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THURSDAY, 23d JULY 1970

No. 87

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Blairlogie, near Stirling, is the first village in Scotland to be conserved. The 18th century hamlet was originally a popular health resort for invalids who came to partake of the goat's milk. It sprang up as a goat milk spa because of the vast numbers of goats which grazed in the surrounding Ochils. Now, the Goat's Drinking Trough, in a garden, is the only relic of Blair's heyday.

SIGNS LEGAL

THE oldest Gaelic society in the world is still well to the fore in the struggle to get some form of recognition for the Gaelic language. The Gaelic Society of London, formed in 1777, have recently circulated all local authorities in the Gaelic speaking area asking them to consider the possibility of erecting signs and notices in both Gaelic and English particularly within those areas where Gaelic is still spoken.

Recent correspondence with the Secretary of State assured them that such signs are quite legal and for the Scottish local authorities to decide on. Road signs are included. Until recently, it was illegal to erect such signs in Wales, but it appears that no legal objection can be raised in Scotland. However with the exception of the bilingual street names in Stornoway, there is little evidence so far of willingness of local authorities to erect Gaelic signs.

There is a growing demand amongst tourists for more evidence of the existence of Gaelic in the highlands, but still local authorities fail to take advantage of what is obviously an asset in the promotion of tourism.

The communication from the society said, "In few better ways are we as Gaels able to show our visitors some evidence of our Gaelic heritage, and in what better way in this European Conservation Year 1970 could we demonstrate in our own communities our determination to conserve our cultural heritage."

BLOW TO SKYE FERRIES

Mr IAIN MacLEOD

THE death occurred on Monday, 20th July, of the Chancellor of the Exchequer, Mr Iain MacLeod. Mr MacLeod, who had held the post for 30 days died of a heart attack, having had an emergency operation for appendicitis only days earlier.

Bann an Ceardair an Spire na Loch an Leodhas a rugadh 'sa thogadh athar Iain MhicLeòid thug e nach an doaireachd agus bhà e ri drenchd an Yorkshire far na rugadh a mhac.

Fhuair Iain MacLeod an foglam an Dumfries agus Celsaid Fettes an Dumeidann Leonadh e aig Dunkirk an toiseach a chogaidh 's dh'fhag gu leon sin e na chuirp-leach gu deirrachd a latha.

Dhuilt a dhaoine fhein an 1945 nuair a sheas dha na Tories anns na h-Eileannan an lar ach thaghadh e mar Bh. P. Enfield West an 1950's roichdhaich e iad an tigh nan Cumantàn gus na chaoichail e. Cha robh far air enlairt nuair a sheasadh e an Tigh mar Parlamaid 'an lùn sin.

Bha e 'na dhuine conasach, eiròmhòr le teanga cho gear ri faobhar na claidheamh. 'S bochda an rìoghachd as eughmais duine cho seasmhach.

THE Welsh shipyards building the two new Skye ferry boats have been hit by a strike which will further delay delivery of the boats now urgently needed on the Kyle/Kyleakin run. July 17 was the launching date for the first of the ferries, but it will be the end of the month at the earliest before it is seen in Skye.

Fitters and electricians employed by Newport Shipbuilding Company went on strike last week, because of the stoppage the firm have been unable to launch the first of the two boats which have been ordered by the Scottish Transport Group.

"We cannot blame the Scottish Transport Group for this, it is the situation at the shipyard," said Mr Russell Johnston, M.P. for Inverness-shire, who is leading the fight for provision of adequate links with the mainland.

The new ferryboats can carry 28 cars using a roll-on, roll-off system. The largest of

the existing ferry boats carry only seven.

The islanders had hoped that the new boats would have been available to ease the build-up of traffic at the terminals during the busy tourist season. New jetties at Kyle and Kyleakin are operational and await the arrival of the new boats.

The situation at the ferry has angered islanders, who rely a great deal on tourism for their livelihood, and they have appointed a five-man action committee to look after their interests and stress the urgency of the situation.

A spokesman for the Scottish Transport Group said that they greatly regretted the inconvenience caused by the strike and were doing everything they could to get the boat to Skye as quickly as possible. They had two representatives at the negotiations between the strikers and the employers and they were hopeful of an early settlement.



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(Continued on page 9)

+ WELTHARE IN THE HOSPITAL AND THE COMMUNITY

ANYONE who is over 15 and willing to work for the Red Cross may be enrolled as a member into a Group (V.A.D. members in training are included in these Groups).

The medical social work which members carry out is mainly of an auxiliary nature and supplements the Statutory Services. The Society's welfare activities cover the whole range of sick and disabled persons, both adult and children, and the aged and infirm. Rehabilitation is generally the goal of welfare work, but this is not always so, and the Red Cross aims to fill a gap wherever there is a need for people to help people.

Although the Medical Social Worker is responsible for the medical-social care of patients in hospital, the auxiliary help of a Red Cross member, is visiting patients in the wards and making contacts with their homes, is always welcome. The Society always have in every hospital a Red Cross Liaison Officer to co-ordinate the work done by the Society's volunteers.

This work may include receiving patients who are being admitted to hospital, or who are attending for out-patient treatment, in the case of serious accident or illness, help is needed to care for relatives in meeting, guiding and general welfare, and also in the patient's home, where there may be young children or aged relatives who are left alone.

There are a wide range of services performed by volunteers in hospital, which ease the loneliness of patients and bring them comfort and outside interests. A Language Service helps foreign patients to understand and to communicate with the doctors and nurses; this is done by means of Language Cards, and also by encouraging members with a knowledge of languages to interpret for the staff. Out-patients' canteens are particularly valuable in rural districts where patients have to travel long distances. Trolley shops, which can be taken round the wards, give patients, particularly those who are long term, pleasure and independence. The Picture Library, by providing prints of modern or classical pictures, gives the patients an outside interest beyond their four hospital walls and strengthens their will to recover. Books from the Hospital Library and Diversional Handicrafts, carried out under the supervision of an Occupational Therapist, both are means of passing time which might otherwise be weary. Beauty Care helps to restore confidence, particularly to psychiatric patients, and the telephone trolley keeps the patients in touch with relatives. These are some of the ways in which members of the Red Cross, including

A Century

Junior members help to bring the human touch into hospital wards.

The Society's welfare training programme integrates the work of the volunteer within the framework of the welfare state. This programme includes courses in Welfare, Mental Health, Hygiene and Public Health, Maternal and Child Welfare, Home-making and Beauty Care.

In bridging the gap between home and hospital, Red Cross members may be asked to visit a patient before admission or help with after care once the patient is discharged. The Hospital Car Service provides sitting transport to and from hospital for treatment. The Society has taken over responsibility for this work completely in Greater London, and also acts as agent for the local authority in 13 counties. Medical Loan Depots have been established in many areas, from which the Society provides medical equipment for patients ill at home, while disabled people are also helped with aids to give them increased personal independence.

Particular attention is paid to the welfare of elderly and infirm people to ease their loneliness and encourage them to take part in community life. The delivery of meals-on-wheels is a means not only of providing them with regular nourishment, but also of discovering whether they require other services, such as shopping, hairwashing and chiropody (which is also available at clinics).

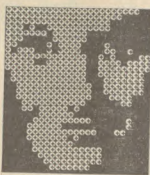
In many counties there are Red Cross Old People's Clubs, where elderly people may meet their friends, take part in social activities and perhaps have a hot mid-day meal. Clubs are also run for disabled people, so that they can gather together and take instruction in crafts and gain confidence by sharing experiences.

In co-operation with the British Sports Association for the Disabled, the Society is encouraging young handicapped people to take part in such sports as pony riding, swimming and archery. The Junior Red Cross organises holidays for handicapped children, which not only give them an adventurous holiday in the company of Junior members, who in their turn gain real practical service and training in self-reliance and leadership, but also provide parents of the disabled with a needed rest.

The Society has three permanent holiday homes for disabled adults and two permanent sites for children. It also provides a holiday service for adults through which accommodation is booked and

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BRITISH RED CROSS



staffed by members, or disabled people are accompanied to hotels by Red Cross helpers. In co-operation with the Central Council of the Disabled a yearly booklet is issued giving details of suitable holiday accommodation.

Permanent Red Cross Homes are administered for young physically handicapped people and children, as well as homes for the elderly, both short term and permanent.

* * *

+ JUNIOR RED CROSS

IT is natural that the Red Cross should associate the generosity of young people with its humanitarian ideal.

Children helped Red Cross workers in the Franco-Prussian and Boer Wars and the first Junior Red Cross Sections were formed during the First World War in Australia, Canada and the U.S.A. The idea spread to other countries and a Junior Red Cross Section was formed as an integral part of the British Red Cross Society in 1924.

The first instance of a request from the International Committee of the Red Cross for Junior members to play their part in the relief of suffering came during the Spanish Civil War. In the Second World War Junior members all over the world helped parent Societies in a variety of ways.

The aims of the Junior Red Cross are the Protection of Life and Health, Service to the Sick and Suffering, and International Friendship and Understanding. In 1970 there are over 100 National Red Cross, Red Crescent, Red Lion and Sun Junior Sections, encompassing 80 million young people in countries all over the world.

The membership of the British Junior Red Cross comprises Cadet Units, Junior Red Cross Members' Groups and Links. Cadet Units are made up of young people from eleven to school-leaving age who wear uniform, work under a Cadet Officer and are usually attached to a Voluntary Aid Detachment. Junior Red Cross Members' Groups cover the same age group and are active in schools, clubs or youth organisations. They do not wear uniform, but wear a membership badge (or brassard if desired) and work under a Junior Red Cross Members' Group Patron. Links, of which children from five to eleven may become members, are formed in

of Service

primary schools, clubs or other youth organisations. Sometimes they are attached to Cadet Units, of which older brothers or sisters may be members. They wear a brassard and membership badge and work under a Link Patron.

For Junior members aged 8 to 11 years there are courses in Health and Safety, and those of 11 to 15 years may take courses in First Aid, Drill and Rescue, Nursing, Health and Hygiene, Mothercraft, Accident Prevention, Fire Protection, Home Mechanics, Messenger Work and Campcraft. All their training is designed to enable them effectively to carry out their second aim and eventually enables them, under the supervision of an adult member, to assist in First Aid Posts, at blood donor sessions and in hospitals by taking round trolley shops, for example, and arranging flowers.

This training also enables them to help with welfare activities within the community, particularly to young people of their own age and to the elderly. They help old people in their own homes

and at their clubs, they provide companionship for handicapped and invalid children in their own homes and in hospital and a nationwide activity of the Junior Red Cross is to help in running Holidays for Handicapped Children.

Their help is also given to those who are deaf or blind and, by learning the deaf/blind manual language, they are able to communicate with people who have this dual affliction.

Under their third aim of International Friendship and Understanding, Junior members pack Disaster Relief Kits, knit blankets and collect funds to go towards the relief of child victims of disasters. They exchange Friendship Albums, tape recordings and handicrafts with Junior Red Cross groups in other countries and they help to promote and encourage the Junior Red Cross in the Society's Overseas Branches and in newly developing Societies by contributing equipment of a "self-help" nature, such as First Aid Training Kits, Health Kits, Sewing and Knitting Sets, Carpentry and Gardening Kits, Toys and Games.

The purpose and activities of British Junior Red Cross members are summed up in their motto:-

"Serve One Another"

(To be concluded)



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THE PROBLEM OF LANGUAGE REVIVAL

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

(TO BE CONTINUED)

FURTHER MINERAL SURVEY UNDERTAKEN BY H.I.D.B.

THE Highlands and Islands Development Board have commissioned their mineral consultants, the Robertson Research Company Limited, to undertake regional mineral assessments of Mull and Iona, mainland Ross-shire and south-east Skye.

The Board expect to receive the report on Mull and Iona towards the end of 1970 and the Ross-shire and south-east Skye report in September 1971.

The Board also revealed that following the results of their Sutherland survey, mineral options had been obtained by three international mining companies and a fourth was being negotiated.

Completed early last year, the Sutherland survey found that there were a number of mineral prospects in the area which held economic potential and could lead to mining projects in the five to forty job range.

The companies which have taken out options intend to carry out full commercial evaluations over the next two years. Commercial prospects for the minerals will not be finally known until these studies are completed.

The Board have also agreed to a request from UK Resources (North Sea) Limited to undertake them to the estate proprietors of part of the Outer Hebrides and to request access for the company's geologists for a preliminary mineral reconnaissance. The area of the survey will extend from Mingulay in the south to the north boundary of Harris.

UK Resources are a wholly owned subsidiary of International Resources Limited, a member of the King Resources Group of the United States of America.

In their detailed report to the Board on the Sutherland

survey, Robertson Research concluded that the survey area—involving 1,100 square miles west of a line Laig to Tongue—held interesting mineral prospects for feldspar, quartzite, shell sands and garnets. Feldspar is used for glass and ceramics manufacture, quartzite for silicon and silicon alloy manufacture, shell sands for agricultural lime and garnets for abrasives.

In addition, non-ferrous mineral indications were located which justified further investigation and new information was obtained on dolomite, brucite marble, syenite and diatomite.

The survey involved an evaluation of geology and quality; technical exploitation factors such as extraction, processing, transportation, labour and utilities; and markets and overall economic feasibility. The more interesting mineral deposits were taken to the stage of studying processing techniques and the best prospects were subjected to an assessment of the requirements for further development leading to eventual exploitation.

Head of Highland Tourism

DR David A. Pattison, (29), a lecturer in the Scottish Hotel School at Strathclyde University, has been appointed Head of the Highlands and Islands Development Board's Tourism Division.

A native of Kilmarnock now living in Dregghorn, Ayrshire, Dr Pattison takes over the post from Dr W. Iain Skeewis, who recently became the Board's Director of Industrial Promotion and Transport.

Dr Pattison graduated B.Sc. with first-class honours in geography from Glasgow University in June 1963 and, in 1966 took his doctorate with a thesis on tourism in the Firth of Clyde.

Dr Pattison's thesis included the mounting of three major surveys to obtain basic information on the pattern of tourism in the region, and investigations into the role of transport, the provision and use of recreational facilities and an assessment of the industry's economic value. The practical side of the work was the production of tourism development plans for the various local authorities within the Firth of Clyde.

As a lecturer in the Scot-

tish Hotel School Dr Pattison has been particularly concerned with specialist courses studying recreation and tourism and has been responsible for tourism research involving studies in Galloway, Speyside and Northern Ireland.

Dr Pattison will be responsible to the Board for the implementation of their tourism development plan. He will take up his appointment in September.

U.D.C. meeting in Irish

The Ballinasloe, Co. Galway, Urban District Council held a meeting in Irish recently to help boost the town's chances of winning the Glór na nGael Competition.

This was on response to a campaign launched this year by Craobh Gaeilain of Conradh na Gaeilge to take the All-Ireland Trophy—won last year by Bray, Co. Wicklow—in this contest. The contest is designed to find the towns which do most to advance the Irish language in any one year.

One hundred and forty voters in Ballinasloe have changed their names to Irish on the Voters' Register and 100 more are expected to change soon.

Several offices and clubs are now displaying their names in Irish and arrangements to erect "Failte" signs at the entrances to the town are going ahead.

Between them, local shops are displaying almost 300 posters in Irish.

Most towns entering for the Glór na nGael Competition do so under the auspices of Conradh na Gaeilge.

Failte Do Lybster

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Good Fare and a Fine Celler

Report by Hydro Board

dustry with promotional campaigns and attractive industrial tariffs.

The North of Scotland Hydro Electric Board's Report and Accounts for 1969/70 (published July 9th) states that in the Board's view the introduction of suitable new industries is essential to the continued prosperity of the North of Scotland.

The Report shows that maximum demand on the mainland system increased by 13.8 per cent. over the previous year, electricity sent out from stations increased by 11.1 per cent. and the average price per unit sold decreased by 2.2 per cent.

Growth in the use of electricity continued at a high level with an overall increase in units sold of 9.3 per cent. over the previous year. Consumption has thus doubled over the past seven years. Once again the largest growth was in the domestic field with an increase of 10.6 per cent. in units sold.

Consumption per domestic consumer in the Board's area—an average of 3,593 units per consumer—is now the highest in the United Kingdom.

Industrial use of electricity—with an increase of 7.9 per cent.—continued to rise at much the same rate as in recent years. Although this was above the national average for industrial growth, there remains a continuing gap when compared with the Board's overall growth rate.

Commenting on this, the Report states: "The Board firmly believe that the continued rise in prosperity in the North of Scotland is linked directly with the introduction of suitable new industries into the area. It is therefore heartening to see real signs that more industrialists in the south are looking northwards and appreciating the availability of high quality labour, space and other amenities."

"For their part the Board are continuing their all-out efforts to encourage new in-

dustry with promotional campaigns and attractive industrial tariffs."

Income from all sources was £33.7 million, an increase of 7 per cent. over the previous year. It was therefore disappointing that, due largely to low rainfall, there was a net loss of £0.9 million for the year after meeting interest charges and other appropriations amounting to £14.1 million.

The loss was met by drawing on reserves accumulated over the years. These reserves now stand at £5.6 million.

Capital expenditure during the year on fixed assets amounted to £8.2 million bringing the total investment at the end of March to £329.2 million.

At Foyers 300 MW pumped-storage project, which is planned to be in operation in 1974, contracts have been placed for plant and for the main sections of the civil works and a good start made on construction.

To meet the rapid growth of load on islands not yet connected to the mainland a total of 17 MW additional diesel capacity was in hand. In addition, a new diesel station is to be built in South Uist to meet the increasing demand in that part of the Western Isles.

Investment on distribution at £4.7 million was at much the same level as in previous years. In addition to reinforcement to meet increasing load growth, supplies were extended into several remoter areas on the mainland and on the islands.

Supplies now being available with few exceptions over most of the North of Scotland the Board's efforts are increasingly being re-directed to load development. Not only is this promotional effort essential to continue to meet the growing challenge from the other fuels but the resulting growth in the use of electricity also provides by increased use of lines and equipment a vital means of reducing unit costs.

Scottish Economic Review

In a review of the Scottish Economy (published at 12/6) the Scottish Council (Development and Industry) have surveyed the happenings on the Scottish economic scene and projected into the future. All aspects are summarised with accompanying graphs of economic indicators.

Perhaps the most important inclusion in the publication is a contribution 'The Small Scottish Company' by Robert Dalgleish.

Mr Dalgleish has based his paper on an empirical investigation of the directorates and business policy objectives of 120 companies in the south-east of Scotland in the mid-1960s.

The paper has examined in

some detail the main characteristics of these concerns, the manner in which they are operated, and the kind of people who control them and formulate their policies.

There is no doubt that all small companies in Scotland can gain some benefit from this paper. Those who are in grand-sounding positions of Managing Director, knowing full well what the position really means in their small firms, will find much of this paper relevant, not only to their present lines of operation, but to their future as well.

"The Scottish Economy", 12/6, from Scottish Council (D & I), 1 Castle Street, Edinburgh.

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AG IUNSACHAN NA

LE IAIN A. MACDHOMHNAILL

LEASON A TRI AIR FHCHEAD



Dhùin an sgoil feasar Di- Ciadaoin agus tha Mairi The school closed on Wednesday afternoon and Mary agus a' chianu a' falbh do Ghlaschu. and the children are going to Glasgow anns a' mhàdainn Di-Haoine. Tha iad uile on Friday morning. They are all glè thrang feasar Diardaoin oir tha iad very busy on Thursday evening because they are a' falbh tràth anns a' mhàdainn Di- Haoine. going away early on Friday morning.

Maini: C'ait a bheil thu Iain?
Where are you John
Iain: Tha mi an seo
I am here
Dè tha sibh ag iarraidh?
What are you wanting?
Mairi: Chanèil mi ag iarraidh dad
I am not wanting anything
ach feumaidh thusa a bhith a' but you must be
deanamh deiseil
getting ready
Iain: Dè tha agam r'a dhcanamh?
What have I to do?
Mairi: Feumaidh tu d' aodach a
You must put your
chur anns a' mhàileid
clothes in the bag
Iain: Dè ant-aodach a bheil mi leam?
What clothes will I bring with me?
Mairi: Tha ant-aodach agad air
Your clothes are on
an leabaidh ach cuir thusa
the bed but you put it
anns a' mhàileid e
in the bag
Iain: Dè chuireas mi orm am màireach?
What will I wear tomorrow?
Mairi: Feumaidh tu am feileadh
You must wear the kilt
a chur ort am màireach
tomorrow
Iain: B'fhearr leam mo dheise a chur orm
I would prefer to wear my suit
Tha an deise agad a' fàs sean
Your suit is getting old
Feumaidh tu a bhith sgobalta
You must be smart
a' dol do Ghlaschu
going to Glasgow
Iain: An foir mi leam mo dheise?
Will I bring my suit with me?
Mairi: Cha toir. Thoir leat brioguis
No. Bring with you trousers
agus peitean
and a jersey
Iain: Cha bhi feum agam air peitean idir
I will not need a jersey at all
Mairi: Thoir thusa leat peitean. Nach
You take a jersey with you. Won't
fheum thu peitean ma bhitheas
you need a jersey if you will be
to a' cluich combla ris na gillean eile
playing along with the other boys
Iain: C'ait am bi sinn a' cluich an Glaschu?
Where will we be playing in Glasgow?
Mairi: Tha aitean gu leor an Glaschu
There are plenty of places in Glasgow
far am faod sibh a bhith a' cluich
where you can be playing
Iain: A bheil a'chaidhean ann an Glaschu?
Are there fields in Glasgow?
Mairi: Oh tha. Tha pàircan agus
Oh yes. There are plenty
a'chaidhean gu leor ann an Glaschu
of parks and fields in Glasgow

Iain: Bha mise a' smaoinachadh
I was thinking
nach robh ann ach sràidean agus bùthan
that there were only streets and shops there
Mairi: Am faca tu sgoil air Bhàid?
Did you see any sign of Anne?
Iain: Chan fhaic mi idir
I didn't see her at all
Mairi: Chaidh i air cheilidh air Peigi
She went to visit Peggy
ach cha do thill i fhathast
but she hasn't returned yet
Iain: An tèid mi a dh' iarraidh?
Will I go to ask her
oirre tighinn dhachaidh
to come home
Mairi: Cha leig thu leas fhathast
You needn't yet
Iain: Dè an uair a tha e?
What time is it?
Mairi: Tha e gu bhith leth uair an deidh oehd
It is nearly half past eight
Feumaidh sinn a dhol do'n
We must go to
leabaidh tràth an nochd
bed early tonight
Iain: C' uine bhitheas sinn ag
When will we be
cirigh am màireach
getting up tomorrow
Mairi: Bidh iad aig leth uair an deidh sia
We will at half past six
Iain: Seo Anna a' tighinn
Here is Anne coming
Mairi: Greas ort Anna
Hurry up Anne
Carson?
Why?
Maini: Oh. 's e clann an latha an diugh
Oh. The children of today
Anna: Dè tha càir?
What's the matter?
Mairi: Nach fheum thu d' aodach a chur
Don't you have to put your clothes
anns a' mhàileid
in the bag
Anna: Dè ant-aodach a chuireas
What clothes will I put
mi anns a' mhàileid?
in the bag?
Mairi: Tha e uile air an leabaidh
It is all on the bed
agus greas ort
and hurry up
Anna: Dè chuireas mi orm am màireach?
What will I wear tomorrow?
Mairi: Cuiridh tu ort an deise
You will wear the blue
gorm agus do chota ùr
dress and your new coat
Anna: An leig mi leas ad a chur orm?
Do I have to wear a hat?
Mairi: Is fheàrr dhuit ad a chur ort
You had better wear a hat
Is docha gum bi sinn
Perhaps we will be going
a' dol do'n eaglais Di- Domhnaich
to church on Sunday
Anna: Glè mhath mata
Very good then
Seo m' athair a' tighinn
Here is my father coming
Alasdair: A bheil sibh deiseil fhathast?
Are you ready yet?
Mairi: Chanèil fhathast ach cha bhi sinn fada
Not yet but we won't be long
C'ait an robh thu?
Where were you?
Alasdair: Bha mi a' bruidhinn
I was speaking
ri Murchadh agus thuirt e
to Murdoch and he said
gum bi e an seo aig leth
that he will be here at half
uair an deidh seachd anns a' mhàdainn
past seven in the morning
Mairi: Bidh iad sin dìreach math.
That will be just fine
Greasaibh oirbh a nise
Hurry up now

Read this passage and answer the questions which follow it

Bha a' chianu glè thoilleach feasar Diardaoin oir bha iad a' falbh do Ghlaschu anns a' mhàdainn Di-Haoine. Bha mòran aca r'a dhcanamh feasar Diardaoin agus iad a' falbh do Ghlaschu anns a' mhàdainn Di-Haoine. Tha iad uile on Friday morning. They are all glè thrang feasar Diardaoin oir tha iad very busy on Thursday evening because they are a' falbh tràth anns a' mhàdainn Di-Haoine. going away early on Friday morning.

An uair a bha Iain agus a' mhàthair anns an taigh bha Anna air cheilidh air Peigi.

Bha Mairi ag ràdh gum feumadh Iain am feileadh a chur air a' falbh ach thuirt i gum feumadh e brioguis agus peitean a thoirt leis. Thuirt i gum feumadh e brioguis agus peitean nam bhitheadh e a' cluich combla ris na gillean eile. Cha robh Iain a' smaoinachadh gum robh a'chaidhean anns a' bhaile far am faodadh iad a' cluich. Bha e a' smaoinachadh nach robh ann an Glaschu ach bùthan agus sràidean, Thuirt a' mhàthair gum robh pàircan anns a' bhaile cuideachd.

An uair a thainig Anna dhachaidh, bha a' mhàthair ag iarraidh oirre a' h-aodach a chur anns a' mhàileid.

An uair a thainig Alasdair dhachaidh thuirt e gum robh e a' bruidhinn ri Murchadh agus thuirt e gum tighidh Murchadh leis a' chàr aig leth uair an deidh seachd anns a' mhàdainn.

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GAIDHLIG

1. Carson a bha a' chlann cho toilichte?
2. Dé dh' fheumaidh Iain a chur air?
3. Carson a dh' fheumaidh e brioguis agus peitean a thoirt leis?
4. Dé bha a' mthair ag iarraidh air Anna a dheanadh?
5. Dé bha Alasdair ag radh?

GRAMMAR

The Regular Verb

Root	Past	Future
Thill return	Thill	Thillidh

The Irregular Verb

Affirmative Chaidh e, he went

Negative Cha deachaidh e, he didn't go

Question An deachaidh e, did he go?

Nach deachaidh e, did he not go?

Chaidh, yes

Cha deachaidh, no

Masculine Nouns with and without the Definite Article

Aodach, clothes Ant-aodach

Fèileadh, a kilt An fèileadh

Peitean, a jersey Am peitean

Dreasa, a dress An dreasa

Feminine Nouns with and without the Definite Article

Mhàileid, a bag A' mhàileid

Brioguis, trousers A' bhrioguis

Deise, a suit An deise

Pàirc, a park A' Phàirc

Adjectives

Sgiobalta, smart

Common words and usage

Fheumaidh tu, you must

B' fheàrr leam, I would prefer; I wish

Is fearh dhuit, you had better

Tha feum againn air, I need

Is dòcha, perhaps

EXERCISES

A. Complete the following sentences by filling in the blanks

1. Feumaidh tu d' aodach a anns a' mhàileid.
2. Is fearh dhuit peitean a leat.
3. Is dòcha teid sinn eaglais.
4. Thuit Alasdair gum Murchadh aig uair an deidh seachd.
5. Thuit a' mthair gum Anna ad a anns a' mhàileid.

B. Give the answer "yes" to the following

1. An cuireadh Iain an fèileadh air?
2. An toir Iain leis peitean?
3. An tig Murchadh tràth Di- Hhaoine?

C. Give the answer "no" to the following

1. An cuir Iain an deise air?
2. An teid Alasdair do Ghlaschu?
3. An deachaidh Iain air cheilidh air Peigi?

DO SCALPAIGH

Mo ghràdh a' dubhlachadh stiùireadh ealamh air eilean chùbraidh ri gnais na marannan anail urachaidh tus an earraich air gu bheil burn ann grunnadh tha fallasach

Luchd-nan-sgiath ann tha clàrmaidh milis air spreidh air fiar ann air slabh ag ionatrachd thig thu iasg ann doh sìos 's na linneachan gu b' sìol air gu dias a' chinneachadh

Chanell iognadh mo ghaol bhi fuireach dha'n bhad 's an t-saoghal is caoine cumadh leam chanell aogas air raoin a' chruthachadh tha leam cho caomh ris an fiodhann bhuidhe seo.

Eilean mo'oisge is dò an aodhan air far a' bheil na neoinin 's na cosan laghadh leam a dhreach gu boidheach 's gach doigh gun taghainn e mar aite comhnuidh tha coir nam faghail ud.

Leug nam gleann tha gach am is tiota leam cho glan gun cham air na ceann air am fiosrach mi gu bheil dad de gheann no aon mheall tha briste dhe na mhoil 's na bhall tha leam teann neo-mheasgach

Mo bheannachd bhlaht air a thigha 's air fheamainn dhomh air gach la air gach bat' is creathail th'ann tir mo mthair anns gach trath a'leannait ris an Scalpaigh m'araich mo ghradh 's na Heuradh e.

D.R.M.

CHA TEID E CHAOIDH AS MO CHUIMHNE

Cha robh air ach falbh! Bha mo bhana charaid agus an duine a' dol do'n Gheirg airson mios nan deidheadh aice air duine fhaighinn a bheireadh an aire air Mairi bheag agus Iain, Sgrìobh Anna thugamsa. Cha tigeadh as dhonn diultadh. Rainn mi Glaschu an latha a bha iad a' falbh. Bha a' ghriuthach air clann a' bhaile mhoir ud, ach bha Mairi agus Iain air a cur seachd, Nach mi bha fhortaich? Abair gu robh a' chann soit an latha ud. Chanadh duine nach leaghadh an t-im 'nam beul. Ach dh' aithnichinn robh mthair iad. Cha robh an cianalas orra as deidh am parantan idir. Carson? Bha cus rudan eile air an inntinn.

Thoisich an othail an oidhche ud fhein. An dara duine a' sabaid ris an duine eile. Chaidh an cuir do'n leabaich ach lean am fuaim. An uair a nochd mise anns an doras, bha an lar geal le itean—sòn de na cluasagan air stracadh.

Bha chuirs air a dhol bhuaidhe. Rug mi air Iain—is e a' b' fhaigis dhonn—agus ghabh mi dha gun robh mi sgìth. An ath latha, bha agam ri dhol sìos am baile ach gun fhios nach deidheadh Iain agus Mairi bho rian a rithist, dh' fhaig mi iad a' cluich anns a' gharadh.

"Dol dhachaidh, bha mi dir-each air eirigh agus mi a' dol a chur stad air a' bhus, an uair a stad e gu càbhagach, Dh' fhaibh mi an comhair mo chinn —nach bu ghrannad an sgreid a bha sud—agus is e' aite-suidhe an fhir-siuidh a chur stad orm. Oich, oich, mo cheann. De bu chiall do dhùine 'sam bith rud mar sud a dheanadh gun fhios carson? Thoisich mi a' togail mo ghnathachan bho'n lar. Bha buille gharbh 'na mho cheann agus cha b'ann cail na b'fhearr a bha an anameinn gha chur. Thog mi mo thruiccasan agus sheall mi timcholl, Bha am bus 'na stad, na daoine a' taomadh am mach. Ach de bha cearr?

Theabh mo chridhe stad. Och, cha b' e bh' ann. Mo chreach 'sa thainig bha duil againn gur e Iain a bha 'na shineadh an cois an rathaid, Nach e bha coltach ris. Ach cha robh Iain a riamh cho geal ri sud.

Rinn mi mo shlighe gu slao-dach am mach as a' bhus. Bhual mi shuil air Mairi—'na seasamh le neapaign air a' stobadh a steach 'na beul agus na deoran a' ruith sìos a phluicean. Bha Iain 'na shineadh air cota, sgall mhor deubh air fhiacalan agus aodann a cheart cho geal ri aodan tannaig.

"Iain a ghraidh, de tha-chair?" dh'eigh mi. Shaoil mi gun tug a' dh'eadachd suil orm. Nach robh mi a' faicinn le na dha shuil. Iain gun mhothachadh. Cha robh an corr bhuaim.

Thainig carbad, Chan'eil fios againn fhathead de mar a bha luths 'nam chasan a thug a steach ann mi. Rainn sinn an

taigh eridinn. Nach b'iongantach mar a bha iad a' falbh le Iain. Is ann a bha iad coltach ri Mairi a' falbh leis an luidheag.

Thainig bean-eridinnidh am mach. Bha ficeadh seorsa paip-eir ri m' airm chur ris. Dh' fhaibh i leam an uair sin a shealltainn air Iain. Bha e 'na laighe gun mhothachadh is bann mor geal air a cheann. Thainig mo stamag nam uchd. Thionndaidh mi air falbh Nochd a' bhean-eridinnidh a rithist.

"A bheil fion gaibh?" ars ise cho ciuin.

"Tha-Th-Th-a-a-" ars mise.

"Ceart," chuala mi i ag radh "math bhitheas atharrachadh 'sam bith ann innisidh mi dhuibh." Dh'fhag i mi.

Is ann gu math math tursach a rim mise mo shlighe dhachaidh. Ann aig an othail bh' ann an oidhche roimhe, bha nìs fòis—fòis nach robh mi nise ag iarraidh am mugh na mach. Nach mi bhitheadh sona na'm bhitheadh Iain agus Mairi an drasda a' sabaid. De an difir agus an t-slaime aca. Ach cha robh. Gu de bho shealbha a chanainn ri am parantan?

Thug mo chiall orm copan teol ach cha b' urrainn domh blasaid baidh a ghabhail. Nach bochd nach glaghadh am fon. Bha an t-samachd seo gu mo chur as mo chiall. Mu dheireadh thall thainig fios, ach cha b'e am fios a' b' fhearr. Bha Iain fhathead gun a thighinn thuighe fhein. Bha iad 'gam iarraidh agus aigh eridinn aig seachd uairean. Dh'fhaibh mi aig a sia. Carson? Co ag a tha fios.

Nach e na mionaidean a bha a' slaodadh. Chan'eil rian air gur e tri ficeadh trì a tha ann am mionaid. Dh' fhoisgal an doras.

"A bheil Iain beo?" Cha b'e an lann leigh a bh'ann ach

fearturais. Bhual e seachd. Nochd an lann leigh a steach 'na chota mor geal.

"A bheil Iain beo?"

"An e sibhse a mthair?"

"Chan e. Tha mi a' toirt an aire air fhads a tha a mthair air falbh."

"A' toirt an aire air," ars esan. Shaoil leam gun tainig fiamh a' ghair air aodann, Oh, mar a ghon e mi.

"De mar a tha Iain?" dh' eigh mi. Cha b'urrainn domh cumail orm na b' fhaide.

"Oh," ars esan "tha mi duilich"—bha e air caochladh! Mo chogaib, mo chogaib—"ach bha duil againn gun robh a' bhean-eridinnidh air innse dhuibh. Tha e air a thighinn mun cuairt agus ag iarraidh bhur faicinn." Bha e beo, bha e dha m' aithneachadh agus ag iarraidh mathanas a thoirt dha. Cha b' fhada gus am bithheadh e fhein agus Mairi a' sabaid a rithist.

"Ghul (mì) is ghair (mì) A lanachd (mo) rithist."

MAIRI NICLEOID

New Highland Food Marketing Project

The initiative of farmers in the Moray Firth area and Beaulie in setting up the Highland Agricultural Marketing Project has been praised by Mr Gordon Campbell, M.P., Secretary of State for Scotland, who emphasised the special challenge to Scotland presented by the demand of modern food processing.

The new project is a co-operative enterprise for growing and marketing horticultural crops in the region and financed by the farmers themselves. It has been aided by grant from the Agricultural Market Development Executive Committee which has undertaken a feasibility study.

SGEULACHDAN GOIRID

le D. I. MOIREASDAN

BHA eithir iasgaich a' siubhal suas ri corsa an taobh sear a'deanamh air puirt iasgaich—Ceann Phadraig.

Bha 'n oidhche dorcha cha robh i idir fhaidhach. Co-dhiù cha shaoileadh na fir a bha 's a' luing dad d'heith, thaobh am bat' a' bhith 'na bata mor.

Ach mar a bha 'n bata-sa a' siubhal suas ris a' chladhach thuit fear de'n a chriubha bh' air bord ri cagh gu robh e faicinn solus beag fann a' muigh pios an taobh a' muigh dhuibh air a'mhuir. "Cait" ars e, "A muigh an sud" ars esan, is e seoladh a' chorrail anns an dorcha—a' sineadh a' laimhe a' sealltainn am bad ann a' fac e an solus beag seo. "Seallaibh e a rithist!" ars esan Cha tug cagh a' bh'air bord an aire idir idir dha. "Chanail no solus" ars cuid-eigin eile. "Ge ta tha" ars am fear. Bha seo an treas turs aige air an solus fhaicinn a nise. Bha e 'ga fhaicinn ag eir-

igh 'sa dol fodha anns na tuinn dhomhainn nach robh idir aig an am ud frionasach ach a cur nan car dhuibh gu socair; ag at gu samhach ard, cha robh iad bristeach oir cha robh de ghaith ann na dheanadh sinn.

Thuit sgiobair a bhata a bha seo "Nach fhaod sinn mata a dhol a mach far faga Padraig an solus." Chaidh am bata a thionndadh a mach air a chursa air 'n do sheol 'Padraig' fear de'n sgioba cagh. "Seallaibh e rithist!" ars Padraig. Ann an uine nach robh fada chunnac a' h-uile neach de na fir e. Solus beag mùchaidh nach bu mhotha ann am meud na suil cuilghe. Fhuaras thuighe. Chaidh am bata stad ri thaobh. Bha'n sin duine na aonar ann a bha beag a' chaidh fhuadach o thair, 's bha de sholus aige na sheol suil aon neach a bha na mheadhaon air a thoirt gu tearuinn-teachd.

Scotland 'Not only Free but Gaelic as well' (part 2)

by Seumas Mac A'Ghobhainn

In 1940 a collection of some of his poems in Gaidhlig and English appeared. This heart-warming collection of simple verse bore the most evocative of titles—“The Bracken Ablaze.” His literary output was prodigious and it was all done in the little spare time he was afforded after a long day's work in a paint factory laboratory. He contributed to countless periodicals and magazines. Ninety per cent, of the material in The Scots American Year Book was contributed by him and he contributed voluminously to “The Leader,” a fighting Irish newspaper in San Francisco. The literature of Scotland has lost a great deal by the inability of this real Scotsman to obtain publishers for the tremendous amount of writing he did both in Gaidhlig and English. It is indeed a tragedy that such works of his as Edgar Allan Poe's poem The Raven, put into Gaidhlig, and his own version of MacBeth, also in the national language, has never appeared in print and is now probably lost.

Of all his many activities the establishment of An Sgoil Gaidhlig a Sunday afternoon Gaidhlig class held at the University of San Francisco was perhaps his greatest achievement. An Sgoil Gaidhlig was a veritable powerhouse of Gaidhlig and Scottish national thought and Seumas Mac Garaidh, its honorary teacher (he was never paid for all his efforts on behalf of the language) kept a very strong rein upon proceedings there. This was visually epitomised by his refusal to allow the Union Jack to be shown within the walls of his classroom.

It is the general practice at all gatherings in the U.S.A. of such foreign groups as An Sgoil Gaidhlig to display along with the Stars and Stripes the flag appropriate to the foreign country concerned. Some of the Scots who attended the class to learn more about their mother tongue were far from being Scottish nationalists and along with others in the San Francisco Scottish and English community were very much against Mac Garaidh for his refusal to allow the Union Jack into his classroom especially as World War Two was being fought at the time. He never backed down,

however, before the disapproval of these groups, and no other flag ever shared the room with Old Glory except the Salire—Scotia's Auld Blue Blanket—a Bharrach Naomh Andreis.

Seoinn Scots, of course, had very good reason to disapprove and fear this truly Scottish educational establishment. Week after week its honorary teacher, Seamus Saoidh Mac Garaidh, dispensed Gaidhlig instruction closely linked with undiluted Scottish nationalism of the Republican separatist variety. A highly explosive mixture of Gaelic. He even went further and gave full support to the creed of Pan-Celticism and threw open his class-room to all Celts from the other five Celtic countries.

Quite naturally in these circumstances the unbought Irish thronged to his class. He was an intimate friend of many a veteran Irish freedom fighter. These men, despite having fought to free their native land, had still to emigrate in order to obtain employment. One of his special friends was a great man out of Uladh—Tomas O Lochrain. This was the same volunteer from whose coffin the tricolour was removed by the R.U.C. in Armagh city, to which his remains had been brought back from America just a few years ago.

From out of the An Sgoil Gaidhlig grew the annual San Francisco Mod, in which there were competitions not only for song and story from all Celtic countries. Such was the power of MacGaraidh Mor, the Gaidhlig dynamo, that pupils of his were moved to do something concrete themselves for their language and nationality. An Sgoil Gaidhlig pupils opened up similar classes in Pasadena, Oakland and Los Angeles, and one husband and wife were even inspired to publish a duplicated magazine in America to propagate Gaidhlig nationalist views they had learned under Mac Garaidh's tutelage.

In the end, however, An

Sgoil Gaidhlig had to close down. This came about because of a campaign of vilification directed against its honorary teacher by ultra Anglicised elements in the San Francisco Scottish community. He had long won over the dissident elements in his class and towards the end of the school's career the class had presented him with a fine Bratach Naomh Andreis in gratitude for his work.

The closing down of his school was a bitter blow to Seumas Mac Garaidh especially as this had been brought about by people of his own nationality. This cruel blow of course did not deter this for Gaidheal Albannach from his life's task and he continued his campaign in the Press and in private correspondence right up to a few weeks before his death.

The quickening interest in Scottish self-rule in Scotland since the end of the Second World War helped to brighten his declining years. Nevertheless he did not think for one minute that the returning of Scottish Nationalist M.P.s to Westminster would bring about Scottish national independence. For over sixty years he consistently advocated a Sinn Féin policy for Scottish Nationalists. “Look away from London,” was his constant advice to those who wished to work for the benefit of Scotland. This was his philosophy of an all Gaidhlig speaking Scotland. It was all in perfect accordance with his simple but extremely logical view that Scotland could never be truly independent unless she threw off all Anglicisation and became Scottish in fact as well as in name.

Seumas Mac Garaidh was as an Englishman of his acquaintance once told him “The Scots' guilty conscience speaking and they did not like it.” He was of course much more than that. He could probably be best described as a lone torch bearer of true Scottish nationality in a materialistic and uncaring age. Seumas Garaidh, Gaidhlig speaker, singer, piper, bard teacher and nationalist agitator never fired a shot or struck an actual physical blow in anger against the country's only real foe but for all that he could quite properly be described as a Scottish national hero.

He laboured in a good cause not just for a short while but everyday for over sixty years. His was the heroism of the unspectacular sort, of the unnoticed kind. The fight he waged was in many ways far more arduous than the battle

that most national heroes have to wage. Not for him was the support of the great majority of his fellow countrymen. In fact it was too often the reverse. He trod a hard bitter road. To materialistic men the men of ‘common sense’ his life was a completely wasted one.

Their opinion, of course, is of little real value. The materialists, the ones of no vision,

have been proved wrong too often for really thinking people to give their views too much credence. Granted Scotland, Seumas Mac Garaidh's Alba Ghradhach is still unfree and there seems but little hope of her national language a Ghradhig dhùineil cheolmhor surviving at all, far less returning to all the land of Scotland again, but yet it is not possible that this Albannach mor carried so bravely and for so long might set the “bracken ablaze” once more?

(Reprinted from “Irish Weekly”)

CARRAGH le Domhnuill I. MacIomhair

Ghaoth iad do sgamhan as ùr
Ach cha tug iad beatha dhut
Chuir iad thu 'm fianais a' chrùn
Chuir iad thu 'm fianais a' chrùn
Sgeadaich iad d'anam le gràs.
Thug iad cist' is creathail dhut,
Shabhal iad thu bhò'n bhàs.
Bha sluagh a' tàmh nan sreathan riut.

An robh thu d'a rìreabh cho cìnteach
Gu'n tìgheadh an glòir d'ad thaobh
Bhith marcadh a' steach do na linnlean
Troimh tìgheadh tu dhachaidh gu saor,
No'n robh de theagamh nad inntinn.
Is d'anam cho sèimh 's cho maòth
'S nach iarradh tu glòir mar shagheadh
Seach d'anm 'san leabhar mar laoch?

Ghaoth iad do sgamhan as ùr
Ach cha tug iad beatha dhut
Dh'aontaich iad ceart ri do rùn,
Ged dh'aontaich, cha d'fhuair iad leabaidh dhut;
Dh'fhag iad an caisteal gun mhùir,
Thog iad a mach as 'a chreathail thu,
Is chuir iad an cist' thu cho dùint
Ri adhar is doineann a' feitheamh air.

An do dh'èisid thu ri facail na mòrachd
Bha daonnain togail an ceann,
Mus deach thu air turas gu glòrmhor
Ri ceòl na beatha do'n gheann,
Ri cath nan tuilean a' d'ortadh
Sios mu chlàthach nan beann,
A' tairgse sanas mun t-scorsa
Co-fharpuis a dh'fhaodadh bhith ann?

Ghaoth iad do sgamhan as ùr
Ach cha tug iad beatha dhut,
Chum iad tac ri do dhùil
A measg nan lùb 's nan sreathan dhut;
Dh'fheumadh iad cladhach gu grunn
Dìomharachd mhòr na beatha dhut,
Chaisg iad d' aigheir 's do shuinn
Mus d'fhuair thu gann ach lethach iad.

Do bhacachdan-sa 'n diugh air a t-saoghal
Fille 'nad inntinn gu teann,
Do bhacachd air cumhadh is faoinneas,
Air pròis, air diadhachd, 's air sannt
Ann an sealladh d'fhaodadh d'fhuair thu
S a dh'fhag thu 'nad bhalbhann gun chaint,
Gum b'ionnhas do-labhairt do dhaoine
Tha strìr ri slighe, 's i càm.

Ghaoth iad do sgamhan as ùr
Ach cha tug iad beatha dhut,
Cha tug iad asad do lùths
Is deirheadh saoghal a' feitheamh riut;
Dh'fhag iad rionnag mar iùil
Air bun a bha cruaidh is leathan dhut,
Is dh'iarradh tu suidh aig an stiùir
An eathar air sàl is ceathach ann.

Am bi thu 'nad sheasamh gu h-uiaibhreach
'Nuair dh'èireas crùinne 'na smàl,
A' coimheadh gu dlùth ris an uimhas
Tha tighinn air crùinne do ghràdh?
An cumhinnich thu air na b-uirean
A shaor thu gach duine bho nàmh,
An diugh tha seachad mar bhrùdar
'S na linnlean tha cadal 's a' tàmh?

Ghaoth iad do sgamhan as ùr
Ach cha tug iad beatha dhut,
Chuir iad thu 'm fianais a' chrùn
'S chaisg a bha feitheamh air
Sgeadaich iad d' anam le gràs,
Thug iad cist' is creathail dhut,
Shabhal iad thu bhò'n bhàs.
Bha sluagh a' tàmh nan sreathan riut.

An Comunn Gaidhealach

National Mod, 1970, Oban

THE QUINTIN MACLENNAN PRIZES

As a sufficient number of candidates has not come forward from the prescribed area for Competition 98 (Vocal Solo) and Competition 111 (Violin), these Competitions are now open to natives of the County of Inverness, excluding burghs of 2,000 or more.

Entries for these Competitions only, with fees, will be accepted up to Friday, 19th June 1970. Intending competitors in these classes must be members of An Comunn Gaidhealach.

Entries to Secretary, An Comunn Gaidhealach, 65 West Regent Street, Glasgow C.2.

EADARAINN FHEIN

Tha e 'cuir iongantais orm daonnann mar a tha cuid ann an Albainn a gabhail beachd air na daoine a b'abhaist a bhith riaghaladh na tìre seo (ris an can sinn a'Ghaidhealtachd) anns na fìor sheann laithean. 'Se sin na Cruithneach (na Pictich), na Lochlannaich agus na Normannaich is ciall dhomh, Gu mì-fhortanach no math dh'fhaoidte gur fortanach cheneil ciall do fhios againn air na daoine a bha ann roimh na Cruithneach Chan-eil mi idir an aghaidh na sgòilearan a bhitheas feuchainn eachdraidh nan daoine sin fhuasgladh. 'Se an fheadhainn eile, na mì-sgòilearan, a tha creidsinn gu bheil na Cruithneach is na Lochlannaich agus na Normannaich air a Ghaidhealtachd fhatthast nach eil a cordadh rium.

Tha na sgòilearan dhe'n bheachd gur e ainm Cruithneach a tha ann am 'Mac a' B'leath-ainn.' Their iad cuideachd gur e Normannaich a bha anns a' cheud Sìosalach agus a cheud Frisalach a thainig dh'fhàidh dhuinn seo agus gur e Lochlannaich a bha ann a L'od, athair nan Leodach. Air a shlaibh seo cluinidh sinn gu bhitheach air e Cruithneach a tha 's na Beathannaich, Normannaich 's na Sìosalach 's na Frisalach agus Lochlannaich 's na Leodach. Their na sgòilearan cuideachd nach do chuir na Gaidheil na Cruithneach is na Lochlannaich as dar a fhuair iad lamh an uachdar orra agus gu bheil fuil nan daoine sin 'nar cuisean fhatthast agus mar an cianda fuil nan daoine a bha ann mus d'thainig na Cruithneach fhein. Tha còir is mìle bliadhna o'n a chion canan is cultur nan Cruithneach agus o'chd ceud bliadhna o latha

nan Lochlannaich ach tha graine math a'creidsinn gur e seorsa do Chruithneach latha an duigh a tha ann an Gaidheil na Tìre Mhoir agus Lochlannaich darma chlas a tha ann an Gaidheil nan Eilean gu h-àraid ann a Leodhas. Mar as tric 'se na Goill agus na Gaidheil gun Ghaidheil a bhitheas am min-eachadh anns an doigh amaid-eachd seo. Gun teagamh 's e aineolas is cion Gaidheil is coireach. Their muinntir na Gaidheil 'Gaidheil' riutha fhaigh agus foghaidh sin. Tha iad coma dhe'n brochan deth dhaoine a bha rompha. Nach ann mar sin a tha air feadh an t-saoghail air fad. Carson mata a chuireadh brochan no 'ethnic mix' nan Gaidheil dragh orra?

Chunnaic mi an leabhar ris an cainte "British Tastes" gu bheil deifir mor eadar na Sasunnaich fhein sud 's a seo air feadh na dùthcha aca. Feumaidh gu bheil muinntir nam Midlands gu sonruichte eader dheal-aichte o na Sasunnaich eile. A reir an duine a sgrìobh an leabhar seo 's e Ceiltich a tha anna. Co-dhiubh latha bha seo thachair mi air fear dhe'n t-seorsa sin. Brummaidh a bha ann, air "package deal holid-ay" 's a chearn seo. Thoisich sinn ri bruidhinn air an siud s air an seo. Chumhinnich mi air briathran an duine sin mu dheighinn a sheorsa agus fo dheireadh dh'fhoighnich mi deth an robh fios aige gur e Ceiltich a bha ann. Thionn-daidh mo laochan orm 's a mhiònach agus thubhairt e ruim " — — — off mate. I'm English and — — — proud of it." Dheanadh freag-air dhe'n t-seorsa sin feum dha na beistean aineolas a bhitheas ag obair oirnn.

ITHIDH TU ARAN

(Continued from page 2)

e mi-fhìn 's tu fhein a chur am baile so air a chasan."

Tha thu gle thinn. Tha thu cho tinn agus nach eil e comasach dhut a dhol a dh'obair. Gaidheadh, tha thu a' coimhead fallain gu leor. Tha e comasach dhut a bhithe a' falbh na moitnich, a dhol cuairt 'nad charbad agus iomadh rud eile a dheanamh. Sgrìobhaidh tu air a' phàipear gu bheil thu tinn, agus bheir thu sin a chreidsinn air an lighiche. Is e a tha thu a' deanamh gu bheil thu a' cur d'ainm ri litir bheug airson a'gairgid fhaighinn agus tu ro leigis agus ro dhìomhain airson obireachd air a shon. La na Sabaid theid thu do'n eaglais noch agus annoch, agus co a bhos na's diadhaidhe na thu? Ciamar as urrain dhut an da rud a dheanamh? Tha thu mar dhùine a theid a dh'aidheachadh a pheacaidhean agus tu a' smaoineachadh gu bheil sin fhein 'na mhaithneas. Feumaidh tu a dhol do'n eaglais is docha airson do chogais agus air sgath is gu faic daoine thu. Their cuid, "Chan e dro' dhùine a tha ann ged a tha e a' tarraing airgid 's gun dad a' tighinn ris. Tha e anns an eaglais a h-uile Sabaid." Ni sin feum dhut, ach an ath sheachdunn cuiridh tu d'ainm ris a' phàipear a riutish.

Bho chionn fhada ann an litreachas nan Gaidheil bu tric a fhuair sinn iomradh air cho cruaidh agus cho treun agus a bha ar daoine. Gu cinnteach, cha robh an t-iomradh an comhnuidh ro ionnmholta, ach tha e fìor nach robh na Gaidheil leigis agus gu robh iad deonach am bith-beò fhaighinn troimh obireachd air a shon. Ma bha iad ag iarraidh fìdh dh'fheumadh iad a dhol a shealg chun na beinne 'ga fhaighinn agus a dhol chun na h-àibhne a dh'iarraidh bradain. Dh'fheumadh iad an spreidh a bhuachallachd agus im agus gruth a dheanamh dhaibh fhein. Cha robh leigis orra an coir a sheasamh no obair air bith a dheanamh le'n lamhan. Air sgath sin gheibh sinn ann an litreachas ar sluaigh iomradh air Gaidheil shonraichte agus air Gaidheil gu coitcheann a tha a' foillsachadh duinn cho cruaidh agus cho dìcheallach agus a bha iad. Is e so an t-àire a tha iad a' fhaighinn ann an eachdraidh. Cha robh a'gairgid riaghaltais 'ga thoirt seachad le da laimh anns na laithean ud, agus na'm bitheadh e air a bhithe ann am biodh an eachdraidh so tur eadar-dhealaichte? Is e sin ceist nach gabh a freagairt. Co-dhiubh, chan eil e duilich duinn sealladh fhaighinn air an eachdraidh a bhos 'na litreachas ('nar rosg agus 'nar bardachd) an uair a theid a sgrìobhadh am mair-ach. Caite an deach na Gaidheil theurna, dhicheallach a bha beo 'nar dùthaich an de? De a b'abobh do'n atharrachadh a thainig air an t-sluagh? An e iad fhein bu chiorach no an e

rud-eigin eile a b'abobh dha? Saoilidh mi gu'n deach na ceistean sin a fheargairt agus gu'm faca sinn gu'n robh Ja thaobh shoilleir air an fhuasgladh. Cùin a chluinnnas sinn a rithist bard ag rad, agus e a' labhairt na fìrme, gu bheil sluaigh na Gaidhealtachd treun tha gach sluaigh agus nach eil eagal orra obair a dheanamh dhaibh fhein agus d'an teaghlachain?

De an seorsa beatha a tha aig duine nach fheuch ri rud a dheanamh agus aig nach eil uidh ann an nìthean an t-saoghail, uidh a bhiodh aige na'n deanadh e obair? Chan fhear-da an corp diomhanas agus cha toigh leis an innntinn e na's motha. Tha an saoghal cho duine agus nach eil an duine diomhain a' faicinn na nìthean a tha a' tachairt air taobh muigh a bhallachan fhein. Chan fhaic e na nìthean a tha feumail a chum saoghal a fuair mar is coir dha agus cha gheimich an innntinn air na nìthean is eigin a bhith an cois dhol a mach agus teachd a steach an duine. Cluinidh am fear a bhos le chluasan fosgailte moran a bhiorachas an innntinn, is e sin ma theid e a dheanamh rud a bheir e an laithair a' ghuth; cha chluinn e guth an t-saoghail ach coirbte a' tighinn troimh'n adhar mar a tig e ann an laithair a mhor-shluaigh. Chan e a mha'in c'ith na h-obreach a tha trom air innntinn ach cuideachd tiòdhlach a gheibh neach bho obair chruaidh chaich. Saoil a bheil smaoineant a' ruith an innntinn a leithid de dhùine mu'n a'gairgid a gheibh e an asgaidh, gu bheil fheadhainn eile a' strì bho mhoth gu dubh airson gun fheum iad an t-airgid sin a chos- naidh dha-san, a bheil e a' strì ri cogais a tha a' cath ris a' chridhe, no bheil e air a lionadh le naire airson gach nì a tha a' tighinn thuige? Is bochd gu saoil sinn nach eil ach beagan ann mar so. Tha an innntinn air tìormachadh, chan i a mha'in innntinn nan smuain ach innntinn an dhillch nach robh ach gle mheanbh bho thus.

Faodaidh cinnt a bhithe

againn gu bheil na daoine as sine 'nar measg a' toirt suil truaill air fheadhainn a tha calma agus comasach a thaobh slainte air obair a dheanamh. Rinn ar sinsearan obair chruaidh ann am bailtean agus air uath a chum agus gu'm biodh an t-àite againne beagan na b'fhearr, agus shuileachd iad gu'n deidheadh sin a leantainn 'nan deidh. Cha robh smuain ann air a'gairgid saor agus gu dearbha bhiodh moran aca diumbach na'n deidheadh a thabhairt orra. An duigh chan eil dad cho math ris an rud a gheibh thu an asgaidh. Tha buaidh mhoir ag so air dual-chas an duine—ann an canan, ann an litreachas, ann an aineolas air seann chleachdadh-eann, anns an t-saoghail fhein a tha againn mar dhuilchas bho linteann a dh'fhalbh agus a dh'fheumas sinne fhagail mar dhuilchas aig linteann a tha ri tighinn. De an seorsa dualchas a bhos ann? An e dualchas an diomhanas no dualchas a tha lan de nìthean ura a dhuisgas an smuaintean agus a bhros-naicheas iad gu erigh mu choinneamh nan nìthean ura sin, dualchas anns am bi seann nìthean agus nìthean ura air am fillleadh? Tha buaidh aig so cuideachd air ar beatha agus air ar staid anns an t-saoghail 'nar suilean fhein agus ann an suilean chaich. Feumaidh daoine ann beatha fhein a rogh-nachadh ach faodaidh iad a' bheatha sin a staidheadh iad a' t-seorsa beatha a chruith-aicheas sinne dhùinn fhein. De an seorsa beatha a bhos ann? A bheil sinn uile a' dhol a dh'obireachd ach an fhaich iad an t-saoghail, no an suidh sinn anns an t-suidheachan chul gu socair, diomhain ag ambarc oirre a' dhol seachad oirnn 'na doigh fhein gun ughdarras air bith againn air an rathad a ghabhas i?

Beathaich thusa mis' an duigh . . . ach cha bheathaich mis' thusa ann mairnach . . . chan urrain dhomh; cha bheathaich mi mi-fhein. Bu chòir gu feumadh gach duine an rop a chumail dha fhein; bhitheadh an duine an uair sin na bu shasachite.

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LIGHTNING FLASHES

There is an essence of slick, fleet speed in John Elliot's novel "Another Example of Indulgence." Comprising a rapid sequence of sketches from the lives of an assortment of characters, thoughts on the craft of fiction-writing, and stylised impressions of the Scottish landscape, Elliot produces an excellent literary fare which is topped off by the feat of bringing the parts together to form an integrated whole.

There is a lot of tart writing in the book which rather tends to induce a soreness into the eyeballs and the head. The result is an impression of quickness which becomes all to real as the reader progresses through the book. Nevertheless if one can match Elliot's pace, little if anything is lost.

As a piece of writing from a new Scottish author (Elliot was born in Glasgow, educated in Kilmarnock and Glasgow University) in the form of a first novel one must award top marks for the effort and the final form of the product. The characters have been observed closely and delineated with fidelity. One has met these people before, if not number them among our friends and acquaintances. In fact writers who read the book will immediately identify with Elliot as he considers the task of the creator of fiction, conjuring up new people, paper people, paper-thin people, out of examples of solid humanity within the writer's experience.

The essence of poetry is found in the sketch "Faces." After a deep breath, the author rapidly plunges into a deep pool of impressions, and paints with strong realistic lines. The piece has to be read at top speed, for maximum effect.

One looks forward to reading the second novel which the jacket blurb says he has finished. After such a good start at noveling the second example of a writer's indulgence should really be worthwhile.

"Another Example of Indulgence" by John Elliot; 30s (paperback version is also available); Calder & Boyars, 18 Brewer Street, London, W.1.

* * *

WHISKY

Almost ranking in popularity with St Kilda, the whisky industry of Scotland attracts writers who experience the urge to add something different to the already extensive literature of the subject. And, like St Kilda, some books are better than others, in that they carefully assess the subject and present the processed information in a way that is different and a pleasure to taste, like the discovery of a rare malt whisky.

The latest book on the subject of whisky is by James Ross, who is now a freelance broadcaster and lecturer. Mr Ross is a native of Skye and spent

number of years doing important work as a Research Fellow of the School of Scottish Studies.

Ross begins with the early beginnings of the Scotch industry and takes us in a well-guided tour through the maze of information about the produce.

Without losing his party of readers, Ross stops on occasion to let us glimpse the innumerable laterals of interest; then he goes on to the main tour. In the chapter on 'Convivial Society' Ross deals at length with the songs of which whisky and the conviviality it engenders are the subject matter.

The Chapter on 'Bad Laws and the Illicit Still' is full of interest and one expects that it will not be long before a full-length book is written on the subject of smuggling in the Highlands.

There is technical information too, presented in an acceptable manner: proof measurement, and the details of how whisky is made (though—does anyone really know?).

The present industrial set-up is looked at from the point of view of legislation, take-overs, mergers, and the formation of Companies whose products are world-famous. Recent legislation of this country and the American States are also mentioned.

The future of Scotch as a Scottish industry of some economic importance to both Scotland and Britain is bravely discussed as it should and the reader's attention is drawn to the iniquitous penal taxation; which the industry has to suffer from the hands and thoughtless minds of the cash-grabbers in the Westminster Government, too greedy with the golden goose. The actual cost to the consumer, says Ross, "... is at the whim of any Chancellor who cannot balance his books, but the actual price of it has not gone up one penny since 1961. Higher costs for materials, wages and other things have been absorbed without passing any part of these on to the consumer."

"In basic terms, you may pay a price of 52s for a good and accredited blend of Scotch whisky. As you do so, please remember that you are paying 6s for the actual commodity, and 46s to your Government. If you translate this ratio into a transaction for the purchase of a car or a television set (both English industries: reviewer), the fact of this penal taxation will strike you hard."

This is an excellent book to be read in the company of a favourite malt or blend. Ross, as a Highlander, has done the industry and its product a fine service.

"Whisky" by James Ross; 40s; Routledge & Kegan Paul Ltd., Carter Lane, London, E.C.4.

A Celtic Problem

Try as I can to resolve it there remains a problem for me concerning the conflict between spiritual and cultural values in Celtic countries which constitutes an agonising pro and contra in which it is hard to find any half-way solution. Some appear happy with a dualism in which opposing cultural and spiritual thesis live side by side in peaceful coexistence. But this "peace" appears to me rather fictitious and can only survive through muddled thinking or else deliberately ignoring the truth and contenting oneself with elaborate make-believe.

While there are others who say "no" either to culture or else to spiritual values (meaning religious convictions) without troubling to attempt to harness the one to the other. The result being that we either have an "art for art" attitude closely akin to hedonism and on the other a stern, dour attitude to religion devoid of the attractiveness that culture and learning could have adorned it.

Now to state as clearly as possible in what the conflict consists: on the one hand the Celt is characterised by his attachment to people and places. We find this trait in Celts of many different places such as the writer Chateaubriand in Brittany or Pierre Loti, in Osian in the Legend of Tristan and Isolde and numerous Bardic writings both Scottish, Irish and Welsh. On the one hand we have localisation which stimulates affection to one's native country through investing locality with historical legendary or literary personification, associating every hill and glen with some glorious or tragic event of the past. It is this magic that transforms what might be an otherwise uninteresting landscape into something of intriguing interest. A corollary of this is the Celts' deep attachment to the Clan, the family and respect for his forefathers, only comparable to the so-called ancestor worship of the East. Actually missionaries have been divided in their attitudes to the latter, some identifying it with idolatry while others see in it only a typical social tradition, in which the "family temples" is more a type of society than worship of the supernatural.

Thus we have these two characteristics closely linked the one with the other: strong association of people and places, that has nothing exclusive or selfish about it as there exists no hostility to those not of the family, but rather a sort of "memory technique" to keep the members of the family grouped together. To this we must add a profound attachment to nature itself quite apart from enriching the scenery with personal associations. The Celt does not attempt to dominate over nature

and conquer it, but to live in harmony with the rhythm of nature, with its change of seasons, the rotation of work that it offers and the consolation it affords through its "sympathy" without moods; now wild and fierce with indignation against some injustice, now calm and peaceful in the lonely grandeur of the Highlands, now stimulating with its brilliant surge of colour, the purple of the heather, the yellow ochre of the whin, the blue of the bluebells and forget-me-nots and the reds of the rhododendron and rowns.

The unpopulated Highlands (largely due to the cruel evictions of the last century) together with the wild bleakness of some Highland scenery has contributed to foster a wild passionate melancholy that is found in all Celtic countries as typified for instance in Tristan and Isolde. For that reason some accuse Celts of being masochistic, but this has no foundation for the Celt does not grieve for the love of suffering for its own sake, but nurses his grief to console. It is quite a wrong idea to assume that sorrow is best consoled through a sort of boisterous cheerfulness and optimism. Anything that tends to falsify facts cannot cure because what offends truth has no lasting value. Despair would be nihilistic and anti-religious, but at the same time sorrow can be a powerful stimulant for lyrical inspiration and as an instrument to conquer the torpor of inarticulateness. Christ Himself has given us the example in the scene "Ecce homo" before Pilate. He shared too deeply our tragedies besides suffering Himself more than any have suffered to atone for us, that it is not surprising that Scripture never records that Christ ever laughed.

The Celts love for nature causes him to shun artificiality and mechanisation and even if his natural talents lie in that direction it is employed only as a means to an end without allowing the machine to overwhelm the personality.

Now we are coming to the conflict referred to at the beginning of this article: it consists in the following anomalies: to create a social atmosphere the Celt stresses association of people and places with all its characteristic loyalties and humility in reverencing the past as a source in which he delves to draw experience, advice and example, thus assuaging the thirst stimulant of fashion and passion for novelty, reminding one of St Paul's rebuke to the Athenians always "hankering on 'new things'" and crazy quest of innovation. This attachment to the past and to the values handed down by our fathers represents a sort of very laudable humility since it rejects

the Pharisaical attitude of thinking that only our own generation is important and better than all those that preceded. On the other hand religion tells us that wisdom consists in being attached to nothing and that all this association of social and ancestral background is tinged with pride and possessiveness. How are we to bridge the cold anonymity of unrooted cosmopolitanism and mechanised collectivism in which the individual is just a cog in a machine just functional and utilitarian. To say that the answer is the 'via media' and fusing of the two concepts, is no solution at all. That is because we would then be losing sight of aims: religion tells us that the temporal is just an image and shadow of the eternal and that it is vanity and foolishness to love material things and thus neglect the interests of our soul "for what does it profit a man..." The truly spiritual man therefore would be so utterly unpossessive that he finds nowhere to rest his foot and consequently like the dove that Noah sent out from the Ark would fly back to the love and origin of all things in our Creator, while the raven or crow delights in "carpe diem" accessories and shows no inclination to return to its spiritual home in the Ark of salvation.

Perhaps someone can suggest a remedy to these opposing thesis, but for my own part I see nothing for it but to try and merit peace of mind through fighting one's way to the truth as a spiritual writer such as St Theresa advises when she says that peace is for those who make war for it. Some philosophers describe this as the quest of trying to know oneself, but I think that the term is inadequate: for knowledge is impotent without the co-operation of the judgment and the will, a conscience needs to be both informed and be endowed with courage to put into execution what it deems to be right. I am sure that being "detached" does not consist in not fostering what is typical of our race for this would disappoint the rest of humanity but at the same time rejecting all selfishness and cocksureness.

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THE SPIRIT OF NATIONHOOD

Nationhood in a shrinking world

Nationality can be defined as a condition. It describes the most advanced kind of human community there is—the nation. Nationalism refers to an idea. It springs from the awareness that people are different by reason of the fact that they form different nation-communities. Like all ideas, nationalism can be either good or bad, depending on the people who hold it.

Many of the charges laid against nations and the value of nationhood are misdirected. They should be levelled against the abuses of the idea of nationalism. Conflicts between peoples, for instance, do not arise between nations simply because they are different. They are caused by people who lead states, and who may be activated by extreme nationalistic ideas.

The mere existence of nations is no more a cause of unrest than the mere existence of lesser communities. If it were true that diversity of nations was a cause of trouble in itself, we should expect to find that people were more peaceful where they formed part of one large nation than in places where they were divided up into a number of nations. This is far from being true. Some of the greatest causes of trouble in the world today exist within nations (for instance, the colour problem) rather than between nations.

To hold that nations are outdated and dangerous of themselves is to subscribe to an out-dated notion of progress that was popular in the 19th century. We will later cite a wide cross-section of views from political and social scientists and other thinkers of modern times to show how understanding of the role of nations has developed in recent times.

But first, let us look at the context in which the modern nation exists. It lives in a world of a completely new kind, dissimilar from anything experienced by men in previous ages. For the first time ever, there is the possibility of real community between nations, brought about by developments in transport and communications. Men can now communicate with each other quickly and directly no matter where they live on the globe. A common network of human-consciousness envelops the earth. It constitutes what Teilhard de Chardin calls the "noosphere."

In effect, we are now getting, on an international scale, a community of thought such as could exist previously only within limited regions. It would be surprising if this did not have repercussions on the way in which men ordered their affairs with each other. The various international groupings

and arrangements between states—above all, the creation of the United Nations Organisation—are evidence of this fact.

This raises the question of what is to happen to the nation? This causes, or seems to cause, a lot of trouble because of our careless way of talking. We use nation as though it were synonymous with state. Really, that question relates to the future of the state.

Individuals do not lose their individuality because they are united as members of a primary or simple community. On the contrary, they would not be able to reach fulfilment and maturity as individuals unless they had the beneficial environment of human community in which to develop. In the same

way, communities do not necessarily die because they are united in the larger unity of the nation. And when they do, it is not always a good thing. It is becoming more and more obvious that the loss of community life is one of the great factors contributing to all sorts of human problems in the

of world problems and troubles.

But it is wrong to associate the decline of communities with the national unity of communities which form nations, or with the legal entity of the state. Within the state, communities can live at peace with one another and prosper in a way which would not be possible without the rule of law.

le SEAN DE FREINE

world today. The atomisation of people in great cities, the arid human dust bowls of our age, demonstrates this. One of the most noticeable movements of these times and the means of identifying himself with his fellow-man. It is one of the most hopeful signs in a wel-

To assume, therefore, that the coming together of nations in actual communities of nations implies or should imply the death of national communities themselves is both illogical and without any relevant precedent. To some extent, the assumption is a hanover from the last century when the undoubted impulse of mankind to

form community was expressed through force by the great colonial nations. (This should not surprise us: man's first efforts at something new are often faltering and faulty). The reality of the situation is that there are far more independent states—some 150 within the United Nations—than at any other period in modern history.

The following view, then, expressed by one of the modern writers on the subject, should not surprise us: "For the present century, and probably for a good many centuries to come, nations are here to stay. Rather than dream about their disappearance, it is better to learn how to live with them." Benjamin Akzin, *Stat^s and Nation* (1964).

(Reprinted from "ROSC")

A Matter of Priorities

le Noel O'Connel, M.I.C.E.

Planning consent was recently given by Cork County Council to erect a smelter plant at Little Island by the Smelter Corporation of Ireland. A notable new industry has been attracted to Ireland and Cork should be pleased—or should it? The matter is complex and these notes touch on some of the many issues raised.

Smelter plants are not common and one wonders why Little Island was selected by the Smelter Corporation. Presumably because the site satisfies the basic requirements of ready availability of labour, power, water, transport facilities and effluent disposal.

Environmental considerations tend to rank low in the priorities of even sophisticated industrialists who generally leave such matters to be raised by their opponents.

And in Ireland, any new industry must inevitably eat into the unspoiled landscape because Ireland is a country with declining employment on the land and an expanding industrial economy.

Two apparently irreconcilable viewpoints emerge—and this is European Conservation Year, to boot!

In England, however, such a contrast would hardly arise as new heavy industries are generally located in degenerate industrial areas. But as Ireland has no tradition of industry, it follows that growth will clash with conservation more and more. As growth will be associated with employment and a reduction in emigration, the emotive argument will support the developers.

The Smelter Corporation appears to have won the support of the Cork Trade Unions

with promises of employment; and they have had little difficulty with the land-owners. Site costs, after all, form only a small part of the capital required.

The opponents of the scheme are thus forced to rely on long term arguments not readily reducible to cash terms, which remain the yardstick of industrial investment. The point is not really the simple one of "Little Island or Else"—it should be a question more of "Little Island or Elsewhere."

There is already the tragedy of Gulf Oil in Bantry Bay—alone, all alone, by the sea washed shore, slicks and all. But that was "Before Planning." The belated introduction of Town Planning Acts in Ireland should have meant goodbye to all that. Has something gone wrong?

The introduction of Town Planning to Ireland was celebrated by a last defiant gesture—the then Minister for Local Government sanctioned, on the day before the Act came into force, the demolition of the Georgian houses in Lower Fitzwilliam Street and thus permitted the desecration of as fine a streetscape as existed. The auspices were hardly favourable.

Now, planning is not as easy as it looks. It is not simply a drawing board exercise of lines and levels and curves. It is born of the way people live and yet conditions and limits the way they will live and this demands the attention of minds which can take in a wide spectrum of sociology, economy and "planning"—clearly such a corps did not exist and takes

time to create—calling an engineer (or an architect) a planning officer does not instantly endow him with rare qualities.

Moreover, the Planning Acts followed the existing Local Government Boundaries. For a small country, there are thus too many separate authorities, more in fact for three million people than Greater London required for twice that number. The smelter Plant is geographically in "County" Cork but it is only a mile or so from Blackrock Castle and is essentially a piece of urban development. No doubt the City has been consulted but can we afford this duplication?

The Smelter Corporation appears to have weakness of the system—the whole responsibility for the decision comes home to the man on the spot, in this case the County Manager, Mr Michael Conlon, who must by Statute reach his decision within two months, on a matter which is, in fact, of more than local significance—as Smelter Plants are so rare, the matter is really supra-national.

But the promised Ministry of Physical Planning has not yet materialised ("you can't have guns and butter") so that the local planning officers must work on alone.

Mother England, be it noted, would require the Smelter Corporation to satisfy the Planning Officer locally and also the Board of Trade at Whitehall, who need to be convinced of the economic implications of a project before granting an Industrial Development Certificate. As Ireland is not slow to copy other British institutions,

this is a system that might well be adopted. Local Planning Officers could be less than objective where a high rate potential exists for a project which might be socially or environmentally undesirable. The division of power is a defence mechanism.

The strain of the decision was evident in Mr Conlon's calling of a Press Conference to announce the consent and to expand on its 34 conditions, designed, as he put it, to make things difficult for the Smelter Corporation. But this is a palliative approach and experience elsewhere teaches that large corporations are not unduly perturbed by legislative checks.

The conviction grows that the Little Island decision should have been a simple refusal. There are other places in Ireland where the Smelter could be accommodated, with possibly greater gain to the community. Once Louis Mahon is raped there is no going back.

Mr Conlon in his 34 conditions makes considerable use of British Acts. A study of the 1968 British Planning Act would be rewarding—it permits and encourages the designation of whole areas as conservation areas, where development is rigorously controlled both as to its character and suitability. Many areas have already been designated, including the constable country at Dedham Vale. In Ireland, the Lee Valley from Gougane to Roche's Point ranks for such care. Are we brave enough to be so far-seeing?

(Reprinted from "The Irish Post")

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

IV — FOGHLUM

Tha barrachd is barrachd de Ghaidhlig 'ga h-uaisgeadh 'san fhoghlum an diugh: o na fo-sgoilean gu na h-oilthigh-each. Tha mi fhein a 'deanamh gu math a bharrachd de theagasg an Gaidhlig na am Beurla a nise. Ach chan-eil a Ghaidhlig ga cur gu feum am bad sam bith de churs an foghlum ach 's docha 'sa chiad bhliadhna no dha — mar a dh'fhoadadh. Bu choir do chlann co-bliadhna gum biodh a Ghaidhlig fhein air a teagasg 'sa chanas sin, agus cuideachd gum bi cupsairean eile air an teagasg innte ann an sgoilean far a bheil i aig a chuid mhòr. Nise, bheir a Ghaidhlig a bhi 'ga h-uaisgeadh 'san fhoghlum (a) inbhe dhiùt an suilean na cloinne agus an t-sluagh air fad, (b) bidh am foghlum fein nas fhallaine mar foghlum. (c) agus nì e altachadh is cleachdadh do dhaoine, a bhios, nuair a dh'fhasas iad suas air comhairlean sìorrachd is eile far am bi ma theid gu math le obair Fear Stiùirich A' Chomuinn, a Ghaidhlig 'ga bruidhinn — chon a so b'e ministeirean is sagartan na h-aon daoine aig a robh mòran an cleachdadh ri bhith bruidhinn Gaidhlig mu choinneamh sluagh.

Cuideachd ma bhios a Ghaidhlig ga h-uaisgeadh nas trice 'san fhoghlum, thig facal an ur am follais leis n beag is beag airson rudan son nach robh facal ann chon a so agus a thaobh gum bi na facal so air an teagasg don oigridh bith iad gu math nas buailteiche greim a ghabhail is a bhi air an uisgeadh na facal ur a th'againn.

5 — Litreachas, etc.

Chon an so 'se da sheorsa leabhar a bu mhotha bha 'gairinn 'sa Ghaidhlig — leabharachan femail (sgoilte, spioradail), agus leabhair chean de litreachas (a tha daoine sgrìobhadh chan ann airson aigeadh air choir na frinn). Nise, ann an canan mar a' Bheurla, tha'n da sheorsa litreachas so ann ach chan eil ann dhiubh ach gle bheag taca ris na th'ann de sheorsa eile — son litreachas a tha daoine sgrìobhadh chan ann son gu bheil moran feum no luach ann ach airson gu bheil aigeadh ann — sin, litreachas aotrom, novels mu bho-saeran is pholasmain, People's Friend, agus mar son. Nise, bu chuireadh Comunn na Leabharachan Gaidhlig air chois an t-iridh, tha iad air a bhi feuchainn ri adhartas a dheanamh 'sa rathad so: tha co-fharpuais air an drasda airson eachdraidh-beatha agus tha nobhailan is sgeulachdan aotrom, popular ri nochdadh mu thrath. Tha na h-uithir de dh'airgid ga thairgse son clo-bhuailteachd ura agus tha so a' mioniaigeadh gun urrainn do chlo-bhuailteachd Gaidhlig son a cheud uair aigeadh (royalties) a phagheadh son a h-uile leth-bhreac de leabhar a

theid a cheannach: bheir so air sgrìobhaichean feuchainn ri an leabharachan a dheanamh cho simplidh is cho tadmhor don mhòr shluagh sa ghabhas. Chan-eil teagmh agam nach teid aig a' Chomuinn Leabharachan Gaidhlig — fo stiùradh Iain Moireach — air litreachas 'popular' a chur air bhonn, agus nì so feum do-chunntas dhan a'Ghaidhlig gach nach biodh ann ach gun dean e oidhcheanan fada Geamhraidh na Gaidhealtachd nas fhasa ghiulan).

A thaobh nacheil an t-uamhas aig a' Chomuinn air feadh na Gaidhealtachd, tha feum mhòr air leabhar-lannan matha. Ann an Gairm na raithe seo tha facal aig Ruairidh MacThomais air a so 'sa bheil e radh gum bu choir do leabhar lannan na Gaidhealtachd agus bailtean mar Glaschu, Dun Eideann is an t-Oban ann a cheannach de gach leabhar Gaidhlig a thig a mach agus gur ann an urra ri na Gaidheil fhein a tha so, gu feum sinn litrichean a sgrìobhadh a'gearrain.

Dh'fhoadadh cuideachd barrachd de leabhar-lann na Gaidhealtachd a bhith dol mun cuairt le vanaichean no a' cur leabharachan troimh'n a' phost.

A thaobh nan ealain air fad agus, gu h-àraidh Comunn Ealain Bhreatainn bha beachd inntinneach an Sruth o chionn seachdain, 's mar sin chan mise moran. Ach tha da ruid shonruichte ann a bu thogha leith fhaincinn: (a) Comunn an Ealain a'gairm coineamh de sgrìobhaichean is luchd-ciùil Gaidhlig a dh'fhaidh ann gabh ceòl is gu h-àraidh orain nas adhartach na th'againn a dheanamh — an da chuid ceòl 'pop' is ceòl-mor ur son na h-oigridh a tharruing agus son ar dualchas a' chumail beò, (b) Fear eolach air choireigin le Gaidhlig, ma tha leithid ri fhaighinn — son a dhol timcheall na Gaidhealtachd (is a' tadhal air a' Mhòd) son a shealltainn don fheadhainn na ruith cheilidh is choncerts is mhoan agus don luchd-cluiche fhein, ciamar a dh'fhoadadh iad cùrsaichean nas uire, adhartach, se-phisticated a dheilbh. Tha feum mhòr air a so oir chan-eil moran tarruing an drasda gu h-àraidh don oigridh — san t-seann cheilidh. Tha Roinn Gaidhlig Bh.B.C. air adhartas mor a dheanamh 'sa rathad so.

Nise, a' chur crìoch air a bhi bruidhinn air litreachas is cultuir, facal beaga mu cho-fharpuais. A' cur choiltais, tha co-fharpuais a' bhoilgairt greim-bais a ghabhail air cultur na Gaidhealtachd. Bidh mi 'n comhnaidh ag eisd-eachd ri program na pìoba air an reidio agus chan-eil guth a sin ach gu bhuingidh, co am pìobair 'sa fhearr,' co na bhuidheann — pìoba as fhearr 'air an t-saoghal.'

A thaobh ceòl-seinn, 'se

am Mod prìomh thachartas na bliadhna — is e lan de cho-fharpuais de gach gne. Ann an drama, tha Feis Gaidhlig Ghlaschu againn, 's i fhein le a breitheamh 'sa duaisean is comharan: chaneil duine a chaidh an gaot na feis so nach eil fhios aige gur ann air na duaisean is nach ann air an drama a tha aire chuid mhòr de na tha ghabhail pait agus 's ann air Dh-aoine a tha sluagh a' tighinn a mach. Chan ann son gu bheil dealbh cluichean na h-oidhche sin nas fhearr na chach an son gu faic iad na cupannan gairt teòchaid.

Tha mi smaoinachadh gur e as motha coir ris a so: nacheil sinn uamhasach cin-tachas againn fhein, tha sinn mar gum biodh sinn a radh ur is, can a bhiùt thoir dhaibh Gaidhealach fiosrachail is breithneachail gu leor agus rud math aithneachadh bho rud dona agus feumar mar sin breitheamh ionnsaichte a dh'innseas dhomh de coir cordadh riutha. Bha othail o chionn bliadhna no dha mun dealbh-chluch leis an d'fhuair Comunn Drama Gaidhlig Inbhirnis gu co-fharpuis dhereinnach an

S.C.D.A. an Duneideann: thuir duneiginn an Sruth go robh nise Drama Gaidhlig cho math nise ri drama eile. Nise, tha fhios aig moran againn roimhe so gu robh drama — na dealbh-cluichean aig Fionnlagh MacLeod is aig Iain Mac A' Ghobhainn (chan e a' t-aotromas stàin a' b'haig buidheann Inbhirnis 's gun innte co-dhiubh ach eadar-theangachadh). Cha leigeadh sin leas breitheamh Gallda a thhiginn a dh'innse dhùinn de bha math.

A thaobh an drama, dh'airrainn-sa air Comunn Glaschu iad a dh'ichuimhneachadh mu bhrith-eamhan is dhuaisean agus iad, an aite sin, feuchainn ris an luchd-eisd-eachd oideachadh 'san drama ur is, can a bhiùt thoir dhaibh cothrom air ceistean a chur air an luchd sgrìobhaidh is dealbhachaidh.

Tha co-fharpuais le duaisean aigeadh freagarrach gu leor son brosnachadh rud ur rud nacheil gu leor dhoth ann — cleas farpais eachdraidh-beatha A' Chomuinn Leabharachan agus farpais sgeulachd-ghoirid a' Bh.C. Ach, airson a chorr, chan e

over to you:

A Charaid Choir,

Your recent interesting articles about Cornwall prompts me to add something more about this old Celtic Land.

One of my grievances about Anglicising influences is the unhappy knack the English have of disfiguring place names. For example the large village of Crafthale is probably derived from Cref-Heal meaning — strong sun — much more likely to attract tourists just has Mousehole in Cornish is from a word in nowise connected with either mice or holes. It is a suitable name Cref Heal because it is situated at the top of a group of hills that catches the sun all day long if there is any and nearby we have Whit-sun Bay and the little fishing village of Portwrinkle pronounced Port rickle, wrinkle being perhaps derived from a pre-Celtic word as in Finnish archaic meaning sun. Then we have dowdery nearby derived from the Cornish Town (a hill) and Terry a break or tear caused by a little stream that runs between two hills. Then the "Brown Wolly" highest hill at Cornwall is derived from bryn meaning hill not brown.

For those interested in learning Cornish I write to remind teachers that the Cornish language Gorsedd organises exams, one of the organisers being a Cornish Chief Bard, Headmaster of the Mount Pleasant School, Tricri Road, Cambourne, or Miss Petchey Truro. One of the most outstanding Cornish writers is Mr Watkins of

"Beechcraft," Callington, who completed this missing fragment of "Tristan 'Isolde" in Cornish, as the fluent Cornish speaker Poole who is author of an excellent Cornish Grammar.

Finally, I might mention the "Mebyon River" movement run by enterprising young Cornishmen who publish "The Cornish Nation." Yours etc.,

IAN G. MACNAIR

c/o Roman Gassner,
FL 9490 Vaduz,
Principality of Liechtenstein.

rud idir fallainn a th'ann an cus duibh. Bu choir cur as dhaibh cho fad's a ghabhas agus cur 'nan aite sgrudadh-litreachais (criticism is comh-radh — tro Gairm, Sruth, am B.B.C.) a dheilbhas dhùinn slat - thobhaisead dhùinn fhein agus am bi sinn neo-eisimeilach air standards Cola-isdean Ciuil, S.C.D.A., no eile.

(Ri-Leantainn)

BIRTHS

MACKINNON—At Lewis Hospital, Stornoway, on 10th July, 1970, to Dr. Angus and Mary (nee Sandeman, Northton, Harris), a son.

ROSS—At the Ross Hospital, Paisley, on 5th July, 1970, to Gordon and Sheila (nee Barclay), 78 Cuxtonholme Road, Glasgow, 3 daughters (Veronica Sarah), both well.

DEATHS

MURRAY—Passed away at the Lewis Hospital, on 6th July, 1970, John Murray, aged 71 years, of 8 Swanbost, Ness, beloved husband of Christina Macdonald.

Sadly missed

NICOLSON—At the Lewis Hospital, on Thursday, 2nd July, 1970, James Greenfield Nicolson, 1 Plantation, Stornoway, son of the late Robert Nicolson (Contractor) and Free Church precentor, father of James and Ann.

WANTED

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Proverb

Tha beagan trocail aig an fhaireach agus chanell trocail idir aig na cregan.

The waves have some mercy but the rocks have no mercy at all.

Text for the Times

Chuidich gach fear a choinneamh-snach, agus thubhairt e 'a bhrathair, Ag miusneachail, Isaiah C. 41. R. 6.

They helped every one his neighbour, and every one said to his brother, Be of good courage. Isaiah Ch. 41. V. 6.

Domhnall Domhnallach Tairheart na Hearnadh

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