

SRUTH

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GRETNA GREEN SMITHY

The large oil concern BP have recently joined the landowner, Mr R. Adair Houston, in plans for furthering the development of Gretna Green around the famous blacksmith's shop. Something in the region of £250,000 is being spent on making the village a holiday centre with a motel which is due to be completed in December 1971. Additional amenities are being organised by BP.

RECORD ENTRY FOR 1970 MOD

Returning to the town in 1892, the National Mod of An Comunn Gaidhealach to be held in Oban boasts a record entry of 1,925. This shows an increase of 264 on the previous year when the Mod moved to a new venue at Aviemore.

cash prize of £50 with £25 going to the runner up, third place £15 and the next three each get £10. This makes this competition the most lucrative on the piping competition circuit.

Prior to this the highest Inverness Mod when 1772 entries were recorded.

The Open Piping Competition for March, Strathspey and Reel, introduced in 1969 is again sponsored by John Player and Son. In addition to the Gold Banner (A' Bhratach Oir) presented to the winner there is also a

Mr Murray Grigor, Director of the Edinburgh International Film Festival of excerpts from Scottish Films. Murray Grigor is a member of the well known Inverness family and was recently appointed Director of the Rochester (New York) Film Festival.

Additionally, Players are sponsoring a recital of Ceol Mor on Saturday, 3rd October when three of the leading exponents of the classical music of pipes will appear. They are John MacFadyen, Busby, Ronald MacCallum, Inverary and William MacDonald, Inverness.

On the same evening there will be a fiddlers' rally in the Corran Hall.

An innovation at the Oban Mod is the presentation by

Two new trophies have been presented for competition, one by the Bank of Scotland and one by Mrs Mair, New York to be known as the Glen Ballachulish Trophy.

Closed Circuit TV In anticipation of the large following for the Oban Mod arrangements have been made

(Continued on page 12)

Gaelic in Nova Scotia Schools

As from September, 1970 junior and senior high schools in Nova Scotia will be able to offer instruction in Gaelic according to a recent announcement made by the Education Minister, G. J. Doucet.

Schools offering Gaelic will be required to have a certified teacher who can speak Gaelic and a sufficient number of interested pupils. If 15 or more students apply for instruction the course will be scheduled on a regular basis for 2 or 3 periods each week.

If fewer than 15 are interested the schools must make other arrangements so as not to interfere with the normal timetable.

Mr Fred MacAulay, Head of the B.B.C. Gaelic Department, recently returned from

an official visit to Canada had this to say "The Gaelic community of Nova Scotia has been deprived, until now, of the basic essentials in keeping the language alive; the ability to read and write in their own native tongue. This must have had a deep psychological effect on the future of the language, and it is encouraging to see this first ray of hope in a situation which is not yet irretrievable.

"There is a crying need for a central organisation to unite the various Gaelic speaking communities in Nova Scotia and provide them with literature and music to help maintain their culture. I would hope that this organisation would be set up without delay if the situation is to be saved."



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SGOILEIREACHD

THA sgoiltean na h-Alba a nis air fosgladh airson bliadhna eile, anns a' mhòr-chuid co dhiùb. Tha na mìltean de chloinn bheaga air an ceud sealladh fhacinn de'n aite sin aig an robh grain is gaol aig a h-uile duine anns an duthaich seo uair no a' chòirigin — an sgoil. Tha iad air faighinn thairis air a' cheud sgoil agus air fas rudeigin danarra.

Dh'fhag cuid an dachaidhean airson a' cheud uair a' falbh gu tìr mor no a' ghlasgud gu eilean ur. Bithidh moran dhiùbh crum ann an hostalan leis a h-uile seorsa eile. Chanurrainn nacheil e 'na chuis-eagal is 'na iongnadh mhòr do d'na caileagan is na balaich sin. Tha seo mar seo gu h-àraid nuair a tha iad fìor og — clann Bharraidh abair, a tha tighinn a dh'Inbhirnis no do'n Ghearasdan nuair a tha iad dusd an bliadhna a dh'ois. Tha a' mhòr-chuid a' tighinn is a' fagail an dachaidhean aig ceithir deug is a' dol do'n treas bliadhna 'san ar sgoil. Carson a tha iadsan a' tighinn is feadhainn eile a' fuireach as an deidh? Tha a' chionns gu bheil e air a' chur mach dhùnn gu bheil a' chomas fein aig a h-uile duine. Mar a tha ar sgoiltean air an stoidheachadh an drasda feumar roghainn dheanadh eadar an fheadhainn a tha comasach air obair sgoile a leantainn agus iadsan nacheil cho comasach air obair sgoile ir each.

Bithidh a' chlann ris an canar a' chuid chomasach a' ruigheachd doigh-beatha ur nuair a ghabhas e am buaidh as motha orra. 'Se an cunnart as motha a tha ann gu cail na daoine oga sin uidh 'nan dachaidhean is nan dualchas. Tha cunnart eile ann cuideachd. Nuair a bhitheas iad lan fhoghlumte le inbhean oilthighean anns gach cuspair bheil e iomchuidh gun iarraidh aon tilleadh gu bheo-shlaichte chunnartach air creagan ciar an air an iar. Chan eil agus feumaidh iad gach aon ar sgrìob a threabhadh anns gach aite d'na teid iad.

Tha an traoghadh seo a nis air a bhith a' dol air ghaidheall cor is leth-cheud bliadhna a reir sin thig am ma dh'fhalbhas a mhòr-chuid de chlann chomasach gach aite nach ach fìor bheagan de luchd chomasach air fhagail. Tha luchd rannsaichaidh a' chuspair seo a nis de'n bheachd gu bheil 80% de gach comas a' tighinn a nuas o ghinealach gu ginealach. Leis an seo, tha an lan dearbhadh againn gu bheil na h-eileanan air fad dol a bhith air an traoghadh o dhaoine a theireadh dh'abair an neart is an beairtse intinn a dh'fhìos ainmeil iad.

Tha leasachadh a dhìth agus 'se dìth seartha a th'ann. Tha feum air aon rud. Obair a gheasadh intinn na cloinne sin nuair bhitheas iad foghlumte 'nan ceairdean agus an obair a bhith ann a' aite iomchaidh. Tha cunnart ann an seo gun do-mhadh seo tuilleadh 's chòir tionndadh a steach anns gach eilean. 'S docha gur e ar sabhaladh roinn a dheanadh a bhitheas Gaidhealach anns am bi na h-eileanan agus Tìr Mor na Gaidhealach anns am bi gach goireas a cumail a dhaoine agus an comas.

MUTATIS MUTANDIS

THE time is now almost upon us when an announcement be made by the Secretary of State for Scotland about the Highlands and Islands Development Board. It seems that a new Board, though how 'new' is uncertain, was suggested by the Scottish Ministers of the erstwhile Labour Government. But a new regime at St Andrews House is obviously in disagreement with the proposals for the HIBD made before June 18.

There has been no clear confirmation that the present Board Chairman, Professor Sir Robert Grieve, is retiring from his post to return to the more secluded, and perhaps, more restful and stable precincts of University life. If Sir Robert does choose to leave, then the loss will be that of the Highlands and the Highland people. Few others on the Board have had such an open faith securely pinned in the Highlands, a faith manifested by 'good works'.

In many ways Sir Robert has mirrored another Chairman David Lilienthal, once head of the socially-oriented Tennessee Valley Authority. This man was very much a thinker and philosopher, but had the additional ability to direct his thoughts into channels which benefited a mass of people. A human dynamo would not have achieved all that Lilienthal did. In such a cast or mould Sir Robert seems to be placed. If he does choose to leave the Highlands, at least he will leave behind a corpus of thought, ideas and stimuli for others to act on.

It may well be a matter of concern as to who the 'new ones' might be. No doubt there will be a carry over to give a simulated continuity. The wishes of the Highland people, and particularly those in the Gaelic-speaking West, have still to be accepted and realised by our political administrators. One would hope, for instance, that one member of the Board would be Gaelic-speaking, or at least so based in the culture that his voice is that of the Gael. Such an appointment would be tantamount to recognition by the Government of the existence of a people who have contributed far more than their due proportion to the wealth and welfare of this country.

Gaidhealtachd Thall 'sa Bhos

Measg gaeimaichean Tìr Mor na Gaidhealtachd cha chreid mi gu bheil aon n'as Gaidhealaiche na gaeimaichean Gleann Fhionnghuine. 'Sa cheud dol a mach chaneil iad cho fhanta 'sa tha an fheadhainn mhora mar Baile Mheadhail na an t-Oban. Chan fhaicear ann an Gleann Fhionnghuine moran dha na daoine a bhitheas tighinn dhan Gaidhealtachd as t-samhradh airson na seilge. Ged a tha na daoine sin cleachdadh an fheidhlin is a bhoineid ghluim airson nan gaeimaichean tha iad cho Sasunnach 'sa tha Ena Sharples. Agus dha a dh'fhoghlaid iad am beul clunneir pith-thill sgrathail de Bheurla a chuireadh ruag air na sionnach.

Ged nacheil na Mi-Ghaidheal ach teareg aig na gaeimaichean seo, chithear moran dha na daoine ceart, muinntir Lochabar, Mhuidseit, Ardnamurchain, Arasaig is Mhor-air; Gaidheil na duthcha. Taing dha seo clunneir paites Gaidheil fhathast air a'bhlar seo. Bith iad toiseachadh an latha co-dhiùbh le oraidean 'sa Ghaidheal

hig agus 'sa Bheurla. Uairean ma gheibh iad duine aig a' bheil comas 'san dachan bith iad ag innseadh naigheachdan na tha tachairt troimh micropheon 'sa Ghaidheal' agus 'sa Bheurla mu seach.

'Se seo tha fagail na gaeimaichean seo nas Gaidhealaiche na cach agus na's recherche cuideach.

Am bliadhna seo, measg nan daoine a ghabh oraidean bha an t-Urramach Ailean MacEachainn. Tha an duine seo na mhinistear ard ann am Parlamaid Chanada, duine air a bheil coltas briagha smearaidh comasach. Thoisich e le facal 'sa Bheurla mis do bhruiddhean e 'sa Ghaidheil; Gaidheil fhilseanta fionnmhor a dh'ionnsachd e aig gunn na Inbhirnis eile. Inbhirnis a bha, is docha, nas Gaidhealaiche n'an t-Inbhirnis a bhos. Inbhirnis Cheap Bhrèatainn far an deach a shinnis. Nan robh fear dhe ministerean a Chabanaid againn fein ann an aite an duine seo, shaoil fehin 's an doigh a tha aca fehin 's an doigh a tha aca 'sa

mi, cha bhitheadh aige ach a Bheurla. Bhitheadh e cuideachd 'ga chumail fehin ris cheann a deas, an aite bhitheal dol mun cuairt coimhead air cairdean mar is toigh leis na Gaidheil, mar bu toigh leis a Gaidheal seo a' Ceap Bhrèatainn.

Tha fios nacheil a Ghaidheil cho slàn thall a sin 's a' b'baisth i bhitheal is suarach cho slàn 's a tha i air Tìr Mor Gaidhealtachd na h-Albainn an latha an diugh. Ach a reir na tha mi cluinntinn tha na daoine oga a fas nas measaile a rithist air a chanan.

'Se mo bharaig gur e lan am gum bu chòir dhùinn, Gaidheil ma h-Albainn a bhitheal bhàil barrachd suim ann an Gaidheil Cheap Bhrèatainn na tha sinn. Bu chòir dhùinn cuideachd bhith tuigsinn gur a Gaidhealtachd a tha sin agus Antigonish is Pictou cuideachd; Gaidhealtachd a tha a' gearch cho Gaidhealach, cha mhòr, 'sa tha Tur Mor na Gaidhealtachd bhos agus a' cheart cho luachmhor is prìsail.

UBH 'SAN SGEILEID

An uair a chaidh Calum gu muir cha robh dad a' dhùil aige gum biodh ubh 's an sgeileid aige a h-uile madainn a dh' eireadh e. Ach bhiodh iad ag radh gum b'fhearr do'n chu a dh'fhalbhadh do'n chu a dh'fhalbhadh. Co dhiùbh no co dheth, an latha mus do sheol agus iad a' dol a dheanamh cursa dìreach air Cluaidh 's ann a thainig an stiubhard air bord le bascaid anns an robh cearcan a bha e gu a liobh-raigeadh gu a charaid ann am Port Glaschu.

Cha robh ann an Calum ach seoladair, A.B. ach a dh'aindeoin sin gle sgiobalta is gur ann air aon de na h-Eileanan an Iar a fhuair e arach. Co dhiùbh chum e suil bhiorach air bascaid an stiubhard agus ghabh e beachd araid air a' chuil anns am biodh na cearcan a' breith. Sin mar a bha ubh 's an sgeileid aige fehin 's aig an triubh bhalach Gaidhealtachd eile a h-uile madainn.

Aon am 's ann a bhruiddhean an stiubhard ris, 's an dol seachd. Mr gum biodh de bheachd aig an t-Sasanach gum bu chòir do'n Eileanach seo seulg a bhith aige air dol nan cearc, 's ann a thoisich e ag innseadh do Chalum an iomagain a bha na h-eoin a'deanamh dha. Am fear a thug dha iad ann an New York thug e fhacal dha gu robh a h-uile aon dhiùbh a'breith gach daracha latha agus 's e an cumhant a rinn iad gum paigheadh na h-uibhean saothair an stiub-

hard ann a bhith liobhraigeadh nan cearc. Bha lan chreideas aige anns an Ameireaganach agus cha robh cin biodh air na h-eoin. Ach bha e a' cur iongnadh mor air nach do rug na cearcan ach da ubh bho sheol iad!

Cha do leig Calum dad air. Bha da ubh 'na phrocaid agus cha mhòr nach d'fhuair a chogais lamh an uachdair air. Ach cha b'e a h-uile rud a gheibheadh lamh an uachdair air Calum agus mus canadh tu diog bha freagair aige do'n stiubhard. "A chiall," arsa esan, gu neolochdach, "nach robh fhios agad fehin idir nach beireadh cearc ubh mura biodh i air talamh cruaidh." 'S cinnteach nach leigeadh tu a leas mise dh'innseadh sin dhuit." Cha robh an corr mu dheidhinn.

Gha robh na cearcan leigs mu bhreth, agus shaoil le Calum 's na fir eile gu robh blas na mara far na h-uibhean na b'fhearr na blas a' chlaidair far uibhean Bhearnaragh.

Cho luath is a rainig am bata cala cha robh guth air uibheal ann tuilleadh. Bha na balaich na sgaol agus co an seoladair aig nach eil dachaidh an Glaschu. An uair a thall iad air bord feasgar thachair an stiubhard ir Calum agus 'e a' cheud fhacal a thubhairt e. "Cha robh thu fada ceart a bhalaich. Cho luath is a bhual am bata cidhe thoisich na cearcan a' breith. Nach d'fhuair mi leth dusan ubh an diugh mu thrath."

Cha do leig Calum dad air. "Ach fuirich thusa" arsa an stiubhard, "gus am faigh mise greim air an Ameireaganach!"

CUAIRT A BHARRAIDH

Aig toiseach an Og-Mhios chaidh aon duine deug againn, le Maighstir Mac-Guair, fear teagais na Gaidheil ann an Acadamaidh Rìoghail Inbhir Nis, air turus do Eilean Bharraidh airson cunntais fhaighinn do Bhorc Leasachaidh na Gaidhealtachd air na bha de dhaoine air an eilean. A bharrachd air an sin bha againn ir sgeulachdan, eachdraidh agus ainmean aitean a chruinneachadh dhùinn fehin. Cha robh ann ach seachdain airson a dheanamh agus 's iom-

adh uair fad na seachdainn a mhiannachd sinn miòs na corr a bhith againn.

Fhuair sinn mar chòirigin, an aoigheachd airson a bheil na h-Eileanan an Iar ainmeil agus cha chreid mi nach eil Barraidh air an ceann. An ceann latha bha sinn a' faireachdainn mar gum biodh sinn air air breith 's air ar togail air an Eilean an aite bhith air tighinn thar a' bhata an oidhche roimhe.

Bha sinn anabarrach fortanach an t-side b'fhearr ann (Continued on page 9)

Edinburgh Group acquire First Provincial

The directors of American Trust Company Ltd., the Edinburgh investment trust, group, announce that American Trust has made an offer to acquire the whole of the share capital of First Provincial Unit Trust Ltd. The offer which has been recommended by the directors of First Provincial, has already been accepted by stockholders representing 96.8 per cent of and has become unconditional.

If the offer is accepted in full, the consideration will be 288,000 shares in American Trust, which at the price on Monday, 24th August, of 43/6 places a value of about £626,400 on First Provincial. American Trust has been ad-

vised in this transaction by Noble Grossart, the Edinburgh merchant bankers.

First Provincial is a private unit trust group based in Manchester, which was founded in 1934. It operates two Funds, First Provincial "Reserves" unit trust and First Provincial "High Distribution" unit trust, the former being a blue-chip growth Fund and the latter a high yielding Fund. Their combined portfolios have a value of over £11 million and are complementary in character to the "Crescent" unit trusts managed by American Trusts subsidiary, The Edinburgh Securities Company Ltd.

Portfolio management for

the First Provincial unit trusts will be undertaken by Edinburgh Fund Managers Ltd., a subsidiary of American Trust. Edinburgh Fund managers already manage institutional portfolios worth about £50 million, including American Trust itself and the three "Crescent" unit trusts.

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16th CENTURY CUP BOUGHT FOR SCOTLAND

The unique elaborately decorated silver cup of the Macleods of Cadboll, who 50 years ago lived at Invergordon Castle in Ross-shire, has been bought by the National Museum of Antiquities of Scotland. The National Art Collections Fund and the gifts and bequests to the Museum's own Endowment Fund have aided the purchase. After the Cadboll Cup had been exhibited for many years on loan in the Victoria and Albert Museum in London, there was a proposal to export it to America at a valuation of £33,000. The Reviewing Committee on the Export of Works of Art, however, recommended that it should be kept in Britain. The £33,000 valuation was accepted as the market value of the cup when the undisclosed price paid by the Museum.

The Cup, which is 6 inches

high, has engraved on the side the arms of Maclean, and may descend from a 16th century Maclean - Macleod marriage. There is no makers mark or date on it. The base and stem are decorated in French Renaissance style, very fine and varied panels of interlacing and eagles outside the bowl resemble late mediaeval sculpture peculiar to the West Highlands.

Silverwork that may have been made in the West Highlands or anywhere in Scotland during the 16th century is very rare.

The Cup is now on exhibition in the Museum in Queen Street, Edinburgh. The Museum's Board of Trustees draw attention to the value of their Endowment Fund in helping to keep in the country rare parts of Scotland's heritage when so much is being sold abroad, and ask the public to contribute to it.

ARTISTS HIT OUT

The Irish Independent Artists Group has issued a proclamation condemning the Irish Arts Council and those who have charge of public art galleries in Dublin for failing to provide policy regarding the arts.

The proclamation goes on to accuse those bores of con- triving to curtail the evolution of an independent culture in Ireland — preferring instead to represent it as the equivalent of the vision of a backward English geron.

The Group, which represents the main body of young Irish artists, is holding an exhibition at the Project Arts Centre in Dublin during the month of August, and its broadside at the establishment is significant in that it contains both a condemnation of both the art and the political status quo.

The proclamation states: "Recent political events have helped to clarify the exact polarities of our community as the elitist attitudes of the Northern ascendancy have been exposed more thoroughly than ever before. Our ten years working in the shadow of a declining art tyranny in Dublin has taught us that Unionism is not confined to the Six Counties. The politics of exclusion are as much a part of life here as in the North.

"An oligarchy, composed of the Arts Council and certain other committees and public galleries, either deliberately with what little energy it possesses, or simply by default of finding a positive policy regarding the arts, has contrived to curtail the evolution of an independent culture in Ireland and is content to represent it as equivalent of the vision of a backward English geron.

"Along with this, it shares with its Unionist counterparts in Six Counties, symptoms of class bigotry, racial

prejudice and pernicious art snobbery.

"Our survival is repudiation of such interpretations, and our annual exhibition and the existence of Project are proof of sustained success in the development of a self-determined and represent-

"Since we believe, and our experience has borne it out, that art has everything to do with politics, we place the continuity of this tradition in the content of the Socialist-Republicanism of Connolly and Larkin.

"We are happy to announce our optimism in the future of this endeavour, the prevalence of rude good health in its pursuit and the spirited determination to ensure — at least in that half-acre which we cultivate — that neither crops nor Cropsies will ever again lie down".

TEENAGERS AT CAMP

This year fifty teenagers are having an Irish-speaking holiday at a holiday camp organised by the fourth organisation Ogras in the Tuair Mhic Eadagain Gaeltacht in Co. Mayo.

This is the first year the camp has been in operation and it is based on similar camps used by Welsh language societies.

Activities at the camp include walks, mountaineering, boating, fishing and Irish dancing at night.

The teenagers come from all over Ireland — Belfast, An Spideal, Ahascragh, Dublin, Carlow, Dungarvan, Waterford, Cork and Limerick.

SCOTS URANIUM

Uranium deposits have been discovered in northern Scotland in sufficient quantities to justify drilling or further exploration in some areas, the UK Atomic Energy Authority says.

Limerick's New Industry

Enka Glanzstoff, a Dutch firm, are to open a £20 million factory in Limerick to manufacture steel cord for use as material in car tyres. Known as Ferenka Ltd. it will probably be within two miles of the city and near the Shannon.

Production will start in 1972 and the factory will be fully operational in January, 1973. Within ten years it is expected that the initial employment of 10,000 people, nearly all men, will have been doubled.

This will be the largest new factory so far introduced into Ireland through an agreement between the Industrial Development Authority and the Dutch firm which is one of the operating companies of AKZO, an international group with many interests and an annual turnover of £700,000 million.

Ireland continues to attract firms like Enka Glanzstoff because of the 15-year tax-free "holiday" and the reduced taxes for a few years after that.

The new factory will be one of the most modern of its kind. The steel cord is used in radial tyres which are becoming increasingly popular. The market will be world-wide but concentrated in Britain and Europe.

At a press conference, Mr H. F. Wesenhausen, director of Enka Glanzstoff said that the top management would be equally divided between Irish, Dutch and Germans.

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COMUNN NA CLARSAICH EDINBURGH BRANCH

As last year's venture was a success, a Festival Ceilidh is being held during the Edinburgh International Festival on Sunday, 6th September at 8 p.m. in St Cecilia's Hall (by courtesy of the Faculty of Music, University of Edinburgh). If you apply by post to the Edinburgh Bookshop for programmes of admission to this ceilidh, please enclose a stamped addressed envelope.

The proceeds of the Festival Ceilidh this year are to be donated to the Branch funds. It is hoped some time in the future that the Edinburgh Branch will have a harp of its own available for hire to be purchased from harp makers in Scotland. The proceeds of the ceilidh will therefore go towards this objective.

An invitation has been received to add a small arranged display of clarsachs to the exhibition in St Cecilia's Hall during the three weeks of the International Festival from 23rd August to 12th September. It is hoped to have harps from two makers in Scotland on display. St Cecilia's Hall houses an interesting collection of harpsichords and other early musical instruments, and this exhibition is worth a visit as well as seeing the building itself. The hours of opening are daily, except Snudays, 10 to 12.30 p.m., and 2 to 4 p.m. Admission is 2/-.

The 1970/71 venue is the Chaplaincy Centre, Forrest Road. By the kind permission of the University Chaplain the Branch has been granted the use of the auditorium and facilities at the centre.

The opening Ceilidh of the season will be held on Wednesday, 30th September at 7.30 p.m. in the Chaplaincy Centre, Forrest Road.

BY PLANE TO ARAN

AER Arann, an air service between Oranmore, near Galway, and Inishmore, the largest of three Aran Islands, went into operation last Sunday.

A twin-engined 10-seater plane will provide regular flights each day and the service will be extended as required.

The plane will also be available for emergency relief services.

Aer Arann was established by a group of young Galway businessmen. They have spent more than £20,000 building the necessary airstrips.

The pilot of the plane which cost £40,000, is Captain Bill Wallace, formerly of Aer Lingus.

BOARD MEMBER'S TERM EXTENDED

Mr Gordon Campbell, MP, Secretary of State for Scotland, has extended until October 31 the term of office of Mr Thomas Fraser, a part time member of the Highlands and Islands Board.

October 31 is the date on which the term of office of all other members of the Board expires, except that of Sir James MacKay, whose appointment runs until August 1972.

Mr Fraser is also Chairman of the North of Scotland Hydro Electric Board.

THE PROBLEMS OF LANGUAGE REVIVAL

Linguistic Struggles by P. Berresford Ellis and Seumas Mac a' Ghobhainn

In 1940, when the Estonian Republic had completed its Cultural Revival, there were estimated to be some 1,130,000 Estonian speakers. Today, 30 years later, Estonia's incorporation in the USSR only 900,000 Estonians live in the SSR of Estonia while a further 200,000 Estonians have been "resettled" in other parts of the Soviet Union.

The Estonian language is related to Finnish but not so close as to be mutually intelligible. There is much mixing of the language with Low German, Slavonic and borrowings from Finnish. To give a comparison the following are the numerals 1-10, with the Finnish equivalent in brackets: üks (üks), kaks (kaks), kolm (kolme), neli (neli), viis (viis), kuus (kuus), seitse (seitseman), kaheteist (kaheteist), üheksa (üheksa) and kümme (kymmene). The relationship would be that between Irish and Scottish (Gaidhlig).

The first imperialist conquerors to ravage Estonia were the Teutonic Knight Crusaders who conquered the country on the pretext they were Christianising it. A chronicler noted: "The Estonians were resolved to fight so long as there remained living one year-old child as tall as a boot." The spoils of Estonia were attractive and

ESTONIA — No. 4

soon Waldemar I of Denmark landed on the Estonian coast in 1219 declaring the whole north west of the country to be a Danish province.

An Estonian resistance sprang up in the isles of Hiiumaa and Saaremaa and by 1222 the Danes had been driven out. The independence movement grew on the mainland too and in 1223 the Germans were forced to withdraw. The Estonian victory was only temporary and in the following years the Danes and Germans were once more occupying the country.

The German settlers became the nobility and the middle class traders and clerics while the Estonians were relegated to the position of serfs. The Germans forbade mixed marriages with Estonians on pain of death and insisted on the use of the German language in all written transactions confining Estonian to their verbal dealings with the subjugated peoples. Naturally, the Estonians rebelled. On April 15, 1445, an army of Estonian peasants engaged and slew 1,800 trained German troops. The Germans managed to put down the rising and in retaliation executed the entire population of the province of Harju, the most populous part of the country. By 1346 the Germans obtained sovereignty over all Estonia when the Danes sold out their interest. German domination continued unabated until 1558 when Ivan the Terrible of Russia invaded the country.

The Germans were in a weak position and decided to barter parts of Estonia for Polish, Danish and Swedish military aid against the Russians. The Swedes soon dominated and the Russians were driven out in 1581. Sweden now took over the administration of Estonia and by 1645 their rule extended all over the country.

The Swedes realised that the ruling class depended on the prosperity and contentment of the peasantry. In this respect they were advanced as imperialists. Reforms were carried out much against the German ruling class will. Tartu University was founded in 1632 and one of the eight chairs was a professorship of the Estonian language.

But Estonia remained intellectually German in language and inspiration. Only the illiterate peasantry spoke Estonian and even these were beginning to adopt German. The oldest Estonian text, the Lullumaa Prayers, dates from 1524, and in 1535 a Catechism



Folk Dancing — Estonian Youths in National Costume

had been published. Under Swedish control, Charles XI, granted a subsidy in 1686 in order that "New Testament in the South Estonian dialect could be published. The works of Johan Horning were also printed.

The Estonians now had books in their own language; it only remained to teach them to read. Charles XI drew up a scheme to establish saccristan schools in each parish where peasants could be taught the alphabet and Catechism in Estonian. A Teachers' Training College was also set up near Tartu. But the moment it seemed that the Estonian language was being given a place in the life of the country disaster happened.

In 1700 the Russians united with the Poles to drive the Swedes out of Estonia. The attempt failed but in 1703 the Great Northern War began with a vengeance. The "Great Wrath" (as it became known) left Estonia a desert, famine stricken, disease ridden, with only a few true Estonians left alive. General Cheremetiev reported to the Tsar, "There is nothing left to destroy, not a cock crows from Lake Peipus to the Gulf of Riga." The Russian victory was decided with the Treaty of Nysad in 1721.

The real victors however, were the German ruling classes who acted as local rulers for the Russians. Strangely enough it was an Irishman, George Browne (a Jacobite rebel who became Governor of Estonia) and recommended the re-institution of schools for the Estonians. But by 1785 there were few schools in Estonia and those that did exist had teachers who could hardly read themselves and all the pupils learnt to repeat the Catechism and passages of the Bible by heart.

In 1784 another Estonian insurrection was quelled with the full rigour of the Russian armies.

At this time, an East Prussian named Herder took an interest in Estonian and translated some popular Estonian songs into German.

In 1802 the University of Tartu was refounded with German as the language of instruction. All its professors were German. Only in 1805 did two Russians join the staff.

The Estonians continued to suffer. Another insurrection was put down in 1805 at Harju. Few Estonians could read and none, claims one report, could write.

A group of Germanised Estonians and German colonists began to reawaken interest in the culture. They became known as Estophils who were determined "to save from oblivion the language, the material and spiritual culture and the recorded history of the Estonian people." They were led by Pastor A. W. Hupel (1737-1819) and Pastor O. W. Masing (1763-1832) who started a weekly newspaper Marahwa Naddala-Leht.

There was at this time no native speaking intelligencia. Estonian was used, even by the nationally conscious educated people, only for the purpose of popular enlightenment. From 1820 Estonian peasants began to adopt German names.

Among the Estophils was Fredrick Reinhold Kreutzwald, a Germanised Estonian, who Estonianised his name to Widri Roin Ristene. Kreutzwald (1803-1882) was a prime mover in the establishment of the Estonian Learned Society, founded in 1838 and composed mainly of German intellectuals. Some 48 books and pamphlets in the language appeared between 1856-1863 while another German speaking Estonian produced the epic poem Kalevipoeg published in 1861 and German between 1857-1861. This was F. R. Diebihort.

J. W. Jannsen (1849-1900), a schoolmaster from Vandra, began an Estonian language newspaper in 1857 called Põhne Postimes. In 1864 he started another newspaper called Eesti Postimees. He called for a system of national schools teaching Estonian. This idea was reinforced in 1867 when Professor Y. S. Yrjö-Koskinen, leader of the Finnish nationalists, visited Estonia and wrote that the Estonian language should be the language of the educated classes and the German colonists must also learn it and merge in naturally with the Estonian nation.

In 1869 an attempt was made to found an Estonian education system. In elementary schools the language of instruction was Estonian until the pupils grasped a knowledge of German. In secondary schools every subject was taught in Estonian. The Estonian Nationalist movement demanded an Estonian school. The authorities said if the Estonians wanted such a school they would have to raise the money themselves. An almost impossible task for the impoverished Estonians. The school was founded under the name of Jakob Hurt. The Alexander School was established in which the hearts and minds of young Estonians were "to be developed to assume leadership of their persecuted people. By 1855 there were 130 committees collecting money for Estonian language schools.

In 1869 also an All Estonian Song Festival was held at Tartu and attended by 900 people. It was an equivalent of a Mod. Fes or Aestdopid.

The Estophilaste Selts (Estonian Students Society) was founded and their banner was to become the flag of the Estonian Republic. In 1872 Eesti Kirjameesti Selts (Estonian Writers Society) was established to take responsibility for standardising Estonian spelling, editing school text books, collecting and printing folk songs and other works.

In 1880 the Russians began an anti-German campaign and started a Russification of Estonian. A decree was passed in 1882 making Russian the official language of all institutions and in all standards of schooling. The University of Tartu was re-founded as Russian Academy in 1893. The Russian Minister of Education assumed direct control of Estonia in 1886. All teachers who did not speak Russian were dismissed. Alexander School, and all other Estonian schools were closed and their pupils were sent to Russian Academies. Works in Estonian were banned by Governor Chkhovlov. Parents let their children stay away from school because they could not understand their new teachers.

It was not until 1906, after the 1905 Revolution, that the Russians allowed some remission of the Russification policy. Estonian was recognised as a language of instruction in the first two standards of elementary schools only. Private Estonian language schools were allowed, however, and by 1910 the Estonians had formed 20 educational associations, including kindergartens, adult classes and schools in the language.

A new cultural movement called Noor Eesti (Young Estonia) sprang up and some 1,750,000 copies of books in Estonian were sold in 1911 alone.

The German speaking Estonians began to react against this by forming German Speaking Unions which founded German schools, nursery schools, literary societies, libraries, women's institutes and, more important, set up higher schools of instruction in technical and industrial subjects.

The Revolution of March, 1917, meant Home Rule for Estonia but the German speakers sided the German Army who occupied the country. A scheme was put forward to send two million Estonians in Estonia while nationalist leaders were shot or sent to concentration camps. Administration was put in German hands and the German language was made compulsory in all walks of life.

At last the Estonians were free to be Estonian. In 1918, in this they were aided by some 2,000 Finnish volunteers. On February 24, 1918, the Declaration of Independence was read. One year later exactly all foreign troops quitted the territory and Estonia was an independent state. The own constitution was adopted without a word. On a cultural level the revolution was equally effective. Under a 1920 Constitution Estonia allowed the German speaking, Russian speaking and Swedish speaking nationalities to have their own schools and to run their own cultural organisations.

But the Estonians German, the language of the ruling class for 700 years, was swept away. J. Hampden Jackson (Estonia) wrote: "They knew the essence of nationality lies in language, traditions and aspirations that unite a people and make them a nation."

Estonian was still hopelessly inadequate to conduct legal, diplomatic, commercial and administrative business. In Estonians were faced with the task of creating in their own language all these institutions. In 1919 the Estonian National University, National University and centre of the cultural revival, Keyserling, writing of the period, says: "The language was that of a primitive people; abstract words were almost wholly lacking. There was, instead, an immense range of words to describe the nuances between forest

(Continued on page 9)

Macbrayne's charges — Reply to M.P.

Mr Gordon Campbell MP Secretary of State for Scotland in his reply to a letter from Mr Donald Stewart MP, for the Western Isles on the recently announced increased charges by David Macbrayne's states that with increase of around 20 per cent in wages in 1970 higher freight and passenger charges were inevitable.

"It was a matter of deep concern to me to find, on taking office, that an increase in charges had become necessary, and my decision to approve the changes which have been announced was taken only after careful study of the position and with the greatest regret. It was however quite clear that, with increases in seamen's and dockers' wages of around 20 per cent this year alone, and with a considerable backlog of rises in other costs over the last two years, such as ship repairs and marine insurance an increase in charges had become unavoidable and those I approved were the minimum possible."

Shipping charges and subsidy are being closely looked at by the Secretary of State and he has of course in the past expressed his concern with the costs of transport for those living in the Isles.

Mr Campbell has met the Chairman of the Scottish Transport Group and has emphasised the importance of bringing to a speedy conclusion the examination of the organisation of future shipping services, charges and method of subsidy being undertaken in consultation with the HIBD and the Scottish Development Department.

BEA Highlands and Islands losses drop

British European Airways, have continued the losses on their Highlands and Islands services. BEA's report for the year to last March 31, reveals that the total loss on these services was £339,000 during 1969-70 — £84,000 less than in 1968-69 — despite generally rising costs.

At a news conference the airline's chief executive said it was unlikely that BEA would ever recover the full cost of these social services. But "seen in the context of our very large operations, these losses are not all that significant," he said.

A CORNER OF ARGYLL — INVERARAY

by GILBERT T. BELL

Inverary is the county town of Argyll and its smallest burgh. Boasting a very fine castle, a splendid Georgian church, it is also one of the best 18th century planned villages.

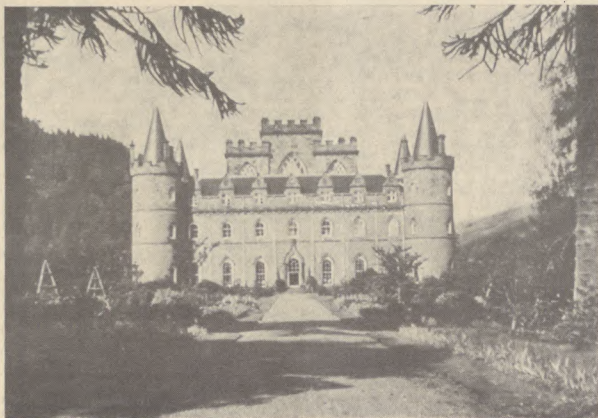
Created a Royal Burgh by Charles I in 1648, the old town of Inverary used to be clustered round the castle, but the 3rd Duke of Argyll however, decided he wanted a new castle. The town, therefore, was moved locked, stock and barrel down to the shores of Loch Fyne at Gallows Foreland Point. Thus his castle was left set amidst an attractive park.

The Duke, in 1742, set his builder to replace the old town with a model new one. Then, a few years later, he set to work on his new castle Roger Morris, an English architect, was chosen for both projects (William Adam, more famous, was his Clerk of Works). Morris was succeeded in both projects by Robert Mylne, the last master mason to the King of Scots. The Morris plan was modified and Inverary is predominantly the work of Mylne. Barely affected by the passage of time, Inverary remains a unique example of town planning in miniature and a superb piece of "townscape". A few years ago, £125,000 was spent on the restoration of the village and the work was carried out by the late Ian G. Lindsay, a first class architect who did much preservation work and whose great skill transformed many wrecks into delightful buildings, many of which are now national showplaces.

The whole length of the main street has been treated as a single architectural unit. They are plain, sturdy, ordinary houses, typical of the simple splendour of good Scots Domestic Architecture of the 18th century.

Facing north east towards Loch Fyne is surely the most elegant facade in all Scotland. Past the entrance driveway to the castle is the hotel in which Dr Johnson and James Boswell stayed in 1773, and beyond that is the arch spanning the Dalmlally Road. Robert Burns, the Wordsworths and Telford all stayed in that hotel at one time. To the left of the hotel are the five arches leading into the great mile-long avenue—the 1640 Avenue. The next building of note is the Town House, the centre one of a group of three, all by John Adam—of 1755. It was originally the Custom and Court House, and more recently the Argyll Estate Office. In this fine Georgian building, with its arcade of three arches, James Stewart of the Glen, of the Appin murder fame, was tried.

Next is the handsome Main Street, opposite the charming Mercat Cross, (a 15th cent-



Inveraray Castle, Argyll. Seat of the Dukes of Argyll. Built in the 18th century to Morris's and Mylne's plans. It is Mylne's masterpiece.

ury one from old Inverary), then another symmetrical group of three houses. Lastly the steamer pier and Loch Fyne.

We return and commence up the Main Street, where the vista ends at the fine Georgian church—built as two churches in one—a Gaelic and an English one, though now one church only. It should, of course, have a steeple which was originally designed to dominate the burgh, marking as it did, the most important buildings on the most important site. In 1941, due to certain structural defects it was decided to remove, rather than repair, the steeple. The result was disastrous, for the loss of this feature upset the whole design of the planned burgh. An appeal was launched to

replace the steeple, but the response has been disappointing and still money is required. So, if you have any money to spare I am sure the Kirk Session will be glad to hear from you.

To the left-hand side of the church square is the Court-house and jail and more recently the Post Office. There are two blocks of jails—one for men and the other for women—and what poorly lit inadequately ventilated cells they must be.

Off the Main Street, behind the Church, is Crombie's Land where Neil Munro was born in 1864. It is hoped to start a Munro Museum in memory of "Hugh Foulis" and the creator of John Splendid and the immortal Para Handy. It seems a "splendid" ideal

if you'll excuse the pun). The other blocks—Relief Land, Ferry Land and Factory Land have also been restored and their interiors brought up to, modern living standards.

We are now back to the shores of Loch Fyne and, looking back along the shore; washings line the beach. Here the shore is your drying green and the Loch Fyne breeze your spin-dryer—and it seems to be effective!

We retrace our steps and return to the lodge house at the entrance gates to Inveraray Castle and start along the driveway. It is one of the earliest examples of Gothic revival architecture, built of blue-grey colorite slate which was quarried at Cregynas, Loch Fyne. The exterior, however, gives little indication of what Georgian magnificence

is within. There are fine Adam fireplaces (taken from Roseneath Castle before demolition), ceilings, cornices and and friezes; family portraits of such notables as Raeburn, Gainsborough and Land seer—this is claimed to be one only two female portraits by him; a magnificent armoury collection ranging from the "Brown Bess" flintlocks, broadswords, Lochaber axes and 15th century halberds; lastly, the fine collection of furniture, mostly 18th century. The castle is open to the public during the summer months and is one of the most popular of Scottish Country Houses open.

Over Mylnes Bridge at Aray, with its open balustrades and vases, we travel about four miles along the shores of Loch Fyne to another clan stronghold—Dunderave Castle. This fine fortified tower, originally built in 1596 for the Chief of the Clan Macnaughtan, is in L-shaped plan and typical tower house of the period. It was for some time roofless until in 1911-12 when Sir Robert Lorimer restored and adapted it in his own characteristic style. The plasterwork and panelling are superb. The Castle, on a magnificent site on the Loch Fynesore, is the home of the Hon. Mrs John Weir and is open on occasions to visitors. One of our gazetteers on Scotland (I won't mention which) described this as a "picturesque ruin", but let that not deter the visitor. It is certainly no ruin and is well worth a visit.

An interesting comparison can be made between Dunderave Castle and Ardkinglas on the opposite shore of Loch Fyne. Robert Lorimer designed Ardkinglas about three hundred years after the building of Dunderave, yet the typical old Scottish Baronial features can be seen in both houses. Ardkinglas is rarely open to visitors, although from time to time its gardens are open under Scotland's Garden Scheme, and so also are the gardens of nearby Strone House, the home of the former Secretary of State for Scotland, Mr. Michael Noble, M.P. for Argyll.

Not far from Inverary a museum of farming life has been established at Auchindrain and it is well worth seeing, for part of the vanishing life of the Highlands is captured for all to see.

No article on Inverary and its environs could be complete without mention of the magnificent woodland gardens at Crarac Lodge (Sir Ilay Campbell of Cuceoth, Bart.), some twelve miles south of Inverary and one mile from Minard on the Loch Fyne shore. Here are masses of rhododendrons and azaleas a Highland glen with rare



Inverary, Argyll. The main street and the Georgian church. The town has been restored in its entirety and is unique and charming.

(Continued on page 10)

AG GUNNSACHAHI NA

LE IAIN A. MACDHOMHNAILL

Leasan sia agus seachd air fhichead

Table I. — The Dative Case.

The Noun, Adjective and Article

Masculine:—Am balach mhor, the big boy

Feminine:—A' chailleag mhor, the big girl

	Masculine	Feminine
Nominative	Am balach mhor	A' chailleag mhor
Dative	A' bhalach mhor	A' chailleag mhor
N.B. (1)	We use the Dative after simple prepositions such as air, anns, aig, leis, ris	
	e.g. Bha mi a' bruidhinn ris a' balach mhor.	
	I was speaking to the big boy.	
	Bha mi a' bruidhinn ris a' chailleag mhor.	
	I was speaking to the big girl.	
(2)	The form of the Article, the initial for of the Noun and Adjective in the Dative Masculine is the same as that in the Nominative Feminine.	
(3)	In the Dative Feminine the final "eag" of the Nominative becomes "eig" in the Dative. In other cases "i" is inserted after the final broad vowel.	

Table II — The Genitive Case.

	Masculine	Feminine
Nominative:	Am balach mhor	A' chailleag mhor
Genitive:	A' bhalaich mhoir	Na cailleag moire
Dative:	A' bhalach mhor	A' chailleag mhor
N.B. (1)	The form of the Article, the initial form of the Noun and Adjective in the Genitive Masculine is the same as that in the Dative Feminine.	
(2)	The Genitive ending is the same as the Dative ending feminine.	
(3)	In all instances the Article in the Genitive Feminine is "na" and the initial forms of the Noun and Adjective remains constant as does the final "e."	

Table III — Noun Groups.

Group I Nouns beginning with B, P, M, C, or G.	Masculine	Feminine
Nominative:	Am balach mhor	A' chailleag mhor
Dative:	A' bhalach mhor	A' chailleag mhor
	e.g. Bha mi a' bruidhinn ris a' bhalach mhor.	
N.B.	Our clue word is the Nominative Feminine. From this we can work out all the other cases. (See Table I).	
Group II Nouns beginning with A, O, U, E, and I	Masculine	Feminine
Nominative:	Ant-achadh mhor	An uinneag mhor
	The big field	
Dative:	An achadh mhor	An uinneag mhor
	e.g. Bha mi ag obair anns an achadh mhor.	
Group III Nouns beginning with D, T, L, N, R and R	Masculine	Feminine
Nominative:	An duine mhor	An tannag mhor
Dative:	An duine mhor	An tannag mhor
	e.g. Bhi mi a' bruidhinn ris an duine mhor.	
Group IV Nouns beginning with S followed by L, N, R, or a vowel.	Masculine	Feminine
Nominative:	An solus mhor	Ant-slat mhor
	The big light	
Dative:	Ant-solus mhor	The big rod
	e.g. Bha e 'na sheasamh aig ant-solus mhor.	
	He was standing at the big light.	
N.B.	When "S" is followed by any other letter we treat it as we did nouns in Group D, T, L, N, R.	
Group V Nouns beginning with the letter "F"	Masculine	Feminine
Nominative:	Am fraoch mhor	An fhaoleag mhor
	The big heather	
Dative:	An fhraoch mhor	The big seagull
	e.g. Bha mi 'nam shuidhe air an fhraoch mhor.	
	I was sitting on the big heather.	
N.B. (1)	In order to work out the cases of Nouns and the forms of the Article and Adjective and the word endings all we have to remember is the word groups that I have given above and the Nominative Feminine Noun with Article and Adjective.	
	The Nominative Feminine is our clue word in each group. If we know the Nominative Feminine we can work out the other cases in the Masculine and Feminine.	
(2)	The Vocative Case follows the same pattern as the Dative Feminine.	
	e.g. Clannar a tha thu a' Sheumas	
	How are you James (Seumas)	
	Trobbhad a' bhalaich	
	Come here boy (am balach)	
(3)	We use the Genitive Case in the following instances.	
(a)	When two nouns come together the second one is in the Genitive Case.	
	e.g. Cas buird	
	A leg of a table.	
(b)	If three or more nouns come together only the final one is in the Genitive Case.	
(c)	We can use the Genitive Case to express possession	
	e.g. leabhar a' bhalaich	
	the boy's book	
(c)	We use the Genitive Case after the Gerund, Verbal Noun and Infinitive	
	e.g. a' leughadh an leabhair	
	reading the book	
	A leughadh an leabhair	
	to read the book	
(d)	We use the Genitive Case after Compound Prepositions	
	e.g. Tha mi a' deanamh sin airson a' bhalaich.	
	I am doing that for the boy.	

(e) We use the Genitive Case after some Simple Propositions e.g. Tha over, Re during, Thun To, Trid throughout
e.g. har' a' mionaigh
over the moor
Re na h-oidhche
During the night

Table IV

So far we have dealt only with Nouns having more than one syllable.

In such cases changes take place in the final syllable e.g. Am balach, a' bhalaich
In the case of monosyllabic masculine nouns, however, we find vowel changes within

e.g. (1) Am fiadh, (the deer))	ia becomes ei
An fheidh, (of the deer))	
(2) Am fear, (the grass))	eu becomes eoi
Am fheoir, (of the grass))	
(3) Am bord, (the table))	o becomes ui
a' bhuidh, (of the table))	
(4) An ceann, (the head))	ea becomes i
A' chinn, (of the head))	
(5) Ant- each, (the horse))	ea becomes ei
An eich, (of the horse))	

These changes also occur to form the plural of these nouns

e.g. Am fiadh — na feidh, the deer
Am bord — na buird, the table
An ceann — na cinn, the heads
Am beul — na beoil, the months
Ant- each — na h-eich, the horses

Table V — Plural Nouns

To form the plural we can add to the noun or, as we have already seen, we can make changes within.

We have seen that with singular nouns the adjective is aspirated after feminine nouns e.g. a' chailleag mhor.

In the plural, however, gender does not determine the form of the adjective. The adjective is aspirated only after plural nouns in which a change takes place within.

e.g. Am balach mhor — na balach mhora
A' chailleag mhor — na cailleag mhora

(A) **Nominative:** Na balach mhora

Genitive: Nam balach mhora

Dative: Na balach mhora

N.B. (a) The Nominative and Dative forms are the same.

(b) The Adjective is aspirated throughout.

(c) The Genitive Plural of the Noun is the same as the Nominative singular.

(B) **Nominative:** Na cailleagan mhora

Genitive: Nan cailleagan mhora

Dative: Na cailleagan mhora

N.B. (a) The noun and the adjective are constant throughout.

(b) The Genitive form of the Article is always nan or nam.

(c) "N" becomes "M" before B, P, F, M.

Above we have examples of

(A) The plural formed by a change within and the consequent aspiration of the Adjective.

(B) The plural formed by adding to the singular and consequently we do not have aspiration of the Adjective.

Gender

(1) We have noticed that all words ending in "ag" are feminine.

(2) Words that are feminine by nature are feminine.

(3) Most words beginning with "S" followed by a consonant are feminine.

(4) Words such as craobhan, a tree; gaolm, wind; grian, sun; gealach, moon; abhainn, river are feminine.

Is abhaist followed by transitive and intransitive verbs.

(1) **Intransitive Verb**

Is abhaist dhomh coiseachd dhachaigh

It is customary for me to walk home

N.B. In Gaelic we use the Gerund of the verb where in English we use the Infinitive.

(2) **Transitive Verb**

(a) Is abhaist dhomh Gaidhlig a bhruidhinn

It is customary for me to speak Gaelic

(b) Is abhaist dhomh bainne de anns a' mhadainn

It is customary for me to drink milk in the morning.

(c) Is abhaist dhomh an taigh fhagail trath.

It is customary for me to leave the house early.

N.B. This type of phrase is used in much the same situations as English uses the Infinitive. In English, the Infinitive comes first and its object follows it. In Gaelic however the object comes first and it is followed by a preposition "a" and then the Verbal Noun with its initial aspirated.

When the Verbal Noun begins with a vowel or "fh" the "a" is often omitted.

We have similar construction with the following:

A. Is fheudair dhomh, I must

Feumaidh mi, I must

Is eigin dhomh, It is necessary for me

Is urrainn dhomh, I can

Is fhearr dhomh, I had better

B. Bha agam ri, I had to

Bha mi airson, I wanted to

Chaidh agam air, I was able to

C. Air dhomh, When I had

e.g. Intransitive Verb

A. Is fheudair dhomh coiseachd dhachaigh

I must walk home

Feumaidh mi do dhachaigh

I must go home

Is eigin dhomh togail orm

It is necessary for me to set out

Is urrainn dhomh coiseachd dhachaigh

I can walk home

Is fhearr dhomh coiseachd dhachaigh

I had better walk home

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PARKLANDS POETS

One never ceases to admire both the quantity and quality of the output of the Akros Press, run by Duncan Glen. The service which this small Press has rendered Scottish literature in particular is more than significant.

The Series of Parklands Poets produced by Akros has been increased by three: Edwin Morgan, Kenneth Wood, and Roderick Watson. Edwin Morgan's concrete poems are both entertaining and thoughtful. The taste for concrete poems is an acquired one, over a long time. Morgan's works have an immediate impact, and like the taste of something good, linger on in the memory.

Kenneth Wood is different. Vastly so. His are mainly poems about places, castles in particular. These buildings have exuded an atmosphere which Wood has ably absorbed and, processed in his mind, produced their essence in his poems. An excellent collection and one looks forward to reading a full-length collection of his work.

Roderick Watson is different again. Here is an intellectual mind striving to achieve a balance between the spiritual and the temporal. He succeeds. He conveys in an almost conversational tone the things which most of us observe and fail to retain. His poet's mind and memory are most effectively illustrated in this short collection.

'The Horseman's Word' by Edwin Morgan; Kenneth Wood; Roderick Watson; Parklands Poets Nos. 5, 6 and 7 respectively. All are 3s from Akros Publications 14 Parklands Avenue., Penwortham, Preston, Lancs.

FIVE IN ONE

Putting five poets into one book may not be a novel idea. But it is a practical one. It means that the poets can approach readers in concert to present a five-item programme of varied interest.

The oldest poet here is 41 years of age; the youngest is 36. Each has never had a published collection in Ireland, though their work has appeared in various media. They are all experienced in the craft of writing and all have something to say.

They say their piece in different ways, and this is what adds interest to the book. The common theme is primary experience expressed in highly individual ways.

The poets are Anthony Blinco, Patrick Galvin, Donal Murphy, Sean O Criadain and Sean Lucy (who is also editor). This is a good collection, and Lucy is to be congratulated on his selection of each poet's work. For those readers in Scotland who are familiar with the Scottish poetry scene, the book offers an excellent medium for comparison of writing in each country. One wonders if

Scots makers have not something to pick up from the poets in their sister Celtic country. Certainly nothing is lost, and much gained, by reading these five in concert. 'Five Irish Poets'; 10s; Mercier Press, 4 Bridge Street, Cork, Eire.

DONALD MACRAE SINGS

As a youngster in his native Lewis, Donald Macrae was to shy to sing in public—neither the bribes of friendly neighbours nor the coaxings of his school music master would induce him to sing. Then, in his teens, he joined Lochs Gaelic Choir and one day, unknown to him, the conductor billed him as the star attraction at a major concert in Stornoway. Since then Donald has never looked back.

Today the 28-year-old singer lives in Glasgow and life is a constant round of concerts, cabarets, B.B.C. recordings and the informal ceilidhs which have become such a popular feature of the city's clubs. Yet, despite his success as a popular entertainer, he still retains the authentic tang of the traditional singer: His songs belong to the bleak, heather moorlands, the harsh rocky shores, and the earthy warm-hearted robust crofting communities of his childhood.

The songs on this disc are typical of his repertoire—songs of death and hardship at sea during the war; of an idyllic lovers' meeting on some old sheeling; of a heart-sick Lewis sailor's parting from his girl to sail the oceans—and there's the magnificent "Ho Mhairi, Ho Mhairi" with Alasdair McDonald on guitar—an unknown soldier distils poetry from his grief at the death of the girl whose parents have banned their marriage and sent her to an early grave.

To be published shortly

"BYGONE LOCHABER"

This is a graphic account of one of the most important regions of the Scottish Highlands from earliest times to the present day, telling of stirring events during the Cromwellian Period; the Montrose Campaigns; the Battle of Killiecrankie, and the 1715 and 1745 Risings.

Prominence is given to the Lochiel family, and to twenty-seven of the principal families of the Clan Cameron. The MacMillans of Murlaggan and nineteen other principal families of the name are listed; the MacPhees of Glendessary; the MacMasters of Corriebeg; the Cummings of Achdaley; the MacLachlans of Coruanan; the MacKenzie of North Ballachulish, and the MacIntyres of Camas-na-h-Eirbhe, all of whom were under obligation to Lochiel. The MacDonells of Keppoch; the MacArthurs, the Stewarts, the Boyles, the Burkes,

the Campbells, and the Kennedys of Leanachan have all found a place in the story of bygone Lochaber.

Part of the book deals with Forced Emigrations, Evictions, and the Clearances. The legends and superstitions of the district also find a place. A chapter is devoted to humour and anecdotes of characters and worthies of Lochaber.

An appendix gives a full account of the place-names of Lochaber, including the derivation of hamlets and villages, mountains and hills, lochs, rivers, streams, and lochs, etc. A section also is devoted to the ecclesiastical parishes of Kilmalle, Kilmunivag, and St Munn's Isle. It also explains the changes in the name of the main town of Lochaber from Maryburgh to Gordonsburgh, and then to Duncansburgh, and finally to the Burgh of Fort William.

There is much that is new in this compilation, which has taken many years of painstaking research by the author Somerled MacMillan. The foreword by the Very Rev. T. M. Murchison, D.D. and the book is available from Rev. S. MacMillan, 7 High Calside, Paisley at £2 2/- each.

CELTIC MYTHOLOGY

Dr Proinsias Mac Cana who has written many articles on Celtic literature and philology is the author of a new book "Celtic Anthology" published by The Hamlyn Publishing Group Ltd., Feltham, Middlesex, at 25/- The great stories of supernatural creatures and superhuman heroes which make up Celtic Mythology nearly all derive from Ireland. The Celts were supreme in Ireland for well over a thousand years, and their influence including their language, has lasted longer than in any other region. Celtic Mythology is, above all, rich in the daring exploits of swashbuckling heroes. The author gives an enthralling account of the development of these stories, and shows how they express the belief and hopes of a great civilisation. The books is beautifully illustrated with outstanding examples of the work of Celtic artists and craftsmen—24 pages in colour; over 100 illustrations in black and white.

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- B. Bha agam ri coiseachd dhachaidh
I had to walk home
Bha mi airson coiseachd dhachaidh
I wanted to walk home
Chaidh agam air coiseachd dhachaidh
I was able to walk home
- C. Air dhomh coiseachd dhachaidh
When I had walked home
e.g. **Transitive Verb**
- A. Is fheudar dhomh bainne oil
I must drink milk
Feumaidh mi bainne oil
I must drink milk
Is eigin dhomh an taigh fhagail
It is necessary for me to leave the house
Is urrainn dhomh an taigh fhagail
I can leave the house
Is fheudar dhomh an taigh fhagail
I had better leave the house
- B. Bha agam ris an taigh fhagail
I had to leave the house
Bha mi airson an taigh fhagail
I wanted to see the house
Chaidh agam air an leabhar a leughadh
I was able to read the book
- C. Air dhomh an leabhar a leughadh
When I had read the book

FALBH

le Domhnal I. MacIomhair

Eiridh iad chun an adhair
Le morachd ceithir chead bliadhna
A' foillsachadh bliath na h-òice;
Tuitidh e chun na talmhain
Le irisleachd ceithir fichead bliadhna
A' sealltainn cho faisg 's a tha firinn.
Atharrachadh, samhla—
Falbh, falbh.
O bhithbhuantachd eagalach,
Comharradh air dolgheas,
Cho fa s'ag's a tha 'm bar air neamh
'S am freumhan air ifrinn
A' seasamh an aghaidh stoirn an uamhas;
Chan aithne dha-san sliobhe,
No bhèil i idir ann.
'N uair thig an t-eug le bhùilean trom.
Atharrachadh, samhla—
Falbh, falbh.
Carson a chruthaichear
Craobhan agus daoine
Cho uamhasach—s' cho fann?

LIGG THERE

by David Morrison

Ligg there
Ahint ma mind, love,
Ligg and Fir the time comin
When I shall say,

Draw near, Glenna,
Come twine, drift down,
Deon till the risin comes again.

Ligg there
Ahint ma mind, love,
Fir I ken wee,
Every thesis has its antithesis,
Each joy its despair.

Ligg there
Ahint ma mind, love,
Aye be there.

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Out of a Cultural Wilderness

Edinburgh can boast of a wide cultural life, particularly during festival time, but the 'Athens of the North' has come under fire in a wilderness in the past.

The Scottish capital still incites rival fury from Glasgow. The Glaswegians are quick to point out that what

by REG MOORE

it lacks is not a Parliament or Prime Minister, but seven million raw-blooded citizens and centuries of imperial grandeur. Edinburgh might not be another London, Copenhagen or Vienna, but it is certainly not lacking in history. The city has never submerged into a dull provincial backwater.

While Edinburgh remains cosmopolitan in character Glasgow is Scottish to the bone. The lively million workers in the industrial city have always acted out their past like any provincial city. The Continental film theatre operated long before any repertory company was worth its salt in Edinburgh.

A growing number of experimental art galleries have risen in Glasgow recently and several smaller ones have survived the economic crisis. The Society of Scottish Artists Exhibition was hailed as one of the finest in years and attracted all the critics. A Scottish National Orchestra has taken over the renovated City Hall and Opera has found a base in Glasgow.

Further afield from the banks of the Clyde, Aberdeen has spread its wings from a cultural wasteland into a lively cosmopolitan university community within the space of ten years. Possibility of another university in the Highlands at Inverness are talking points in the North.

Edinburgh can be forlorn after the 'Tattoo' fortnight and groaning under the weight of pub closing times, but a tradition of civilised drinking still exists among the group of compact inns in the centre monopolised by an intellectual elite.

The cultural rivalry in Scotland has been going on as long as the Celtic Rangers and blood feuds on the football pitch. The valiant protagonists of the arts have developed a big fish in a small pond mentality. While the mass media remain in the safe hands of a privileged few in the country the rivalry is always likely to continue.

Edinburgh has had more than a fair share of celebrities. It has housed some of the finest doctors, authors and reformers of our time.

The novelist, Tobias Smollett, described the city as 'a horbed of genius' and the ancient streets housing celebrities proved his point. There are sixty commemorative pla-

ques in stone, metal or wood — each a living testimony of fame on the doorstep!

Edinburgh prides itself on history and continuity with the past. The Corporation preserves the plaques on well marked sites and buildings. The literary, historical and scientific achievements have been preserved for generations.

The New Town and West End vicinity houses Lord Lister's plaque, the pioneer who revolutionised surgical practice with the use of antiseptics. Close by in Rutland Street is the home of Dr John Brown, author of 'Rab and his Friends.'

James Simpson discovered chloroform in Queen Street and South Charlotte Street was the birth place of Alexander Graham Bell, inventor of the controversial telephone. The noble Charlotte Square once housed Lord Cockburn, who portrayed the city he knew and loved so well.

Scotland's major author, Sir Walter Scott, lived and worked in Castle Street. His formidable prose weaved a highly ritual until the famous Waverley Novels took shape. The children's beloved 'Wind in the Willows' was also born in this ancient street through the vivid imagination of Kenneth Grahame.

Another children's author Robert Louis Stevenson, spent part of his childhood in Howard Place and Heriot Row before moving on his restless way. Some of his verse remains on the small-est memorial plaque in the city.

Thomas Carlyle lived in Comely Bank and Thomas de Quincy occupied the site that is now Lothian Street. The White Horse Inn in St Mary's Street was once the home of the iconoclast Dr Samuel Johnson, philosopher David Hume, and author Adam Smith.

Edinburgh's main plaque was reserved for the bard, Robert Burns, in a grey little street called Braid Place, tucked away off Causewayside. It was here that the poet met Sir Walter Scott on the only occasion when the two worthy scribes came together.

York Place was the birthplace of the inventor of Sherlock Holmes, Sir Arthur Conan Doyle, and also housed the portrait painter, Sir Henry Raeburn, who built his own premises. Edinburgh High Street contains an ancient building belonging to the great reformer, John Knox who lived there in a stately house during the sixteenth century. He left one of the most prized collections of relics in Scotland in this compact cultured city.

TRANSPORT

The recent report in the House of Lords on the Scottish Economy and "Ocean-span", brought out many points of interest concerning the Highlands. Not the least of these was the future of transport.

In opening the debate Lord Perth said "OCEANSPAN" is a good title for the idea that in Scotland the area from Glasgow to Edinburgh should be a bridgehead from the Pacific or the Atlantic through to the seas of Europe and to Europe itself."

Speaking for the Government, Baroness Tweedsmuir, Minister of State, "accepts the importance placed by Ocean-span on the need to strike a proper balance between development and amenity but on the idea of a land bridge we have some practical reservations, particularly on the costs of transhipment, and even more on the cutting of a new canal, a. The Report suggests would be very heavy.

"In simple terms," said the Earl of Lauderdale, the Report suggests that Britain can be an offshore platform for the trade of Europe, and to tackle this could give Britain a critical cost advantage in export against the rest of the world. Any advanced industry economy hinges upon steel, oil, chemical and power."

As to the Oil industry, out of a United Kingdom consumption or around 83 million tons a year, Scotland uses about 8 million tons, and Scottish consumption is going up faster than the English — at about 12 per cent a year. A deep water refinery pumps good money into circulation. A refinery through the sale of its distillates spin off in petro-chemicals. By 1980, the petrochemical industry in Europe is now expected to exceed the scale and value of the steel industry.

In the modern industrial world, deep water is nature's bounty, particularly to Scotland.

Deep water exists at Fort William with a double race tide for the disposal of effluent. The Cale-Jonian Canal — the only cross country canal in the United Kingdom — could be a West/East landbridge in the Highlands to shorten and speed the passage of 500 tons container barges designed having passed through the Canal to traverse the North Sea. If Wiggins Teape at Corpaich find it cheaper now to send paper to Amsterdam than to London, something of the transport possibilities of the Great Glen deserve to be more closely examined.

If some kind of container handling facility (no doubt a simple one) were provided at Fort William, containers might be drawn there with loads of materials, either for machining or for assembly put-together there or given

added value, before onward transmission, and export firms using containers might well find a new interest in Inverness. The Great Glen could become an axis of Highland employment.

The combination of deep water and the latest land bridge technologies allied with indigenous power and its application to raw material is vitally important particularly

by ALEX D. CRAIG

in the Highlands. One of the great deep water anchorages is Loch Erriboll, and it is interesting to note that HIBD have been turning their attention to the quartzite deposits in the area. At the present time, Britain spends £8 million importing something like 300,000 tons of silicones and silicates every year — which are smelted from quartzite with cheap power. A case for pressing for power resources to be developed in this area, could save the balance of payments £8 million per year. Surely, this could contribute as an outlet for power when the prototype fast reactor at Dounreay comes into stream sometime around 1972.

No one could expect that Dounreay could continue to employ the same number of expert scientists now that the first job of proving the fast reactor principle is completed. Surely the availability and the siting of the commercial fast reactor sometime in 1974 ought to commend itself to the Government at Dounreay.

Speaking on the subject of Highland transport, the Earl of Lauderdale raised the feasibility of the dual moded vehicle and something which would be more flexible and more profitable in the Highlands than the conventional train. Can the Government say — and if not will they find out — anything about this, and will they exert pressure on British Rail to order experimental vehicles of this

kind, akin to those used in New South Wales and in the United States of America?

Will the Government also refuse to allow further Highland railway closures before such a vehicle has been fully tested?

Speaking on tourism, Lord Ferrier referred to the Dingwall-Kyle line. 'The Secretary of State will have to decide by next year upon the matter of grant for this line. Will he now insist on a critical analysis of the Railways Boards sums? Is enough enterprise being shown to make this line pay? Why is the observation car at present touring the USA with the Flying Scotsman? Why has it not been replaced? Why should there not be two of them? And why is there not another observation car on the Malgair line, both with a refreshment car attached?'

"— what about the massive grants made to bolster some of England's unremunerative lines — such as, shall we say the London commuter services or the Scarborough line. I hope the new Administration will be able to address themselves to this major problem of getting the Railways Board's sums down to something which is really practicable and apt in regard to the needs of Scotland to-day"

"A further blow to the Highland economy is the decline in public use of the rural bus services," declared the Earl of Cromartie.

"Some financially poor county councils will shortly have to try to subsidise the continuance of vital services under the 1968 Transport Act. This will be complicated business and undoubtedly the most satisfactory solution is to have a single service carrying both goods and passengers."

For the reader who is interested in the full debate, I recommend that they obtain House of Lords Official Report, Vol 313, Thursday 16th July 1970. (H.M.S.O. 2/3d).

Domhnall Domhnallach Tairbeart na Hearradh

PAIPEARAN NAIDHEACHD IS UIDHEAM DHEALBH
(Photo Equipment)

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THE PROBLEM OF LANGUAGE REVIVAL

(Continued from page 4)

and moorland, between fields and meadow, between the various species of wild fowl . . . A written language had to be produced which should meet all modern requirements; it had to be understood. The first statesman personally invented one word after another. I have seen the decree issued by a minister of education ordaining that a certain verb was henceforth to be conjugated in a new manner. Yet there was nothing artificial about this event, for the nation caught up these instructions as a matter of course."

The work of the language revival was mostly due to Dr Johannes Aavik, who not only established a new form for the plural but invented new words, now in current use, for the restoration of their own language that Estonia opened its eyes to the literatures of the world. Dr Ants Oras of Tartu, rendered many translations. Estonians had no other thought but to express themselves in their own language for it was this, and nothing else, that made them Estonian.

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MÄLESTUSVÕRK
Aleksis Rannit

Tundmusega A Meigo

1. *Ruuke ja kottelad pöövade duss*

Pöövade reele võtsinud päev. Mälestusvõrku saan

kuuldest talist köe, mu juu ennuugi unund näis.

returning to his country after an absence of 30 years would have been hard pressed to understand.

Writers in an Estonian emerald, as among the world's greatest writers. Matt Messana has been compared to Aldous Huxley, while F. Tuglas is claimed as the Estonian E. M. Forster. Eduard Vilde was a contender for the Nobel Prize when it was won by Sillanpää, a Finn. Tammsaare's great novel "Truth and Justice" has been translated into every great literary language (except English) and likewise the works of Estonian short story writers are well known in Europe and South America.

Education must count among the first triumphs of the Estonian nation. The Estonian people devoted themselves to an intensive educational development, and an Estonian Association for Adult Education sprang up. With their own language safely restored an extremely high percentage of Estonians learnt Russian, German, Swedish, French and English.

Theatre holds a great place in Estonian life and every town had a permanent professional repertory company with touring theatres visiting every village.

Music holds its second place to the theatre in the educational life of Estonians. There is no village without its choir, and hardly a single Estonian who has not at some time of his life belonged to a choir or orchestra. No country, not even Wales, has such a strong popular musical tradition, the fact that one fifth of the Estonian population is enrolled in choirs is significant in itself.

The Estonian nation survives today as a fact in spite of 700 years of a brutal Germanisation, in spite of two generations of Russification, in spite of a war which was an attempt to eliminate them — which can be compared with the "to hell or Connaught" order of the English to the Irish. Their determination to speak Estonian, to revive it in the modern world, is a resounding success. The contributions that modern Estonian has given the world caused one historian to remark: "It is an odd fact that small and 'young' nations make a contribution to culture that is out of all proportion to their size."

There is an old Estonian folksong which says: "Mina, tija orja elo" — "I, I know what slavery is. The Estonians raised themselves from slavery by the restoration of their national identity, their individuality. Now, indeed, can the words of Estonian President, Dr Väres (in a speech on June 24, 1940) be true: "Who is born Estonian remains Estonian in all circumstances."

(To be continued)

GAILLEAGH OIÐHCHE AN T-SNEACHDA

Airson a cheathramh bliadhna tha paidhir de'n t-seorsa eoin air uighean a bheirthe agus ieanan a thoirt a mach. Thachair seo ann am Pairec dion nan eun ann am Fetlar ann a Sealltainn. Tha Comunn Dion nan Eun ag radh gun tainn an t-isean nu a dheireadh a mach ach gun do bhasaich ann de na h-iseanan. Bha coig uighean ann am bliadhna.

Tha na h-eoin seo air leth gan agus thainig iad a Bhearatann airson a cheud buair ann ann 1967. Tha am paidhir seo a nis air noinear oga arach o'n a thainig iad. Tha iad nan tarraingeadas mor airson luchd turais; ann am mios 'bha dhith air da cheud gan sealltainn—turais fhada do'n Eilean as duithie air Lochlann 'san duthaich seo.

Eadarainn Fhein

"Riaghladh le biastan nach buin do'n Ghaidhealtachd" (Calum Caimbeul MacPhail)

Tha glòir umhasach ann an drasda mu dheidhinn Conservation, ach nach e seo Conservation Year co dhùbh? Tha fios gu bheil sinn riatanach gu leor, mu spad mac an duine as gach creutair eile 'thair uachdair an domhainn, agus mu miller an saoghal uile gu leir. Tha cus dhaoine 'sna bailtean mora mar a tha, agus 's ann nas miosa a bhios an gnothach a'dol a reir coltais.

Air a shaileabh sin, tha tinneas inntinn a' fas nas cumanta agus an t-solc mar a' ceudna. Chan ann air 'S a' cheud dol a mach tha Ghaidhealtachd far a bheil sinn gan de dhaoine a bhios na trioblaidean seo ach gu sonraichte anns a' bhaile mhor. De's abobhar dhan spairn a tha daoine a' deanamh gu foghladh sud is seo ann an ainm Conservation? Carson a tha an lagh cho cruaidh air poisearan nam fiadh 's nam' bradan? Leis cho mor 's a tha pris sithne is bradain an diugh nan robh an lagh ach cruaidh bhiodh na ceudan a' bruchdadh a mach as na bailtean mor a mharbhadh 's a sgrìosadh fad is farsainn feadh trì mor na Ghaidhealtachd, agus an ceann treiseig is ganm gun bhith fiadh no iasg idir ann. Buidheanan a' bhaile mhor, buidheanan Ghall, is iad as coirceach. Ach, co aig a bheil na feidh is na bradain ach aig Goill eile no Sasannaich is docha daoine beatha. Is e g'le bheag de phròthaid a th' aig na Ghaidheil, muinntir na dutcha fein, a' faighinn as na feidh. Tha fios gu bheil na croiteirean a' leagadh corra fhear air na pàircean aca agus gun gabh iad iasg an drasda 'a rithist. Tha fios cuideachd gun teid duilnach no dha nas fhaide na sin uairean mar' a chaidh a shinnsearan roimhe.

A reir na tha mi a' cluinninn tha na daoine tha 'sas anns an obair seo a'dion

nam fiadh 's nan creutairen eile gu math an aghaidh nan croiteirean. Tha iad a' faicinn air daoine mar chroisean dibhidh gun fheum, a chionn 's gu bheil iad a' spadadh beathach an drasda 's a rithist dhaibh fein. Canaibh a bhith a' fuireach air a' Ghaidhealtachd, air a' mhor chuid dhith co-dhùbh. 'S mor as fhear le na h-uaislean seo na feidh 's na bradain, am fraoch agus na craobhan na na daoine. Chan eil teagamh 'sam bith nach ann an mhaoin airson choigreach a tha iad a' connsairbhach. Tha iad glan comadheth na Gaidheil.

Ach co iad co-dhùbh? 'S a' cheud dol a mach tha na h-uachdarain abhaisteach, gu h-araidh an fheadhainn ura, na whizz-kids 'nar measg, agus a rithist teann air an saillean tha Nature Conservancy, Deer Commission, Forestry Commission agus National Trust. Agus ann an doigh chan eil iad cum a' dhereadh air na h-uachdarain, 's ann a tha iad nas miosa buileach. 'S urrainn dhuinn sparradh ri na h-uachdarain aghaidh ri aghaidh, rud nach gabh idir deanamh ri coimisean a chionn 's nach eil aghaidh, no culaibh air. Ach tha sinn mar dhaoine cho cleachde ri bhith fo spog nan coigreach 's nach eil sinn a' faicinn cho mi-nadurra 's a tha a bhith air air riaghladh 'na biastan nach buin do'n Ghaidhealtachd.' Is docha nach gabh seo a leasachadh cho furasda ach cha ruig sinn a leas agus chan fhaod sinn, ma chanas sinn daoine ruinn fhein, a bhith togail air boineidann riutha mar a dh'fheumadh air seannaran bocha. Dh'fhalbh an latha sin.

Ach a thaobh connsairbhais-iun tha mi de'n bharail gu bheil cus Shasunnach is Ghall anns an t-saoghal (a dh'aindeoin cho laghach 's a tha iad) ach gu bheil ro bheag de Ghaidheil ann—agus 's iad na Gaidheil a bu chuir an gleidheadh 'nan duthaich fhein an toiseach.

Cuairt A Barrraidh

(Continued from page 2)

bliahdna fhaighinn fhad 's a bha sinn ann. Thug seo a mach boidhchead an eilein gu a' mhead u b'fhearr Bha gach beann is loch is traigh cho alainn anns a' ghreim agus nach iarramaid ach a bhith 'gun coimhead gach latha.

Ach cha deanadh sin an obair. Feumar taing a thoirt do mhinntir Bharrraidh airson an fhoigaidm a bh'aca mu choinneamh nan ceistean a bha sinn a' foighneachd, mar a thug iad cuideachd dhuinn an uair a dh'fhadh iad an rathad a shealltainn. Bha trì bruidheanan againn ann, fear ann am Bagh 'a' Chaisteil fear ann am Baile na Creige agus fear ann an Eoligearraidh agus bha an aon naigheach aig gach feadhainn air caobhneas nan daoine ris an do thachair iad.

Cha robh ar turus uile air a chur seachad ri obair; air Di-domhnaich chaidh triuir agaidh air chuairt ann am Baigh aigaisgich gu ruige Muighlaigh, eilean boidheach eile. Cha t'ug duine cho iomallach 'sa bha e do na daoine a dh'fhag e agus am fiach daine ri dhoibh air fir ann, gnothach a tha doirbh ged a b'e latha ciun samhraidh a bhiodh ann. Air latha eile chaidh sinn a Bhatarsaidh far an robh teas nach do dh'fhaicinn sinn riann roimhe!

Co dhùbh goidh de thide 's mar a bha sinn fhuair sinn air ar n-obair a chriochnachaidh. Fhuair sinn orain agus sgeulachdan gu leor, agus bha sinn air tuilleadh fhaighinn mura b'e cion uine, gu h-araidh bho Erdie Beag ann an Allasdaill, sgeulach e cho math 's a chuala mi riann.

Sin gaibh gu goidh ar turus, cha robh 'nar measg nach tubhairt gun deideadh iad air ais a Bharraidh latha air choreigin, agus sin a rithist ag radh, "Ceud mile taing airson ar coibheas."

F. MAC AONGHUIS
D. A. MAC AN TOISICH

SGEUL NAN CRAOBH

Muirलगan gorm nan raoinean cas is nan doireachan cubhraidh. Dail reidh nan coileach dubh 's nan earb, eadar oir creagach an locha is na friithe. Ged is leir do mhiltean e, luchd turus air rathad mhor taobh thall an loch is e g'le bheag a bhitheas dol ann. Cha ruigear e ach le frith-rathad.

A'Mhuirलगan a tha daonnann soilleir far am bith teas na greine dainsadh air barr an fheoir. Fiar min mealach nach gabh spealladh.

Faileadh roid, faileadh na meala an na feasgarach is an doilleireachd a' sgoileadh far nan beanntan. Sith is socair ach airson cagair nan craobh ann an gath bliath fial na feasgarach. Craobhan a bha

sean trath a bha na daoine air thagheadas air a' Mhuirलगan.

"Na daoine" faclan anns a bheil barrachd seadh do na Gaidheil no faclan sam bith eile. Chanell fhios an diugh air daoine na Muirलगan no de dh'eirich dhaibh ach aig na craobhan a mhaoin. 'S aithne dhaibh-san saoghal abhaisteach nan daoine, breith is bas, leithean buidhe is laithcan dubha, gean is migealan, brìod nam ban og, cluich nam gilleann, ceol is orain, to gail a' bhracain 'sa chota bhain 's a raitnach agus sineadh taobh balaich ri taobh geal, sgarrit is feirge is beum a' chlaidheimh, caoidh na bantraich is gaire nan paisead agus glòir nan daoine, a' Ghaidhlig.

SCOTTISH FOLK NOTES

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COMUNN NA CANAIN ALBANNAICH

Donnchadh Mac Labhrunn

Misunderstanding Apartheid

by Ian G. MacNair Smith

It is obviously kinder and perhaps even more exact to ascribe wrong ideas about apartheid to ignorance rather than hypocrisy. However it appears that what is wanted is a little self-criticism or even examination of conscience to realise that those who indignantly condemn countries such as South Africa and Rhodesia or Portugal are themselves not quite so sinless.

Unfortunately, it is a case not only of throwing stones when they themselves are guilty of crime, but even of the same sin as egoism. If charity begins at home, why this selective indignation about the alleged bad treatment of the coloured race in Africa. If it is protest from the United States, then they might attempt to put their own house in order first; if it is from England, then the English too might look a little nearer home first. What about religious discrimination in Northern Ireland now and what about discrimination against the Gaelic speaking population in the last century and even still in a milder form today?

All over Europe we see sacred discrimination rampant not only in the satellite centuries of Russia but even in the so-called "free" Western countries. It is the old story of the righteous Pharisee and the despised Samaritan. The French revolution made the "discovery" that all men are equal, but those theorists soon found that their own group was "more equal" to all!

If we go farther afield; what about Australian prejudice against Japanese immigrants, and indeed as a race on the whole. Are the Japanese treated as if they had equal rights with the English speaking population? Sometimes I feel that the Orientals are expected to be frugal and poor as if that were their nature and that the whole race have special privileges.

No they observe niceties about avoiding racial discrimination in Russia or China? Let apartheid enthusiasts go there and learn that it may often be a crime to be a foreigner who is sometimes dubbed a spy at first sight, or held as a hostage for some political advantage quite unconnected with the victim. In Cuba it may not be a case of apartheid, but if state terrorism, but the fact remains that about a million are semi-slaves and without defence, suffering much more than those apartheid fanatics. Does not priority go to protection of those that suffer most? There is apartheid Galaic in Nigeria, Sudan and elsewhere. In the latter after the massacre of a million in the South it was as a tragic-comic finale: "You can have your bicycles back: a new era has opened!"

Aig deireadh na bliadhna 1969 chaidh comunn air srgh an Gaidhlig a stèidheachadh le trì daoine oga air ti rad-eigin brioghmhor a dheanadh airson na canain dhuth-chasach, aca mum biodh e ro-anmoch, Bho'n ann sin, tha an comunn, ris an abrar Comunn na Canain Albannaich (air eadar-theangachadh mar "The SCOTTISH Language Society") 's chan ann mar "The GAELIC Language Society") air dol o neart gu neart. Tharraing e moran air cheana o dhaoine as na ceithir airdean de'n tir is eadhon nas fhaide air astar. Seo dhùibh ruintean a'chomunn mar a tha iad aig an am a tha:

1. A dh' oibreachadh gus a'Ghaidhlig ath-shuidheachadh mar chanain dhuth-chasach na h-Alba.
2. A bhith a'strìth gus inbhe na corach a thoirt do'n Ghaidhlig ann an oifigean ionadal agus an riaghladh na duthcha gu leir.
3. A bhrosnachadh na Gaidhlig mar mheadhon-teagaisg, agus a cleachdadh nas farsuinge anns a h-uile suidheachadh a tha co-cheangailte ri ar beatha anns an linn seo.

Chan eil teagamh sam bith ann gu bheil moran feum againn ann an Alba air a lethidh seo de chomunn air a dealbh a reir "Cymdeithas yr Iaith Gymraeg," air neo is coltach gum faigh a'chanain bas roimh dhreaghadh na linn seo.

Bithidh a'chuid as motha de leughadairean an iris seo eolach air cor tairiel na Gaidhlig anns an latha an diugh: de shluagh na h-Alba gu leir chan eil ann ach 1.6% a tha 'nan luchd-labhairt fìleanta agus a' cleachdadh fòr chanain dhuth-chasach na h-Alba a bha sùbhach aig aon am air feadh na tìre; nach eil inbhe na corach aice idir anns na h-oifigean ionadal; nach eil i 'ga bhrosnachadh anns na sgòilean 'sa'Ghaidhlig fàr a bheil le cinnnt feidh mhòr; fìolachite ann; gu bheil a'chanain a'seargadh a dh'ionnsaidh nan Eileanan le bhith fò dhimes, troimh' oilean mhi-shoillsichte a gheibh i. Sin sgeulachd thuirseach na Gaidhlig ann an Breuttann an diugh.

Teagamh gu bheil ar ruintean ud shuas a' sealltainn gle "ard" is "fad as" aig an ire seo le riaghlachd aig nach eil dad mu choinneamh na canain, ma tha fìos aice idir gu bheil a' Ghaidhlig fòr feathast, ach an deidh a h-uile ni, chan eil sinn ach airson rud air chor-eigin a dheanadh gus status do'n chanain fhaotainn. Air do'n Ghaidhlig healthachd, chi na Gaidheil 'nì suilean fein gu bheil a' chanain 'ga cleachdadh agus bithidh seo 'na chulaidh-bhrosnachaidh dhaibh gus a'chlann aca a thogail leis an teanga. Bithidh an comunn fein a'strìth airson comharraidhean-iuil, ainmean shraidean etc. anns an da chanain, air a'chuid as lugha anns a' Ghaidhealtachd.

'Se obair Comunn na Canain Albannaich cuideachd a bhith dearbhadh do na h-Albannaich is gu h-araidh do'n

mhuinntir ris an canar "na Goill" nach e rud leth-oireach, rolaisteach a th' anns a'chanain ach gum bi ise 'na pairt d'an cultur fein, mar Albannaich, coma co-dhùibh far an d'rugadh iad neo co a'chanain a tha iad air a bhith a'bruidhinn bho'n leanabas. Feumaidh sinn 'sa' chomunn nochdadh dhaibh gur ise an earrann as cudthromaiche de'n fìneadhalachd aca leis am bi sinn a'bhrosnachadh nam briathran "Tir gum chanain, tir gum anam."

Aig an am a tha, tha sinn ri crùinneachadh fiosrachadh mu status oifigeil sam bith a th'aig a' chanain an Albainn an diugh. O chionn ghoirid thugadh fios dhùinu gu bi paipearan a dh' aiceamh cheann na bliadhna 1971 gan sgrìobhadh "in English, Welsh and all immigrant languages" 's chan ann 'sa' Ghaidhlig Albannaich! Cha teid an taimail seo seachd gum ghuth gum ghabhadh an turus seo.

Tha moran de rudan a's urrainn a lethidh de chomunn a dheanamh chum a bhith a' sabhaladh na canain. Chan e obair do na Gaidheil fein a th'an nise—tha cuisean air dol ro-fhad airson sin—ach obair do gach uile Albannaich aig a bheil baidh do'n dualchas ann a bhith a'cuideachadh le litreachan, airgean, briathran is mar sin air adhart. Chan e bodaich dheuraich, rolaisteach le leth-shuill uisgidh air Tir nan Og is an t'eile air a Ghlomadh Cheiteach a th'annan ach Albannaich (is feadhainn eile) co-cheangailte ri cheile le deudan a bhith a'gleidheil ar cultar, ar fìneadhalach is na rudan eile gu leir a tha a'comharrachadh nan Albannaich bho na naiseanan eile de'n t-saoghal.

Summary:

At the end of 1969 a new Scots Gaelic language society was set up to try to do for Gaidhlig what "Cymdeithas yr Iaith Gymraeg" has done for Welsh.

The new society, called the "Scottish Language Society," has attracted a great deal of interest and a substantial membership has grown up.

Apart from seeking official status (i.e. everything from roadsigns to use on official forms—including the 1971 Census forms, which at time of writing are to be written "in English, Welsh and all immigrant languages," but NOT Scots Gaelic!), the Society also hopes to convey to the so-called "Gall" (non-Gaelic speaking Scot) that far from being an "alien" tongue, Gaelic and the whole Celtic culture with it, is part and parcel of his cultural heritage, and we hope to encourage the teaching, learning and, ultimately, using of Gaelic in all corners of Scotland, believing that through enlightened education, the Scots will come to realise that it is this Celtic aspect of their culture that distinguishes them from the other nations of the world.

(Donnchadh Mac Labhrunn is ex-secretary of Comunn na Canain Albannaich. The Society can be contacted at 31 Braeside Park, Balloch, Inverness, Scotland.)

Lady Tweedsmuir to visit Western Isles

On Saturday, September 5, Lady Tweedsmuir, Minister of State for Scotland, will start a week's tour of the Western Isles. The Minister has chosen one of the remotest areas of Scotland so that she may be able to "see for herself", as Deputy to the Secretary of State, and to have discussions with local people on a wide variety of subjects that affect them. She has arranged, therefore, to see many aspects of the Western Isles as possible.

Her visits will range over: Crofting, Fish Processing, MacBrayne's Ferries, Lobster Tanks, Haris Tweed, Tourist Facilities, Knitwear, Weaving, a Navigation and Craft College, a Hospital Maternity Unit and an Old People's Home.

INVERARAY

(Continued from page 5)
shrubs and trees. Open from dawn to dusk, from April to October (inclusive), admission is by a collecting box in aid of Scotland's Gardens

Scheme. Adjoining is the Forest Garden with its uni- its two fine castles, its nearby

Thus a quick trip has been made in and around Inveraray. It is hoped that many



Dunderave Castle near Inveraray. A fine 16th century keep restored in 1911-12 by Sir Robert Lorimer in his own skilful way.

SCOTTISH INDEPENDENCE

by Seumas Mac A'Ghobhainn

The Scottish National Party's success in getting their people elected to positions in local government throughout Scotland is now very much on the wane. They have lost very many seats at the recently held local elections. The General Election was also something of a disaster.

The S.N.P. has enjoyed much success in the last few years. Not in my opinion because of an overwhelming desire by the Scottish electorate for the restoration of Scottish self-government but because the S.N.P. seemed at the time to be the only real alternative as far as Scotland was concerned to the monolithic Labour and Unionist parties. There has always of course been a subconscious desire among most ordinary Scots for some form of Scottish self-determination but this was far from being the main factor in the S.N.P.'s success in the last few years.

People outside Scotland have had an entirely wrong impression of the S.N.P. They have thought of it as a traditional nationalist party in the accepted sense of the word. It is not. Well, it is not now nor has it been so for very many years. When the party was formed in 1926, however, it could be accurately described as a nationalist party. It could have hardly been otherwise having been brought into being by such genuine Scottish Celtic nationalists as Ruairidh Arascan in Mhairi, Liam Mac Gill'losa, Uisdean Mac Phadrug and others of that mould, men who actually risked their lives when Ireland was fighting for her independence in 1921 by running a Sinn Fein "clearing house" in London. These real nationalists however were ousted from the party that they had been instrumental in forming only a few years later. Since that time the S.N.P. has been more or less the kind of party it is today.

The adjective Scottish is really the only thing Scottish about the S.N.P. A cursory glance at hte party's weekly organ "Scots Independent" can give the uninitiated a very good idea as to what kind of organisation the S.N.P. really is. You will find nothing revolutionary in the "Scots Independent." There is no attempt ever made within its pages to educate and to explain to the Scottish people what this agitation for self-government is all about. It only contains news parochial (in the worst sense of the word) in content. Very little different in fact from the material that would appear in any constituency paper of the big U.K. parties. Indeed it would appear from reading other S.N.P. publications that as a party the S.N.P. wants no greater change for Scotland than that it should have its own version

of Westminster in Edinburgh. Of course the S.N.P. want Scotland to remain under the English crown. In fact it is their policy that this part of the constituency shall not even be questioned in any way.

Officially the S.N.P. seems to be quite satisfied with the status quo. They have no plans to change the Scottish education system for instance; a system which has been the most efficient weapon in the armoury of those who wished to see Scotland as a distinct nation destroyed for ever. The party has no plans either to nationalise the great estates in the north of Scotland and to return them to their real owners, the people of Scotland. One is forced to believe that these huge now uninhabited areas will continue after so-called independence to remain in the hands of a few alien and absentee parasites. The party has not plans either to nationalise foreign owned factories in Scotland and to turn them over to the people who work them.

Most important of all the S.N.P. has not got a language

policy. The S.N.P. as a party has no plans to bring back Scotland's true national language, the Gaidhlig, to all of the geographical area of modern Scotland. In the extremely unlikely situation of an independent Scottish state being set up due to the efforts of the present S.N.P., this party would appear to be quite content to see this state remaining English speaking for ever. To my mind this is completely illogical. If Scotland is to continue to be English speaking and to continue to be culturally orientated towards the South-East of England, I see no point at all in working for any sort of political independence for our country. Such an independence would not be worth a single drop of sweat, far less a single drop of blood.

I have given rather a black picture of the contemporary Scottish scene. I cannot give a brighter one. The truth of the matter is that Scotland is a defeated country with a largely brain-washed population. At the last general election the majority of the

Scottish voters rejected the milk-and-water policies of the S.N.P. and voted overwhelmingly for the two big unionist parties. They gave most of their votes to the Labour party who of the collaborationist parties has been the most blatant in their rejection of any sort of devolution whatsoever for Scotland.

Is there then any hope at all for Scotland? Will she ever take her place among the nations of the earth? I personally am still optimistic enough to think that she will. The defeat of the S.N.P. at the last election could contribute largely to the setting up in Scotland of a new truly national independence movement. S.N.P. members who in the main are no more knowledgeable than the rest of the Scottish population as to what really constitutes Scottish nationalism and Scottish nationality will be looking around for another way to achieve Scottish self-government. Of course the great majority of members will probably give up politics entirely or go over to the collaborationist parties but there

will be a few stubborn ones left.

Fortunately in Scotland today there are some Scots around who really know what all this nationalism and nationality business is about. After the debacle of the last general election they might get a hearing, not from the broad mass of the Scottish people who, due to many factors, they have difficulty in reaching but from the shaken and disillusioned remaining members of the S.N.P.

I prophesy that the new Scottish national movement will be far more 'traditional' than we hitherto have seen in Scotland. It will model itself on national movements which have been successful abroad. National movements which have won political, economic and linguistic freedom for countries such as Denmark, Norway, Finland, Hungary, etc. The new nationalists will realise that the Scottish cannot exist if the national language, the Gaidhlig, is not restored to all the people of the country. Already there are some in Scotland who can see the right road to travel. The launching of 'Comunn Na Canain Albannaich' (The Scottish Language Society) is a case in point. This is a militant non-violent association pledged to work for the restoration of Gaidhlig to the whole of the geographic area of modern Scotland. Students of Celtic history will know that the modern Irish nationalism grew out of Conradh na Gaeilge (the Irish Gaelic League) and the impact of Cynteithas ar lath Gymraeg (the Welsh Language Society) cannot have gone unnoticed.

Finally I doubt very much of Scottish independence will be won entirely by strictly constitutional means. I cannot honestly see the English establishment standing quietly aside and allowing their last colonies in the five Celtic countries in these islands to go their own way. The complete destruction of the United Kingdom set-up would be more than this band of smooth tongued robbers could stomach. They would strike back violently at the Celtic freedom movements however peaceful and non-violent they may be.

(Reprinted from 'Resurgence')
Seumas Mac A'Ghobhainn born 1930 in Edinburgh. Scottish nationalist since the age of 16. Ex-member of Scottish National Party. Free lance journalist writing in both Gaidhlig and English. Founder of Comunn Na Canain Albannaich (The Scottish Language Society) in the Autumn of 1969. Author along with Peter Berresford Ellis of the first comprehensive and in-depth history of the Scottish patriot/radical rising of 1820. (The Scottish Insurance of 1820, Victor Gollancz Ltd., London, 1970).

over to you:

Sir,—With reference to my letter of the 26th inst., owing to an oversight I named the ship of the H.L.D.B. as the "Claymore" when in fact it was the "Clansmen." Yours etc,

TOM HYDE
"Erraid,"
Biggar Road,
Edinburgh, 10.

* * *

Fhir dheasachaidh choir,

Rin D. I. MacLeod gu math a' beachdachadh cor na Gaidhlig 'san deachd romhainn ach a thaobh a' bharail aige air dleasdanas Sruth (20-8-70), tha e fada air seacharan. Faoaidh e bhì gum bu choir litir-naidheachd a bhì aig a' Chomunn agus dian iarraidh aig na buill fios fhaoitainn mu Shine og an Clach na Cudainn no ceithdean a' gheamhradh am Baile na Tunnaige. Ach coma leinn a lethidh sin!

'S ann mar phàipear-naidheachd air tachartasan an Gaidheatrachd is Eileannan air an t-àirean—a a' chuireadh Sruth air bonn agus 's ann rith a' ghnòthuch sin a tha e. Cumadh e air gun tionndadh 's air sear! Ma bhios cron rì fhaoitainn 's a' phàipear cha'n ann a thaobh dearmaid air a' phrìomh-run a tha e. Saolaidh mi gur iad na failleann a's trice a th'ann an ceartair cus bruidhne mu dheidhinn na Gaidhlig agus

cus ghnathasan cainnte Beurla 'sa Ghaidhlig a th'ann, ach is docha gun tig leasachadh ri uine.

Mise le meas,

SEORAS HAY
29 Moray Place,
Edinburgh, 3.

* * *

Sir,—There are three major questions to be asked when assessing the performance of the H.I.D.B.

First, exactly how much was given, not loaned to the Highland economy, and how much has that economy contributed, and this includes whisky, tweeds, and bloodstock, to the Exchequer, say since the war?

Second, why was the claymore exhibition sent to the Thames instead of the Clyde, and the Forth, where the bulk of the expatriate Gaelic community has settled (with its culture reasonably intact) to compile its register? It cost the H.I.D.B. roughly £1,000 per signature of those promising to return, what could the priest of Barra have done with that kind of money? A lobster, scampi and fish processing factory, at the very least, with an air service laid on to speed the proceeds to the Continent and America.

Third, practically every island and community of the Highlands and western seaboard has contributed men of first class calibre out of all

proportion to the size of the population. They are to be found in positions of responsibility in every corner of the world, why then is there none to run the H.I.D.B. Yours etc.,

TOM HYDE
"Erraid,"
Biggar Road,
Edinburgh, 10.



Sud Domhnall Ruairidh
deanann a rud.

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The Washing Day

A laundrette has been opened in our vicinity and no doubt it will prove a great asset to the inhabitants and visitors alike, indeed it is already being well patronised by all. When we see the sparkling machinery and observe how easy it is to get the washing done in these days our mind goes back to other days and ways.

Not so long ago the family washing, especially in rural districts was generally done on the margin of some clear purling burn; the water from its softness being ideal for the purpose.

Blankets and the heavier linens were always taken to this natural laundry. There the blankets were tramped by maids with their feet, "Posadh nam Plaidachan". The smaller articles were usually beetled; that is they were placed well saturated with water on a smooth flat stone and then beaten with a bottle; this was a flat heavy wooden hammer, "slis."

Three or four generations ago the maidens of Inverness did their domestic washing on the margin of the river. The banks of the river are now the favourite walk of citizen and visitor and in the holiday season present an animated scene; they were still more animated in days gone by when scores of women conveyed to do their washing in the limpid waters of the river. We can imagine what fun and frolics were there enacted, how tongues would wag and certainly the latest bit of scandal would be well discussed.

Washing the domestic articles at the waterside is as old as time. Homer gives us a picture of the Princess and her maids going on a beautiful sunny morning to the near by river to wash their linen. After the work was done and the washed articles spread out on the banks to dry, the ladies stripped themselves naked and plunged into the water to disport them-

selves. So much taken up were they with their frolics that they did not observe that Ulyssus stood on the bank watching them, having suddenly appeared on the scene. What happened readers can find out for themselves by reading up the incident in the poem.

Allan Ramsay celebrates Habbie's Howe as a favourite resort of the rural laundresses of Edinburgh, and very prettily describes it:—

A flowery haw atween twa verdant braes,
Where lasses use to wash an' spread their claes,
A troutin' burnie wimplin' through the ground,

Its channell pebbles, shinin', smooth, and round,
Between twa birks out o' er a little lin.

The water fa's and maks a singer' din,
A pool breast deep beneath, as clear as glass,
Kisses in easy whirls the borderin' grass,

Here view twa barefoot beauties clean and clear,
First please your eye, next gratify your ear.

Sir Walter Scott in the ninth chapter of "Waverley" describes his hero's arrival at the home of the Baron of Bradwardine where he could find no one to welcome him. Wandering about in search of some person he came upon a pleasant sight. "The scene though pleasing, was not quite equal to the gardens of Alcina; yet wanted not the due donze-lette garrire, of that enchanted paradise, for upon the green aforesaid, two bare legged damsels, each standing in a spacious tub, performed with their feet the office of a patent washing machine."

It is yet within living memory the time when the burn was the local laundry in many rural districts. Highland and Lowland. There the fire was lighted to boil the cauldron, and there the washing boyne was set up and there the washing was done. After-

wards the washed things were spread out on bushes and the grass to dry.

It is said that the labour was made lighter by song but we must say that though we have observed these homely sights in our younger days we never heard the performers singing at their work, nor as far as we can recollect have we ever come across a washing song in any collection, or even heard one sung, therefore we doubt it.

Times change and the world moves on, washing at the burn side is now a thing of the past, the washing machine and the spin dryer have ousted the hands and feet as the implements of the business.

Campbeltown deputation meet Mr Younger

A call for help to provide more jobs in the Campbeltown area was made last week to Mr George Younger, M.P., Parliamentary Under Secretary of State for Development in Scotland by a deputation from Campbeltown Council, who met him at St Andrew's House, Edinburgh.

The deputation was led by Provost D. McInven, and included ex-Provost Macmillan, Bailie McCullum, Bailie Macmillan and Mr William Wilson, Town Clerk. The Highlands and Islands Development Board was represented by Mr J. M. Rollo and Mr R. A. Fasken.

Campbeltown has a good industrial background but in recent years had suffered the colliery closure and some new industries coming into the area had run into trouble. The unemployment rate is over 13% with 350 unemployed, mainly men. The deputation put forward suggestions on developing tourism and ferry services.

Further Proposals

The Highland Board representatives gave details of various forms of help and advice given to the Campbeltown area and further proposals at present being considered.

Mr Younger congratulated the Town Council on their positive approach to their problems. He assured them of his utmost help on any new industrial projects. Every possible assistance would be given to the Town Council in its efforts to attract new industry, and thought there were considerable possibilities in tourism.

On the question of houses for key workers as an aid to industry the Minister was assured that priority was given in allocation. For his part he promised to examine the present progress of the roads construction programme in the Campbeltown area.

Gaelic Broadcasts

Thursday, 3rd September
12 noon News in Gaelic
12.05 p.m. Da Cheathramh agus Donn

Friday, 4th September
12 noon News in Gaelic
12.05 p.m. Da Cheathramh agus Donn

6.10 p.m. Television Sc Ur Beatha with Calum Kennedy, Herbie MacLaggart (flute), Frank Henry (guitar), John Henry (bass) (recorded)

7.30 p.m. Seinn an Duàn So: Concert of Gaelic songs requested by listeners (recorded)

8.00 p.m. Among the Gaels with Neil Fraser. Topic—A look at current events in the Gaelic world. Donald MacInnes talks about old songs and sings a few. A review of recent books and records by Norman MacLean.

Sunday, 6th September
3.00 p.m. Studio Service by Rev. John MacArthur, Durness and Kinlochberrie (recorded)

Monday, 7th September
1.30 p.m. Da Cheathramh agus Donn

1.40 p.m. News in Gaelic
Tuesday, 8th September
1.30 p.m. Da Cheathramh agus Donn

1.40 p.m. News in Gaelic
3.30 p.m. Freair Seò A general knowledge competition for Highland schools. First round: Portree High School v. Inverness Technical College. Quizmaster: Martin Macdonald (recorded)

Wednesday, 9th September
1.30 p.m. Da Cheathramh agus Donn

1.40 p.m. News in Gaelic
6.15 p.m. 10:10: Itersich and ceol bae played by prizewinners from the Argyllshire Gathering introduced by John MacFadyen (recorded)

Thursday, 10th September
1.30 p.m. Da Cheathramh agus Donn

1.40 p.m. News in Gaelic
Friday, 11th September
1.30 p.m. Da Cheathramh agus Donn

1.40 p.m. News in Gaelic
6.10 p.m. Television Se Ur Beatha from Strathpeffer with The Edin Singers, Ben Wyllie Dancers, Pipe Major Seoras Innes and Strathpeffer Scottish Dance Band (recorded)

7.30 p.m. Ceilidh from Loch Carron with Norman MacLean as your host and with him Janet Campbell; Roddy MacKenzie; Catriona MacKenzie; Alastair McDonald and The Wick Scottish Dance Band (recorded)

8.00 p.m. Cur is Diùth Among the Gaels with Donald M. Maclean. Story from Eriskay narrated by Peter Stewart from Barvas, Lewis. From 'a' the Airds: Music and chat from Gaels here and there

Record Mod Inty

(Continued from page 1)

to show the Gold Medal finals, the Lovat and Tullibarrine, Shield Choral Competition and both houses of the Grand Concert on closed circuit TV in the Phoenix Cinema and the Dunollie Hall.

In order to cater for those who may not be able to attend the Grand Concerts the Edin Singers will give a recital in the Park Hotel Ballroom at 10.30 p.m. on Friday 9th October.

The Mod officially finishes with a late night ceilidh in the Argyllshire Gathering Hall on Friday evening.

Enjoy Sand Yachting at Dunnet Bay

Sand yachting at Dunnet Bay is proving very popular among visitors to Caithness this summer. Following widespread publicity for the sport, holidaymakers from as far away as Perth (Australia), U.S.A., France, Belgium and Germany have enjoyed this new holiday pastime. Provision of club yachts with a short course of instruction by members of the Caithness and Highlands Sand and Land Yacht Club has paved the way for the 1971 holiday and sport school planned at Dunnet Sands.

Births

MARTIN — At Dunochter Maternity Hospital, on the 20th August, 1970, to Duncan and Margaret Martin, 17 Chapelton Drive, Bearsden, a daughter. Both well.

Marriages

MORRISON — MACDONALD. On the 21st August, at Duke Street Free Church, Glasgow, by the Rev. Neil Macleod, assisted by Rev. John Morrison (uncle of the bridegroom), Alexander, elder son of Mr and Mrs Angus Morrison, 30 Eorpie, Ness Lewis, to Janet Robertson, only daughter of the late Mr Alistair Macdonald and Mrs Macdonald, 7 Satran, Carboist, Skye.

Deaths

MACDONALD — Passed peacefully away at his home, 12 Barony Square, on the 15th August, after a lingering illness borne with Christian patience, Andrew Macdonald, aged 61 years, dearly beloved husband of Isabella Macleod. Sadly missed.

MACLENNAN — Peacefully, at Post Office House, Lochport, on 13th of August, 1970, William Macleannan, J.P., retired Sub-Postmaster, aged 80 years, beloved husband of Katie Morrison. Deeply mourned and sadly missed.

Proverb

An am eigh dearbhar na cairdean.

In time of need friends will be tested.

Text for the Times

Ard os ciomh nam cinneach uille tha an Tighearna, os ciomh nam neamh a ghloib.

Sailm C. 113 R 4

The Lord is high above all nations and his glory above the heavens.

Psalms Ch. 113 V 4

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