Kingussie Town Council.

Mr Johnston has raised the matter with Lord Hughes and has now heard from him that Kingussie will be added to a number of route confirmatory signs both north and south of the Burgh.



AWARD FOR KALLIN SCHOOL

The tiny 12-pupil primary school at Kallin in Norn Uist are this year's overall winners of the An Comunn Gaidhealach's History and Folklore Competition. In addition to taking the first place in the primary section they won the Trotternish Cup for the best entry overall in a competition which included schools such as Leverburgh J.S. School and Inverness Royal Academy.

Dr J. A. MacLean, who retired as Director of Education for Inverness-shire recently accompanied by An Comunn's Director Mr D. J. Mackay, presented the awards at a ceremony in Kallin School on Tuesday 17th December.

Commenting on the work done by the children, Dr MacLean said, "The opportunity given to the children for active learning, by such a project is of great value." Kallin School chose as their subject "The Sea," and pre-

sented an excellent, well-integrated project of pictures, drawings, and written matter under a wide range of headings such as Tales of the Sea, Heroes, Poetry, Nature Study and even Sample Knitting of Jerseys.

SCOT TO MANAGE INVERGORDON SMELTER

Appointed as manager-designate of British Aluminium's smelter at Invergordon, Ross-shire, is Mr Gordon Drummond, a 42-year-old Scot who was formerly manager of BA's Kinlochleven, Argyll, smelter. At present he is manager of the company's two extrusion factories at Warrington, Lancashire.

Gordon Drummond was born and raised in Dundee, where his parents still live, and in 1952 took a Bachelor of Science (Mechanical Engineering) degree at Strathclyde University.

His wife, the former Jenny Lowe, was also born in Dundee. They have two children, Alasdair, 10, and Jacqueline, 7.

DROP IN CHRISTMAS MAILING

In spite of an increase in the region of 5 million in the sale of Christmas Cards, the GPO report a big drop in the number handled this year. Over the whole of Britain a 4 per cent. drop is estimated.

Glasgow have handled 1 million fewer items than last year and Aberdeen with 3 million approximately report a drop of 16 per cent. Dundee and Perth have dropped by 10 per cent. but Inverness reckon they have handled 20 per cent. fewer items.

The GPO's claim that the higher cost of cards and the general economic squeeze has materially affected the situation is not borne out by the increase in sales of Christmas cards.

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Nollaig Chrìdeil agus Blàdhna Mhath ur Dhuibh

Nedeleg Laouen a Bloazh Mat deoc'h

Nadolig Llawn a Blwyddyn Newydd Dda i chiwi

Nollaig Shona agus blian nua faoi mhaise dhuit

Nadeleg Lowen re'gas bo ha Bledhen Noweth Da

Nollick Ghennal as Blein Vie Noa

Merry Christmas and a Happy New Year

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INVERGORDON PETRO-CHEMICALS ASSURED OF EXPORT MARKET

Grampian Chemicals Ltd. are assured of an export order that will bring in £150,000,000 over 10 years to Invergordon — provided they get planning permission to build their petro-chemicals complex in the area.

This was announced by Mr Eoin Mekié, chairman of Grampian who are hoping to build their £35 million complex next door to British Aluminium's £37 million aluminium smelter.

A final decision on planning is expected in April or May 1969. Although Invergordon is Grampian's first priority, the company have two other sites in mind in other parts of the world.



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Faicinn Bhuam

Na Croitearan

"Is sleamhuinn an leac aig dorus an taighe mhoir"

Leugh sinn moran o' chionn ghoidid mu na comhairleach a tha Coimisean nan Croitearan ag cur mu choineireamh Runaire na Staithe co-cheangailte ri croitearan seilbhghabhail a bhith aca air an cuid talmhainn. Thuaidh de'n bheachd a thaobh nan comhairleach 'gu bheil iad aon ni air an deasachadh an can casbairh 's da ni, air a' a' aonachadh thall gum bi gach croitear gu amhach ann an fadhann!

Bhuinneadh e do dhaoine tha cumail a mach gu bheil colac aca air croiteireachd 's croitearan a bhith faiceallach le'n caineadh. An ann am bliadhna thoisich croitearan 'sna tha mach as an leth a' cnuasachadh air an suidheachadh 's bh' iad a reir na lagha fo smag na nachdaran? Tha na ficheadan bliadhna bh' thug croitearan nach robh adhartas ann dhaoibh cho fad 's bha iad agus an cuid ann lamh nan uachdhar. Ach mun tig leithid seo do cheann-nairc an uachdhar gu buaidh feumaidh nithean eile tha bun-tauntain ri beachda 's beo-shlamt an t-sluagh tighinn air adhart 'sgun tig latha 'sam bheil an t-sam eabhach. So an latha cha bhith dad a chum feum ach gu sin e latha nan uachdaran mar uachdharan.

Dé am bonn a th' aig neach 'sam bith co-dhunadh gu bheil croitearan a' dol a thoiseachadh a' tarraing airgid-iasach cho luath 'sa gheibh iad an t-saorsa tha iad a' sireadh? Tha an duine chuiras an aogaidh comhairleach a' Choimisean air a bhonn seo cho beag mothaichaidh air croitearan 'sa choitchean 'snach fhiaich e diù a chuir na bharail. Gu dearbha 'se duine le beachd ro-bhòrd air an t-sluagh a chumas a mach nach eil a thoisin aca choimheach as deidh an cuseisan feinn. Chan fhaigh ean earbha chuir as a thaobh adhartas nan croitearan tha fhathast de'n bheachd gu feum iad "stiuireadh" is ard-uchdranachd nan morairean 'sna samiarlan air eagal 'sgun cuir iad as do "dhoigh-bheatha a Ghaidheil."

Tha buidhean nan Soisealach an Sìorrach Inbhir Nis an deidh cur an aogaidh comhairleach a Choimisean — chan eil fhios againn an ceart-uair carson. Ach gabhadh sinn oirn seo a radh—na tha daoine treibhdhìreach eudmhor airson leasachadh a dheanadh air crannchur a chroitair cha dean iad balla-cois de'n ghnòthuch cudh-thruaigh tha seo feuch cò as motha gheibh a chomharan an t-usaid.

'S mathair-aobhar do na comhairleach so, staid isosal na dutcha far am bheil na croitean fhathast fo uachdaran, agus durachd na th' air fhàigal gu soirbheachadh fhacinn an nise nan pir feinn. Gheineadh na comhairleach le daoine, aig a bheil uidh an croitearachd, tha treibhdhìreach leis an obair tha iad a' deanamh, lan-eòlach na ceistean, daoine rugadh 'sa thoghadh air a' chroit mura eil iad fhathast 'nan croitearan.

Cò air an aon saoghal as còthromaiche gu fuasgladh a thoirt do na ceistean tha so? Chan eil iad ann.

Yesterday

This year has also been Human Rights Year — which would raise an indulgent smile if it were not otherwise a serious matter. The humanity of society is being slowly eroded by the police-technological creations now so much in evidence. We are being governed by political systems in which we as individuals have no say. We are being conditioned by the products of technology — which we are forced to accept because the mass of society seems to have lost the will to reject them and produce compatible substitutes.

Things have happened, too, in our own small Highland patch. The Highlands and Islands Development Board will be pleased with its progress along its own peculiar lines. An Communn Gaidhealach will also be pleased with its progress, though it will be tinged with the disappointment that Gaelic was officially recognised as a language for second-class citizens. It was obviously not Human Rights Year in St Andrews House. In general, Highland society will be viewing with concern the continued migration of their own kith and kin to more prosperous areas.

In a simpler context, one must hope that the bases of life and living laid down by Highlanders many centuries ago have not suffered in 1968. They may well be more withdrawn, but we think they are still with us. Which is good. For our society may well have need of them when it comes to fight a rear-guard action in its own defence against our faceless administrators.

The essence of the Gael is to be found in many literary remnants. But not more so than that in that great collection 'Carmina Gadelica'. It is fitting at this season to extract from it an item which says something for us for which we do not have the right words:

The mountains glowed to Him, the plains glowed to Him, the voice of the waves with the song of the strand. Announcing to us that Christ 's born. Son of the King of kings from the land of salvation; Shone the sun on the mountains high to Him, All hail! Let there be joy!

Ged a tha corr is da cheud bliadhna o'n deach am blar an aghaidh Theartaich agus a chuideachd a Cuil-Lodair cha do shlanachd gu ire fhathast dochair an latha sin. Chithear seo uaireannan ann an corra bharaill na duthcha air nithean is gnòitheachan a bhuineas gu h-àraidh do na Gaidheil mar dhaoine eadar dhealachtae sonruichte. Aithric chan eil na baraillean seo ach gu math bòchd. Chan urrainn do choigreach a thuigsinn idir carson a tha sinn corra uair cho coma de rudan prìsal mar ar canan is ar eòl. Chan urrainn dhùinn feinn thuigsinn mar an ceudna carson a tha am fearachd seo againn. Tha na baraillean seo againn car mar chomharraidhean; comharraidhean ruig ged nach eil fhios againn orra ni 's motha na tha na fios aig caora air a chomharradh 's a chluais aice.

Ach cianar a dh'èirich seo chionn's nach robh e daonna mar sin. Feumaidh sinn comh-each air aig beagan airson 's gun ruig sinn de thachair agus carson a tha sinn uaireanna 'ho fad air ais.

Gun teagamh tha Gaidheil ann a bha coma de dh'aoibair a Phrionnsa agus cuid eile a bha gu math 'na aghaidh. Air an taobh eile ma bha taobh idir ann bha paliticas a ghabh 's an airm aige an aghaidh an Rìoghachd. Tha moran de'n bheachd gur e Papanach a bha 's an airm aige air fad ach chan eil sin ceart idir. 'S docha dh'robh tuilleadh Prostanach ann an Cailltigh. Dh'indeoin an cur a mach seo bha iad co-cheangailte ri chilear mar Ghaidheil ann an iomadach rud duthchasach eadar a chainan 's a cheol is an eideachd.

Ach bha e riann mar sin. Fad iomadhach linn bha cogadh dhe'n t-seorsa sinn ann. Bhitheadh Rìghrean nan Eilean (na Domhnallaich) agus na Rìgh-ean Albannach gle bhith-canta strìd ri cheile agus orra do dh'fhairtlich Rìgh Seumas orra fo dh'èireadh. Cha robh e uamhasach fada an deidh sin nuair a bha a chuid mhòr cuid-chadh Rìgh Tearlach an aghaidh Cromuail. B'e sin toisich cogadh nan Stiubharrach, cogadh a chrìochmàich aig Cuil-Lodair. Ach cha robh ann an aobhar nan Stiubharrach ach aobhar-cogaidh, an t-seann cogadh eadar na Gaidheil is Luchd na Beurla, thall an Èirinn is bhos an Albainn.

Is docha gu bheil sinn creidsinn an diugh gu robh na Gaidheil sin ceàrr ach co is urrainn bhith cinnteach. Aon rud tha cinnteach co dhìubh—Chreid na daoine a choisinn an cogadh gu robh an fheadhainn eile ceàrr is aighidh. 'Nuair a dh'fhairtlich an t-Airm Deurg orra air a bhlar sin, chuir Parlamaid na Rìoghachd rompa crìoch a chuir air cumhachd agus duthchas nan Gaidheil gu sìorruadh. Cha do rinn iad eadar-dhealachadh sam bith eadar Cuirgich agus Seumach. Ann an suilean nan Gall 's nan Sasunnach cha robh ann

na Gaidheil ach bruidean aincolach air fad.

Tha fhios againn mar a thoisich iad air an eideachd agus mar a chain iad uile rud a bha ceangalte ris na daoine gu h-àraid an canan. Ceann treiseag dhearg iad beagan air a chuis agus thoisich na h-uachdaran cleachdadh a Bheurla an aite na Gaidhlig. Ged nach eil e cordadh ri ar beachdan an diugh bha e na chleachdadh aig a mhòr-chuid an uair sin feadh an t-saoghal a bhith toirt urrainn mhòr do bheachdan nan uaislean. Air sailleabh seo rinn dearmad nan uaislean a Ghaidhlig "declassae" agus chuidich sin na daoine aig an robh lamh an uachdar.

Agus bha an t-ionnsachadh ann a t-ionnsachadh ann e cnap starraidh a bha 'sa Ghaidhlig, rud maslach gun fheum. Agus bha daoine eile a teagasg gur e peacadh a bha ann a bhith deidheil air rudan faoin saoghta mar eòl, bardachd is dannas. Gun fhios dhaoibh bha iadsan deannam obair smachd-dhàidh cùideachd.

Sin mar a bha a 'chuis fad cor is ceud bliadhna agus a bharrachd air sin bha Fudach nan Doine ann agus am bochdan dubh ni-nadurra a mhair cho fada, dìreach mar a bha e thall an Èirinn. Chan ioghadh gun do dh'fhas na daoine anns an staid truagh sin searbh the rudan ceangailte ris a bheatha aca. Chan ioghadh gun do chreid iad fo dh'èireadh an t-ionnsachadh ceigach seo—ionnsachadh a lion na cluasan aca cho fada. Chaill iad am misneach, cha robh ann "morale" aca ach lapach. Theireadh sinn an diugh gu robh iad ann an doigh "brain washed."

Tha na laithean sin air falbh agus an gaintir an gamhlas agus am bochdan is h-uile rud eile a bha ceangailte riutha ach barrail no dh'aist 'sa seo a tha ruith fhathast air ar ni-inteanan, mar gum bith dileaban o'n linn dorcha a tha nist seachad.

'Se baraillean dhe'n t-seorsa sin a mharbh a Ghaidhlig air an Tìr Mhor. 'S iad a rinn geltairean sud 'sa seo, daoine truagh a bhitheadh tionndadh gu Beurla cho luath 's a chunnaidh iad coigreach tighinn air faire. 'S na baraillean sin a tha 'gar deannam uaireannan cho suarach the obair Ghaidheil a tha fhacinn ri

leasachadh cor na duthcha ach cho siobhail ri coigreach sam bith a thigeadh 'nar measg.

Ma chanas duine sam bith nach robh e iomchuidh a bhith lìonadh na duthcha le tuit coigreach theiraidh feadhainn gur e duine "romantic" a bha ann. Dunadh sud a bhus na 's cinnichte nan canan iad gu e-adhaltraiche a bha ann. Their-eadh iad, mar an ceudna, nach robh e ag iarraidh ach airson na Gaidhealchadh a bhith na "reserve" no "museum." Cha chluinnear amaides dhe'n t-seorsa seo aig na Sasunnach. Cho fad 's gum bith iadsan anns a mhòr chuid agus a phrionn a' faodaidh doirach choigreach tighinn ma thogras. Ach 's e daoine "romantic" a tha 's na Sasunnach agus cumhachd ach seol mar an ceudna, sin an difir.

Rinn baraillean dhe'n t-seorsa sin call gun chunnach aig gu fortanach tha iad a' crìonadh a nist. Feumaidh nach robh iad riann cho cumanta 's an Airde an Iar 's bha iad ann an ceartan eile, air thaobh a' chainan co dhù.

Chi sinn feadh an t-saoghal an oigridh a' diobrach baraillean a tha gun fheum air an latha an diugh. Dheanadh ar ni-oigridh feum mhor nan tigeidh iad baraillean an ruig air an t-siteag.

Le I. R. MACAOIDH

FORESTRY COMMISSION

APPOINTMENT

Professor K. Walton, M.A., Ph.D., Professor of Geography at University of Aberdeen, has been appointed to the East Scotland Regional Advisory Committee of the Forestry Commission to fill the vacancy caused by the resignation of Professor V. C. Wynne-Edwards.

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DINNEIR DO GHAIÐHEAL AINMEIL

Air Di-h-aoine an 6mh latha de'n Dubhlachd bha diot aig a' Chomuinn Ghaidhealach an Tigh Osdá Caledonian an Inbhir-Nis ag cur urram air an t-Oll I. A. Mac'illeathain a leig dheth dreuchd Fear Stiùiridh an Fhoghlum an Siorrachd Inbhir Nis o chionn ghoid.

Bha cruinneachadh gairidh — mu dheich duine fichead — an lathair agus ghabh Prohòst Dòmhnall MacThomais an 'Obain uallach fear na cathrach.

A thuilleadh airson bhruidhinn ant-Oll D. I. MacDhomhnuill, Inbhir-Nis agus Mgr. D. I. MacAoidh, Fear Stiùiridh A' Chomuinn air an obair a rinn an t-Oll Mac'illeathain fad coig bliadhna fichead air ceann an fhoghlaim 'san t-siorrachd. Shaothraich e agus sonruichte airson na Gaidhlig agus tha e nise follaiseach gu robh buaidh aig an obair a rinn e agus gu bheil inbhe aig a' chanaid do bhrìgh an ullachadh 'san staidheachadh a rinn e nach robh aice bho chionn iomadh bliadhna.

Ri freagairt chuir an t-Oll Mac'illeathain an ceill a bhuidheachas as a leth fhèin 'sas leth na mna airson na dinneireach.

"Feumaidh sinn mar Ghaidheal,

heil, An Comunn 's luchd-riaghlaidh an fhoghlum 'sg'ach riagainn, a bhith gualainn ri gualainn dh' aindeoinn difir barail bho an gu am on na gu lèor ann aig nach eil moran speis dha na Gaidheil no ni a bhudhas dhabh. Tha moran againn ri dheanamh mu 's teig againn air ar cainnt a staidheachadh a chum 'sgum bi speis againn fhìn is aig cach dith. Ach tha mi dearbhta gu soirbhich sinn."

A' toirt suil air an adhartas a rinneadh sna sgòllean bha so aige ri radh, "Co chreideadh gun biodh ficheadean de pharanant 's Ghearsdan 'sam baile mor Inbhir-Nis ag iarraidh Gaidhlig a bhith 'ga teagas da'n clann, is cuid dhuibh sin a Sasainn."

"Far ann bheil a' Ghaidhlig fhathast laidir tha a' chlann a tha a' toiseachadh air leubhadh 'sa Ghaidhlig nuair a thig iad do'n sgòil, a' deanamh adhartas neo-chumant 'sa Bheurla nuair a thoisichas iad iorre. Tha mi lanchinnteach gun teid a' Ghaidhlig bho neart gu neart 'san sgòil, agus gun teid foghlum agus oideas na cloinne an feabhas air lèis sin."

Continuing in English, Dr MacLean warned against looking too much to the past. "We must not be defeatist.

We must look to the past only in so much as is necessary for present and future planning.

"The major problem in the Highlands is depopulation. The depletion of some island and mainland communities reaching a stage where it is no longer possible for them to maintain any way of life.

"The preservation of the Gaelic language and culture is closely linked with economic and social problems. Gaelic is identified with the Highland people living in the Highlands and continued depopulation could lead to the final disappearance of Gaelic as a living language. This we must combat with all the power we can command."

But what of the future? "Our broad aim must be to convince the people of the value of their language as a living medium of instruction and as an instrument of culture. This can only be done by sound, effective instruction in the schools. The appointment of a Gaelic Supervisor in Inverness-shire, for example has created enthusiasm in schools not only in the Gaelic speaking areas but in Inverness and Fort William also."

The Highlands house within them two languages and two cultures. What an enrichment for any country. Let's see to it that this tremendous advantage is not jettisoned for any reason whatsoever."

PUPILS SHOULD THINK METRIC

Metric units should increasingly replace imperial units in all school subjects so that the transition will be largely completed by 1973. Pupils should be encouraged to think in metric terms with the physical idea of one kilogramme of potatoes or one litre of milk being stressed rather than the conversion from imperial to metric equivalents.

These are among the recommendations contained in one of three papers published today on the implications for schools of the introduction of decimal currency in 1971 and the gradual change to a metric system of weights and measures with 1975 as the target date for the completion of the transition.

The three papers are "Going Metric—Implications for Secondary Schools" (H.M.S.O. price 1s 6d), "Going Metric—Implications for Primary Schools" (H.M.S.O. price 1s 6d) and "Decimal Currency—Stage 2" (H.M.S.O. price 1s 3d). They have been produced by the Sub-Committee on Decimalisation and Metrication set up on the advice of the Consultative Committee on the Curriculum, which advises Mr William Ross, M.P., Secretary of State for Education, on matters affecting the curriculum.

MACBRAYNE'S PROPOSE TWICE DAILY STORNOWAY-ULLAPOOL SERVICE

David MacBrayne's Ltd. are considering a twice-daily service by the Loch Seaforth between Stornoway and Ullapool. A report on their proposals has been sent to Stornoway Town Council, the Pier and Harbour Commission, Ross County Council, the Highlands and Islands Development Board and the Scottish Development Department. The report also mentions that consideration is being given to the provision of a service by major vehicle ferry between Stornoway and a mainland port.

Meantime they are considering transferring the Loch Sea-

forth from Mallaig and Kyle to Ullapool, to operate if necessary a three-hour double crossing per day in summer and one in the winter.

Suggested sailing times from Stornoway for the 44-mile crossing are 7.30 a.m. and 2.30 p.m. in summer, and 10 a.m. in winter.

The report also considered the question of approaches, piers and road access, and the effect on other services. The company propose that the passenger fare from Stornoway to Ullapool would be somewhat lower than to Kyle, but state that it is unlikely that there would be any reduction in the through rate-freight charges.

Among the advantages listed by operating the Loch Seaforth between Stornoway and Ullapool are—that the service would be in daylight; it would improve tourism and encourage development in Wester Ross and Lewis, and that the service would be a useful preliminary to the introduction of any drive on-drive off ferry service.

However, disadvantages included that there would be no sea connection between Mallaig and Kyle; there would be an adverse effect on the economics of the Kyle-Inverness line, and also on the employment and trade in the Kyle area.

Mr C. B. Leith, general manager of MacBrayne's, said yesterday: "This report has been sent out so that the suggestions can be discussed fully. The Loch Seaforth has the power and ability. Whether she goes on this service or not is not a matter of great significance. We must start somewhere to get this off the ground."

"We hope the report, which is really a pathfinder for something better in the future, will ventilate discussions."

The report by MacBrayne's was not discussed at Stornoway Town Council meeting.

The Eighth Wonder

It is always a problem to know what to send to friends abroad at this time of the year. They are always the people who appreciate a small reminder of home but the postage on parcels abroad is prohibitive. We decided this year instead to lash to wish friends a good Scottish New Year as they lap up the sunshine on January 1st. We have never done this before, but decided that after buying even a small gift and posting it, it would cost much more than even a £1 a minute telephone call. In fact we are just as excited about the prospect of speaking to friends several thousand miles away as we hope they are.

It seems that we were not the only people with the same idea in mind—the special Christmas and New Year overseas exchange could only offer us a choice of two times to make the call, and that was booking three weeks in advance. Remembering that our friends are six hours behind us in time it didn't leave us much choice at all as one of those available calls was 11 a.m. our time. I don't think I would welcome anyone getting me out of bed at 5 a.m. even if they were bringing the compliments of the season from the other side of the world!

GAIRM

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Ciamar a ni mi facail dhreach?
Ciamar ni mi facail eibhinn?
Ciamar ni mi facail dhreach?
Chaill mi Duilidh 's cha b'e ni fheum e.

Chaill mi Duilidh 's MacGill' innein;
Ciamar a ni mi combination?
Chaill mi Duilidh 's chuir e cfi mi —
Soimiot-is-drathais an ceann a cheile !

A Point Of Contact

by FRANCIS THOMPSON

This is the time of year when many people realise the full impact of the happening in Palestine some 2000 years ago which was destined to change the face of the world.

But it is also a time of year when others find it extremely difficult to accept that very happening, it being so far removed in time from our present disturbed century. They seek a point of contact which often the established Churches fail to provide.

While the Christmas season itself may help one to become reorientated on a basic line of faith, there is the difficulty in pushing aside the season's imposed brassiness, its commercialisation, its glitter, its hollow sentiments, and its hypocrisy.

Indeed, it requires a little strength to keep one's beliefs alive and burning bright; or, to keep the embers of a lapsed faith glowing as an insurance against a future return, when a spiritual anchor is required in time of stress and need.

It is often the case that one looks for some tangible evidence to quell the doubts which arise when things go wrong. The kind of action which is appreciated, does not completely fill the bill. The tangible evidence of faith is found in many forms.

One such is at the Abbey of Fort Augustus, Inverness-shire. The Abbey was founded in 1876 as the continuation and successor of two older monasteries: the ancient Abbey of St James of the Scots in Ratisbon, founded c. 1100, and the English Abbey of Saints Adrian and Denys in Lamspring, founded in 1645.

The Fort Augustus Abbey School, run by monks of the Benedictine Order, has built up a fine record which stands today to prove the didactic efficacy of the teaching staff.

Fort Augustus is also becoming well known for the unusual exhibition organised by the Abbey monks. On permanent view are life-size reproductions of the pictures which caused a stir when the Shroud of Turin was first photographed in 1895.

The claim is that this shroud is the actual burial linen of Christ. Essentially, the shroud is a strip of coarse, unbleached linen about fourteen feet long and darkened with age.

But there is more to the shroud than this.

There are markings of a shadowy human face and form in yellowish-brown, with various other markings in a reddish colour. As war-hero Leonard Cheshire, VC, has written:

This majestic portrait is the face of Christ. It is not drawn by an artist's hand, but is impressed by some mysterious process of natural photography on the Holy Shroud, a strip of linen that once covered the body of

Christ as it lay in the darkness of the tomb.

"That this can really be true at first sight seems utterly impossible. Yet the fact remains that the more deeply one studies the subject, the clearer it becomes that there cannot conceivably be any other explanation. If it seems unlikely that this is truly the image of Christ, then it is still more unlikely that it is anything else."

The first records of the shroud occur between 1092 and 1203. One report of many mentions that this linen 'that had once enshrouded the body of Christ, still smelt of myrrh. The shroud has had a chequered history through the centuries of its existence. At one time it disappeared

they waged a battle which lasted many years. They put forward many arguments to explain away the shroud's markings. Not a few claimed the shroud was a fake.

It was suggested that only uncommitted scientists could prove the shroud to be genuine — or a hoax. The cloth was subjected to close investigation; all means of tests were carried out. These investigations still continue.

Partial explanations are readily available. But there is also a mystery, a part which science cannot explain, like life itself.

Indeed, no scientific objection to the shroud has ever been raised.

Markings similar to those on the shroud have been pro-



duced from human ken for 150 years. Subsequently it passed into the hands of the Dukes of Savoy, whose descendants still own it. In 1658 it was transferred to Turin, to be housed in a specially built chapel.

It goes without saying that the claims for the shroud have been called into question. Controversy first began in 1898, when Signor Pia, a well-known photographer of archaeological relics, took pictures of the shroud.

The results he obtained in his pictures aroused the interest of the world. The image of a human face showed up clearly, together with the image of a human form which displayed bruising of the exact nature which Christ suffered during His trial.

Later, in 1931, a professional photographer, under the most exacting conditions, subjected the shroud to the camera's unbiased eye, to obtain clearer pictures.

Was this in fact the face of Christ with the markings of his bruised, abused body? The sceptics had a field day:

All profits are turned over to the charity founded by war-hero Leonard Cheshire, VC; the Bethlehem Cheshire Home. Thus helpless children are helped where Christ himself was a helpless child. Out of war comes forth charity and compassion.

Since the exhibition was opened 12 years ago, more than £2,500 has been raised for the Homes.

The story of the shroud has been written up many times. Fr. Carruth of the Abbey has made a special study of the shroud and is often in demand to give lectures on it. He will be pleased to hear from any reader who wishes to have a fuller account of what is the oldest natural photograph in the world. A wide range of literature is also available.

Whatever one thinks of the Shroud of Turin; whatever brand of faith has forged the visitor's mind into a certain shape of acceptance of it; whatever questions are raised by the sceptic; undoubtedly the face which gazes from the wrapping of fine linen, purchased by Joseph of Arimathea for the corpse of Christ, must force the onlooker's mind to think of the promise of hope offered to mankind in AD 33 — which so many are so blind to see that it lies within their grasp to obtain for themselves.

If nothing else the Shroud of Turin could be a point of contact for us this Christmas season.

SUTHERLAND LOBSTER

FISHERMEN LOST

On Wednesday, 18th December a father and son were lost off the Sutherland coast when their 16 ft. boat capsized. Mr Donald MacLeod (52) and his 21 year old son Christopher, Tarbert, Foindle failed to return from their lobster fishing trip after having been warned by neighbour Alistair Munro that the weather was getting very unpleasant.

A massive sea and air search was mounted and on Thursday frogmen from the Kinlochervie Shellfish Company found the body of Christopher MacLeod. Bad weather forced the searchers to abandon their efforts.

IASGAIR AIR CHALL AN NIS

Air an t-seachdhuin so chaidh chailleadh Aonghas MacDhonnmuill a Nis, Leodhas 'be air a dhol a dh'iasgach.

Dh'fhas an teaghlaich ioma-gneach mu Aonghas nuair nach robh coltas gu robh e tilleadh Chaidh an polais 'sna daoine muinn cuairt a mach air a lorg ach ged a fhuair iad uidheam iasgach a bhunneadh dha chan fhacas a bheo no mharbh.

Hill and Upland Sheep Subsidy 1969

The general issue of claim forms for sheep subsidy has now been made. Any farmer who considers that he has sheep which would qualify for the Hill and/or Upland Sheep Subsidy, and who has not already received an application form, should write immediately to the Department of Agriculture and Fisheries for Scotland, Sheep subsidy Section, Chesser House, Gorgie Road, Edinburgh, 11.

Hill Sheep Subsidy is payable on regular breeding stocks of hill sheep at December 4, 1968 which have been kept throughout the calendar year for the breeding and rearing of lambs on eligible hill sheep land — mountain, hill or heath land used for grazing and suitable for use for the maintenance of sheep of a hardy breed, but not of sheep of other kinds.

Upland Sheep Subsidy is payable on ewes and gimmers of any breed or cross, at December 4, 1968 which are kept on eligible land throughout the scheme year. Eligible land is livestock rearing land — land eligible for hill cattle subsidy. If a flock is in regular ages and is kept as a normal part of the farming enterprise the scheme year will be the same as for hill sheep — the calendar year. Other flocks, including "flying" flocks, will have to be kept for the livestock production year — October 1, 1968 until September 30, 1969. There are no special management conditions; the flock must, however, be maintained for the breeding and rearing of lambs in accordance with sound sheep farming practice. Ewes sold with lambs at foot will not qualify for subsidy.

If a farmer wishes to try new methods of keeping sheep, he should obtain the approval of the Department beforehand so as to safeguard his claim to subsidy.

Gaelic Broadcasts

Thursday, 26th December

12 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 Gaelicdom (recorded).

10.30 p.m. "Cha bhi deoir air, aodann ceathraich" (Heroes shed no tears): Christmas story by Helen Watt (recorded)

Friday, 27th December

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

6.35 p.m. "Seinn an Duan So": Concert of Gaelic songs requested by listeners (recorded).

The Adaptability of the Crofter

The idea of flexibility, adaptability and retraining for industry has always been acceptable to, and indeed part of, the Highlanders' make-up, and especially that of the crofter, Chairman of the-Crofters Commission, Mr James Shaw Grant told members of the Highland Society of Dundee, on Friday night. "This could be a great asset to any industrialist coming into the Highlands, especially to the crofting West and the Islands," he added, and then went on to dispel the myth that the Highland crofter is conservative and unenterprising towards change and opportunity. Said Mr Grant: "The crofter is a good deal more adaptable than the average industrial worker," said Mr Grant. "Most crofters need an outside job — often a full-time job — and experience has taught them that they must be ready to turn their hand to any work that offers."

The second occupation of crofters, whose cases were dealt with at a single Commission meeting recently, included a small number of farm servants and labourers, a motor mechanic, butcher, lorry-driver, joiner, weaver, coal miner, forestry worker, railwayman, guest-house proprietor, rabbit clearance officer, business manager, small contractor and sexton.

"Many crofters I know have had four or five quite different jobs in the course of their lives and have filled them all successfully."

Mr Grant said the fact that the crofter provided his own house and so had a stake in the community made him a reliable and

responsible citizen. This was another asset for an industrialist moving to the North and West. The crofters' stake in the community would be further increased if the Commission's proposals to make him the owner of his land were accepted by Parliament.

"If the illusion of ownership has made the crofter a responsible citizen, the fact of ownership would be even more effective," he said.

Mr Grant also made the point that in many scenic crofting areas there was bound to be a great development of recreational and other uses of land over the years.

"The only question is will these changes be for the benefit of the indigenous crofting population, or will all the advantages go to the big developer when the local crofting community is dead? We in the Commission wish to see the small man — the crofter — share in the development of tourism."

"The first essential" he concluded, "was to free the crofter from the insecurity and the frustration of his present position."

CALA ULAPOL

Aig coinneamh an Inbhir Pheotharain dh' aontach Comhairle siorrachd Rois is Chroma gum b'e Ulapol cala agus ceann uidhe bu fhreagraiche eadar Leodhas is tir Mor. Tha 63 mille eadar Steornabhagh 'san CaoI agus 44 gu Ulapol. Ged a chumas feadhainn a mach gu bheil an cuan nas fhoisgaite an so chao dh'fhaillig e air ar sinn-sir riarm port a dheanamh an Ulapol.

Thatched Roofs For Highland Farming Museum

Two thatchers have begun putting a rush roof on one of the houses at Auchindrain, between Inveraray and Furnace on Loch Fyne, where a crofting township dating from the eighteenth and nineteenth centuries is being preserved as a museum of farming life.

This is the first stage of a plan to provide three cottages and five other main buildings with rush, heather or bracken thatched roofs, apart from two which will be roofed with slate and iron.

Auchindrain is typical of the multiple tenancy settlements whose ruins are found in many sheltered Scottish glens. Storm damage early this year set back restoration plans by almost a year, but the place has already proved a popular stopping-place for visitors.

OILTGHIG GAIÐHEALACH

'San iris mu dheireadh de Scotland — miosachan an Scottish Council — tha Prof. Seumas Lotz a cuir an ceill gu bheil Ionad Rannsaichidh nan Escimo a deanamh feum na aite coinneachaidh airson gach taobh de obair leasachaidh agus gu bheil cothrom aig oilneachair air a Ghaidhealach nach biodh aca an aite sam bith eile a thoabh rannsaichidh agus sgrudadh. Bha coir gach buidheann a tharruing gu cheile an ionad rannsaichidh sam biodh leabhraichean irisean agus aithisgean de gach seorsa.

BATA UR AIR A CHAOLAS

Tha an Caledonian Steam Packet Companaidh a dol a chuir bata ur air Caolas Loch Aills air an t-samhradh 'sa 'ighinn — cosgaidh i £40,000. Bithidh da aiseg ann gu 11.15 p.m. agus gheibh luchd turais a Leodhas 'sna Hearradh tha a chaoil 'san amoch. Chanell fhios fhathast co meud car no laraidh a bheil an t-aiseag ur leatha.

EILEANAN FALCLAND

Bha iomadh Gaidheal aon uair a ciobaireachd air na "Falclands" agus tha cuid de'n sliochd ann fhathast. 'S beag an t-ìghnadh ged a bhiodh iomagainn orra an deidh an turus a chuir am Morair Chalfont. Bho thill e tha an riaghalas air a radha nach eil iad a dol a thoirt na Falclands do'n Ardeinntinn idir agus tha Tionnsgalan Alginate air a leigeil fa sgaoil gu bheil luchd mor feamainn mu na cladaichean — mu £12,000,000 agus bu bheil iad fhein am beachd factoraidhean a thogail ann.

SCOTTISH EDUCATION

In keeping with its expressed aims to air issues of importance to Scotland today, the 1320 Club is organising a Symposium on 'Scottish Education.' It is to be held on Saturday, 18th January, 1969, in the Chemistry Lecture Theatre, Dundee University, Nethergate, Dundee. Dr W. Taylor will speak at the morning session on 'The Teaching of Scottish History in Schools.' During the same session, Mr W. Neill, of An Comunn Gaidhealach, will

present a paper on 'The Teaching of Gaelic in Schools and Universities.' These sessions will be followed by an open discussion.

The afternoon session is a forum on 'Some Aspects of Scottish Education Today,' with a panel consisting of Dr Harry Bell, J. M. Aitkenhead, and Mrs J. M. Nimmo.

In the evening, a Burns Supper is being organised. The Immortal Memory will be proposed by Hugh MacDiarmid.

The Symposium Secretary is Mrs Norma Sturrock, 357 Perth Road, Dundee.

BHANRIGH AIG AN ARD SHEANIDH

'Se deagh naidheachd a th'ann gu bheil a Bhanrigh a tighinn chun an Ard Sheanaidh an bliadhna agus gum bi i ann fad an deich latha. 'Sann aig am Seumas VI agus i a bha riagh mu dheireadh aig Ard Sheanaidh. Tha uime mhor o'n uair sin. Tha sinn mothachail cuideachd gum e an Sar Gaidheal an t-Urr. T. MacCalmain a bhitheas na Mhoderator agus gu faigh e cothrom cor na Gaidhealach a chuir an ceill do'n Bhanrigh.

EISIREAN LOCHEIPHORT

Tha e coltach gun chuir am Morair Granville eisirean an Loch Eiphoir bho chionn bliadhna feuch ciomar a dh' fhasadh iad. Thainig deagh phiseach orra agus thatar a feitheamh fios bhon luchd rannsaichidh a dh'inneas an gabh airgid cor asda. Ma ghabhas bithidh maorach eile a falbh air plein as na heileanan.

TURUS A CHLANSMAN

Bithidh an "Clansman" air turus neo abhaisteach 'nuair a dh'fhagas i Lite airson Lunainn air an 8mh la de'n Fhaoilteach. Air bord bithidh "criomagan mu'n Ghaidhealach" 's mu na h-eileanan.' Bithidh ceithir deug de na roinnean duthcha a'fhoilseachadh agus bheir thu 20 mionaid a coiseachd tinchioil deic nan caraichean. 'Se Highland Fling a th'ag a Bhoird air an seo. Be'n dannsa e aig cosgaidh £45,000. Bithidh an bata fogsailte o'n 10mh la chun an 18mh agus tha duil ri corr is 400 de luchd ceannachd Bhrèatainn is threan cein a thighinn. Bithidh biadh, aodach, clo mho, airmeis tìghe, uisge beatha, goireasan chleas, glainne, seudan, agus cotaichean minc ann agus tha corr is sia fichead fear ciurde ag cur ri turus ann ga fhoilseachadh. Gheibh sibh iasg, maorach, feoil, sibhean agus biadh Gaidhealach de gach seorsa air bord. Chan abhaist do MhacBhraoin a bhì cho Gaidhealach!

X-RE AIRSON NA HEARRADH

Cha robh buidheann an X-Re riarm 'sna Hearradh agus tha Chomhairle Ionadail ag iarraidh orra dhòl ann. Aig an aon coinneamh dh' iarradh cead cladh Losgantar a leasachadh. Saoil a bheil dad a cheangal eadar an da ghnothuch!

FEAR STUIRDIH ROIS

'Se R. M. Inglis a tha na iar fhear stiuridh an siorra-machd Dhun Bhrèatainn a thaghadh mar Fhear Stiuridh Foghlum Rois an aite R. Domhnallach.

Nota Chun Sain Nioclas

A Shain Nioclas, a chara. Nil tu ana-bhoich; Bìodh do mhala lan agat. 'Nuair a thagann tu anocht.

Ba mhaith liom beart saighdiuir, Bad is eiltan; Ni theidh mise tu, Madra is caman.

Beidh me i mo chlodhach; Ni theidh mise tu, Ma thagann tu san oiche Is ma shiulann tu gu ciuin.

Ta fhios agam gu dìtoicfaidh tu Anus an sinne; Ni bhfaighidh tu aon smuill ann Mar do glanadh e inne!



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AG IONNSACHADH NA BRUIDHNEAMAID GAIDHLIG

(Let us speak Gaelic)

Lesson 6

Translation

IN THE SCHOOL — Translation

1. Here are a schoolmaster, a table and a window. Where is the schoolmaster? He is at the table. Where is the table? The table is in front of the schoolmaster. Where is the window? It is behind the schoolmaster.

2. Here are a pupil, a school-bag and a desk. Where is the desk? It is in front of the pupil. Where is the school-bag? It is on the desk.

3. Here is a girl and a blackboard. Where is the blackboard? The blackboard is on the wall. Where is the girl? The girl is in front of the board. Who is in front of the board? The girl. What is the girl doing? She is cleaning the board.

4. Here are a cupboard, a door and a chair. Where is the cupboard? The cupboard is behind the door. Where is the chair? The chair is in front of the cupboard.

5. Here are a chalk and a duster. Where is the chalk? The chalk is beside the duster. Is this the chalk? Yes. Is this the duster? Yes.

6. Here are a pencil and a pen. Where is the pen? The pen is beside the pencil. Is this the pen? No. That is the pencil. Is the pen near the pencil? Yes. Is it the pen that is near the pencil? Yes.

READING

Here is the window. The window is closed. Who is this? It is the schoolmaster. Where is the schoolmaster? He is standing at the table. Is it in front of the schoolmaster that the table is? Yes.

Who is at the desk? A pupil. Is the pupil sitting at the desk? Yes. Is it on the desk that the school-bag is? Who is standing at the blackboard? A little girl. Is it writing on the blackboard that she is? No, what is she doing? She is cleaning the board.

What is in the room? A cupboard, a chair and a door. Is the door open? Yes. Is the cupboard open? Yes. Is the pupil sitting on this chair? No. Is the girl standing at the blackboard? Yes.

Where is the chalk? The chalk is beside the duster. What is the colour of the chalk? White colour. What is in this picture? A pencil and a pen. Are they beside each other? Yes.

an cruinne

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learning Gaelic?

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Leasan 6

1



Seo maighstir-sgoile, bòrd agus uinneag. Càite a bheil am maighstir-sgoile? Tha e aig a' bhòrd. Càite a bheil am bòrd? Tha am bòrd air bialaibh a' mhaighstir-sgoile. Càite a bheil an uinneag? Tha i air cùlaibh a' mhaighstir-sgoile.

2



Seo sgoilear, бага-sgoile agus dasc. Càite a bheil an dasc? Tha i air bialaibh an sgoilear. Càite a bheil am бага-sgoile? Tha e air an dasc.

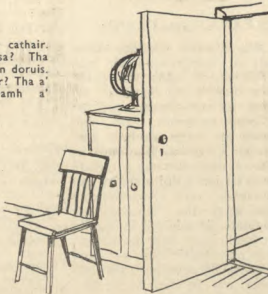
3



Seo calieg agus bòrd-dubh. Càite a bheil am bòrd-dubh? Tha am bòrd-dubh air a' bhalla. Càite a bheil a' chailleag? Tha a' chailleag mu choinneamh a' bhòird. Cò tha mu choinneamh a' bhòird? Tha a' chailleag. Dé tha a' chailleag a' deanamh? Tha i a' glanadh a' bhòird.

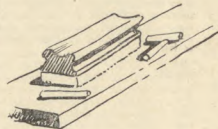
4

Seo preasa, doras agus cathair. Càite a bheil am preasa? Tha am preasa air cùlaibh an dorais. Càite a bheil a' chathair? Tha a' chathair mu choinneamh a' phreasa.



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

5



Seo calic is dustair. Càite a bheil a' chalic? Tha a' chalic ri taobh an dustair. An e seo a' chalic? 'S e. An e seo an dustair? 'S e.

6



Seo peansail agus peann. Càite a bheil am peann? Tha am peann ri taobh a' pheansail. An e seo am peann? Chan e. Sin am peansail. A bheil am peann faisg air a' pheansail? Tha. An e am peann tha faisg air a' pheansail? 'S e.

LEUGADH

Seo an uinneag. Tha an uinneag dùinte. Cò tha seo? Tha am maighstir-sgoile. Càite a bheil am maighstir-sgoile? Tha e 'na sheasamh aig a' bhòrd. An ann air bialaibh a' mhaighstir-sgoile a tha am bòrd? 'S ann.

Cò tha aig an dasc? Tha sgoilear. A bheil an sgoilear 'na shuidhe aig an dasc? Tha. An ann air an dasc a tha am бага-sgoile? 'S ann. Cò tha 'na seasamh aig a' bhòrd-dubh? Tha calieg bheag. An ann a' sgrìobhadh air a' bhòrd-dubh a tha i? Chan ann. Dé tha i a' deanamh? Tha i a' glanadh a' bhòird.

Dé tha anns an t-seòmar seo? Tha preasa, cathair agus doras. A bheil an doras fosgailte? Tha. A bheil am preasa fosgailte? Tha. A bheil an sgoilear 'na shuidhe air a' chathair seo? Chan eil. A bheil a' chailleag 'na seasamh aig a' bhòrd-dubh. Tha.

Càite a bheil a' chalic? Tha a' chalic ri taobh an dustair. Dé an dath a tha air a' chalic? Tha dath geal. Dé tha anns an dealbh seo? Tha peansail agus peann. A bheil iad ri taobh a' chéile? Tha.

CEISTEAN

A bheil am maighstir-sgoile 'na sheasamh aig a' bhòrd?
Cò tha 'na shuidhe aig an dasc?
Dé tha air an dasc?
Cò tha aig a' bhòrd-dubh?
Dé tha a' chailleag a' deanamh?
A bheil an doras fosgailte?
A bheil an uinneag fosgailte?
A bheil an uinneag dùinte?
Dé tha air cùl an dorais?
An ann mu choinneamh a' phreasa a tha a' chathair?
A bheil a' chalic agus an dastair ri taobh a' chéile?
A bheil am peann faisg air a' pheansail?

FACLAN

maighstir-sgoile, (a) schoolmaster
uinneag, (a) window
air bialaibh or beulaibh, in front of
I, she (or "it" referring to a fem. noun)
air cùlaibh, behind
sgoilear, (a) scholar, (a) pupil
baga-sgoile, (a) school-bag
dasc, (a) desk
bòrd-dubh, (a) blackboard
mu choinneamh, before, in front of
mu choinneamh a' bhùird, in front of the table
a' deanamh, doing
a' glanadh, cleaning
a' glanadh a' bhùird, cleaning the board
preasa, (a) cupboard
air cùlaibh an dorais, behind the door
mu choinneamh a' phreasa, in front of the cupboard
calic, (a) chalk
ri taobh, beside
is, and
peansail, (a) pencil
peann, (a) pen
faisg air, near to
faisg air a' pheansail, near the pencil
'na sheasamh, standing (in his standing position)
'na shuidhe, sitting (in his sitting position)
'na seasamh, standing (in her standing position)
a' sgrìobhadh, writing
seòmar, (a) room (anns an t-seòmar, in the room)
dath, colour
geal, white
ri taobh a' chéile, beside each other
cùl, back
air cùl an dorais, at the back of the door

GADHILIG

Gaelic Lesson

Lesson 6

The Possessive Pronouns combine with the preposition **an** as follows:

(1) 'nam thigh	'nar thigh
'nad thigh	'nur thigh
'na thigh	'na thigh
(2) 'nam àite	'nar àite
'nad àite	'nur àite
'na àite	'na àite
(3) 'nam fhalt	'nar falt
'nad fhalt	'nur falt
'na fhalt	'na falt

Idiomatic uses of 'nam, 'nad, etc.

- (a) with certain verbal nouns:
 e.g. 'nam laighe, 'nam shìnadh, 'nam chadal, 'nam dhùig ('nam dhùsgadh), 'nam staid, 'nam shuidhe, 'nam sheasam, 'nam ruith, 'nam leum, etc.
- (b) with certain other nouns:
 e.g. 'nam aonar, 'nam aghaidh, 'nam chabhaig, etc.

Examples

1. Tha m'athair 'na chadal ach tha mo mhàthair 'na dhùig.
2. Bha sinne 'nar seasmh 's bha iadsan 'nam shuide.
3. Am fear a bhios fada gun òrigh bhèid e 'na leum fad an latha.
4. Bha Breastain a' cogadh 'na haonar.
5. Bithidh a' ghaoth 'nar n-aghaidh.

Leughadh

Cha robh e 'n dàn (3)

'S ann an ceann a tuath na h-Eadailt a ruith mi caol an treas uair. Bha an tsabaid seachd 's bhòidinn sinn a' snámh gach latha ann an abhainn a bha faig orrnn. Bha e 'na fhasan aig cuid againn a bhith gabhail cuirid suas bruch na h-àilbhe agus a' snámh a nua leis an tsrath. Latha bha seo an àite thigheinn air tìr far am b' àbhaist domh, 's ann a ghabh mi fhìn air m'adhart. Cha robh mi riabh air a bhith sìos seachad air a' champ ach cha robh connart sam bith ri fhàicinn 's lean mi snámh air mo dhruim a' dol mu shìs mìle 'san uair gun mo cheann romhann 's dh'èirich mi, ach bhuail mo dhruim am mullach an tsalbheir; bha an t-uisge 'ga lionadh gu léir a stigh 'na bhroinn. Chaidh mi sìos a rithist 's dh'fhuair mi shìos greis, a' cur astar math as mo dhéidh, ach a rithist bhàil mi am mullach an uair a dh'fhàich mi'n àirde. Ged a' bha mo shùilean fosgaitte chan fhàicinn àrd an dàrna 's mu dhreathadh thug mi chun a' cho-dhèidh gurr ann air a dhòl fo'n talamh buileach a bha an abhainn. 'Se abhainn nednach a bha ann an uair a smaoinich mi—le bruchan cloiche 's ruith cho luath ri dàm. An uair a bha mo sgamhann ga brisadh thòisich an t-uisge a' fàs soilleir 's thàinig mi air uachdar. Thachair do dh'fhear a' muinntir an àite a bhith gabhail cuirid an cois na h-abhainne aig an àm agus abair gun do ghàbh e iongantas an uair a dh'èirich, mòise air a' bheulaibh. Agus cha bu bheag an t-iongantach a ghabh mi fhìn an uair a thuing mi bhuaidhe gu robh mi air a dhòl bhò thaobh gu tìobh e'n bhàile aca —fo'n talamh.

Tha iad ag ràdh nach do rinn theab call a riamh, ach tha mi 'n dòchas nach tig orm-sa sin a dhearbhadh tuilleadh.

Oran

Mo Nighean Donn Nam Meallshùilean

Sung by Calum Kennedy on Beltona Record EFF 2158

Séist:

Mo nighean donn nam meallshùilean,
 Gur òg thug mi mo ghealladh dhut:
 Nam faighinn thu le òrdugh cléir,
 Chan iarrainn spréidh no fearan leat.
 Mo nighean donn nam meallshùilean.

1. Chan iarrainn crodh no coarich leat.
No tocradh bhò do dhaoine leat;
Ged iarrainn leat bhò duibh no ruadh
Ged bhiodh na buailtean tasoaghdh leat.
Mo nighean donn nam meallshùilean.
2. Chuir iad a gheann falach mi
Far nach cluinn mo leanan mi:
Far nach cluinn mi guth mo rùin
A' tigh'n bhò chùl nam bealaichean,
Mo nighean donn nam meallshùilean.
3. Innsidh mi mar chuala mi
Mar tha gaol nam gruagichean,
Mar shruthan bras a' ruith gu cas,
Cum mair e greis 's gum fuaraich e.
Mo nighean donn nam meallshùilean.
4. Mo nighean donn, nach éisd thu rium
Gu'n innidh mi pàirt de m' speula dhùit:
Nam boidh do chridh' a' réir do bheòil,
A chaidh ri m' bheò chà treighean thu.
Mo nighean donn nam meallshùilean.

Great Men for Gaelic

by the
Rev. Dr. T. M. MURCHISON

6. W. J. Watson

On Donald Mackinnon's retirement from the Edinburgh Chair of Celtic in 1914 he was succeeded by William John Watson (1865-1948), a native of Easter Ross and a distinguished graduate in classics of the Universities of Aberdeen and Oxford. At Oxford he had studied under Sir John Rids, the first professor of Celtic there. Watson spent 15 years as Rector of the Inverness Royal Academy and five years as Rector of the Royal High School of Edinburgh before his appointment to the Celtic Chair, but throughout these earlier years he applied himself with great diligence to Celtic studies. His "Place-Names of Ross and Cromarty" (1904) set a pattern for others to follow. His masterpiece was "The History of the Celtic Place-Names of Scotland" (1926). By his editing of classical Gaelic literature and of text-books for schools and colleges, by his founding of the Scottish Gaelic Texts Society in 1934, and by other scholars, he played a commanding role in Scottish Gaelic studies in the first half of this century. Among the younger scholars he trained was his own son, James Carmichael Watson (1910-1942), who succeeded him in the Edinburgh Chair of Celtic in 1938, and gave great promise of a notable career, but, enlisting in the Royal Navy during the second World War, was lost at sea in 1942 at the early age of 32. Unlike too many of the academics, W. J. Watson threw himself wholeheartedly into the modern language movement. He was a tower of strength to An Comunn Gaidhealach, was one of the chief protagonists in securing for Gaelic a more adequate place in the Scottish educational system, and was actively associated with the Celtic Congress in the 1920's and 1930's.

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"SEALLADH AIR BÀILE-MOR"

Tha mi 'nam shuidhe ann so gun a stigh ach mi fhéin. Tha mi an seo, mar is gnàth leam, 's Domhnall is Mairead air falbh ag obair 's an tigh-eaird; tha m'oghachan a' frithealadh na sgòile. Cha dean mi o mhoch gu dubh ach coimhead, coimhead o m'

le Donnachadh MacLabruinn

spiris àrd air a'mhuinntir 's iad a'dol an sud's an seo ri obair an latha. Fad's fada gu h-osal, chlì mi da shaoghal A'bhàile. A'bhòch-dain 's an beartas an t-èisth 's an cluinn, an dochas 's an eu-dòchas. Chi mi seachad air na tìgehan ionnaibhobhtach eile a tha 'nan cruinne m' chuairt gu ruig' na saoghalan slaochaid eile. Sud Bean Nic Fhionnlagh a' tighinn a mach as a'chulaidh-ghràin iriosal ris an abair i "dacaichidh." Tha i 'dol le creicèal 's le cadh seach na ballachan le draoschadh naoi-dheanach air sgìobhadh orra, seach sràidean na chòchlainn, ach ch'badan a d'òrnun gu 'huig' sulusan nan rathaidean mora ann meadhon a' bhaillè far a'ar uirradh dh'eanann air na h-aochaidhean ro-dhaor anns na h-uinneagan loinnear, sulusach, agus dh'chumhnicidh i, airson tìne ghòird, am shìo-nas a tha i air fàigal 'na deidh 's a bhitheas a'fèitheamh air a tìleach.

Sud ar Pròbhabst taisdealach, forsàil anns an Rolla Royce dhuthib. Cuinnidh duit air sratharthaich a chàir os cionn plaplaì nan tearrad-achèan gorm air mullaichean nan tìgehan, a tha 'dol' nan criomagann, air an ruith an car seachad gu luath. Sud a'chlànn a'cluich 'nam bad-chluich ur 's iad a'ruith air an làn dòigh eadar na glumagan beaga 's buan' de dh'uisge chlàir. Air uair, cuinnidh mi iad a'gàireachdaich 's a'gsreuchair air a'claign gun l, gun ò, gun aobhar — dreach chionn gu bheil iad 'nan beò agus òg agus cha do bhean rothadh fuar a' bheatha riutha fhasthach. Sud "Na Gilleann" goisdeach a sgreannhaicheas an coltas gach neach, le'n gruag air pealladh 's le'n aodainnean m'nighte. 'So cailleach a' coiseachd gu mall sìos an rathad. Thugad, a chaillich, thugadh! Tha iad 'ga leantainn. O, mo chasan-sa gun stàth!

Tha iad air dol a sealladh — shìos sràid bìleg, truamach agus iad 'ga leantainn' mar fangan arach le oclan 'nan cridheachan agus bataichean deas nan cròbhan.

Tha mi 'faicinn da shealladh fhasthach . . .
 Sud an duine leis a'chàr dhearg, bheag. Is esan am fear gun ainm Albannach aig a bheil gràdh air an dùthach eige agus tha e deonach rud-eigin a dheannamh mu'n chor aice. Chan fhaigh e a chaidh taing — fu's an deidh an tachartais — ach bitheadh a'cluiche gun leòn years a chreidamh dhèanta. Is aige-san a tha an dòchas

bhan 's a chlànn a'fàigal gu siorruidh. Tha iad gu falbh gu Tìr nan Ur-dhòchais, 'se sin ri radh, a dh'Astrailia. Dh'fàis iad seachd sèith de'n bheatha, mo de'n dìth dheth, ann an seo agus, gun umhail don fhear leis a'chàr dhearg, bheach, tha iad a'dol a dh'fhèireach an Astrailia chionn gur e am barail ionmhallach gur bi cor nas fhèarr ann an sud anns an am a tha na anns ann àm ri teachd ann an seo.

Tha 'n smodan 's dall-cheo a' tuiteam 's nìs agus tha sealaidhean Ghlaschu a'siòlach gu soitheamh as. Dùinidh mi mo shùilean agus cuinnidh mi ceolairèachd 's an cronan air ullt' d'annan nan eun agus gair-thonn air a'chladan. Dùinidh mi mo shùilean agus chi mi na mòt-bheanntan air an fhàire fhadh an an deargadh a'mhòchthraith no ann am purpur an fheasgair.

Agus ch'ì ciall an t-saoghail . . . A'CHRÌOCH

M. C. CAMERON PRIZE — CANADA

Since 1941 there has been no takers of the M. C. Cameron Prize, offered at Queen's University, Kingston, Ontario. The Prize, which has a value of \$80, was established by the late Mr M. C. Cameron, MP, of Goderich, Ontario, in 1880. Candidates for the award must be enrolled in a full time programme at Queen's University at the time of application. The terms of the prize are: awarded to the best Gaelic scholar, reader or speaker, provided that he does not make less than 50 per cent. of the total number of marks in the competitive examination. Applications are made to the Registrar before 15th January of each year. The work prescribed is: Any 600 lines of Ossian's Fingal, or an equivalent amount of other Gaelic literature selected by the candidate; Blackie's Language and Literature of the Scottish Highlands, Gaelic Grammar, translations at sight of Gaelic into English and English into Gaelic.

In any year in which there is no candidate eligible for the Scholarship, the monies are used for the purchase of books in the general field of Gaelic history and literature. The Register has informed SRUTH that there has been no award during the last 27 years, mainly because the number of Gaelic speakers in Canada is decreasing.

GROFT OWNERSHIP — QUESTIONS and ANSWERS

Replies to Questions asked by Crofters on the Proposals on Crofting Tenure made by the Commission to the Secretary of State.

by **D. J. McGUISH**
Secretary, The Crofters Commission

(This is an official release by the Crofters Commission. The previous "Questions and Answer" published were submitted by a correspondent)

- Q1 What is the Commission's main proposal?
- A1 The proposal is that crofters should cease to be tenants paying rent to a landlord and that instead each crofter should become the owner of his own croft.
- Q2 What price would the crofter have to pay?
- A2 He would have to pay each year to the Secretary of State the same amount as he is at present paying in rent to the landlord. The payment of rent would stop altogether. At the end of a certain number of years he would have paid the whole price in this way and payments to the Secretary of State would cease.
- Q3 For how many years would the crofter have to make this annual payment to the Secretary of State?
- A3 That would depend on whether the rent which the crofter is now paying is a rent that was recently fixed or whether it was fixed some years ago. As a general rule it may be expected that the period of annuity will be longer if the rent was fixed some years ago. The reason for this is that modern rents are generally higher than the old rents.
- Q4 When would the crofter become the owner of his croft?
- A4 He would become the owner as soon as he began making payment to the Secretary of State.
- Q5 Could the crofter pay the whole price to the Secretary of State in a lump sum is he wished to do so?
- A5 Yes.
- Q5a Would there be any legal expenses payable by the crofter in connection with the change from crofting tenure to ownership?
- A5a No.
- Q6 Could the crofter sell his croft at any time after he became the owner?
- A6 Yes.
- Q7 If he sold the croft would he be required to pay the Secretary of State the balance of the price remaining due?
- A7 He might be required to pay the balance of the price out of the price he received from the pur-

chaser of the croft, or the Secretary of State might allow the purchaser to continue making the annual payments.

Q8 Would the crofter's right to bequeath the croft be affected?

A8 No, except that he would no longer require the approval of the Crofters Commission to a bequest outside the family.

Q9 When a crofter became the owner of his croft would he have to pay more in rates?

A9 No, he would be paying the same rates as he is paying at present.

Q10 When is the change to ownership likely to take place?

A10 It would require an Act of Parliament to bring about the change, and that would happen only if the Secretary of State and the Government decided to adopt the Commission's recommendation. Whether they do so may to some extent depend on whether the crofting population show that they want the change. If there is no clear demand from crofters the opportunity for a change may be missed. Under the most favourable conditions it would probably take 2 or 3 years to get the necessary Act passed.

Q11 What would be the advantage of becoming the owner instead of continuing as the tenant of a croft?

A11 Here are some of the advantages:

(a) The crofter would not be called upon to pay more per annum than he is at present paying in rent, and at the end of a period of years he would not require to pay anything.

(b) He would no longer be subject to removal from his croft for breach of any of the statutory conditions which at present attach to his tenancy.

(c) It would no longer be possible for the landlord to seek authority from the Land Court to resume the croft or any part of it for non-agricultural development.

(d) The crofter could sink his capital in building on or otherwise developing the croft in the knowledge that he could recover the full market value of his improvements if he wanted to dispose of the croft. At present his claims for improvement on termination of tenancy is restricted to the statutory compensation payable for improvements suitable to the croft.

(e) The crofter as owner would be able to raise a loan from private sources on the security of his land and buildings.

(f) The crofter as owner would be able to sell his land to a developer at its development value instead of having the land resumed by a landlord who is obliged to pay him only compensation assessed on the agricultural value of the land.

Q12 If the owner of a croft wanted to sell and the market was poor, would he not be liable to get less for it than he could have got as compensation for improvements under the present law?

A12 The Commission have recommended that in such an event the Secretary of State should be bound to buy the croft at a price equal to what the compensation would have been under the present law.

Q13 Would a crofter still qualify for housing and agricultural grants if he were to become an owner-occupier?

A13 The Commission have recommended that crofters who become owner-occupiers should continue to be eligible for housing grants and that these grants should also be extended to other members of the crofting community who have no croft but who wish to build a house.

As regards agricultural grants, these are already available to owner-occupiers of crofts who are of substantially the same economic status as a crofter.

Q14 Is there a danger that if there were a free market in crofts people from outside would buy them up at prices which a

local man could not afford?

A14 The Commission recognise that there may be a danger of this happening in certain areas and they have recommended that provision should be made for the Secretary of State introducing a control on the sale of croft land where that appears necessary.

Note—It is emphasised that the foregoing questions and answers relate to proposals made by the Crofters Commission to the Secretary of State and the Secretary of State has not accepted and may not accept these proposals.

REPLY TO SCOTTISH SCHOOLMASTERS ASSOCIATION

Mr William Ross, M.P., Secretary of State for Scotland, does not consider that as things stand he would be justified in undertaking an immediate review of the arrangements for the General Teaching Council for Scotland. He has in mind, however, to consult the various interests, including the G.T.C. itself, when there has been time to judge the effectiveness of the present arrangements. This review could take place when the 1965 Act under which the G.T.C. was set up had been in force for four years. The Secretary of State would be prepared to consider an even earlier review if there were a general demand for it.

This is stated in a letter sent from the Scottish Education Department, on behalf of Mr Ross, in reply to a letter from the Scottish Schoolmasters' Association regarding the General Teaching Council.

EXIT THE CARD?

No, I don't really think so, but it is quite surprising to see how many people did not send any Christmas cards this year—the "personal" columns of many newspapers contained more public well-wishers than ever before. It is difficult to find any valid reason for this new practice. In days gone by it used to be local shopkeepers and business men who wished their customers the compliments of the season in this way—for obvious reasons. The few individuals who adopted the practice were until recent years regarded as perhaps a little eccentric. Unless one normally sent an unusually large number of greetings cards the new postage does not make too much difference and the price of cards sold in most of the shops has not really gone up at all in recent years.

Of course, it is up to the individual to send greetings in the way he wishes, but the price of several adverts in the local papers must very nearly be the same as that of buying and posting cards. Another thing which worries me a little is the question of whether these people expect to receive cards from their friends.

Christmas is undoubtedly the biggest spending spree in the British calendar and it is an expensive time for everyone who celebrates it. But the traditional Christmas card is the least of this expense and gives people—especially the elderly and the very young—a great deal of pleasure, and I think it would be a very sad occasion indeed if more than just the minority decided to "advertise" their greetings instead of sending a personal message to the many who appreciate it.



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IN TUNE WITH CHRISTMAS

TIDSEARAN—BUIDHEANN CHOIRBHE

SANAS:—"Coirbhe"—Accursed, perverse, hostile, impicable! "Cha mhor gun robh big aig dream beag nas casais." Sin gaibh seomh a—"Faicinn Bhuam," le Domhnall Grand (SRUTH, 18/4/68) "nuair a dhe'fhaicir e" "beagan de fhear-tan an fhaidh" air a shiubhal. Mar cheatharnach treun bha e a dion ughdaras an E.T.S.; a deannamh iolach mu'n bhuaidh a bha gun bhith aig a Commun ur—ann G.T.C. (General Teaching-Com.) Bha aobhneas air trath chithcead e mar fhaidh, an leadair a bha an G.T.C. thoir air tidsear "choirbhe" sam bith nach faighte sgrìobhte "air an reidsistir ur" ro latha na Goaireachd 1968! Chan fhagte duais no obair aig na ceannaircigh seo. Co dhìu b'è sin brigh na faisnich.

De thachair re nan ochd mìosan a chaidh seachad? An do chòimhlionadh na bagradh-cann searbh a chòrd cho math ri a Ghrannachd? An d'eirich an G.T.C. nan lan nearm mar bha an E.T.S. ag eigeach a dh'fheumadh iad? Cha robh BIG IDIR aca! Nochd iad gun math trath cho beag sa bha aca de ughdaras; rinn iad calaidh-mhagaidd fhad Alba dhin fheann agus de'n fheadhainn a bha leotha, na bha air chrith agus an do chuir iad an ainm air bileag phaicpeir—air eagal gun cuirte an tugh ri s a chraoibh. Thaing "dream beag na casaid" a gun dochain, gun chall, feadh a bha an E.T.S. air a chuthach dhearg a chionn gun biodh netch sam bi cho ladurama agus gun bruidh-neach e air a shion fhein!

Tha car eile an adhairc an daimh an diugh, agus am faidh na thosd car tiota. Chan e mhainn nach b'urrainn do'n G.T.C. na tìdearan nach do phaigh am "mid-dubh" a choigheachadh: na bha thamailltè dhaibh builleach. Cha b'urrainn dhaibh innse co meud nach robh air an reidsistir agus cho bhios fhios aca de thachair dho chuid mhòr dhu. B'fheadhair dhaibh cuideachadh iarraidh air Commun an Fhoghlaim leis an obair a bha air tairleadh-orrà fhein—a phrìomh obair airson an do chuireadh air chois iad. Chanell fhios aca fhein no aig cumm sam bi eile co meud a tha fathast an taobh a muigh den chro. Chanell fhios aig Fear-Ionaid na State airson Alba air nas mo. Dh'aidich Mr Bruce Millan air a mhìos seo gun robh 2,796 tidsear ('lan-ionnsaichte) ann an Alba nach do phaigh a chis fhathast. Bha an ainmean air luideagan paiper, gun teagamh. Thuir e mun fheadhainn nach do chuir a strìgh an ainmean, "a rìe coltais tha an aireamh anabarach fhein beag." Fadaidh air bhèil, ach ged nach biodh ann ach mu 1250, tha an da chuid comhla seachad air 4,000 an Alba nach robh anns an "Union" aig toiseach mìos na Samhna. Coirbte ma dh'fhaoidte, ach cha chanar gaitheirean riu co dhìu, agus se'n fheadh-

ainn is fhaide sheasas a mach as cinnithe as am beachdan. Cha gluaisear iad seo ann an cabhaig. 'S cinnteach nach bi iadsan a chuir a steach an ainmean fo eagal penais cho sgiobalta air an ath bhliadhna. Chaidh an suilean fhoghadh air a bhliadhna seo. Mar eisimpleir air a seo, mu choinneamh 17 ann an aon Sgoil Ard an Obareadhaigh a sgrìobh gu robh e an aghaidh am beachdan gabhail ri an G.T.C., sgrìobh 34 tidsear eile gun deach iad blais a mhòr-shlugh le eagal a bhagradh gun callaidh iad am beo-shlàint! Corr os lethcheud a aon sgoil air nach robh eagal an beachd a leigil ri do am maighistearan "Anabarrach fhein beag," man d'fhuir Mr Bruce Millan.

Na mo bheachd-sa, agus chan fhaidh mise—

(a) Fhads a dh'fhaodas tidsearan ura nach robh fearaghar-airson teagais anns na Prìomh Spòilean (Primaries), fagsadh fhaighinn anns na Sgoilean Arda (Secondaries);

(b) Fhads a dh'fhaodas feadhainn eile cumail orra a teagais gu 1972, no nas fhaide leis an teid seo "Ged tha iad deirceas ann an foghlam cumanta, ach beagan nas fhearr na chuid bu mhiosa."

(c) Fhads nach urrainn don G.T.C. an deasdasna a chòimhlionadh Carson a dh'fheumas tidsear lan-ionnsaichte le seirbhise fhad a bhì air a phundhadh sa chro seo?

Se mo bheachd gun do thoisich an oidhirp aig a cheann chearr. Canadh an G.T.C. na thogras iad, ach ni Uilleam Ross a thoil fhein gun taing dhaibh, mar a bha agus a tha e deannamh anns gach ni araidh a bhunneis do na h-Eileanan, don Ghaidhealtachd agus do Alba!

Esan a chuireas a ghaoth, buainidh e a chuairt-ghaith. Tha an fhìrinn searbh air uairean ri h-eisicheadh agus ri leughadh, ach se mo bharraig air bhèil coir a thois moran nas fhaide.

D. A. MACGILLEATHAIN, Staphainn.

WELSH OVERSPILL!

Sir,—I watched with great interest a recent TV programme on the flooding of yet another Welsh valley to provide water for the industrial Midlands, with the consequent disruption of the lives of the population. Without in any way condoning violence, it is impossible not to feel sympathy for their frustration at being unable to halt the tide of "progress" and the claims of a majority need. It is not that they lack material compensation; their loss is spiritual, the wanton destruction of that rare thing, community spirit; a precious commodity sadly lacking from the vast communities it is being squandered to benefit, cities where loneliness is a modern disease, far more chronic among teeming humanity than in the loneliest valley. Would that it were possible to transplant the whole

of these fine people with their traditions and institutions, to some of the empty straths and forgotten acres mentioned by A. Kennedy. These are folk akin to us in speech, thought, habit and outlook. Surely such an influx would be preferable to the invasion from the South of England predicted by Professor Walton, of the very type of people responsible for plans which take no notice whatever of the differing social, geographical and climatic conditions obtaining in other parts of the U.K. (viz. B.S.T.1) so long as they are suited; thereby proving their ignorance, insularity and stupidity, not qualities to make them desirable as immigrants to Invergnord or Erboll.

P. C. T.

ARTS COUNCIL CRITICISED

Sir,—In an article on Developments in the Arts, in the *Financial Times* of November 19th, Mr Ronald Mavor, Director of the Arts Council in Scotland, writes "In the far shielings and the misty islands they still pipe away and sing, occasionally with a beautiful clarity but too often with a wailing nasal Vera Lynn sort of voice, the melismatic songs of their ancestors. We have some notable Gaelic writers and poets and probably we do not pay them enough attention. The Gaelic mind is alien to our Western European culture. It has retreated to its exquisite lost land of lochs and rocks and ponds on the quietness. Because its voice, too, is alien we seldom listen to what it says."

The question arises—how does the Director of the Arts Council know, and what are the Arts Council doing about native Scottish culture, or is West European culture all that we have? It has not escaped the notice of people in Scotland that the first person selected to have his own show in colour on STV is a Gaelic singer who is very much part of our Western European culture and that there is more interest in Gaelic music by Scandinavians and Germans and Scots than in Scottish opera. Nor has it escaped attention that for a body in receipt of public funds the Arts Council has yet to pronounce its own policy in regard to Gaelic, pipe music, Highland or Scottish culture.

Perhaps what is alien is the voice, attitudes and interpretation of some of our administrators in the Arts world. Who, on the Scottish Committee of the Arts Council, represents native Scottish culture and who Gaelic? I hope it is not their Director.

Perhaps Struth or An Communn ought to find out. Yours etc., (Sgd.)

DIARMAD DOMHNALLACH

The views expressed in this news-paper are not necessarily those of the publishers: An Communn Gaidhealach.

Glittering fairy lights, a liberal use of cotton wool, silver tinsel and artificial frost in the shop windows indicated the beginning of another Christmas season and stimulated the imagination of C. Roy Angell, the American writer. He tells of Adam who loved the excitement in the passers-by as he emerged at dusk from his city office and made his way to the car park and his new car.

He dug in his pocket for his car key all the while admiring the sleek lines and shining surfaces of this wonderful surprise gift from his older brother who could not wait until Christmas to spring his surprise.

"New car, Sir?" asked a small voice. Adam dragged his gaze away from the treasure and focussed on the ragged figure of a ten-year-old boy. The little stranger's eyes were full of admiration as was the tone of his voice. Some impulse made the young man explain, "My brother gave it to me," he said proudly.

"He gave . . ." The boy's voice faded to nothing. "You didn't have to buy it! I wish . . ." Again the wondering voice faded away.

Adam, surprised, felt somewhat embarrassed as he tried to imagine the degree of the boy's envy. But his train of thought was shattered when the boy spoke again.

"I'd like to be a brother like that," he said. "The yearning in the child's voice prompted Adam's response. "Would you like to ride in it?" he asked.

"Yes, Please." The bedraggled youngster shot round the front of the car and placed himself in the seat beside the driver in seconds. They toured the city streets and enjoyed scanning the gleaming shops for a while.

Suddenly the boy said, "We're not far from my house. Would you drive in front of our house?"

Good naturedly Adam obeyed the request.

"Stop at the next corner," he was commanded. When they came to rest he darted from the car to an entry up which he disappeared as he called, "I'm coming back."

Anticipating that something special was about to happen the young man waited.

In two minutes his new friend reappeared holding by the hand a limping poliostriken child of about six years. They halted at the mouth of the entrance. Dramatically the older boy pointed to the car on the pavement edge. "Look Tom," he said. "That's it, just like I said upstairs, when I'm a man I'll buy you one just like that and we'll ride round the streets and we'll see the wonderful things in the shops! I've been telling you about. Honest I will."

There could be no mistak-

ing that they were brothers. Adam felt a lump in his throat and a great happiness surged through him.

He halted, crossed the pavement and lifted the two children into the car. "Let's take another ride," he announced.

Once more Adam revelled in the Christmastic street scene but he also watched with delight the sheer joy in the face of the older boy as he guided Tom's interest from one bedazzling sight to another.

A happy man deposited two ecstatically happy children on the street close to their home. "Thanks mister," they called in chorus and went home.

As he drove away he recalled the words of the Master in whose birth the season rejoiced, the words, "It is more blessed to give than to receive," and felt himself in tune with Christmas.

Wester Ross Provincial Mod

A large number of people attended the AGM of the Wester Ross Provincial Mod held in Poolewe Village Hall. Mr Duncan MacLeod, PRO of An Communn Gaidhealach attended and addressed the meeting. Concern was expressed regarding the musical competitions at the Mod due to the notices of termination of appointment of the Music Teachers throughout Wester Ross resulting from their not being accepted for registration by the National Teachers Council.

The Mod will be held in Poolewe on Friday, 30th May 1969 and it will bring "Gairloch Week" to a close.

NA H-OILEANAICH

Ged a bhiodh taobh againn ri cuid de na h-oileanach aig cur far combair bithidh sinn air uairean caran diombach dhìubh nach eil an barrachd buidh aig a mhòr chuid air a bheag chuid. 'Nuair nach toir iad an còrthom do thaoine ainmeil fiu bruidheann ged a bhiodh iad an aghaidh am beachdan agus 'nuair a bhrìstean iad a steach do dh'òisean oilthigh is a leughas iad cuid de na paiperèan is litrichean gun cleadh bithidh sinn ag gabhail uallach nach teid stad air an dol a mach so gun tuig iad gur e an slugh coitcheann a tha toirt còrthoman dhaibh agus gun faod iad an còrthom so a dhiultadh. Tha na h-oileanach, mar a tha chach, feumach air comradh agus co fhairreachadh a mhòr shluagh. An latha a chailles iad sin tha an saoghal nàgahain.

FLOREAT MORANIA

It was late evening in the mid-summer of the year 2068. The castle of the former capital of North Seven reflected the warm pink light of the sunset on to the statue in its grounds. A figure of a long dead leader, gentle of mien, bespectacled and pipe smoking, it seemed to turn its eyes benignly to the hills. Once its base had supported a figure of a female rebel of a sorrier time. Long ago, very properly, it had been broken up for bottoming one of the streets.

North and east as far as the eye could see lay Morania, the great city of the plains, nesting at the foot of the mountains of North Seven. North Seven, then of many a lyric such as "Hail north Seven, stern and wild, your harbour's deep, your climate's mild" and "My heartgraft's in the North Seven, my heartgraft's not here. On rejection to Heaven, feeling just a little queer".

The insatiable demands of industry plus the population explosion in the previous century had accelerated its growth beyond the wildest dreams and, more important, the provisions of its original planners. Their modest scheme, the Gnomes Plan, for "a string of pearls" had proliferated into a great nucleon-leon lit swathe of plastocrete and fibro macadam, blanketing the whole coastal plain.

Ten large conurbations or meglounits made up the city of a million people all linked by a road system constructed on the "Aaron's Rod" plan. This odd piece of nomenclature with its biblical undertones had touched the hearts of the original inhabitants for it was in harmony with their own vernacular. Was there not the Beaulo Rod, the Bumber's Rod and the Dores Rod to name but a few?

To the east was Meglounit 1, once Balloch. Early in its development the arrival of an energetic group of Sikh soft goods salesmen had destined it to be zoned for settlers from the Indian sub-continent. This Lahpurl of the North teemed with life and was pregnant with eastern mystery notwithstanding the smog which usually enveloped the city. The vast industrial complexes combined with the North Sea haar to produce a particularly vicious smog which, to complicate matters, was radio active.

The former Royal and Ancient Burgh of Inverness, now Meglounit 2, had retained some of its old character. The law courts for North Seven were held in its castle, a judicial looking computer, surrounded by a fibre glass replica of a judge's wig. Black gowned operators quaintly known as solicitors fed data into the machine, which pronounced judgment at thirty second intervals. Its

inhabitants were renowned for their purity of spoken English. This they gratefully attributed to the arrival of the pioneers and their legions of assistants some hundred years before. The literary output of these missionaries in what was then considered a savage and untutored land was truly phenomenal. Their first twenty years were generally held to have been the Golden Age of North Sevenic prose. These great works, loosely known under the title of North Seven Newsletter, held the place formerly occupied by the Authorised Version and the works of Shakespeare. First editions were snapped up and there was a flourishing trade in forgeries emanating from Meglounit 1. Survivals from the aboriginal culture were the Inverness Gaelic Society and the Inverness Field Club, both exclusive bodies with long waiting lists of would-be members. The sole activity of the former was its annual dinner, with hearty speeches in praise of its Transactions, especially those in lunar real estate. The Field Club, on the other hand, spent most of its time at Tomnahurich, an important pre-creation site, trying to reconstruct the earlier civilisation from the tombstones. The Kessock district had progressed more in the spirit of the planners and now housed a thriving colony of Hong Kong extraction, many of whom lived in houseboats in the river mouth and former harbour. Strangely it was these industrious people, and they only, who produced commercially good of a truly regional character, quaint and useless souvenirs patterned on the former accoutrements of the now near extinct aborigines. The Clachnaharry district however had remained unchanged and was a perfect specimen of a primitive village with public house, motel and public conveniences all carefully preserved. Here lived North Seven's internationally famous art colony, scoring all disciplines and conventions. One trend setter had dispensed even with the restrictions of colour or pencil. His masterpieces, a canvas of a mythical folk heroine, Fanny Adams, was thought to rival the Mona Lisa.

Discreetly positioned behind plastic palm trees was Meglounit 3, once Bogroy and now the playground of the great city. All tastes were catered for, casinos, ballet, bordels, opera, fish bars, hashish and opium (now harmless and non addictive) to mention a few. The caterers and operators were in the main of mixed Levantine, Piralie, Whitechapel stock.

Meglounit 4, formerly Kirkhill, was particularly famous for its Louis XIV type furniture for export to France. Beverly or Meglounit 5 had been incapable of much ex-

pansion and had been zoned as a residential area for the hierarchy of the great industrial complexes. These being mostly French and Belgian, the unit formed a French language enclave.

Meglounit 6, Muir-of-Ord, and Conon Bridge resembled a Kingston suburb. Its inhabitants being of West Indian stock by way of Birmingham. The vernacular was archaic Brum.

Dingwall had been impossible to rationalise and had been bulldozed flat and was now a sewage farm. A busy trans planet station occupied the site of a memorial to a forgotten general.

Meglounits 7, 8 and 9 once Evanton, Alness and Invergordon, were to the eye now all one. Here were the great industrial complexes, employing thousands of workers, the Mecca of the world's deep water port, the venue of the world's shipping. The workers were basically of Anglo-Saxon and Cymric stock with a strong admixture of Celto-Ranger which perhaps accounted for a tendency to lacerate and stab each other in moments of ennui. Few aborigines were now left and those that were, were half-breeds. A sullen and whisky sodden people, they skulked on their reservation at the Tore Option.

Meglounit 10, in other times Tain, was the northernmost extension of the city, specialising in the construction of lunar chalets. A summer house on the moon was a status symbol from which the proud owner would return after a vacation relaxing in artificial sunlight, set up for the long winter and smog of North Seven's great city.

An unforeseen calamity had been the complete destruction of wild life, other than the brown rat and starling, which had increased prodigiously. The French settlers, with their love of la chasse, had long ago shot and eaten the song birds. The radio active smog had finished the others. The citizens had readily adapted themselves to this hazard and on all occasions outdoors wore protective clothing. Before entering any building they were obliged under pain of deportation to South Forty-three, to leave their clothing at the decontamination foyer and have a shower. The frequent necessity of this ritual had resulted in their abandoning clothes-wearing altogether when indoors except for a container worn next to the loins at all times. Curiously the ancestors of the aborigines had once worn some such object but for a less sophisticated purpose. In this container the citizen carried his monitor to test everything he had to handle and particularly to eat. One bonus from the devel-

opment was the great rafts of coloured plastic containers which floated up and down on the tides of the firm like lotus flowers, giving colour to the leaden waters.

The settlers being in the main Anglo-Celto Ranger Cymeric had early on imposed their food tastes on the city, and now except for a few atavistic orientals the staple diet was fish and chips. This rationalisation had proved providential in the face of world food shortage. Each Meglounit had its food factory growing potatoes and farming dogfish in vast quantities. The latter were fed on a puree of homogenised rat and starling meat.

Amongst the many famous eating houses, perhaps the most popular was the Nauticus. Its architecture was neo-Bridge Street and it was constructed with plastoperspex and synthetic concrete. It lay on the sea-bed off Alturelie Point. Here patrons could enjoy their favourite food with liberal quantities of vita hominised tomato type sauce and the excitement of seeing the occasional ocean-bred fish battling against the tide of raw sewage outside. The latter was partly produced by the Chinese houseboats, but principally by Meglounit 2 proudly exercising its one surviving Royal and ancient prerogative.

The sun had set now and the castle and statue stood out black. From a window in the tower a light shone in the headquarters of the Field Club. A select committee were excitedly examining the latest find, the head of what appeared to be a statue of some female. This treasure had been found by a squad digging up a street to repair one of the historic sewers of Meglounit 2. Many theories were advanced as to whom she might have been, but no one could agree except that she must have been a person of distinction even in her rude day. How could they be expected, in their enlightened state, ever to guess that she might have been a female rebel of the mercifully forgotten past?

HIGHLAND VILLAGES

Schools selected to take part in the Highland Village 1970 scheme run by the Crofters Commission are: Happyhansel, Shletand; Inverness High; Portree; Dunvegan; Paible, North Uist; Shawbost, Lewis; Back, Lewis; Achtercairn, Ross and Cromarty; Oban; and Bowmore, Islay. Late entries from Ullapool and Brora may be accepted.

Each school will receive some £400 towards its project of improving a Highland village. The money has been donated by Lord Dulverton, who has stipulated that as far as possible each project should involve tree planting.

Sabbath Observance Circular Lashed By Tourism Chief

Chairman of the Western Isles Tourist Association, Mr James MacLennan made a blistering attack on the Lord's Day Observance Society for a recent circular issued by their Lewis and Harris Branch. The circular was sent to churchgoers asking them to help preserve the Sabbath.

In particular, it said tourists should be asked not to leave their holiday homes "to indulge in any form of pleasure" on Sunday.

In his reply, Mr MacLennan describes the LDOS statement as an "outrageous presumption".

He goes on: "The timing of the statement was extremely unfortunate, as many prospective visitors plan their holidays at this time and some, no doubt, will be put off by such a strong expression of ostracism which quite clearly was intended to discourage tourists from visiting these islands."

'Outrageous Presumption'

"I think the statement amounted to an outrageous presumption, was completely unwarranted, and will not only do incalculable harm to tourism in these islands, but even more tragic, will, to my mind, further tarnish the image of the Christian Church in the eyes of many people who may not know that the vast majority of islanders are much more tolerant than the few extreme spokesmen in our midst."

Mr MacLennan, Stornoway's Dean of Guild, went on: "I think there must be a lot more to Christianity than their idea of Sunday observance."

"Tourists and others who picnic on the beaches on Sunday are not intolerant of other people's views on Sabbath observance and other ethical values."

"In fact I firmly believe that they exercise much more restraint than one would reasonably expect from society these days."

"In spite of denigration by the Church, I am confident that tourism will continue to help many who have no other source of income and, no doubt, some of the money paid for Sunday accommodation and board will find its way into the coffers of the Church and will presumably be gratefully accepted by the ministers."

NEW MINISTER FOR WESTER ROSS

The Rev. John Gillies, a native of Skye at present minister in Glen Urquhart has accepted a call to the vacant charge of Inverasdale, Polewee and Aultbea Free Church Congregations.

Review Order

HIGHLAND YEAR

Duncan Ban MacIntyre, the poet, knew them intimately, was one of them.

They had waxen hides, they were delicate dancers.

They evolved their own music which became his music: they elected him their poet laureate.

It was a kind of Eden these days with something Cretan in his eulogy.

Nevertheless he shot them also. Like shooting an image or a vivid grace.

Brutality and beauty danced together in a silver air, incorruptible.

And the clean shot did not disturb his poems.

Nor did the deer kneel in a pool of tears.

The stakes were high indeed in that game.

And the rocks did not weep with sentiment.

They were simply there: the deer were simply there. The witty gun blazed from his knowing hand.

(Deer on the High Hills: Iain Crichton Smith)

One year the book 'Highland Year' by head-stalker L. MacNally is reminded of the above lines from Smith's poem. One is reminded too that life and death in a Highland forest go hand in hand, dancing.

This book starts the Highland year in November and travels through the subsequent twelvemonth period with a pace which allows for close observation of the surrounding scene.

The author is a gamekeeper in the Culachy Forest, at the south-east end of Loch Ness. His job is to act as preserver, selector, judge and jury for the wild life in his care. He is a practical man. Few flights of fancy about life appear in the book. The Highland year is unfolded carefully and depicted with the language of a man as competent with words as an artist is with his brush.

What he has seen and observed, what he has experienced, and what he has photographed are brought together like a pageant. Though the deer take a prominent part in the book, Mr MacNally also talks about the eagle, fox, wild-cat, badger and many of the other creatures to be found in the area.

The book is, further, absorbing for the information given about the responsibilities and functions of a gamekeeper, or game manager which is the better term.

In 1967 the author won the principal award for colour photography of deer in the first annual photographic competition sponsored by the Midlands Branch of the British Deer Society. The photographs in the book (there are 83) amply confirm that Mr MacNally is as

much an artist with the camera as he is a careful user of his gun, his sceptre of authority in Culachy.

Altogether this is a book to be kept handy, for only by constant reference to it can we eventually understand the full import of the Highland year and the reason why the Highlands and Islands of Scotland are, thus far in time, still an area which offers to man and beast an optimum environment for living possibly unrivalled in the whole world.

'Highland Year' by N. MacNally; Phoenix House; 36s.

STRANGE THINGS

For many years now, the people of the Highlands and Islands, indeed of Scotland generally, have been in the debt of Dr John Lorne Campbell of Canna. Dr Campbell's output of literary work of all kinds, the collection and recording of Gaelic songs, stories and the like, is already vast and thorough.

Now, to put us in his debt again, he has brought to light the debt which Gaelic society owes to Fr Allan MacDonald, priest in Eriskay and South Uist at the turn of this century.

In the preface to the book 'Strange Things,' Dr Campbell makes, inter alia, one main point: the great reluctance of Scottish publishers—if indeed there are any today besides MacLellan—to take risks with the productions of Scottish authors. In this connection, Dr Campbell once tried to get some of Fr MacDonald's collected works published in Edinburgh but failed. He then looked with success to Dublin, proving that the Gaels in Scotland have more affinity with Eire than the Scot. land of south of the line created by the State. But English publishers deserve credit too, for it is they who have often provided the necessary link between the Scottish author and his public.

In discussing the oral tradition of South Uist, which of course applies elsewhere in the Hebrides and the west of Scotland, Dr Campbell has this to say:

'Communities where an oral tradition predominates are so much out of the experience of the modern Western world that it is extremely difficult for anyone without first-hand knowledge to imagine how a language can be cultivated without being written to any extent, or what an oral literature is like, or how it is propagated and added to from generation to generation. The consciousness of the Gaelic mind may be described as possessing historical continuity and religious sense; it may be said to exist in a vertical plane.'

The consciousness of the modern western world, on the other hand may be said to exist in a horizontal plane, possessing breadth and extent, dominated

by scientific materialism and a concern with purely contemporary happenings. There is a profound difference between the two mental attitudes, which represent the different spirits of different ages, and are very much in conflict.'

Dare we say that this conflict exists today between the Gaelic west and the humorous men on and in the HIBD?

Later on the book deals with Ada Goodrich-Freer, 'author' of the book 'Outer Isles.' First, she is taken into the context of Highland folklore collecting activities, and then the enquiry into Second Sight in the Highlands supported by the Society for Psychical Research.

Dr Campbell's co-author, Trevor Hall provides us with a report on his detective work into the background, life and work of Miss Freer. It makes fascinating reading and one is left with a sense of the increased stature which Fr Allan MacDonald, after some six decades, now justly deserves, having suffered the pilfering of Miss Freer who has detracted so much from Fr MacDonald's claim to be numbered among the song and folklore collecting giants of this and last century.

In the last part of the book, Dr Campbell deals with Fr MacDonald's folklore collection and shows adequately the debt which today's Gael owes to the island priest.

It is a debt which can, in part at least, be paid. For one third of the royalties from the sale of 'Strange Things' is being given to the parishes of Eriskay and Daliburgh where Fr MacDonald worked and died.

Of necessity this has been a short review. Only a thorough reading of the book will reveal the quality of the joint work of Dr Campbell and Mr Hall. In any case, it would be something approaching an indictment on Gaels if they were so reluctant to buy the book, or to persuade their local libraries to buy it, that the work did not see a second reprint, or, better, a second edition. Too many works of Gaelic scholarship are remembered. This should not happen to 'Strange Things.'

'Strange Things' by J. L. Campbell and T. H. Hall; Routledge & Kegan Paul; 55s.

THE RISING OF 1820

Annas an leabhar seo tha Frank Sherry ag innse dhùinn mu dheidhinn an triur dhaoine a bha air an crochadh airson gun robh gnòthach aca ri ar-a-mach 1820 an uair a dh'èirich muinntir 'Iar-dheas na h-Alba an aghaidh Rìghaltais a bha cumail smachd air na daoine bochda agus a' toir a bh-uile cothrom dha na daoine heiltich fas nas beairtiche.

Eòs an t-am an uair a b' fheudar dha na Gàidheil a bha air an fuadachadh a mach as na grunn an aghaidh a chur air taobh a deas Alba a's iarsaidh beòshlaichte agus beagan an

deidh dhaibh-san tighinn, thainn na mìltean a Eirinn leis an ao mhiann. Bha mar seo a leithid a dhaoine o' s iarsaidh oibre gu robh e soirbh do mhuintir nan factoraidhean duaisean beaga a thoirt seachad. Fhad's a bha iad-san a'fas beairteach b'fheudar dha'n luchd-obrach na teaghlachain aca a thogail anns na tighnan truaigh a chaidh a thogail airson luchd-obrach, agus iad a's ior dhoch bhuaichte le droch bhiadh agus le cion bidhe. Thug na nithen seo air na daoine toiseachadh air smoinicheadh gun bhiadh iad na b'fhearr d'heith fo rìghaltais Albannach air ath-dhealbhadh airson gun bhiadh e rìochdachadh nan daoine bochda. Mar sin dh'fhaic iad ri Saor Thèis Albannach a chur air chòis le bhith cur suas bhileagan ann an Glasgo agus anns na bailtean eile faisg air a' ghlothaich gu robh an luchd-riaghalaidh aca a'gabhal orra fhèin Alba a riaghladh gus am bhihadh cothrom aig na daoine luchd-riaghalaidh a thaghladh dhaibh fhèin.

Tha e soilleir gu robh an t-ar-a-mach seo eadar-dhealach a' bha channearcan mar a bha 'Peterloo' agus an airmhèit a dh-aobhairach.

Am Morair Gordon agus Porteous oir bha an fheadhainn a' gabh pàirt anns an ar-a-mach seo ag iarraidh gun bhihadh parlamaid aig Alba dh'fhein.

Chi sinn cuideachd gu robh duij aig treud dhaoine aig an am gu robh Am Maireas MacDomhnaill, fear dhe na ceannardan aig Napoleon, a bhun-cadh do Dhomhnaillach Clann Ragnhail, a'dol a thighinn gu bhith 'na cheannard air arm nan reubalach.

Doch a nach cil an leabhar seo air a chur ri cheile ann an doigh cho snasail 's a bu mhaith leinn ach is fhaic a leughaidh airson an fhiosrachaidh a tha toirt dhùinn air gnòthaichean agus daoine a bu chòir dha'n h-uile Albannach fios a bhith aig mu'n deidhinn.

Gheibhear an leabhar bho: William McLellan & Co., Ltd., 240 Hope Street, Glasgow, C.Z.

PREBBLE AGAIN

John Prebble, who will be familiar to most Highland readers as the author of 'Culloden,' 'The Highland Clearances' and 'Glencoe,' has written a new book which has just recently been published. He has forsaken the Highland scene this time to tell the story of the ill-fated Scots expedition to Darien. In 'The Darien Disaster' Prebble again shows his indefatigable research and his ability to weld his facts with superb descriptiveness into an engrossing tale. It is the story of a patriotic surge with high hopes, dissipated by mismanagement, corruption, disease and English hostility, but the author captures the

(Continued at foot of next column)

AVIEMORE MOD ACCOMMODATION

At a press conference in Inverness last week, representatives of An Comunn Gàidhealach and the Badenoch/Strathspey Mod Local Committee expressed concern about rumours that there was insufficient accommodation available in the Aviemore area for the 1969 National Mod.

'Contrary to what many believe, and the implications of a recent press report, there is ample accommodation in the area to accommodate competitors and spectators,' said Mr D. MacLeod, PRO for An Comunn Gàidhealach.

The cost of accommodation has also come in for some criticism, but the representatives of the Local Committee were able to announce that Captain John Wells of the Aviemore Centre had offered a flat rate of £1 per night for children using the mod-accommodation at Aviemore. This is a very reasonable rate and comparable to anything that can be obtained at any Mod venue.

Father David Keith, secretary of the Local Mod Committee, pointed out that the Mod was being held in the Badenoch/Strathspey area not only at the Aviemore Centre. This included places like Carbridge, Newtonmore, Kingussie, Grantown on Spey as well as Aviemore and provision is being made for adequate transport to be available during the period of the Mod, both during the day and in the late evening.

Apart from the Aviemore Chalets certain hotels in the area have reduced their rates for the period of the Mod. 'This we feel is indicative of the general attitude towards the Mod in the area, and it is most unfortunate that any press report or unfounded rumour should in any way prove damaging to the diligence of the local people to ensure that the Mod is a success,' said Father Keith.

contemporary atmosphere and the trials and sufferings of the would-be colonists in vivid prose, to make what your reviewer found to be a thoroughly interesting and absorbing book.

John Prebble has said that he became interested in Darien when he was tracing some of the characters who appear in his 'Glencoe' and indeed some of the 'Glencoe gang,' as he calls them, do much to redeem themselves in this latest story. 'The Darien Disaster' incidentally is dedicated to his friend James Cameron Taylor, whom Prebble first met when doing preliminary research for his 'Culloden.'

'The Darien Disaster,' by John Prebble. Secker & Warburg, London, 1968. Price 42/-.

Bascaich Na Spain

Part 4

Air a'cheann mu dheireadh thig an eaglais is na h-obrichan. O chionn deich bliadhna air fhichead chan fhaiceadh sibh an dà fheadhainn seo a' gabhail fadach ri chèile riamh. Air an dùthaich Bhascach aig am 's chogaidh Spàinntich sheas luchd-obrach a mach air son an riaghaltais Rappublaganaich achlais-an-achlais ris na Coimunnach agus an còrr air an robh smuadh pinc. Sheas na sagairt 'nan aghaidh agus chaidh mòran dhiubh a mharbhadh. Ach an ceann cuid bhliadhnaich an dèidh 's chogaidh thòisich na sagairt ùra ri gluasad bhò'n rathad a lean an eaglais fa' an t-àite a lean an chaidh seachad agus oidhirp a thoirt air intinn nan obrichan anns na bailtean mòra thuigsinn. Chaidh iad a dh' fhuireach a measg luchd-obrach nam port 's nam mèinnean 's nam factaraidhean 's nam muileann-iaruinn, agus chaidh iad an sàs ann an obair iad-fhèin comhla ris na h-obrichan.

Tha e coltach gun do shoirbhich leotha ann an tomhas. Chuir tachartais ann bhliadhna itean gun leòr as an casbuig ann am Bilbao is esan gun mheas gun bhiainn air daoine cho cabhagach dalma. Cha ghabh latha seachad gun a na sagairt a'searmonachadh gu bras sgait-each as leth nan obrichan 's nam Bascach gu léir, a' gearan air stàit nam bailtean mòra 's air cor na seann-chànan 's air fuadach muinntir na dùthcha bho na glinn dha na bailtean 's air cruas na pòilis 's air aingidheachd an riaghaltais ann am Madrid. Eadar dà sheul chan eil an suidheachadh cho

dona sin, ged nach ann gun dòigh a tha iad a'bruidhinn. Chan eil a' bheatha gun mhìre gun mhùir cuideachd. Am bliadhna thachair, mar a thachras gach bliadhna, gun deach fùraichean a chur air cuir-chuimhne a' chogaidh Spàinntich air feadh na dùthcha (ri cuimhneachadh nan saighdearan a bha mach air son Franco). Augs bha baile àraid ann le sagart 's bàillidh a'fuireach ann mar a b'abhaist. Agus is ann a thig-eachd sagart na ceàrn iomallaich bha seo agus a leagadh e na fùraichean seach nach robh iad a'cuimhneachadh ach leth-chuid dha na saighdearan a fhuair bàs anns a' chogadh chruaidh fhuiteach sin. Cho luath 's a rinn e sin, is ann a thigeadh bàillidh a' bhaile agus rachadh na fùraichean a chur air a' nàite. Mach a ghabhadh an sagart agus leagadh e iad a rithis.

Dìreach mar seo a thachair uairean ma seach gus an do ràinig an maor-sith agus chuir e an sagart dàna calma sin an sàs. Leig iad an sagart mu sgaoil an ceann treis agus chuir an riaghaltas roimhe peinneanan a thoirt dha'n fheadhainn a chaidh a leònadh air taobh nan Rappublaganach, dìreach mar a bhèireadh iad peinneanan bliadhna mar bhliadhna dha'n fheadhainn a bha mach air taobh Franco, na feachdan "Carlista," an t-arm Spàinteach, am "Falange" (pàirtidh Fais-each) agus mar sin. Chan eil fhios an rogh co-cheangal

eadar gnìomh an t-sagairt agus òrdugh an riaghaltais, ach is ann a thàinig na dhà dhiubh le chèile aig an aon àm.

Foadar a thuigsinn nach eil a' chhìs a' dol cho dona, neo cho fìr mthair, air an dùthaich Bhascach. Math dh' fhaoidte gum bi feadhainn an siod 's an seo ri cur faobhar air an cuid sgeinean, ach air a' cheann mu dheireadh chitheadh nach eil muinntir na dùthcha Bhascach cho neo-shoirbhèachail idir tacat ris an fheadhainn a tha fùraich an ceàrnaidhean eile dhe'n Spàin. Tha e fìor gu leòr gu bheil na seann thionnsgalan mar mhèinneadh aireachd a' dol an duilgheadas, ach is dòcha, 'nuair a thèid a h-uile ceist air faiche fa chomhair Eusker, gur e cor na cànain Euhina, 's soilleire 's truaighe sheasas mach. Cianasal air an dualchas a tha falbh le sruth nam fasan luaisgeanach a thig 's sheasas treis 's a thèid seachad. Fearg mhòr a' chridhe ann a bhith gun dùil gun chobhair gun chothrom idir air tagairt a thoirt dha'n riaghaltas ann am Madrid ach leis a bhith ri ùbraid 's ri sgrìos — 's ri murd. Tha a h-uile rud uasal is suarach ann an seo.

BIRTHS

MACLEOD—On Tuesday, 3rd December, at Redlands Maternity Hospital, Glasgow, to Rev. and Mrs M. A. Macleod, 65 Woodend Drive—a son. Both well.

MACNICOL—At Elmhurst General Hospital, on 5th December 1968, do Seumas agus Anna (née Graham), 91-49, 91st Street, Woodhaven 11421, New York City, nighean (Catriona Mairi-Ann); puithar airson Aindrea Alasdair S. Bha Dia leinn.

MARRIAGE

MCALLUM—LEDGER — At Fareham, Hants, on 1st November 1968, Alexander Donald, only son of Mr and Mrs McCallum, A Chollieheag, Taysnit, to Elizabeth Fleming, younger daughter of Mr and Mrs Davis, 15 Gellatly Road, Dunfermline.

DEATHS

MACFARLANE — At The Mains, Bernisdale, Isle of Skye, suddenly on Thursday, 28th November 1968, Donald MacFarlane (52), beloved husband of Chrissie MacLean and dear father of Mrs Dolly MacDonald, Bridge of Orchy Hotel. Dearly loved and sadly missed.

MACKELL — Suddenly, at Hazelwood, Balmn, Glen Uruhart, On 29th November 1968, Alastair C. MacKell, O.B.E., M.A., B.Sc., aged 68 years, beloved husband of Lella, and dear father of Alastair and Madeleine. Interred Kilmore Churchyard, Drumadrichit.

Text for the Times

Ach iadsan a dh' fheithas air an Tighearn gheibh iad spionnadh nuadh; eiridh iad suas mar iolair air a sgiathbhi; ruithidh iad agus cha bhì iad sgith, riubhaidh iad agus cha 'n thas iad fann.

Isaiah c. 40 r. 31
But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint.

Isaiah c. 40 v. 31

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