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THURSDAY, 12th JUNE 1969

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A reir aithisg bho Roinn an Fhearran san lasgach an Alba thugadh air tir fiach £18,918,521 de gach seorsa iasg an uiridh. Tha seo faisg air £360,000 a bharrachd air na thugadh a steach a bhliadhna roimhe sin.

Le geamhradh snruichte math ri iasgach a' sgadain 'gan cuideachadh laimhsich Malag fiach £493,000. Tha seo gam fagail air thoiseach air gach port sgadain eile tha 'n Alba. A' sealltainn luach an iasgach 'san Taobh Siar thugadh fiach £366,000 de sgadan air tir an Ulapul feadh na bliadhna cuideachd.

Gun teagamh bha e 'na chuideachadh do na h-iasgairan gu robh an geamhradh an ìre mhath ciuin air an Taobh Siar. Ach a bharr air an sin tha an t-adhartas tha an t-iasgach a' deanamh 'sna h-eileanan agus air An Taobh Siar a' mìneachadh an t-uilleadh dhaoine gu bhith dol a steach airson bataichean uir a bho seim a 'Bhord Leasachaidh. Chanell moran oibrichean anns am faicheadh am Bord toradh cho math cho cabhagach 'sa gheibh iad as 'na chuireas iad a dh'obair an iasgaich.

Bha ardachadh anns na rinneadh air an iasg gael an uiridh cuideachd le luach £16,503,000 'ga reic. Agus ged is iomadh gearran a chluinnear air cho seann-fhasant 'sa tha bataichean 'sgach ni co-cheangailte ris an iasgach 'smath a bhith faicinn gun mharbhadh barrachd iasg ged a bha na bu lugha na

chleachd de bhataichean is iasgairan an sas.

Gach bliadhna nis chithear ardachadh ann an iasgach maorach is iasg—sligheach a kithid gromaich is gromaich-cuan, crubagan is creachain. An uiridh thugadh air tir 281,000

cwt. a reic airson £2,787,000.

Ach chan eil am fon gu leir milis: 'Se rud suarach a th'ann nach fhaigh na h-iasgairan pris cho math 'sa dh'fhaodadh iad air an Taobh Siar air sgath gur ann air taobh an ear na duthcha tha na factoraidhean eiseig as motha. 'S docha gum b' fhaicheadh leasachadh a dheanamh air an t-suidheachadh seo.

FAILTE DO'N BHAN-RIGH

The sense of history in the making by the Queen's personal visit to the General Assembly this year, was strikingly heightened when the Right Reverend Dr Murchison, in the middle of his Moderatorial address to Her Majesty switched momentarily into his native Gaelic.

However, only a handful of people knew, at that time, what further pleasures the old language had in store for Her Majesty.

A letter was sent to Buckingham Palace with a tentative suggestion but there was a speedy and courteous reply, nor unfavourable to the idea that Gaelic entertainment be arranged for the Queen.

The news finally came that Gaelic entertainment was considered appropriate on the evening of Wednesday 21st May, following the Royal Banquet.

The Moderator's few words of Gaelic welcome to the Queen on the previous day, proved an asset for Fear-an-tighe, John Angus MacLeod,

and after a brief introduction the Edin Singers, Evelyn Campbell, John Mackenzie and Mary Sandeman sang a song specially written for the occasion.

Accompanied by Jean Campbell on the Clarsach, George Clavey sang 'An aitearachd ard' and 'O horo mo chaillein donn.'

Marjory and Lex Greig danced a specially adapted Strathspey and reel dedicated to Princess Anne, with Evelyn and Mary coming in for the reel.

Jean Campbell gave an excellent rendering of 'Chi mi Muile' and 'The March of the Cameron Men.'

The Edin Singers completed the programme with 'Gaol an t-seoladair', a waulking song 'Cha teid mi, a fairy song 'S ole an obair' and 'Bheirinn sud do Mhairi.'

Afterwards the artistes lined up in front of the dais to be introduced to Her Majesty, the Duke of Edinburgh and Princess Anne.

Seirbhis Ghaidhlig An Ard Sheanaidh

Chruinnich coimhthional mor do Ghaidheil Dhun-eideann 's an Eaglais Ghaidhealach (Tolbooth — St John's) air Di-Domhnaich an 25mh de'n Cheitein. B'e sin sabaid an Ard Sheanaidh 's b'e an t-aobhar araidh gu'm bitheadh seirbhis Ghaidhlig air a cumail le ughdarras an Ard Sheanaidh, mar a tha an cleachdadh bho chionn fada.

Comhla ri Gaidheil a' cheann — bhaile, bha ministearan is eildearan 's am mnathan, a bha a' frithealadh an Ard Sheanadh. Chraobh sgaoil am BBC an t-seirbhis air an radio, is chualas i fad is farsuinn.

Air ceann na seirbhis bha an t-Urr. Tearlach MacEanraig, leugh an t-Urr. Gillesbuig Mac a' Bhicair an Sgrìobtuir, is shearmonaich Am Fìor — Urr. Tomas MacCalmain, DD, Moderator an Ard Sheanaidh.

B'e Fear-togail an Fhuinn Gillesbuig MacGilleathain is

bha e tainneach gun robh da choisir-chiuil Ghaidhlig a' cuideachadh le seinn nan sailm. Coisir-Chiuil Ghaidhlig Dhun-eideann, is Coisir-Chiuil cheiltach Labhdaidh.

Tha fichead bliadhna co dhiu o'n bha Moderator Gaidhlig s an oifig ard so an Eaglais na h-Alba, is tri cheud gu leth bliadhna o'n a thadhail Rìgh na Ban-Rìgh air Ard Sheanaidh na h-Eaglais gus a bhliadhna so, air a chuir a 'Bhan Rìgh Ealasaid an t-urram oirn ann an Duneideann.

Nuair a bha am Moderator a' tairgseachd dleasdanas an Ard Sheanaidh do'n Bhan Rìgh, chuir a failte orra ann an Gaidhlig leis na briathran so! Faighte chridheile do bhar Morachd rioghail, aig an aon am a cuimhneachd gu'n robh a' Ghaidhlig fad air a' cleachdadh ann an Cuirt Rìoghail alba is 'an Pharlamaid Albannach,

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Oidhirp as Fhìach Suil a Chumail Oirre

Ann an sia air fhichead de sgòiltean-alturmais (nursery schools) anns a' Chuimrigh thathas a' deanamh oidhirp air a' Chuimris a theagasg do chloinn bhig agus nach eil a' chanain sin mar chainnt mhatheail. A reir a' phaispeir naideachd 'Y Cymro' dh' fhaodadh an oidhirp seo a bhih 'na ball-sampaid do dhutheachann eile far a bheil slugh na duthcha a' bruidhinn barrachd is aon chanain.

Tha trì miosan a' bhith bhon a chuireadh an obair seo gheall. Tha e am beachd an luchd-stiùiridh bliadhna gu leth de theagasg a thoirt dha 'n chloinn agus tha e coltach gu bheil gnòthaichean mar tha a' dol fada nas fhearr na bha duil eile. Tha iad an dochas cuideachd gum bi an oidhirp seo 'na toiseach toiseachaidh air cloinn a theagasg anns an dachan ann an sgìrean far a bheil a' Bheurla air buaidh fhaighinn roimhe seo.

Tha obair an latha anns na sgòiltean seo air a roinn eadar a' mhàdhaing 's am feasgar. Anns a' mhàdhaing tha a' chlann a' faighinn nan leasan abhaisteach anns a' Bheurla. Am feasgar tha iad ri obair eile, a' cluich ann am buidheannan, a' seinn agus ri gnòmhachas-cuirp agus is ann anns a' Chuimris a tha an tidsair a' bruidhinn riutha fad an t-suibhail. Tha i cleachdadh facal simplidh air an staidheachadh air na rudan leis a bheil iad air an cuartachadh.

Thairt aon te ta ris an obair seo nach robh a' chlann an toiseach a' tuigsinn ach a bha iad ag radh agus nach robh iad idir soirbh dhi gun a' Bheula a' bruidhinn riutha. An deidh mìos a' cluinnntinn na Cuimris thoisich iad air a freagairt anns a' chanain sin agus ri bhih 'g aithris nan facal as a deidh. Is e an t-ath cheum toirt orra facal a chur ri cheile as an ceann theid. Ann an aiteachan far a bheil beagan Cuimris fhathast tha iad a' deanamh seo an deidh sia seachdainean.

Bithidh a' h-uile leanabha a theid dha na sia air fhichead sgòiltean seo a' faighinn an aon ionnsachaidh agus thathas an dochas, an uair a theid iad na sgòiltean beaga gum bi goireasan anns na sgòiltean sin cuideachd airson a' chlann a theagasg anns an dachan agus gun sgap seo ri ditha na h-ard-sgòiltean.

Cha leig mi leas leudachadh air cho fèumail 's bhitheadh oidhirp dhe 'n t-seorsa seo dhuinne ann an aiteachan air a' Ghaidhealtachd far a bheil a' Bheurla a' faighinn lann-an-uachdair.

Last Bus Home?

Within a week of each other both the Scottish Liberal Party and the Scottish National Party held their annual conferences — perhaps the last time they will be able to stage these public exhibitions before the next General Election. At the SNP conference there were signs that the trend to build a pure political structure on a base comprising Home Rule ideals spells no little trouble for a party whose membership embraces almost a spectrum of political belief. Not only did the delegates at the conference display this dichotomy, but the party's executive was not far behind. At the end of the conference there was the definite feeling that the party could rely no more on the emotive appeal of an independent Scotland and had to work harder to strengthen the belief that in the interregnum the SNP would act with responsibility before the Scottish people finally made their decision as to what kind of Scotland they wanted, and elected a Government in Edinburgh to carry out their wishes.

Was it merely that the SNP were "news" and the Liberals in Aberdeen were not? Whatever the reason, the conference of the SLP did not receive the same press coverage. The Liberals are a political party with "third way" politics. They have been unable to capitalise on their long-held Home Rule beliefs. Dogged with ill-luck, the SLP have not added anything great to their stature at Aberdeen. And they have not been helped particularly by the various information media which is too much obsessed by the two-party whip which cracks over our country's back.

What was lacking at both conferences was the open hand of friendship using Home Rule as the common ground. An attempt at this was made at the SNP conference in two resolutions, but nothing came of them. The Liberals, on the other hand, through their chairman, have said that there are no grounds for an alliance.

All this is a great pity. To put Scotland first means sacrificing pure politics for Home Rule and concentrating all the available energy into the first achievement; an independent Scotland. What comes after that first step is for the Scottish people to decide.

There are too many ragged edges, too many loose threads, too many single voices in the Home Rule movement today. What is preventing them from uniting? Disunity is taking the very lifeblood out of Scotland and those who are against an independent Scotland have merely to sit back and wait until the Home Rulers win for themselves a Phyrice victory.

The last bus for Home Rule is about to leave. But are we all ready to take it?

FAIGINN BHUAM

MOD EILEAN

Dhiaoinne seo a chaidh bha mi aig Mòd ionadail ann am Portrigh, san Eilean Sgiathnach. De a' bhi' aca gu spracail a' clàir a' Mhòid seo ach "Mod an Eilein." Cha do chòrd e ri Dunningachd. "Dè an t-eilean? mar a thuirte am fear eile," arsa Dunningachd. Bha Dunningachd a' cur na ceiste am beul fir eile, ach cha robh teagamh agann nach cuireadh Dunningachd fhèin a' cheist, agus gu math dian. De an t-eilean, gu dearb? "

Nan robh ùine air a bhih ann agus sannd argumaid orrm, dh' fhaodadh a bhih air a chur ri Dunningachd, mur a ghabhadh e ris an eilean seo mar AN T-Eilean, de an t-eilean eile, na bharail-sin, a dheasaidh an t-urram sin, mas e urram a' t' ann. Nam b'e, abair, Leodhas a bha 'n bheachd, chanainn ris nach e eilean a tha ann an Leodhas idir, ach earrann de eilean, earrann mhòr, iomraitheach, gun teagamh, ach, aig a' cheann thall, earrann a' d' fheumhas Na Hearadh comhla ris airson eilean a dheanadh dheth.

S dòcha gu robh e cho math nach do cheadaich an uine a leithid sin de dh' argumaid, orra amharas agann nach seasaidh i ro fhada. Ach saoil a robh e car ladarna do Chomhairle a' Mhòid seo "Mod an Eilein," a thoirt air? Carson a thairtear AN t-Eilean? Saoilidh mi gur e an t-aobhar, chan e faireachdhas sa bith a thaobh feartan àraidh a bhih air suibhal nan eileanach seo, ach dìreach gu bheil "an t-Eilean Sgiathnach" 'na ainm ro shlaodach. Cha d' rinn ach a' ghiorrachadh a chum a' dheanamh nas sgobhalta, nì a tha a' tighinn bho sheòrsa de leigs, ma thogras tu.

Smaointich air na h-eileanan eile, Muile, is Ile, is Leodhas fhéin. Seall cho grinn sa tha iad agus cho furasda an cleachdadh. Nach b'òrach nach gabhadh a leithid eile a dheilbh airson an Eilein Sgiathnach. Se "Sgith" a' chiad fhacal a thig an uachdar ach 's dòcha nach bitheadh e ro fheargarach oir nach e a bheireadh an codh ro eileanach eile a codh gun d' thàinig an t-ainm bho nàdur nan eileanach. Seinn-teag gu bheil dòighean eile ann air an ainm a ghiorrachadh.

Tha mìos no dha o fhuair mise cuireadh do'n Mhòid seo. Cha robh mi ro chinn-teag de thigheadh as, oir an uiridh fhuair mi an cuireadh ceudna, agus aig a' cheann o' dheireadh cha robh Mòd idir aca. Nach 'ann air an eilean seo a thàinig e! Cha b'e am mealladh dui' a fhuair mi fha b' buidheach a chuir orm an uiridh ach an dearbhadh a thug call a' Mhòid dhuinn mar a bha a' Ghaidheilig a' dol sìos anns an àite.

An tachradh an nì ceudna am bliadhna? Dh' fhaodadh an turas a dheanadh gun dad air a shon an deidh ruig-

headh. Chan e gun cuir-eadh an turas fhein curam mor' orm san latha a' th ann. Ochiònn trì seachdainean chaidh mi suas aon latha agus thig mi an ath latha. Air an t-seachdain seo chaidh rinn mi na b'fhearr na sin—sas Dimairt is air ais Diciadain, suas Diardaoin is air ais Disatharna. S dòcha gun innis mi a rithist mi aobhar nan sgriobhan cabagach seo.

Cha robh Mòd idir am

ISLAND FACES DOOM

by our Eire Correspondent

There is a real danger that the community at Achill Island is facing extinction. Facts backing up this gloomy picture are given in a recent Irish Independent article.

"The blinds are coming down all over Achill and padlocks are being fitted to the doors of gleaming white cottages as the island's economic plight grows worse," says the writer.

He describes a survey carried out by the local Civil Rights Committee which revealed that only 173 married men on Achill, or a mere 15 out of every 100 have jobs. The other 700 have either left with or without their families, or are unemployed at home.

The population of 3,500 is practically disappearing overnight. The number of children attending school there has halved in the past ten years. In many cases the mother is at home rearing the family while the breadwinner is working in England.

Recently, the front door was closed on the 249th house out of a total of 1,331 on the island. A full 18 per cent. of the islanders' homes are now deserted.

The Civil Rights Committee are planning a huge demonstration to draw the attention of the Government and the public to their plight. They do not want their island to become another Basket, uninhabited and abandoned to Atlantic waves.

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Portrigh an uiridh. Am bliadhna b' fheudar dhaibh latha nan inbheach fhàgail as, ach bha gnòthaichean na bu ghlanaisiche a' tabh na clòinne. Bhitheadh a' chlann cruinn Dihaoine an àite Diardaoin.

Thug a' chlann seo dearbhadh dhomhsa gu bheil a' Ghaidheilig fada bho bhih ullamh fhathast anns an eilean seo. Madaoin Dihaoine bha mi ag èiseachd ri seinn-eadairean òga, agus bha e gasda an cluinnntinn. Am bliadhna airson na ciad uair bha cofarpaisean air leth aca airson luchd a' ionnsachaidh. Chaidh gu math leis an dòigh ur. Thug còrr is aon duine tarraing air cho beag sa bha an luchd-ionnsachaidh air dheireadh air na flean-taich ann an labhairt na canain. S gann a' dh' aithneachadh tu, mur a h-innsedh tuid, cò bha ag ionnsachadh is cò a bha fleanata.

Chòrd seinn na maidne rium ach b'liad comhradhean deidh-noin a chuir an seula air an atha. Bha mi fuich-eadh de chlann na h-àrd sgòile anns a' chofarpais seo. Chian fhaigheadh tu aig Mòd beag no mòr nheighean is gilean cho aoidheadh, modhail, deiseil gu bruidhinn an cannt ghasda, fhileanta air cuspair sa bith, an dachaidhean is an teaghlachain, aiteach is iasgach is gach saothair air a smaointeachdais. Bithidh daoine uaireannan a' gearan air dòighean-teagaisg an lath an diugh, ach mas e siud an seòrsa sgòilearan a tha a' tighinn air adhart, chaneid dad cearr air na sgòiltean no na dachaidhean do 'n buin iad.

Chuala mi an lath ud nìthean a bha ùr agus anasach dhomh mu Chillemhòir, mu bhaileatan an toabh-sear, mu Phortanlong, mu Bhearnasdal, mu Chailleabost, mu Chaoilcainn, seadh, agus bho dithis ghilleatan tapaidh, mu Sgalpaidh na Hearadh.

Bu mhat a' b' fhiach domhsa, am measg nan turas cabagach, an turus seo a dhanamh a' dh' an ghnòthach gu 'n Mhòd ionadail seo. Cha mhor nach deasadh a' nam bheachd-sa chan e mha'n an t-urram "Mod an Eilein" ach "Mòd nan Eilean."

Amhaill fann

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Celtica - today

A look at Alba, Breizh, Cymru, Eire, Kernow and Mannin by P. Berresford Ellis.

The elections are now under way in Ireland. As usual the political aims are completely forgotten by the parties and the usual "slandring match" has ensued. Liam Cosgrave, Fine Gael leader, has accused Fianna Fail of being the Republic's equivalent to the Northern Unionist junta. Neil Blaney, a Fianna Fail minister, accuses Fine Gael of "dishonesty" and of being "a collection of unctious hypocrites."

It is a terrible condemnation of Irish politicians that they can act so immaturely in a General Election. If this attitude is reflected in their methods of government it is a small wonder that the Irish, as a nation, are dying and that little has been done to make the aims of the 1916 leaders a reality.

Two big names are now prominent in the elections. The 1916 hero Sean MacEntee (a Cabinet minister for 25 years) has declined to go forward for nomination in the Dublin South East constituency, and Conor Cruise O'Brien has decided to stand for the Irish Labour Party in Dublin.

Prince Charles in Wales has been uttering some stirring platitudes about the Welsh language (in Welsh as well!). Speaking to Urded Gobaith Gymraeg (Welsh League of Youth) Prince Charles said: "I shall certainly never let it (Welsh) die without offering stout resistance."

The same day the Ministry of Transport declared that it would not issue bi-lingual motor tax forms in Welsh and English. Does this mean that the Prince will join members of the Welsh Language Society in refusing to tax their motor cars in English? All Wales waits with bated breath for the "stout resistance" which the Prince will offer.

While the Government's attempt to make Prince Charles into an "instant welshman" and to channel Welsh patriotism in this cause, is a political manoeuvre to be deplored, it has had one good effect. It has created a widespread interest in the language; it has given a degree of snob value to the language and many Welsh people (previously unsympathetic) have decided that if the language is good enough for a Prince it is good enough for their children. On this basis, the Celts should be able to turn the Govern-

ment's political gambit into a political gambit of their own.

Prince Charles, as well as Prince of Wales, is also Lord of the Isles and High Steward of Scotland. Is not this reason enough for an Comunn Gaidhealach to start pressing that the "Lord of the Isles" should now learn Scottish (Gaidhlig)—"the language of his subjects"?

Also, Prince Charles, as Duke of Cornwall, could very easily pick up a knowledge of the Cornish language, based on his Welsh, and give valuable aid to Kesva an Tavas Kernewek, in their efforts to promote Cornish studies.

If the Government is going to make Prince Charles a political tool, let us make sure he is used for the good of the Celtic peoples.

In the Isle of Mann debate is going on about the recent ruling of the Manx Government to fly the Manx flag on public buildings instead of the Union Jack. Apparently, many public bodies (such as Douglas Bus Station and the Isle of Mann Airport) are refusing to co-operate with their Government and Union flags appear in proliferation.

The Isle of Mann Times says: "Whilst having no objection to the private flying of foreign flags, one is dismayed at this obvious toadying to the United Kingdom Government..." The paper continues: "If Mann was a part of the United Kingdom it would be right and proper to fly the flag of that Kingdom, but as we are supposed to be a self governing appendage of the Crown and have an internationally recognised flag of our own, why are we flying the flag of a neighbouring state?"

This month Brittany is celebrating the 20th anniversary of the founding of Ker Arvor (Breton Tourist Association). Ker Arvor is really an important part of the Breton national movement because it shows tourists the Bretons are not just "provincial Frenchmen" but an ancient Celtic nation with a culture and literature far older than its big neighbour—France.

Ker Arvor publishes a number of works on Celts in 20 languages—including English, French, German, Spanish, Russian, Swedish, Esperanto, the Celtic languages etc.

Anyone interested in the work of Ker Arvor should write to Ker Arvor, Bretagne 44, Loroux-Bottereau, Bretagne.

GLENURQUHART LIBERALS' AGM

There was a very good attendance at the Annual General Meeting of the Glenurquhart Branch of the Inverness Constituency Liberal Association held in the Blaveigh Hall on Saturday, 24th May. Mr A. W. MacKenzie took the chair and spoke of the honour he felt in so doing in place of the late Mr Alistair McKell. He welcomed everyone to the meeting and especially Mr Russell Johnston, M.P., and Mr C. Messier, the Constituency Organiser.

Mr John MacLeod gave the chairman's report and the treasurer's report, submitted by Mr D. Munro, was adopted as correct.

Office-bearers appointed were: Chairman — Mr John MacLeod; Vice-Chairman — Mr A. Whyte; Secretary — Miss M. M. Fraser; Treasurer — Mr D. Munro. The committee was re-elected with the addition of Mrs Sutherland, Strathairn, and Mr P. MacLeod, 30 Drummond.

Mr Johnston then gave a most interesting talk on his work as a Member of Parliament, illustrated by slides of the Palace of Westminster.

After tea has been served Mr Messier made a short speech expressing his gratitude to the Branch for all the help they give himself and Mr Johnston. He particularly congratulated them on the very high membership always attained; a higher percentage of the voters than was reached by any other branch in the Constituency.

Cuil nan Ceist—5

1. De an sgìre anns na h-eileanan aig an bheil an aireamh as motha as a cheud de luchd-Gaidhlig?

2. Cuir ainm eilein anns a bheam 'san oran seo le Iain Lom:

Dol gu uidhe chuain fhiadh-aich
Mar bu chubhaidh leinn iarraidh;

Gu ————— bheag riabhach nan craghiadh.

3. De na h-eileanan air an tug na baird iomradh an seo?

(a) "Eilean buadh-mhor nam fàr-bheann arda."

(b) "Eilean uain 'a' cheo."

(c) "Eilean an Fhraoich."

4. De an t-ainm a th'air an eilean bheag far an do rugadh Lochlainn MacGuàire, "Athair Astrailia"?

5. Thug an t-Ath. Urr. Ailein Domhnallach "Eilean na h-Oige" air; de chanas sinne ris mar as trice?

Fuasgladh air t.d. 4

Nature Conservancy In Hirt

Two members of a Nature Conservancy team have climbed the remote 544 feet Stack Lee, a vertical "sugar loaf" rock in the Atlantic four miles from the main island of St Kilda.

The expedition was part of a nation-wide survey of sea birds —Operation Seafarer—organised in part as a follow up to the Torry Canyon disaster, announce the Nature Conservancy.

Stack Lee has not been climbed for more than 40 years since the St Kildans evacuated the islands, and has never been climbed before without the St Kildan guide. On May 12 Dr J. Morton Boyd, leader of the expedition and Mr R. Balharry, warden of the Beinn Eighe Nature Reserve in Wester Ross ascended the Stack and estimated the number of pairs of gannets breeding there. Other members of the group visited Boreray and a survey is being made also of the main island of Hirta and of Dun.

Other islands in the group will be visited in the course of the next few days.

At the summit of Stack Lee Dr Boyd and Mr Balharry found the remains of an old Eigh National Nature Reserve bothy which had been used by

the St Kildans when they climbed the Stack to harvest the sea birds. It was still in very good condition.

Operation Seafarer is a survey of the sea birds of Great Britain organised by the Sea Bird Group to assess sea bird population. The sea bird group include representatives of the British Ornithologist Union and the British Trust for Ornithology and the Royal Society for the Protection of Birds.

The St Kilda group of islands, 45 miles west of the Outer Hebrides, is owned by the National Trust for Scotland and is managed by the Nature Conservancy under a lease from the Trust and National Nature Reserve. The islands include the largest colony of North Atlantic gannets in the world with an estimated 40,000 pairs of breeding birds.

Dr J. Morton Boyd is Assistant Director of the Nature Conservancy (Scotland). His team include Dr Collin Welch of the Nature Conservancy at Monks Wood, Huntingdonshire, and Mr Richard (Dick) Balharry, the warden of the Beinn Eighe National Nature Reserve in Wester Ross.



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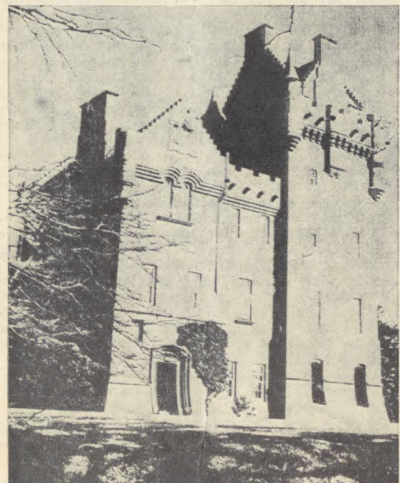
Brodict Castle

The Clyde coast has many attractions and one of the chief ones is the Isle of Arran. It is often regarded as a microcosm of Scotland for it embodies all the best features of Scotland (and few of the

magnificent plasterwork and furnishings, the dining room with all its silverware or the old library. The cell-like Bruce Room, in the oldest part of the castle, is where Robert the Bruce in 1306 waited and watched the Ayrshire coast for the beacon which was to signal that he could return to the mainland and so begin his war of liberation.

by Gilbert T. Bell

(worst). It is difficult to single out any one facet which makes Arran so endearing,



By courtesy of the National Trust for Scotland

but Brodict Castle must be high on most folk's list and certainly is my own favourite spot.

The castle is set commanding Brodict Bay, and behind is the high peak of Goatfell. Though it dates back to the 13th century, the centre block is 16th, while the larger portion is by J. Gillespie Graham and dates from 1844. The castle is a real treasure store of beautiful and remarkable objects, and a tour of the rooms will prove rewarding. Few visitors will ever forget the drawing room with its

As if the ancestral home of the Hamiltons with all its beauty and history was not enough, it is set amid a truly superb garden, in fact two gardens — one a beautiful old walled rose garden and the other a fascinating wildly informal woodland garden but both delightful. It was at Brodict that I first saw the following inscription and since then have seen it in goodness knows how many gardens:

"The kiss of the sun for pardon,
The song of the birds for mirth,
You are nearer God's heart in a garden

Than anywhere else on earth."

The garden at Brodict certainly gives that impression.

Brodict Castle is now National Trust property and open regularly, so there is no excuse why you cannot see it soon.

LOGANAIR'S PLAN FOR ORKNEY

Loganair plan to introduce a five-seater Arlec aircraft in Orkney for special charter work.

The company already operate an eight-seater Islander for the internal service from Kirkwall to the five outer isles of Stronsay, Sanday, Westray, Papa Westray, and North Ronaldsay. The island of Eday is expected to be included soon.

The Altec will arrive towards the end of the month.

Text for the Times

I will lift up mine eyes unto the hills from whence cometh my help.
Psalm 121 v. 1.

Togaidh mi mo shùilean chum nan beann, o'n tig mo chabhair.
Salm 121 r. 1.

PROVERB

This path a mulad, 's this sonas a suaimhneas.
Good will come from sadness and happiness from quietness.

Siorran nan Eilean



Bho na speuran gu avizandum.
A caelo usque ad avizandum.



The drawing-room of Brodict Castle

By courtesy of the National Trust for Scotland

CLUAS RI CLAISNEACHD

Beachdan Air Programan Gaidhealach

CUIMHNEACHAN

Bha na mìltean air feadh na rìoghachd gu ghruaim nuair a sgoaileadh an naidheachd gun do shìubhail am Morair Mac-Ghille na Brataich. Bha moran do nach b'athine a gu pearsa ane eolach air a ghuth aige a chluinntinn air an reidio, agus air an aodann aige fhàicinn air an telebhisean agus ann na paipearan-naidheachd, Bìdh na Gaidheil gu h-àraidh 'ga iomd-rainn oir bha e 'na fhior-charaid do ar caintinn is do ar daoine. Tha am B.B.C. ri am moladh airson clach eireachdail a chur air a cham anns a' phrogram Gaidhlig a bha air a chraoladh mar chuimhneachan air a Gaidheal ainmeil seo.

Bha Iain MacGhille na Brataich 'na dhùine air an do bhuilicheadh talantan mora, agus chuir e gu deagh bhuill gach aon dhiubh. Nuair a bha e 'na dhùine ogh choisinn e cliu mar oileanach ann an Albainn agus ann an Sasainn, mar sheinneadair aig a' Mhòd far an d'fhuair e am bonn oir, agus mar ghaiseach treun air a' phairc rugbaidh. Chuala sinn mu na h-euchdan sin 'sa phrogram, agus bha e solleir oir na clair a bh'air an cluch gun robh e 'sa cheud sreath mar sheinneadair. Is mor an beud nach cluinnear na clair sin na 'rice—tha gu leor de luchd-seinn an latha an diugh nach tigeadh an uisge na stiùreach aige.

A dh'aindeoin nan oidhirpean dìcheallach a ghabh e ois laimh cha d'fhuair e aite ann an Taigh nan Cumantan. Bha e air obair mhath a deanamh ann measg nam Morair nan nuair a bhris air a shlaighte. Mar actair ghabh Iain Mac Ghille na Brataich comh-phairt ann an iomadh dealbh-chluich. Rinn e moran as leth na Gaidheil agus cha bhi a' bheam a rinn a bhas furasda a lìonadh. Ach ged a bha e an sas ann an iomadh gnòthach cha do rinn e dearmad air cùisean a' chreidimh. Bha e freagarrach gun cualas pairt de'n t-seirbhis a chumadh air latha an tìdhlacaidh anns a' phrogram seo. Chumadh an t-seirbhis seo ann an Eaglais haluim chille far an robh an sar Gaidheal seo na eildear.

COINNEAMHAN

Chan 'eil e an comas do'n a h-uile ball de Eaglais na h-Alba a bhith a lathair aig coinneamhan an Ard Sheanaidh an Duneideam. Ach leis an telebhisean tha cothrom aig neach sam bith ag eisdachd ris na deasbair-eachdan ann an comhfhurtachd a dhachaidh fhèin. A h-uile oidhech thug Raghall Neill dhùinn gearr-chunntas air na coinneamhan a bh'air an cumail agus chuala sinn cuid de'n luchd-labhairt. Cha robh am program ach goirid, agus se call a bh'ann nach fhaca sinn barachd de'n fheadhainn a bha a bruidhinn — uaireanan fhuair oraid araidh uche cho fada agus nach robh cus tìde air fhagail

airson dhaoine eile.

Bha Ard Sheanaidh na h-Eaglaise Saoire a' coinneachadh aig an aon am, ach cha tugadh iomradh sam bith air anns a' phrogram aig Raghall Neill. Ach air a' phrogram Gaidhlig air an reidio fhuair an da Ard Sheanadh cothrom na Feinne. Thug An t-Urr. Ruairidh Mac-Phionghain, ministear Dhala-broig, dealbh iomlan air na thachair aig Ard Sheanadh Eaglais na h-Alba. Labhair am Pròifecsaar Seoras Collins, mar a bhaist, le grinneas is tuigse mu na coinneamhan a bh'air an Eaglais Shaoir.

MAOLDONAICH

THE ENGLISH LANGUAGE REVIVAL

(Continued from Page Eight)
restored the health of their nation through the language revival, continued to push their language upon the other nations of the world (especially the Celtic nations) without seeming to realise that the very thing they had fought against was now being imposed by them on others.

The story of the English language revival is published this month by The Blandford Press, London, titled "The Triumph of English 1350-1400" by Basil Cottle. This volume is one that every person interested in the restoration of the Scottish (Gaidhlig) language should read and learn by. From an understanding of how close the English language was to death and its perhaps all too successful restoration, the task of the revival of Scotland's national language does not seem too impossible.

Gaelic Broadcasts

Thursday, 12th June
12.00 noon News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.
7.00 p.m. "In the Highlands": An all sorts Gaelic magazine — comment, interview, music and song from Gaidheal (rec'd).

Friday, 13th June
12.00 noon News in Gaelic.
12.05 p.m. Da Cheathramh agus Fonn.
6.30 p.m. Seinn an Duan So: Concert of Gaelic songs requested by listeners (recorded).

Cuil nan Ceist — 5

FUASGLADH

1. Sgìre nan Loch ann an Leodhas far an robh 94.8 as gach ceud ann an 1961 a bhruidhneadh a' Gaidhlig. Ann an sgìre Bharabhais bha 94.6.
2. Uibhist.
3. (a) Muile.
(b) An t-Eilean Sgiathanach.
4. Leodhas.
5. Uibha, faisg air Muile.
5. Eiriseigh.

Forestry Exhibition In Edinburgh

A vigorous attempt to correct the mistaken idea that the crofter is backward and crofting out of date was made by the Crofters Commission in their display at the Forestry Exhibition at the Bush Estate, Edinburgh, which was held to celebrate the Jubilee of the Forestry Commission recently.

Presenting the crofter as "a man with pride in his home and faith in his future" the Crofters Commission showed how the crofter has transformed housing conditions in remote areas of the Highlands and Islands with "half the subsidy paid to the tenant of a local authority house."

The crofters' achievement in reclaiming 47 square miles of the poorest hill land in Britain was acclaimed, and it showed how the crofter proved himself "a steady, reliable, adaptable worker," not only in traditional industries like weaving and forestry, but also in the most advanced plant in Britain, at Dounreay.

Photographs showed what the youngsters from the crofting areas are achieving in the Highland Village project

"FISHY!"

The executive committee of the South Uist Council of Social Service met in Eochair recently. At a previous meeting they had decided to write to the Ministry of Agriculture and Fisheries to ask them about the inaccurate information which they had given to the Ministry of Defence regarding the amount of fishing on the west coast. The reply was that correspondence between Ministries was confidential and anyway the Ministry were not sure what the Council had been referring to. Hardly a satisfying answer. The Council intend to push the matter further.

which now involves thirteen schools. Significantly one of the two photographs in this section of the Exhibition were taken and developed by some of the schoolchildren themselves, (Murdo MacLeod and Donald Morrison of Shawbott Junior Secondary School, Isle of Lewis).

The photographs were backed up by a display of craft goods made by crofters. Mrs MacDonald from Drinshadder in Harris, with her spinning wheel, illustrated the continuity of the tradition of craft skills but the display included quite sophisticated work in wood, leather, stone, iron, pottery, mink and semi-precious stones.

The items on display included a sealskin and deer-skin suede handbag made by Mr Donald MacLeod, Scarisavore and Mr Danny MacVicar, Borne, both of the Harris Craft Group; a seal carved from local serpentine stone by Mr James Coutts, Everland, Fetlar, Shetland; a penguin carved from a whale's tooth by his brother, Mr Robert Coutts, Toft, Funie, Fetlar, Shetland; articles carved from the horns of stags by Mr Roderick Ross, Tarvie, Garve, Ross-shire; jewellery from Mr Ian Yates, Achmelvich, Lochinver, Sutherland; a model spinning wheel made by Mr George MacLeod, Dalmore, Lewis; wrought-iron poker and tongs by Mr John MacDonald, Ardsarav, Armadale, Skye; pottery-work by Mr Jonathan Macdonald, Kiliuiki, Skye; and a selection of mink and mink-trimmed articles from Mr and Mrs William Fraser, Abriachan, near Inverness.

"Believing that this is a way of life worth preserving, the Crofters Commission has made proposals for the demisation of crofting designed to adapt an 1886 form of land tenure for a 1970 job," says the Commission. "The future of the two million acres of scenic land undercrofting tenure is of immense importance to the whole of Britain!"

The Crofters Commission shared a stand at the exhibition with the Highlands and Islands Development Board.

NEW HIGHLAND HOTEL MAGAZINE

The first issue of a new magazine for Highland hotelier and tourist interests appeared recently. It is named the "Highland Hotelkeeper and Tourist-maker". It is published by The Highland Herald, Inverness.

The publishers are to be congratulated not only for producing such a much-needed medium, but also for thinking up the idea in the first place. More than this, they obviously have confidence in the role which tourism must play in the Highland economy.

It is good to see yet another Highland voice taking the print platform, and one hopes that the venture will consolidate its initial success to go on to further strength.

The first issue contains perhaps a mixer-maxter of articles. But at least both themes and patterns have been established which is necessary for a magazine of this type.

Tourist development, health and hygiene, technical education, practical costing and general hard news items are among the contents of the magazine. The 'Hotel of the Month' is the Glen Affric Hotel.

Copies of the magazine at 2s each, can be had from your newsgroup or direct from Highland Hotelkeeper and Tourist-maker, 1 Friars Street, Inverness.

NEW £130,000 BRIDGE OVER RIVER CONON

A new, £130,000 bridge over the River Conon, at Conon village, Ross and Cromarty, was opened recently.

The bridge carries the main Inverness-Dingwall-Wick trunk road (A.9) over the river, and is 260 ft. long with three spans; it replaces the existing single lane Bailey bridge which has been used since June 1956 with a two lane (22 ft. wide) carriageway and flanking footpaths on each side. The new bridge contains 185 tons of steelwork and the total weight of concrete used, including deck, piers and abutments, is about 3000 tons. Some 400 yards of approach roads were realigned as part of the development.

The cost of the bridge is being met by the Government.

SNP HIGHLAND RESOLUTIONS

The three resolutions put before the SNP Annual Conference at Oban by the Highland Area Council were passed with acclamation. A fourth Resolution dealing with the setting up of a Gaelic Secretariat was passed with a very large majority.

The three Resolutions of the Highland Council were:

1. This Conference, realising that a compressed time scale is necessary for the rapid reinvigoration of the Highlands and Islands, urges that the Highlands and Islands Development Board submit to the Scottish people a plan for the overall development of the area which takes full account of the role to be played by technical education as an integral part of such a plan.

2. This Conference, acknowledging the social and economic contribution of remote communities in the Highlands and Islands to the national well-being, urges the present Government, and the future Scottish Government, to introduce tax concessions and differentials to ease the cost-of-living burdens at present imposed on these communities.

3. This Conference urges that steps be taken immediately by the Highlands and Islands Development Board to accelerate the promotion of relevant small- and medium-sized industries in the Highlands area and to concentrate its efforts in this direction to offset any consequences resulting from the large-scale industrialisation now taking place in Easter Ross.

The Resolution on Gaelic was presented by the National Council of the SNP. It was moved by Donald Barr, the Party's Prospective Candidate for Caithness and Sutherland.

The Resolution text was—"The Conference recommends the establishment of a Gaelic Secretariat consisting of several full-time members and representatives from An Comunn, the universities, the churches, all Scottish broadcasting organisations, the School of Scottish Studies the Gaelic Books Council and Education. Its task would be to collate all existing work in Gaelic, advise the relevant government bodies, to run a Gaelic printing and publishing service, to commission new work, and to undertake advertising and dissemination of published work."

Gaelic at Stirling Festival

This an saoghal gu crìoch, ach mairidh gaol is ceol" "The world may come to an end but love and song will remain).

So runs the old Gaelic proverb, and to judge from the fine singing, including not a few love songs, at the Gaelic concert at the Stirling Festival the Celts' love of music and song is yet very much alive, whatever the state of the world may be.

Mr Arthur MacIver, who introduced the various artistes, in his opening address stressed the need for Gaelic to live as a genuine spoken language in order that it may survive at all; academic interest was not sufficient.

There seemed to be some uncertainty, as in previous years, about the exact nature of the evening's entertainment. The programme was billed as a ceilidh, and certainly Mr MacIver handled the items informally and made efforts to persuade the audience to join in. In the other hand many of the items were "performance" takes sung for an audience.

This was an enjoyable concert with an interesting and well-mixed variety of songs and styles, with every performer a prize winner, from Mod gold medalists down. The standard of performance was so uniformly good that it would be invidious to single out any individual for special praise except perhaps Kirsteen Grant, a most talented musician at present studying for a degree in music. She not only conducted the Stirling Gaelic Choir but accompanied other soloists and revealed her full

talents in a shimmering stream of song. Particularly delightful was "Deirdre's Farewell" from the Glenasmole MS. of 1238 A.D., the oldest written Gaelic song known.

At the other end of the time-scale was "Eilidh," composed by Lord Bannerman of Kildonan, who died just a couple of weeks ago, and sung by Alistair Gillies, bidding fair to rival his television personality namesake. Carol Galbraith's splendid ringing voice left no doubts about her gold medal and David Solis displayed a vibrant poignancy and the nasal tones of the genuine folk-singer. Mary McTaggart's softer voice provided a good contrast and the fine, controlled singing of the Male Voice Quartet, and their obvious enjoyment in it won the acclaim of the audience.

Ex-Provost Dr W. MacFarlane Gray proposed the votes of thanks.

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AG IONNSACHADH NA BRUIDHNEAMAID GAIDHLIG

Lesson 18

Translation

Alasdair Ban's family

1. This is Alasdair Ban, the father of the children. He is thirty-six years of age. He has fair hair and so people call him Alasdair Ban (fair-haired Alasdair).

He is a crofter. He is (will be) always very busy working on the croft. He has sheep on the moor and often he has (will have) to go to the hill to see how the sheep are doing.

In spring he ploughs (will be ploughing) with a tractor, sowing the seed and planting the potatoes. In summer he will be cutting the grass and gathering it into the stackyard. In summer also he has to shear the sheep.

In autumn he will be cutting (reaping) the corn and lifting the potatoes. He makes (will be making) stacks of the corn in the stackyard. When winter comes the cattle are (will be) in the byre and he has (will have) to feed them every day.

2. This is Mary, Alasdair Ban's wife. Mary is thirty years of age. When her husband is (will be) busy working outside, she is (will be) busy working in the house. She has much to do, keeping the house clean, preparing the food, and looking after three children.

3. This is Calum, the eldest son. Calum is eleven years of age and he goes to school every day. He likes the school. Every Saturday he will be helping his father with the work of the croft. He is three years older than Janet, his sister. Calum is good at working (a good worker) in the school and on the croft. His father says that he would (could) not manage without him.

4. This is the one (only) girl (who is) in the family. She is eight years of age. She goes to school every day along with Calum, her brother. She has fair hair, like her father. Janet is her name. Janet is very pretty. She likes the school, and she likes (to be) working in the house with her mother. Janet does not like (to be) working on the croft, but she is good at school work. She helps (will be helping) her mother in the house every Saturday. She is three years younger than Calum, her brother, and four years older than little Neil, the youngest one (member) of the family.

5. This is little Neil. He is only four years of age. He is too young to go to school. He is the youngest of the family. He goes (will be going) to school next year. He is at present playing with blocks on the rug. The blocks are white and black and green and yellow. Little Neil is putting the blocks on top of each other.

6. This is Alasdair Ban's dinghy. Alasdair Ban and Calum are in the dinghy. They are fishing. Alasdair is sitting

(Let us speak Gaelic)



Seo Alasdair Ban, athair na cloinne. Tha e sia bliadhna deug air fhichead a dh'aois. Tha falt bàn air agus mar sin 's e Alasdair Ban a chanas daoine ris.

'S e croitear a th' ann. Bidh e an còmhnuigh glé thrang ag obair air a' chroit. Tha caoraich aige air a' mhonadh agus gu tric bidh aige ri dhol do'n bheinn a choinneadh ciamar a tha na caoraich a' deanamh.

As t-earrach bidh e a' treabhadh le tractair, a' cur an t-sil agus a' cur a' bhunnata. As t-samhradh bidh e a' gearradh an fheòir agus ga chruinneachadh a stigh do'n iodhlainn. As t-samhradh cuideachd bidh aige ris na caoraich a' rùsgadh.

As t-fhoghar bidh e a' buain an arbhair agus a' togail a' bhunnata. Bidh e a' deanamh cruachan air an arbhar anns an iodhlainn. Nuair a thig an gearbhadh bidh an crodh anns a' bhàthach agus bidh aige ri a' baidhadh a h-uile latha.

Seo Màiri deich bliadhna fichead a dh'aois. Nuair a bhiteas an duine aice trang ag obair a muigh, bidh ise trang ag obair anns an tigh. Tha moran aice ri dèanamh, a' cumail an tìghe glan, a' deasachadh a' bhìdh, agus a' coimhead as deidh triùir chloinne.

Seo Calum, am mac as sine. Tha Calum aon bhliadhna deug a dh'aois, agus tha e a' dol do'n sgoil a h-uile latha. 'S toigh leis an sgoil. A h-uile Di-sathurna bidh e a' cuideachadh athair le obair na croite. Tha e trì bliadhna nas sine na Seònaid, a phluthar. Tha Calum math air obair anns an sgoil agus air a' chroit. Bidh athair ag ràdh nach deanadh e an gnòthach as ònais.

Seo an aon nighean a tha 'san teaghlach. Tha i ochd bliadhna a dh'aois. Tha i a' dol do'n sgoil a h-uile latha còmhla ri Calum, a bhràthair. Tha falt bàn oirre, coltach ri a' bheathair. 'S e Seònaid an t-ainm a tha oirre. Tha Seònaid glé bhoideach. 'S toigh leatha an sgoil, agus 's toigh leatha a bhith ag obair anns an tigh còmhla ri a' màthair. Cha toigh le Seònaid a bhith ag obair air a' chroit, ach tha i math air obair na sgoile. Bidh i a' cuideachadh a' màthair anns an tigh a h-uile Di-sathurna. Tha i trì bliadhna nas òige na Calum, a bhràthair, agus ceithir bliadhna nas sine na Niall Beag, am fear as òige san teaghlach.

Seo Niall Beag. Chan eil ean ach ceithir bliadhna a dh'aois. Tha e ro òg airson a dhol do'n sgoil. 'S ean as òige de'n teaghlach. Bidh e a' dol do'n sgoil an ath bhliadhna. Tha e an dràsda a' cluich le blocachan air an ruga. Tha na blocachan geal is dubh is uaine is buidhe. Tha Niall Beag a' cur nam blocachan air uachdar a cheile.

Seo geola Alasdair Bhàin. Tha Alasdair Ban agus Calum anns a' gheola. Tha iad ag iasgach. Tha Calum na shuidhe anns an dèireadh ag iasgach agus tha Calum ag iarraidh. Bidh Alasdair Ban agus Calum a' dol a mach a dh'iasgach anns a' gheola as t-samhradh 's t-fhoghar nuair a bhiteas sìde math ann.

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

LEUGHADH

Cò tha seo? Tha Alasdair Ban, athair na cloinne. 'S e croitear a th' ann. Bidh e glé thrang ag obair air a' chroit a h-uile latha. Tha ochd mairt aige agus tha deich air fhichead caora aige air a' mhonadh. Bidh e a' dol do'n mhonadh uair san t-seachdain a choinneadh air na caoraich.

Uaireannan, bidh Calum, a' mhac, a' dol còmhla ris. Tha dà chù aca agus bithidh iad a' toirt nan con leatha nuair a theid iad do'n mhonadh a choinneadh air na caoraich.

Tha geola bheag ag Alasdair Ban agus nuair a bhios an ainmirear freagarrach, bidh e fhèin is Calum a' dol a mach a dh'iasgach air a' mhuir. Bidh iad a' faighinn chudaigean, is smalan is lughannan. As t-fhoghar agus aig dèireadh an t-samhradh, bidh iad a' faighinn reannach.

'S toigh le Calum a bhith ag iarraidh. Ged nach eil e ach òg, tha Calum math air iarraidh. Tha na raimh aotrom. Tha athair Calum math air iasgach.

Cha toigh le Seònaid a bhith a' dol a mach anns a' gheola. Bidh an t-inneas-mara oirre agus bidh eagal oirre gun teid a' gheola fodha. 'S toigh le Seònaid a bhith a' cuideachadh a' màthair anns an tigh. Uaireannan, theid i do'n mhonadh còmhla ri a' bheathair agus Calum.

CEISTEAN AIR SINE

Ealasaid — Cia mhiad a tha san teaghlach seo?

Sine — Tha còigear.

E — Dè an t-ainm a tha air athair na cloinne?

S — Tha Alasdair Ban.

E — Cia mhiad anns an teaghlach a tha a' dol do'n sgoil?

S — Tha dithis.

E — Dè an dithis a tha a' dol do'n sgoil?

S — Calum agus Seònaid.

E — Dè an aon a tha iad?

S — Tha Calum aon bhliadhna deug agus Seònaid ochd bliadhna.

E — Dè an aon a tha Niall?

S — Chan eil Niall ach ceithir bliadhna.

E — A bheil e a' dol do'n sgoil?

S — Chan eil.

E — Cùin a thoisicheas Niall air a dhol do'n sgoil?

S — Toisichidh Niall air a dhol do'n sgoil an ath bhliadhna.

E — Dè an aon a bhiteas e an uair sin?

S — Bidh e còig bliadhna.

E — An do thoisich Calum agus Seònaid air a dhol do'n sgoil nuair a bha iad còig bliadhna a dh'aois?

S — Thoisich.

E — Cò as sine, Calum no Seònaid.

S — 'S e Calum as sine.

E — Cò as òige de'n teaghlach?

S — Niall.

E — Cò bhiteas a' dol a mach a dh'iasgach?

S — Calum agus (a) athair.

E — Dè an t-iasg a bhiteas iad a' glacadh?

(Continued on page 9)

The English Language Revival

Six hundred years ago English was a dying language . . . in fact, it could be compared with the tragic situation of the Scottish language today. In the English of 1066-1350 A.D., the English language had no status in society and was fast proscribed by the language of England's conquerors — Norman French. It was in the 14th century that the English rebelled against the suppression of their native language and started a language revival. Today there

by P. Berresford Ellis

are 300 million English speakers in the world — a testament to how successful that language revival was.

The position of the language was described by the chronicler Ranulph Higden, a monk from Chester, who died in 1364. One can almost believe that Higden is talking Scottish (Gaidhlig) and not English.

"This impairing of the native tongue (English) is because of two things. One is that children in school, contrary to the usage and custom of all other nations, are compelled to drop their own language and to construe their lessons and their other things in French, and have done so since the Normans first came to England. Also gentlemen's children are taught to speak French from the time that they are rocked in their cradle and can talk and play with a child's trinket; and up-country men want to liken themselves to gentlemen, and try with great effort to speak French, so as to be thought more of."

Ironically, in view of what has happened to the Celtic languages in the face of English cultural imperialism, the

author of Cursor Mundi, pleading in 1300 for status for English stated: "If we give everyone their own language, it seems to me we are doing them no injury . . ."

The decline of English, the substitution of Norman French for everyday speech and that of Latin for all scholarship, began after the Norman invasion. Patronage of the native language, of English poetry and scholarship, was withdrawn and French was used in schools as the medium of instruction. In the late 11th century a Winchester poet complained that there were no English-speaking bishops or teachers. The first real promise of official status for the English language was made by Henry III in 1258, after pressure by Simon de Montfort. This proclamation made a promise to teach English in schools and thus eliminate monoglot French speakers in England. The promises died with the defeat and death of de Montfort.

In 1200 Orm wrote about the necessity for saving English from death and unifying the language against the ruling tongue and, in 1300, Robert of Gloucester commented "unless a man knows French he is thought little of."

The first 50 years of the 14th century saw a remarkable change in England. The English language "fanatics" had become a body to be reckoned with and through their writings had managed to win a large support for the cause of the language revival. The irony of the revival as regards Scotland and the other Gaelic countries are concerned, lies in the fact that the prime movers of the revival of English were Celts. One of them was John Tre-

visa, from Crocadon in St Mellion, Cornwall, who had "crossed the Iamar into England" to study at Oxford. This Cornish speaking cleric gave the English the biggest encyclopaedia and history of the day in their own vernacular. Trevisa died in 1402. Of the revival, Trevisa wrote: "This custom was much in use before the first plague, and is since somewhat unchanged. For John of Cornwall, a grammar master, changed the instruction and construing in the grammar school from French into English, and Richard Pencrych learned that kind of teaching from him and other men Pencrych, so that now, in the year of Our Lord 1385, the ninth of the second King Richard after the Conquest, in all the grammar schools of England, children are now dropping French and construing and learning in English . . ."

As we learn from Trevisa, it was mainly due to the efforts of two other Cornishmen at Oxford that the revival started. Basil Cottle in his book "The Triumph of English 1350-1400" commented:

" . . . we are asked to believe, by a Cornishman, with a Cornish name, that two others from his Duchy were largely responsible for the redemption of what wasn't even their native tongue, since all three must originally have originally been Celtic-speaking!"

Pressure by the language "fanatics" finally forced Edward III to pass a statute in 1362 which directed all pleas in courts to be made in English and not, as before, in French or Latin. This gave English an official status and "broke the back" of the revival.

It took nearly two hundred years for English to regain its territories in England and begin to press into Cornwall, Wales and Scotland. The Cornish, although it was apparently due to them that the English language revival gained success, reacted violently to the introduction of English in 1547 in their religious worship. They sent a petition to Edward VI stating: " . . . we, the Cornishmen, whereof certain of us understand no Englyshe, utterly refuse thys newe service." In 1549 an army of 6,000 Cornishmen led by Henry Boyer, mayor of Bodmin, and Humphrey Arundell of Lanherne rose in rebellion but were quickly crushed. This was the last Cornish national uprising and the third Cornish uprising since their conquest by the English.

In Southern Scotland the introduction of "Inglish" began to drive the Scottish language (Gaidhlig) northwards and by the 15th century English had a firm hold in that part of the country. Out of a sense of patriotism the Anglicised Scots decided to

CAN WE TRUST GOVERNMENTS?

In 1965 the Irish Government produced An Paipear Ban. In this White Paper was detailed the Government's policy regarding the Gaelic language in Eire. In particular, the Civil Service in Eire was to plan an important part in the maintenance of Irish and, indeed, in its increasing use as an instrument in Government communications.

Recently another report was issued. It was to be a progress report on the Restoration of the Irish Language. 'Progress' however is a complete misnomer, for the Government have admitted that in fact no appreci-

by Frang MacThomais

able progress has been made since the 1965 Paper.

The Comhaltach Comhairleach na Gaeltache declare that the State machinery is not playing its proper part in the fight for the reconstruction of the Irish community. It has suggested the setting up of a new central planning and co-ordinating agency which would be adequately staffed and given the necessary powers and finance to enable it to direct the work on a firm and comprehensive scale.

The Government has stated: "They consider it their responsibility to provide the necessary institutional arrangements and to foster a psychological climate in which the language can prosper."

The Government has also said: "The Government will give leadership and provide the means but only the people themselves can ensure success."

This is a first-class piece of buck-passing. For surely only the leaders of a nation can provide the necessary incentive to enable the people to carry on further in faith and confidence.

The Paipear Ban is full of Government inconsistencies. It has said one thing and done another, affecting many aspects of Irish.

Though the Irish language movement may lack stimulation supplied by the Government, fortunately the people themselves are not without incentive.

Over the past few years the efforts of the Irish people to rebuild the national community have met with some significant successes in the area of lan-

guage restoration. Attitudes to Irish and its restoration have improved greatly while there has been an unprecedented increase in the number of people who understand Irish.

Conradh na Gaeltache, the mass organisation of the restoration movement, is in constant contact with the people. In every part of the country workers for Irish report that the apathy common a few years ago has been replaced by widespread goodwill.

There is a new increased demand for Irish classes. Over 50,000 gairni nua (the equivalent of our An Cruinne badges) have been sold in the last four years. There is now a continuous demand for 10,000 fainni nua each year. About 66% of viewers now understand programmes in Irish on Telefís Eireann compared to about 30% just a few years ago.

There are many towns in the predominantly English-speaking areas where it is impossible to transact business in Irish in almost every shop.

The Irish people themselves have in fact taken the first big step towards achieving the restoration of the language. Large numbers of people can now speak Irish, whilst receptive bilingualism exists among a much greater number.

This widespread bilingualism has been the result of state policy—however inefficient and unco-ordinated it has been.

But, despite this important progress in Irish, there still remains much to be done, particularly by the State.

If the Irish Government has done more preaching than the practice of what it preached, what is the position in Scotland? Can we trust the present Government to continue its support for Gaelic? And, perhaps a more relevant question, in an independent Scotland can we trust the Government in Edinburgh that a full-blooded policy will be pursued to raise the status of Gaelic to that necessary for the Gaelic-speaking symbol of independence, if not living community (in the Gaidhealtachd or elsewhere in Scotland) to recognise itself as a continuation of more than two millennium of history?

The efforts of the two major political Parties in Britain, and their Scottish limbs, to support me microscopic. Only recently has the Gaelic movement in Scotland received hard cash to aid its promotion. But it has yet to receive some kind of official Gaelic has been so small as to status similar to that accorded to the Welsh language.

The grants made to the Gaelic language today are the result of political expediency and not certainly of any stated policy on the part of the Government and its supporting Party.

So will the grants continue?

(Continued on Page Nine)

(Continued on page 4)



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(Continued next column)

Naidheachdan Mu Na h-Eaglaisean

Air A' Ghaidhealtachd

Le "FEAR-FAIRE"

NA H-ARD SHEANADHIAN

Chan ann tric a chluinnear ministearan as na h-Eileanan a' gabhail co-phairt ann an deas-baireachdan Ard Sheanadh Eaglais na h-Alba. Ach ann bliadhna thug ministeair Leodhasach a ghuth nuair a bha ann an t-Ard Sheanadh a' beachdachadh air na comhhalan a tha a' dol air adhart eadar Eaglais a h-Alba agus Eaglaisean eile. Thubhairt an t-Urr. Uilleam MacLeod (Na h-Uigean) gun robh na coimhearsnachdan sin 'naoibh air ancairdes a tha eadar Eaglais na h-Alba agus na h-Eaglaisean Cleireil eile anns na h-Eileanan a mhilladh. Tha an dearbh phuing sin a' cur uallach air moran air a' Ghaidhealtachd.

Chum am Moderator rin air an Ard Sheanadh gu tuisgeach, ordail agus bha faclan freagarrach aig nuair a bhruidhinn e an oidhche mu dheireadh agus nuair a shearmonach e ann an Gaidhlig agus ann am Beurla air an t-Sabaid, air an telebhean agus air an reidio. Bidh am Fìor Urr. MacCalmain a' cur cuairt air iomadh aite fad na bliadhna, agus bidh sinn a' toirt iomradh air a thursan o an gu am air an duilleig seo.

Aig Ard Sheanadh na h-Eaglaise Saoir thegudh duaiscan seachad do'n fheadhainn a choinns an prìomh urran anns na deuchainnean airm annas a Bhiobuill. Thug am Moderator, an t-Urr. Cìanham Green, buinn oir do'n fheadhainn a leanas: Ruairidh MacCoinnich (Cill Tighearna) Iseabail Friscale (Cill Tarballinn) agus Peigi Dhonnachail (Am Bac). Choinnich Ard Sheanadh na h-Eaglaise Shaoir Cleireil (ann an Dun-deicann) air an t-seachdan seo chaidh. Aig deireadh na bliadhna an urrigh bha 57 coimhonal aig an Eaglais seo, 79 ministeir agus sia missionaireachd. Bha 18,834 'nam buill-coimhonal aig thegudh £180,911 a steach ann a' tabhartas—£16,234 na b'airde na an t-suin a chaidh a chruinneachadh ann an 1967.

Nuair a bha na h-Ard Sheanadh eile a' cumail chionneamhan ann an Dun-deicann bha Seannadh Bliadhna na h-Eaglaise Shaoir Cleireil agus Seannadh na h-Eaglaise Easbaigich cruinn ann an Inbhirnis.

NAIDHEACHDAN EILE EAGLAIS NA H-ALBA

Ministeir Ur am Port-rìgh

Tha an t-Urr. Gillesbuidh Iain Mac a' Mhaoilein e nis air a shuidheachadh mar ministeir ann am Port-rìgh. Tha athair a' mhinisteir ur air ceann coimhional na h-Apáin—an t-Urr. Coinneach Mac a' Mhaoilein, a bhineas do Bhearnair na Hleadh. Chaidh ministeir Phort-rìgh troimh churra an fhoighluim ann an Ard Sgoil an Obáin, agus ann an Oil-thaigh Dhun-deicann far an t-ug e namach M.A., le urran ann an Feallsanachd, agus B.D. Aig seirbhis a' phosaich shearmon-

aich an t-Urr. Coinneach Mac a' Pharsain (Dun-bheagait) agus fhuair am ministeir ur agus an coimhional faclan misneachaidh agus comhairleachaidh o' Urr. Donnhal I MacFhionghain (Stafainn).

Serbhais Dhìlas

Am measg nan eillean air an t-ùr chuireadh urraibh air chionn ghoirid airson an seirbhis do'n Eaglais bha fheadhainn ann an coimhionalan Gaidhealtachd. Anns an t-Seasgann ann an Arainn tha Mgr. Iain Mac-fichead bliadhna 'na fhoireach. Dhonnachaidh air a bith th' air Mgr. Frangan Milne Buter air da fhuicheadh bliadhna agus sia a chur seachad ann an dreuchd, naodh tha fhuicheadh dhiubh mar Chleireach an t-Seisein ann an Lagaidh Eararaidh. Ann an Inbhir-uige fhuair dithis de na h-eillean teisteanas airson seirbhis fhad—Mgr. Alasdair Cairnbeil (35 bliadhna) agus Mgr. Iain Duchart (31 bliadhna).

Clach-mhìle

Tha an t-Urr. Donnhal Iain MacFhionghain air a bith fhuicheadh bliadhna mar ministeir ann an Stafainn 'san Eilean Sgiathnachd, agus bho chionn ghoirid fhuair e tioidh-lacan-speis o' coimhionalan. Thoisich Mgr. MacFhionghain a mhinistreachd ann an Dalabrog ann an Ubhist-a-Deas ann an 1936. Ghabh e ri gairm o' coimhionalan Bhearnais ann an 1945, agus ceithir bliadhna an deidh sin chaidh a phosadh ri eaglais Stafainn.

AN EAGLAIS SHAOR Ann an Canada

Tha iomadh eilteirach Gaidhealtach a' fuireach ann an Canada agus tha cuid mhath dhiubh ceangailte ris an Eaglais Shaoir. A h-uile bliadhna bidh fear de na ministearan Alban-



AIR TUR NA FAIRE

TRANSLATION

—Contd. from page 6

in the stern fishing and Calum is rowing. Alasdair Ban and Calum go out (will be going out) to fish in the dinghy in summer and autumn when it is (will be) good weather.

READING

Who is this? It is Alasdair Ban, father of the children. He is a crofter. He is (will be) very busy working at the croft every day. He has eight cows and he has thirty sheep on the moor. He goes (will be going) to the moor once a week to see the sheep.

Sometimes Calum goes (will be going) with him. They have two dogs and they take (will be taking) the dogs with them when they go (will go) to the moor to see the sheep.

Alasdair Ban has a little dinghy, and when the weather is (will be) suitable, he himself and Calum go (will be going) out to fish on the sea. They get (will be getting) cuddies and saithe and lythe. In autumn and at the end of the summer, they get (will be getting) mackerel.

Calum likes to row (to be rowing). Although he is but young, Calum is good at rowing. The oars are light. Calum's father is good at fishing.

Janet does not like to go (to be going) out in the dinghy. She will be seasick and she will be afraid that the dinghy will sink (will go under). Janet likes to be helping her mother in the house. Sometimes, she goes (will go) to the moor along with her father and Calum.

nach a' cur sia mìosan seachad ann an Canada airson seirbhis ann a chumail am measg nan Gaidheal. Am bliadhna 'se ann t-Urr. Donnhal Mac Gill'Ìosa a tha 'na riochdaire e' n Eaglais Shaoir. Bhiodh fear-deasachaidh "Sruth" gle thoilichte fìos fhaighinn o Ghaidheal ann an Canada mu na seirbhis-eann a tha e a' cumail no mu ghnòthaichean eile a bhuineas do'n Eaglais.

Coimhional Ban

Tha an t-Urr. Iain Adamson air gairm fhaighinn o' coimhionalan Burghhead ann am Moireabach. Tha an da coimhional ann am Far (Carabha) a nis gun ministeir oir tha Eaglais na h-Alba ban cuid-eachd.

AN EAGLAIS SHAOR CHLEIREIL Eaglais Ur.

Tha an eaglais ur anns a' Mhanachainn a nis air a' crìoch-nachd. Bidh i air a' fosgladh airson adhradh air an dara latha de'n Iuchar.

Orduighean

Air an t-reas Sabaid de'n Og Mhìos bidh Sacramaid Sùipeir an Tighearna air a' frithealadh anns na coimhionalan a leanas: Loch Carrann, Gleanndail, Bun-lìdh, Dornoch agus Uig.

SOP AS GACH SEID

THA AN T-IOMRADH BLIADHNAIL aig Comunn Naiscenta a' Bhiobuill ag innse gun do robh an Comunn seo 1,509 Bhiobull agus 535 Tìom-

nadh Gaidhlig an urrigh. Tha an Comunn a' toirt taing do'n fheadhainn a tha air bliadh-nachan mora a chur seachad a' cruinneachadh argid airson obair a' Chomunn. Am measg an luchd-tìomail a tha air an ainmeachadh tha Mgr. Donnhal MacAonghais, a Bearnar-aig Leodhas, a thoisich air an obair inmhòlta seo bho chionn corr is ceithir bliadhna fhuicheadh.

DE THA DOL 'SA CHOIMH- TIONAL AGAIBH-SE?

Cuiribh naidheachdan sam bith gu "Fear-faire."

GUTH O NA LINNTEAN A DH'FHALBH

"Is mearachd a bith a' smaoinachadh gum bheil dearbh-fhios aig gach neach a tha ann an Crìosd, gum bheil e air mhòd slatleatinn; oir tha iomadh neach a tha ann an staid nan gras, agus aig a' bheil deagh chòir air a' bheatha mhaireannach, aig nach 'eil fios air na h-uraid sin, gun an dearbhar dhaibh e an deidh laimhe." — Uilleam Guthrie (1620-65).

FACLAN—Continued from page 7

an t-ainm, the name
a' toigh leatha, she likes
nas òige, younger
am fear as òige san teaghlach, the youngest one in the family.
Niall, Neil
ro òg, too young
an aith bliadhna, next year
a' cluich le blocachan, playing with blocks
air uachdar a chèile, on top of each other
air an ruga, on the rug
geola, (a) small boat, (d) dinghy
anns a' gheola, in the dinghy
ag iasgach, fishing
ag iomarad, rowing
nuair a bheithas side math ann, when the weather's good
mart, (a) cow
mair, cows
uair san t-seachdain, once a week
uairannan, sometimes
a' toirt nan con leatha, taking the dogs with them
nuair a theid iad, when they (will) go
bhios, will be
aimsir, weather
freagarrach, suitable
air a' mhuir, on the sea
a' fhaighinn, getting
cudagann (cudag), cuddies (coal-fish 1st year)
smaigan (smag), saithe (coal-fish 2nd year)
lughannan (lugh), lythe
aig deireadh an t-samhraidh, at the end of summer
reannach, mackerel
astrom, light
tinneas-mara, sea sickness
bidh eagal oirre, she will be afraid
gun teid a' gheola fodha, that the dinghy will sink (go under)
theid i, she will go
Falasaid, Elizabeth
Sine, Jean
cuin a thoisicheas Niall, when will Neil begin?
toisichidh Niall, Neil will begin
an do thoisich Calum, did Calum begin?
an aithne dhuit, do you know?
an deasachaidh iad, did they go?
leatha fhèin, by themselves
trom, heavy
chan urrain dhaibh, they cannot
nuair a bheithas side math ann, when the weather is good
mòran cudaim, much (of) weight
an raor, last night
began eise, a little (few) (of) fish
tarruing, draw pull up
tìr, land
còrd, like, agree with
tha e coltach, it appears
s' dòcha, perhaps
fèasgar air chòirgein, some evening
saòil am faigh sinn, do you think we'll get?
gle chòir, very generous
gle thoilichte, very pleased
a' gheola a thoir dhuinn, to give us the dinghy

CAN WE TRUST GOVERNMENTS?

(Continued from page 8)

Assuming a Conservative Government after the next election (taking a purely British context) will these grants continue? Will they be increased? Will, in fact, support for Gaelic become a plank, however small, in the Unionist platform?

What of the SNP? So far is has issued a policy statement on its intentions for Gaelic, which at least commits the Party to supporting the language. It is easy to offer support for something when one is not in a position to translate these promises into action.

The recent set-up of a Gaelic Secretariat in the SNP is a promising move. But much more requires to be said and done before the Gael can feel secure that the Party which promises a truly Scottish Government can be trusted to act towards Gaelic in good faith and not as a matter of political expediency.

For, the Scottish Government proposed by the SNP will be composed overwhelmingly of

of those who will certainly not be Gaelic speakers, though they may well have a knowledge of the language.

The experience of the Irish and the attitude of their Government to Irish raises the question whether Governments can in fact be trusted.

The proposed Bill raised by Russell Johnston, Member for Inverness-shire, asks for support for the National Model, in terms of hard cash. It does not ask that Gaelic be given equal status with English in Scotland, and that the Gaidhealtachd be declared a bilingual area.

Perhaps we should be thankful for small mercies, assuming Mr Johnston's Bill goes through and, which is not guaranteed, money will be forthcoming from local authorities.

To the Gaelic speaker, towards Gaelic is part and parcel of his makeup. He must watch both politicians and Governments carefully to see that that which makes him unique is not eroded or destroyed by indifference.

kinsrels and Miners, over to you

Some of his successors captured something of Dafydd's touch, as Dafydd ad Edmund in his praise of his girl's gold hair: "Saffron on herbs of eye-bright, gold cherries, stars of the night, others such as Sion Gruffydd (16th century) or Goronwy Owen (early 18th century) wrote movingly of the exile's craving for home or of the ideal life, "respected, not lavish nor meagre." The impact of England and of English culture was, however, cumulative; the old language was devalued and by the early eighteenth century Owen Gruffydd could write:

"Pure Welsh they do not willingly use.

Twice better than the cywydd's muse

Is the pampered note of the English tongue"

Nevertheless, ten centuries or more of development had left a distinctive legacy in the Welsh vision of the Good Life and this vision is clearly articulated by the poets of Wales. The elements of the vision of the Good Life are common to many other peasant

by Keith Buchanan

societies but they were given an unusual strength in pre-industrial Wales by what T. M. Owen describes as "the highly localised social life" and by the need to maintain cultural and national cohesion in the face of the challenge to the very existence of Wales as a national entity posed by the expanding influence of her wealthy and technically sophisticated English neighbours. And as components of this Good Life we might list the following which are recurrent themes with the poets of Wales: an intense devotion to the life of their birth and a sensitivity highly attuned to the changing life, seasonal and secular, of the countryside; a philosophy which found fulfilment in a simple life lived in the little community into which they were born; a delight in the gentler things of life, the song of a bird, the colour of a girl's hair, the play of children, the play of words and ideas; an open-handed hospitality and an intense personal loyalty; a passionate belief in the dignity of man and an equally passionate rejection of anything that might encroach on that dignity; an unwavering and single-minded faith in the goodness of God. These themes were reiterated by some thirty generations of poets and when, in the late eighteenth century, a new faith—Methodism—and a new money-based philosophy—based on the Industrial Revolution—impinged on the people of Wales their poetry and the social life in which they lived its roots were profoundly influenced.

The new faith "swept through the country like wildfire, bringing with it a new sense of purpose and a new kind of leadership and intellectual orientation." It swept away much of the old life, including the folk customs, but it as well the time provided a new and dominating focus for country life in the shape of the chapels. And, what is most important in the present context, its choral singing, literary contest and leisure activities inspired by the chapel, gave a new stimulus to Welsh literature. In their sermons the preachers of Methodism fused intellectual ability and emotional fire with a superb mastery of the spoken word, in the new Methodist hymns Welsh poets rose to a lyrical level rarely attained by the more turgid English hymn-writers.

"I look across the hills
Of my Father's house, and see
The sunlight on the ground
That life's great sets me free:
That in life's book my name is
written
And no man blots or cancels it!"

The writer is William Williams Pantycelyn (1717-91), a poet received only by Dafydd but certainly the greatest lyric poet Wales has produced. Moreover, the new religion's emphasis on the transcendent importance of the individual's salvation made the whole of the world of earthly status irrelevant; it thus struck a fatal blow at the class hierarchy and laid the foundation for that radicalism which for the last century or so has been a dominant element in Welsh social and political thought.

The first centuries of Welsh poetry were centuries in which the Celtic peoples were confronting the massed drive of barbarians from lowland Britain, of the Germanic tribes and their successors, the English and their kings. The last century has seen the Welsh striving, behind the double barrier of their mountains and their language, to maintain their heritage in the face of a second onslaught from the English—this time, this time of English industrialists and others intent on exploiting the resources of this Celtic land. The reaction has been sharp; it is reflected in the elevated status of the Welsh language (which in the nineteenth century seemed destined to go the way of Cornish or Scots Gaelic), in the rise of Welsh nationalism, and in the bitterness of some of the most recent poetry. In this reaction three of the major elements in Welsh life have fused—the love of the land and of their language which is inseparable from this land, the rejection of anything, any system, that might diminish the dignity of man and, closely allied with this, the strong spirit of radicalism which took shape in the eighteenth century. This fusion is evident in the work of many of the Welsh novelists, even those who write in English; it is more emphatic still in the work of the poetry. David Gwynall Jones (b.1899) writes of the silico-cider mining districts of the South, "of the mute and brave women with a firstful of blood money," of how:

"We crept in the Bible parlours,
And peeped with awe
At cinders of death in the coffin,
And ashes of song,
And there we learnt, over lids
screwed down before their
—the love of red revolt
and litanies of wrong."

Saunders Lewis, on the eve of the Second World War, writes of "the proletarian creeping to shipshops.
It crept in the good round policemen's feet.
The spittle of its silico-cider spread like a lake
Through the leafless valleys of the industry of the dale."

Even where cows' legs twisted with rickets,
The cow's milk into
sticks of imbrallas"

And behind all this, the calculations of the international financiers, the closed first and the raised arm—this is the young poets gathering. And the price of "development" in rural Wales, as illustrated by the work of English industrialists and the Forestry Commission, is bitterly painted. Gwynall. The countryside he knew, the countryside which produced farmers, poets and deacons, is swallowed by the young, replanted by the English, "the saplings to be trees of the third war"; "Trees where neighbourhood was, And a forest that once was farmland."

Where was verse-writing and scripture
is the South's bastardized English.
The fox barks where once cried
lambs and children,

(Continued on Page Twelve)

A Chariad,

Air na seachdainne a chaidh seachad chuanna sin liriachan bho gach taobh a'ruith air an aon cheist—an robh Gaidhlig riamh aig muinntir na h-Alba air fad anns na linntean a dh'fhalbh, agus nan robh, an robh buaidh mhór no bheag aice air eachdraidh na h-Alba?

Mar a tha fhios aig an fheadhainn a sgrìobh romham an seòch Professor W. J. Watson an ceill gu soilleir anns an leabhar "Celtic Place-Names of Scotland" gun gabh ainmeanann Gaidhlig fhaicinn air iomadh aite air feadh taobh-a-deas na h-Alba, gun luaidh air an duthaich tuath air an lomaine Cluaidh-Foirthe. Gheibhear fàs dhiubh air fìor cheann an iar-thuath Shasunn cuideachd.

Ged tha e coltach gun robh a chanain Bhrèatainnach fada dol bas ann an Rìoghachd Shràth Chluaidh agus nach deach a' Bheurla as riamh gu buileach bho Lodainn (Lothian) is cinnte gun biodh Gaidhlig aig an fheadhainn a thainig a stigh bho'n taobh tuath air na crìochan sin agus a thug suas iomadh cearn airson am fearran aiteachadh agus baltean a thogail. Cù sibh ainmeanann nam baltean sin bho Shiorramachd Berwick gu Maol nan Gall ged tha iad gu h-àraid pait air an taobh a-iar-dheas "Carraig agus Gallabhaidh". Bhiodh Gaidhlig aig na h-aislean an sin fad dha-no-rìgh cheud bliadhna roimh linn Dhaibhidh a h-aon. Bhiodh i aig a' chuid nìor dhe nì-sluagh fad gunnann linntean a deidh sin. (Chaidh an leabhar aig Watson a thoirt a mach o chionn còir is da fhuicheadh bliadhna air aiseach cha do chuir sgòilear no fear-còlais 'na aghaidh fhuicheadh —tha bhoibh a'beachd a thug e seachad air buaidh na Gaidhlig air aite-ainmeanann air tìr na h-Alba co-dhiù.)

Mar sin, de as d'fhicinn a' chanain Gaidhlig a measg a h-uile rud eile a nì suas dual-chas agus naiseantachd nam Albannach? 'S e gun tainn rioghachd na h-Alba gu ier fò stiuircidh rioghachd 's luchd-riaghlaidh aig an robh Gaidhlig mar chanain ghlan chuimsich a ruicheadh air gach gnòthach na stait 'na h-eaglais. 'S e gun tainn Gaidhlig 's Breatainnach 's Pìocaich 's Sasannaich (a Lodainn) ri cheile agus gun do chuir iad rioghachd air chois an aghaidh cumhachd Shasunn air fad a bharrachd air Nòrumbria agus an darra taobh agus cumhachd nan Lochlannach a Niorbhaidh 's Damhnach air taobh eile. Agus 's e gun do ghabh na h-Albannaich' so gu leir ris a' Gaidhlig mar chanain a dh'iontachadh iad anns an obair a bha rompa.

Tha daoine ann a chuireas deafar eadar naiseantachd na h-Alba agus car na Gaidhlig. Seo rud a chanas mi riutha sin. Ma thainig Alba gu ier mar naisean fo cheann luchd-Gaidhlig is ann a chaidh i bhuaite fo luchd-Bheurla. An dèidh a chumas a mach gun tig fìor naisean beo ann an Albainn

is i sgairte bho Shasunn, ged a bhiodh a h-uile duine gime bruidhinn Beurla nan Sasannach nach fhein—cha chreid mi nach gearr ean na dearb fhuicheadh do naiseantachd Albannaich, "Duine thall thairs."

Mise le meas,
SEUMAS ROBASDAN

A Dhùin-uasail,—Mr Dabhidh MacLaghuinn's argument that Gaelic was only spoken for a short time in only a few areas of the Lowlands, citing "obvious" Lowland and Norse names in areas believed to have been Gaelic-speaking areas, crumbles a little if it is remembered that not all "obvious" Lowland names of the kind described above are in fact of English origin. The most striking example I know of is "Old Wat" (a place-name in Aberdeenshire) which seems to be as Lowland as Robert Burns, especially when it is seen as "Auld Fat" in earlier records. This, however, is not the Aberdeenshire dialect at play, but "All fat" in disguise. This form of popular etymology has also had occurred in many areas of Southern and North East Scotland as Anglicisation crept in.

Stray Norse names in these areas are also no proof when the high percentage of Norse names in the Outer Isles (75 per cent. in Lewis), all now Gaelic-speaking, is taken into account.

As for my own county, the Ancient Kingdom of Strathclyde, I need only quote from "The Evangelical Movement in the Highlands (1688-1800)" by J. MacInnes:

"In 1720, the Presbytery of Dumbarton, which had some Gaelic parishes . . . had youths of more than ordinary capacity for learning and having the Irish tongue."

Most of the evidence culled from papers, place-names and observers, seems to conclude that Gaelic was spoken much more widely in the Lowland areas and more recently than has been hitherto believed. The stock in the Lowlands is still largely Celtic, evidenced from, among other factors, the blood-group of the vast majority of Scots (group 'O'), whereas that of the English is group 'A'. I just hope that after this last scrap of information, no-one accuses me of racialism!

Le deagh dhùrachd,
DONNCHADH
MACLABHRUINN

Sir, — It is surely somewhat arrogant of Mr Peter Daig, MP, to suggest that Gaelic should be allowed to die, presumably because he personally has no interest in it.

C. R. MacKinnon of Dunakin, F.S.A., in his beautiful book "The Highlands in History" makes the following points: "It is not always realised that the vast majority of Bruce's army at Bannockburn and before, were only Gaelic, and even among the leading noblemen Gaelic and French were the main

languages . . . It is easy to join in the rousing patriotic chorus of . . .

Scots wha hae we' Wallace bled,
Scots wham Bruce has affime led . . .

But we do not even speak the same language as these ancestral Scots of whom we are so proud."

One cannot put back the clock. Gaelic should not be forced on those who have no interest in it. It should be preserved in the Highlands. To be bi-lingual is an advantage, not a disadvantage. Switzerland has three languages. Belgium has two. The Basques cherish their ancient language.

With Prince Charles learning Welsh — and evidently determined to make a success of it — it would, indeed, be a gesture to Scotland for Prince Andrew, perhaps, to be taught Gaelic.

If only leading Scots would champion Gaelic, it would help Lord Bannerman of Kildonan will, indeed, be sadly missed.

Miss J. YOUNG
7 Eldon Grove,
Hampstead, London, N.W.3.

THE PURCHASE OF CROFTS

Sir,—I read "Sruth" for April 17, 1969, and note the cautionary statements of Teddy Grey in reference to the proposal of the Crofters Commission that crofters should become owners of their own crofts.

I instantly rebelled, in respect of one point: The trouble with far too many Scots is their chariness and caution. No man became anything unless he was willing to gamble something against his "ain weird."

It would seem to me—and I note also in the same issue with approval another statement by the S.N.P. in reference to reversing the trend of depopulation of the Highland — that boldness and faith should go hand in hand, if ever the Scottish Highlanders and Islanders are to come into their own again. Let down by their former lairds and chiefs—let down by an English dominated Parliament—and only used as gun fodder for the pride of Empire with its up to these Highlanders (supported by all other Scots) to assert themselves and to work once more for the land which was always their's, if they only decided to maintain it.

I see ownership as a most important step towards that assertion of pristine right.

As to the arguments Grey puts forward, these are arguments of the fearful. But there are other ways of meeting the dangers he pleads as fundamental to maintaining the status quo and "the security of crofting." For example, through co-operation and co-operative action, crofts and crofters could come together, or be brought together, for the purpose of common endeavour in croft development.

(Continued on back page)

DOON THE WATER

Any mention of the Clyde, the greatest of all Scottish rivers, is bound to evoke impressions and memories. To each his own. And if the memory fails or needs jogging, no better source of refreshment can be had than 'The Golden Years of the Clyde Steamers' recently published by Alan Patterson.

The period dealt with in the book is the quarter-century 1889-1914. This period saw the fierce competition between railway companies to provide their iron roads with railheads from which fleets of steamers took their passengers to the many places in the Clyde estuary. The competition resulted in the Glasgow being provided with a fantastic range of quality and quantity in transport services and the establishment of a tradition which was rare then and is rarer today.

Alan Paterson tells of the invasion of the Railway Companies into the provision of coastal services on the Clyde. He could have done this in a purely functional way, to produce a dry tale of technical fact and figure. Instead we have a tale which matches the richness of the period covered in the book. Men and machines find their place here, as equals. Without the men, the machines could not have achieved what they did. And without the

machines, the men could not have become what they came in their various ways: innovators on behalf of society; sharp businessmen and sharper dealers with the shady side to them.

Though the book ends with 1914, when the later Victorian and Edwardian midsummer years were finally swept away with such great and utter completeness, one does not require to have lived in the period to appreciate this book. On the contrary, Mr Patterson's story is so vivid that it engrossed the reviewer to the degree of reliving much of what is recounted.

Also, it does not take of many years to have even some knowledge, however second-hand, of some of the ships and Companies which operated at the turn of the century.

Many names of the ships are familiar, to those who have followed writers like Jack House and Maurice Lindsay on their journeys in Clyde waters. One almost wishes for a loan of a time machine to go back for a voyage down the water for the murkiness of Glasgow to the freshness of Inveraray.

Those who are interested in the more technical aspects of the Clyde steamers will

have their fill in this book. There is a certain fascination in engines. Indeed, in the reviewer's youth it used to be the highlight of a voyage on any ship to go with father to the engineering to see the machinery. Are fathers as interested these days? Details of engines and ships' specifications are included in the book. The sociologist and travel enthusiast is also catered for.

The production standard is at the usual excellent level associated with the publishers. The illustrations are full of interest and are often evocative. For free, a plan of the 'Duchess of Hamilton' is printed on the inside of the book jacket and can be framed.

'The Golden Years of the Clyde Steamers' by Alan J. S. Paterson; David & Charles Ltd., Newton Abbot, Devon; 55s.

INVENTORIES

Robin Fulton was born in Arran in 1937; he has lived in various parts of Scotland but now lives and works in Edinburgh. He has published poems, book reviews, music reviews and translations in a wide variety of journals.

Of his poetry he says: "The

first phase of my poetry was largely preoccupied with certain ways of feeling about Scottish landscapes, their change and resistance to change, and their relation to the comparatively ephemeral human beings who live in them. This phase lasted till about 1966 and a selection of this kind of work is included in *Instances*. Since then I have been trying to evolve a kind of poetry which is still within the area of my personal sensibility but which is also more responsive to the anxieties of the times. I believe poetry must be open in this way.

The temptation to remain a nature poet in Scotland is understandable because in much of the country there is not much to look at except nature. While the nature poet looks for his roots in the heather, behind his back people are going mad and murdering each other. Cities may be nightmares and destruction, but they are also where things are created. Poetry must be open to these possibilities, both the destructive and the creative ones. But I also believe that if poetry is to register contemporary pressures and remain effective on its own terms as poetry then it must

do so obliquely and not by an act of blatant confrontation or self-advertisement. Some of my first attempts to move in this direction can be seen in the selection presented here in *Inventories*.

Work in progress is a further series of attempts to meet such concerns. The means I prefer are unrhymed and concise. I see poems as valid (to the poet) only at the time of writing and in relation to particular conditions: if they happen to be valid to other people at other times then this (for the poet) is a fortunate by-product. The problems of translating poetry interest me greatly."

This is the third in the series 'Modern Scottish Poets' published by John Humphries, Thurso, which has had such a good reception, particularly from the buying public that any first-edition collector is advised to snap them up right away. And if he is a lover of poetry, he'll get more than a book for his money.

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Further details from The Manager, The Aviemore Centre,
Aviemore, Inverness-shire. Telephone Aviemore 624

Minstrels, Methodists and Miners

(Continued from Page Ten)

And there, in the dark midst, is the den of the English minstrel . . .

over to you

(Continued from page ten)

velepment, utilization of new and better farming methods, the purchase of equipment, for harvesting purposes and so on. They also could develop joint endeavours in cottage industry and even more, in light manufacturing.

Surely this needs boldness and leadership. But those same Highlanders have sent the brains of their people into almost every corner of the earth. If the Highlander can do so well in Australasia, North America, Africa, why not at home? I believe the problem is a frame of mind which could be likened to the well worn rut on the cart-tracks between crofting house and fields. New thinking is necessary. We would agree that caution is necessary but not the sort of caution Grev pleads.

Hoist the uag of private endeavour. Form communions of the folk to think up schemes and to develop the capital, through pooling resources. Have faith. Remember that faith can move mountains. Yours etc.,

CONNIECH IAIN
EACHAINN MHCLEOD
(A crofter's grandson)

94 Moreland Street,
Worcester, Mass.
01609.

The views expressed in this newspaper are not necessarily those of the publishers: An Comunn Gaidhealach.

The Welsh poet today, like his predecessor a thousand years ago, speaks on the questions of the day, on political matters which have ripened as one of radical humanism, a philosophy of "full humanity, in which men could be free to develop as individuals within the context of a way of life they felt to be good." This is a philosophy we need to hear, which, in the face of the cynical and disordered affluence and the pressures of our Western societies, it is important to restate. "The old songs yet endure," said John Ceiriog Hughes, and in the old songs and the new which Anthony Conran translates for us the poets of Wales offer us a vision of the Good Life which may yet prove to be the most important contribution of the Celtic peoples to "the construction of a more human world."¹⁰

References

- 1 The *englyn* is "a verse of three or four lines in strict metre with one rhyme."
- 2 The *cywyd*, consisting of seven syllable lines in couplets, was long the dominant Welsh metre.
- 3 Trefor M. Owen, *Welsh Folk Customs* (Cardiff 1959), p. 19.
- 4 Anthony Conran, *op. cit.*, p. 66.
- 5 Trefor M. Owen, *op. cit.*, p. 24. See pp. 23-26 of Owen's book, and the references cited therein, for an evaluation of the social and cultural impact of Methodism.
- 6 Most forcefully and clearly articulated by Aneurin Bevan.
- 7 See Keith Buchanan, "A Linguistic Minority in Britain" in *Geographical Review* (New York), 1954, pp. 428-30 and references cited therein.
- 8 See Alexander Cordell's novel *Rape of the Fair Country* (London, 1959).
- 9 See the novels and short stories on this area, e.g. *The Stranger on My Side* (1954), *A Point of Order* (1956), and *Gazooka* (1957).
- 10 The phrase is from Pope Paul VI's Encyclical Letter, *Populorum Progressio*, translated into English under the title *The Great Social Problem* (London, 1967), para. 54.

Marriages

FEWELL—McPHERSON—At Craigrowlie Parish Church, Cove, on 24th May 1969, by Rev. C. K. O. Spence, Colin James, only son of Mr and Mrs J.A. Fewell, 15 Holmwood Court, Hassocks, Sussex, to Elsie Anne Reid, M.S.R., only daughter of Mr and Mrs William M. McPherson, Creagh Dubh, Cove, and Heaste, Isle of Skye.

Deaths

BUTTER — On May 26th, 1969, at Banstead, Surrey, after a long illness courageously borne, Jack L. Butter, aged 67 years, dear husband of Irene and father of Jean.

JOHNSTON—Suddenly, at 5 Argyle Cottages, Ballachulish, on 23rd May 1969, Mary Jane, widow of Donald Johnston and third daughter of the late Mr and Mrs John McLeod, Lochboisdale. Interred South Uist. Australian papers please copy.

MILLER—Suddenly, as the result of an accident, on 23rd May 1969, Alan Thomas, aged 12, beloved eldest son of Laurence and Jean, Glen Orchy, Knab Road, Lerwick (late of Great Western, Oban).

WATSON — At Ross Hospital, Paisley, on 30th May 1969, to Mitchell and Margaret (née Neilson), 76 Springhill Gardens, Glasgow, S.1 — a son (William Andrew). Both well.

Comunn Gaidhealach an Obain

Provincial Mod

OBAN

FRIDAY, 20th JUNE 1969

commencing at 9 a.m.

GRAND CONCERT

Corran Hall, Oban, at 7.30 p.m.

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An Comunn Gaidhealach
NATIONAL MOD, AVIMORE 1969

The Quintin MacLennan Prizes As a sufficient number of candidates has not come forward from the prescribed area for Competition 97 (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, 14th June 1969. Intending Competitors in these classes, if not already entered for other competitions, must be members of An Comunn Gaidhealach.

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