

# SRUTH

DI-ARDAOIN, 20mh LA DE'N LUNASDAL 1970

THURSDAY, 20th AUGUST 1970

No. 89

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## SUTHERLAND MINERALS EVALUATION

THE option on the feldspar deposit recently located at Durness in Sutherland, has been obtained by UK Resources (North Sea) Limited. This was announced by the Highlands and Islands Development Board this week.

The company, a subsidiary of International Resources Limited, are to undertake a full commercial evaluation of the deposit as soon as possible.

Feldspar is used in the glass and ceramics industries and it will be the first of several promising mineral deposits in Sutherland to be evaluated by a mineral company. A further two options have been obtained in Sutherland by other mining companies and a fourth is being

negotiated.

The feldspar option has been granted by Durness Estate, owned by Mr Ian Robinson, of Kilcoy Castle, Black Isle, Ross-shire, Sutherland. County Council have granted planning permission in principle for the project and are ready to give whatever help lies within their power for housing and services should the project proceed to the exploitation stage.

UK Resources have engaged the Robertson Research Company — the firm who conducted the original mineral survey for the Board — as their mineral consultants for the first stages of the commercial evaluation.

Work will now proceed on geological mapping from aerial

survey (the flying has already been done) and from ground work, drilling of the deposit and the extraction of rock for pilot process studies from which samples will be prepared for market testing. The company expect to have the results of all their studies early in 1971.

Sir James Mackay, Highland Board Member, with special responsibility for mineral exploitation, said: "I am delighted that UK Resources are to proceed with the evaluation of this mineral prospect. There has been wholehearted co-operation from the estate proprietor, Mr Ian Robinson, and from Sutherland County Council. We must now await the outcome of the evaluation before we know whether, between us, we will be able to create a useful number of new jobs in the Durness area."

## NEW LIFE FOR TARBERT

THE centre for the famous Loch Fyne small herring, Tarbert, is experiencing a new lease of life after the drastic decline in the fortunes of the herring industry.

At one stage, the Tarbert

fishing fleet dwindled to a mere 14 boats, from more than 40, but this year, 20 boats are working, with employment for about 80 fishermen.

### Ferry in service

THE long awaited Kyle/Skye ferryboat, Kyleakin, has gone into service, and although a few teething troubles have to be ironed out, the operators are confident that she can cut down delays.

One of the problems was with the hydraulic system operating the ramp. This is now working, but has to be checked by specialists. The new ferryboat has not been operating in low tides, but this is merely a precaution that is being taken, until the crews are completely competent in handling the 90 ton 28-car capacity vessel.

The Kyleakin has been clearing queues of cars in less than three hours; previously, the same amount of traffic would have taken five hours to handle.

The fleet has diversified into white-fishing and shell-fishing, in addition to the traditional herring fishing. Last year, out of a total £227,000 catch, white fish made £30,000. But the advance made in shell-fishing, from £214, ten years ago, to £73,000 last year, is the most dramatic.

Local fishermen have formed a co-operative, Tarbert Argyll Fishermen Ltd., whose first big venture was an ice-making plant with a capacity of 30 tons a year. Previously, the nearest source of ice was Oban, but Tarbert not only supplies local demand now, but caters also for Campbell-town boats.

The boom in shell-fishing brought about the opening, two years ago, of a factory, owned by Lochfyne Seafoods Ltd. This provides about 30 jobs, mainly for female part-time workers.



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## THE GREAT DIVIDE

YET again, increases in the cost of plying across the waters of the Minch are hitting at the Western Isles. It is symptomatic that the easiest place in which to live, in purely material terms, is that where you and some few millions of others are crowded together. It is symptomatic of the political administrator that unless people are herded together in some kind of conurbation, he cannot administer to their needs; that is, he cannot perform his function with reference to the human terms necessary to satisfy the requirements of people much like himself. If a small community, or even a large community, prefers isolation, insulation, whatever one calls this need to live as an identifiable section of society, then the problems of administration are increased. But not because the community is remote. It is more because administrative functions are too remote from the community.

That this is the case is seen in the many millions spent to build the London Victoria Underground; and in the many millions it will cost each year to run it at a loss. Yet it seems that London society, the "swinging" London of this permissive age of ours, is worth spending money on, with never any thought of a return of any kind, material or spiritual. On the other hand, the remote communities of the Western and Northern seabords of Scotland are not worth spending pocket money on, communities which in fact still contribute the moderating, modifying, moral and spiritual element needed so much today.

The new Secretary of State, in accepting MacBrayne's case for higher charges, should have offset that company's needs by accepting also the argument of the Highlands and Islands Development Board that shipping routes across Scotland's northern and western waters are in effect watery extensions of highways and trunk routes to the islands.

This is an ideal time for the new Government to take a great leap forward into the 70s by accepting the Board's plan and bringing the fringe societies and communities of the British Isles closer to the benefits and advantages which are available in the densely populated warrens on the mainland. Having said that, one also recognises that even on the mainland there are remote communities who are being penalised for living where they are choosing to live and in effect are being regarded by the remote political administrator in much the same light as hippie and drop-out societies and communes.

Is there no humanity and justice in politics today?

## FARAIDHEAN

NUAIR a tha duine no cuideachd a toisinn seirbhis tha iad an duil gum pàig daoine airson a bhith 'ga' uisneachadh. Ma tha an t-seirbhis freagarrach a thaobh doigh is uisneach obrach agus a thaobh coisgais gheibh an luchd seilbh soirbheachadh math. Tha i fhaicinn gun follaiseach le aiseagan an lar a tha 'ruith gu lèir is gu Eirinn. Tha a h-uile sgillinn aca san t-ghnìth bho luchd siubhal de gach seorsa agus a reir coltais, tha proithed 'ga dheanadh. Tha cumunn eile ann ge ta, a tha siubhal feadh na Gaidhealtachd a tha ag iarraidh faraidhean ardachadh. Chanell feum air ainm a chur orra. Tha iad seo a'fhaighinn taic bho'n Rìoghachd agus tha iad nam ball de'n Rìoghachd a nis. Tha an ardachadh faraidh seo a'cur cùis a bharrachd air aiteachan iomallach air feadh na dùthaich, Chanell e iomchuidh, shaoileaminn, a thaobh laighin marsantachd, gum bu chorr do chuideachd a tha fhaighinn taic de'n t-seorsa seo smaointinn gun urrainn daibh faraidhean ardachadh nuair a thig e 'nan seann. Nan robh acu ri strìth an aghaidh cuideigin eile cha bhitheadh iad fada a'deanamh cinnteach gun robh a h-uile 'arùith cho saor is a b'urrain da. Aig a'mhionaid air bat'-aiseig a tha ruith airson da fheadh mionaid no nas lubhtha a h-uile goireas a dh'arradh duine airson dhol thairis air a'Chuan Siar. Tha luchd obrach de gach seorsa an uair ris an seò. Tha a leithid sin de dh'amanachd a'cosg airgid.

Nis nuair a dh'abars Sasumnach riut de chosgais e airson cur dusan troigh a dh'fhad air Caul Muile abars, their thu seachd notaichean. Reir, esan dh'fhaodainnsa dhol dol'n Fhraing agus air ais airson sia — agus ann am pleana aig an sin. Tha rudeigin fada cearr air an t-saoghal againn.

Tha e air aithris gu bheil eileanach Muilte, Thiridh, is Cholla a'cur air bhonn luchd sabaid a tha ag iarraidh sgrudadh air doighnan Mac Bhruathain. Tha e furasda corrag chur air moran niteach an arud is flusa fhaicinn 'eas nacheil ceangail eadar Eileanan, 's ann a tha ceangal eadar gach eilean is tir mor, Nuair a tha namhaid aig sgol e is gheibh thu buaidh air. Co thùg iomradh air mi-run mor nan Gall?

# Mar A Thill Morag

(DRIOMANACH)

Tha iomadh linn air a dhol seachad o'n bha Ruairidh Mac Fhearguis agus Catriona a bhean, a comhnuidh ann an aon de ghlinn na Gaidhealtachd.

Bha aon nighèan aca d' am b' ainm Morag, agus bha i anabarrach maiseach.

A nis, 'se duine dìreach, onorach a bha ann an Ruairidh Mac Fhearguis, ach bha e uamhasach crosda, uaibhrach na nàdur. Mar sin, an oidhche fhàidhaich, gheamhraidh a thainig e dhachaidh is e an deidh naigheachd mhà-thaitheach air choreigin a chluinntinn mu Mhòraig, bha e mar neach as a chiall le ardan is le braise. Chuir e Morag bhòchd a mach as an tigh, agus mhiònnaich e air gach cumhachd air thalamh, nach toireadh i dubhar air an dorus tuilleadh cho fad 's a bhitheadh ean beo.

Bha mulad is doilheas ann am bothan beag a' ghlinne an oidhche ud. Bha cridhe Ruairidh Mhic Fhearguis a' goil le feirg, agus cridhe a' mhnatha an impis sgainneidh le gradh agus le truas rith ise dh'fhag an dachaidh. An dràsda 'sa rithist thairgnaidh i osna throm agus Shìabhadh i air falbh na deoir a bha g'eiridh 'na suilean.

Ach co-dhiu chaidh bliadhna seachad a' toirt leatha iomadh atharrachadh. Bha Catriona bean Ruairidh air a caradh ann an cladh beag a' ghlinne comhla ri a' daoine.

Bha Morag air posadh, agus bha a dachaidh mu astar latha coiseachd bho thigh a h-athair. Agus bha nì eile air aithe ghabhail anns an uine sin bha tinneas marbhteach air a lamh fhuar a leagadh air Ruairidh Mac Fhearguis fhein, air chor agus gun robh an Spiorad ardanach air isleachadh, agus an corp treun do nach b'athine euslaint air a briseadh.

Air feasgar, stoirmleil, gearmhraidh, gle choltach ris an fheasgar air dh'fhag Morag a' dachaidh, bha e na shineadh air a leabaigh, agus a h-uile coltas gun robh a chrioch a' teannadh dluth. Bha an lighiche agus ban—choimhearsnach a stigh comhla ris. An dràsda 'sa rithist dh'fhoghlaid am fear a bha tinn a shuilean agus shelladh e mu'n cuairt, mar gun bithheadh e sìreadh nì air choreigin.

Dh'fheorach an lighiche dheth "co no ciod a bha e g' iarraidh. 'Tha' ars esan Morag mo nighèan a thighinn dhachaidh a nochd." Thainig Catriona d' am ionnsuidh ann am brudair, agus dh'innis i domh gun robh i thiginn."

Chaidh na h-uairean seachad, agus ann an dhol fodha na greine, chualas ceum cabhagach air an stairnach agus nochd boireannach og maiseach a stigh, agus air ball bha a gairdeanan timchioll air an fhear a bha tinn.

Thog Ruairidh suas a Shuil-

ean: "A Chatriona," ars esan. "Tha morag air tighinn dhachaidh." Agus bha a ghuth laidir agus og a rithist.

Nuair a bha an corp air ullachadh air son na leabaidh dheirneach (oir be sud na briathran mu dhreathad a labhair Ruairidh Mac Fhearguis) dh'innis Morag nì iongantach do'n lighiche 's do'n bhan—choimhearsnach.

Tha e coltach gun robh i air a dugsadh a' mhaidnuidh le gnogadh cruaidh aig an doras, agus nuair a dh'èirich i bha a mathair na seasamh air an stairnach. A nis, cha robh fhios aig Morag gun do chaochail a mathair oir cha do thill i riamh ri dachaidh a h-oige, is cha mho a chur a h-athair fios ga h-ionnsuidh mun chuis.

Dh'innis a mathair dhith, ma ta, gun robh h-athair tinn a dh'ionnsuidh a bhaig, agus gun robh e deonach a faicinn aon uair eile.

Thog iad oirre ri uchd a mhoaidh, agus cha do mhothaich Morag gun robh a chuis mi-nadurra air doigh sam bith, gus an do rainig iad bothan beag a' ghlinne, as an t-sealladh, agus cha'n agus an sin chaidh Catriona as an t-sealladh, agus cha'n fhaicas tuilleadh i:

A nis se sgeul iongantach a tha so, ach co dh'fhaodas a' radh nach d'fhuair an Spiorad caomh ud cothrom air an t-aonachd a thoirt m'un cuairt eadar Morag agus a h-athair, eadhon ged a bha a h-obair fhein air an talamh crìochnaichte.

## CHA TAINIG TRAIGH...

Cha b'urrainn an oidhche bhi na b'fhabharach. Bha bonn math anns an fhaigear, srann am fead na gaoithe is na neoil duaidhinn a' bagairt na galbhinna. B'e nì furasda gu leoir faradh bho'n rothair an nochd le sruth rothair an cuibh na gaoithe. An deidh sin b'e nì sonruichte a chuir an gnìomh eucoireach so an intinn Alasdair. Bha a bhean chun a' bhaig. Ar leis gun cluimeadh e fhatthas le cluais a m'acneamna briathran giorisneach an lighiche mus do dh'fhag e an tigh —

'S'fheadar domh innse dhuit, Alasdair, gu bheil galair do mha a chum bha, Chan 'eil aon mac mathar 'san dùthaich air fad aig a bheil leigh-eas a' trioblaid, ach aon duine; 'se sin an t-ardlighiche, MacRuairidh. Aig seabh tha breath caithe bheil e 'sa' cheart am oir tha e gabhail a shaoirs, 'schan e mha'n sin ach tha pris a shaothair seach an rathad do do leithid-sa — " " Cha bhi an nochd, ma theid leam, 'sa' Alasdair ris fhein air a' chuibhle.

Cha b'iongnadh a reiste ged nach biodh e aig fois, B'fhada buaidhe e. A dh'aindeoin abhoar an uilc cha leasaich-

eadh sin a' chuis; bha an t-olc 'na olc ge b'e air bith an t-aodach 'san biodh e comhdaichte. Cha b'e sin an t-eideachadh a fhuair e mu'n chagailt, ach gun gradhaich eadhaich e an fhìrinn is gu'm fuaithaicheadh e an eucoir, 'sged a bha an eucoir, ar leis, a chum maitheis, bha a choguis 'ga diththead. Bha beatha chaich an crochadh ris mar sgobhar a' bhata, is bha e 'gan cur ann an neo-shuim is ann an gabhadh oilteil. Nach bu shuarach, searbh, a bheatha bha na'm e biodh e mar mheadhon air dilleachdhan fhaigail gun chul, gun treoir, ann am fardachean fura?

Bheireadh an smuain ann eile 'na shealladh— a leanabain fhein gun sgiath na mathar mu'n cuairt orra, is bheireadh sin an tuilleadh spionnadh dha 'na imcheist. Leis gach run diomhair bha a spiorad trom, airtneulach, ar a luasgadh a null 'sa nall mar struipalach na mara air fhuachbòrd a' bhata. Is bha e an dan dha gum biodh e na b'fhàide air a bhuairthead. . . Bha astar math mara a nis aig an t-Sulair a' a' sail bho dh'fhag iad a port. Cha robh eadhon aite-cinn, nuair a

bhris reultan fuaadaich, geala, dorchedas na h-oidhche. Bha e soilleir gu robh cuid-eigin ann an eigin, puing no dha air taobh an fhuairaidh, is bha e mar fhaichian air fhuairaidh a' chuain gu son-ruichte gun deanadh iad cobhair air an co-chreutair. De a dheanadh Alasdair 'san ann a bha an tuilleadh braillean leus cuis dha; cha sheasadh e ris. Dh'èirich e air an sgoba a thighinn an airde, is chuir e a' chuibhle mu'n cuairt.

'Se bata coirich a thachair orra, bata thir sheol a bha a nis 'nan ribeagan air a cliaithach; i fhein aig cothrom na fàirge mar bhuilgean cobhair aig sruth na h-ahbne. Cha'b e an fasach a cur an geim is gun air bord ach dithis dhaoin'-uaisle nach do dh'ionnsaich a riamh ach seoldaireachd an t-soirbheis.

Co dhiubh chaidh aca air ball a cheangail eatorra, is rinn an Sulair le a 'guga' air an acarsaid. Chaidh an sgoba sìos, ach ann am mionaid dh'èirich fear aca suas far an robh Alasdair air an stiuir: "Chan 'eil teagamh nach bi dcauis aig na Goill dhuinn an uair a nì sinn am port dheth," arsa esan, ann

(Continued on page 3)



# THE NORWEGIAN LAPPS—RECENT DEVELOPMENTS

ALL who have the interests of the Lapps at heart are convinced that they must regain a sense of self-respect, of the value of their language and way of life, and a sense of unity across national boundaries.

As early as 1956, the Department of Church and Education set up a committee

by JANET MACKENZIE

to study the position of the Lappish-speaking population in Norway. The committee's report, published in 1963, (Stortingsmeld: ng nr. 21) recommended that the government should take immediate steps to improve the position of the Lapps in Norwegian society.

It was decided that priority should be given to establishing Lappish-speaking teachers in Lapp schools and to improving the quality of teachers in northern Norway. The government give a scholarship to students who take the course in Lappish at Tromsø College of Education, and teachers can be seconded on salary to take the elementary course in Lappish at Oslo University. Those who contract to teach in northern Norway receive a grant of up to 6,000 kroner. The prestige of Lappish has been increased by the extended use of the Lappish reading books (Lás'se ja Má'tte) and by the introduction of a Lappish course at the samisk ungdomskole (Lapp junior high school) in Karasjok.

Broadcasting in Lappish has done a great deal to bolster up the Lapps' self-confidence. They reason that a language "civilised" enough to be used on the radio cannot be as primitive as the older generation was taught. Although Norwegian lessons for Lapps were introduced in 1950, most nomadic Lapps only listen to Lappish programmes because of poor reception and the difficulty of replacing used batteries.

It has long been realised that co-operation between those countries with a Lapp

population would greatly aid Lapp development, and indeed the present standard Lappish orthography was the product of co-operation between Norwegian and Swedish philologists. A few years ago, the Norwegian riksstæter (state travelling theatre), in conjunction with its Swedish counterpart, produced a programme of Lapp music, poetry, and folklore which toured northern Norway, Sweden and Finland with great success.

Unfortunately, all such co-operation is disconnected and likely to remain so as long as there is in Norway, no central bureau for Lapp affairs and all Lapp questions are dealt with fragmentarily. Perhaps the most far-reaching suggestion yet made for Scandinavian co-operation is the proposal that a Lappish College of Education should be built (probably in Karasjok) and that a Lapp high school (samisk gymnas) should be attached to it. This would play a great part in making Karasjok (or the other town suggested, Kautokeino), a centre of Lapp culture. A Lappish radio and television centre might also be established, in conjunction with the Swedish and Finnish broadcasting authorities. Northern Lapps in all three countries would then be able to receive broadcasts in the standard Lappish language, which is based on the dialects of Kautokeino and Karasjok. The advantage of either of these towns as a cultural centre is that they are near both the Swedish and Finnish frontiers; the proposed College of Education and the "samisk gymnas" would be open to Lapps of all three countries. A new "Arctic university" is to be built in Tromsø in the near future.

Lapps, as a separate entity within Scandinavian society can only be preserved as such between immediate and close co-operation between the governments of Norway, Sweden and Finland, and above all, with the co-operation and goodwill of the Scandinavian people.

# INNLEACHDAN AIRSON COR NA GAIDHLIG 'SAN DEACHAD ROMHAINN — le D.I. MacLeod

8. Am Mod: Bha am Mod ann bho thu agus tha an da chuid sinn fheas agas na Goill cho cleachdte ris a nise 's gun deachdte r e toll mor am misneach dhaoine mup Gaidhlig nan deadh cur as dha. Ach feumar slùid gheur a thoirt air goas atharrachadh.

Tha 'm Mod air a bhih agat gu mor bho chionn bliadhnaichean. Ged tha daoinne air a bhih deanamh uail as a so, 's ann tha mise 'ga fhaicinn 'na chunnart; dh'fhas an giomach ine mhor chumhachd son a dhion fheas agus a nise 's ann le duilgheadas as urrainn dhan a bheathach bhoched gluasad agus tha e cho deirreasach ri creutair 'sa chruthaicheachd. 'Se am Mod ine A'Chomunn. 'Se mo chomhairle-sa gum bu choir am Mod a dheanamh na bu lugha. Agus chaneil adhbhar carson nach ann a bhih e na bu shunndaidhe, beo, agus na bu mhotha tarraing air daoinne air sailleabh seo.

Chiad rud a bu mhat leam atharrachadh mup A'Mhoid 'se'cho dealaichte 'sa tha e bho shluagh bailtean beaga na Gaidhealtachd; chaneil ann dh'abhsan ach rud a tha thachair aon uair 'sa bhliadhna pios mor air faibh—chaneil mo mothachail air muna b'harachd ceangal a bhih aca ris, na tha aig na Goill fhein. Nise, chaneil baile anns na tha air fhagail dhe fhoir - Gaidhealtachd anns an toilleadh am Mod mar a tha e an diugh ach bhih e farasda gu leor fhaighinn timcheall air a so; 'se aon doigh da cho-fharpais —te son Oran Mor agus te son mith-orain—a bhih air an cumail son taghadh an deichnear a dheadh troimhe gu cho-fharpais dheireannach a'Mhoid mhor; dh'fhaodadh an da roimh-fharpais do an cumail—as t-Samhradh nuair a bhih luchd-turuis mun cuairt no 'sa gheamhradh roimh ann—ann am bailtean beag leithid Portrigh, Lochann-madach, Caidhe, agus leithid fheumaidh sinn am Mod a thoirt chun an t-sluagh.

An dara atharrachadh a dh'fhaicinn 's ann an nàdur nan co-fharpais fhein. (a) Bu choir beanch an t-sluagh a bhih air a chleachdadh mar shìth-tomhaiss. Anns an da roimh-cho-fharpais anns an bailtean beaga air an do bhruidhinn m'inn drasda. 'Se an sluagh a bha 'g eisdeachd a bu choir a bhih taghadh— a gabhail bhot air an rud (agus so a'dol mach beo air an reidid). (Bhih eod dultich obrachadh oir bhih deoin-bhaidh aig gach sgìre ri sheinneadairan fhein —ach ghabhadh e obrachadh). Tha an suidheachadh a th'againn an drasda gle mhi-fhallainn: breitheamh Gallda no, air ionnsachadh an ceol na Gearmailt a' toir a bheachd chun ann air de is toigh no nach ann air de tha ceann—agus sin a reir dualchas-cuill coig-

reach. Tha mi gu laidir d'e'n bheachd anns na "arts" air fad gur e de is toigh le duine as luachmhoir fhaighinn 's mach na de, na bhàrail, tha cearr is ceart.

A fhaibh a Mhoid fhein, son tarpuis a Bhunn Oir bhiodh, 's docha, da oran ann. Agus tha mi smaoinneachd gur e oran ur a dh'feumaidh a bhih ann am fear dhiubh 'Se An Comunn fhein a thaghaidh an t-oran so agus 's docha gun toireadh coimeisan do chuideigin a leithid a dh'oran a dheanamh. Cha dean e chuis ar dualchas a ghlaidheadh, feumar cuideachd feuchainn ri thoirt ceum air adhart no bhih cho math a leigil bas. Dh'fhaodadh breitheamh-cuill is Gaidhlig a bhih a so, ach dh'fheumadh an sluagh a bhih bhotadh cuideachd. Dh'fhaoidte deanamh mar so: lan talla dhaoine bhih cruinn am baile-eigin sa Gaidhealtachd agus iad ceanglaiche troimh radio no (se b'fhearr) T.V. ri talla a'Mhoid air Ghalldach.

Nuair a bhih ann an t-seinn seachd, bheithreidh an da bheithreamh am barail (ann an comharran) agus an uair-sheilleadh an T.V. do'n luchd-amharc an talla beag dhaoine so far a bhih a bhotadh a'dol: mar sin ann air a bhotadh a bhih ann a dhunadh na farpais an crochadh. Dheanadh so a cho-fharpais so na bu bheothaiche 's na b'uire dreach. Ma tha an doigh obrach so ag obair son an Eurovision Song Contest, chaneil fhios agam carson nach obraicheadh e son a'Mhoid. A rithist, tha am B.B.C. air toiseachadh a dheanamh air a so mu thrath (leis a'cho-fharpais choisrean aca) agus bhih do so chuideachadh mor. Can iarrainn-sa fhaicinn aig a'Mhoid ach co-fharpais Bonn Oir son Oigridh agus sin inbhe agus an aon rud son coisrean: ch'fhaicinn sin ceol ur (seinn no chaochail) agus farpais a'Bhaird. Sia uile gu leir. Dh'fhaodadh gu leir eile bhih ann—iomann, drama, seinn, comhradh, ach bhih d'fhaicinn gu leor de cho-fharpaisenn.

Gu h-àraidh bu choir co-fharpaisean an litreachas an garadh an a'Mhoid. 'Se, tha mise smaoinneachadh, an droch ainn a th'ag co-fharpais na Bardach a tha fagail nacheil duine sealltainn uidh ann an duaisian airgid son nobhal is dealbh-chuich a th'air an tairge—ged a thair grunn mhat a stigh airson farpais sgeulachd is dealbh chuich a Bh. B.C. agus farpais eacdradh-beatha A'Chomunn Leabhraichean. Bu choir a cho-fharpais litreachaiche bhih ur eadar-dhealaichte bhon Mhoid agus na duaisian a thoirt seachd 'sa Ghilbhin gach bliadhna aig a'Chomh-dhail.

9. Surth: Chaneil mi smaoinneachd gu bheil Surth a'deanamh na h-obrach son

an do chuireadh air bhonn e. Chaneil mi 'ad'agam gu na bu mhat leam a rach mu dheidhinn ach 'se mo bheachd-sa nise gum bith cho math, mura h-atharraich gnothaich a dh'athgear, a leigil bas, agus, na aite, newsletter misail no raitheil a chur gu buill A'Chomunn air fad agus chun an fheadhainn eile a dh'ainmich mi eadar luchd-cuill is sgòileir—agus riochdairean A'Chomunn 's na sgìrean. Bhih naidheachd a so air obair A'Chomunn agus rud sam bith a thachair no bha an impis tachair aig a bheil bhoiteanas ris a'Gaidhlig no ris a' Gaidhealtachd (can, rabhadh gu bheil Census gu bhih ann agus bu choir sgriobhadh na Riaghaltas mu dheidhinn); bhih propaganda agus comhairlean ann. Dh'fhaodadh eis bhliadhna buill A'Chomunn a chur suas tasdan no dha; bhih call aig a'Chomunn d'fheas ach tha sin ann co-dhiu le Surth. Chan e duilleag shuarach a th'agam san amharc ach leabhar beag snog mar an fear so a bhih an fheadhainn aig a bheil mi fhein ag obair a'cur gun luchd-obrach gach raithe.

(Continued on page 12)

## CHA TAINIG TRAIGH ...

(Continued from page 2)

am briathran coma-co-dhiubh, "agus is e aon-thaig an sgriobh gun gleidheadh tusa gach ruidh bhonna-sa dheth. Tha feum agadsa air nach eil againne; is e Freasad a chuir 'lad lub e." Dh'eirich eal-lach bho Alasdair 's'ha lanachd 'na chridhe a thachd briathran na taingealch. Cha b'agal dha a nis nach bith aige na chuireadh a bhean air a casan a rithist, is bha e an eisimeil nan daoinne a dh'fhaodadh a bhi chun a so aige anns an t-siorruich-eachd ...

Mar a thubhairt, thachair. Neo-ar-thaing nachd robh durachd ann an cridhe an dithis eile do'n luchd-saoraidh. "Fhuich, fhuich-thach, mar a bha iad, na'n tgeadh as dhoibh bha iad air a dh'ann air an glunean ann an lannan an sgadan, ann an tearuinteachd a' phuirt. Cho luath 'sa bhual iad leum a' gheall fhear air bord, agus a'sineadh a laimhe gu Alasdair le cridhealas is mairn, thubhairt e," "Smath leam eolas a chur ort, a charaid; is mise an t-ard-lighiche Mac-Cairidh. . ."

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Yn Sniam Celtaigh

Y Cwlwm Celtaidd

The Celtic Knot

Le Noeud Celtique

THE new symbol of Celtic unity, a factor of which we have become aware in these past few years, is the above design of a Celtic Knot. It made its first appearance at the 1970 Welsh Eisteddfod, and is now available for sale to the general public and those who have inherent sympathy for the Celtic and Celtic culture. It is green on a white background. The badge, with simple fitting, costs 1/- post free, and is available from Aberartf House, Church Street, Inverness, or Mrs M. Denovan, 9 Dalgleish Road, Dundee, Scotland.



# THE PROBLEM OF LANGUAGE REVIVAL

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

**T**he Norwegian language situation is complex and confusing but it is nevertheless inspiring. The Norwegians have a healthy interest in their own country's culture and the language issue is very much alive even to this day.

The two types of language spoken in Norway are similar to Swedish and Danish. Speakers of all these languages have no difficulty in understanding each other. Old Norse was the name that superseded the name Danish for the language that was common to all Scandinavia some time before the 10th century A.D. In the old runic inscriptions of this language, there was little sign of dialectal differences, but after the 10th century A.D. this language divided into the Danish dialects, East Norse which was spoken in Denmark and Sweden and West Norse which was spoken in Norway, Iceland and the Faroe Islands. The great Norse sagas were written in the Icelandic variety of this dialect.

The Latin alphabet came to Norway with Christianity in the 11th century and from that time Norway obtained a literary language. The first literary centre was Trondheim, Norway's old capital. In the 13th century the king moved to Bergen and about the year 1300 the court again moved this time to Oslo. The dialects

FOLKESPROG — "A Norwegian Dictionary," publications which were to have a profound effect upon the whole future of the Norwegian language situation.

Asen unlike his predecessor Knud Knudsen, did not just aim at purging written material in Dano-Norwegian of foreign words or of Norsifying Danish words. He set out to change the whole grammatical system. Asen made a study of dialects not just for scientific interest, but for a fixed purpose. He dedicated his life to restoring to the Norwegian people their own national language in order that they could in the true sense of the word be a completely independent people. At the start LANDSMAL (Country Speech) of NYNORSK (New Norwegian) was more or less a one-man language but it soon caught on. The intellectual climate of the time seemed just right for it to put down roots and to grow. As a consequence of this, more language-patriots came on to the scene. Most notable of these were AASMUND OLAFSEN VINJIE and ARNE GARBORG and his wife HULDA.

Aasmund Olafsen Vinje who had Norsified his name from Aasmund Olsen, was a highlander from Telemark, began to write poetry in Nynorsk. Today he is ranked along with Wergeland, Bjørnson and Ibsen as one of Norway's greatest classic poets. Arne Garborg was also a poor country boy hailing from the flat and fertile farm district of Jaeren in South Western Norway. He became a famous poet and playwright, writing in Nynorsk. Hulda, his wife, pioneered an intensely nationalistic theatre group and travelled with an amateur company which only played works in Nynorsk. Her innate patriotism was further expressed in her revival of old Norwegian Folk Dancing, native recipes and methods of cooking.

The Nynorsk movement was a literary and linguistic movement supported by the Dano-Norwegian language RIKSMAL (now officially named BOKMAL) as there was a strong undercurrent of class antagonism in this language revolution. The country men saw Nynorsk as a weapon of revenge against officials and businessmen and the officials and businessmen in turn saw Nynorsk as a threat to their privileged position. Despite great opposition, Nynorsk had phenomenal success.

In 1878 a rule was made by the government, regarding the use of Nynorsk in public schools. "The instruction to be given as far as possible in the children's own vernacular. Gradually they can then be taught to understand and write the Danish-Norwegian book language (Bokmal)." On May 12th, 1885, the Storting, the Norwegian parliament passed a motion legalizing Nynorsk as a standard official and school language. Between 1890 and 1900 it was introduced into the teachers training colleges on a par with Bokmal. Three years later the Storting passed a bill which made it mandatory for candidates sitting for the B.A. degree to write two essays, one in each language, to show their thorough knowledge of both.

Nynorsk today has full recognition, it is used in the schools, in the university lecture rooms, in the Storting, and by members of the Cabinet. In public schools throughout the country the children learn both languages. The school boards have to decide what language is to be the chief language of each school, and to be used in official exercises. In the upper classes of the secondary schools, the pupils have to learn to write both forms, but in these classes also, the local school boards have to decide which one is to be the chief language. For matriculation exams, written proficiency must be proved in both languages. Laws and decrees can be published in either language and the same applies to the printing of public posters and forms. On the radio there are programmes in both languages.

Bokmal and Nynorsk are not really that much different from each other. There is not the obvious difference between them as there is for instance between Gaelic and Scottish Gaelic. Nevertheless, the language is divided between the supporters of either the one or the other. It is a division mainly between town and country. In the country, apart from the densely populated South East area, the people speak variations of Nynorsk. In the towns, the inhabitants speak Bokmal. The Norwegian authorities have realized the rather diversive effect that this language division has had upon the population, and for some time now there have been moves to try and evolve a common Norwegian language.

As far back as 1907, features of spoken Bokmal were given recognition in the written language when use of the voiceless consonants p, t and k were introduced according to the rules of the spoken language. Ten years after this event, a new and important step was made in written Bokmal, when spelling was made to conform to Norwegian pronunciation. The orthographic rules and grammar were brought closer to the Norwegian features of spoken Bokmal. Alterations were made in Nynorsk at the same time. Where words sounded the same in the two spoken languages, they were kept the same from 1917, despite the fact that the two languages closer together was made in 1934 when the government appointed a committee of scholars, teachers, and authors, whose job it was to work out new orthographic and grammatical rules for both languages. In 1939, the new orthography was introduced into public administration. Big changes had been made in the word forms and grammar of both languages.

All this naturally caused no little confusion, and there has been much opposition to the changes from both supporters of Bokmal and Nynorsk. After a while however, most of the daily newspapers and the younger authors started to use the new orthography, while some of the older authors kept to the rules of 1907. During the German occupation, Quisling's administration introduced some orthographic changes also, but these were abolished after the liberation in 1945.

The school primers are the first place in which the latest linguistic changes appear, and there has been a lot of opposition to this by parents. So as to evolve a more fixed standard in the schools and to work towards an approximation of the two languages, the Norwegian government, in 1951, appointed a permanent linguistic commission (NORSK SPRÅKNEMND). It is composed of 30 experts, in linguistics, schoolwork, literature, journalism and broadcasting. 15 in each language. The setting up of this commission was viewed with suspicion by many supporters of Bokmal and in 1953 an Academy was formed, whose main object is the defence of that language. One Bokmal association even elaborated the orthographic standard which differed from the 1939 standard. Some of the big influential newspapers have adopted this form.

(Continued on page 12)

## GLENFINNAN GAMES

Rain and midges did not prevent the 25th Glenfinnan Games last Saturday.

Lochiel, this year's chief, after the usual march to the field addressed the gathering, paying tribute to all those who had done so much for these games, particularly the late Francis Cameron-Head of Inverallort, whose brainchild they were. He thanked, too, those presently concerned mentioning especially Mrs Cameron-Head of Inverallort, Mr Archibald Mackellaig and his sons Donald and Ronald. Mr Duncan Macleod for An Comunn spoke in Gaelic and Mr Ronald A. Macdonald, Seann Lag, Glen Uig sang Hi-ri-ra tha a tighinn. Perhaps the most unique and moving incident in this ceremony was the speech by Canada's Minister for Manpower and Immigration, the Honourable Mr Allan MacEachan, a considerable part of which was in excellent Gaelic and very much to the point.

Amongst the competitors in the open march were four pipers from the U.S.A. and an Australian, a New Zealander and a Breton. Mr Goodenow from Chicago won the competition. John Macfadyen came first in the piobaireachd competition, Iain Macfadyen coming second. Mr Allain, Brittany came fourth. The young Macdonald brothers, Gleniud did well. They had only returned the previous day from Nova Scotia where they had been playing. The judges were the much loved and ever green, Angus Macpherson, Inver-shinn, Seton Gordon and Colonel Jack Macdonald.

On the field, too, were Mr Archibald Mackellaig, recovering from an operation, Mr Lachlan Gillies, Arisaig and Mr Hector Kennedy.

SHEEP WHILE  
YOU TRAVEL  
AND MAKE UP  
IN LONDON



Beilth thu cinnteach gun daing  
sinn a Mallaig

KNUD KNUDSEN

IVAR AASEN

of these towns had an effect on the old Norse literary language but in time it became archaic and very much divorced from the vernacular which developed continuously.

In 1349 the terrible scourge of the Black Death struck Norway and the literary language was dealt a fatal blow by the deaths in their thousands of members of the clerical profession, the chief exponents of intellectual life. From the union of the country with Denmark in 1380 Danish gradually replaced Norwegian as the official language of Norway. In the 495 years of union with Denmark, Danish very definitely got the upper hand in Norway. It replaced Norwegian in public administration, in the church, in the schools and in the courts of law.

The event that really gave Danish a firm footing in Norway was the Lutheran Reformation in 1536. The Bible was translated into that language. All books distributed after this time were also written in Danish and were printed in Denmark. Although the two kingdoms had been united on equal terms, the king and his court lived in Denmark and after 1530, Danish was used exclusively as the official language of the united kingdom even in dealing with purely Norwegian affairs. Native born Danes were chosen for positions of high authority in Norway, and if any Norwegian aspired to any such position, he had to complete his education in Copenhagen. Norway did not even have a university of its own until the beginning of the 19th century. The most serious development as far as the Norwegian people were concerned and which is still having repercussions to this very day was the growth in the towns of a middle class language based on the old town Norwegian vernacular but with many foreign loan words and influenced by the so called "solemn language" or literary Danish. This form of speech was adopted by the upper class and perhaps more important by the civil servants. The Danish influence was given extra impetus in the 19th century when elementary education was made compulsory and influenced the Norwegian languages through the school grammars.

Even after the break-up of the union with Denmark in 1814 the linguistic situation did not improve for some time. Danish was still all but exclusively used in official letters, printed books and in newspaper articles. Most authors and grammarians made a point of writing Danish as perfectly as possible and avoided the use of Norwegian "provincialisms" and "vulgarians." The principle theatre in Oslo was a strong Danish influence for a great length of time. People in the higher academic professions took pride in attempting to speak pure Danish.

Luckily for Norwegian, despite the spread of the elementary schools and the establishment of local government in the 1830s, the country people continued to speak the Norwegian vernacular which was less influenced by the official written language and much less coloured by spoken Danish. From this background sprang the 19th century exponent of the Norwegian language-freedom movement of whom the greatest was IVAR AASEN who was born IVAR IVERSEN in 1813 in Søndmør. He came of poor peasant stock, was orphaned at the age of 12 and worked until he was about 18 on the land. He was passionately fond of study, and read all the books he could get his hands on. In 1831 he was appointed teacher of his local school and with the assistance of Professor Thoresen, studied French, English and Latin. The year 1835 saw him a private tutor in the home of Chaplain Daa, and in 1839 he wrote a grammar of his own dialect. This "unlettered peasant" then took up the study of botany and classified the names of plants in his neighbourhood. He visited Bergen where he met Bishop Neumann who examined his work and who wrote an article about this. This caught the attention of the philologist F. M. Bugge, rector of the cathedral school in Trondheim who saw in Aasen the very man required for the intensive study of Norwegian dialects. He managed to get Aasen a small yearly stipend from the Scientific Society of Trondheim for the following four years. Aasen travelled through nearly every single part of the country studying all the various Norwegian dialects and collecting material for his works DET NORSKE FOLKESPROGS GRAMMATIKK "A Norwegian Grammar", and ORDBOG OVER DET NORSKE



# Celtic Art On Show

Art treasures insured for about £2 million are now being gathered in Edinburgh for the world's most ambitious exhibition of early Celtic art.

The collection will form the major exhibition of this year's Edinburgh Festival.

The period covered by the exhibition is from 400 BC to 100 AD, though there will be a small selection of items intended as a "postscript" to show what happened to Celtic art after Christian influences became evident.

Scott, Iristmen and Welsh-

## Gaeltacht Radio

There is no doubt that the future will see a rapid spread of local radio stations. That is what interests the people— instant information about their own area—the goings on of the local "big men", discussion of local issues, small details like local weather and day-to-day reports on road conditions.

The pirate radio station from a caravan in the Connemara Gaeltacht which opened up after Easter showed the desire of the Irish-speaking people of the West for their own radio station. It also showed how such a project is technically easy and not too expensive.

Now the area is to get its station. The Minister for Posts and Telegraphs has agreed to consider a proposal by the RTE Authority for a station to serve the Gaeltacht areas of Galway, Donegal, Kerry and Waterford. The station, costing £100,000, will be at Carraroe, Co. Galway, will broadcast on the medium waveband and will have eight sub-stations.

Another local radio proposal which was put forward at one stage by the Communications Centre was for a transmitter near the Wexford coast which would beam programmes of interests to emigrants. So far, this proposal has not had any results.

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## New Gaelic Publication

The first collection of Gaelic short stories to be published by Club Leabhar, the Highland Book Club, was published a week ago.

It is **Maighisteir** by Iain Crichton Smith.

Mr Smith is well-known as a poet of importance in Scotland and in Europe and America. His literary stature has been increased recently by his two novels in English.

Critics have said of Mr Smith:

"Iain Crichton Smith is an outstanding Gaelic poet, short story writer and playwright (Ian Grimble).

"I have long considered Iain Crichton Smith to be the most serious and powerful poet of his generation" (Martin Seymour-Smith).

"Anyone aware of the poetic scene in Scotland recognises the figure who stands head-and-shoulders above his contemporaries among the 'under forty-fives'—Iain Crichton Smith" (Alexander Scott).

"He is a real discovery, a writer of hard, block verse, most powerful when most plain" (A. Alvarez).

## CELTIC LEAGUE CONFERENCE

Postponed from earlier this year, the Annual Conference of the Celtic League will now be held in Truro, Cornwall, on October 17 and 18. The Conference offers an opportunity for all League members to make the League of Celtic Nations more active. There are many projects but not enough people to carry them out.

The organising Secretary of the Conference is Mr R. Green, Penmarth, Carmarthen, Redruth, Cornwall.

## IN WALES

Recently a few bilingual signs have been appearing unexpectedly in places where English only has been the rule. Some official forms are now obtainable in Welsh for those who are prepared to face and overcome discouragement.

It is not always realised that one of the most unwelcome of forms — the Income Tax Return — can be sent back and a Welsh one receive in its place. A Welsh Motor Tax disc can be obtained on request.

This change in attitude, though a small step in the right direction, is welcome indeed. Thanks must go to Cymdeithas yr Glaiith Cymraeg, the Welsh Language Society, whose determination and sacrifice has caused its opponents to retreat. The English tide is beginning to ebb.

# Highland Book Club Reports Progress

At the Second Annual General Meeting of Club Leabhar, the Highland Book Club, the Chairman, Mr Ian MacArthur of Stornoway and Forbes, said that such significant progress had been made in the past year that the Company can look forward to the future with all reasonable confidence.

The sales of the first paperback, 'The Serpent' by

Neil M. Gunn, were satisfactory, even considering the 5 month period since its publication.

The Gaelic book by Iain Crichton Smith, published this month has had a pre-publication sale of some 250 copies, a figure which augers well for future Gaelic books to be published by the Club.

Mr MacArthur thanked the Scottish Arts Council for its grant towards the publication of 'The Serpent'; and the Highlands and Islands Development Board for the grant made to meet the costs involved in setting up the Company. Thanks were also due to the Gaelic Books Council for a substantial grant of £150 towards the publication of the first Gaelic book.

The Chairman, Mr MacArthur, said that much of the success of Club Leabhar was due to the personal efforts of Mr Duncan MacLeod, Lewis PRO of An Comunn Gàidhealach, and Mr Frank Thompson of Stornoway and Inverness. The latter was appointed managing director with specific responsibility for the production of publications and the commercial oversight of the Company.

## Seafish Record

The value of Ireland's sea-fish catch, not including salmon, amounted to £2,996,000 in 1969, the Department of Agriculture and Fisheries has announced. This catch was a record, beating the previous year by 24 per cent.

The fishing industry now contributes more than about £6,000,000 to the country's economy. This reflects the good increase brought about by added value to landings in the processing, distribution and export sectors of the industry.

The catch of seabed fish rose to 314,000 hundred-weight, which were worth £1,254,000. There was a slight drop in cod, whiting, plaice and near fish but haddock, sole, brill and ray increased.

The 1969/70 winter herring season, only part of which is covered by the 1969 figures, saw almost 27,000 tons of herring landed. From this fishermen earned £1,000,000 and export earnings were £1,300,000. Almost 17,000 herrings came from southern parts including Dunmore East, Cobh, Castletownbere and the Wexford area. The rest were landed in Donegal and Sligo.

Shell fisheries rose by 21 per cent to £891,000 in value due to a rise in the landings of lobsters, crabs, oysters, mussels and an all-round increase in values.

## Dervaig Theatre

The Little Mull Theatre will be operating throughout August and September. It is hoped to present alternative programmes, one of which has not yet been devised, but the other, of about two hours duration, should prove entertaining and interesting. It consists of short plays by Sutro, a contemporary of Wilde and Shaw, and by Courteline, a well-known French writer of the same period a monologue by Strindberg, an extract from 'The Importance of Being Earnest' by Wilde, a poem by Browning ('My Last Duchess') and a Chekhov joke (a short story adapted for the stage). Performances are at 8.30 p.m.

Ticket prices from 5/- upwards. Children, too, are catered for in the day time. For further information please apply to the Artistic Directors, Mr and Mrs Barrie Hesketh, Mull Little Theatre, Dervaig, Isle of Mull. Tel Dervaig 167.

## THE HOGARTH PUPPETS

The well-known television personality Muffin the Mule and his creators Jan Bussell and Ann Hogarth are to be on tour in Scotland from Tuesday, 22nd September to Saturday, 10th October. The programme is one that can be enjoyed by both adults and children. Places on the itinerary for September, are Fortrose, Dingwall, Invergordon and school bookings are in process of being arranged for Inverness and Fife. At the beginning of October school performances will be given in Perth Theatre and dates have also been reserved for Prestonpans, Lanark, West Linton, Falkirk, Airdrie and Greenock.

## JELLYFISH EIREANN

Recently for three weeks the people of the Western Gaeltacht in Eire were able to listen to Irish all day on a 'pirate' station. Undoubtedly this prompted the official acceptance of the need for a radio station in the Gaeltacht. Excessive delay in implementing this will almost certainly lead to broadcasts from other 'Irish' pirates.

# AG IONNSACHADH NA

LE IAIN A. MACDHOMHNAILL

## LEASAN A COIG AIR FHCHEAD



**Anna:** C'ait' a bheil Iain?  
Where is John?  
**Mairéad:** Tha Iain ag obair an diugh.  
John is working today.  
**Iain:** Nach e a thoiseach tràth?  
Didn't he start early?  
**Mairéad:** Tha e a' toiseachadh air obair  
He starts work today  
aig ochd a h-uile latha o  
at eight every day from  
Dhì-Luain gu Dì-Haoine.  
Monday to Friday.  
A bheil thu fèin a' dol do na  
Are you yourself going to the  
bùthan an diugh a Mhairi?  
shops today Mary?  
**Mairi:** Tha mi cinnteach gum feum mi sin.  
I am sure that I must that.  
**Iain:** Feumaidh gu dearbh.  
Yes indeed.  
Feumaidh sinn rudigin a cheannach  
We must buy something  
an diugh.  
today.  
**Anna:** C'ait' a bheil sinn a' dol?  
Where are we going?  
**Mairi:** Nach teid sinn do'n bhuth  
Won't we go to the big shop  
mhòr a chunnaic sinn Dì-Sathurna?  
we saw on Saturdays?  
**Iain:** Dé a' bhùth?  
What shop?  
**Mairi:** Tha a bhuth anns an  
The shop in which they  
robh iad a' reic leabhraichean  
they were selling books  
they were rudan mar sin  
and pens and things like that.  
A bheil cuimhne agadib dé  
Do you remember  
ant-ainm a bh' oirre?  
its name?  
**Mairéad:** An e sin a' bhuth MhicCinnich?  
Is that MacKenzie's shop?  
**Iain:** Is e. Tha i faisg air  
Yes. It is near  
an eaglais mhòr.  
the big church.  
**Mairi:** A bheil sibh deiseil mata?  
Are you ready then?  
**Anna:** Tha mise deiseil.  
I am ready.  
A bheil airgid agad-Iain?  
Have you got money John?  
**Iain:** Tha. Tha ochd tasanain agam.  
Yes. I have eight shillings.  
**Mairi:** Tugainnibh mata.  
Come along then.  
(Dh' fhalbh Mairi agus a' chliann do na bùthan.)  
(Mary and the children went to the shops.)  
**Mairi:** Gabh air do shocair Iain.  
Take it easy John.  
Coisich air a' chabhaisair.  
Walk on the pavement.



**Iain:** C'ait' a bheil a' bhuth a nise.  
Where is the shop now.  
**Anna:** Tha air taobh thall na sraide.  
It is on the other side of the street.  
**Iain:** Ciamar a gheibh sinn a null  
How will we get over  
leis na caraichean?  
with the cars?  
**Mairi:** Coisichidh sinn sìos mar  
We will walk down  
seo agus stadaidh na caraichean  
this way and the cars will stop  
aig na soluis dhearga.  
at the red lights.

Bha Glaschu a' cordadh ri Mairi  
Mary and the children were  
agus ris a' chloinn. Bha iad  
pleased with Glasgow. They were  
anns na bùthan a h-uile latha  
in the shops every day.  
ach Dì-Domhnaich ach bha iad  
except Sunday but they were  
aig ceilidh mhòr oidhche Dì-Haoine  
at a big concert on Friday night.  
Chunnaic iad mòran rudan a' chuir  
They saw many things that were  
iongnadh orra.  
a source of wonder to them.  
Bha Iain agus gilleain eile aig  
John and other boys were  
cluin na ball-coise agus bha Anna  
at a football match and Anne was  
aig na dealbhan comhla ri caileagan eile.  
at the pictures along with other girls.

**Anna:** Dé an latha a tha ann an diugh.  
What day is it today.  
**Mairi:** Is e seo Dì-Luain.  
This is Monday.  
Nach tu a dhàisg tràth?  
Haven't you wakened early?  
**Anna:** An cuala sibh an duine.  
Have you heard the man  
a bha ag eightear air ant-sràid?  
who was shouting on the street?  
**Mairi:** Chuala, Am faca tusa e?  
Yes. Did you see him?  
**Anna:** Chunnaic. Bha each agus  
Yes. He had a horse,  
cait aige agus bha e cho dubh  
and cart and he was as black  
ri duine dubh.  
as a black man.  
**Mairi:** Is e a bh' ann ach fear  
What it was, was a man  
a bha a' reic guail.  
who was selling coal.  
**Anna:** Is e gu dearbh.  
Yes indeed.  
Bha pocannan aige air a' chairt.  
He had bags on the cart.  
**Mairi:** Dé an uair a tha e?  
What time is it  
**Anna:** Chaneil e ach cairteal gu ochd.  
It is only a quarter to eight.  
C'uin' a bhitheas sinn ag eirigh?  
When will we be getting up?  
**Mairi:** Faodaidh tu eirigh uair sam bith.  
You may get up any time.  
A bheil Iain air a' chois?  
Is John up?  
**Anna:** Tha. Tha mi 'ga chluinntinn  
Yes. I hear him  
a' bruidhinn ri Mairéad.  
speaking to Margaret.  
C'uin' a bhitheas sinn a' dol do na bùthan?  
When will we be going to the shops?  
**Mairi:** Chaneil na bùthan a' fosgladh  
The shops do not open  
gu naoi uairean.  
until nine o'clock.  
**Anna:** Tha mise a' dol a dh' eirigh co dhuibh.  
I am going to get up anyway.  
**Mairi:** Tha agus mise.  
So am I.  
(Tha am biadh deiseil aig Mairéad agus  
Margaret has the food ready.  
tha iad uile 'nan suidhe aig a' bhòrd.  
and they are all sitting at the table.)  
**Mairéad:** Thibh ur biadh a' tabe.  
Eat your food now.

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## GAIDHLIG

## MISNEACHADH

**Anna:** C'ait a bheil na soluis?  
**Mairi:** Where are the lights?  
**Iain:** Stud iad aig an sgoil.  
 There they are at the school.  
**Iain:** Chaneil na soluis sin dearg.  
 These lights are not red.  
 Tha iad uaine.  
 They are green.  
**Mairi:** Tha an dràsda ach  
 Yes, just now but  
 bithidh iad dearg a dh' aithgearr.  
 they will be red soon.  
**Anna:** Coinbidh. Tha iad dearg a nise  
 Look! They are red now  
 agus tha na càraichean a' stad.  
 and the cars are stopping.  
**Iain:** Nacheil sin iongantach?  
 Isn't that wonderful?  
**Mairi:** Tugaimbh an null a nise.  
 Come along across now.  
**Iain:** De tha thu a' dol a cheannach Anna?  
 What are you going to buy Anne?  
**Anna:** Chaneil fios agam fhathast?  
 I don't know yet.  
 Tha mise a' dol a cheannach  
 I am going to buy  
 rudeigin do m' athair.  
 something for my father.  
**Mairi:** A bheil thu dol a cheannach  
 Are you going to buy  
 dad dhuit fhèin idir?  
 anything for yourself at all?  
**Iain:** Chaneil an duigh.  
 Not today.  
 Ceannaichidh mi rudeigin mun  
 I will buy something before  
 teid sinn dhachaigh.  
 we go home.  
**Anna:** A bheil sibhsa 'a' dol a  
 Are you going  
 cheannach dad an duigh?  
 buy anything today?  
**Mairi:** Chaneil fios agam fhathast  
 I don't know yet.  
 Bu toigh leam mòran bhothan eile  
 I would like to see many other  
 fhàininn fhathast.  
 shops yet.  
**Anna:** An teid sinn do na bathan  
 Will we go to the  
 eile an toiseach mata?  
 other shops first then?  
**Mairi:** Tha mi a' smaoinicheadh  
 I think  
 gum b' fhearr dhùinn sin a dheanann.  
 that we had better do that.  
**Anna:** Glè mhath mata.  
 Very good then.  
 Coisichidh sinn sios mar seo.  
 We will walk down this way.  
**Mairi:** Gabh air do shocair Iain.  
 Take your time John.  
 Bithidh mise a' fas sìth.  
 I will be getting tired.  
 'a' coiseachd air a' chabhsair chruaidh.  
 walking on the hard pavement.  
**Anna:** Bithidh agus nise.  
 So will I.

*Read this passage and answer the questions which follow it.*  
 Dhùisg Anna agus Iain glè thrath anns a' mhadainn Di-  
 Luain. Bha Anna ag ràdh gun cuala i duine ag eighceach air  
 ante-sràid. Bha i air innseadh do a màthair gun robh e  
 agus cart aig an duine agus gun robh e cho dubh ri duine  
 dubh. Bha a màthair ag innseadh dhith gun robh an duine  
 a' reic guail.

1. Dh' eirich Iain tràth cuideachd agus bha biadh aig  
 Mairead dèiseil an uair a dh' eirich iad uile. Bha Iain ag  
 obair Di-Luain agus bha Mairead ag innseadh dhaibh gun  
 robh e 'a' toiseachd air obair aig ochd uairean.

2. An uair a dh' fhosgladh an bùthan chaidh Mairi agus a  
 chlann a mach. Bha iad a' dol do bhith mhòr a bha air  
 taobh thall na sràide. Cha robh iad a' faicinn ciamar a  
 coiseachadh iad a null oir bha mòran càraichean air an  
 rathad.

3. Bha Mairi ag innseadh dhaibh gun coiseachadh iad a  
 null aig na soluis.  
 Thuir i gun stadadh na càraichean an uair a bhitheadh  
 na soluis dearg.

4. Bha Iain ag ràdh gun ceannaicheadh ean rudeigin do  
 athair ach cha robh fios aig Anna dè a cheannaicheadh i  
 fhathast. Bha Mairi agus Anna a' fas sìth a' coiseachd air  
 a' chabhsair chruaidh.

- De chuala Anna?
- Cò bha 'a' toiseachd air obair aig ochd uairean?
- C'ait 'an robh Mairi agus a' chlann a' dol?
- C'ùine stadadh na càraichean?
- De bha Iain a' dol a cheannach?

## GRAMMAR

## The Regular Verb

Root	Verbal Noun	Infinitive
Eight, shout	Ag eighceach	A dh' eighceach
Reic, sell	A' reic	A' reic
Cluinn, hear	A' cluinntinn	A' cluinntinn
Fosgail, open	A' fosgladh	A dh' fhosgladh
Obraich, work	A' obraich	A dh' obraich
Toisich, begin	A' toiseachadh	A' toiseachadh
Ceannaich, buy	A' ceannach	A cheannach
Coisich, walk	A' coiseachd	A coiseachd

## The Irregular Verb

Root	Verbal Noun	Infinitive
Faic, see	A' faicinn	A dh' faicinn
<b>Masculine Nouns with and without the Definite Article</b>		
Iongnadh, a wonder	Ant-iongnadh	
Gual, coal	An gual	
Poca, a bag	Am poca	
Ball-coise, football	Am ball coise	

Bu mhath leam misneachd a thoirt do'n oigridh a tha annsachadh na Gàidhlig ged nacheil ann fhacal dè'n chan-  
 ann aca fhein no aig am par-  
 amn.

Tha mor speis agam do dhithis a bha air an ainmeachadh 'sa phàipeir naidheachd agus iad air A.M. a

thoirt a mach an Oilthigh Dhùn-eideann. Nis tha na ficeadan a deanamh sin a

## le G. MacRigh

h-uile bliadhna ach an uair so, a dh'fhaotainn A. M. shoir-

## FALSE TRISTE

le SANDOR WEÖRES

**RUGADH** Sándor Weöres 's' bhliadhna 1913 agus is e a nis am bàrd as ainmeile san Ungair. Tha 's' bhàrachd a' dearbhadh dhùinn gu bheil fìlìdhean ann, nach urrainn cras a' Cho-mbaineis a chumail sios. So gaibh a nis 'a' cheud eadartheachadh gu Gàidhlig — cho fad 's tha fhios agam — a chaidh a chur air duan aige: False Triste.

'S fionnar, aosda tha am feasgar  
 'S ann a tha 'chrannt-fionn a chrith  
 'S oran fhoghair a' bàsachadh  
 'S seann daoine 'crùbadh sin oisìn.

Tha cnoc na h-eaglais fo cheò,  
 dearsaidh ubhal òir an tùr,  
 tha na frasàn luath 'ruith  
 gu dorch a air an àilean,  
 bàsaichidh òran 't-samhradh,  
 's na seann daoine sin oisìn,  
 's fionnar an sgàil, am feasgar,  
 's ann 's' phreas tha a' ghleadhraich.

Tha cridhe 'n duine fannachadh  
 Tha aon samhradh mar an ath fhear  
 Nuadh, sean, chan eil e gu diofar  
 Oir tha 's' cumhne tollach, reota.

Tha teas ruadh air na craobhan,  
 caoinidh nigheanan sin taigh,  
 càite 'n deachaidh dath am beòil?  
 rinn na feasgaran gun aithne  
 nuadh, sean, chan eil e gu diofar,  
 chan fhuirich cuimhne san bith,  
 tha cridhe 'n duine fas fann,  
 's aon samhradh mar an ath fhear.

Ni fìgheachan a' phris gleadhraich  
 Tha clag an fhoghair a' gionnadh  
 Dh'ith an làth-rothadh an àirneag  
 'S fionnar, aosda tha am feasgar.

*Air eadartheachadh le Tormod Burns, Lunainn, 1970*

## Leabhraichean

le DOMHNALL I. MACIOMHAIR

Leabhraichean, leabhraichean, leabhraichean,  
 Gu trang a' tional dhùshail air ballachan,  
 Deonach an eòlas a thairgse dhomh  
 'S mi aineolach.  
 Agus càrn de eòlas fo'n ùir  
 an cladhan na rìoghachd;  
 Dh' iarrainn bhith aonranach 'san uigh  
 Gun m'eòlas a' bha air eaghlach,  
 'S 'uair tha 'n uigh falamh  
 Dh' iarrainn m' eòlas fhagail air chùl.  
 Leabhraichean, leabhraichean, leabhraichean,  
 Gu pròisail a' sealltainn ainmean air ballachan,  
 Trang a' feuchainn ach an leugh mi  
 'S mi aineolach,  
 Oir 's' mise saoghal aon intinn  
 A dh' iarradh iad a' chaochladh;  
 Ach bith am bàs air eòlas cuideachd,  
 Nach eigh e as na leabhraichean.  
 Tìotal an dèidh tìotal mar theachdaireachd;  
 Is teachdaireachd mhòr mo bheatha.

## Feminine Nouns with and without the Definite Article

Ceildh, a concert	a, ceildh
Dealbh, a picture	An dealbh
Sràid, a street	Ant-sràid
Càirt, a card	A' chàirt
Pìob, a pipe	A' phìob

## Adjective

Cruaidh, hard  
 Common words and usage  
 Uair sam bith, any time  
 Taobh thall na sràide, the other side of the street  
 A null, over, across  
 Tha e air a' chois, he is up  
 Rudeigin, something

## EXERCISES

A. Complete the following sentences by filling in the blanks

1. Chuala Anna duine ag ....
2. Bha Mairi ag ràdh gun robh an duine ..... reic .....  
 3. Bha Iain ..... toiseachd ..... obair aig ochd.
4. Bha ..... càraichean air an rathad.
5. Thuir Mairi gun ..... na càraichean aig ..... soluis.

B. Give the answer "yes" to the following

1. An do dh' eirich iad tràth?
2. An coiseachadh iad gu taobh thall na sràide?
3. An ceannaicheadh Iain rudeigin do athair?

C. Give the answer "no" to the following

1. Am faca iad soluis air a' càr-sràid riannh
2. Am fosgladh na bùthan aig ochd uairean?
3. Am faodadh iad a bhith a' coiseachd air.

bhich leotha-san anns na deuchainnean ann an Gàidhlig — chan e mha'n 's' cheud bhliadhna ach cuideachd 'san dama bliadhna no mar a theirair 's' a Bheurla (Higher Ordinary). Chaneil mi ag ràdh gun d'rinn iad sin gun obair ach tha e leigil fhàininn gun bheil iad fìr dheidheil air a'chanan. Tha iad gu dearb air a'ch air a' modh. Theag-amh gun bheil feadhainn eile 's' na h-oilthighean eile ach ma tha cha chuala mi mu'n dèidhinn.

Nis tha sin seachad aca, agus theid aca air leughadh gu fìleanta agus air sgrìobhadh gu math. A thaobh bruidhinn chaneil a' cho furasda dhaibh mur faigh iad cuideachadh no mur teid iad a dh'fhuairic anns na h-eileanan an iar. Mar a thubhairt cuideigin roimhe an Sruth. Theid aca air na ministerean a thug-sinn agus searman a leantunn ach ann an comhradh tha iad cailte.

Tha aon rud a tha chum moran feuma do'n oigridh, gu sonruichte agus is e sin a bhith ann an "dealbh cluich." Aig a'Mhod theid na cèdan a dh'èisdeachd ri oran air a sheinn uair an deidh uair. Cha teid ach dithis, theagamh a h-aon, a chluinntinn sgeulachd. Ged a tha co-fharpais ann airson dealbh cluich cha bhith ach aon sgoil no dha 'a'feuchainn. Agus am b'heantas se "An Cubhrachan" no oran a' m' thaca. 'S ann a' tha mi ag ràdh gun b'fhearr leam deich buidhnean le dealbh-cluich ghòirid anns am b'ithead an obair fhein agus fealla-dha. Chaneil dad air an t-saoghal is fhearr le cloinn na cluich mar so.

Dh'fhaodadh so do air aghaidh a' moid Iona-dail ach mur faic iad gun fhìach an t-saothair sin a dheanann aig a' Mhod bhliadhnaich cha chuir iad dragh ora fhein.

Chaneil e furasda labha bhith aig a'chloinn airson a leithid so mar a tha aig na h-inbich an Glaschu, ach dh'fhaodadh tuilleadh cothruim is uine a thoirt dhaibh aig a'Mhod gun urrad cho-fharpaisean eile aig an aon am. Chaneil e furasda deam-amh deas airson cluiche ma tha a' ri bhith ann an talla eile aig an aon am airson seinn. Cha b'ithead e eucomasach do gach coisir sia no seachd a chur air aghaidh airson dealbh cluich nach gabhadh nas fhaide na naoi no deich de mhionaidean.

Bhithheadh e anabarrach gasda nam b'ithead na dealbh-cluichean air leth math ach 's' e a tha dhith oirn muintir a b'hruidhneas, agus cuideachadh a thoirt do'n fheadhainn a tha 'g ionnsachadh. Ni iad fhein an obair le fìor bheagan stiùradh agus is fhìach sin an t-saothair.

# - REVIEW ORDER -

## THE BARD SPEAKS

ANYONE who knows Willie Neill, the 1969 Bard of An Comunn Gaidhealach, will know how fervent are his ideas for Scotland and his country's undoubted heritage. His poetic voice has been heard in a number of magazines, all in support of Scotland and her struggle for her freedom and independence.

It is thus a pleasure to have some of Neill's poems between the covers of a "slim volume" which it is the lot of rising poets to produce until they become better known and appreciated.

Neill's Scottish voice speaks with a hard, singing tone. His verse is outspoken, harsh in its criticism of Scotland's neglect, and well-founded when it comes to indicating the individuals, singly or in concert, and the bodies who pay Scotland's as a nation mere lip service.

Neill writes observant verse. His mind seems to be touched off by events to produce competent poems. Some have an air of music about them and one can recommend any music makers to note this characteristic and let us have some of the poems set to music. They'd go down extremely well with folk groups.

Though Neill writes in Scots, there is nothing obscure for the reader. Indeed, this word-music which he has written makes reading a great pleasure. There is no price mentioned for the collection, but it will be no more than a handful of shillings or new pence if you are geared to this currency — and geared to reading a few good songs about pair Auld Scotia.

"Poems" by William Neill; Akros Publications, 14 Parklands Avenue, Penwortham, Preston, Lancs.

\* \* \*

## A RARE WOOD

IN her recently published Autobiography of a Patriot, Wendy Wood has offered us an exciting story. One always thinks one knows all there is to know about Wendy Wood. But her book shows that none of us has really known the half about her.

This book is like a Danish smorrebrod; chock-full of good things to taste, savour, eat, and thoroughly digest. The choice is varied enough to satisfy most. But . . . one hopes that Miss Wood is now busy writing another book based solely on her work for Scotland. This next book must be written and if the idea is not already becoming a reality in Miss Wood's mind, let this be the nudge to her pen once more.

She begins with her early years, years that formed her mind and her spirit. Later are perhaps a bit dimmed by years saw her becoming involved in Scotland, not just the land called by that name, but the people and more blurring detracts from what, important, the essence of all in the flesh as it were, must

that makes up Scotland and be a pleasure and an education to hear.

There are numerous anecdotes, asides and pleasant digressions which all make for excellent reading. It is not often a book holds this reviewer for a solid couple of hours, but this one did. And that can be taken as a recommendation to any person with the slightest suspicion of an interest in his own country (non Scots will also find this book offering an extra dimension to whatever kind of education they have already received), a recommendation to buy this book.

It is typical that the Scottish National Party is non-aligned with Wendy Wood, as it so stupidly is (the reviewer holds office in the SNP!) with many others in Scotland who have their own contribution to make to the progress towards Scotland's ultimate freedom from an English yoke, but whose contributions are rejected by a more establishment-oriented Party as is the SNP at the moment.

There are many famous people in the book, too numerous to mention.

As a book about life as it should be lived, Miss Wood is to be congratulated on this effort. There pervades through each and every page a sense of energy, of enthusiasm for doing the right thing for one's native country, of dedication to a cause which, though many times seems hopeless, still presents sufficient fragments after every defeat to allow them to be gathered up again and reformed for another attack on the shackles which (a) keeps the Scottish nation from rising to take its rightful place in the world, and (b) places the Scots in the role of serfs and do-bidders to a foreign nation that has neither heart nor sensibility, only bull-headed pride.

Having gone thus far, Wendy, go further and write another book on your fights for Scotland. It can hardly be less exciting, less readable, less entertaining, less creative, less enthralling, nor less inspiring than the present one. "Yours Sincerely for Scotland" by Wendy Wood, 45/-; Arthur Barker Ltd., 5 Winsley Street, London, W.1.

\* \* \*

## MUSIC FROM MAN

IN the new issue from Eroica, the Manx Festival Chorus and the Douglas Town Band get together under John Bethell to produce some delightful musical moments.

The Manx Festival Chorus (Cochiaull Feallay Mannin) was formed in 1968. It has broadcast frequently on radio and television. Its qualities as a musical force were perhaps a bit dimmed by years saw her becoming involved in Scotland, not just the land called by that name, but the people and more blurring detracts from what, important, the essence of all in the flesh as it were, must

that makes up Scotland and be a pleasure and an education to hear.

This does not apply so much to the Douglas Town Band (Bann Baljagh Ghoolish) because the instruments are so much more resonant and the sound is produced in a way that overcomes the disadvantages suffered by the voices of the choir.

Having said all this, however, this record is worth having as it contains the Manx National Anthem, the Manx Fisherman's Evening Hymn, Ellan Vannin, and a hymn.

But, where oh! where is the Manx language. Far better would have been a complete recording in Manx, with the record sleeve carrying a translation. We hear so little of Manx that anything is worth having to remind us that Man is a Celtic sister of the English and still retains much of the Celtic character.

Maybe, the Chorus has in mind another record, this time of songs in Manx. I hope so. If not, take this as an urgent request. Manx in the excellent musical environment which the Chorus can obviously provide would be nothing but pleasure.

Record available from Eroica, 34 Ashley Road, Altnincham, Creshire.

\* \* \*

## SCHOOL MAG TIME

WHAT ever happened to Inverness Royal Academy? The 1970 issue of the IRA Magazine is disappointing in the extreme. Even the editor has had to comment on the dearth of material from the senior pupils. Why? Is this the first sign of Marshall McLugan's preliterate society where communications by symbols and oral messages are the limit of the box-katchers? Are the pupils so unfamiliar with the language they use for oral communication with others that they find difficulty in expressing themselves in the much more demanding medium of the written word? All good luck therefore to the junior classes of the IRA who have undoubtedly saved the day for the Academy. Otherwise there may well have been no magazine at all!

With some depression one looks through the magazine for those, always few, items of prose and poetry which add an extra dimension of interest to a magazine of this kind, particularly when one is not associated in any way with the school. The catalogue of school activities is hardly relieved. But . . .

One must commend B. Kenyon for a thoughtful poetry item "Tis the End." One expects the initials 'B.K.' under contrast to be the same author. If so, there is a spark of good writing here which should be encouraged. Has the IRA, I wonder, got a teacher who can be usefully employed in the encourage-

ment of creative writing? If not, why not?

A nice little piece called "The Stranger" has an equally nice twist at the end. There are another couple of pieces in "Life in the Trenches" and "A Tale for TV Tois" are also worth commending.

The Gaelic Section is good, but why separate it from the English contributions as though it was an adjunct to a Highland school, instead of it being the essence of the Highland environment which all schools in the region should recognise.

As it is, the Gaelic Section, serving its sentence of segregation, comes off best and shows many of the English contributions up for what they are. Congratulations in particular to Murchadh MacLeod, VI, for his poem "A Bhruach . . . neo . . . Vietnam" and to Rita Nicoidh, VI, for her poem "Drop Out." Again here, are the sparks of interest in creativity which must be fostered.

Rather avant garde is the cover of Millburn School: simple and telling, and thought-provoking. One looks at the cover as one would a rare work of art. Thank you designer.

This magazine is infinitely more entertaining. Perhaps the pupils at Millburn are allowed a certain kind of freedom which inspires the intellect and produces good stuff.

There is an all too brief mention of the School's Raining Stairs project which promises to become a significant contribution to what is left of old Inverness, particularly after the complete and utter disinterest in the subject of preservation of environment of the Town Council.

Old Inverness is also featured in the magazine with interesting photographs. Mention is made of the School's newspaper "STA" and the bookshop. These are enterprises which augur well for the future of a school which has risen well above the image it once had. One can understand the reason, perhaps in the future, when entrance to Millburn will be by examination only! This enhancement of the school's name and status is surely the direct result of an intensive interest in the school of the headmaster and his staff, willingly aided by the pupils. To be in Millburn must be an education in itself in the social sciences.

Gaelic is not left out. Still in the embryo stages, the authors of the six pieces are to be congratulated on putting their Gaelic pens to paper.

# The Celt In the Seventies

The challenge of the years of the Seventies decade is probably the greatest ever in the history of the Celtic peoples of Scotland, Cornwall, Wales, Man, Ireland and Brittany. This is particularly so in view of the increasing emphasis on materialism rather than the quality of life. In the 1970 Annual book of the Celtic League the various facets of nationalism and nationhood are featured in a 200 page public relations exercise mounted on behalf of Europe's six Celtic nations.

Printed in Inverness, and edited by Frank Thompson, Inverness, who is also editor of SRUTH, An Comunn Gaidhealach's fortnightly bilingual newspaper, the book contains 35 articles which look back to Celtic roots, look at the present-day situation, and look forward to the role of the Celt in the Seventies.

In an introduction, Gwynfor Evans, the League President, says: "The nationalist Celt subordinates politics and economies to the social end of creating the condition in which their national communities can be themselves, and can realise their possibilities to the full. That is the road to a fuller and more meaningful life for each member of the community".

The book, costing 20/- is available from the Celtic League, 31 Braeside Park, Balloch, Inverness.

## NEED FOR LOCAL IRISH RADIO

Radio Connemara have applied to the Government for a broadcasting licence because they see a great need for a local Irish radio station in a Gaeltacht area. They say that the station would be controlled by local people, independent of RTE and that no amendment to existing legislation would be needed.

They would broadcast on medium wave and on VHF without interrupting other services or contravening international agreements. The proposers claim that the cost of their venture would not be exorbitant. They see more advantages in allowing a local group to do this than in supervising it from Dublin.

While their team would have to be taught some special skills, the national broadcasting authority would see that certain standards were achieved.

## FACTORY DOCTOR FOR HARRIS

Dr J. W. Robertson of West Tarbert, Harris, Inverness-shire, has been appointed H. M. Chief Inspector of Factories as Appointed Factory Doctor under the Factories Act, 1961 for the District of Harris. He succeeds Dr MacDonald.

**Faillte Do Lybster**  
**THE PORTLAND ARMS**  
extends a warm welcome  
Good Fare and a Fine Cellar  
Sea Angling  
Salmon Fishing, Trout Fishing



# ABRIACHAN HIGHLAND VILLAGE PROJECT

IN March 1968 the Crofters Commission circularised schools in the seven crofting counties, intimating their intention of making grants of £400 available to schools who submitted plans for the reconstruction of depopulated crofting areas.

Interest in the project was shown by various members of Inverness High School staff and a meeting was held to discuss likely areas within a reasonable distance of Inverness, where this type of project could be carried out. Abriachan, which lies 10 miles south of Inverness, and 800 feet above sea level seemed to be a suitable site, and a small committee was formed to investigate the possibilities of this area.

An initial survey showed that Abriachan School — now disused — was an obvious focal point, and that within a ½ mile radius lay a number of disused crofts and old mill in a fair state of repair, the Public Hall, built in the mid 1930s and in excellent condition, the bottom of the Abriachan Road on the main trunk road, Killianan Cemetery, with its adjacent holed stone — both sites of historical interest. After a great deal of correspondence with, and interviewing of, local landowners it was decided that the project would be divided into three main parts. (1) The croft aid steading known as Drumin to be cleaned out and repaired and repainted; the garden laid out and on completion of the work to be used as a croft museum. (2) The village hall to be cleaned, repaired, repainted, a fence rebuilt on its

boundaries and shrubs and trees planted. (3) Killianan Cemetery to be cleared of rubbish, scrub birch and bracken. Parts of the burn, dyke, refenced, stone steps laid from the road to the cemetery entrance, and a tree planting programme carried out.

In addition to the three main phases of the project, sign posting of the various places of interest would be carried out.

Sketches, photographs, maps showing locations of each part of the project and a description of the work to be done was sent off to the Crofters Commission by the end of June. At the same time permission was sought from the Education Committee to use the school with all its outbuildings as the base camp for the project, with the idea in mind, of using it as a field centre when the project was completed.

Permission was duly given by the Education Committee, and it was learned in August that High School had been awarded one of the £400 grants. Arrangements were made for buying tools, providing transport and catering. Transport proved to be the biggest snag at the beginning of the project, as public transport had to be used. This meant a 10 mile journey by bus and then a walk of one and a half miles, climbing to 800 feet. The problem however, resolved itself at the beginning of May 1969 when the school bought a 12-seater Landrover.

A party of boys spent the first week-end in October clearing rubbish from the hall and school. The fish from the hall and school. This was the pattern for a number

of week-ends to come, as there was so much rubbish to clear, little could be done in the way of repair work. Repairs to the hall were carried out to make both roof and windows watertight, though some of the glazing done was of a temporary nature, due to the necessity of repairing the timber sashes at a later date. The croft and steading had been used for a number of years for deep litter hens and at least 18 inches of hen manure covered the floors of both upstairs and down. It was decided to leave the clearing of this till Spring and the only job done was to dig a trench at the back of the croft and steading to clear away water which was running through both basins. The cemetery was cleared of the worst

of the rubbish, and headstones which had been covered for years in bracken and scrub could be seen again. At the beginning of December the weather made it impossible for any further week-end operations to be carried out, so everything was secured and battened down for the next few months.

In May, adjustments were made to the school time-tables of a number of classes to allow them to spend a week at Abriachan working on the project. It was made possible for the pupils and staff to stay at the school when the Education Committee gave the project a grant of £100, which was used to buy timber for seven three-tiered bunks and to purchase a Calor gas stove. The bunks were made during the first three days of the Easter holiday by staff and pupils, and by the time the project was ready to start again, the base camps was operational — able to sleep and feed eighteen pupils and three staff.

The first group of boys then started clearing the hen manure from the croft. One of the local crofters gave the use of his tractor, and as each load was taken out of the croft, it was transported to one of the crofter's fields and spread. The clearing of the manure revealed a sound concrete floor in one room, and a well-crotted and sagging wooden floor in the other, with six inches of water lying below it. This was cleared by increasing the depth of the drains already dug, filling in the trenches with rubble, and leaving the room to dry out.

The second and third groups concentrated their activities on the village hall and croft garden. The asbestos tiled roof of the hall which was covered with lichen and moss was cleaned down, the windows reglazed and the doors repaired and repainted. The boundary fence which consisted of larch fence posts and fencing wire was taken down and a new one erected. The job of clearing the croft garden was tackled by a party of girls, who found the job a bit harder than they had anticipated. The long nettle roots and large stones proved to be a tough proposition but by the end of the week, they had the greatest part of the garden cleared.

Arrangements were made to have a party of senior boys who were studying Higher Building Construction to work on the repairs to the croft. Some fairly large cracks in the gable walls had to be tied and built in, smaller cracks repaired, and some roughcast work done. Gutters were repaired, chimney heads re-pointed, the roof relaid, and the exterior snomed. To cut out the back-breaking work of batching concrete, some two and a half cubic yards were needed — for the croft floor, a lorry load of ready mix concrete was delivered to the site, barrowed in and laid.

The various features of the project were beginning to take shape,

and a collection of old croft furnishings and farm implements belonging to Mrs K. Stewart of Abriachan Schoolhouse, and a member of staff at the High School, were transferred from the canteen where they had been housed, to the new completed hall. About this time the press became interested, and a fair amount of publicity was given to the project, resulting in many summer visitors to the Inverness area making Abriachan part of their itinerary. Two parties of Scouts from the Continent, one from France, the other from Switzerland, camped at the centre and spent some time working at the croft. The Swiss party laid very attractively patterned steps to the steading. One Scottish newspaper, running a Youth Enterprise Competition, awarded a £20 prize to the project, which was presented to two senior pupils at a function held in Glasgow in August.

From September until the end of October, parties worked at week-ends, mainly on the croft, stripping down old plasterwork, pointing exposed stone work joints and snomed the stonework. New joists were built in under the timber ceiling, partitions cleaned down and varnished, and as much of the interior paintwork completed as possible.

At Killianan graveyard, the path to the holed stone was cleared, drainage channels cleared and bridged and marker stones laid from the road end to the holed stone. In the graveyard, general tidying and grass cutting was done, and it was during this part of the work that the recumbent stone, which is referred to in brochure—Abriachan, a Highland Village — was uncovered.

At the end of April, 1970 work was resumed once again, when fencing round the croft and hall was erected, gates made and hung, and everything made as sheep and rabbit proof as possible. When this operation was completed, the garden at the croft was laid out and trees and shrubs planted round the croft, hall and graveyard.

Showcases were made to house some of the smaller and more valuable items in the museum collection, and security arrangements in the form of metal bars, windows and extra locks for doors were fitted.

With the hope that a fair number of people will visit the project, an extension to the lay-by adjacent to the croft has been made and sign posts erected at various points of interest.

The croft and steading were wired for electrical supply and stone steps laid from the main road to the graveyard entrance.

This project has been a highly successful one. First, in that most of the work originally planned has been completed, and second, in that both pupils and staff have derived pleasure and a sense of achievement from having taken part in it.



Rebuilding a dry-stone dyke



The croft, just after work had begun



The croft, with the work nearing completion



# A Time For Grouse over to you:

THE second week in August is the time for Grouse shooting to start all over again. It is the period when permission to shoot comes during a time of school holidays and fits in the gap between sailing weeks and racing. The feast day of the shotgun has a special significance.

The start of the shooting season is not quite what it used to be, when large house parties roamed the moors and sallied forth to shoot holes in game-stocks, the glories of the 12th August are more limited these days. Nests can

be frozen and frosts and searing winds can cut back the heather, as we venture towards another Ice Age.

During the grouse season, some 75,000 licensed guns are let loose on the game population. More than six million pheasants bite the dust before the season draws to a close and more than a million grouse fail to see another season.

Serious shooting has become a pastime for which marksmen pay anything from £30 to £1,000 during season. Members of a shoot set out through the flat Fens of East Anglia or across the wild Yorkshire Moors along soggy and sometimes dusty tracks. A Landrover helps mobility and gun packing, while noisy dogs race alongside, waving their tails in the wind. The Moors are flushed with dogs and game research stations report the numbers in grouse, pheasant and partridges.

A grouse shoot is like a military operation and has to be as carefully planned and directed. Grouse fly downwind as a rule and turn quickly when they gather enough speed. They can propel themselves downwind at tremendous speed, with their wings whirling in the breeze. The success of the shooters depends almost entirely upon their skill and ingenuity.

An intimate knowledge of the ground and prevailing winds is essential for any organised shoot. Young bloods in the district, who seek grouse purely for pleasure and a free lunch, are unlikely to compete with professional hunters.

When the grouse are disturbed, guns blaze away and a bird or two in the pack thumps into the long grass or heather.

The half-hour drive ends with the dogs racing in and picking up limp bundles of feathers, which are piled into the Landrovers.

Red grouse have a solid appearance and are twice the size of the average partridge. They are mainly seen in the

## AN OPEN LETTER

The Editor,

Your editorial 'The Hollow Centre' (Sruth, 6th August 1970) was of interest not necessarily to the Gaelic revival, but for saying what has often been felt by many learners of the Gaelic. It has prompted me to turn over my mind a number of points most of which occur in the form of questions.

You say in the editorial that "An Comann Gàidhealach itself in many ways mirrors the regard with which many Gaels regard their culture." By this I wonder whether you are considering that excessive attention is paid to Gaelic song, rather than to everyday use of Gaelic as a means of communication? But who exactly are "the many who seem to be" by their actions and words actively opposed to the language?

Are they the Directors of Education or the teachers in the High-land schools or the local councillors? Are they members of An Comann or are they untouched by the aims and methods of this society? Are these people in fact paying lip service to Gaelic and only criteria do they become as "friends of the Gael"? Does your editorial have particular persons in mind, or are we now to consider that any Gaelic speaker who finds no interest within the organisations which promote the language? Perhaps we ought even to be accused of no interest in such movements, even though he has the language?

The answers may be illuminating. Is this group of people unable to benefit from culture, to enjoy entertainment in the Gaelic tongue? Are these people the 'silent majority' who speak no Gaelic at home, but have no care to see it spread to strangers or even to their own children? I ask these questions because I would like to know where and who these people are who are the wolves in sheep's clothing. Perhaps I will have been accused of considering whether in some sense the language movement hasn't failed to give these people what they really look for (assuming they have one).

Your editorial goes on to say that "When the time is ripe for vigorous action to be undertaken on behalf of the language, it is a duty to do so." This needs some clarification. Do these people realise what needs to be done, are they capable of doing it, or is it needed? Have they, whoever they are, been asked, pushed or cajoled into doing what needs to be done? What factors need to be done? Perhaps these people need their resolve aroused and their resourcefulness directed.

This last point, which I consider the question of what needs to be done in more detail, for it is in a lack of agreement on this point that the issue arises, may hamper the work of the language movements. To pin point this matter I would like to consider the issue which was raised in Sruth in February to May 1969. This was by P. Berrisford Ellis, Seumas Mac a Gobhainn, and W. J. Mac a' Ghobhainn, that the cultural and linguistic revival must learn to live with the extreme cultural influences. To what extent are these two ideas really opposed? Which way does An Comann think, or doesn't it see the nationalistic way as relevant to its aims? What would an independent Scotland achieve for the language? Can Gaelic hope to live with an alien culture, and what has been the experience of the Welsh, the Irish, the Israelis and others in this context? The 'nationalist' way is not the only way then what can be done to improve the status of Gaelic? What do the

native Gaelic speakers think, do they want Gaelic television programmes? If they don't, then can they be encouraged to want them, or has the 'new culture' brought about a new attitude to the Gaelic language? Perhaps it is not a good idea to ask people what they want, but to give them what is good for them! Is this how the nationalist thinkers see the problem? They could of course be on the right track, if English language and 'mass culture' are the staple diet then are not most people satisfied with that? By the same token if Gaelic language provides the cultural environment then most people will absorb that. An elementary study of social theory will show this to be generally true. The 'nationalist' approach in this way may be the most efficient means of achieving the Gaelic revival. Give people no choice and they will be happy to learn. The trouble is how many people are 'nationalist' in this sense? It seems that the nationalists (or some of them) are not all as enlightened about the use of Gaelic. If we may assume that there are people who are not 'nationalist' in this sense but who are interested in promoting the use of Gaelic, exactly what do they want to do and how are they going to achieve their aims?

Should there not be perhaps some limited aims upon which all the language movements in Scotland could agree, e.g. the legalisation of Gaelic for all official business purposes, registering births, court proceedings, tax and census forms. These aims could be laid out and clarified with general agreement, might not support be forthcoming? It might also be necessary to consider clearly the means to be used to achieve these aims? Should not the Gaelic language movement become a political in nature? This could make it a pressure group, and are not pressure groups the means of achieving aims? Might it then be easier to count the heads of those who are with us? A study of the very professional methods of pressure groups might pay a good dividend. It would seem that in such a venture as this it would be necessary to have the open support of all Gaelic speakers, scholars, learners, enthusiasts. The support would be available or the venture would die. Might this not be the way?

But perhaps all this business about political methods, of pressure groups aiming at legalising Gaelic for official use is beside what is wanted. What should the aims and methods of the language movement be then? Or perhaps the aim should be to find out the methods of achieving them is not what is really wanted. Perhaps the language movement needs a charismatic leader, one who will lead the faithful with him to a successful end? Perhaps an Ian Paisley or a General de Gaulle or a Charles de Gaulle is needed? Surely within limits these people can be described as successes (even Hitler before he went over the top).

However this final suggestion strikes people, I do not know. Perhaps there is such a leader waiting to be found. Or perhaps we need the clear statement of aims and methods. Is An Comann or one of its leaders capable of leading anything like these lines? Or perhaps it is just a long job for education. Of course this letter should be in Gaelic still and I will be glad. From your editorial however I understand a few learners may come in useful sometime in the future. Yours etc.,

DAVID HILL

A Chara,

The Gaelic Society of London may be interested in an order made recently by the Irish Minister for Local Government. I quote from "The Irish Times"

on Saturday, 18th July, 1970. "The Minister for Local Government, Mr Molloy, announced yesterday that road signs in Gaeltacht areas will, in future, be in Irish only. Outside the Gaeltacht only the Irish version need be shown on a traffic sign if the spelling of the name is the same as that in English, a statement said."

"The existing bilingual signs in the Gaeltacht will be replaced as soon as possible. For other areas the change will be introduced as part of a new system of informative signposting in line with modern traffic requirements, according to a statement from the Department of Local Government."

The change is a result of agitation by local groups in the Gaeltacht areas.

Beir Beannacht,  
AIDIN NI CHAOIMH,  
Public Relations Officer  
Comhdail Naisiunta na  
Gaeilge.

Sir,—The following is a copy of a communication sent today to the new Minister for Posts and Telecommunications, the Director General B.B.C. and the Director of Broadcasting, Scotland.

"It has been announced that there are to be further VHF broadcasting stations established—some to be in Scotland. The Gaelic Society of London wishes to urge the establishment of a Gaelic based station to be set up to serve the Gaelic-speaking population of the Highlands and Islands.

There are a number of local stations now serving such areas as Brighton, Stoke and Leeds. In such areas these stations now form the fifth English-language broadcasting service in the area. The Gaelic-speaking area of Scotland comprises an area where there is acute difficulty of travel and communications. The population is scattered throughout the various glens and islands. The diffusion of Gaelic culture is at some natural disadvantage and this is made more difficult in that the national mass-media are of course preponderantly in the medium of the English language. There would seem to be some priority for the consideration of a local Gaelic VHF station, using probably more than one transmitter. Here there would seem to be an excellent opportunity for local radio: an area of real need, the existence of a real local culture and the means of creating a social asset in an area needing to develop amenities and retain its people. At present there is only opportunity for some two-and-a-half hours per week of broadcast Gaelic on Radio 4 and an occasional TV programme. We feel that in the special circumstances of the geographical and social problems of the Gaelic-speaking area that the merits of a Gaelic station would be con-

(Continued on page 12)



# Poets at Scottish Folk Conference

Two poets addressed the conference on Scottish Folk and Literary Traditions held by Moray House College of Education last week. "The Scottish writer and his world", while Edwin Morgan, senior lecturer in English at Glasgow University, talked about the urban counterpart.

Mr Crichton Smith said he was a rural writer only in as much as he lived in a rural area and had written little about the city. He did not write about nature or particularly like nature. He did not share Wordsworth's view that nature ennobled mankind.

He saw the Highlands and Islands as a broken, ageing community, young, an area of great beauty — and great waste and now the playground of the tourists.

He was often asked why he didn't write about contemporary problems, about Fascism and refugees. He could only write about these things in the light of his own consciousness. His novel, 'Consider the Lilies', a story of the Highland clearances, was

his comment on Facism and the refugee problem.

The main difficulty he had to face as a rural writer was the choice of language. Graham Greene had said that the key images for a writer occurred before he was five. Iain Crichton Smith had lived in a totally Gaelic environment. Gaelic was his first and natural choice. Unfortunately it was in decline, partly because of the invasion of the mass media, partly because it was not capable of coping with the acceleration of new terms being absorbed into language or of dealing very easily with the contemporary world.

All Scots should be proud to have in their midst today the greatest poetic genius the country had produced for 200 years — but since Sorley MacLean wrote in Gaelic he was barely known.

There were no books in Gaelic to feed the imagination of the young, so even if children spoke it they had to read English. But there was a case for teaching Gaelic, even in lowland schools, so that its rich poetic tradition should be commonly accessible.

# TWO SCOTTISH ISLAND BOOKS

by JOHN LEGONNA

## ST KILDA AND OTHER HEBRIDEAN OUTLIERS

by FRANCIS THOMPSON (David & Charles, 50/-)

## AN ORKNEY TAPESTRY

by GEORGE MACKAY BROWN (Gollancz, 42/-)

IN the two parts of this article, I intend to do two things. Firstly, I intend to comment briefly on the two recently published books listed above. Secondly I intend to state why I — one who has never put a foot on Scottish soil and has no single drop of Scots blood in him — find these books, and a live interest in these islands, so absorbing and such necessary reading for the Celtic patriot.

(I)

Firstly, the two books. Francis Thompson, the author of *St Kilda and Other Hebridean Outliers*, is the editor of *SRUTH* and a native of the Hebrides. His title immediately calls to mind the MacDiarmid lines: "I took him to the islands, where the wells are undefiled," and "... where'er thy bones are hurried, whether beyond the stormy Hebrides." It is to the islands beyond the stormy Hebrides that Mr Thompson takes us.

The author writes with a clear, unambiguous, informative style and is a pleasure to read. His book is factual and well arranged and I found myself fascinated by the (to me) strange and unknown histories of these strange and unknown places — the history of the anchorite North Rona, for instance, and above all the picture of St Kilda which we watch dwindling from the 180 population which Martin Martin found there in 1697 to the 36 who boarded the final evacuation boat in 1930.

The book's 220 pages are divided, roughly, into 100 pages of St Kilda, 30 on North Rona, 30 on the other islands and the rest on the Appendixes Index and extensive Bibliography. The Appendixes are valuable and cover Natural History (birds, animals and plant life) and Place-names. The division of space in the book gives St Kilda the prominence it deserves among these islands. Although the St Kilda community seemed to have lost touch with its very ancient past the need to

understand it was not diminished. The book contains many interesting photos and above all, many excellent maps. Without maps, many books are a swindle and not worth buying. Mr Thompson's maps are clear and all the names are in Gaelic. What a let down I felt when I received, not long ago a map of Iona, from Iona, with at least half the names in English. I didn't want to go there any more.

But is the sound of Gaelic so subtle and unearthly that it must be wrapped up in a spelling of veritably druidic secrecy and phonetic circumlocution? A pronunciation guide after each name in the nameplate glossary would be a welcome boon not only I imagine, to the non-Scott reader but equally to the non-Gaelic-speaking Scot. There must be many who stand baffled and repulsed before the weird Gaelic spelling and orthography.

*An Orkney Tapestry* is another kind of book altogether.

Whereas Mr Thompson book is factual, objective and comprehensive, the Mackay Brown book is a book written by a poet for poets or, at the very least, for persons cultivated artistic sensibilities. It is, in conception and execution, a poem, even a kind of skaldic saga; and like a poem it needs reading several times. But who, today, reads a book a second time? Or even a first time from end to end, where patience and response are needed?

Within its own terms the book

is a work of great originality, it is a beautiful and delightful book and is full of poetic discernment and insight. It breathes originality and genius and deservedly won high literary commendation last year. The historical pivot of the book is the battle of Clontarf and it was a touch of sheer poetry to start with what the author so rightly describes as one of the key European battles, on a par with the Battle of Stalingrad.

George Mackay Brown attempts to recreate and to interpret Orkney and its people to itself and to others in a manner not wholly unlike that of the Welsh painter and writer, David Jones who, in a not dissimilar 1937 epic masterpiece, attempted to recreate and to interpret Wales in and through the experiences of the frontline Welsh soldiers in the First World War, writing through them and through their ghosts and behind them the shadows of all their ancestors who fought and toiled and died in the Britain of the Celt and the Saxon.

The author describes the Pentland Firth as "an eternal wrestle; and the wind can be foe or ally. But as often as not the Firth is calm... A pair of millstones at the bottom of the Firth grind the salt that makes the sea the way it is..." This is rather like the author's use of the English language, which mirrors the poet Arnod thinking of his girl as they passed Crete in the distant Mediterranean during the night:

"Night. Sheets of salt.

Arnod on watch.

A heave and wash of lights

from the island.

The lads of Crete

Toss in hot tumbled linen

This poet on watch

Cold, burning, unknissed."

Both books have very lovely jackets or dust wrappers.

## AT CULLODEN MOOR

by DAVID MORRISON

Last summer saw me there,  
Mingling with the four crows.

I visited the graves, saw the well,  
Stood where Cumberland had stood,  
Fingered the pine trees,  
And looked over the moor.

And as I looked over the moor,  
I shivered, then was rigid;  
A mist seemed to hang . . .

I was soon miles from that place,  
Racing in my battered car;

At a hotel I stopped  
And drank neat whiskies.

The barman stared, then stated,

You alright, sir,  
You don't look too good.

I glared at him  
Through a mist that hung over a moor.

## Rainig

le DOMHNUILL I. MACIOMHAIR

Smaoinich e, is smaoinich e  
Dè chitheadh e, 's dè gheibheadh e,  
Is cò a chail an cogadh.  
Mu sheachd is goith,  
Cisean agus prìsean  
Is cò bha beò 's a dh'èig an dè.  
Bha eagal acrais air air ball;  
Bha tapais le an t-sòmhair mhòir  
'Na mhòran aobhar smuain;  
Lusan agus sìtheanan  
Cha b'athine dha —  
Is dh'aidich e,  
Chòrd an fànan a' chual' e ris,  
Is smaoinich e air bàrdachd,  
Rosg, is cunadh, 's politics,  
Is thàinig e do'a t-saoghal.

## 1320 CLUB

Welsh and Breton translations, as well as a Gaelic one, are available of the Club's pamphlet 'The Disunited Kingdom'. Send a 4d stamp far postage to Ronald MacDonald Douglas, Tigh an Uillie, Wilton Dean, Hawick, Scotland. The Club also issue an excellent quarterly magazine 'Catalyst', with views of different aspects of Scottish nationalism and nationhood and it is becoming increasingly Celtic in outlook. Subscriptions (16s per annum) to Mrs Thomson, 8 Corslet Road, Currie, Midlothian.

## SCOTTISH FOLK NOTES

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# Ann's A' Chearn Seo

BHA an t-uamhas aig an duine ri rathadain. Cha b' iognadh sin agus a h-uile taigh 'sa bhaile falamh ach an taigh aige fhein. Is gann gum bitheadh e faicinn duine sam bith, gu h-àraid duine aig a bheil Gaidhlig. Bu thaitneach leis bhith bruidhinn air na daoine a bha ann trath a bha e og, a chuid is motha dhiubh marbh nist. Ach ann an intinn an duine bha iad cho beothail 'sa bha iad riann.

Bha am feasgar samhraidh sin alunn ged a bha a ghaol car fuar. Ach chan iognadh sin cho ard 's tha an t-aithe, air sliabh beinne. Bha sluagh mor air an t-sliabh sin trath a bha an duine og. Sluagh a b'abhaist a bhith fuireach ann an ceithir no coig bailtean. Is docha gu robh barrachd air da cheud an sin eadar ceann shìos is ceann shuas an droma. Gaidheil a bha unnda air fad, muinntir na Gaidhlig. Is gann gu bheil leth cheud ann an diugh agus a chuid is motha dhiubh nan Goill, bu luchd na Beurla, muinntir a bhaile mhoir.

Bha e fas dorcha nist Las an duine coinnéal agus chroch e coire air an t-slabhairidh gum stad air a bhruidhinn. Chum e air fad na h-uine seual an deidh sgeoil. Slabhairidh, coinnéal is uisge a barail. Bha doigh beatha an duine gu math coltach ri, doigh beatha a pharantan, doigh beatha nan daoine a bha air falbh, barrachd air da cheud dhiubh. Bu shuarach cho math 'sa bha an teine agus bha e fas fuar. Dh'fhosgail an duine an dorus airson leigeil a mach an seo. Bha orsa, saoghal nan Gaidheil, iad laghach na seann daoine. Cha b'hiadhaich ann an uair a reir an duine agus coibhneil cairdeil cuideachd. Bha Dombhall Mor is Mairi Ruadh is Uilleam Ban 'sa bhean agus an greusaiche agus an tuairnear agus ceudan eile. 'S na n'achar is Somhairle is Dughall

Nacheil na clachan-chuimhne aca ri fhaicinn fhathast air an t-sliabh sin. Sgeul is-deigh-seòl. Dhiubhearsan is mi-thortainean, laithean sona is laithean dona. Bas is breith beathaichean Bas is breith nan daoine.

Bha e nist mu mheadhain oidhche agus chuir an duine coinnéal ur 'sa choinneil. Dh'aindheoin cho amnoch 'sa bha e agus an rathad fad dhachaidh a bha romhainn bha mi air mo dhoigh taghta. Carson nach bitheadh? Nach carobh seo doigh nan Gaidheil sin cho duthaich a fhein cho duthaich bha mi air mo dhoigh taghta.

Thoisich an duine bruidhinn air na coigreach a bha fas cho lionnmhor 'san aite nist agus mar a bha iad coimhead air muinntir na duthcha mar iad annasach neomach. Bha iad cho aineolach na coigreach air nithean nan Gaidheil agus bha iad coma dhe chreid-eamh nan daoine. Bha 'i. Gaidhlig air a bhith fas gann is lapach nist. Dh'fhaicir mi sin nach fhaicheadh mi leithid an duine moran na b'fhaide 'sa chearn seo.

Mu dha uair 'sa mhaduinn dh'fhag mi an duine agus ghabh mi rathad dhachaidh. An rathad a tha dol seachad gum na cuirn far an deach Somhairle is Dughall bochd a mharbhadh o chionn cor d'is da dheud bliadhna.

Ged a chòrd an oidhche doigh beatha nan daoine a bha air falbh, barrachd air da cheud dhiubh. Bu shuarach cho math 'sa bha an teine agus bha e fas fuar. Dh'fhosgail an duine an dorus airson leigeil a mach an seo. Bha orsa, saoghal nan Gaidheil, iad laghach na seann daoine. Cha b'hiadhaich ann an uair a reir an duine agus coibhneil cairdeil cuideachd. Bha Dombhall Mor is Mairi Ruadh is Uilleam Ban 'sa bhean agus an greusaiche agus an tuairnear agus ceudan eile. 'S na n'achar is Somhairle is Dughall

## Innleachdan Airson 'Cor Na Gaidhlig 'San Deachd Romhainn

10. Na Goill: Feumaidh sinn na Goill a dheanadh saorsnail 'nan intinn nacheil sinn dol a thoirt air an clann a'Gaidhlig ionnsachaidh: tha eagal am beatha aca roimh 'n seo. Agus cha dean math dhuinn a bhith 'gan coireachadh son a bhith aineolach mur deidhinn mura dean sinn fhein-'s gu h-àraidh ar sgoileirean—barrachd oidhirp gos ar cultur 'sar doighean a chur fa'n comhair agus a mhinneachadh dhaibh. Chuideachd e nam biodh leasain an sgoiltean na Galtachd mu eachdraidh is cultur nan Gaidheil—tha e maslach nacheil so ann (tha sin fhein ag ionnsachadh gu leor mun deidhinn-san).

11. Co-dhùnadh: Tha uidh aig, gu h-àraidh luchd-sgrìobhaidh is leughaidh na Galtachd annain an diugh nach robh aca o chionn linn-tean: tha Riaghaltas fhein air beagan de spruilleach am buid a thilleil thugainn. Ach, de tha so a'mionaigeadh? 'Ne comharra math no dona a th'ann? No, bheil a'Gaidhlig dhaibh mar sheann ghaiseach roimh nacheil eagal aca a nis agus a dh'fhaodas iad, mar sin, a mholadh is a thathadh. Saòil nan faiceadh iad a'Gaidhlig a'dol o neart gu neart air sailleach an uidh 'san cuideachadh, am biodh iad cho coibhneil?

'Se mo chomhairle-sa, an co-dhùnadh, gun sinn a bhith air ar moladh le meas is cairdeas na raithe so: tha an geamhradh an comhaidh gar bagairt.

## Gaelic Broadcasts

Thursday, 20th August  
12 noon News in Gaelic  
12.05 p.m. Da Cheathramh agus Fonn

Friday, 21st August  
12 noon News in Gaelic  
12.05 p.m. Da Cheathramh agus Fonn

6.10 p.m. Television—Se Ur Beatha with Calum Kennedy, Herbie MacIntyre (flute), Frank Henry (guitar), John Henry (bass) (recorded)  
7.30 p.m. From The Highlanders: Alasdair Gillies in the Highlanders' Institute, Glasgow, with Catriona MacLean, Norman Maclean and Colin Campbell and his Band (recorded repeat)

Sunday, 23rd August  
3.00 p.m. Studio Service by Rev. John MacArthur, Kinlochbervie (recorded)

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

Tuesday, 25th August  
12 noon News in Gaelic  
12.05 p.m. Da Cheathramh agus Fonn

3.45 p.m. Cur is Dluth. Among the Gaels with Fred Macaulay. "John in Space" by Iain C. Smith, read in seven parts by Murdo Macdonald. 7 Answer this. The Silver Chant: Scotia: A look at things that are in the fifth generation with music recorded locally

Wednesday, 26th August  
12 noon News in Gaelic  
6.15 p.m. The Silver Chant: Highlights of the 1970 MacCrimmon Memorial Pìobaireachd Competition held in Dunvegan Castle. Introduced by John MacFadyen (recorded)

Thursday, 27th August  
12 noon News in Gaelic  
12.05 p.m. Da Cheathramh agus Fonn

## Cape Breton Gaels

As reported on elsewhere the Honourable Mr MacEachan a Canadian Cabinet Minister, was present at the Glenfinnan Games last Saturday. With him was Mr John MacMillan, Sydney, Cape Breton. His grandfather emigrated from Loch Nevis in North Morar. Mr MacMillan, of Atlantic Securities, Sydney, has Lochaber ancestors. He is much involved in the Gaelic revival in Cape Breton and reports success in obtaining recognition in the educational field. It is time that we in Scotland, realised that the Gaidhealtachd does not stop at the west side of the Long Island but that Cape Breton and perhaps Antigonish and Paton are a Gaidhealtachd in their own right. Mr MacEachan and Mr MacMillan whilst here will be visiting Moidart, Morar, Skye and South Uist. Bhur beatha dha'n duithaich.

## Births

PASTIDES—At Queen Charlotte's Maternity Hospital, London, on 5th August, 1970, to Michael and Margaret (née MacCulloch, Kilronn, Oban), twin sons; premature, one still-born.

TAYLOR—At Raigmore Hospital, Inverness, on 5th August, 1970, to John and Mary (née Truesdale, Youth Hostel Broadford, Skye, twins (boy and girl); all well.

## Deaths

BROWN—Suddenly at the home of her daughter, Catherine, 3, Gleneshall Terrace, Oban, on 10th August, 1970, Lena Brown, wife of the late James Brown, formerly of 13 Dick Street, Glasgow, N.W.

MACLEOD—Peacefully at Portree Hospital, on 6th August, 1970, Margaret MacLeod, aged 59 years, beloved wife of John MacLeod, 10 Portalong, Skye, and dearly beloved mother of Donald John, John, Ewen and Finlay; very sadly missed.

## Situations

EXPERIENCED resident housekeeper, required by widower with three of family, two at home. References essential. Applicant should be car driver, and Gaelic speaker preferred. Apply Box No. 50.

## Wanted

HOUSE WANTED to rent or buy. Lochalish Peninsula preferred, but anywhere considered. Replies to Box 100.

## Proverb

Tha'n duib' ionraic ionraic eadar ghun is bharr.

The upright is upright from head to foot.

## Text for the Times

The Lord knoweth the days of the upright; and their inheritance shall be forever.

Psalms, ch. 37, v. 18.

Is fhuasrach Dia air laithibh nan daoine ionraic, agus bidh iad an oighreachd gu sìorruah.

Saim. C. 37, R. 18.

## Your Saturday Rendezvous...

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## — over to you —

(Continued from page 10)

sidered before the provision of a fifth English-language station to one of the cities.

Further allocation of time for Gaelic programmes on TV in Scotland is recognised and appreciated. Local low budget TV stations are run for small populations in isolated areas elsewhere in the world, e.g. in Canada; and in this connection we should like to raise the feasibility of a Gaelic TV studio in the Gaelic-speaking area to effect improvements in the provision of Gaelic TV services in the Gaelic-speaking area.

We feel that regard should be paid to many of the disabilities of Gaelic and its culture in the present-day world of the mass-media and we feel that public broadcasting will be one of the chief means whereby our language may be maintained and developed in its natural homeland. In this respect we request that the BBC might give sympathetic consideration to these representations. We should welcome the opportunity to discuss these proposals further.

KENNETH MACKINNON,  
Press Correspondent, Gaelic Society of London.

## The Problem Of Laguage Revival

(Continued from page 4)

However, it is official policy to gradually bring the two languages together. SAMNORSK (Common Norwegian) is the official name given to this new language form, which has been introduced into the school books and it will be the name for the officially hoped for eventually unified Norwegian language. Yet another committee of nine members was appointed in 1964 to try and point out new ways of reducing conflict between the two language groups. Their findings were published in 1966 and the committee has since been discussed by the various linguistic organisations etc. The great language debate continues in Norway. A positive proof of the ordinary Norwegian's continuing concern for the retention of that which constitutes the basic material of his nationality.

(to be continued)