

CAWPN

A LINK BETWEEN THE CELTIC NATIONS

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**This is a
double issue**

CELTIC NATIONS & EEC

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CELTIC LEAGUE



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EDITORIAL

WHAT FUTURE WITHIN THE E.E.C.?

The future of the Celtic nations depends on their own determination to maintain their identity and, perhaps still more, on the policies of the two States by which they are, to different extents, dominated. Needless to say, it depends also on the superpowers who could blow us and the rest of the world to smithereens. . . .

Some of our fellow-nationalists think that it will be easier to ensure our national survival within an international grouping like the E.E.C. than under the sole authority of the London or Paris government. It is assumed that a "European" supra-national authority will not be motivated by a will to impose a single language on its "subjects", that the like of us, small fry, will find more room for manoeuvre between the sharks than in bilateral relationships with them. Seeing that the federal system imposed on West Germany and the autonomy granted to the Italian regions present no danger to state security, one might expect France and England to be willing to modify their attitude towards us in the same manner.

There is a difference however. France and England nourish within the EEC ambitions which, they believe, can only be achieved by centralism and the assimilation of "their" ethnic minorities. They cannot achieve them on their own, and the present arrangement based on the Rome Treaty is proving unmanageable. The industrial and banking magnates thought their interests required only economic cooperation. The nationalism of the larger EEC States requires political cooperation for the fulfilment of its power ambitions. But in England, the people are less than enthusiastic about tying themselves closely to the Continental Europeans, and the special (linguistic) relationship with the U.S.A. makes the London government suspect to those who want the EEC to become more independent of "America". German nationalism cannot raise its voice loudly without being reminded of Nazism. But French nationalism has no inhibitions. France wants to conduct the EEC orchestra. Its presidents make no secret of that ambition. For instance, Socialist F. Mitterand in Bayonne, on 13-10-84: "I think that France, united as much as possible, will be able to get the inheritance of the coming century with all the trump-cards of a great power". Given the French State record in Brittany, I don't think that we can welcome that.

THE E.E.C. A SUPERPOWER?

The great majority of the people of the EEC countries do not wish to be ruled by Communism. Those who believe that the Soviet Union would invade the rest of Europe if given the chance but who at the same time feel uneasy about U.S. expansionism and the hawkishness of certain American leaders argue that the EEC

countries should unite more closely and adopt a common defence policy. This would put them, together, in a position to stand up to the two present superpowers. Soon, we would have the EEC rivalising with the USSR and with the USA.

Needless to say, the five Celtic nations without States would not be consulted as to whether they wanted to be in the service of this power block. The Irish State, now militarily neutral, would come under irresistible pressure to join it.

There is no reason to believe that the emergence of this new superpower would contribute to a reduction of the threat of nuclear war. It would stockpile nuclear weapons, engage in vast unproductive expenditure, seek to extend its control over client-States (e.g. in Africa), leaving insufficient resources for a re-organisation of the economy of its member-States that would remove the pollution threat to the very foundations of life: it is amazing that the destruction of tree species, of half the forests in certain parts of Europe has not yet alarmed the governments of the industrial nations enough for them to declare a state of emergency. Of course, the same blindness or inability to drastically revise their economic and political concepts and practices affect the USA and USSR alike.

An EEC superpower, being effectively an ally of the USA in case of conflict, would tilt the balance of forces so heavily against the Soviet Union that the latter would do its utmost to forestall its development. Relations with Eastern Europe would be destabilised, with war as the almost certain result.

To establish and maintain itself, a new power requires a switch of loyalties. The media would be used to impress on all the idea that for "Europe" to be strong, the economy should be subordinated to the principle of maximum "efficiency": "narrow" regional interests would have to be subordinated to "the common good". We have been for some time witnessing the blossoming of such newspeak terms as "harmonisation", "community", "Europe" (when less than half of the real Europe is meant). Actually, with all the "harmonisation" envisaged, what kind of cultural identity remains possible?

Is this scenario too alarmist? I consider it most unlikely that an EEC pursuing the role of a power block would subscribe to the idea of European unity in diversity so wholeheartedly and comprehensively as to devote its resources to building an internal structure which would really give a chance to its small ethnic groups to develop *autonomously*. Those of us who are serious about language and nationality could not agree to sacrifice these values on the altar of a "community" inspired by a concept of freedom that did not allow our collective personality full expression. We would have particular reasons to distrust a construction which would be dominated by a State whose erstwhile president Pompidou said: "there is no place for regional languages in a Europe due to be

marked by France's seal", a state which has shown least understanding and regard for the aspirations of its ethnic minorities, which persists in denying them a knowledge of their languages and of their histories because it sees these as obstacles to its imperialistic aims.

It must recognise that our languages are not just to be *preserved* in the enclaves into which they have shrunk but that all the people of each Celtic country should be facilitated in learning and using them in education, media and public life. A *territoriality* principle should be adopted to ensure that in *its* territory, a Celtic language has priority over English or French, or at the very least that any person living there can lead a normal life *without having to use any other than the Celtic language*.

For details I refer to the submission made on behalf of the Celtic League to the Conference held in May 1984 in Strassburg and published in CARN 46.

ALAN HEUSAFF

(The text of this editorial is almost identical to the second part of the paper I had prepared for the Edinburgh Conference on November 23-24, see "Celtic Nations in EEC" in this issue).

Our Apology

This is a double issue which I have to take charge of. We failed to publish in the autumn, though not because we lacked material. The editor wanted to resign last Summer. We persuaded him to continue till No. 48 had been published. But personal difficulties had disrupting consequences for the Carn 47 printing schedule. While much of the material provided for that issue is now too old for use, we think that some of the "news" articles are still worth publishing as they will help the readers to keep an uninterrupted record of the important events in the national life of the countries concerned.

After weighing various factors, I am going to make this a 36-, perhaps a 40-page issue. It is a compromise between sale requirements and our obligations to the subscribers. Production costs have risen by about 20% over the past two years, during which we have not changed our prices. However if any subscriber wishes to claim compensation for the delay and what is *in effect* a small size CARN 47, a 10 or 15% reduction can be allowed when paying the next subscription. The cover price of this issue is exceptional, it corresponds to its size. We have to see what our production costs will be before deciding how much to charge in future. We lose on shop sales. If you wish to help making CARN viable, please subscribe! We plead for leniency regarding defects in CARN: it is all voluntary work.

CELTIC NATIONS IN EEC

A two-day conference on "The Future of the Celtic Nations within the EEC" took place in Edinburgh on November 23-24 under the auspices of the Heriot-Watt University and the Institut Français d'Ecosse. Dr. Andrew Hunter of the University Department of Languages had a prominent part in organising it. It came towards the end of a "Celtic Season" which included several film shows, relating particularly to Brittany. Attendance at these events is said to have exceeded expectations. We were in some doubt at first whether the Institut, which is subsidized by the French State, could be a party to a conference under such a title. However Brittany was represented by people who are giving outstanding service to her culture and language. We rejoice also at seeing such an interest in interceltic links in Edinburgh, the more so that during the seventies we were somewhat dismayed when on one occasion a Scottish public figure said that Celticism was divisive in her country while the then director of a cultural college said that there was more to bind Scotland to Scandinavia or even to Hungary than to Brittany. Let me point out that we have always found as much support for our work in Alba as in the other Celtic countries.

The aim of the conference was "to get a pooling of experience in the key areas playing a crucial role in the survival of the minority identity". A grant had been made by the EEC Commission to its organisers, a fact which they viewed as the sign of a positive attitude towards the problems of the Celtic nations. We understand that a total of IR£200,000 has now been allocated for the coming year by the Commission in support of the "lesser used" languages of the EEC countries, half of it going to the European Bureau of the same name. How generous is that? Could it be that the Brussels Commission sees the European ethnical groups as potential allies in its tug-of-war with the nationalism of its larger member States? In the leaflet sent out to the conference's prospective participants the conviction was expressed that "the Celtic peoples of Europe who enjoy the privilege of being the biggest single minority to transcend the frontiers of the

nation-states could now be poised to provide a powerful unifying force within the European Community". It would be flattering to find our peoples being wooed like that but for my part I would have been satisfied had the conference aimed simply at helping to promote Celtic unity or co-operation and left it to the rest of Europe to derive whatever benefits it wished from it.

Yet the proposition that "the Celtic nations can make their contribution to Europe only if their cultures and identities are secure" and the plan to have working parties debating four themes — economic development, decentralisation, education, cultural and artistic identities, with particular stress on the language question, were determinant in our decision to participate. There were at least six Celtic League members among an estimated attendance of more than sixty.

University teachers were much to the forefront in the proceedings. Not being a specialist on any of the themes, I preferred to attend the discussions of three of the groups in turn. My expectations differed from their actual scope. I had submitted a paper seeking to outline the way in which the EEC had affected the Celtic countries up to now and how it might do so in future in view of its recent evolution and of the tendencies in the policies of the member-States closest to us. But I found the debates were concerned primarily with what had been done in the Celtic speaking areas by the Dublin, London and Paris governments — or without their help. It was as if the Celtic nations were limited to those areas and as if the EEC had so far hardly impinged on them. I was rather disappointed that attention was directed so much to fragmentary aspects and that no question was raised as to the chances of our national survivals within the EEC framework as it exists or appears to develop. I believe we should recognise the present conditions as being inimical and that we should spell out the required alternatives before we can in any way have ambition to be a unifying force . . . in the wider European context.

However at a closing public session, after four speakers representing respectively, Cymru, Breizh, Éire and Alba had given detailed accounts of how their language situations and struggles had developed in the past ten or twenty years, reports were presented by the chairmen of the working parties sum-

ming up the points which had been discussed and concluding with various recommendations, for submission to the EEC Commission as well as for distribution to as wide an official audience as possible. Again there was no speculation as to their chances of being heeded or acted upon nor proposals as to how support for them could be canvassed in higher places.

Still, it was an interesting conference, not least on account of the opportunity for personal contacts which it provided. The stress was indeed on language, but the Celtic ones were used only in bilateral conversations, by a few participants, with Brittonic being more audible than Gaelic. The public session started with a welcome in Welsh by the Dean of the Heriot-Watt University. He must be praised for this courtesy but I regret that he did not also say a few sentences in Scottish Gaelic. Granted that Edinburgh is most likely to have been the place where the Gododdin had their main stronghold, it is today the capital of Scotland. Mr. Ian Noble, who chaired the group on economic development, mentioned the desirability — or was it the possibility? — of a course in spoken Gaelic at the Heriot-Watt University. May the Dean put in a good word for it!

The last speaker mentioned that Bernez an Nailh, director of the Bretan Cultural Institute, suggested that the next conference of this kind be held in Brittany. This could take the issues raised a step further. Interaction was needed between ideas and practice.

A. HEUSAFF

STATUS FOR THE NATIONS WITHOUT STATES

The Federal union of European Nationalities is organising a conference to be held on May 16-18 in Geneva with a view to press for the adoption of a Status for European nations without States. They would like all the other organisations involved in the struggle for the rights of ethnic groups to urge their members to take part. The greatest cooperation possible should be achieved in this field. C.L. members or readers of CARN wishing to attend should write for details to Mr. Olav Meinhardt, Norderstr. 74, D-2390 Flensburg, FR Germany. Please also notify the C.L. Secretary General.

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ALBA

RI GUAILIBH A CHEILE

le Gilleasbuig MacMhuirich

Tha eachdraidh na dùthcha a' cur
dhuinn an cèill,
Nuair 'bhagrath gla-ghuibh 'chuir air
cànain an gaoil,
Mar dh'èirich iad suas, dh'aindeoin
peanas 'us bàs,
A shaoradh an dùthcha bho chruaidh-
chuig an tràill

Tha cunnartan fhathasd a' bagradh gu
teann
Ar dùthchas 's ar cànain a chur bun os
ceann:
Tha 'Ghàidhlig a' gearan, 's eigheach
gu cruaidh,
Gu'm bheil cànain a' choigrich a'
faotainn na buaidh

A Chlanna nan Gàidheal gabhaidh
earail 's an àm —
Bì'bh dileas d'ur dùthaich, d'ur cànain 's
d'ur dream:
O! gleidhibh an dileab a thugadh
dhuibh slàn.
'Us deagh-chliù 'ur n-athraichean
leanaibh a ghnàth

Seo agaibh deagh bhrosnachadh,
Faiceamaid na tha a' dol agus na
naidheachdan a tha ri cluinntinn

Annas an "Tim Obannach" (26.7.84)
chunnaic sinn gum bheil ceithir
roinnean, Roinn na Gàidhealtachd, Srath
Chluaidh, Tatha agus Comhairle nan
Eilean a' cur suas airgid air son cùrsa
fhoghlaim luchd-ionnsachaidh na Gàidh-
lig sna sgoiltean mhóra. Sgrìobhaidh an
t-Ollamh D. J. MacLeòid a' chùrsa seo,
agus abair gum bheil e sgileil a thaobh
nithean mar sin. Nach do sgrìobh e
CAN SEO abha air an teilebhisean, agus
nach math a rinn e sin, gun teagamh sam
bith larramaid a' chursa nuadh seo anns
a h-uile sgoil mhór feadh Alba gu léir.

Nuair a thuigeas duine nach eil bun-
sgoil no sgoil mhór feadh Alba gu léir
fhathast far a bheil a' chànain Albannach
'na meadhan theagaisg tuigidh e gum
bheil eu-ceartas mór ann. Gabhaidh
sùim de'n mhap Roinn Eorpa agus chi
sibh na dùthchannan far a bheil na
sgoiltean agus na colaistean aca a'
cleachdadh na cànain aca mar cànain a'
theagaisg — agus na diochuimhnichibh
gun robh iomadh sgoiltean mar an
ceudna a' teagaisg troimh'n Ghàidhlig
ann an Alba roimh Achd Foghluma 1872.

Mata, togaidh luchd foghlum clas ann
am bunsgoil far a bheil a' Ghàidhlig na
meadhan theagaisg ann an Inbhir Nis a
dh'aithghearr. Nochdaidh sin dhuinn
seòrsa theagaisg a tha feumail anns a
h-uile bun-sgoil feadh Alba gu léir.

Chunnaic sinn deuchainn inntinneach
ann an Cùirt an t-Siorraim Inbhir Nis —
P. F. v. Tàillear agus Wringe. Thubhairt
am fearligha aca gun diùltadh iad a

thoirt a' theisteanais aca ach sa Ghàidhlig
a-mhàin. Dh'iùlt an siorram an fhianais
aca bho'n nach robh a' Ghàidhlig 'na
cànain mhàthaireil aca! Cha chuala duine
cail cho mi-cheart ris a sin, ach bithidh a
h-uile facail sna chùirtean-lagha air a
bruidhinn sa Ghàidhlig feadh Alba gu léir
fhathast mar a bha e. Nach d'thubhairt
Alasdair MacMhaighstir Alasdair e-fhèin
a thaobh na laithean a dh'aom:

Nuair a shuidheadh air binn a' chùirt
'S i Ghàidhlig liobhaidh
Dh'fhuasgladh snaoim gach cùis ...

Mata, mar a theireadh iomadh pears'-
eaglais anns a' cho-dhùnadh — san treas
àite agus àite mu dheireadh — tha
dòchas ann gum bithidh dorsan an t-
Seann Ard Sgoil Dhun Eideann air Cnoc
Calltuinn fosgailte fhathast. Cuimh-
nichmaid air 1979 mar a bha sluagh na
h-Albainn cinnteach gum biodh sgaoil-
eadh-cumhachd ann. Co dhuibh thagh
mór-chuid nan Albannach 'seadh' no
'tha' ach, a dh'aindeoin sin, mharbh
Magaith Thatcher an t-Achd a thogail a'
Cho-thionail Albannach.

Mata, a reir "An t-Albannach" (27.8.84)
dh'fhoillsich Comhairle Albannach nan
Laboraich agus na h-Aonaidhean-ceirde
Albannaich "Pàipear Uaine" ag iarraidh
barail à duine sam bith a thaobh
sgaoilidh-cumhachd agus An Co-thional
Albannach

ON THE GAELIC FRONT

le Frang MacThomais

In 1984 the Comann Leabhraichean
(Gaelic Books Council) published the
second in its occasional series of a
magazine devoted to books and publish-
ing in the Gaelic world. One may not see
many books in Gaelic in bookshops in
Scotland, though a goodly number do
have a Gaelic section. Publishing in
Gaelic has always been a risky financial
business and I often wonder at the
staying power of some publishing houses
such as Gairm of Glasgow to survive the
harsh economic winds. That Gairm and
other publishers survive is entirely due to
a faithful book-buying public.

The Book Council's magazine 'Facal
air an Fhacal' is chock-full of information
of recent books published and contains
interviews with Gaelic writers. What is
interesting is the range of subject matter
available: the First World War, books for
learners of Gaelic, books of folk songs,
children's books and translations of
works which first appeared in English.

What seems to be lacking is the books
which offer pure entertainment. Such as
thrillers and the like. Few if any Gaelic
writers seem to be attracted to this genre,
which is a pity because this is the kind of
writing which would attract those whose
minds are not quite turned on by prose
and poetry.

When I was with the former Club
Leabhar, I tried in vain, to get some of

the original thrillers written in Irish
translated into Gaelic. These were issued
by the Irish Club Leabhar and were
originals. It might well be useful for some
of our present Gaelic publishers to have
a look at these and consider Scots Gaelic
versions. There could well be a ready
sale to that section of the market looking
for good solid entertainment.

There is a long and interesting inter-
view with Iain Mac a' Ghobhainn, who is
as much at home in English as he is with
his native Gaelic. He is one example of
the present coterie of Gaelic writers who
has made the grade, though he is better
known in the English literary world for
his English novels and poetry. His output
in both languages is fantastic and he is
one of a handful of writers in Gaelic who
is making a living from full-time writing.

Another interview is with a publisher,
Calum MacDonald who for over thirty
years now has performed a major contri-
bution to Scottish literature with the
long-running 'Lines Review' and lately
with his Gaelic output. He it was who
published Iain Mac a' Ghobhainn's first
collection 'The Long River' away back in
1955, his tribute to a fellow native of
Lewis.

Of particular interest is the recently
published Scottish Gaelic Union Cata-
logue (see Gaelic in Print below)

As for the Gaelic Books Council itself,
founded in 1968 and mainly funded by
the Scottish Arts Council, it performs an
important function by subsidising the
publication of books in Gaelic and, an
important role it has a mobile book van
which roams round the Highlands and
Islands of Scotland taking books for sale
to communities otherwise starved of
bookshops. It also offers prizes for new
books and encourages Gaelic writers to
put pen to paper. Perhaps its work
should be better known. Its unique role
in maintaining the Gaelic culture is a
song that could be sung more publicly.

As ever, the National Mod of An Comann
Gaidhealach each October becomes not
only a showcase for the musical and
literary talents of Gaeldom but a platform
from which pronouncements are made.
It is also the focus for much talking, of
the constructive and destructive kind.
This year has been no exception.

The first announcement was made by
the President of An Comann, Mr. Neil
McKechnie. He called for the setting up
of a Gaelic Culture Trust, similar to the
National Heritage Fund which is aided by
central government funding to buy real
estate and moveable heritage, such as
buildings, woodlands, works of art and
manuscripts. Mr. McKechnie said:

"These are tangible objects set in the
intangible multi-coloured world of our
indigenous cultures. Our specific interest
is the Gaelic culture, which occupies a
prominent place in the kaleidoscope. It
has its own historical traditions, network
of institutions, ways of behaviour, cus-
toms, attitudes, beliefs, and values. It has
its own dignity and must be preserved."

Mr. McKechnie also advocated an institute of applied cultural resources and research to restore authenticity to Gaelic cultural forms and values which had lost their vitality as a result of destruction by outside influences on the social structure in which they were born.

The main talking point at the Mod was the setting up of Comhairle na Gaidhlig (CnaG) and the new role of An Comann. CnaG is a new body with government funding set up to develop socio-economic and educational aspects of Gaelic, while An Comann would look after the arts and culture'. This new role for An Comann has yet to be defined, even in broad terms and it must work fast if it is to become significant in the fast-changing Gaelic scene.

An Comann has not been known in the past for its radical thinking. Many times it has had to be prodded into action. Perhaps it is this which was in the mind of Aonghas MacNeacail, a Skye Gaelic poet and Gaelic activist, who suggested during the Mod that An Comann was in fact a suitable body to represent the cultural aspects of Gaelic.

A couple of years ago, at an AGM, An Comann voted that all their major meetings should be conducted in Gaelic only. Even non-Gaelic speakers like myself voted for this motion. But a year ago this was overturned and now, as MacNeacail pointed out:

"An Comann had totally discredited itself through becoming an organisation dominated by non-Gaels. Those who voted Gaelic out of An Comann were fools if not traitors to their own culture. They voted for English to dominate the organisation."

All this may be read with justifiable despondency. However, meantime over in the West, in Lewis, things were moving Gaelic-wise. The first ever Gaelic-based art gallery was set up in Stornoway. Initially it will be a platform for artists who portray Gaelic life and culture through the visual arts. But the development will take in the performing arts, including the traditional exposure of the language through the medium of music and story-telling.

In October the 4th Annual all-Gaelic Feis was held in Stornoway. This came out of the 'fringe' of Mod nan Eilean of 1979. Concerts, ceilidhs, films and drama were included in the Feis which lasted 3 days, and the English language was paid scant attention. The costs involved in mounting the Feis are well worth the risk, considering how the island public flocked to virtually all of the events.

It seems to me that whatever An Comann may well end up as, the real impetus must come from the Western Isles, where so much Gaelic-based activity is going on at the moment.

But Skye is not being left out of the picture. A recent idea, backed by an embryo body, is the setting up of a Gaelic cultural resource centre which would be involved in all aspects of the Gaelic: history, tradition, and even the visuals such as historical documents and artefacts.

This is the kind of self-help which is going to be the only way in which Gaelic in Scotland can become part of the whole Scottish ethos.

It will require both time, effort and great commitment to get things off the ground. The present few who are in the van of new and exciting things must have their numbers swelled so that the trickle becomes a flood. The Irish example is being noted — well, the better bits of it! — and I would say that within a decade the Gaelic scene will be a lively one.

FRANG MacTHOMAS

Gaelic in Print: 400 Years of Publishing

'Scottish Gaelic Union Catalogue', edited by Mary Ferguson and Ann Matheson: National Library of Scotland. £10.

It may come as something of a surprise to know that the Gaelic language has been in print since the year 1567. This fact requires some clarification, however. The first book was Carswell's Book of Common Order, from which followed other works of a religious nature, often used as a conversion tool in the Highlands and Islands by such bodies as the Society for the Propagation of Christian Knowledge. Only slowly did secular works appear, to be bought by the few who could read the language. Occasionally these works met with a spectacular response, such as the political poems of Alexander MacDonald, whose books were burnt on a public bonfire in Leith in 1751.

It was not, however, until the second half of the eighteenth century that the appetite of literate Gaels began to show itself in the publication of books of religious poetry and secular works such as histories, songs and the like. This phenomenon arose as the result of the massive emigration of Gaelic-speaking people to large cities like Glasgow and Edinburgh. After stabilising their situation with secure jobs, the Gaels then looked for an improvement in their cultural and leisure hours. They became avid readers of the Gaelic periodicals which came and went like desert flowers. And, more importantly, they supported the publishers who decided to go into the risk business of Gaelic publishing, among whom were Norman MacLeod of Edinburgh, Archibald Sinclair of Glasgow and Aeneas MacKay of Stirling.

What is impressive is the wide spread of Gaelic books held in libraries in those parts of Scotland not immediately associated with Gaelic-speaking areas. Go to Shetland, Clackmannan, Bo'ness or Stirling, and one will find Gaelic books available for borrowing. Perhaps only in Highland and other libraries will one find a really comprehensive selection of Gaelic works, but that is only to be expected.

The amount of work which the compilation of this catalogue has involved over the years is most impressive. It will prove to be a useful tool for researchers. But even the casual reader will be taken with the extremely wide range of subjects dealt with in Gaelic: religion, Burns, poetry, short stories, histories, choral music, plays, dictionaries, books for Gaelic learners, and so on — the list is virtually endless.

There are many surprises, for instance the translation into Gaelic of the 1886 Crofters Act. And what about 'Alba' an all-Gaelic Newspaper (short-lived admittedly) which was published in Greenock and lasted for a year till 1909; this was followed by another paper of the same title published between 1920 and 1921. Hans Christian Anderson appears in translation. And what is one to make of Samuel Baker's 1854 effort: 'A Few Words of Advice to the Mariners of England' — this in Gaelic!

Most of John Bunyan's works have appeared in Gaelic and no less a person than Mao Tsetung appears in Gaelic translation, alongside Queen Victoria.

From about 1830 onwards, each decade saw something like 100 books appearing to cater for a keen demand. Publishing societies were also formed, like the Gaelic Society of Inverness and An Comunn Gaidhealach, producing both scholarly works and books intended for light reading. All kinds of books appeared on the market, including translations of the Arabian Nights, Shakespeare, plays, songs, folk tales, and printed Gaelic music. Short stories and poetry were popular with the market; novels were rare because this form was not part of the Gaelic literary heritage.

The slump came in the early decades of this century, to be revived by 'Gairm' of Glasgow, started by Derick Thomson and Finlay J. MacDonald. Through their efforts, Gaels became educated into buying Gaelic books, a point not missed by other small publishers from around 1970. Today there is a steady flow from a number of publishers now listed in the Catalogue issued by the Gaelic Books Council.

Which brings me to the Scottish Gaelic Union Catalogue. This is more a 'finding list' for books in Gaelic rather than a bibliography. The Catalogue is the result of a letter sent to all Scottish libraries requesting information about their holdings of Gaelic books.

A grand total of over 3 000 listed titles may be small compared to works in English in the British Museum. But it is a good witness to the ability of the Gaelic language to sustain itself in print. This Catalogue is a real mine of information and is one which will repay close study.

FRANK THOMPSON

AL LIAMM — bimonthly literary magazine in Breton, ca. 80pp. (poems, short stories, studies of current developments, notes about language activities, book reviews. 120 Frs/annum to P. Le Bihan, 16 rue des Fours à Chaux, 35400 Saint-Malo. CCP 5349 06A Paris.

HALLAIG

As part of the "Celtic Season", mentioned in the account of the conference in Edinburgh, a film was shown in the Edinburgh Filmhouse on Tuesday the 30th October last. The capacity of the film theatre is about 250 so little wonder it was filled to see — "Hallaig — the poetry and Landscape of Sorley Maclean." As a venture to present poetry on film it set very high standards. so let us hope firstly that this film will be seen by many, many more people and secondly that this genre is here to stay. For once film had an immediacy and personal contact that not even live theatre could give. The rapt attention of the audience — the gentle laughter sharing the humour and the palpable silence sharing the pathos were proof of that. The acclaim at the end was an almost necessary awakening or they would have sat spellbound for ever. A quote from John Berger in the programme notes — "Hallaig is a film that will have to be seen to be believed".

Sorley Maclean — Somhairle MacGill Eain — was born in 1911 on the island of Raasay off the east coast of Skye (referred to by the poet as "mainland Skye"), one of a family of gifted children, the inheritors of a long and classical tradition of Gaelic poetry, song, music, history, and genealogy. He felt an intense sense of identification with that beautiful, dramatic landscape. Like many others he had to leave to finish his education and at Edinburgh University his mind took in this great world outside his own. From his studies there he became very strongly influenced by the meta-physical poets of English literature and also outside of his studies took in the cruelty and horror that was Europe in the Thirties. His own personal lot then was a deep and unhappy experience in love so that when he left for North Africa during the war he cared little whether he returned or not — his poems of that time are unmatched in the passion of their feeling. However he returned — first of all to teaching in Edinburgh then to teaching in Skye and Plockton on the mainland opposite Skye. After terms as poet in residence at Edinburgh University and then at the Gaelic College at Sabhal mor Ostaig he retired from official work. He now lives in the village of Braes in Skye opposite his beloved Raasay.

What the film did was distil into little more than an hour the essence of that life and give it to the audience to partake of as far as the senses of seeing and hearing were capable and smell could be added too from memory as the camera lingered long on tree and loch and moor, mountain and shore. Apart from the cameras of course the success of this venture owes a lot to the work of many people and a happy conjunction of different arts and disciplines. The commentary was by Iain Crichton Smith and the past was strongly evoked by the use of photographs and documentary war film. The School of Scottish Studies supplied much of the material that was used and that in turn was from many and diverse artists mostly singers and pipers. There

were specially commissioned drawings, etchings and paintings by Scottish and other painters.

Direct comment was made by Seamus Heaney, a felicitous choice to place the poet's work in all its contexts, local and international but with special emphasis on his links with Ireland as expressed in so much of his poetry and beyond that

HALLAIG

"Tha tim, am fiadh, an coille Hallaig."

The bùird is tairnean air an uinneag
troimh 'm faca mi an Aird an Iar
's tha mo ghaol aig Allt Hallaig
'na craoibh bheithe 's bha i riamh.

eadar an t-Inbhir's Poll a' Bhainne
thall's a bhos mu Bhaille-Chuirn.
tha i na beithe, 'na calltuinn
'na caorunn dhreach sheang ulr.

Ann an Screapadal mo chinnidh,
far an robh Tarmad's Eacnann Mór
tha 'n nigheanan 's am mic 'nan coille
ag gabhail suas ri taobh an loin.

The poet himself read his poetry and no other voice could do it justice. Ann an Screapadal mo chinnidh is still ringing round the ether somewhere.

"Hallaig" and the other poems may be found in various books though the first mentioned is now out of print a copy might be begged, borrowed or stolen.

"Four Points of a Saltire". Reprographia. 1970.

"Reothairt Is Contraigh". Canongate. 1977. 17 Jeffrey St., Edinburgh.

Nua Bhardachd Ghaidhlig. Southside, 1976. 17 Jeffrey St., Edinburgh.

SCOTTISH POLITICAL PRISONER

On January 25th, 1984, Tommy Kelly, a young shipyard worker well-known in nationalist circles in Scotland, was sentenced to 10 years imprisonment at Glasgow High Court.

Although there is no shortage of Scottish political prisoners, Tommy Kelly deserves special mention because of the strange and alarming circumstances which resulted in his arrest, trial and imprisonment.

In March 1982 a wave of letter-bomb attacks began in Scotland. The targets were invariably English government ministers and functionaries e.g. John Nott (Defence Secretary), Leon Brittan (Home Secretary), George Younger (Scottish Secretary) and even Thatcher herself. All these attacks and many more besides were claimed by a group calling itself the Scottish National Liberation Army (SNLA). Little is known of this group apart from its actions which have also included arson attacks and may even include the bombing of an English

indeed to the whole Celtic world.

A host of talented people worked as consultants on the making of the film and a host of others on the technical side. It would be pointless to try with the use of words alone to give an account of the end result — "this film has to be seen" but here are a few verses from the poem itself.

Translation (HALLAIG)

"Time, the deer, is in the wood of Hallaig."

The window is nailed and boarded
Through which I saw the west
And my love is at the Burn of Hallaig
A birch tree, and she has always been

Between Inver and Milk Hollow,
Here and there about Baille-chuirn:
She is a birch, a hazel,
A straight slender young rowan.

In Screapadal of my people,
Where Norman and Big Hector were,
Their daughters and their sons are a wood
Going up beside the stream.

The film was made with financial assistance from many quarters.

Hire or Sale enquiries should be sent to:

**The Island House Film Workshop,
1-3 Ochil Rd., Alva,
Clackmannann, Scotland.
Tel: 0259, 60936.**

M. DENOVAN

Army barracks in London, December 1983. However it does pose a threat to English hegemony in Scotland and a wave of repression aimed at supposed or suspected sympathisers has taken place.

On October 1st 1983, Tommy Kelly was seized in a swoop by armed Special Branch detectives on a Glasgow public house. After being detained for a week under the notorious Prevention of Terrorism (PTA) legislation, Tommy was charged with "conspiring" to send letter-bombs to public figures including Norman Tebbit (English Trade Secretary). The offences were alleged to have been committed on behalf of the SNLA. Tommy was kept in close custody until his trial began on January 23rd 1984.

The trial itself became a sensation when evidence revealed that the trial involved a "Supergrass" or paid informer who was the chief witness in the case. This person, one Bernard Goodwin a "former" police officer and a self-confessed paid police informer gave evidence which showed that:

a) the police had known of the "conspiracy" in advance;

b) that the police had arranged for Goodwin's home to be bugged and that the only actual offence which had taken place (the construction of a crude letter-

bomb) had taken place in Goodwin's home and in his presence;

c) it was also clearly revealed that not only had the police made it possible for the offence to take place — it could not have taken place without the assistance of Goodwin the police informer!

Although Goodwin denied that he had incited Tommy Kelly to commit the offence there is a widespread belief that he was, in fact, an agent-provocateur who had encouraged and inspired the offence.

Naturally, the "conspiracy" charge was dropped but incredibly Tommy Kelly was sentenced to 10 years imprisonment on the lesser charges!

The massive publicity surrounding the trial depicted him as an SNLA "terrorist" and attempted to link him to the whole SNLA campaign. However, it is quite clear that Tommy was "guilty" of little more than a rash and careless act at the instigation of an agent-provocateur, and that he has been used as a scape-goat to cover up the inability of the police to track down the real members of the highly-secret SNLA

Since his sentence Tommy has behaved with courage and dignity in the face of his own personal misfortunes. Recently he went on a week-long hunger strike to protest at the refusal of his captors to allow him access to nationalist literature and publications. He remains true to his principles as a Scottish Nationalist.

Tommy Kelly deserves the support of anti-Imperialists everywhere. As a prisoner he can only send out a limited number of letters but he can receive any amount of mail that is sent to him.

Letters, expressions of support and solidarity are welcome and should be sent to

Mr. Thomas Kelly,
Saughton Prison,
Edinburgh,
Scotland.

ALASDAIR MacLEOD

Celtic Ways and Means in Thatcher's Scottish Colony

As often happens in times of political adversity where conventional electoral activity is at a low ebb many activists prepare the way for a future more successful wave by working closer to the roots of their collective identity. Paradoxically Thatcher's Britain has emphasised the differences between English ideas and the plight of the stateless Scots, Welsh, Manx and Cornish rather than blunted them.

As jobs go alternatives must be found, the benefits of rethinking economic activity often produce demands for services which bolster Scottish identity or other national aspirations. The great production of history books which has illuminated the Scottish condition over the last fifteen years continues apace, as does the popularity of traditional based music. Annually forty or so festivals, big and small, attract local and wider audi-

ences to celebrate the parts of our culture which Maggie Thatcher and her kind can never stamp out.

The production of a multitude of small record producers selling direct at events, folk clubs and concerts and the associated musical instrument making and repairing has begun to provide an alternative life style for increasing numbers of dedicated musicians and suppliers. In the wider field of identifiably Scottish items there has been a veritable mushrooming of local history societies and their associated museums and historical guides. Into the whole market there is an increasing need for a separate distribution network so that calendars, badges, language publications and critical studies which upset the establishment view of our history can be made widely available.

One such group, including some Celtic League members, is the company to be called Celtic Ideas. It recognised that our evolution as a nation has long roots, that our Lowland Scots speech has spanned some six hundred years, with English used for only half of that time; but above all the continuous use of Gaelic over two millenia has carried our essential Celtic roots to us today. Not only the Scots and other Celtic peoples but nations like the Catalans, Flemings and Basques are at crucial points in their evolution. It is in order to achieve a popular awareness of such basic ideas that the use of the Celtic word for Scotland, ALBA, is necessary in our national struggle.



Scottish Idea, the trade name of Celtic Ideas was formed as a producer cooperative in June 1984. It developed from the twin desire of a group of friends who met to discuss ways of promoting our distinctive Scottish culture in a popular form; secondly, to direct the energies of around 15 cooperators to work part time at the various tasks involved.

You are probably aware that more and more Scots, and visitors alike, refuse to accept the "booze, bibles and Bagpipes" image of Scottish identity. So as to reflect our living culture we are seeking to promote everyday and less usual items which display Scottish culture in its rightful place in a diverse world.

Our plans involve creating a full time job for a Sales Manager whenever we reach a range of goods and matching sales to sustain the post. So we planned a pilot scheme with around forty items, priced from a few pence to five pounds. We are building a mail order element through advertising and direct sales at events such as conferences, festivals and community fairs. Each member can earn commission for the work they do, by applying what skills they have to offer. The catalogue contains Gaelic maps, flag and car stickers, greeting cards, music, guide books and a newly designed Scottish Idea calendar. Year by year this will increase, immediate developments include children's games, tape and book story packs and posters of Scots in their landscape.

We find that many people are interested in our aims when we explain that our Celtic roots transcend the artificial divisions between Highland and Lowland, Scots and Scots Gaelic. Reflecting this our members live as far apart as Skye, Easter Ross, Dundee, Edinburgh, Glasgow and Galloway, which allows us to promote our catalogue in a wide variety of locations. Geographical spread has led to a quarterly meeting pattern to monitor progress and release smaller groups to develop particular projects.

Scottish Idea aims at a market where quality and originality are essential; from the word go we began to offer our distribution network to like minded producers, so creating a widening artery of Scottish cultural distinctiveness both at home and abroad. Secretary, Rob Gibson, Rudha Alainn, Knockbain Road, Dingwall, Ross-shire. Tel. 0349 63270.

SOME BOOKS RELATING TO THE CONFLICT IN N.E. IRELAND

Ireland: The Propaganda War by Liz Curtis. Subtitled: The British Media and "the battle for hearts and minds" (1984). Pluto Press, London. ISBN 0-86104-757-5. Tells about English censorship in operation, suppression of news, misinformation. "An indictment of the British media" (Irish Times).

The Secret War, by Patsy McArdle. Subtitled: An account of the sinister activities along the border involving Gardaí, RUC, British Army and SAS. Mercier Press, Dublin 1984. IR£4.50. ISBN 0-85342-724-0

Operation Brogue by John M. Feehan. Subtitled: A study of the vilification of Charles Haughey, Codenamed "Operation Brogue" by the British Secret Service. Mercier Press, 1984. IR£4.50. ISBN 0-85342-729-1.

Round up the Usual Suspects by D. Dunne & G. Kerrigan. How Nicky Kelly, following the Sallins train robbery in 1976, came to be arrested, to confess, to jump bail, to return to Ireland in 1980 in order to appeal against his sentence, to be jailed again and released only in July 1984 on humanitarian grounds.

The only evidence produced against him was a signed statement obtained after prolonged interrogation and alleged ill-treatment. The book got very good press reviews. Published by Magill, Dublin, 1984. IR£4.95. ISBN 0-9507659-2-9.

You don't know **Le Peuple Breton-Pobl Breizh**, new style?

Read its reports on the Breton situation, analyses of the main events of the previous month and of developments in the Breton political, social, economic and cultural struggle; it also covers the fight of minorities throughout the world. **Subscription:** Brittany 80FF; other Celtic countries/EEC 95FF; air mail 125FF. **Le Peuple Breton-Pobl Breizh**, U.D.B. monthly, B.P. 301, 22304, Lannuon, Brittany nr France.

BREIZH

INNIU DISTROADET GANT ANOIS

Ar c'helc'hgelaouennoù iwerzhonek hag ar re vrezhonek ez eus tost da vat kement-ha-kement anezho met disheñvel a-walc'h eo o doareoù. E Breizh n'eus ket a gelaouenn sizhuniek en hor yezh, hag evit unan bemdeziek gwall-vuan eo bet paouezet gant taol-arnod AR VRO! En Iwerzhon ez eus ur gelaouenn sizhuniek er yezh vroadel hag abaoe ur pennadik e vez embannet zoken unan bemdeziek, n'eo ket e Dulenn, met e Belfast. Pa lavarin mat, div gelaouenn sizhuniek zo bet: INNIU hag AMÁRACH (Hiziv ha Warc'hoazh); bremañ 'z eus deut unan all en o lec'h: ANOIS, pezh a dalvez dres 'Bremañ'.

INNIU a voe savet e 1941. Dont a reas ar re a oa e penn a-benn da zerc'hel ar gelaouenn en he sav e-pad ouzhpenn 40 vloaz. Gwir eo e oa harpet gant arc'hant ar Stad, evel ar peurvuiañ eus ar c'helc'hgelaouennoù iwerzhonek. Ra vo spisaet diouzhtu: n'eus bet biskoazh peadra da fougeal gant brokusted gouarnamant Dulenn e-keñver ar re-se. Da vihanañ e oa gouest INNIU da c'hoprañ c'hwec'h den bennak, madik pe fallik. Embannet e voe reoliek, he c'heleier ne c'hallent ket bezañ re an deiz a-raok met displeget e veze ganti menozioù broadel ha kavet e veze enni munudoù eus buhez sevenadurel gouezelek ar vro, seurt na deurveze ket ar c'helaouennoù pemdeziek embann. Liesseurt a-walc'h e oa ha talvoud a rae d'ar skolioù eil derez peogwir e ouestle ur bajenn pe ziv da zanvezioù hag o deveze da bleustriñ evit o arnodennoù. Aozet e oa mat e gwirionez, ha yac'h ar yezh anezhi.

Padal re zister e oa niver al lennerien. Marteze e oa danvez ar pennadoù re bell diouzh preder pemdeziek an dud; e oa re boellek, hengounel, mirourel? Ha neuze an darn vrasañ eus ar re a oar iwerzhoneg n'int ket chalet kement-se gantañ, ne deont ket a-ziwar o hent da glask kelaouennoù na vezont ket lakaet dindan o fri er staloù. E saozneg e kavont didorr kement hag o deus c'hoant da lenn. Hep luc'hskeudennoù war bep pajenn, hep keleier tomm, (hep kaozioù rev ha torfed?) e oa re louet INNIU evit kaout dekmiliadoù a lennerien. N'eo ket gant re ar Gouezelva e vije bet dalc'het sonn komz a reont iwerzhoneg met ne lennont ket, dreist-holl un dra aozet gant iwerzhonegerien Dulenn. Lenn a reont ar Sunday Press (a-boan ma vez ur "C'horn ar Gouezeleg" ennañ) pe traoù saoz.

Savet e voe ur gelaouenn sizhuniek all, AMÁRACH, e doug ar bloavezhioù '70. Gant tud eus Luskad Gwirioù Keodedel ar Gouezelva, evit pobl ar Gouezelva Keleier lec'hel enni diouzh an druilh, eve ma vez gant Radio na Gaeltachta. Jus a-walc'h, selaou a reer ar Skingomz me

kaer a voe ober gant yezh ar bobl, ar bobl na gemere ket ar boaz da lenn. Ne oa ket Amárach evit derc'hel dre e nerzh e-unan. Goulenn a reas skoazell Stad.

Nann avat! Ar Stad berr en arc'hant ganti bepred ha distanoc'h eget biskoazh e-keñver ar C'Hentañ Yezh Ofisiel ne oa ket o vont da harpañ div gelaouenn sizhuniek evel-se. 'Oa dezho en em glevout ha kendeuziañ ma felle dezho bezañ harpet.

Amárach a baouezas a zont er-maez gant ar spi e vefe graet renkament. Met tud INNIU a sonje moarvat e oa ganto an tu kreñv, o vezañ prouet o fadusted, hag e vije dleet derc'hel kont eus o mennad. Goude bezañ gouestlet daou-ugent vloaz eus e vuhez o poaniañ da zerc'hel bev un embregadeg e talc'her start. Ha petra c'hoarvezje gant ar 6 den a rae war-dro ar gelaouenn ma vije eilpennet?

Ne seblant ket ministr ar Gouezelva bezañ klasket a-zevri kompezañ an diforc'hoù. Kredñ a rae moarvat e oa ezhomm eus ur gelaouenn nevez pe e vefe kendalc'het da "goll" arc'hant, ne zeufe ket niver al lennerien da greskiñ. Ar vrud a red ivez e felle d'ar gouarnamant kabestrañ an aozadurioù gouezelek, techet 'z int gant gwir abeg da garezñ politikerezh-yezh ar Stad. Goulennet e voe eta ouzh neb a garje — hervez reolennoù ar c'hontradoù-stad — kinnig d'ar ministr ur steuñvad-kelaouenn nevez.

Ne zeuas nemet daou, war a hañval, unan digant INNIU hag unan all digant GAEL-LINN, Rener Gael-Linn, Donall Ó Móráin, zo diazalc'h-mat eus aozadurioù an Emsav, Conradh na Gaeilge pergen. Gael-Linn zo un embregadeg kenwerzh e servij an iwerzhoneg. Klasket en doa kaout ar garg eus ar servij skinwel pa voe savet 20 bloaz'zo met kreñvoc'h e voe levezon enebourien ar yezh. Savet en deus Gael-Linn meur a embregadenn, an hini gentañ ha pouezusañ ul lotiri o tennañ splet eus doug Iwerzhoniz da ober klaoustreoù-sport; met emellet en deus ivez eus korvioñ istr, aozañ arrebeuri, embann pladennoù, ha gant ar gonid en deus aozet kenstrivadegoù-breutaat en iwerzhoneg etre skolidi eil derez, kaset bugale da dremen tennadoù tri miz eus o bloavezh-skol e skolioù er Gouezelva, aozet ur gouel bras sonerezh evit tud yaouank h.a. Labour pleustrek, e-lec'h klemm ha "stourm", a lavarfe Donall Ó Móráin. Steuñvad Gael-Linn eo a voe degemeret. Adalek dibenn miz Eost ne dafé mui wenneg ebet da INNIU hag e ranke serrañ e stal, ANOIS o tont er-maez en e lec'h eistez diwezhatoc'h. E penn ar gelaouenn ur plac'h hag a oa dianav en Emsav gouezelek. Dedennet oa bet Ó Móráin gant he menozioù diwar-benn ar stumm hag an endalc'h da reiñ d'an embannadur nevez: digoret e vefe frank e bajennoù da froudoù ha kudennoù ar bed, evit denennañ un dregantad mat a-walc'h eus ar milion-se a dud hag o deus disklêriet e niveradeg 1981 e ouient iwerzhoneg tamm pe damm, muioc'h pe nebeutoc'h. Neptu e vefe er politikerezh. Deut eo er-maez an niverenn gentañ d'ar sul 2 a Wengolo. Estreget ar bennaozerezh n'eus nemet daou zen o labourat "leun-amzer" evit ar

gelaouenn. Re abred eo evit gouzout peseurt berzh a raio. Ar Stad en deus gouestlet reiñ £100,000 ar bloaz, ret e vo kavout £150,000 ouzhpenn dre ar werzh pe dre ar bruderezh-kenwerzh. Evit an niverenn-mañ eo deut ar vaouez karget da gavout seurt embannoù a-benn eus he zaol: e-leizh anezho a zo e-barzh, reoù bras, e liv.

Goude 2 miz e seblant ANOIS bezañ postek. Kalz luc'hskeudennoù, bannoù strizh, pennadoù berr, danvez a bep seurt, setu ar pezh a zo heverk ennañ d'ar c'hentañ gweled Dishañval diouzh ar c'helaouennoù saoz poblek, n'eus ket a verc'hed damnoazh, met kaoz a zo eus terriñ-dimeziñ (ha n'eus ket anezhañ hervez al lezenn er Stad-mañ) hag eus an dispac'h revel. E-tal tammoù randerzh ez eus pennadoù deurus gant skrivagnerien hag emsaverien anvek.

Ha gouest e vo ANOIS, o werediñ war ziazezoù kenwerzhel, da gaout bep sizhun an 30,000 prener en deus ezhomm evit derc'hel plom? War a glevan e vez prenet da vihanañ gant 20,000 den.

A. HEUSAFF

Summary:

The Irish-language weekly INNIU which was founded in 1941, ceased publication when a government subsidy on which it was dependent was withdrawn and given to a new Irish weekly, ANOIS. The latter is a trendy tabloid with numerous photographs, including colour ones from, above all, advertising and fashion. It is aimed at a much wider public than its predecessor, particularly the young people whose school Irish risks quickly getting rusty for lack of use. We regret that so different a paper as INNIU could not be kept going as it was making a significant contribution to the development of the language.

A SUMMER IN OALD DIWAN

Several courses took place during the Summer as planned in the DIWAN centre, Treglonou, north of Brest. Sixteen children aged 6 to 12 gathered there for a week to improve their practice of Breton and there was another week devoted to the same purpose by teenagers and secondary school pupils. Training in sailing and canoeing, for which the adjoining coast offers magnificent facilities, combined with familiarisation with the natural environment through the medium of Breton. A week was devoted to an introduction to filming: 16 participants fully conversant with Breton studied the fixed and the moving image and were taught how to write film scripts and to create scenarios, something which has so far been lacking in connection with our language. There was a joint course for Welsh people learning Breton and Bretons learning Welsh. Children from the 4 DIWAN primary schools (Roazhon, St-Brieg, Kastell-Pol and Lanniliz) came to discover the

marine environment by means of boat trips, walks along the strand, workshops. A theatre course took place under the direction of two groups, Strollad ar Vro Bagan and Strollad Plougin. To look after all these activities, 20 young tutors/instructors had first to be trained. Specialists were brought in from various parts of Brittany (e.g. from the Roscoff Marine Biology Station and from the Association "Film et Culture"). Cooperation from the local inhabitants, farmers, fishermen, seaweed gatherers, was not lacking. None of the sessions had a big attendance but the organisers are confident of progress in coming years. Renovation work, when completed, will enable OALED DIWAN to provide accommodation for 50 people full board and for a further 200 partial board. The aim is to attract in particular Breton-speaking families wishing to bring their children into closer association with one another and to facilitate language organisations in need of a centre for courses and meetings. Learning Breton, learning how to teach it, and using it as a medium in other activities are therefore the three levels on which the Centre is operating.

Bilingualism among Children

In connection with the second of those aims I undertook to organise a *Breton Summer University* on the theme of Bilingualism among Children. The name was definitely ambitious but the example was given to us by Latin language minorities, Catalans, Corsicans, Occitans. It was the first ever to be set up with a definite syllabus. Apart from those who attended the whole week's session, every day saw people from different parts of Brittany coming to lecture on some aspect of the subject. More than 30 persons took part, a success when one knows how divided the Breton language movement is. All lectures and discussions were in Breton. Here is a synopsis of the day to day timetable:

Monday: Breton teaching in infant and primary school classes. The general conclusion was that, to become bilingual, children with no linguistic incentives within their homes needed to be taught the language about one hour a day during all their schooling as well as to use it during activities of a more recreative kind such as sport and music.

Tuesday: Experience of providing an incentive for children to learn Breton outside school. We discussed the results obtained (a) by the summer camps for children with little knowledge of the language but helped by Breton speaking adults and activities carried out through the medium of Breton: poor linguistic results but a definite boost as regards motivating children who have an opportunity to attend Breton classes in their schools; (b) by organisations of Breton-speaking parents who bring their children together fairly regularly so that they can play with one another through the medium of Breton — this is very important indeed

Wednesday: The two most important subjects dealt with were: (a) an account of the bilingual experience gathered in

Welsh schools; (b) a (longish) summary of a very important, recently published book, "Bilingual Children" by G. Saunders, an Australian who brought up his two sons in German (not his native language) in an almost totally monoglot English speaking environment in Australia.

Thursday: An attempt was made to analyse the adverse factors which can't but affect children. Among the worst are: (a) the poor status of Breton in the country generally, and in native speakers' eyes especially; (b) the lack of books in Breton for younger children, though this is slowly being remedied and the number of items is dramatically growing; (c) the next-to-total absence of books in Breton for teenagers: that gap will have to be plugged, only it takes far longer to write this sort of literature which the reader can swallow often in a few hours!

We dealt at length with the last two aspects and studied also the normal linguistic evolution of monoglot children and the psychological consequences of bilingual children being brought up in a context where one of the languages is generally seen in an unfavourable light.

CURRENT RESEARCH IN EARLY BILINGUALISM IN BRITTANY

Surprisingly enough for a country where two languages have been used for so long, very little research has been done on the implications of bilingualism, so that there is general distrust, even among language enthusiasts, about the feasibility of raising children bilingually in the adverse environment which every Breton speaker has to live in nowadays. The only improvement, and fortunately a strong one, was recently the setting up of DIWAN schools in which the status of Breton is higher than that of French.

This prompted me to take a year off from my research on nicknames and to collect data about as many families as possible where such attempts at bilingualism were made. I went and saw over 60 families. After long discussions I was able to put together detailed reports about each of them, their circumstances, linguistic environment and ability, their successes and defeats.

At the moment of writing, the data-collecting phase is over and analysis is slowly in progress. Apart from the family accounts, some long awaited insight of the obstacles to bilingual education in Brittany ought to be clearly outlined, with the solutions which the families came to, or in some cases failed to find. These findings will be published extensively, in Breton, and later a summary in other languages may be provided. The author's hope is to initiate a strong movement through which families with one parent only speaking Breton can succeed in bringing up their children in two languages at least.

After all, my preliminary conclusion is that it is definitely possible. In one particular instance a child was able by the age of four to speak *four totally different languages*, two of them Celtic, with at least the spoken standard of the

majority of monoglots of his own age in each of them. So that *only two languages* is not really a problem if one knows the difficulties beforehand and can rely on other people's experience to fight them successfully.

MIKAEL MADEG

DEPARTED

MARSEL KLERG, one of the best Breton writers, died last Summer after a long illness. A large crowd attended his funeral in Bulien near Lannuon where he had been a parish priest for 32 years. All the ceremony was carried out at his express wish in Breton. Born in 1912 in Plemet outside (though not far from) the Breton-speaking area he set about learning our language very early and acquired an extraordinary mastery of it through his daily contact with the rural Treger community. For this "Upper-Breton" there was no doubt as to which is the national language of our country. He was endowed with unusual tenacity, strength of character and capacity for work. In 1947 when Brittany was swamped in a wave of French chauvinism and anyone who had taken even the most moderate nationalist stand was still living in fear of being jailed or exiled, he managed to speak to a Welsh delegation which was being coached by the French authorities in an effort to refute allegations of repression and he gave them plenty of evidence that these were well founded. He could not stomach the obsequious attitude of the catholic association Bleuñ Brug and left it to found the excellent periodical *Barr-Heol* which he published for at least 20 years with regular contributions from such good writers as the poet Angela Duval. He was the first president of Kuzul ar Brezhoneg, a federation grouping a large number of language associations and publishers. While the clergy of Lower Brittany was betraying the Breton speakers by going wholesale for the use of French in their ministry he took a lead in translating and publishing the Bible and thousands of pages of liturgical texts in Breton. Unfortunately few priests seem to have availed of them, and today it is only rarely that Mass is said in Breton. However he also published stimulating philosophical and linguistic-historic studies in a polished, not high-brow, Breton and translated foreign classics such as Shakespeare's *Othello*.

He was a fluent Welsh speaker. We owe to him a translation of the works of the 7th century Welsh poets Aneirin and Llywarch Hen (now available from HOR YEZH).

He must have been distressed when his failing health forced him to give up *Barr-Heol* without having found anyone to take over the editorship. Attempts (by people with no regard for the service he gave to his community) to get him removed from Bulien were fortunately foiled. Long live the memory of this great Breton!

A.H.

FOR EMPLOYMENT IN BRITTANY

Unemployment rising fast. In 1973 there were 30,000 people without work in Brittany; six years later the figure had risen to 95,000; the latest count, in June 1984, was 157,683. In June 1983 the unemployed made up 9.4% of the total working population and 12.3% of the wage or salary earners; 12 months later the corresponding figures were 10.8% and 14.2%. 41.5% of them were under 25 years of age. All these figures were from 1.5% to 3.5% higher in Brittany than in France.

Women are affected by unemployment more adversely than men: half of those looking for work are women although they are far from being half the working population.

Three out of five of the unemployed have qualifications. In Loire-Atlantique the proportion is even higher.

The number of days for which compensation is paid to workers on account of part-employment has greatly increased during the past year: from 115,000 days in the May-July trimester in 1983 it went up to 278,500 for the same trimester in 1984. In Loire-Atlantique the increase was fivefold.

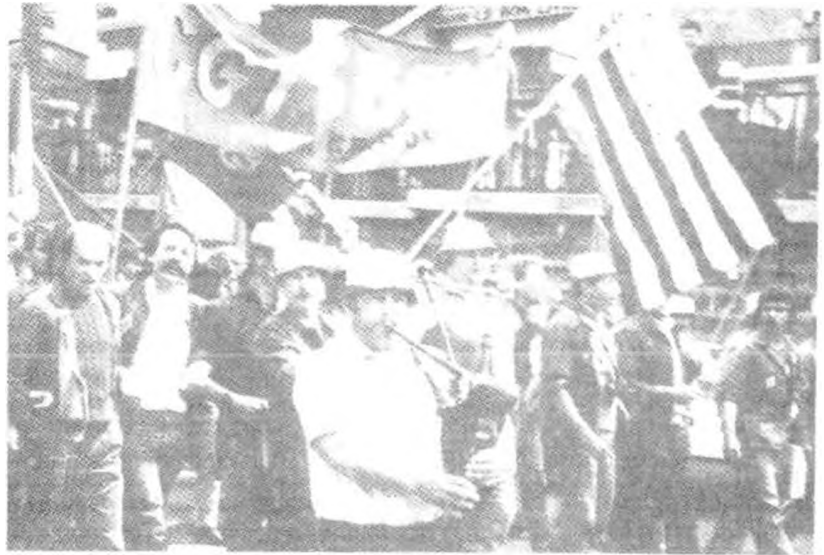
One reason for all this deterioration is that the number of job offers dropped last year by 35.5%. On the other hand, more and more of those who lose their job find it difficult to find a new one. This takes now one year on average.

What prospects?

There is talk of economic recovery. If it takes place it will not be noticeable before the end of 1985. It is doubtful that its effect will be felt by that time in a peripheric area like Brittany. If unemployment continues to rise at the same rate as in the past year it will by then have reached almost 200,000.

The tertiary sector is not providing enough new opportunities to absorb job losses in farming and industry. The 9th French economic plan does not recognise Brittany as a priority zone. Yet the situation here is worse than in Lorraine which was the subject of so much concern in France recently.

A recovery in employment was promised by the French Left before it came to power. Much of the blame for its failing to occur is attributed to the flight of capital fuelled by high interest rates in the USA and by the wish in certain circles to impede the implementation of the Socialists' policy. The setting up of a Sea Ministry in 1981 was welcomed in Brittany in view of the importance of our fishing industry and great experience in ship building and ship repair particularly in Brest and St-Nazaire. (see for instance *Le Peuple Breton*, Octobre 1984. for a study of St-Nazaire's potential for the development of shipbuilding). But such hopes were dashed by the abolition of that government department after two years.



Demonstration by SBFM workers in Paris, 4-5-84.

Industrial Unrest

The Societe Bretonne de Fonderie et Mécanique (SBFM) in Lorient is tied by contract to the nationalised Renault firm which buys 60% of its production. Renault's control operates in such a way as to arbitrarily restrict orders, transfer to other regions certain productions, fix prices which don't compensate for costs thus the workers are paid 15 to 20% less than those of the parent firm. An agreement was made to establish parity, it remained a dead letter. In protest against this discrimination 400 of the SBFM's 1,400 workers (affiliated to the CGT trade union) demonstrated in May in the streets of Paris where they marched behind a Breton flag bearer and a piper.

Threat to Treger

Decentralisation measures taken by the French government in the mid-sixties led to the development of an electronic industry in the Treger area of Northern Brittany. By 1979 it was providing directly or indirectly employment for some 17,000 people. A continuous struggle was needed however to keep it going as management in higher places would have transferred it to more profitable locations. Already in 1979 about 1,200 of the workers were made redundant.

Now four hundred workers engaged in manufacturing telephonic equipment have been told to go. Taking providers and other subcontractors into account, it is 1,200 jobs which are to be lost again.

The people of Treger rose to defend their livelihood. On October 9th they held a demonstration in Paris, again under the Breton flag. Three days later in Lannuon 8,000 workers, technicians, engineers, civil-servants, teachers, farmers responded to the call of their unions and demanded that the jobs be maintained. Their placards stressed their will to WORK AND LIVE IN BRITTANY. On the same day, other demonstrators delayed the departures of a train and of a plane. On the 19th, the local MP, the local government representative and the president of an employment committee were sequestered. The authorities agreed to

suspend the redundancy plan while discussions continued.

A proposal to redeploy the workers in other industries (themselves ailing) or to induce early retirements was rejected. The electronic industry is one of the few still flourishing internationally. Why could the State, which syphons so much of the Breton banks' money through nationalisation and other controls, not help to keep it going in our country? It is supposed to be committed to decentralisation: this must not mean only unloading administrative cares on to local authorities, there should be a renewal of industrial decentralisation while powers of decision should be given to regional authorities. Some unions are demanding this. The outgoing president of the Credit Mutuel de Bretagne (one of the banks in which Bretons put their savings - see CARN 44) denounced the crushing financial centralisation on September 29. Until 1982 20% of the Breton savings collected by Breton banks were allocated by government orders for external use. In August 1983, the deduction amounted to 60%. Now it is 73%. Of what remains, only 50% is allowed for loans. It is as if Brittany was back in 1675 when it was subjected to ruinous tax extortions to enable the Sun King to build castles and wage war on his neighbours.

Brest Dock-yards

There is unrest also in the Brest dock-yards which are owned by the Ateliers Français de l'Ouest. This company has four other dock-yards (one of them in St-Nazaire). It carries out about 70% of all French ship repairs, but it wants to severely cut down its work force. In September it decided to make 200 of its workers in Brest redundant and to give early retirement to 28 others. This amounts to a reduction of 30% of its personnel and indeed to a death blow if it is true, as the workers' union claims, that the yards could not operate with the remaining number. They rejected the plan and blocked the yards, thus preventing the departure of a Norwegian ship which had already been delayed one

month longer than according to the repair contract — this had cost the company FF350000. The blockade was denounced by the president of the Brest Urban Community Council who said that shipowners would go to other harbours if these tactics continued. The dock-yards' difficulties arose to a great extent from the fact that since 1981 less and less ships, particularly tankers, had come in for repairs. The local chamber of industry and commerce is unable to refund a big loan which it got for the building of a dock for tankers. However towards the end of November, arrangements were being made to retrieve the near-bankruptcy position of the AFO and to enable the redundant workers in Brest to get retraining.

Despair among Young Farmers

Breton farming is going from one crisis to another. Since February 1982 the Finistère Young Farmers Association, CDJA, was engaged in a series of actions which culminated in acts of violence: attacks on tax offices, manhandling of policemen, destruction of cargoes of imported bacon and eggs, and most sacrilegiously invading and ransacking the Brest sous-prefecture. The cause: a slump in the price of pig meat (due not only to the flooding of markets by other EEC countries but also to imports from East-European countries), added to which was a threat by the Paris government to reduce the Breton egg production.

On November 26 the Appeal Court in Rennes imposed an 8 months jail sentence and a fine totally FF14000 on the vice-president of the CDJA (Finistere) J.J. Riou, who was accused of conniving if not actually taking an active part in the transgressions. Seven co-defendants also received heavy penalties. Civil parties were awarded a total of FF1.723.000 for damages. Farmers organisations in Finistere have decided to set up a fund in aid of the CDJA men, and to appeal for solidarity to farmers and other professional groups throughout Brittany. The CDJA complains that they are subject to collective repression, a method which was not applied to the metal workers who took part in violent demonstrations in Lorraine and in Poissy.

The *Tertiary sector* of the Breton economy is also in turmoil. Some 3,000 tradesmen and craftsmen demonstrated in Kemper on November 13 against an unfair method of collecting the contributions to their pension fund. Incensed by the prefet's refusal to meet them, they ransacked the office of the bailiff in charge of the collection and threw his files into the Odet river. The president of their association, Yvon Le Lez, was arrested. Six days later a crowd of supporters estimated between 5,000 and 9,000 demonstrated in Kemper for his release. A party of 300 or 400 went then to the prison in Ploemeur near Lorient, where they wrecked an administrative office. They threatened to withhold their superannuities altogether if their association's bank accounts, now frozen, were not freed by the end of the year.

FOR EMPLOYMENT IN BRITTANY

A meeting organised by the party Union Democratique Bretonne in support of employment in Brittany was attended by over 600 people on October 26 in St-Nazer. Five speakers drew attention to the gravity of the unemployment situation and denounced the responsibility of the employers and public authorities. They demanded that a Breton economic policy be adopted, which would include:

1. A contract between the "Region" and the State concerning ship building and repair; another contract concerning the electronics and telephone industry;

2. The setting up of a regional investment bank to provide means for Brittany's development;

3. A Breton agricultural policy, with regional offices for the different types of products;

4. A long-term maritime policy with the aim of building two deep sea harbours and developing coasting services;

5. The decentralisation of tertiary activities now concentrated in Paris.

These would be steps towards a genuine regionalisation. They imply a Breton political and economic power.

Underhand Opposition to Teaching of Breton

The 1984-85 school year seems to be offering no improvement in the situation of the teaching of Breton according to the news available from Unvaniezh ar Gelennerien Vrezhoneg (Union of Breton Teachers) at the time of writing

As reported in CARN 46 (p. 9) the bilingual classes allowed in 1983 at primary school level are nothing but an *experiment* for the French Education officials. It appears that they think this experiment cannot succeed. And why should it not? Is it because they don't want it to? They certainly are not helping it to continue. The few bilingual classes in Brittany are facing severe problems.

In Pondivi where parents have been campaigning for two years, such a class was allowed to open this year. But until the beginning of school in September, nobody knew that it would happen since there was no Breton-speaking teacher available. The parents — not the authorities as is usually the case for "normal" classes — had to look for one throughout the summer. They succeeded.

A similar problem arose in the Savidan school in Lannuon where a second bilingual class was allowed. Again the authorities were not able to supply a suitable school master, though there are certainly plenty of graduates and others who would be delighted to take the job and are well able for it. So the school year began without a teacher — but a retired school mistress came to look after the children on a "temporary" basis, that is presumably until a proper teacher will be "found". In Lannuon again, the parents long term aim is to have a complete

bilingual school. The Education authorities local representatives have already expressed themselves against the idea.

But the most severe blow suffered by the teaching of Breton in this school year happened in Roazhon (Rennes), where hundreds of pupils are deprived of the classes they were attending. Last year, thanks to the efforts of a local parents' association *six hundred children* attended classes given by an "itinerant" teacher in five different schools. This man, Herve Barry, was arrested last August after the bombing by the FLB-ARB of a French Electricity Board installation and he is still in jail. No other teacher has been appointed in his place. So those children are not allowed to learn any Breton in school this year. The authorities say there is no other Breton-speaking teacher available in the area and anyway "Herve Barry's post is not vacant since he neither resigned nor was dismissed". The classes can wait until he is tried!

In three other Roazhon schools Breton classes were given by a school master appointed by the parents association, the APEEB. Due to financial difficulties they cannot employ him this year. The city council refused their request for a special grant which would allow the reappointment. Parents, the city council said in their gobbledygook, should not take upon themselves "the pedagogical responsibilities which are not theirs, they should leave them to the authorities". And how!!! There are three other classes without any Breton at all this year.

Finally, in the bilingual class of the Boulevard de la Liberte (!) primary school, the Breton-speaking school mistress, Joelle Barzhig, is pregnant and was to leave school by Christmas. Has another teacher been appointed in her place?

As Unvaniezh ar Gelennerien Vrezhoneg puts it "Breton teachers should not become ill nor pregnant nor ... go to jail". The Union has contacted the district inspectors of education and their boss, the Rector of the Roazhon Academy, about that problem, asking them whether and when one could expect H. Barry and J. Barzhig to be replaced.

In Secondary School, the small number of teachers allowed to teach Breton instead of their "normal" subject has — slightly — increased: there are two more than last year. But the same old problems remain: pupils are not notified of the possibility of studying the language, or by the time they come to know, their timetable is already full up, etc. Thus Breton classes are usually small, and headmasters treat them as not important.

At University level things were not good either at the beginning of the academic year. Yann-Vark ar C'hog who was the only lecturer in Breton in the Naoned (Nantes) University last year did not get his contract renewed. There was talk of appointing a retired Breton-speaker in his place. What is clear is that there is a will to get rid of that subject which could remind people that Naoned is a Breton town. In Roazhon, following a reform of

programmes for undergraduates the importance of Breton as a subject has diminished so that there are less students taking credits in it than in recent years.**

Unvaniezh ar Gelennerien Vrezhoneg

The position of our language in education remains on the whole extremely fragile: the authorities are not prepared to organise it properly nor to develop bilingual education. In view of all those difficulties it is not surprising that Unvaniezh ar Gelennerien Vrezhoneg is gaining strength. It succeeded in getting a FF30,000 grant (about IR£3,000) from the "Breton" Regional Council. It was also allowed to appoint as its secretary a conscientious objector who refused to serve in the French army but who will be paid, as other such objectors, by ... the French Ministry of Defence. These two things, says Tugdual Kalvez, the U.G.V. president, show that the Union is seen as a responsible and representative organisation. It will help them to do better and more efficient work for the teaching of our language.

The Union was pretty active throughout the past year and had contacts with the European Bureau for Lesser Used Languages and also with the French Socialist MPs who drafted a "Bill for France's Minority Languages". When the text of this Draft was published last Summer the Union issued a strong statement, as did other movements such as Kuzul ar Brezhoneg and Stourm ar Brezhoneg, saying that it proposed no measures which might significantly improve the position of Breton either in education or in any other field. It was a mockery, said U.G.V. (The latest news is that the Socialists have decided not even to discuss this Draft in the French National Assembly!)*

No serious effort has ever been made to train teachers to teach Breton or to teach through the medium of it, as shown by the authorities' inability to find professionally trained people to replace Herve Barry or Joelle Barzhig. They have never tried either to provide textbooks and other facilities needed in the bilingual schools which they proposed to open instead of recognising the DiWAN schools. The individual teachers are left to cope with those requirements as best they can. Accordingly members of U.G.V. have started working on school programmes which are non-existent at the moment.

The idea that Breton, which is part of Brittany's national heritage, should be a normal part of the general school curriculum and, therefore, should be taught as a compulsory subject, is gaining ground. It is presently supported by Stourm ar Brezhoneg, Skol an Emsav and the A.P.E.E.B. U.G.V. also seems to be considering it, at least for some forms. That proposal could indeed become one of the main focuses of the campaign for the teaching of Breton in the coming years.

IWAN KADORED

*The French Council of State has rejected an appeal by the Association Bretagne-Europe against the separation of the Nantes area from the rest of Brittany

**As we understand it, only 28 students are studying Breton for their degree, in Roazhon, this year. Without the institution of a C.A.P.E.S. a degree in Breton is of no use for a teaching job.

***Why was the Draft withdrawn? Are the Socialists reneging completely on their pre-election promises? (their Pensec draft was so enticing). A new proposal relative to "the languages of France" has been tabled by the Communists in the French Assembly. It is said to be better than the Socialists'. What chances has it?

Mitterand said in Bayonne last October that while he could not agree to autonomy for the Northern Basques, they should certainly be enabled to pass on their language and their "identité culturelle" to their children. How do his fine words square with the unremitting hostility of the administration to any effective organisation of the teaching of the so-called "langues de France"? The withdrawal of the Destrade bill confirms that they are not to be allowed the protection of the law

PER ROY

Per Roy died recently and with him disappeared one of the last representatives of that prophetic generation which, with the periodical BREIZ ATAO, resuscitated the Breton spirit, instilling in a humiliated apathetic people an awareness of its personality, the memory of its lost freedom and the will to fight to recover it.

Born in Montroulez (Morlaix) in 1904, a native Breton speaker, Per Roy was from childhood attracted to Brittany and its language but it is in Roazhon (Rennes) that he came into contact in the twenties with the vanguard of the Breton movement. It was he who did the proof-reading of the articles in Breton in Breiz Atao; he thus got to know the leaders of the National Party and became one of its most active members.

During the Second World War when the party extended its network throughout Brittany he was given responsibility for the Rennes branch and distinguished himself by his qualities as an organiser, his energy, his loyalty.

After the war he was one of the founders of the cultural confederation *Kendalc'h*. He was later one of its presidents and for ten years worked as chief editor of its monthly BREIZH.

In 1966 on the occasion of the celebration of the 50th anniversary of the Irish Easter Rising he chaired a meeting in the Holyrood Hotel in Dublin of members of the Breton delegation and of Breton refugees at which ways and means of re-launching the Breton National Party were discussed

Always ready to devote himself to the service of his compatriots he acted over a period of many years as president of the Ille-et-Vilaine Family Allowance Fund. Following the first arrests of Breton Liberation Front commandoes he took for 12 years a prominent part in the work of *Skoazell Vreizh*, a fund set up to

provide material and moral assistance to the Breton political prisoners and their families as well as to pay for their defence costs. *Skoazell Vreizh* succeeded thanks to Per Roy's tenacity and skill in gathering important sums, uniting in a solidarity movement people from very different tendencies. Contributions came from more than two hundred donors, many of whom were unconnected with any Breton organisation. He was thus able to send every month almost 15000 (New) Francs to the prisoners and their dependents. This active and discreet man showed throughout his existence that an unshakeable commitment to an ideal could be matched with diplomacy and moderation.

Anxious to serve his country he strove to bring the people of various persuasions whom he could contact to cooperate with him without ever yielding an inch of his Breton pride, without forswearing himself, keeping in his heart the memory and respect of those who had given their life for Brittany.

A.H. Every year he used to go to the Eastern cemetery in Rennes to put flowers on the grave of Leon Jasson, a Breton hero shot by the French in 1945 in the prime of youth.

Every year on July 28 he would be at the commemoration of the battle of St-Aubin-du-Cormier, in which 6,000 Breton soldiers died to defend their country's independence, and address the participants. He contributed a great number of articles in Breton and French to his periodical but his commitment to action left him hardly any time to write more substantial works.

It is only when old age and ill health compelled him to give up most of his responsibilities that he could get down to write two books: "Evel-se e oamp" (That is the way we were) which was awarded the Xavier de Langlais prize in 1982 and "Tremenet eo an amzer-se" (That time is over) published a few weeks after his death: works which were almost entirely autobiographical and which testify in our language to the conditions of the Breton workers who were his companions. He has put the best of himself in these books, his humour and his kindness.

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ERWAN KERVELLA

We greatly regret to announce the death of Erwan Kervella, son of the Breton writer and grammarian Fransez Kervella and Ivetig an Dred, who died on July 9, aged 35. He was well-known in Wales, having taught Breton in Rhydyfelin in 1971-72. Cymry attended his funeral. A-berzh ar C'Hevre Keltiek e kasomp hor gourc'hemennou a gengañv d'e familh.

CYMRU

CYDWEITHREDIAD Y GAELIAID

Pan ymfudodd Sean Ó'Drisceoil o Iwerddon llynedd i ymgymryd a swydd y pennaeth yn *Sabhal Mor Ostaig*, sef coleg Gaeleg ei hiaith a sefydlwyd ar Ynysoedd Gorllewinol yr Alban, dywedodd bod sefydliad o'r math yn un y dylid ei hefelychu un ei wlad ef. A gwir yw'r sylw yn achos Cymru hefyd. A'r ddelfryd yma o ddysgu oddiwrth genhedloedd eraill a ysgogodd Mudiad Adfer i ymgyrchu dros sefydlu Bro Gymraeg swyddogol-Gaeltacht *Gymreig*. Eisoes adnabyddir ardaloedd mewn dwy wlad fel Gaeltacht, y ddwy yn dysgu oddiwrth eu gilydd

Yn y gorffennol yr arferiad oedd i Aeltacht yr Alban fenthg syniadau o'r Gaeltacht Gwyddelig. Engraifft o hyn oedd cynlluniau Bwrdd Datblygu Ucheldir ac Ynysoedd yr Alban i greu rhwydwaith o fentrau cymunedol cydweithredol, syniadaeth a darddodd o Iwerddon. Yr un oedd cymhellid Antur Aelhaearn, sef menter gydweithredol dra llwyddiannus a sefydlwyd gan bentrefwyr Llanaelhaearn ym Mhenrhyn Llŷn ond yn dilyn ymweliad a'r Ynysoedd yn ddiweddar, cred Ruan O Bric prif weithredwr Bwrdd Datblygu Gaeltacht Iwerddon (*Udaras na Gaeltachta*), bod gan y Gwyddelod lawer i'w ddysgu bellach oddiwrth eu cyd-Aelïaid

Prif bwrpas ei ymweliad oedd i astudio'r gyfathrach sy'n bodoli rhwng wahanol adrannau o lywodraeth lleol ac asiantaethau datblygu, cyn yr ad-drefnu mewn llywodraeth leol sydd ar y gweill gan lywodraeth Dilyn. Bu yn ymweld ac amryw o gyweithiau cymunedol ac fe sylwodd: "Mae'r gwahanol gynghorau ac asiantaethau yn cyd-weithio lawer gwell ar yr Ynysoedd nag yma yn Iwerddon. O'r herwydd, mae mwy o hyder yna. Yn rhyfedd iawn, sefydlwyd *Udaras na Gaeltachta* gyda'r syniad o hybu'r iaith Wyddeleg yn ganolog i'n holl strategaeth, ond mae'r iaith yn marw, er bod ambell i arwydd gobeithiol. Ar y llaw arall, sefydlwyd asiantaethau'r Ynysoedd i hybu'r economi a diwydiant yn bennaf, ond mae'r iaith yn ffynnu."

Credai mai sail eu methiant gyda'r iaith oedd eu methiant i sefydlu'r math cymwys o gyweithiau 'Roedd y cynlluniau yn Iwerddon wedi eu seilio ar ddiwydiannau traddodiadol cefn gwlad, tra bod yr Albanwyr wedi mentro i feysydd arloesol fel ffermio psygod Peth arall a ddysgodd oedd gwerth datganoli, gan fod Bwrdd Datblygu'r Ucheldir a'r Ynysoedd wedi sefydlu swyddfeydd yma ag acw drwy'r ynysoedd. Mae hynny yn awr ar y gweill gan Ruan O Bric hefyd

"os ydym am ddatblygu'r rhannau mwyaf anial o'r Gaeltacht", meddai, "y na mae'n orfodol i ni gael ein pobl yno."

Beth bynnaq a ddigwydd gyda ad-drefniant llywodraeth leol Gweriniaeth Iwerddon o leiaf bydd gan *Udaras na Gael-*

tachta well syniad o beth i'w argymhell i Garrett Fitzgerald a'i weinidogion. Yn y pen draw, dyma'r union fath o gydweithredu rhyng-Geltaidd y dylem fel mudiad anelu amdano er lles ein gwledydd. Mae'r uchod yn engraifft glodwiw o'n egwyddorion yn cael eu gweithredu, er amser a ddengys a fydd llywodraethau Iwerddon a'r Alban (sic h.y. Lloegr) yn fodlon dysgu unrhyw wers o brofiadau eu gilydd

(The relative success of the Scottish Gaeltacht compared to the Irish equivalent causes one to ponder on the reasons as to why this is so.)

IAN LLYFNI

MWYNFUDO

Yperygl mwyaf i'n cymunedau Cymreig yw nid diboblogi fel yn y gorffennol, ond y mewnlifiad o estroniaid. Mae hon yn broblem sy'n effeithio ar lawer gwlad, gyda'r Saeson yn aml yn cwyno am yr Asiaid a phobl y Caribi sydd wedi ymgartrefu yn eu plith. Cwynant fod y bobl yma yn mynnu glynu at eu crefydd, traddodiadau aieithoedd brodorol. Gall rhywun gydymdeimlo i raddau, ond o leiaf mae'r newydd-dddyfodiaid yma ar y cyfan yn medru'r Saesneg. Nid oes unrhyw orfodolrwydd ar Sais i siarad unrhyw iaith ond ei iaith frodorol yn ei wlad ei hunan a nid yw ei iaith mewn unrhyw berygl o ddiplannu oddiar wyneb y ddaear. Ond gwrthun, wrth gwrs, yw i Gymro gwyno am effaith estroniaid ar ei gymuned, a'i iaith ddyddiol. Clywyd yng nghynhadledd Plaid Cymru eleni mai hiliogaeth yw argymell y fath beth. Os bod yn hiliol yw dymuno i arbed eich cymuned, yna mae'n rhaid cyfaddef fy mod i, a llawer un arall, yn hiliol.

Ymddengys yn awr bod llywodraeth yr Unol Daleithiau yn poeni'n arw am effaith eu trigolion sydd o dras Sbaenaidd. Er engraifft, credir bod 30% o boblogaeth Efrog Newydd yn Hisbaenaidd. Mae rhannau cyfan o'r oddinas yn hollol Sbaenaidd o ran natur a iaith. Oherwydd hyn, nid oes gorfodolrwydd ar y trigolion i ddysgu unrhyw iaith arall. Gwelir posterï hysbysebu yn yr iaith yna ym mhobman, ac yn aml buasai'n anodd eithriadol egluro i yrrwr tacsï i ble yr ydych yn dymuno mynd yn Saesneg. Mae hawl gan rieni i fynnu addysg drwy'r iaith frodorol i'w plant

Mae'r llywodraeth yn awyddus i atal mwy o fewnfudwyr rhag ymgartrefu yn y wlad, er mwyn diogelu yr argraff Eingl-Sacsonaidd o'r Americanawr. Yn fy marn i y gwir Americanawyr yw'r Indiaid Cochion, a thybed faint o ymdrech a wneir i ddiogelu eu traddodiadau a'un hieithoedd hwy?

The effect that immigrants have on a community appears to trouble countries other than Wales, including England and the USA

INTER-CELTIC SOLIDARITY

The coal mines in South Wales are in a greater danger of closure from the National Coal Board's plans than any other mines. Four of them, Abernant, y Betws, Cwm Gwili, and Cynheidre are in remote Welsh-speaking areas where alternative work is scarce. The English government's contribution to the situation is to provide less assistance to Wales after hundreds of years of benefitting from the exploitation of that country. Enterprises managed from England, such as the creamery at Castell Newydd Emlyn, have been closed down.

Jobs and the language are threatened. The Welsh Language Society is fighting back by supporting the miners' families.

If anyone would like to help the miners' families in the above areas she/he should send a cheque, made out to Pwyllgor Diogelu Plant Y Glowyr, Ardal Abertawe, to:

Mr. Dennis Pugh, Maesydderwen, Pantyffynnon, Ammanford, Dyfed, South Wales SA18 3NR

I understand all contributions will be acknowledged.

Ifor Kenna.

THE NATIVES REVOLT

It was good to hear of the formation of "UNDEB GWERINWYR MÔN", which is a group of Welsh-speaking people on the Isle of Anglesey determined to prevent the colonisation of their home territory. Now reduced to under 60% of the population, the Welsh speakers on Anglesey have tolerated a steady influx of immigrants over the last 20 years. But the last five years has seen a rapid acceleration in immigration, and also the electing of an English lawyer to represent the island in London.

Obviously this situation brought matters to a head, and the Anglesey natives (or at least some of them) have decided that their heritage and language have to be protected. The looming prospect of the new North Wales Expressway linking the Welsh heartland to the English border also gives cause for further concern. One of the movement's main aims is to ensure that only Welsh speakers are appointed to local government jobs. One of their first public protests was to set up a picket line at a renovated windmill opened as a tourist attraction in the northern half of the island. They protested that the post of caretaker had been filled by a non-Welsh speaking German gentleman, while thousands of native Welsh on Anglesey are unemployed.

Their efforts have not met with success yet, but with sufficient determination they can certainly fulfill a very useful role — one which might hopefully lead to similar groups being established throughout Wales.



Cylch Meithrin Tregaron

WELSH NURSERY SCHOOLS

Those interested in setting up Celtic language nursery schools will no doubt have read the very interesting article *Diwan, or the strategy of the 'fail accompli'* written by Jorj Gwegan in *"For a Celtic Future"*. As the educational set up in the other Celtic countries is not the same as that in Breizh, it may be helpful to compare some of the problems and aspects of organisation of the Diwan schools with those of Mudiad Ysgolion Meithrin in Cymru.

In England and Wales nursery schools and playgroups are, as a rule, run on a private or voluntary basis, and parents are expected to pay for the service. Mudiad Ysgolion Meithrin (Nursery Schools Movement) is not, therefore, competing with free, full-time provision. It is necessary, however, to keep the contribution paid by parents as low as possible in order to be attractive to parents who might otherwise keep their children at home or send them to an English language play-group. These parental contributions do not, of course, come anywhere near to meeting the cost of providing the service, and the Ysgolion Meithrin depend for a great deal of their finance, just as Diwan does, on holding concerts, jumble sales, raffles and various social events. In the case of both Diwan schools and Ysgolion Meithrin grants are sometimes made by local and parish councils and donations given by other bodies or individuals. But, unlike Diwan, Mudiad Ysgolion Meithrin does not ask for monthly contributions from friends of the movement, nor would it be likely to get them if it did, as it is generally regarded as the parents' responsibility to raise the money if they wish to have nursery education for their children.

Unlike Diwan, Mudiad Ysgolion Meithrin gets no money from the state for paying teachers' wages, though government grants are given, for instance, to pay the salaries of a certain number of

organisers. The Ysgolion Meithrin could not possibly afford to pay teachers wages if the schools were open full time, therefore they are generally only held on two or three mornings per week. Even then the teachers (or "leaders" as the authorities prefer to call them) and their assistants are on the whole very poorly paid, some of them not at all, and it is therefore often difficult to find a suitable person willing to take on the job of teacher.

In 1983 the French Department of Education agreed to pay half the salaries of Diwan teachers in classes with more than twelve pupils that had been open for at least two years. The Government would have been willing to pay the whole of the teacher's salary if Diwan had agreed to the schools becoming bilingual.

In Brittany the Diwan central committee is responsible for all the finance of the association, whereas in Wales each nursery school is responsible for its own financial affairs.

If the Diwan schools are to compete with French state nursery schools, then they must, of course, have properly trained teachers. The association, therefore, runs its own teacher-training courses and demands a good standard of education from applicants wishing to enter these courses. Any Mudiad Ysgolion Meithrin courses are generally one-day meetings held locally and attendance of teachers is voluntary.

Mudiad Ysgolion Meithrin teachers do not have to have any particular qualifications, but must register with the Social Services Department who require the person in charge of any playgroup to be healthy, of good character and preferably to have had experience working with young children.

In Brittany quite a number of young men are in charge of the Diwan nursery schools, but this idea would seem very strange to Welsh minds who look upon working with very young children as a woman's job. Though in some areas, e.g.

Gwynedd, secondary school pupils including boys as well as girls are sometimes invited to assist. It is interesting to note that it is with the elderly inhabitants of a village that the Diwan children are encouraged to converse in Breton in order to bridge the language gap caused by these same elderly people failing to speak Breton to their own children, the next generation of parents.

One advantage of holding full-time schools is that the classroom is not used for any other purpose and can therefore be set up and the equipment, toys, books, etc arranged in it and left out permanently if the teacher so wishes; whereas it is often the case in Wales that the room must be cleared after each session to be made available for other purposes.

There is also an age difference between children attending Ysgolion Meithrin and Diwan schools. In Wales the age for compulsory attendance at primary school is 5 years, but, if there is room at a school, children far below that age are accepted, so that most of the children attending Ysgolion Meithrin are aged between 2½ and 4; therefore little formal teaching takes place. Often on reaching the age of 4 or 5 the Welsh child is able to enter a county primary school which either uses Welsh as a medium of instruction or at least teaches Welsh as a second language, therefore some continuity can be hoped for. The Breton child usually remains at nursery school until the age of 6, Diwan parents are then faced with the problem of having to transfer their children to a French language primary school, where they will most likely lose their ability to speak Breton. That is why the Diwan movement is now endeavouring to set up Breton Primary classes where French is introduced gradually at a later stage.

Sometimes there is open hostility to Diwan Schools from teachers in the state schools who see the Breton Schools as competing for their pupils, but relationships between the Welsh Nursery Schools and the local county primary schools are generally good, though

rivalry might sometimes occur between those parents wishing to set up a Welsh Ysgol Feithrin in a small village and others wanting to start an English play-group.

At present there are some 20 Diwan Schools whereas around 400 Welsh Nursery Schools have been established during the past 30 years or so. During this time the purpose of the Welsh Schools has changed somewhat. In the beginning most of the children attending came from Welsh-speaking homes where the parents wanted their children to have the opportunity of meeting and playing with other Welsh-speaking infants. Over the years more and more non-Welsh speaking families who have moved into Welsh villages have decided to send their small children to Welsh nursery schools to get some knowledge of the language before reaching primary school age. The task of the Ysgol Feithrin teachers has therefore changed.

Similarly most children entering Diwan Schools have no knowledge of Breton and here again it is the teacher's business to get these children to converse with each other naturally in the language of the school.

It is Diwan's hope to get their Breton Schools full recognised and integrated into the state system, but Mudiad Ysgolion Meithrin would prefer to keep its independence

ZONIA M. BOWEN

TURN LEFT AT THE CROSSROADS . . .

The 1984 Plaid Cymru conference was guaranteed to be much more invigorating than usual when party president, and effectively the leader, Dafydd Wigley announced his resignation from the post. The reason behind the decision of the elected Member of the English Parliament for Caernarfon was the rapidly failing health of two of his children. During his short three-year reign he had stamped his authority on the political scene in Wales, being a great favourite with the media, both Cardiff-based and London-based. Of course, no great increase in the party's support in elections could be claimed, but at least the nationalist point of view was put over more effectively than for many years. His greatest triumph was to put the party's finances in vastly improved order.

Being only the second time since the Second World War for Plaid to appoint a new leader, Gwynfor Evans having previously held a monopoly on the post, it was decided that all paid-up members would be eligible to vote. It was the first time for the leader to be appointed in such a democratic manner, and two contestants immediately threw their hats into the ring. One was chairman Dafydd Iwan, considered to be in the Wigley mould, and a traditionalist language-based nationalist, vehemently opposed to the mass immigration being experienced in the Welsh-speaking areas. This

generalisation of his beliefs projected in the media is undoubtedly unfair, but his past exploits as chairman of Cymdeithas yr Iaith tended to suggest this. Nonetheless, the party was indeed fortunate to have such a talented and dedicated politician vying for the leadership. The other nominee, not surprisingly, was vice-president Dafydd Elis Thomas, champion of the party's National Left group, and the representative for Meirionnydd in London. Projected as a Marxist by the newspapers, he prefers to be known as a democratic socialist. Elected to the London parliament as a 26 year old in 1974, here again is a highly talented man. However, his ideas on extending Plaid's base of support differ greatly from those of Dafydd Iwan. He is all for concentrating on the non-Welsh speakers, including immigrants, putting greater emphasis on the industrial wasteland of the South East.

The poll attracted a surprisingly poor turn out of about 10% of the 20,000 members, with Dafydd Elis Thomas grasping the presidency by just over 200 votes. As a consequence, he now leads a party which has a large minority of the membership opposed to the leadership's policy. Several conference proposals to put the emphasis on socialism rather than nationalism were carried. This led to a few protests from the floor, and even involved one or two resignations, including a membership-card ripping scene on the rostrum which was greatly savoured by the T.V. cameras. The right-wing Hydro group announced its members' resignation from all posts held within the party, although mostly retaining their memberships.

Whether this idea of courting additional support to nationalism through adopting a socialist guise succeeds remains to be seen, but undoubtedly the party did need a fresh approach, having stagnated somewhat in recent years, apart from one or two notable successes. There is also a great radical tradition amongst Welsh voters, but it will be difficult to harness this and to dislodge the English Labour Party from their hearts. However, to throw out a proposal calling for restrictions on immigration on the grounds that it smacked of racialism suggests that nationalism will have to ride along on the roof-rack, and not even on the back-seat, with the new socialist hierarchy. Similarly, a call for the boycotting of all Welsh Rugby Union fixtures because of their links with South Africa, although highly commendable, sounds rather hollow when one considers the lack of a call for a similar boycott due to the Union's negative attitude to the Welsh language.

Mr. Elis Thomas has however started on his campaign to popularise the image, being very active in supporting the striking coal miners. We can but hope that his strategy will be successful, but hopefully not at the expense of the traditional values of Welsh nationalism, and the right of our people to live in a free Welsh state, not just a free socialist state.

IAN LLYFNI

Y LLYDAWEG YM MYD ADDYSG

Mae'r mudiad am ddysgu'r Llydaweg wedi derbyn ergyd arall gan Reithor Academi Roazon.

Efallai y dylwn egluro i'r rhai sydd ddim yn gyfarwydd a chyfundrefn addysg Ffrainc mai gwas sifil yw pob athro ysgol: mae gan y llywodraeth yr hawl i'w drosglwyddo o ysgol i ysgol heb fod ganddo ef lawer i'w ddweud ar y pwnc. Rhaid iddo dderbyn y trosglwyddiad er mwyn cadw'r swydd. Yn wir, mae'r llywodraeth wedi defnyddio'r sistem yma o drosglwyddo yn erbyn cenedlaetholwyr o Lydawiaid yn fwy nag unwaith. Os bydd yr awdurdodau'n ystyried bod athro neu athrawes yn gweithi'n rhy frwdfrydig yn y mudiad cenedlaethol mewn unrhyw ardal, fe'i trosglwyddid i swydd arall mewn ardal arall, yr ystyrir y bydd hi neu ef yn achosi llai o drafferth iddynt.

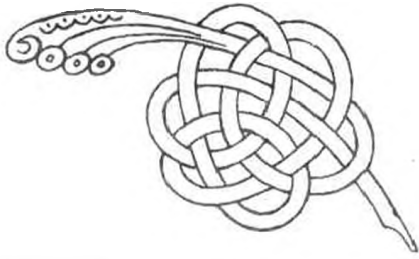
(Gyda llaw, ai trio ceisio dynwared arferon cyfundrefn addysg Ffrainc oedd Gemma Hussey, Gweinidog Addysg Iwerddon, mis Medi diwethaf, pan gaeodd hi Ysgol Dechnegol y Daingean er mwyn trosglwyddo dau athro yno i swyddi tu allan o'r Gaeltacht?)

Yn ôl adroddiad yn y cylchgrawn "Armor" (Tachwedd 1984), mae Rheithor Academi Roazon wedi gwrthod caniatâd i eistedd arholiad cymhwyster dysgu Llydaweg i'r athrawon sydd, oherwydd trosglwyddiad, yn cael eu hunain yn dysgu mewn ysgol lle nad yw'r iaith yn rhan o'r cwrs addysg. Mae'n golygu bod rhai athrawon sydd, efallai, wedi bod wrthi yn dysgu Llydaweg ers 10 mlynedd yn awr yn eu cael eu hunain heb ddsbarth Llydaweg i'w ddysgu, ac, yn ogystal â hynny, heb yr hawl i gael y cymwysterau sy'n ddyledus iddynt.

Y mae Cymdeithas Athrawon Dienwadol Llydaw, "Ar Falz", wedi protestio'n ffyrnig yn erbyn y penderfyniad yna ar ran yr Academi. Maent yn gofyn i'r athrawon sy'n cael eu heffeithio ganddo i fynnu cymhwyster i eistedd yr arholiad trwy greu dosbarthau newydd Llydaweg gwirfoddol yn eu hysgolion presennol neu tu allan iddynt.

Ond nid dyna'r unig ergyd mae'r mudiad dysgu Llydaweg wedi'i ddiodeff yn ddiweddar. Mewn llythyr i'r cynrychiolwyr etholedig yn Roazon, mae Unvaniezh ar Gelennerien Vrezhoneg (undeb Athrawon Llydaweg) yn rhestru nifer o enghreifftiau o'r awdurdodau yn lle-et-Vilaine yn defnyddio'r gyfundrefn i rwystro pob cynydd ar y mudiad. Pan fydd athrawon yn absennol yn am gyfnod oherwydd afiechyd neu fanolaeth, fe cedwir eu swyddi yn wag am gyfnodau hir yn aml. Nid dyna sy'n arfer digwydd gyda athrawon pynciau eraill; ceir rhywun i lenwi'r bwlch mewn llai na 24 awr, fel arfer.

Hefyd, mae'r APEEP (Cymdeithas rhieni sydd eisiau cael dysgu Llydaweg i'w plant) wedi cynnal holiadur sy'n dangos bod yr awdurdodau yn araf dros ben i fodloni eu gofyniadau am ddsbar-



SCRIF ~ CELT '85

A conference and exhibition on contemporary writing and publishing in the Celtic languages

[organised by The Celtic League, London Branch]

thau Llydaweg. Bodlonwyd 600 allan o 1100 o ofyn'adau llynedd. Eleni ni fodlonwyd ond 100 ohonynt.

Mae Unvaniezh ar Gellennerien Vrezhoneg yn gofyn

Cyflenwad rheolaidd swyddi lle bydd athro neu athrawes yn absennol.

Creu'r sianelau yn y Colegau Normal i hyfforddi athrawon Llydaweg.

Creu 2 swydd peripatetig yn Ille-et-Vilaine i ateb yn effeithiol y gofyniad am ddosbarthau Llydaweg.

Newid rhai o'r rheolau gweinyddol i hwyluso cyflenwadau lle bydd athrawon yn absennol (gan rhai sydd heb eu hyfforddi yn y Colegau Normal, er enghraifft.)

Gyda'r llywodraeth yn dal yn ei chybydd-dra tuag at y DIWAN, nid yw pethau'n ymddangos yn rhy obeithiol i'r Llydaweg ym mwy addysg, â'r iaith yn cael ei gwasgu ar bob ochr, yn weinyddol ac yn ariannol. Eto i gyd, ni fuaswn i'n cytuno ag A.H. yn CARN 45, lle mae'n ceryddu DIWAN am dderbyn arian gan y llywodraeth yn y lle cyntaf, a dweud y dylent ail-ffurfio'u mudiad ar llinellau'r Naionrai yn Iwerddon. Yn y lle cyntaf, nid yw mudiad yr ysgolion meithryn yn Iwerddon heb ei broblemau er gwaetha ei lwyddiant. Mae'r treuliau'n isel oherwydd bod y rhieni sy'n anfon eu plant i'r Naionrai yn talu, fel unigolion, allan o'u pocedi'u hun, a rhan-dal o gyflog mae'r athrawon yn cael — dim digon i ddenu'r cannoedd o bobl ifainc cymwys sy'n gadael ein colegau hyfforddi yn ddi-waith, na neb arall a fyddai'n gorfod dibynnu arno fel incwm.

Rhaid hefyd ystyried cefndir addysgol Llydaw sy'n wahanol iawn i'r un ddiffygiol yn Iwerddon, a etifeddyd gan Brydain. Am ugeiniau o flynyddoedd yn awr mae cyfundrefn addysg meithryn wedi bod yn rhan o'r gyfundrefn gyhoeddus rhad ffrenig. Mae rhieni yno wedi hen arfer ag anfon eu plant i'r ysgol feithryn fel rhan o'u paratoad ar gyfer yr ysgol gynradd. Ni fuasai'n deg i ddisgwyl iddynt aberthi safonau addysgol, ac economaidd, hyd yn oed er mwyn y Llydaweg. Dod â'r iaith ifewn i gyfundrefn sydd yn bod eisoes y mae'r Llydawiaid. Creu cyfundrefn hollol newydd y mae'r mudiad yn Iwerddon yn eu wneud, Pwy a wyr yn awr p'un o'r ddau ymgyrch fydd y fwyaf effeithiol yn y pen draw?

(As the French authorities in Brittany continue to oppress the Breton Language administratively and financially, are we right to criticise the Breton language movement for depending on government's money?)

JANICE WILLIAMS
Rhagfyr 1984

SCRIF-CELT '85, a conference and exhibition of contemporary writing and publishing in the Celtic languages, will be held at the Canolfan Cymry Llundain (London Welsh Centre), 157-163 Gray's Inn Road, London, WC1, on Saturday, April 13, 1985. SCRIF-CELT '85 is organised and sponsored by the London Branch of the Celtic League and is the first gathering of its kind ever held.

The conference and exhibition coincides with the international London Book Fair (April 10-12) which attracts publishers, agents and the literary press and media from every major country in the world. SCRIF-CELT '85 is therefore designed to be a unique opportunity to present contemporary Celtic literature to a world-wide audience. It provides participants with a chance for discussing the positive aspects as well as the problems of writing and publishing in the Celtic languages today. It also provides a chance for Celtic language publishers to conduct business, sell subsidiary rights, talk with fellow publishers and exchange ideas. Above all, SCRIF-CELT '85 is an opportunity to promote modern Celtic literary endeavour to the world.

Following the success of the London Branch's jointly sponsored conference (with the London Branch of Conradh na Gaeilge) — 'London and the Future of the Celtic Languages' (January 21, 1984) — at County Hall, London, it was decided that the London Branch should organise further conferences. This view was endorsed after the success of another London conference, 'The Celtic World Today', at the City Literary Institute (April 7, 1984). The upsurge of interest in the Celtic languages by Celts, and those of Celtic origin, living in and around London caused audiences of over two hundred to attend both events.

London established a sub-committee which agreed on the principle of organising a Celtic 'Book Fair'.

The SCRIF-CELT '85 sub-committee came into being under the chairmanship of Peter Berresford Ellis, the historian and novelist and a Celtic League member since the mid-1960s. Peter Berresford Ellis is not only knowledgeable about the publishing world as author of over 35 books under his own name and his pseudonym, Peter Tremayne, but also as a former editor of a leading publishing trade weekly. As an expert in the field he will be one of the speakers at the four-day conference 'Publishing in minority languages', Monday, July 29 — Thursday, August 1, 1985, in Aberystwyth, run by Coleg Llyfrgellwyr Cymru (College of Librarianship Wales), part of Ysgol Lyfrgellyddiaeth ac Astudiaethau Gwybodaeth Prifysgol Cymru (University of

Wales School of Librarianship and Information Studies).

The committee also comprises Seamas Ó Coileáin, London Branch treasurer; Micheál Ó Laoire, London Branch secretary; Seumas Mac a' Ghobhainn, Scottish author and journalist; and Dr. Janig Stephens, a Breton tutor at the London City Literary Institute.

The idea was to create an exhibition and conference with the aim of promoting the modern Celtic literatures to a world audience in the same way as the annual Celtic Television and Film Festival promotes Celtic media endeavours. SCRIF-CELT, however, would promote only writing and publishing in the Celtic languages.

Celtic language publishers were first circulated in September, 1984, and the initial response was encouraging. By October promises of support and participation had been received from publishers representing all six Celtic languages and Cyngor Llyfrau Cymraeg (Welsh Books Council) and An Comunn Leabhraichean (Scottish Gaelic Books Council) had also expressed their support and participation.

It is proposed that a programme booklet, sponsored by advertising from publishers, will be produced in March. Those participating and those attending will receive copies of this booklet; more importantly, the programme booklet will also be distributed to the world's literary press and media and selected publishers.

SCRIF-CELT '85 will be promoted through the London Book Fair.

Celtic language publishers have been invited to take stands at the exhibition in which they will not only be able to promote and display their titles but also sell them. A programme of talks is also envisaged with speakers representing all six languages with discussions on the achievements as well as the problems of writing and publishing in the languages. A final selection of speakers has yet to be decided upon at the time of writing.

The price for admission for the general public will include a copy of the programme booklet. For those who wish to take part in the conference buffet-luncheon, there will be an inclusive price of admission. The bar at the Welsh Centre will be open on extended licence during the exhibition and conference.

According to Peter Berresford Ellis: 'What is envisaged, if SCRIF-CELT '85 is successful, is that it will become an annual fixture in the Celtic calendar — an annual Celtic 'Book Fair' which will promote the virile and exciting modern Celtic literatures before a world audience.

Continued on Page 34

The following letter, dated 5.9.84, was sent to us by a reader of long-standing, together with the text of his defence, presented in Welsh on June 14, 1984, before the Cardigan magistrates.

Gyfaill,

Last November I received a letter and form from the Chief Constable of Dyfed-Powys requiring the renewal of my shotgun certificate. I ignored the correspondence and the reminder as they were in English only. Eventually a sergeant of police came to the house, the matter was reported and a summons came through the post. That at least was in Welsh.

The case was heard in the Cardigan Magistrates' Court on 14th June. That too was in Welsh. I would have ignored it otherwise.

The defence of which a translation into English is enclosed resulted in an unconditional discharge for me, the only time, as far as I know, that the defendant in any of the many language cases in Wales during the last fifteen years or so has got off Scot-free without the Lord Chancellor (Hailsham) ordering the magistrates to reverse their decision and punish.

The proceedings were not reported in the local newspapers (Cardigan & Tivy-Side Advertiser, and The Western Telegraph).

A friend of mine told me that if I had lost, the case would have been given full publicity.

The Editor of *The Cardigan Advertiser* couldn't plead ignorance as I gave him a typewritten copy of my defence.

As far as I know, the only paper that has published the case is that of the Welsh Language Society, *Talod y Ddraig*.

The Cardigan Bench deserve praise for their noble stand. The Magistrates showed considerable courage in giving precedence to justice before the requirements of English Law. It is true that they were only doing their duty but that is not always easy. I hope that *Carn* gives them due recognition.

Yn gywir,
MERFYN PHILLIPS,
Parc y Ffrler,
Llandudoch,
Dyfed.

GÀIDHLIG GU LEÒR

Yn ystod mis Awst daeth saith ohonom, o bob rhan o Gymru, i Fangor ar Gwrs Carlam Gaeleg yr Alban dan ofal Caillean Spencer o An Comunn Gàidhealach, Inbhirnis Cafwyd hwy! garw (yn ogystal â gwaith caled!) ar ddysgu'r iaith a rhai caneuon Gaeleg.

Mae trefniadau ar y gweill i gyfarfod yn gyson yng Ngogledd Cymru i barhau â'r dysgu, gan obeithio denu dysgwyr eraill, a chael siaradwyr Gaeleg i ddod i sqwrsio à ni yn achtyrsuro!

A.W.

MERFYN PHILLIPS BEFORE THE CARDIGAN MAGISTRATES ON 14th JUNE 1984

Honourable Magistrates, I received from the Chief Constable of Dyfed-Powys a letter and form in a foreign language in November last year. Not that that is an uncommon thing in Wales unfortunately. We are told very often that there is no demand for official literature in the national language. Why am I here today if there is no demand?

I did exactly the same thing as an Englishman would do if he had received correspondence of that kind in French or a Frenchman would do if he had received similar correspondence in English — ignore it, even if they had understood the foreign language. They would not have put up with such impudence — that the authorities would deal with them in a foreign language in their own country.

If the authorities are not courteous enough to write to people in their national language in their own country the correspondence should be ignored — or one should raise a stink about it. I didn't do the latter until the summons came through the post. Among other people, I wrote to two Members of Parliament, including the member for this constituency, complaining about being treated like a foreigner in my own country. Already two written questions have been put to Parliament on the case, awaiting answers before long. There will be no lack of publicity to this case!

As a free Welshman I expect to be treated like a free Welshman, not like a second class citizen, or like a slave, and certainly not like an Englishman. But it was like an Englishman that I was treated. Any insult against me is unimportant but this is an insult against our nation and that is very important. It is more than high time for this disgraceful attitude on the part of the authorities towards our nation to come to an end. I ask you to reprimand the Chief Constable of the Dyfed-Powys Police indicating that every document, sign and letter of the Police should be in Welsh or at least bilingual with Welsh having precedence so that no Welsh-speaking Welshman will ever again be obstructed linguistically. After all, R. B. Thomas is the Chief Constable of Dyfed-Powys and not the Chief Constable of Surrey or Suffolk.

It is clear from the evidence that this is a language case. There have been many of them during recent years against people who protested because of the disregard of the authorities for our national language. Here is another in the long series.

You have heard the evidence. As soon as the Welsh form was given to me I filled it at once and I paid what I owed at once.

I don't know who is responsible for bringing this case against me but since

the name of Inspector J. Gough is on the summons I take it for granted that it is he who is responsible.

It is clear that Inspector J. Gough has chosen to take vengeance on me because I have made a stand for one of the main treasures of our nation, our national language. Is that an offence in your eyes? I was amazed when the summons came through the post. I couldn't imagine that an inspector of police would be so purblind as to insist on a prosecution in the circumstances, especially after getting my statement from the constable who met me in the police station.

I would like here to pay tribute to that constable and to Sergeant Morgan for the courteous manner that they handled this case with me.

It is clear from the statement that I made in the police station that I didn't pay for the gun certificate before 20th February because I didn't get the Welsh form before the twentieth. That is the only reason. It is an honourable reason. There is no evidence at all that I have tried to avoid the fee, or have tried to keep a gun secretly so as to use it unlawfully. Inspector Gough is greatly at fault that he has brought this case before you at all, wasting your time and public resources. He should never have thought of using a magistrates' court to trample on the Welsh language. His anti-Welsh behaviour is disgraceful. Please persuade him to undertake never to act in that manner again.

I know well that the Act of Union of 1536 is against me, that act that says that our national language hasn't got official status and although the Welsh Language Act of 1967 has eased the situation to a very limited extent it is not much help to me. I know well as Inspector Gough knows that I can be punished according to the rules of English Law by using it in a vengeful manner. I know too as you know that there is no need to punish me at all, also according to the rules of the same legal system. I ask you to acknowledge the justice of my arguments — that justice is on my side — and give me an unconditional discharge. I made a stand for my language and for your language too without doing damage to anyone or anything. What offence is there in that?

So often has a defendant been punished in a language case after the Chairman of a Branch had said that they sympathised with the standpoint of the one on trial but they had to administer the law as it stood. I don't expect to hear that sort of vain talk this morning especially since the law as it stands allows an unconditional discharge. I am not asking for a favour. Justice is what is needed.

You have a choice that you can't avoid this morning — give me an unconditional discharge and by that make an honourable stand for your country — or yield to the English way of thinking and punish me and by that betray the honour of your country and your nation.

You, the Honourable Magistrates of the Cardigan Bench, are on trial this morning, not me. Thank you for the hearing.

THE STONEHENGE

DRUIDIC CALENDAR

Neven Henaff (C. Lainé)

The central congregation (ed. grouping) of standing stones at Stonehenge represents a calendar of which we possess one exemplar inscribed in bronze and edited at least 1500 years after the monument was completed. The remains of this calendar are kept in Le Musée de la Civilisation Gallo-Romaine of Lyons

1. Stonehenge

Going from the outside towards the centre, the congregation of standing stones at Stonehenge comprises four successive arrangements.

The outermost consisted of 30 pillars of light-coloured "sarsen" stones, arranged in an almost perfect circle.

The second consisted of 60 smaller pillars of dark-coloured "bluestones", standing in a circle, concentric to the first one.

Third comes a big "horseshoe," consisting of 5 "trilithons", made up of light-coloured "sarsen." Each trilithon consists of two enormous, closely placed pillars, joined at the top by a horizontal slab. There is hardly room to creep between their two pillars. It is clear that they were not intended as passages and that their suggested comparison to doors, lintels, Mycenaean lions, etc. hangs on a superficial analogy.

Fourth and last comes a second horseshoe of dressed pillars of dark-coloured bluestone. There were 19 stones in it. Prof. Atkinson, who must be credited with the merit of accurate description, provides conclusive evidence that many of the stones in it are intrusive and had originally a different use. One has a lengthwise groove and another a corresponding tongue, which suggests former interlocking. Others have carefully erased tops. Therefore, as many as half a dozen of them show good evidence of not having originally belonged to this innermost horseshoe.

2. About the Coligny Calendar

At the turn of the century, excavation work at Coligny (Jura) led to the discovery of a buried cache, containing a small bronze statue of a Gaulish god and an engraved bronze rectangular plate, roughly two foot by one, unfortunately broken into a number of fragments. As many of the fragments as could be retrieved - about half the number - found their way to Le Musée de la Civilisation Gallo-Romaine, at Lyons, where they remain to this day. This discovery produced some interest at the time. It

was quickly recognised that it was a very unusual type of calendar, that its language was undoubtedly Celtic but consisted almost entirely of abbreviations, which discouraged Celtic linguists. Further the lettering showed it to have been produced at the beginning of the common era, the reign of the Emperor Augustus. At that time, Gaul was as culturally Celtic as it had been at the time of Caesar's conquest and the druids had not yet been "nurembergised" by the victors. Anyway, apart from the successful assembling of most of the remaining fragments and a few tentative attempts at a reconstruction of the whole, the Celtic Calendar was left to rest in peace for many years.

The first breakthrough was splendidly achieved by the late Prof. Eoin MacNeill. He recognised and formulated the various recurrences, surprisingly regular, and the intricate permutations of all the obscure abbreviated notations. As a result, he produced an unchallengeable reconstruction of the entire calendar, an achievement which could never be too much admired.

The present writer has long been interested in the Celtic Calendar. In the years 1942, he became aware of MacNeill's production. It caused him a few nights of enthusiastic insomnia and one of the greatest joys of his career. Thanks to MacNeill's reconstruction he could recognise the Calendar to be in close agreement with what Caesar and Pliny had reported about the "unmentionable" druids and their teaching. This enabled him to establish the practical working of the calendar, in particular to find out what were the times for the beginnings of the year, of the day and most singularly of the month. As a result there emerged the correspondence of the druidic calendar with the one in present day use. This was published by "Zeitschrift fuer Keltische Philologie" in its 1943 issue. The unravelling did not progress much further. It is by no means completed since most of the abbreviated notations remain obscure to the present day, even though Celtic linguists have burnt a great deal of midnight oil over them.

The Romans were noted for being remarkably tolerant of other people's religions. Actually, they accepted very well the Celtic religion, gods and practices which did not conflict with their own interests. There is ample evidence that the Celtic gods were officially worshipped all through the Roman Empire period and were eclipsed together with their Roman colleagues by the new Oriental fashion about the time of Emperor Julian. Yet the Romans violently eradicated the druids, admittedly on the grounds that they provided the

backbone to the Celtic freedom movements. For that purpose the Romans conquered Britain under the Emperor Claudius, banning all druids, killing students and teachers at the Mona (now Anglesey) College, etc.

That the Coligny Calendar was ever committed to writing, contrary to druidic teaching, in the days of Augustus, shows that it already met with hostility and was felt to be in danger of perishing. This would not have happened had it only been "Celtic". It met with official hostility because it was "druidic" as indeed it is. Therefore it would not have escaped the Claudian eradication of druids. This was the time when it would have to be hidden by hunted people who were never to recover it afterwards. This was also the time when the Romans first entered Stonehenge.

The bronze table shows lines arranged in columns. Each day occupies a line in a column.

Succinctly described, this is its arrangement:

30 days make up a complete month (labelled MAT - cf. Breton MAT and Irish MAITH = good, in opposition to other months, labelled ANM, which have generally one day less).

60 such months (plus two complementary ones) make up one whole period which fills the bronze tables.

This calendrical period of 60 ordinary months divides into 5 years, clearly indicated by the repeated occurrence, five times, of a succession of 12 month names*.

And of course, each year divides into those 12 months.

*SAMON (corresponding to October/November) DVMANN -, RIVROS, ANAGANT-, OGRON-, CVTIOS-, GIAMON-, SEMIVISONN- (The "Mid-Spring"), EQVOS, ELEMIV-, AEDRIN-, CANTLOS.

4. The comparison

After reading the Atkinson Penguin book on Stonehenge in November 1961, and thanks to his long preoccupation with the druidic calendar, the writer was impressed by the coincidence in the numbers.

On the one hand we have days congregated (grouped) by 30 to make up a month; then months grouped by 60 to make up the calendrical period; then this period dividing into 5 years and the years dividing into 12 months. On the other hand, we have first a circle of 30 pillarstones of light-coloured sarsen; then a circle of 60 pillars of dark-coloured bluestone; then a horseshoe of 5 trilithons of light sarsen; then another horseshoe of single pillars of bluestone. For the parallel to be complete, one would expect 12 stones in this last horseshoe. Actually there are 19, but

with conclusive evidence that a half-dozen of them are intrusive, so that this discrepancy is more apparent than real; it does not in any way preclude, and indeed rather indicates, that the original number was 12.

The mathematical probability of three numbers taken among 60 to fall together and in a given order already reaches the limit of blind chance. If we take that there are four numbers, in the order 30-60-5-12 (?), it is downright incredible that they were not purposely chosen.

And there is more than a question of numbers!

First, the shapes: - The 30 and 60 are arranged in a circle, where from the calendar we have 30 days congregating to make up a month and 60 months congregating to make up a period. The 5 and 12(?) are arranged in a horseshoe or broken circle, where from the calendar we have the period dividing into 5 years and the year dividing into 12 months.

Second, the colours: - The 30 and 5 consist of light-coloured sarsen, where in the calendar they refer to days and years, solar units of time measurement. The 60 and 12 (?) consist of dark-coloured bluestones. In the calendar, both refer to months,

lunar units of time measurement. Is not the light of the sun so much clearer than the light of the moon? Third, the shapes again: - The 30 are single pillarstones. In the calendar they refer to days, the solar units of immediate direct observation—the first - degree unit of solar time.

The 5 are trilithons, that is double pillars capped by a joining slab. In the calendar they refer to years, the second degree unit of solar time. Then it is clear what the trilithons stand for; they build up the number two, very much in the same way as the Roman numeral of later times; two vertical "ones" side by side, joined by a horizontal stroke.

Both the 60 and the 12 (?) represent months, that is the first degree unit of lunar time. Hence both the 60 and the 12 (?) are single bluestone pillars.

With all these coincidences thrown in, in complete agreement, in addition to the numbers, the conclusion is inescapable that the central congregation of stones at Stonehenge is reproduced in the druidic calendar, edited 1500 to 2000 years later.

The people linking Stonehenge with the Coligny Calendar were very advanced in mathematics and astronomy, and had developed a very coherent system of philosophy. Besides, they must have been very

secretive since their highly original and elaborate calendrical system does not appear anywhere else and escaped the enquiries of the classical writers. So that, after all, popular tradition and "primitive" archaeologist in persistently relating Stonehenge to the druids may well have been correct from the start.

It would therefore seem that - contrary to Prof. Atkinson's surmises - Stonehenge must have been kept complete and in regular use by the druids up to the coming of the Roman invaders in A.D. 43. This was the end of druidic Stonehenge.

But holy places have great conservative powers. Sometime during the following pagan centuries, the official provincial religion would have found it appropriate to make a cautious attempt at restoration. This post-druidic stage would in any case have terminated with the advent of enforced christianity.

Like so many other megalithic buildings in Brittany and Ireland, Stonehenge was later engraved with a few "dagger-like" crude exorcising crosses. Finally, as so often in Brittany and elsewhere, the remains of the former cult decayed into popular fairs whose traditional dates could throw some light on the nature of this cult.

ELECTIONS TO THE STRASSBURG PARLIAMENT

Europe, we learn at school, extends from the Atlantic to the Urals, and from the Mediterranean to the Arctic Ocean. At times one might believe that it has shrunk to one-third of that extent. To speak of the elections which took place in Mid-June 1984 in the ten EEC member-States as European ones is the same kind of abuse of language as when the Six-Counties are referred to as Ulster or when Nantes-St Nazaire are excluded from Brittany. The day Portugal and Spain are admitted to EEC membership it will be possible to talk of a South-western European association and of a Parliament of S.W. Europe. Let us not for our part contribute to the devaluation of language which the propagandists of all systems, West and East, use to confuse the lazy mind.

The elections to the Strassburg Parliament failed in some of the EEC countries to bring the majority of voters to the polls. The lowest participation was in the island of Britain (32.4%) but in the Irish Republic, which joined the Common Market enthusiastically in 1973, it did not quite reach 50% either. The partisans of a politically united S.W. Europe are worried. Is the apathy due to the realisation that the Strassburg Parliament is hardly more than a talking shop, and a

wasteful luxury as shown in the (Irish) Sunday Tribune of May 27, 1984 ("On the Gravy Train to Strassbourg")? Judging by the themes dividing the candidates in several countries, the elections were really concerned with "national" affairs. It was a materialist philosophy which, taking advantage of the desire of the people to avoid a repetition of armed conflict between European nations, inspired the creation of a European Economic Community. But from economic preoccupations stems also the will to retain powers which would have to be transferred to a supranational authority if a politically united S.W. Europe were ever to become a reality. The wrangling over budget contributions, quotas and levies threatens the existing structure. Attempts are being made to salvage the shaky edifice by forcing the pace of integration. It is not obvious that the Mitterands, Genschers and Tindemans are being driven to make them by popular pressure. It is argued that "Europe" must be able to compete with the North Americans and the Japanese by engaging full steam in the "third" technological revolution and that in order to preserve its values (?) it must assume the defence of its territory.

There is no question there of an alternative society organised on ecological principles, no recognition of the conditions required for the survival of small nations like ours. Demands for a democratisation of the EEC institutions, e.g. for attributing greater powers to the

Strassburg Parliament, are opposed by the State oligarchies which are bent on reserving controls to the State heads or the Council of Ministers. The media are relied upon to bring the majority of the citizens along.

Where do our national movements stand in relation to these divergent views and aims? I am not aware that the question has been debated in detail by the Scottish, Welsh and Manx nationalists. The London government adopted a system of constituencies which at least allowed the Scots to elect Mrs. Winifred Ewing who will no doubt stand in Strassburg for her country's interests. In Kernow, the CNP is pro-"European". In Ireland, the percentage of the population which placed high hopes in EEC membership, more for the benefits expected for Irish agriculture than with the prospect of reducing the anglo-American cultural influence . . . , has decreased considerably according to a recent opinion poll. The moves which led to the setting-up of the "European" Bureau of Lesser Used Languages (see CARN 44) have yet to yield financial support for the actual work being done for such languages "on the ground" — the sums allocated so far are symbolic in comparison to the needs. Republicans (and they include others than Sinn Féin) are concerned that political union would mean the end of Irish neutrality (to which 80% of the people of the Republic subscribe), a policy which enables this country to contribute significantly to the

efforts to keep peace in many of the world's trouble spots. For many here, the need to reduce world tensions is the most urgent matter. But the opposition to a S.W. European Union is also due to the prospect that it would destroy the sovereignty which the Irish acquired so dearly not long ago, that they would be outvoted on important issues by countries which have still imperialist ambitions. This opposition fears that Ireland would find it well-nigh impossible to resist pressure from its partners to conform to the general EEC line. It is not concerned with the possibility that a dis-united SW-Europe might become subject to or dependent on the world's super-powers.

In Brittany, where a European federation is fancied as a way to escape from French domination, practically all nationally-minded groups advocate such a system of government based on regional units more or less of the size of Brittany. Yann Fouere has given the most detailed formulation of this concept in his book "L'Europe aux Cent Drapeaux": for him a really united and federated Europe is impossible with the present system of States. He urges a policy of separating all MEPs who are favourable to the demands

of our national movements from the partners with which they are at present ideologically associated and to ask them to form a "regionalist group" in the Strassburg Parliament. At the other end of the Breton spectrum, the socialist UDB, excluded from participation in the June election by the absurd system of one-and-only-one French constituency which is backed by the French Left as well as the French Right, wants also S.W. Europe to be organised on the basis of the Regions but stresses the need to ensure that the new federal power should promote a policy of balanced economic development safeguarding the vital interests of all the regions against the tendency to concentrate development in the already prosperous areas.

It is highly unlikely that the newly elected Strassburg Parliament is comprised of enough members disposed to make it adopt resolutions in support of such a reorganisation. Even if they were passed, there would be no obligation on the States to heed them. France for one would show a sovereign disregard for such an attempt to interfere in its internal affairs — as it did for the "European" Parliament vote of March 10, 1982, urging proportional representation in future

elections organised on a regional basis.

Two attitudes could be adopted towards the Strassburg Parliament: one of dismissing it as impotent, criticising it, undermining confidence in it; the other of recognising that a number of its members are in various ways sympathetic to our aims, and that we can reinforce their position by canvassing their support and by expressing interest in their interventions, while letting them know that a "United Europe" of whatever extension cannot interest us unless it opens new opportunities for the development of our nationalities, languages, cultures. If this positive attitude is adopted, we should find out where the MEPs and the groups to which they are affiliated stand in relation to our aims and try to influence the action of those who are well disposed towards us. A number of associations representing various small European ethnical groups have already got together to form the Alliance Libre Européenne, but the only association from a Celtic country taking part in it is the P.O.B.L. (Parti pour l'Organisation d'Une Bretagne Libre).

A. HEUSAFF

Yn Chruinnaght agus Staid na Teangan Dúchais ar Oileán Mhanainn

Bé an chéad uair dom fhéin freastal ar Fhéile Náisiunta agus Idircheilteach Oileáin Mhanainn, sé sin Yn Chruinnaght. Rinneadh an fhéile seo a athbheochan ar bhonn níos leithne seacht mbliain ó shoin agus tá fás mór tagtha air chuile bhliain ón am sin i leith. Tá an Fhéile bunaithe i mbaile mór Rumsaa (Ramsay i mBéarla) in oirthuaisceart an Oileáin agus a reachtáil faoi scáth 'In-taobhas Yn Chruinnaght' óna thoghtar coiste deonach na Féile, ar a bhfuil deichniúr mball. De bhreis ar sin tá eagrais eile 'Cairde Yn Chruinnaght' a thugann cabhair airgid agus eile don fhéile; seachas an foinse airgid deonach seo faigheann Yn Chruinnaght deontas beag ó Choimisinéirí Bhaile Rumsaa agus ó Bhord Fáilte Mhanainn. Is beag an teacht isteach é seo uilig chun féile ocht lá a reachtáil agus tá costaisí trom go leor ar an bhféile de bhri go nioctar costaisí taitil agus lóistín (den chuid is mó) leis na grúpaí uilig ó na tíortha eile a ghlacann páirt sa bhféile. Ní ag brath ar an teacht isteach ar an doras a bheidís chan oireadh, mar seachas na coirneacha ceoil san oíche, d'fhéadfá a rá go raibh furmhór na nimeachtaí saor in aisce: bhíodh bailiúcháin airgid ann le linn na siamsaí faoin aer, ach in aineoin freastal maith bheith orthu toisc an airmsear bhreá a bhí ann, is beag a bhí le fáil ar an dóigh sin. A bhuiochas mar sin don obair dheonach uilig a déantar gur feidir taispeántas breá taitneamhach a

ÉIRE

chur ar fáil ar feadh seachtaine na Féile.

Iad siúd a bhfuil táithí acu ar fhéilte náisiunta eile, ar nós an Oireachtais s'againne féin agus an Eisteddfod, thabharfaidís suntas don bheim a chuirtear ar taispeántais agus caitheamh aimsire seachas ar chomórtais. Don gnáth-chuairteoir agus don phobal i gcoitinne is ocaíd thaitneamhach agus réchúiseach í gan amhras. Cinnte bhí na comórtais ann, dona páistí scoile is na daoine fásta araon. Caitheadh dhá lá iomlán le comórtais na bpáistí agus bhí na sluaite díobh san iomaíocht. Comórtais ceoil agus rinne is mó a bhí ann, ach tá fás ag teacht ar na comórtais teangan toisc go bhfuil níos mó páistí ag foghlaim na teangan anois ná mar bhí ariamh. Bhí an chuid seo den fhéile ar aon dul leis na féiseanna anseo sa bhaile. Cuirtear an bheim chomh maith ar obair cheirde agus ealaíona; le taispeántais dá leithéid a hosclaíodh an Fhéile go hoifigiúil, agus bhí taispeántais oibríthe ar shníomh, ar fhíodóireacht agus ar cheirdeanna eile le linn na seachtaine. Gné eile den fhéile nach bhfuil mórán táithí againn fhéin air is ea na saotharlanna a reachtaíleadh gach iarnóin; bhí freastal an-mhaith ar na saotharlanna seo, go speisialta ar an rinne — bhí na grúpaí rinne chun tosaigh san fhéile seo ó thús deiridh, idir cuairteoirí agus na foirne dúchasacha. Tá fás agus forbairt tagtha ar na rinne dúchasacha ar Oileán Mhanainn. Is gné é den chultúr, in éineacht leis an gceol, a bhfuil an-suim a chur ag an ghluin óg ann. Imeach na ngrúpaí a bhí chun tosaigh le linn na seachtaine bhí Perree Bane, Bock Yuan Fannee, Ny Fenee, Mac

Tullagh Vannin agus a thuilleadh, le stil bhreá agus eagsúlacht acu. Bhí grúpa amháin rinneoirí óga as Éirinn ó scoil rinne i gCo. na Mí, cailíní uilig, a ghlac páirt ins na taispeántais i rith na seachtaine; bhí Ros Keltak, grúpa aithnidiúil ón Chorn í láthair, agus an grúpa is mó a tharraing aird le linn na Féile, níorbh ó aon tír Cheilteach dóibh ach ó Northumbria — na Newcastle Cloggies. Bhí idir rinne óna gceantar féin, ó Albain agus ó Éirinn acu (ó inimirceoirí Éireannacha i dTuaisceart Shasana a fuair eadh na rinne Gaelacha de réir mar adúirt an stiúrthóir a bhí acu) Ba léir go raibh neart taighde déanta ag an grúpa ar stair agus foinsí gach rinne agus b'fhiú go mór iad a fheiceáil. Píob Northumbria an príomh gléas ceoil a bhí acu, agus ba feiceálach an radharc iad gléasta ina gcuid cultacha dúchasacha. Ar na grúpaí ceoil bhí Leodhas, Claisceadal Chúl Aodha le Peadar Ó Riada, agus Máire Bhreatnach ó Éirinn, Mabsant ó Cymru agus Caristina Primrose ó Albain. Cé nach raibh aon ghrúpa Briotanach í láthair bhí neart ceoil Briotanach le cloisteáil ó na grúpaí eile, go speisialta ó Leodhas. Gan trácht ar na séisiúin eagraithe gach maidin agus iarnóin faoin aer, ag am lóin ins na tábhairní, agus na coirneacha ceoil agus céilithe san oíche, bhí na séisiúin neamheagraithe gach oíche san ostán Prince of Wales — ina hoíche go maidin d'fhéadfá a rá

Neart ceoil agus rinne gan amhras ach cad mar gheall ar chúrsaí teangan? Ní fheadfainn a rá go fírinneach go raibh mórán Mhanannais le cloisteáil i rith na seachtaine, ach bhí rang Mhanainnis gach tráthóna agus freastal maith air. Tá dream beag daoine óga — agus cuid acu nach bhfuil chomh hóg ceanna — a bhfuil eolas maith agus líofacht acu sa teanga agus iad sásta i a labhairt. Buaic

phointe na seachtaine dar liom b'ea céad-taispeántas an scannáin nua Mhanainnis "Chengey Ny Mayrey". Se seo an dara scannán déanta go hiomlán sa Mhanainnis. Ar gcairde Shorus y Creayrie agus Brian Mac Stoyll a léirigh agus a rinne an tráchtairacht fá seach, agus Peter Maggs a rinne an scannánaíocht. Scannán fíor shuimiúil é a rinneadh ar bheagán airgid agus tá creidiúint mhór ag dul dóibh triúr as an sár-obair a chuireadar isteach i ndéanamh an scannáin. In aineoin go bhfuil sé bunaithe ar ábhar eadóchasach .i. na cainteoirí dúchasacha deireanacha i Mhanainn. níl an scannán féin gan ábhar dóchais nuair is leir uaidh go bhfuil glún eile beo leis an Mhanainnis ar a dtóil acu agus gach iarracht a dheanamh í a chur chun cinn. Tá deacrachtaí móra le sárú ag an ghlún seo le go dtiocfadh bláth ar bith ar an fás nua, agus is beag tacaíocht atá le fáil ó rialtas Mhanainn ná ó na meáin chumarsáide. Tá an pobal beag, rud is measa ná sin gur coimhthigh iad 50% den phobal sin. mar sin níl bun ró leathan ann le tógáil air, ach tá tús curtha leis agus mar a deirtear 'n'ior chaill lucht an mhisnigh riamh'.

Brid Heusaff

Brid represented an tOireachtas at the 1984 Cruinnaght. This Manx-Inter Celtic festival depends very much on voluntary work. The accent is on displays of dance and music but there are also competitions in which the Manx language plays a part. Praise is given to 'Chengey ny Mayrey', an all-Manx film which was first shown during the festival.

THE ANGLO-IRISH SUMMIT

The most welcome result of the Anglo-Irish "summit" is that the veils of illusion about British policy have been torn from the eyes of Dr. FitzGerald and his colleagues, the predominant SDLP leadership and sections of the Irish media and opinion formers. It is a pity though that it should require the blunt words of Mrs. Thatcher and Mr. Hurd, whose significance has had to be underscored by Mr. Haughey, to expose the misjudgements, wishful thinking and policy naivety which have long dominated Irish Government policy on Northern Ireland, especially under the administrations of Dr. FitzGerald and his predecessors Messrs. Cosgrave and Lynch.

As the Irish Sovereignty Movement has contended since its foundation twelve years ago, British policy in Ireland is grounded on the maintenance of sovereignty over the Six Counties for reasons of fundamental strategic and military interest, to which consideration for the political loyalties of Ulster Unionism is wholly subordinate. This British policy will remain unaltered and unalterable until there comes to power in Britain a government which is willing to question

the basic assumptions of the present Cold War, to which the Thatcher Government is totally committed, and to accept that the real interest of Britain is to have as neighbour a friendly and cooperative Thirty-Two County Irish State, militarily neutral in foreign policy, but willing to give Britain all reasonable guarantees against Irish territory being used by any power hostile to Britain's legitimate security interests.

As the emergence of such a government in Britain is obviously some time off, Irish policy should henceforth be based on doing whatever it can to hasten the day of its advent, in the meantime bringing all possible forms of pressure to bear on the present British administration to induce it to rethink its policy that the present boundaries of the United Kingdom are unalterable.

Such an Irish Government policy, based on political realism rather than illusion regarding British policy, would have the following essential elements.

1. The cessation of Irish security co-operation with London regarding the Border. Why should the Irish Government spend hundreds of millions of Irish taxpayers' money in helping Britain more effectively to maintain partition, when the British Government gives no indication that it will budge in its claim to sovereignty over the North, and when it continues to see the Northern Ireland problem as essentially one of "security" and "crisis management"? The Irish Government naturally cannot tolerate illegal actions by the IRA within the boundaries of the Irish State, which derives its legitimacy from the support of the great majority of Irish people. But clearly the activities of the Provisional IRA within Northern Ireland are the responsibility and should be the exclusive concern of the British Government so long as the North remains part of the UK. Dublin should therefore end the pretence that it has any interest in supporting British actions against the IRA in Northern Ireland when the activities of that body are at bottom the inevitable, even if frequently regrettable, outcome of British denial of the democratic rights of Northern nationalists as part of the political majority of the whole people of Ireland. This denial of the democratic rights of Northern nationalists is rooted in the very existence of the Northern statelet and must continue as long as partition itself continues.

2. The adoption of an imaginative and sustained programme for winning the understanding and support of ordinary British citizens for a fundamental change of British Government policy on Ireland; for the maintenance of partition is not in the interests of the mass of British people. Such a programme should be targeted especially at the British Labour and Trade Union Movement, where already there are many who wish British policy to be based on working constructively towards Irish reunification and where there is already plenty of opposition to other Conservative policies on internal British grounds. It would call for

educational, publicity and lobbying work directed at British labour and liberal opinion and at the one-million-strong Irish community within Britain itself. An Irish Government that wished, has considerable resources which it could use to this end within Britain. It could also use its resources to encourage sympathetic groups and delegations from Britain to come to Dublin to learn what should be the Irish Government's point of view.

3. The adoption of an international diplomatic campaign aimed at putting across the Irish Government's point of view on a united Ireland and at countering British Embassy propaganda to the effect that Britain's only purpose in Ireland is for the good of the Irish. Ireland should arraign Britain's Northern Ireland policy at the bar of international opinion, at the UN and the EEC and through bilateral contact with friendly governments aimed at winning support for the country's just demands.

The only realistic and proper policy for an Irish Government, therefore, is to do whatever is within its compass for the

4. The strengthening of Irish neutrality and an independent foreign policy, the offering of resistance to all pressures to move away from neutrality, the removal of sectarian blemishes from the Irish Constitution and laws and the adoption of policies designed to strengthen the economy, the political independence of the State and the country's cultural values.

Finally, if the Irish Government is in future to base its Northern Ireland policy on realism rather than illusion, it needs to expose head on the fallacy inherent in the phrase "unity by consent", which Dr. FitzGerald and others have frequently subscribed to.

Irish Government spokesmen need to say out loud and clear that there is no such thing as a *unilateral* right to union, as Unionist propaganda supported by self-interested British policy, pretends. On the contrary, the British Government and people have an absolute political and moral right to dissolve the union with Northern Ireland if they so wish, and to work towards its dissolution in cooperation with the Irish Government. The most fundamental political responsibility of an Irish Government so far as the Northern problem is concerned, is that it should continually make this point.

Thus there can be no requirement of unionist consent regarding what should be the desirable *end* of British Government policy — the dissolution of the union — and there should be no Irish recognition of the need for such unionist consent. What should, however, be sought is Northern unionist consent to the desirable *means to that end*, that is the constitutional, political and financial arrangements for the new All-Ireland State that would become a realistic possibility on the political horizon once Britain had decided to abandon her claim to sovereignty and cease basing her policy on maintaining the union. In the short-run prospect, there is no future in a Dublin policy of "conciliating the unionists", so long as their political position is underwritten by the British guarantee

foreseeable future to induce the British Government to abandon that guarantee. It is to be hoped that Dr. FitzGerald's administration will now fall in behind Mr. Haughey in demanding and working towards that end, so that the constitutional nationalist parties will express the real interests and feelings of the people on this matter.

ANTHONY COOGLAN
Chairman,
Irish Sovereignty Movement.

FOOD FOR THOUGHT

On a survey of eight Dublin supermarkets recently, Mr. Michael Mahon, Secretary of the Irish Farmers Association Potato Committee, found that most were selling Pentland Dell potatoes.

Pentland Dell is a variety not grown by IFA members in the Twenty-Six counties. Michael Mahon says that these potatoes are being brought down from the Six Counties to be dumped on the Dublin market. He describes the Pentland Dell involved as being of poor quality, some being barely fit for human consumption.

This may be taking a particularly jaundiced view of the potatoes, which are the larger sizes of the seed potatoes grown in the Six Counties for the export market. The bigger potatoes are being picked out and sold in place of ware potatoes in the Twenty-Six Counties. The market for local ware potatoes in the Dublin area is consequently being depressed.

This is the real concern of the IFA, which is additionally worried by supermarkets selling Pentland Dell as a loss-leader at a price of only IR£1.59 per 25kg bag.

On a somewhat different tack, Michael Mahon, in expressing his concern about these Six Counties Pentland Dell potatoes, is quoted as saying, "They are selling them as Irish potatoes. . . ."

This appears to be no more logical than Ian Paisley's recent stance on the use in the Six Counties of natural gas from the Kinsale field. "We don't want Fenian gas here."

To return to the Dublin shops, another cause of complaint recently has been the sale of so-called "Isle of Man Kippers" at Quinnsnorth, one of the leading supermarkets. These kippers, despite their name, are packed by a Belfast firm, Eagle Fish Products Ltd.

Where the firm gets its kippers from is not known, but kipperers in the Isle of Man deny that they have any knowledge of the Belfast packagers.

The "Isle of Man Kippers" on sale in Dublin have quite high colour, which apparently comes from the use of dye rather than from prolonged smoking. The rules concerning Manks kippers are well-defined. Manks kippers are known world-wide as a quality product.

It is to be hoped that any attempt to cash in on a famous name can be suppressed before damage is done to sales of the genuine article

BOBBY BOB JOHN BILLY



Jeremy Wates (right) of H.O.P.E. and Duncan Patrick of the Manx Environmental Group.

ÉIRE - MANN ENVIRONMENTAL LINK

Evidence of the increasing co-operation between environmental groups in the Celtic countries was emphasized in September with a visit to Mann by a member of the Irish group H.O.P.E. (c/o "Harbour View", Bantry).

H.O.P.E. (Help Organize Peaceful Energy) was formed in 1980 in Cork, and the representative who visited Mann — Mr. Heremy Wates — claims it is the only one of the many environmental groups with an overall policy for the conservation and use of energy resources

H.O.P.E.'s main aims are:

a) to seek to harness the natural renewable resources of the earth;

b) to oppose all attempts to poison and pollute our environment;

c) to rid the world of nuclear weapons.

In Éire the group has approximately 150 active members and plans to expand its membership through vigorous campaigning. Jeremy Wates gave a talk to Manx environmentalists about some of these campaigns. Liaison for the visit was arranged via the Manx Environmental Group (M.E.G.). When asked his views on the groups at present in Mann, he said he was very impressed by literature turned out by M.E.G. and went on to say that it was encouraging that opposition to Windscale was being organised on a broad front. The visit to Mann by H.O.P.E. was part of a contact exercise involving various groups in the British Isles; ideas were exchanged and it is proposed to maintain the links established.

J. B. MOFFATT

EISTEDDFOD NÁISIÚNTA 1984

Is i Lamedr Pont Steffan Dyfed, a tionóladh Eisteddfod Genedlaethol Cymru i mbliana, ón 4 go dtí an 11 Lúnasa. Ceantar láidir Breatnaise is ea an chuid seo den tír, agus bhí a rian sin ar an bhfáilte a chuir muintir an bhaile roimh an fhéile. Bhí an Bhreatnaise le cloisteáil go croíúil nádúrtha i siopaí an bhaile agus glacadh leis gur inti a bheadh an díol agus an ceannach, freisin. Ba mhór an gar é suíomh na páirce a bheadh ar imeall an bhaile — siúlóid deich nóiméad ar a mhéid uaidh. Ní hannamh a mhalairt de scéal ann agus cúpla míle le taisteal ag duine!

Ba leir go raibh an-obair déanta ag an gCoiste Áitiúil, agus leanadar de i gcaitheamh na seachtaine — páistí scoile an cheantair ina mbeirteanna ag díol cláracha go díograiseach; maoirseoirí gnáúla sa Pafiliwn ollmhór a d'aimseoidh do shuíochán duit ach do thicead a thaispeánt dóibh; agus, ar ndóigh, cuir-eadh tús le gach imeacht go pras, pointeáilte, le fáilte chroíúil agus le dea-

aoibh. Ní hheadfai clár chomh fairsing le clár an Eisteddfod a reachtáil ar aon bhonn eile!

Ba dheacair spleachadh a fháil ar na himeachtaí ar fad: ba mhínic cúpla rud nó trí a bhí speisiúil iontu féin ar siúl ag an am gcéanna. Ina dhiaidh sin is uile, thioctadh le duine an réimse an-mhór éagsúlachtaí sa traidisiún a bhlaiseadh. Thug mé suntas ar leith don Pafiliwn nua litríochta (Pabell Lén), mionamharclann a bheadh ina háis mhór ag féile ar bith ar an aimsir seo. Ábhar spéise de chineál eile ab ea Bedlam, puball roc-cheol don óige ar imeall na páirce (ní fheadar cén fáth!); imeartas glic focal ar ainm an bhaile a bhí i gceist — Lamed(r) droim ar ais = Bedlam — ach bhíodar ann a dúirt gurb i an bhri ba thúisce a rithfeadh leat an ceann ab oiriúna! Ní raibh Puball na gCeilteach ar an bpáirc i mbliana, agus ba mhór an t-easnamh é maidir le teagmháil idir na Ceiltigh féin, gan trácht ar a thábhacht ó thaobh díolacháin agus chaidrimh poiblí. Tá cíos ard ar na pubaill san am i lathair, ach b'fhiú an iarracht a dhéanamh an t-airgead a aimsiú don bhliain seo chugainn i Rhyll, agus cur chuige anois, más gá.

Chuir na Gaeil, ach go háirithe, an-

speis i dtorthaí Chomórtas na Cathaoir-each, tráthnóna Dheardaoin. Comórtas filíochta i meadarach 'díreach' (cynghanedd) é seo, ar ábhar a roghnaíonn na moltóirí. 'Súile' a bhí mar théama i mbliana. Ní raibh ach ceathrar istigh ar an gcomórtas, an líon is isle le fada an lá. Bhí na moltóirí thar a bheith násta leis an duaisiarracht, áfach, agus nuair a iarradh ar an bhfile, 'Carpe Diem', é fein a chur in aithne don slua, cé bhí ann ach Aled Rhys William, fear ghnáiuil agus mór-scoláire a bhfuil sé theanga ar a thoil aige, an Ghaeilge ina measc. Chaith sé tréimhsí in Éirinn agus in Albain thar na blianta — bhí sé ag cur tuairisc a chairde linn níos luaithe sa tseachtain — agus ina theannta sin, bhí sé ag staidear agus ag teagasc ar an Mór-Roinn, san Eilbheis ach go háirithe D'Éirigh sé as post ollunachta le gairid. Dán smaointeach ealaíonta a chum sé, faoi mhalairt dearcadh ar an saol a bheith ag 'súile an chinn' agus 'súile an chroí', teama a raibh tarraingt ar leith ann dó agus ar bhraith se go raibh rud fiúntach le rá aige ina thaobh.

Ar ndóigh, bhí lochtanna le fáil ag go leor daoine ar an bhféile, ar chúiseanna eagsúla. Bhí agóid mhór ag an bhFeachtas um Dhí-armáil Núicleach (C.N.D.) ar an bpáirc in eadan cinneadh a rinne an Gorsedd, diúltú da n-iarratas ar chomór-
 adh cuí a dhéanamh ar La Hiroshima (6 Lúnasa). Is é an t-iarratas a bhí acu, nóiméad tosta a bheith ann um mheánlae ar an lá sin i mbliana, agus gach bliain feasta (titeann cothrom an lae sin le linn na féile i gcóir). Is cosúil gur bheartaigh roinnt d'oifigigh an Gorsedd go raibh an t-iarratas seo 'polaitiúil': tuairiscíodh go ndúirt comhalta amháin ar a laghad gurb iad na diúracáin núicleacha crann cosanta na síochána! Cúis mhór diomá

dúinn gur theip ar an moladh ag C.N.D. Tá an meon ann go láidir i measc chuid de lucht údarais an Eisteddfod gur chóir a bheith buíoch do lucht na cumhachta, a cheadaíonn an fhéile a bheith ann ar chor ar bith, agus nach 'deas' ar rud e a bheith ag achrann agus ag tarraingt 'droch-chlú' ar an teanga. Dar leo go bhfuil an Bhreathnais 'neamh-pholaitiúil' — go sábhála Dia sinn!

Bhí leargas eile ar an meon ceanna againn nuair a d'eisigh Dafydd Ellis Thomas, A.S., ráiteas a foilsíodh go forleathan maidin De Máirt, 7 Lúnasa, ag cáineadh 'Riail na Breathnais' ag an Eisteddfod (is i mBreathnais amháin a dhéantar na himeachtaí a riaradh ar an bpáirc, cé go bhfuil seirbhís 'maide aistriúcháin' ar fáil do na príomhimeachtaí ach e a lorg — rud is ionann agus córas pearsanta aistriúcháin don chuairteoir nach bhfuil Breathnais aige). Dar le Thomas nach bhfuil i gceist leis an riail seo ach léiriú ar stálcacht agus ar easpa tuisceana 'an mhionlaigh' atá ag brú a gcuid tuairimí fein go míchuíbheasach ar an bpobal. Ba chuma leis e dá mbeadh drochbhail ar an teanga, ar seisean, ach ní mar sin atá; is i an Bhreathnais an teanga mionlaigh is mó cabhair airgid ar domhan, agus níl an seasamh 'cosantach' seo ag teacht go maith leis sin, dar leis Thuigfeá uaidh gur luigh sé le ciall, le reasún agus le dea-bheas go 'dtabharfaí seans' don Bhéarla! Chaithfeadh sé go bhfuil sé sa tóir ar an vóta frith-Breathnach, más ea! Ar ndóigh, tá roinnt údarás áitiúil ann a dhiúltaíonn sintiús a thabhairt don bhféile i ngeall ar riail seo na Breathnais, agus is cinnte go raibh se seo ina intinn ag Thomas agus an ráiteas úd á eisiúint aige.

Tá an Eisteddfod thar a bheith tábhach-

tach do phobal Cymru, cé go bhfuil lochtanna áirithe air — ina measc, an focal úd, 'frenhinol' (ríoga), a bheith i dteideal na féile. Ach ina dhiaidh sin is uile, cuirtear ardán lán-Breathnais ar fáil do phobal na tíre agus tá gach deis acu a ndearcadh féin ar an saol a chur in iúl faoi réimse an-leathan meán (ó earraí lámhdheanta go cumadóireacht liteartha go nuatheicneolaíocht na ríomhairí, agus meáin eile nach iad). Tugtar aitheantas don Eisteddfod mar fhéile náisiúnta, agus díronn an B.B.C. agus H.T.V. a n-aird agus a gcuid ceamairí ar imeachtaí na seachtaine. Is mór an gar e do phobal Cymru a leitheid d'fhéile a bheith seanbhunaithe sa tír: is cinnte nach bhféadfaí a macasamhail a thosú as an nua faoi chúinsí eacnamaíochta na linne seo!

Seachtain an-taitneamhach, an-tairbh-each a bhí ann, go háirithe don fhothlaimeoir a mbeadh caighdeán eigin bainte amach aige cheana féin, agus a bheadh ag iarraidh líofacht na teanga a thabhairt leis. Chuidigh an dea-aimsir go mór leis an atmaisféar; tá súil agam go mbeidh an sceal ceanna againn an bhliain seo chugainn i 'Rhyll Heolog' — Rhyll na greine!

Maire Breathnach.

Last August, our Irish Branch secretary represented An t-Oireachtas, the great festival of Irish culture, at the 1984 National Eisteddfod. She gives her impressions of this important annual event and comments on the refusal of the festival committee to allow a commemoration of Hiroshima - deemed political - and on the criticism voiced by the nationalist M.P., Dafydd Ellis Thomas, of the Eisteddfod "Welsh only" rule.

THE MYTH OF THE MILLION

One of the most recurring clichés in media comment on Irish problems is the "one million Protestants" who are, allegedly, uniformly unionist in politics and non- or anti-Irish in their perceptions of nationality. One often hears for example "You cannot bomb a million Protestants into a united Ireland" (when the hard Unionists did their sums in 1920 they weren't loathe to abandon 90,000 Protestants in the three Ulster counties left under the jurisdiction of the Dublin government: they regarded the population balance then as one which, in the remaining six Ulster counties — then and now designated as Northern Ireland — would seem to guarantee them a permanent majority. One hears also: "you cannot ignore more than a million Protestants" or again "half a million cannot be allowed to exercise a veto over a million". "Two to one" is another easy reach cliché abusing the facts and obscuring the problem. As will become apparent later the proportion in these simplistic terms more approximates to 8:7 and that approximation may well be one of the factors exacerbating the situa-

tion in Ireland these past fifteen years or so — it is more than twenty years since there were more Catholic children at primary schools than there were Protestants: employment and emigration patterns are among the causes which ensured that this under-age plurality was not translated as soon as a demographer might expect into overall plurality.

The figures and tables I will be using are drawn from *The Northern Ireland Census 1981: Religion Report* and from two publications by Richard Rose, *The United Kingdom as a Multinational State* (Strathclyde, 1970) and *Governing Without Consensus* (Boston, 1971).

One of the first conclusions the statistics demand is that there are not and never have been a million protestants in the six county state — indeed in the whole province of Ulster in 1911 there were not even then a million.

It seems that the habitual reading of the statistics has been to list as Protestants all those not declaring themselves to be Roman Catholics. It makes more statistical sense for the base of comparison to be the Protestant one — and indeed it is historically and politically more pertinent: Catholic nationalists do not equate their religion and their political aspirations, rather is it the loyalist/unionist leaders who over the

decades have talked of a "Protestant state for a Protestant people," "loyalty to the monarchy while Protestant", "defence of Protestant values and Protestant heritage" and so forth.

The use of the non-Catholic-Protestant base has led even Richard Rose astray when he gives roughly 929,000 as the number of Protestants in the area in 1961. That is reached by including the 71,299 recorded under "other denominations" and the 26,418 "not stated", altogether as Protestants. The majority of the "other denominations" certainly were but it is a grave error, as will be apparent, to list the "non-stated" as Protestants.

Let us take the 1981 figures and exclude from the "other denominations" the following non-Protestants: 1,171 Agnostics, 830 Hindus, 730 Atheists, 608 Mohammedans, 517 Jews, 192 Bahá'is, 146 Humanists, 144 Sikh's, 131 Buddhists, 94 Free Thinkers, 82 Spiritualists, 43 Greek Orthodox, and 27 Moonies. Adding to the named Protestant religions 10,228 listed as "Indefinite Answer" and 1,217 down as "undenominational or unsectarian" we reach a grand total of 788,028. A far cry from a million one will agree!

How the people in the non-Protestant smaller groupings listed above would vote or how they deem themselves as

regards nationality is something not addressed in the presentations of data I am using. I should imagine however, that the eastern people being more recent arrival would probably endorse the *status quo* (whatever it was) except where they might reflect the attitudes of their immediate neighbourhood: whereas Chinese restaurants in Dublin offer "Chinese and European" cuisine on their menus, the Portadown Chinese offer Chinese and English dishes!

That aside the two main non-Protestant listings in the 1981 census are 414,532 Roman Catholics and 274,584 "non stated", a total of 689,116.

Up to 1951 the "non stated" were very few indeed: 5,865 or 0.4% that year. As more of the nationalist Catholic population became more estranged from the system and more fearful of giving data which would be deemed a loyalty litmus in terms of patronage denied or a security risk at times when the establishment — and it is their offices which retain the data, not the excluded minority — or some of its leaders were equating Catholicism with republicanism it became the practice not to declare their religion on the census forms but to leave that section blank and be returned "not stated" accordingly. One can see this

pattern in the increase by 1961 (as the 1956-62 IRA campaign was drawing to a close) to 26,418. But the real (and phenomenal it would have been, had it actually meant what it could be readily read to mean — a fundamental and major shift in confessional adherence) and spectacular increase in this came when the 1971 figures showed 142,511 in this category. Given the Provisionals attempted boycott of the 1981 census and the deepening fears concerning security as more and more technology came into use, there should be no great amazement that the figure then recorded was the 274,584 already mentioned.

Before overuse is made of these sets of statistics a caveat must be entered as regards nationality. We know for example that 90.5% of the English are native born, 82.9% of the Welsh, 90.8% of the Scots and 90.8% in Northern Ireland (The Republic's figure shows more homogeneity: 97.5%). The significance of the "white settler" level in Wales will be apparent from the next set of figures. Assuming "that the great majority of English residents think of themselves as English" Rose looked to the perceived national identity patterns of the other constituents of the UK. In Scotland (in a

Glasgow only sample) he found 29% thought of themselves as British, 67% Scottish, 1% Welsh and 4% didn't know or were mixed. In Wales 15% said British, 1% Scottish, 13% English and 69% Welsh. In Northern Ireland 29% listed British, 21% "Ulster", 43% Irish and 7% didn't know etc. Those Irish figures can be even further reduced in Rose's tables as follows. *Of the Protestants* in Northern Ireland 20% said Irish, 39% British, 32% Ulster, 6% "Sometimes British; sometimes Irish"; 2% Anglo-Irish and 1% didn't know. The Catholic figures were 76% Irish, 15% British, 5% Ulster, 3% "Sometimes etc.", and 1% Anglo-Irish.

The political expression of those distinctions, made before the current troubles hardened attitudes and yet — perhaps paradoxically — more illustrative because of that, is meat for another article.

But the concept of "British" as being foreign to the English, as being a sort of *cul-de-sac* (or at best a halt on the road to total assimilation in Englishness) shared with some of the human cost of English expansionism (e.g. the Ugandan Asians) is important to bear in mind in assessing developments in all our Celtic nations.

PÁDRAIG Ó SNODAIGH

New spelling proposed for Cornish.

Ew Kembrack Droag Rag Skeeanz Flehaz?

Dadn an penlinen nebaz tullack, "Kembrack A-zenz Flehaz Warthelerh", an "Sunday Observer" a'n 20 vez a veez Mea a-wreag dillo erthigel tho leaz en kever an problemou ejy erbedn flehaz a-gewz Kembrack vel yeath tithiack, neb a-gebmer appozianjou skeeanz en Zawznack Nebaz a'n flehaz-ma rea-bea kemerez vel flehaz lent po goky, woz fowt deskajorian hag a-wor clappia an Kembrack, tho brevy ga gallos. Vor obery nag ew 'vaze a-wra decernia er aga fedn, en maner anwheag Hem a-wra fillel noatia tel enjy megez gen keen tavaz nag ew an eel ewziez e'n appozianjou, ha boaz aga skeeanz en Zawznack en-fenouh scant lowr. Endella chee el lawl boaz problem gen yeath, problem gen desky Hem a-wra ledia tho renkez skeeanz cabm, ha grath izel pa vo neb appozianz rag an floah.

An rewlorian rea-bea lent mar bell, owth asoilia an problem-ma en vor vaze. En-fenouh na-wrawnyy predey dro tho freathter e'n Kembrack vel neppeth tho leaz, rag deskajorian noweth e'n broiou Kembrack Enweath, pooz ew ganza rei termen reeth tho theskajorian hag a-vedn desky an Kembrack.

"Cymdeithas Yr Iaith Gymraeg" Cowethas An Yeath Gembrack reallavaraz boaz ethom a neb coarf diblanz gen e vona e hunnan, hag a-alja constrinia an Iccianjou tho brovia rag Kembrack en vor well.

KERNOW

Is Welsh Bad for the Intellect of Children?

Under the somewhat misleading headline "Welsh Holds Back Infants", the Sunday Observer of 20th May published an interesting article on the problems facing Welsh children who undergo I.Q. and other tests in English. Some of these children have been taken as slow or below the usual standard because of a lack of teachers who know how to speak Welsh to assess their ability. They are discriminated against by a bad system which fails to take into account the fact that they have been brought up speaking a different language from the one used in the test and that often their familiarity with English is minimal. Therefore you can say that a problem with language is a problem with learning, leading to wrong classification and low I.Q. ratings.

The authorities have been slow so far, to tackle this problem in a worthwhile way. Fluency in Welsh is not considered important for new teachers in Welsh speaking areas and there is a reluctance to give time off to teachers who want to learn Welsh.

"Cymdeithas Yr Iaith Gymraeg" the Welsh Language Society, have said that there is a need for a separate body with its own money, which could compel local authorities to make better provisions for Welsh.

ORTHOGRAPHY CHANGES IN CORNISH

The current official orthography of Cornish (Unified Cornish), devised by Morton Nance in the twenties to eliminate spelling anomalies, has over recent years been the subject of increasing concern to students and teachers alike, because of inconsistencies between the spoken and written word resulting in the complete mis-pronunciation of a considerable percentage of the language.

In a widely used language such as English or French, this inconsistency is of little consequence, as the learner is surrounded by the spoken language and the fact that the written word in many instances bears little resemblance to that spoken does not cause any real problem. As Cornish is very much a minority language, the learner is not surrounded wherever he goes by spoken Cornish, and has therefore to rely heavily on the written word. So, if the written word does not correspond to that spoken, how can the learner be expected to achieve the correct pronunciation?

Matters have during the last 12-18 months come to a head with three distinct groups emerging:

(i) the die-hards who rarely use the language, have great difficulty in expressing themselves when they do, and consequently do not want to see any change whatsoever.

(ii) those who appreciate the inconsistencies and want to see some changes, but wish to return to an era before any

major sound and grammatical changes took place within the language.

(iii) those who say that the sound and grammatical changes which have taken place are a natural development of the language and therefore should not be academically tampered with and that an orthography should be adopted to suit this natural development.

Group (i) should be ignored anyway as its contributions to the survival of Cornish as a living language is nil.

Group (ii) in returning to "Middle Cornish" (comparable to the English of today returning to that of Shakespearean times) though having its merits in trying to achieve a "pure" Cornish, will find itself backing a loser, as in trying to turn the clock back, it is destroying the natural development of the language and substituting in its place an artificial academically "perfect" language — something that never succeeds.

Group (iii) in adhering strictly to its policy of letting the language develop naturally regardless, has been open to much criticism from the "purists" in that the syntax has become too "English".

Changes there must be, but the question is: Which way do we go? Who is right? One thing is certain, for the success of the language a decision must be reached very soon.

TEWEDNOW

THE SECOND PERRANPORTH CONFERENCE 1984

The second in a series of conferences on Cornwall and Cornish affairs was held at the Ponsmere Hotel, Perranporth on the 2nd and 3rd of June 1984. Those attending came from a wide cross-section of Cornish life and included representatives from several organisations. The Grand Bard, Mr Hugh Miners, and several other Bards of the Gorseth were present for one or more sessions and Mr David Penhaligon M.P. joined us on the Sunday morning and gave a short address.

At the outset of the conference, in my capacity as Chairman, I gave an outline of the aims and purpose of the Perranporth conferences. Firstly they provide a meeting place for Cornish people, and a forum for debate on a wide variety of issues. They stimulate both group and individual initiatives — indeed, several positive actions have already resulted from the First Perranporth Conference and the interim Truro meeting. Lastly, they are a means of giving expression to the views and beliefs of Cornish people. In other words it is a form of Cornish Parliament, and this feeling in fact came across strongly during the course of the weekend.

The first session considered the viability of holding the 1987 Celtic Film and Television Festival in Cornwall. Mr Ron Stewart, organiser of the Fifth Festival held in Cardiff in April, gave an account

of the nature and history of the event and went into detail about its administration, structure and funding. One of the Cornish entries at the Cardiff Festival "An Canker Seth", was then shown by Mr Tom Goodison of TSW, and Mrs. Rita Pope told of her first attempt at making a short film in Cornish with the use of puppets. Mr Joe Pengelly, speaking from a wealth of experience, pointed out the enormous hurdles that would have to be overcome if Cornwall were to host the event, in particular, the lack of its own television station and technical equipment and the task of raising something like £60 000 or £70 000 (the Cardiff Festival had cost over £50 000). With this warning firmly in mind a "1987 Committee" was set up with the task of both exploring the viability of the project and of taking any necessary steps towards its achievement.

On Saturday afternoon Mr. Paul Laity gave an account of the work done by himself and others in relation to the enquiry held at Plymouth on November 15th 1983, into the Euro Constituency issue and also the Petition to the European Parliament prepared by him on behalf of Mebyon Kernow and the people of Cornwall. This historic document contains definitive legal submissions in relation to the position of Cornwall within the context of Europe. Despite the force of these arguments, a committee acting, it is contended "ultra vires" admitted the petition as a document that could be considered but then rejected it for further consideration on the basis that because there is not a uniform system of elections within the EEC it was to be determined as an internal UK matter.

This was followed by an important discussion on whether or not there is a need for a new Cornish movement, in the form of a widely based pressure group along the lines of Mebyon Kernow before it became a political party in 1975. Mr Len Truran opened this debate tracing the history of the various Cornish movements over the years. Messrs Bernard Deacon and Pedyr Prior made pivotal contributions. There was a clear consensus of opinion that there is room for both a strictly political party as Mebyon Kernow now is and a broadly based movement of a more general nature. It was up to those who felt the need for the latter to go ahead and set it up.

On the Sunday morning Myrna Combellack gave a report on the progress of the working party on education in Cornish Studies and explained that there are in fact two such groups: the one set up at Truro last November and the other working under the auspices of the Education Authority, as a result of an initiative by Mr F. L. Harris. She said that the two groups complemented each other extremely well and that the main project was to produce a text book for teachers to use in this field by 1986.

Both working parties on education will continue their important work.

The final session was a lively debate on Tourism. A Paper prepared by the Tourist Officer for Cornwall Mr Ken Thompson containing many useful facts

and statistics, as well as views on the nature of and need for tourism in Cornwall, was read to the assembly. It was noted with considerable regret that despite strenuous efforts, nobody involved on the "official" side of tourism was present. This was a pity because the debate produced some excellent contributions and ideas. Many criticisms were levelled at certain existing features of the tourist industry. The prevailing sentiment was that the priority should be to improve the quality of tourism within Cornwall and this should be done within a Cornish context. The Grand Bard stressed these points and indicated that lines of communication had in fact been recently established between the Gorseth and the Tourist Board. It was decided to inform Mr Thompson in due course of the nature and outcome of this debate. Some people urged that pressure should be put on councillors and planning officials to exercise greater sensitivity in this field and Mr Neil Kennedy exhorted those who care about the environment, and the quality of tourism to stand for election to their local councils.

Reports received during the course of the weekend included one from Dr Ken George on the work of the European Bureau for Lesser Used Languages one from Davyd Robyns on the Regionalist Seminar, and one from Joy Stevenson on the 1984 Killarney Festival.

The conference had its lighter side as well, in particular, the Noswyth Lowen on the Saturday evening was most enjoyable. John Bolitho, Cam Kernewek, Miss Kernow, Joy Stevenson, Brian Webb, the Morwenstow Dancers and many others combined to make it a memorable evening for several visitors from "up country" as well as for locals.

PAUL SMALES

CONFERENCE SEASON

November 1984 was conference season in Cornwall. Three conferences took place of relevance to the Cornish struggle. These were:

(a) A one day conference at Truro, one of the now well established series of meetings efficiently organised by Cowethas Flamank, the group of Cornish exiles based mainly in Bristol. This particular conference centred on the media in Cornwall and its relationship to the Cornish movement. In admirable liberal fashion speakers had been invited from BBC Radio Cornwall and the Daily Telegraph's Western Morning News. These were backed up by the Grand Bard of the Cornish Gorseth who, among his many admirable qualities irritates many Cornish nationalists by his insistence that Cornwall is and shall remain a county of England.

Opposition speakers from MK and elsewhere merely served to emphasise the wide cultural gap that exists between the

"Cornish movement", with its sometimes rather romantic and wistful view of what constitutes Cornish culture and the mouthpieces of the centralist media. The latter would appear to spend most of their time bending over backwards in order not to alienate those people who have come to Cornwall in the last couple of decades.

(b) MK held its annual conference at Launceston. Unfortunately no report of this was sent by MK to Carn so what follows is gleaned from newspaper reports and conversations with some MK members.

The main gist of the reports of the conference, attended by only just over half the number present at Conferences four or five years ago, was that MK reaffirmed a policy of autonomy for Cornwall. At the same time it seems to have finally decided the party is not nationalist, having dropped the aim of an independent Cornwall as "impractical and inappropriate to the modern world".

Conference spent some time debating a complicated motion about its attitude to the English monarchy. After this republicans in MK claim the party is still basically republican while royalists can still say membership of MK is compatible with being a royalist. Nationalists outside MK remain perplexed by the continuing existence in a party of "socialist autonomy" of those who bow down to these hereditary parasites.

Otherwise Conference passed a number of resolutions on matters such as women's pay, the UN Declaration of Human Rights and the Water Authority which, while progressive, are not much different from past policy. Despite the claims of "moving towards socialist autonomy" the MK leadership has simul-

taneously decided to project an image of being "reasonable, non-extreme, nice and moderate", a la SDP! This reasonable image will be the basis of a higher profile to be adopted in 1985 as MK move over to a more campaigning style after the "re-organisation" of the last two or three years.

(c) November also saw a two day seminar organised by the Regionalist magazine and held at St. Austell. As well as representatives from the Cornish branch of the Celtic League, MK, Cowethas Flamank and the Cornish Assembly members of the Wessex Regionalist Party and the Campaign for the North (of England) had made the trip west.

Those present were introduced to the complexities of the Cornish political movement although the tensions within the latter were also amply illustrated by the disagreements among the Cornish when it came to analysing the way forward for their movement.

Useful information was exchanged between those active in English regionalism and the Cornish struggle whilst points of comparison and contrast between the two were noted and discussed. While the attendance might have been better, Celtic League members who went felt the meeting had been worthwhile in opening up lines of contact with English regionalists and, in the process, destroying some myths.

BERNARD DEACON

RADIO CORNWALL MANAGER REPLIES

Mr Mike Hoskin, manager of Radio

Cornwall, replied on August 30th to Bernard Deacon's criticism of the station published in CARN Nr 46 under the title "Transistor Tranquilliser". Restrictions on space in this issue and an agreement that controversial matters involving a particular branch should be referred to its national secretary before publication compel me to leave this till the next issue, if we are to avoid additional delays. In fairness to Mr. Hoskin, may I briefly say that he finds that Bernard's critique "lacked substance", that he is "obsessed with Cornishness". He asserts that Radio Cornwall is for the Cornish people and "that people who come here to settle presumably do so because they like it". He thinks that if people don't listen to Radio Cornwall it is not because they are "waiting for the station to manifest more nationalist zeal but because they prefer to hear nothing at all about Cornwall". In his conclusion he says: There is a great commitment to Cornwall on this station and the one charge that I refute absolutely is that our heart is not here. ... Radio Cornwall has struck a chord with many people here.

In a letter to Ian Williams (former CL Branch secretary) written in May 1983, Mr. Hoskin said he hoped that Radio Cornwall would help bring the community together rather than divide it further into those who understand Cornish and those who don't. I hope he is not suggesting that upholding our languages and claiming for them a place in public life is divisive, that he is not echoing that French minister who in 1925 said that "for the sake of French unity the Breton language must disappear".

A. HEUSAFF

MANNIN

MANNINEE AYNS BRITAN BEG

Gyn ourys erbee, va'n possan hie dys An Oriant mleeaney voish Mannin yn possan share as stroshey v'ayn rieu roie. Cha row eh agh yn earroo ynrican, va leih cheead jin ayn, agh neesht, yn foays as mieys jeh'n chiaull, rinkeyderyn, arranederyn, roortee as taishbynnys ellynyn. She cowrey baghtal dooin eh jeh'n aght ta ny Manninee coayl, beggan er veggan, nyn lhiastid er nyn gultoor hene. Cha geayll mee, as cha naik mee red erbee nagh row dy-jeeragh ass tradishoon dooiagh Ellan Vannin. Rish y vlein shoh va dy kinjagh carr ny jees goit stiagh voish Nerin as eer Sostyn, na arrane ayns baarle, mleeaney va Gaelg ny lomarcan ry-chlashtyn ayns ny arraneyn.

Ga nagh row fys ec yn chooid smoo jeh Aeg Threshlyn er bun ny fockleyn tra va'd goaill arrane, cha beagh fys orroo va

clashtyn roo nagh row Hug Jamys y Cowle cooney mooar lhieu er'n 'ockley magh roish my daag ad Mannin, as va'd bunnys gyn marran erbee. Hoig Gaelgeyryn voish Nerin as Nalbin ad dy mie as va'd credjal dy row ooillee ny 'neenyn nyn Vanninee Dooie. Ren ad feer vie erbashtal ec dagh cuirrey-chiaull oikiol, agh, red smoo scanshoil, va'd lane arryltagh dy goaill arrane mygeayrt ny straidiyn ayns ny barryn as oastanyn baljagh.

Dagh vlein ta ny roortee goll dys y feailley dyn jerkal rish cosney monney, ta ny fwirranyn elley ro vooar. Cha nel reamys dy liooar dooin er'n varroose cour cur lhien fwirran smoo Mleeaney va fwirran beg squash nyn mast oc as, ga dy row yn fer share jeh 'syn this lheihs rish lieh yn chiaughtin, cha row eh agh yn phoynt eddyr oc as ny Yerne, va cosney yn varriaght syn slane co-hirrey. Hug ad cheb neesht ec yn "lutte", (gleck Kernagh/Britaanagh) as doobbyr da fer jeh geddyn laue yn eaghtyr er feniagh An Oriant hene Va ny Britaanee as Kernowec miandagh dy heet dys Mannin rish Blein y Spoyrt dy ghleckey nyn'oi reesht.

Ta Maurice Day ny "festivalier" feer scanshoil rere ny Britaanee, t'eh ayns ard ghoo nyn mast oc kindagh rish foays yn taishbynnys t'eh cur lesh dagh vlein. T'eh jeean dy-kiniagh dy cur rhyambo ooillee ny reddyn share jeh ellyn as keird Vannin, as, cha nee son yn chied cheayrt, va mee smooinghtyn dy row taishbynnys Vannin ny'er share 'syn phurlane.

Hie Perree Bane son yn chied cheayrt dys An Orient. Va paart jeh er shen roie marish Bock Yuan Fannee, agh va'n feailley shoh yn chied'er dou ass Mannin er dyn traa va'd currit er bun daa vlein er-dy-henney. Va nyn giaull imskaeillit magh harrish y clane Rank er y chelveish er y chied kione y shaftintin, as magh ass shen va nyn rinkaghyn as kiaull jeh'n ard keim dy-kinjagh. Va nyn giaull ooillee voish Ellan Vannin, er-lhians nagh vod possan-kiaull erbee goll nyn lurg dys Britaan Beg, na cheer Celtiagh elley, mannagh vel ny kiaulderyn slane er-chee cloie carryn Manninagh ynrican roish yn theay. V'eh baghtal neesht dy row ny rinkeyderyn er-yannoo rooyrtys feer down. Va ny rinkaghyn co-chiangliit er-agh schleoil as sheiltynagh, as va nyn ghlaare soilshaghey magh dy mie arraghys nyn rinkey ashoonagh.

Loayr mee roie mychione lhiastid ny

Manninee er nyn gultoor hene Cha row Perree Bane ny Aeg Threshlyn goaill nearey, nagh moo gow ad aggle. Va ny smoo kiaull Manninagh ry-chlashtyn cheu-mooie jeh ny cuirraghyn-kiaulley na v'ayn rieau roie. Tra ta mee er ve er shen marish kiaulleyderyn elley. t'ad er ve ro arryltagh dy ghoaill carryn Yernagh dy haishbynney nyn schlei Cha lhlass dooin shen y yannoo arragh Cha chosn shin arrym erbee rieau liorish jannoo shen Ta mee smooinghyn neesht nagh lhisagh shin jannoo wheesh dy h'yymyd jeh yn fockle "Manks" tra ta shin cur rinkey. kiaull ny eer nyn jengey hene roish yn theay T'eh jeeaghyn myr leshtal ennagh Lhisagh fys dy-llooar ve ec yn theihll nagh vel shin loayrt mychione ny reddyn shoh voish ashoon erbee elley. Cre'n fa nagh vodmayd jannoo rey rish nyn lhiastid as faitchys neu-yymydoil er son dy bragh?

COLIN Y JERREE

The quality and dedication of the delegation from Mannin to this year's Lorlent Festival set a new standard for future representatives. It should be an encouragement to all to abandon for ever that disabling diffidence which has been such a hindrance in the past.

1984 AND ALL THAT

Celtic League Mannin Branch launched a strong attack on the Manks Government in September following the announcement of the installation of a fully integrated computer system.

The system called 'HiNet' comprises some thirty-five microcomputer workstations which are linked to the Government's central computer. Operationally, the system allows a free flow of information between government departments.

The installation of 'HiNet' without an opportunity for public debate has been labelled as 'yet another indication of the Manks Government's contempt for the democratic process'.

Many of the records at present held by the various departments of government, have been given in confidence. The decision to 'pool' this information is a flagrant breach of this confidentiality. The new system, to quote a typical example, will give Mann's Police Force access to confidential Social Security and Medical information. Many Government Boards also hold quite comprehensive work records which will now be open to *All* with the proper security clearance.

A Government press release, describing the introduction of HiNet, claimed it was probably the most departmentally integrated information and data communication system yet implemented by a Western government.

Mannin branch tend to see it as the most systematic electronic invasion of confidentiality yet attempted by any Western government!!

J.B.M.

DAA CHOOISH

Tra va mee ayns Derrybeg (Doon ny Ghoal) ec jerrey jeh'n vee shoh chaie, vrie Alan Heusaff jeem dy screeu red ennagh mychione lioar screeu ec Polig Monjarret (Toniu Breiz-lzel) jeh kiaull Britaanagh. Ec y traa v'ayn shen cha row mee er n'akin ee, agh d'eeasse Julian Edwards maclioar j'ee chionnee eh ayns Kernow tammyl beg er-dy-henney dou. T'eh fo Cristl screeu ny s'hiurrey er'n chooish agh honnick mee red ennagh 'syn role-raa vees jeh suim ennagh dooinyn ta cloie nyn giaull hene. Va kiaulleyder imraait ghow toshiaght er'n vombarde marish dooinney elley va cloie er'n viniou tra nagh row eh agh daa vlein jeig d'eash. V'ad cloie cooidjagh rish jeug bleaney jeig as daeed. derrey yn laa hooar eh baase

Cre'n fa ta mee g'imraa yn skeeal shoh? Ta mee er ve cloie yn kiaull Vannin rish mysh jeih bleaney as va mee sheiltyn dy row mee cheet dy ve toig-galagh jeh'n chummey jeh. Chamoo daink mee quaiyl rish kiaulleyder dooie erbee, nagh moo vel mee er chloie marish peiagh erbee elley (er-lhimmy jeh Cristl) rish ny smoo ny mysh kiare bleaney ec yn un cheayrt Ga dy vel shin er ve goit stiagh 'syn aavioghey jeh nyn giaull, cha nel shin agh er n'ghoaill toshiaght beg foast. Ta'n kiaulleaght ain cheet dy ve dooghysagh dooin, as ta'm

schlei cheet lhien, my vees ooilley shen currit cooidjagh as currit myr eiraght da'n sleih aeg, bee'n barriaght sniessey dooin.

As nish red elley.

Hooar mee daa screeuyn voish Mining Chionnee mee voue mysh kiare puntyn dy veain mysh daa vlein er-dy-henney Hug ad raue dou ayns ny screeuyn dy row yn main shoh sollit lesh goulraght. t'ee cur magh beggan dy ghoullyn alpha S'baghtal dy row ad eignit raue y chur dou fo'n leigh sostnagh, as, ny smoo, nagh row nyn gurrym oc ec jerrey derrey va mee er chur freggyrt daue dy row mee er lhaih eh. Choud's ta fys aym cha nel yn main shoh feer aghaueagh, agh jeeagh er ooilley'n boirrey daue as mish. Cre'n fa nagh vel B.N.F.L. eignit liorish yn leigh sostnagh chedd'n raue er chur dooin ooilley ta beaghey mygeayrt yn Vooir Vannin mychione aghaueaghyn voish yn pyshoon t'ad deayrtey daqh laa stiagh 'sy cheayn? Myr dooyrt mee rish M as C P. Ltd. foddee dy vel mee fo smoo aghaue voish B N F L beaghey boayl ta mee tanaghtyn

The above comments on the comparative lack of experience amongst Manx musicians and also asks why a legal warning has to be given over a minor radio-activity risk whilst Windscale is polluting the Irish Sea daily without having to give a similar legally enforced warning.

Colin y Jerree

TELEPHONE INTERCEPTION IN MANN

In recent times there have been conflicting rumours about telephone tapping in Mann. At the height of the nationalist anti-new-resident agitation in the mid-seventies, activists constantly claimed that 'phones were tapped and in some cases, elaborate hoaxes were devised to prove this.

Mannin Branch of the Celtic League was forced to take all this conjecture seriously in 1981. Two incidents occurred which convinced us that telephone interception was taking place. Early in 1981 a League member was taken to a Post Office Exchange and shown a machine which monitored calls. The machine, a printer-meter, is normally used for checking accounts, but various U.K. sources also credit it with 'second-level' intelligence gathering. The machine in use in Mann was engaged in this second function. This evidence alone was interesting, but unsubstantive. Then in August 1981, a confidential police memo was obtained by the League, which set out the procedure for the tapping of phones and general covert surveillance.

We launched a campaign in October '81 through the Press which culminated in early '82, with questions being asked in the U.K. Parliament following our release of the document to Plaid Cymru who were investigating a 'bugging' incident in N. Wales. Subsequently the

campaign lost steam and it was not until the Autumn of this year that we revived it. In September this year, the European Court found the U.K. guilty of irregularities in its phone interception procedure. As the Police and Courts here are, in practice (though not in theory), linked to the U.K. Home Office we used the opportunity afforded by the European Court Ruling to launch the fresh campaign. In letters to the Isle of Man Government Secretary, the Chief Constable, and the Island's Home Affairs Board, we asked a series of questions about the legality, procedure and frequency of telephone interception. In replies received, the Government Secretary admitted (19/9/84), that in practice, the use of printer-meter can lead to a breach of Article 8 of the European Convention on Human Rights, and the Chief Constable admitted that the Police had sought and obtained the use of these meters.

As a result of these disclosures Mannin Branch has demanded new legislation to control abuses in telephone interception. We have suggested safeguards we would like to see in such legislation. Our campaign continues!

J.B.M.

NINNAU

The North-American Welsh newspaper, monthly, full of information about social and cultural happenings in the Welsh world of the USA and Canada. Chiefly in English. \$10 (U.S./Canada), or Stg£7.50 per annum, to 11 Post Terrace Basking Ridge, N.J. 07920, U.S.A.

The Calf of Man is Manx — Not English

The Manx Branch of the Celtic League has launched a vigorous campaign to end the disgraceful position regarding the ownership of the Calf of Mann by the English National Trust. The League first raised this issue with the Manx Museum and National Trust in September, 1982. As there was a large amount of publicity in the Manx media and press — and some considerable support from other interested groups — the Branch decided to allow the parties time to reflect and hopefully take steps to remedy the situation. However, neither the Manx nor the English Trusts took any initiative once the press coverage died down. The League is now committed to a campaign to end "THIS NATIONAL DISGRACE", the duration of which will depend on the issue being resolved.

In its first publicity leaflet, to be distributed in Mann and in London, the League gives the "shameful" background information to this arrangement. A number of points are made, which include:

- The English National Trust acquired ownership of the Calf by an Act of Westminster in 1937, as the Isle of Man is not part of the United Kingdom.
- At that time the Ancient Monument Trustees (forerunners of the Manx National Trust) were not empowered to hold land; but the trouble it took to pass an act at Westminster could have been channelled in the Isle of Man to passing an Act of Tynwald to ENABLE the Trustees to own land, and so the Calf. But it wasn't.
- The Manx National Trust was established by Act of Tynwald in 1951. It took over the administration and upkeep, but not ownership of the Calf in 1952. The Manx National Trust pays a nominal levy of £1 per annum to the English National

SINCE THE TIME OF KING ORRY, PART OF THE MANX HERITAGE.



Trust for the privilege of their owning it, but taking no responsibility for it!

- The late Sir Percy Cowley, the great promoter of the Manx National Trust, said in Tynwald that "if we are paying for it, then we should own it." The Celtic League agrees.
- Today the cost of upkeep of the Calf of Man is borne by the Manx taxpayer. The Celtic League believe that the Calf

should be OWNED, as well as run by the Manx National Trust. It believes also, that the time has come for matters to be set in motion to achieve this end.

The pamphlet ends with the DEMAND that the Manx Museum and National Trust negotiates NOW for the return of the Calf to the Manx Nation.

PAT BRIDSON

MANNIN VEG VEEN

a new L.P. record of traditional Manx songs and airs.

During mid-September last Brian Mac Stoyll and Shorys y Creayrie travelled to Ireland to make an LP record of Manx Gaelic traditional songs and airs. The invitation to make such a record came from Peadar Ó Riada while he was in Mann during *Yn Chruinnaght* last July.

Peadar mentioned to Brian and Shorys that he had persuaded Gael-Linn, a prominent recording company in Ireland, that one of the three records they had in mind bringing out, should contain Manx material entirely.

The recording sessions actually took place in Sulan Studios, Baile Mhúirne, some 2 miles away from Peadar's home in Cúil Aodha, Co. Cork. The recording was done by Tadhg Ó Ceallchair, and the whole job-lot will be produced by Peadar Ó Riada.

Some of the songs featured include

Mannin Veg Veen (hence the title of the record), *Brig Lily*, *Baase Illiam Dhone*, *Ec ny Fiddleryn* and the tunes include *Fiddler y Chiarn*, *Moirrey ny Cainle*, *Creg Willy Syl*, *Car y Phoosee*. Brian plays the melodian and mouth organ, as well as sings, and Shorys, the mouth organ, with some singing. Photographs for the sleeve were taken by Peadar in An Mhuileann, a pub in Baile Mhúirne. The entire proceedings of the recording, discussions about tune/song arrangements etc., were conducted in Irish and Manx, and it is significant that the recording of material in one Goidelic language should take place in the natural environs of a sister Goidelic language — an interesting example of inter-Celtic co-operation.

SHORYS Y CREAYRIE

"SPEAKER" OPPOSES DEFENCE CONTRIBUTION. During debate on the 1984 defence contribution — the sum stood at £925,000 — the only serious opposition in a "tame" House of Keys, came from Speaker of the House, Sir Charles Kerruish. Sir Charles lashed other members for their apathy declaring — "As

long as you pay the Daneqeld you'll never get rid of the Dane" The Speaker went on to declare that the defence payment was in complete breach of United Nations rules Criticising the U.K.'s extortionate attitude to Mann, he said: "The rules are bent to meet the U.K. Governments needs of the day" The contribution was approved.

N.A.T.O. CAUGHT OUT!

Celtic League activists monitoring a recent N.A.T.O. exercise, discovered that the Naval units involved had lost a "mine". The exercise involving mine-sweeping units from U.K., Germany, Belgium and Holland, was underway in the mid-Irish Sea, during the third week in July when units had to be detached, following Coastguard report that one of the mines involved in the exercise was drifting some miles from the exercise area Embarrassed Coastguard officials have so far, refused to comment, in reply to queries from the League re hazards to shipping.

COMMONWEALTH CONFERENCE IN MANN

The 30th Commonwealth Parliamentary Conference was staged in Mann over 12 days commencing the 28th September. Delegates from all over the world gathered on the Island to debate subjects including Human Rights, the Arms Race, World Peace and Economy, and the Security of Small States. In addition to the formal sessions, visitors were taken on visits to areas of historical interest and there were also various receptions and functions of an informal nature. Media coverage was provided by T.V. crews and pressmen from all over the world and it is reported that there was quite lengthy coverage on Australian Television. U.K. media however concentrated their coverage on visits by two members of the British Royal Family — Elizabeth the Queen Mother and the Princess Anne.

UNION DISCONTENT

The staging of the Conference was not however greeted with much enthusiasm by the Island's largest Union (the Transport Workers). The Union used the opportunity to stage its second Island-wide Strike in six months. C.P.A. delegates arriving for the afternoon session on Oct. 2nd, were met by about 700 banner waving demonstrators, calling for an end to the Human Rights discrimination and also demanding progress on social legislation; appropriately the C.P.A. delegates were arriving to debate 'the responsibilities of government in a parliamentary democracy'. Transport Workers held various other demonstrations throughout the period of the conference, and at one such demo, a nasty incident is alleged to have occurred, in which Speaker of the House of Keys, Sir Charles Kerruish called demonstrators "Scum". Smaller Island Unions in general did not support the action taken, although the Island's Trades Council said it supported the Transport Workers 'in principle'.

TRADITIONAL ENTERTAINMENT

To take the edge of the Transport Unions 'welcome', C.P.A. delegates were treated to a more traditional Manx welcome by various groups of Manx musicians and dancers. This in itself was however not without controversy; prior to the conference Mec Vannin complained forcefully about the government's decision to 'import second rate entertainers' for various functions, and this undoubtedly had some bearing on the belated invitations to Manx traditional groups.

CONTROVERSY REMAINS

The conference over, Sir Charles

Kerruish, this year's C.P.A. President claimed it had been a great success. John Corrin, Transport Union Official, claimed it had been soundly disrupted. Whichever claim is true, the controversy around the 30th C.P.A. will rage on into 1985. Questions were tabled within days of the conference conclusion, by Douglas M.H.K. A. Duggan, in an attempt to discover the true 'cost of the affair'.

J. B. MOFFATT

*Mann is not a party to various articles of the European Convention on Human Rights and Fundamental Freedoms.

Commonwealth Conference and Manks Culture

It is ironic that Mannin should have hosted the recent Commonwealth Parliamentary Association (C.P.A.) Conference. Other countries within the British Commonwealth have been granted independence from colonial rule over the years, but Mannin's autonomy is constantly open to abuse by the United Kingdom Government whenever it is thought expedient.

The Manks Branch of the Transport and General Workers' Union suggested that the cost of staging the C.P.A. Conference was about £200,000 — a figure which from many people invoked the response, "And the rest!". The T.G.W.U. maintained a constant vigil throughout the Conference week to draw attention to the plight of low-paid workers in the Island.

The Conference was also an opportunity to demonstrate to the assembled delegates and observers that Manks culture is alive and kicking, despite the fact that the Manks Government pays no more than lip service to helping to preserve the Manks heritage.

The recently constituted Manks Heritage Foundation has to be self-financing so that the Government need not fork out. It is true that under the watchful eyes of those dedicated to the cultural movement, the Manks heritage will be perpetuated. The Government is quite happy to wash its hands of the matter and cynically leave the task to enthusiasts. That same Government is nevertheless keen to show off the "curiosities" of the Island to impress foreign visitors.

During the week, Manks cultural groups were in evidence, performing in front of delegates. It is important to realise that this was not an honour bestowed on Manks culture by the Conference: it was an honour bestowed on the Conference by those proud to be part of the Manks cultural movement.

What was rewarding was the interest shown by visiting delegates — it's a pity that Mannin's politicians do not show the same interest in their own culture.

Mannin Branch

FRITLAG

The week of Yn Chruinnaght in July saw the first tentative steps towards the regular appearance of a newspaper in y Ghaelg, the Manks Gaelic.

Inspired by the daily coverage given to Yr Eisteddfod Genedlaethol Cymru by papurau bro Cymraeg, the initial hope was to produce a daily news-sheet for Yn Chruinnaght in y Ghaelg. However, time itself was against a daily issue, and the cost was greater than originally envisaged.

Nevertheless, two editions were published of 'FRITLAG' — literally, "A Rag" — containing news, opinion and gossip about the festival and about some of the people attending it.

A setback was a technical problem with a camera. It had been intended to take black and white photographs at the festival and use them in 'FRITLAG'. With the camera out of commission and none else using B/W film, existing photographs from other sources had to be used.

effective, with four pages copied onto an A3 sheet. The illustration ranged from recent photographs of festival participants to line drawings of native speakers of y Ghaelg, plus dips into the archives. One photograph from 1976 showed several people still active on the Manks scene, namely Colin Jerry, Greg Joughlin, Simon Capelen and George Broderick.

After the flurry of activity in July to get two editions out in quick succession, the intention is to publish an edition every two months, with the next, No. 3, due on Laa Houny, the 1st November (O.S.). A third edition was, in fact, in preparation for the end of Yn Chruinnaght week, but the time and opportunity was not there for it to be printed and distributed in time.

Unless a cheaper copier can be found, the price is likely to have to remain at 15p per copy at least. Any donations above that would be very helpful.

Contributions of articles, with appropriate illustrations, would also be welcome — especially in view of the Manks newspapers' apparent reluctance to take articles in y Ghaelg at present. Not that they should be allowed to get away with it, that is another campaign to be fought. Even while entering the lists on that, there is no reason why 'FRITLAG' should not be a successful publication solely in y Ghaelg.

ROBARD y CHARSALAGH

U.S. Submarines out of Control in the Irish Sea

The dangers inherent in uncontrolled N.A.T.O./Warsaw Pact Submarine operations in the Irish and Celtic Sea areas were dramatically revealed by two incidents in the North Irish Sea recently. On 30/7/84 we received details of a sub-

marine in difficulties off Mann's East Coast, it appeared to have broken down and was under tow 35 miles off Douglas (Mann). On 10/8/84 it became obvious that something else was amiss in the Irish Sea — this time in an area South of the Calf of Man. An unmarked Hercules aircraft, which was identified as a M.C.-130, used by the U.S.A.F. and occasionally operated out of the U.S. Special Forces base at Macrihanish, was spotted on several occasions in a five hour period, and seemed to be co-ordinating some kind of operation in the area. On the 11/8/84 we had reports of yet another submarine (of some considerable size) under tow towards the N. Channel. Later in the weekend, the U.S. Navy at Holy Loch — not always noted for their candour — admitted that a Nuclear Submarine, the Nathaniel Greene, a "Lafayette" class missile armed vessel, had lost its propeller. Although the U.S. Navy spokesman was dismissive of any danger in the situation, the possible environmental damage that could be caused by such a submarine breaking-up in bad weather, is incalculable. A serious accident in the Irish Sea involving significant release or radiation is inevitable, unless public pressure can be brought to bear on the U.S. and British governments, to cease its use as a "Highway and Dispersal" area.

The incident of the 11/8/84 weekend illustrates the value of the Leagues Military Monitoring Programme, as it is unlike the U.S. would have released details but for our undoubted prior knowledge of their activities.

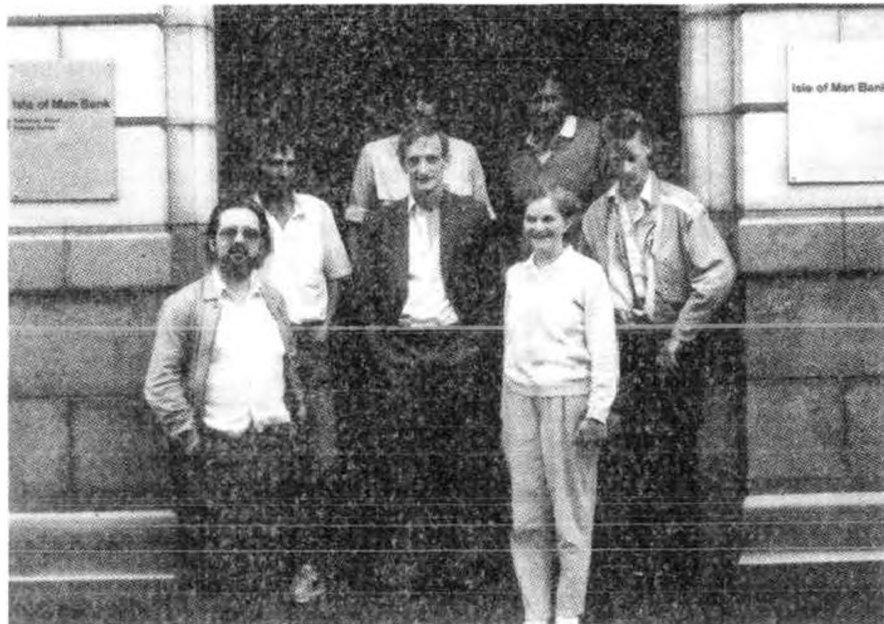
J. B. MOFFATT

Cité d'Aleth: Ch. Haughey a ouestl harp d'an enklask

Evel ma voe danevellet e niverennoù 41 ha 43 CARN ez eas al lestrpesketa konkernevat Cité d'Aleth d'ar strad d'an 12 a viz Genver 1983 nepell diouzh aodoù Loc'h Garman, er gevred eus Iwerzhon. Ur galv-argoll a oa bet pellskignet gantañ. An holl war vourzh a voe beuzet. Ne oar den petra 'voe kaoz d'ar pense. Sekretour Skourr Manav ar C'hevre Keltiek en deus skrivet da veur a bennadurezh ha da renerien servijoù saveteerezh o klask dirouestlañ ar gudenn-se. Diouzh ar pezh en deus dastumet e hañval e voe dale o c'houlenn ouzh ar servijoù breizh-veuriat dont war-dro al lestr. Perak 'ta? Daoust ma oa bet klevet ganto ar galv e tremenas da vihanañ dek eurvezh kent da viñsaskelloù an RAF dont a-us d'an dachenn

Kaer en deus bet Bernard Moffatt goulenn n'en deus ket fellet da c'houarnamant Dulenn na da hini London lavarout petra a voe graet evit klask saveteiñ ar benseidi. Goude pevar miz e respontas

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Celtic League members and Cruinnaght officials leaving I.o.M. Bank.

GAELIC CHEQUE INCIDENT AT YN CHRUINNAGHT

There was an incident involving Gaelic speakers during July at the Parliament Street Ramsey Branch of the Isle of Man Bank. A cheque made out in Manx and issued by Yn Chruinnaght Festival Committee, for the sum of £250 to meet expenses incurred by an Irish group visiting the Festival, was presented there by one of the Irish party, but the Bank refused to cash it. Members of the Chruinnaght Committee and the Irish party then went to the Bank and yn Chruinnaght Director, Dave Callister, asked that the cheque be honoured. Yn Chruinnaght have an account at the bank and Mr. Callister offered to fill in and sign a translation on the back of the cheque. The clerk insisted that the cheque would have to be made out in English and stated that this was the official language of the United Kingdom. It was pointed out that MANN was not part of the U.K. and also that the legislation which enables Banks such as the Isle of Man Bank to operate has to be promulgated in Manx before they become law; this point was re-iterated to other bank employees spoken to. After considerable discussion, the bank agreed to cash the cheque and seek confirmation as to the banks posi-

tion re cheques in Manx. Dave Callister pointed out that when he had been employed by the Isle of Man Bank, cheques in Manx Gaelic had been accepted.

The Secretary of the Celtic League who accompanied the group and was taking notes on the incident for a possible report in CARN was asked why he was taking notes and was informed that the bank "hoped no comment will be made in the Press, or there could be further action". The Deputy Manager was then told that a report would appear in the next issue of CARN. Later in the day Mr. Callister again visited the bank and presented staff with a sheet of translations for use when Manx Gaelic cheques were presented. Arising out of this incident, the Mannin Branch Secretary wrote to the I.O.M. Bank's Head Office to ascertain the position. The bank was asked if it recognised the position of Manx Gaelic as an official language and also, if in future Gaelic speakers could present cheques and have them honoured. The bank replied that it did recognise the status of the Manx Language and also that cheques in Gaelic would be honoured in future. They went on to indicate that a bi-lingual system might be best suited to both bank and customer. This idea could be as controversial as practical, so we referred the bank to Yn Cheshaght Ghailckagh. We also wrote back to the bank suggesting another use for bi-lingualism i.e. on the signs outside the I.O.M. BANK!!

Prifysgol Cymru announces the award of nine honorary degrees to be conferred at University College, Cardiff, on Saturday 27/7/85. One of those to be honoured is Professor Per Denez, in recognition of his contributions to Breton culture and to cultural links between Breizh and Cymru.

E Sant-Albin. In fulfilment of his wishes, Neven Henaff's ashes were buried in the battlefield of St-Aubin-du-Cormier on July 4th.

MEC VANNIN POLICY DOCUMENT



A RADICAL ALTERNATIVE

Some two years before the next General Election in Mann, Mec Vannin has produced a policy document which will form the basis for its election campaign in 1986

The most significant step forward is the Party's commitment to the establishment of the Manx Democratic Republic. This clarification of what independence means to Mec Vannin and for the Island is indeed long overdue. Since its formation the Party has fought at each Election and failed to get candidates elected to Tynwald. Perhaps the biggest stumbling block has been the failure to distance Party candidates from the Independents who, without fail, declare their total loyalty to the Island with their weak statements that they 'will put the Island's interests first'. Once elected, Manx people soon learn that these election time nationalists really mean that the UK government's interests are to be served first, often to the detriment of the Island.

Under the heading Constitutional matters the opening statement can leave little doubt in anyone's mind that if elected Mec Vannin representatives are there to serve the Manx nation: 'The aim of Mec Vannin is to achieve national independence for Mann as a Democratic Republic. To achieve that aim, the existing system of undemocratic outside rule must be abolished and replaced with a system based upon the sovereignty of the Manx nation.' The Party then goes on to describe the Governmental structure which should replace the present colonial one. This is the first time the Party has spelled out so clearly its intentions and it is a major step forward in the history of Manx Nationalism.

The Policy document also shows the shift from traditional nationalism to the more left wing stance that Mec Vannin has taken over the past few years. The need for a fairer taxation system, introducing a sliding-scale in the rate and the democratisation of industry are dealt with in some depth. Mec Vannin have successfully combined its fundamental aims and beliefs with their more recent appeal to the working classes. The many issues covered offer fresh ideas to the problems Mann is experiencing today. The problems of unemployment, industrial unrest and the collapse of the tourist industry are dealt with in a very sound manner and some workable answers are given.

The new Policy Document certainly offers the Manx electorate an alternative to the unimaginative policies the present Government is pursuing; whether they will vote for change remains to be seen. Mec Vannin has the answers; their task now is to persuade a conservative nation that drastic change is needed if the Island's economic base is to remain buoyant.

SOME MAIN POINTS ARE OUTLINED

PAT BRIDSON

BRIEFLY BELOW

Constitution: The proposed Governmental structure will be headed by a President elected by direct universal suffrage. As all Crown appointments are to be abolished, Tynwald and the President would take sole responsibility in this area.

Manx Nationality must be defined by legislation and a Manx Passport introduced; an immigration office will be established to monitor population movement; thus, ensuring proper economic planning for the future. Manx citizenship would only be granted after ten years residence. Aliens would not be able to stand for election to national/local public office.

Foreign Policy: The Island would pursue an independent foreign policy based on neutrality. The interests of neighbouring countries would not be a dominant factor in deciding such policy.

Taxes: The first priority would be to establish a Manx Bank. The Manx Government would decide its own rate of indirect taxation, not the U.K. as at present.

Industry: Mec Vannin would support the principle of a 'National Understanding' between Government, Employers and Trade Unions. The document lists the areas where Mec Vannin believes there is an urgent need to establish or protect workers' rights, e.g. Contracts of Employment, Equal Pay and Opportunity, Unfair Dismissal Procedures etc.

AGriculture and Fishing: A complete withdrawal from the EEC is recommended and support is given to extending Manx fishing rights to the median line. Manx Fishery protection should be local and funded from the present defence payments to the UK which would be abolished.

Tourism: The essence here is that the unique characteristics of Mann should be promoted and not the 'mini Blackpool' image as at present.

Education and Health: Mec Vannin comes out strongly against Private Education and opposes any attempts to privatise the Health services and supporting facilities.

Culture: Support must be given to Manx Cultural Groups to foster all things Manx. Both children and adults should enjoy the right to learn more of Mann's culture, language and its history and geography; Manx Studies should form an integral part of the school curriculum.

Human Rights: The right to make individual petition to the European Commission on Human Rights should be restored without delay.

For further information:
Mrs. H. Hannan,
Brotby,
Peveril Road,
Peel, Mannin.

Learning a Second Language

A representative of Gaelscoileanna, Pdraig O'Cuanacháin, came to the Island at the weekend commencing 30th June and spoke at two meetings to various people involved in the revival of Manks. He told those present about the past experiences of workers in the Irish Language movement since the establishment of the Irish Free State until the present day, and especially the successes and failures experienced in the schools Gaelscoileanna came into being a little more than ten years ago because the number of schools using Irish as the medium of teaching in all subjects had declined. During the time of its existence Gaelscoileanna has been successful in reversing this trend by bringing into being voluntary, all-Irish schools at each level. Infant Primary and Secondary Play-schools are run by another organisation.

When the Free State first came into existence in 1921, and later under the Republic, there was an effort to make Ireland an Irish speaking country. All children have been taught Irish Gaelic since 1921 and many are bi-lingual, or at least have a basic knowledge of Irish, but still the use of Irish has declined. For any language to disappear is a tragedy. Pdraig argued that it was an even greater tragedy than the loss of a plant or animal by extinction. A language carries so much of a people's consciousness and culture, its own notion of itself as a distinct nation. In the case of Ireland it bears at least 2,000 years of social evolution. Once Ireland had regained political independence it was very desirable that it should restore its cultural distinctiveness and retain it. Most people agree that a nation's language is the foundation stone of its own distinctive cultural identity.

This seems no more than an emotional argument for propping up an element of culture which has become an anachronism but something has happened recently which gives further educational weight to the argument. Studies of bi-lingual communities have revealed that bi-lingual children possess an intellectual advantage. These studies have been made not only in Ireland but also in several European countries. It appears that the ability to use two languages with nearly equal facility develops a flexibility in the mind which monoglot children do not have to such an extent nor in such great numbers. This justifies not merely the study of a second language, but the desirability of achieving mastery in it. Usually, by the time most English speaking children come to study a second language, they have already passed the stage at which they can absorb it most readily, and thus fail to become fluent in it as a spoken tongue. Modern language teachers in Secondary schools will no doubt be aware of this. Using the second language as the medium for teaching all the other subjects right through the child's educational career is a far more

effective way to achieve bi-lingualism. Parents in many countries are aware of this, and where a school in England teaches in, for example, Italian, they will deliberately choose to send their children there in order to reap the benefits of bi-lingual fluency. It has also been noticed that bi-lingual children find it easier to master other languages at the Secondary stage. In Padraig's own town, Cork, it was quite usual to find that young people at the end of Secondary school had the equivalent of "A" level passes in English, Irish, French and another European language.

Having told his audience about Gael-coileanna's experiences, good and bad, and the general experience of Ireland in language teaching, Padraig went on to make some startling suggestions. He urged us to consider very seriously the establishment of a school using Manks as the medium of instruction. He did not suggest that this is something that could be done immediately, but that there were stages in the process which could be undertaken with that goal in view, stages which had already proved effective in Ireland. Two, at least, could be set in motion very quickly. It would be relatively easy and inexpensive to set up a Play School using Manks by the end of this year. He was sure that there would be plenty of parents who would welcome such a move. The second thing that he advocated was "total immersion" courses for young adults, especially teachers, so as to prepare the way for subsequent steps in the realisation of the main goal. These total immersion courses have been very effective and consist of being bombarded with the language all day and every day for five weeks. The survivors of this ferocious attack are usually reasonably fluent by the end of the experience.

Padraig stressed the importance of having a really important goal in view. People in general are impressed by organisations with big ambitions. He also advised us to work out a time scale which we could believe in, and which would make clear in all our minds what our common purpose was. He also stressed the unifying aspect of a national language. Manks should be available to every person living on the Isle of Man no matter what background or origin he had.

At first sight his suggestion seemed too wildly ambitious, and both audiences were rather stunned at first by the audacity of his advice. All the same, Yn Cheshaght Ghailckagh, which has worked for so long and hard at restoring the use of Manks, must think very hard about adopting some kind of new direction. Present methods, while not failing completely, are doing no more than maintaining the present level in the numbers of fluent speakers. Any alternative method which has proved effective elsewhere has to be considered seriously, and if it could be put into practice in the Isle of Man then surely it should be tried.

COLIN JERRY

CANADIAN CELTIC CONSCIOUSNESS

(Historian and novelist, Peter Berresford Ellis, has recently returned from a six week lecture tour of Canada speaking on aspects of the Celtic struggle at the Celtic Studies departments at Ottawa University and Toronto University, also at McGill University (Montreal) and at the Macdonald Stuart Institute (Montreal). He gives his personal impressions on what he sees as the growing Celtic awareness in Canada).

Celtic 'consciousness' is a growing phenomenon in Canada today. It should not be surprising. After all, Canada was 'discovered' by a Breton sailor from St. Malo (although the native peoples of Canada knew it was there all the time!). It has been largely settled by Celtic emigrants. For example, 10 per cent of the Canadian population are of Scottish origin — even Pierre Trudeau's mother was a Scot. The loss from the Celtic countries in the tragic Celtic diaspora was Canada's gain.

Montréal is the base of the Canadian Celtic Congress, a more politically conscious body than its namesake in the Celtic countries. The city harbours speakers of every Celtic language except Manx; yes, I even encountered a Cornish speaker! It is said that Montreal was developed by Scottish businessmen with the aid of an Irish labour force. Certainly the city shows prominent signs of Scottish names and the Macdonald Stuart Institute is a respected Scottish institution in the city centre.

The Irish have a strong presence there especially in Verdun, a working class quarter of the town which is thronged with street names such as Beresford, Hibernia, Dublin, St. Patrick, O'Connell, Coleraine, Mullins and so on. Most of the Irish in this area, descendants of 19th century settlers, have been assimilated into the French Canadian ethos. One parti Québécois government minister is Louis O'Neill and most people in Québec consider that Ryan is a French Canadian name.

Montreal boasted the publication of the first known all-Irish language magazine printed in Canada — *An Bád Beag Glas* (The Little Green Boat) published by Cumann Muintearach na hÉireann (Friends of Ireland Society) in 1909.

Montréal also holds a place which should be a national shrine for the Irish; the mass grave of some 15,000 Irish men, women and children who perished of 'ship fever' and were buried at Point St. Charles, near the area of Verdun during 1847/48 — refugees from the artificial famine induced by absentee English landlords. Today this consecrated graveyard, once part of the Grey Nuns' Convent, is crossed by a four lane highway and a parking lot! It is marked only by a black rock put up by ordinary workmen while the graveyard was being desecrated by developers after it had been compulsorily purchased by the city

to allow expansion of its railway system. It still remains a consecrated graveyard but the only people who remember those buried there are a small group from Verdun who gather yearly with an Irish tricolour to pay tribute to the dead. No one else cares today; not the city government, the provincial government nor the federal government; neither does the Catholic Bishop of Montréal in spite of the fact the area is still a consecrated Catholic graveyard. No; not even the Irish Ambassador bothers to attend that emotional annual remembrance at the 'black rock'.

Standing on the central reservation in that four lane highway and reading the inscribed stone set up in 1859 was a singularly emotional experience for me.

Another emotional spot was Grosse Isle, some 30 kilometres north of Quebec City in the St. Lawrence. During 1844-48 it served as a quarantine island where the Irish emigrant ships landed those suffering from typhoid and cholera. 100,000 Irish men, women and children lay buried in mass graves here. In 1900 the Ancient Order of Hibernians set up a Celtic High Cross on the island with an inscription in Irish commemorating the dead. This sad island is now the property of the Canadian Government and no one is allowed on shore because it is a dump for toxic chemical waste. Some of the mass graves have been bulldozed to create an airstrip for Government aircraft. There have been only isolated protests from the Irish community in Canada and no protest at all from the Irish Ambassador. Padraig Ó Laighne, of the Canada and no protest at all from the Irish get permission to land on the island and took a film record of the pathetic mounds where the hopes of so many lay buried.

Today the Irish of Montréal have their own community television programme hosted by Liam Daly, a Dubliner, whose father achieved fame in 1916 as the man who established the communications system for Pearse and Connolly in the GPO during the Rising. The Irish language section of the programme is hosted by Padraig Ó Laighne, an exile for fourteen years, who was a founder member of *Misneach* in the 1960s and one time editor of *Dóchas* (Hope). He lectures in sociology. Another active member of the Irish community is Leo Pidgeon who is currently planning a relaunch of the *Irish Canadian Herald* as the community paper of the Irish in Canada. The paper folded a few years ago.

The Bretons are also prominent in Montréal and Québec generally and one doesn't have to go far to encounter Breton restaurants. But you will also find places such as Club Jabadao and the Unvaniezh Bretoned ar C'hanada devoted to keeping the Breton language alive. Yves Conan is currently the president of the Cercle Celtique in Montréal while Yann Plunier, a former chairman of the Canadian Celtic Congress, is very active in Breton language activities. There are a number of pockets in Québec where the Breton language has been retained, even in Laval, generally regarded as the northern suburb of

Montréal. But the French Canadian attitude towards the Bretons is just as bad as the French attitude and this has driven most Bretons, curiously enough, into the Anglophone camp in Canada's 'English/French' conflict.

Speaking of language, while I was in Canada, the Irish Canadian Association, whose general secretary is Phil Rooney, was advertising for Irish teachers to teach the language in the Irish community schools in Manitoba. It is reported that Manitoba holds an Irish speaking community of 90,000 and the association has already begun work on a special community centre there.

One sour note at McGill University: I was initially delighted to find an 'Irish Studies' course being held there. To my disappointment I found it consisted of studies of Anglo-Irish literature held as part of the English Language Department and there was general hostility to the Irish language. The professor of 'Irish Literature' had never heard of Máirtín Ó Cadhain. 'Irish Studies'? Ah well!

In Montreal I met many Newfounders who could easily be mistaken for Irish by their accents. I was informed that some old people in Newfoundland still retain a knowledge of the Irish language from their ancestors and their English is heavily riddled with pure Irish words. Of course, the first known works in Irish written in Canada come from Newfoundland, from the poet Donnchadh Ruadh Mac Conmara whose poems *Eachtra Ghiolla an Amarráin*, narrating a Newfoundland journey, and *Banchnoic Éir-eann Óighe*, an exile's lament, were written there.

Leaving the province of Quebec and moving into Ontario you enter Glengarry County. Here I was surprised to find native speakers of Scots Gaelic whose ancestors had settled the area 200 years ago. They are few now; the last census listed only 500 although the younger people have taken an interest in the language and Professor Gordon MacLennan of Ottawa University takes a Saturday language class at the main town of Alexandria.

Ironically, there are more Scots Gaelic speakers in the provinces west of Québec

than in Nova Scotia which was the centre of so much Gaelic publishing in the last century and early 20th century. Nova Scotia once employed a language advisor at provincial government level and the St. Francis Xavier University there was the first Canadian university to have a chair of Celtic Studies. The Gaelic College, offering extensive courses in the language, was founded on Cape Breton Island in 1939 by A.W.R. MacKenzie and during August a week long Gaelic Mòd is held. But from a Gaelic speaking population of 32,708 in the 1940s, speakers in the Cape Breton area have dwindled to 1,420 at the last census. But, I was told by a Cape Bretoner, there is a great resurgence of interest among young people thanks to the activities of Comunn Gàidhlig Cheap Breatunn (Cape Breton Gaelic Society).

By comparison, Ontario had 6,000 who returned their 'mother tongue' as Scots Gaelic. Manitoba returned 2,500; Saskatchewan 2,500; Alberta 2,000 and British Columbia 3,000, making a total of 18,420 Scots Gaelic speakers in Canada at the time of the last census. Quebec is the only province which issues no census figures for Scots Gaelic speakers (indeed, the census form here lumps Scots, Welsh and even the Irish as *English!*) Pádraig Ó Laighne was one of the few Irishmen who refused to fill out this census and dares the Quebec Government to prosecute him. 'A Government which came to power fighting for linguistic and national rights for French Canadians ought to have more tolerance to other national groups.'

In Ottawa the various Celtic bodies are active in The Celtic Chair Campaign Inc., a movement which has been pressing for a chair of Celtic Studies to be established at the university. This campaign has raised \$350,000 and the federal government has agreed to meet this figure with the chair being inaugurated next year (1985) with Gordon MacLennan as first professor. He currently runs the Celtic Studies programme at the university which is part of the Modern Languages Department.

Driving down to Toronto I passed through Peterborough which, until the

end of the 19th century, was an Irish speaking township along with the town of Douro. Irish speaking did not survive long into the 20th century. Across the border, in New Brunswick and Maine, Irish speaking communities did survive longer.

Toronto proved another fascinating Celtic centre. It was here in the 1950s that Pádraig Ó Broin launched his journal *Teangadóir* (The Linguist) which was not only an Irish language journal but carried articles in Scots Gaelic, Manx, Welsh, Breton and Cornish. One of the first and truly pan-Celtic journals ever published; unfortunately it disappeared after 30 issues in May, 1960.

My lectures were held under the auspices of the Celtic Studies department of Professor Robert O'Driscoll, organiser of the 1978 symposium on the Celts which led to the publication of the volume of *The Celtic Consciousness* — voted outstanding academic book of 1983 by the American Library Association. O'Driscoll (whose wife Treasa is a well known *sean-nós* singer and an actress from Co. Galway) is also the dynamo behind the Canadian Celtic Arts Association which published a small quarterly *Bulletin*. He is currently engaged in organising a new Celtic conference in Toronto running from March to April, 1985, which will cover aspects of the Celtic linguistic struggle.

The rise of Celtic consciousness in Canada has also produced several bookshops devoted to Celtic matters. They range from 'The Celtic Bookshop' in Toronto to Patrick McGahern's shop in Ottawa which specialises in Irish books. Just across the border, in upstate New York, I found several other Celtic bookshops. Even in a small winter holiday resort such as Lake Placid 'The Celtic Corner' run by Marie and Kevin Carrol, stocking books and records in Irish, Welsh and Scots Gaelic, was flourishing. Bearsville, New York, also boasts a Celtic centre in the 'Three Geese in Flight' bookshop. According to the bookshop catalogue: The blossoming of Celtic culture in the New World is an exciting fact. ... We serve a scholarly, non-sectarian function. All the Celtic countries are

VOLUNTARY CENSUS

The following questions are asked with a view to obtain a better idea of what you, the readers, think of CARN and how it might be made more attractive and interesting. Tick off where appropriate.

1. Name and address:
2. Age group: under 20 20s 30s 40 and over
3. Celtic nationality ; other:
4. Which Celtic language(s) if any, are you acquainted with.....
5. How well do you speak it/them: Beginner Fairly proficient Fluent speaker Native Speaker
6. If living in exile, what contacts have you with the home country?
7. Are you a Celtic League member? A regular CARN subscriber? An occasional CARN subscriber?
Are you a member of a national organisation in one of the Celtic countries? Which?
8. Are you satisfied with CARN? In what way does it need improving?
What features do you like?
- What else would you like to find?

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represented . . . each has an equal place. We prefer the unity of the Celtic nations as opposed to the division and adversity fostered by years of hostile imperialism.'

Another personally fascinating event was a visit to Fort Erie where, on June 1, 1866, a Fenian brigade under Colonel John O'Neill and Colonel Owen Starr, crossed from Buffalo to raise the Irish tricolour for the first time on British soil as part of the wider Fenian plan to invade Canada. The battlefield at Ridgeway, ten miles from Fort Erie, remains almost as it was in 1866. It was here on June 2 that the Fenians engaged the British army and sent them running from the field. Even though it was a British defeat it is still remembered in Canadian history and the Teal farmstead, a wooden building which stood in the middle of the battlefield, still stands today and is a museum devoted to the battle. The Fenians had to retreat to Buffalo when the Americans cut off their supply lines and reinforcements. The battlefield memorial only commemorates the British dead.

The growth of interest and awareness in the problems of the Celtic peoples is an exciting fact in Canada. The youth who are of Celtic descent are eager to learn, eager to be informed about the situation in the old countries. They are not only eager to learn, not only anxious to carry their interests into linguistic awareness, but they are also eager to know how they can help in practical terms. It is important that the Celtic League helps in that education process and that it seeks to develop the amazing vitality and potential of the Celts of the diaspora — not just in Canada but wherever the Celts have been forced to go to seek the freedoms which have been denied to them in their homelands.

PETER BERRESFORD ELLIS

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'It is not an anomaly to hold this important Celtic gathering in London. We are using London as a launch-pad because London already has the venue of one of the most important international book fairs outside of Frankfurt. There is, at present, no equivalent in any Celtic country. Thus we are using London as a springboard to the rest of the world. Our prime aim is to show the people of the world that the modern Celtic literatures are not only alive but are flourishing.

Further details about participation and attendance may be had by writing to the Celtic League's London Branch secretary, Micheál Ó Laoire, 5 Belton Road, Berkhamstead, Herts., England. Mark your correspondence 'SCRIF-CELT '85'.

ANGE P. PÉRESSE, who belonged to a Breton nationalist family, died in October 1984 in Munich, aged 64. He spent some time in jail for illegal activities in 1938 but it did not deter him from continuing his association with Neven Henaff (Lainé) and participating with him in an action, just before the outbreak of war, which exposed him to a very severe penalty. In 1944 Henaff put him in charge of the Breton nationalist fighting company, Bezen Perrot. A French court sentenced him to death in absentia. He lived on the run, under an assumed name, with his family which had followed him to Germany. Unable to return to — or twenty-five years later to make a living in Brittany — he stayed in that country but retained a keen interest in the Breton struggle. He appears even to have been (indirectly?) involved seven years ago in some spectacular FLB actions. It was not possible to share some of his views but he should be remembered as a man who threw everything into an attempt to free his country from the French grip and as a result was compelled to live the rest of his life in exile.

A. HEUSAFF

E.E.C. ELECTIONS

The elections to decide on Wales' meagre representation of four members (for a population in excess of 3 million) to sit in the almost powerless European Parliament produced no surprises. The Labour Party returned to their position of claiming almost half of the votes cast, whilst Plaid Cymru felt pleased on gaining over 100,000 votes, and on increasing their share of the vote to 12%. However, one should consider also that only 32% of those entitled to bother to visit their polling station. This is an obvious advantage to Plaid considering the traditional high turn-out of the party's supporters at elections. On the other hand, any increase in support is most welcome, and augurs well for future elections.

1984 E.E.C. Elections (Wales)

	1984		1983	
	Votes Cast	%	Election	%
Labour	375,396	45	37.5	
Conservative	214,086	26	31	
Alliance	146,948	17	23	
Plaid Cymru	103,742	12	7.5	

The main disappointment for Plaid Cymru was the failure of party chairman Dafydd Iwan to finish better than fourth out of four in the North Wales constituency. However, he did succeed in increasing the number of votes by 5,000 to 33,278, in itself a considerable feat when one bears in mind the massive extent to which the constituency has been Anglicised.

Irish Democrat, monthly organ of the Connolly Association. 8 pp., in English Stg£5/annum, from 177 Lavender Hill, London SW 11. Good reviews of the political and cultural scene in Ireland, and of Anglo-Irish relations, from a socialist and republican standpoint. In the December issue, read about the London Summit Fiasco, Ireland and World Peace, Food mountains that cause Famine, Neutrality movement in Full Swing. . .

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9. Would you like to take part in Celtic League work by:
 - a) occasionally contributing articles to CARN?
 - b) selling copies of CARN at gatherings?
 - c) looking for outlets in your area (news agents, bookshops)?
 - d) informing us well in advance of events of interest to visitors (for publication in CARN):
 - e) finding new members and subscribers?
10. Have you any suggestions as to how the Celtic revival might be strengthened, what steps should be taken to ensure the continuity of Celtic culture and the development of healthy Celtic communities?
11. What Celtic cultural or political activities are you aware of in your area? If you attend them, could you send us reports about them?
12. If a Celtic community magazine/Newsheet — in whatever language — is published in your area, could you arrange for it to publicise CARN once or twice a year? and to send us a copy?

Return to A. Heusaff, 9 Br Cnoc Sion, Áth Cliath 9, Éire, giving your answers on a separate sheet and using the figures in the same order as above. Even if you answer only in part, it will help us. Build the Celtic connection by plugging yourself in!

The London Branch of the Celtic League needs world-wide figures for Celtic language speakers. If figures are available for Irish/Scots Gaelic/Welsh/Breton/also Manx/Cornish speakers in your part of the world, please send them, with indication of source, i.e. Census, Language Society/Personal Estimate, etc., also distribution, date, etc. to Seamas Ó Coileáin, G42 DuCane Court, London SW17 7JR, England, before April 1, 1985.

Information Technology and National Sovereignty

Last Summer, Prof. Herbert Schiller, who teaches Communications at the University of San Diego, California, came to Dublin at the invitation of Conradh na Gaeilge and gave a well-attended lecture on the subject of "Information Technology and National Sovereignty". Ireland is immediately concerned with such a topic. It will be clearly seen that a new threat has arisen to the culture of all small — and not so small — countries from the forms of information control and dissemination which are being developed by linking computers, satellites and cable TV. Prof. Schiller is recognised internationally as an authority in this field. What he had to say is of prime interest also to those of our countries which have yet no government of their own, since they have even less power to protect their culture. The following notes are culled from a report in THE IRISH DEMOCRAT.

Communications technology, far from being neutral, is engineered and spread by very partisan forces. It affects any country's ability to solve its unemployment problem. Multinationals can now shift their enterprises to any place in the world where labour is cheap and docile, and yet retain the capacity to take centralised decisions. If trade unions are too troublesome, factories can be removed without much difficulty to other countries and ways are found to dissuade their workers from joining unions. "Productivity" is one of the mottoes: it means getting more out of fewer workers. The military establishments help the development of this technology with their huge research budgets and where big business goes the military follows to protect the "vital interests".

For the sake of "efficiency" computers and facsimile gadgets are installed in offices without ever asking the personnel employed. This affects particularly female workers who are made redundant and find their status lowered.

This communication technology also undermines national sovereignty. Most governments today in the "Free World" have not got a clue about the information decisions and investments underlying their societies: those are increasingly withdrawn from national control. Satellite TV, for instance, enables private interests in certain powerful countries to dominate the TV channels of smaller States unless their governments are prepared to resist them strongly. One can find fault with national-State policies but if the people want they can make their governments heed their demands either through the electoral process or by mass demonstrations. But with the new technology, they have no control over information and decision-making and the majority risks soon being unable to think in terms of national interest.

The handling of public services and cultural goods is being privatised. TV and radio channels will be "entrusted" to private suppliers, and paid by advertisers. This leads to a further debasement in people's social vision. "Societies which do not have *cultural barriers* to protect the product of their mind or spirit will be wide open to spiritual exploitation. They will be drenched with advertising, whose sole imperative is to sell more and ever more goods." The controlling business interests want to strip away social defenses and safeguards so that they can be "free" to accumulate power.

What can be done to oppose this development?

Where trade unions still exist, they should organise themselves to oblige governments to take their views into account. Technology must be put in the service of the people, not used against them. A higher degree of internationalism needs to be combined with stronger national autonomy and self-reliance: they are complementary.

Such international bodies as UNESCO, UNO, World Health Organisation, International Communications Union must be supported in efforts to impose some controls on satellite TV broadcasting. Those international organisations are far from faultless but at least they have a rudimentary democratic structure.

National States should try and preserve as much space as possible for their own decision-making. It will be futile for small countries to try and join in this communication technology rat race. We should approach its supposed benefits critically.

What is needed today is national politics which carries a vision of utopia rooted in the best of a country's cultural and spiritual values. "Utopia" in the sense of some vision of what is better but which does not exist is *crucial* for any normal human existence. Self-reliance requires a different set of rules from the norms of "productivity", "efficiency", "deregulation" (removal of social defences) which are supported by the Transnational Firms. Resist their cry of "inevitability", their sneer about "being simple-minded"! (Irish Democrat August)

There is a great deal that we welcome in that advice. Where we have no national State of our own, we will need of course to modify our attitude and press on with our demand for institutions and for powers so that we can decide ourselves the measures needed to protect our national values.

A. HEUSAFF

ERRATA

The title on the front page of CARN 46 should have read ENKLASKOU-MENOZIOU. The figures at the bottom of p. 6 (right column) should have been printed at the top and vice-versa.

p. 9, first column: 5th last line delete *not*; p. 24, 2nd column, read "weakened communities" and a few lines further: threat to the European environment.

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ministrerezh an Dezougen iwerzhonat e oa ar pennadurezhioù gall a oa o sevel ar skrid-danevell diwar-benn ar gwallzarvoud.

Skrivañ a reas hor c'hamarad neuze dre hanterouriezh ar c'honsul e Dulenn d'ar pennadurezhioù gall (23-2-84). Int ha respont ne c'halled kaout ar skrid-se nemet dre "an hentoù diplomatel"!

O welout ar skoilhoù a lakaed dal-c'hat d'e strived e skrivas e miz Here da Charles Haughey, kannad ha rener Fianna Fáil o lavarout e oamp chalet gant an heuliad gwallzarvoudoù c'hoarvezet e Mor Iwerzhon hag er Mor Keltiek da listri breizhat hag iwerzhonat, ha penaos e vired dioutan diskleriadurioù a-zivout ar Cité d'Aleth. Haughey a respontas e oa chalet e strollad ivez hag e ouestlas goulenn e Dael Iwerzhon (Kambr ar Gannaded) petra oa en danevelskrid-se.

Mennet eo Skourr Manav da genderc'hel gant an enklask ken na vo anavezet an holl fedoù.

(The Celtic League's Manx Branch keeps up its attempts to establish the full facts about the sinking of the Breton trawler "Cité d'Aleth". The Fianna Fáil leader, Mr. Charles Haughey, has promised to table a question in Dáil Éireann about the contents of the French report concerning it).

A.H.

The **Stourm ar Brezhoneg** campaign for bilingual road signs continued during the Summer and the Autumn. In all some 2550 road signs bearing only distorted Frenchified forms of place names were tarred over or destroyed since last March. Two S. ar B. members, D. Guesdon and H. Barry, were fined 2000FF and given 4 months-suspended jail sentences on June 20. Five others are due for trial. A congress held by S. ar B. in mid-October in Karaez was attended by 250 militants. Their demand: Breton an official language in Brittany! France's answer: arrests, legal proceedings. When the treaty restoring sovereignty to Austria was signed after the last war, France demanded that in the Slovenian and Croatic speaking parts of that country the road signs should be bilingual. Why not the same in Brittany?

Says S. ar B.: The criminal treatment given to our language and culture justifies revolt against the French state. Two S. ar B. members, H. Barry and D. Riou, and another man, Padrig Gardin were arrested for FLB-ARB activities. Gardin lost an eye when a bomb exploded prematurely.

The demand for bilingual road signs is backed by numerous law-abiding organisations. An important teachers' union, the SGEN-CEDT (Morbihan) supported it unanimously at its congress on 24-25 October, and asked that the three FLB men be released.

As an example of what the people think of the campaign for the recognition of Breton, 80% of the parents of the children attending public schools in the Pont-e-Kroaz area (West of Kemper) want it to be taught. (Report in Le Télégramme, 15-10-'84).

MEMBERSHIP & SUBSCRIPTIONS

All those who agree with the Constitution and Aims of the Celtic League are eligible for membership. The membership fee (including CARN) and subscription rates are: IR£6, Stg£5, 60FF or US\$14. Postage to non-European countries is by air mail.

For information about the Celtic League, applications for membership, subscriptions, etc., write to any of the following secretaries:

ALBA

Mairi Denovan, 9 Dalgleish Road, Dundee DD4 7JN.

BREIZH

Jorj AbHerve-Gwegen, Ru F Blons, 29260 Plouzeniel/Ploudaniel.

CYMRU

Ian Llyfni, 21 Stryd-y-Capel, Penygroes, Gwynedd

ÉIRE

Maire Bhreathnach, 27 Corrán na Coille Giúise, Áth Cliath 11.

KERNOW

Bernard Deacon, 2 Murtons Terrace, Lanner, Redruth.

MANNIN

Bernard Moffatt, 24 St. Germain's Place, Peel.

LONDON

Micheál Ó Laoire, 5 Belton Road, Berkhamsted, Herts., England.

U.S.A.

Madeleine M Tokach, PO Box 322, Rego Park, N.Y. 11374

The General Secretary of the Celtic League is:

Alan Heusaff, 9 Br. Cnoc Sion, Dromchonnach, Áth Cliath 9. Éire.

From No. 49 onwards, the editor of CARN will be Ms Patricia Bridson, 33 Bothar Bancroft, Tamhlacht, Áth Cliath 24 (Éire). Our next deadline will be February 20. Articles in Brittonic languages should be sent to me. On behalf of the C.L. Council, I wish to thank Pedyr Prior for the service he gave our organisation by editing 8 issues. The innovations he made were, I believe, generally welcomed by our readers. We are indebted to him also for looking after despatching numerous parcels of each issue to branch secretaries and other re-distributors.

Alan Heusaff

This issue is edited by A. Heusaff and printed by Quine and Cubbon, 1 Athol St., Port St-Mary, Isle of Mann.

Material sent for publication in CARN must relate to our aims, be clearly written; if in languages other than English, articles should be marked to ease editing (in case of need to shorten). Help to find new subscribers and to sell CARN. We offer 20% retail allowance (sale or return). All material is copyright (C) CARN unless otherwise stated. The views expressed in CARN are not necessarily those of the editor or of the Celtic League.

COUNCIL MEETING

A Celtic League General Council meeting was held in Caernarfon on November 3rd and 4th last. The total attendance of fourteen included three 'general' officers, four branch secretaries and five other branch officers. The work done during the past year was reviewed and plans for the coming year were discussed; this should have been done in July, but the AGM due to be held in Eilean Sgitheanach, Scotland, had to be cancelled.

The reports presented dispelled the fear that our total membership figures might be down compared to those of recent years. We are holding our ground in spite of the recession, but our sales in shops cause us concern. The secretary general used diagrams to show how consultation and co-ordination between himself and the other officers had worked generally well during the year. An analysis of the way that space in CARN Nos. 43-46 was shared between the different branch contributions, Celtic League material and general articles showed that overall there was a good balance, though in the case of Alba and Cymru their quota of space had not been fully used, particularly in the sections in English.

In reviewing Celtic League activity during the year, mention was made especially of successful public meetings and seminars organised by the Alba, Mannin, London and American branches; the on-going monitoring of military activities in the Irish Sea area; correspondence with various public authorities; the publication of an excellent Celtic calendar by the American branch (copies may yet be available from George Moran, 134½ Newell St., Brooklyn, NY 11222, USA); submissions had been made to the New Ireland Forum and to the Strassburg Conference on Minority Languages.

A report was received from the C.L. Chairman on the sale of the book "For a Celtic Future". Concerning CARN, we were behind schedule, we needed to give more space to political, economic and social aspects, to pay more attention to clarity of expression, up-dating material, avoiding misprints. We had however succeeded in publishing eight issues during the past two years and provided our readers with about 20% more material than previously in each issue. The change of venue for the printing threatens to result in a sharp increase in our printing bills. To meet such increase it was agreed that the subscription to CARN should be raised to £5 Stg. (with similar adjustments in other currency areas) and that the cover price should be 80p from now on.

The meeting adopted three resolutions:

1. urging greater co-operation between Celtic language organisations so as to obtain maximum benefit from the probable adoption of a European Charter of Regional and Minority Languages;
2. urging the Irish and British governments to take immediate action to

reduce the discharge of pollutants into the marine environment;

3. asking the US and British governments, in view of the increasing number of accidents, to take steps to eliminate the hazard caused by large high speed underwater craft to fishermen in the Irish and Celtic seas; further requesting the Soviet Union and its allies to avoid responding to the N.A.T.O. presence in these areas. The 1985 A.G.M. is due to be held in Cymru.

INTERESTED IN WRESTLING? A wrestling course is being organised by the Breton Wrestling Association GOUREN. It is due to take place from April 6 to 13 in Berrien, 25 miles S. of Roscoff. The organisers are anxious to have participants from the other Celtic countries as they wish to start a revival of this ancient sport outside Brittany (It has been practised also in Cornwall without interruption and there are still occasional championship contests between wrestlers from the two countries). They are offering to pay part of the travel costs, and they want to take up to 18 delegates from outside Brittany. It is calculated that the course would cost roughly 500FF overall.

Breton/Celtic wrestling is practised according to rules which differ fundamentally from those of Graeco-Roman wrestling: in particular it is done standing only, you must not catch your opponent below the waist line, you win if you get his shoulders to touch the ground simultaneously but there is no wrestling on the ground; you take an oath at the start to fight loyally.

So, if you know anyone interested, let them write for further information to Mr. Guy Jaouen, Federation de Gouren, Hent Berrien, 29218 Uhelgoad Brittany, or phone (98) 99 74 21. Registration must be before January 31 (but there may be a chance yet afterwards ...).

Delegates of the London Branch of the Celtic League took part in and spoke at the annual commemoration of Llewelyn, the Last Prince of Cymru, at Cilmeri and Abati Cwm Hir on December 8th last.

The 6th Celtic Film and Television Festival will be held in Brittany from March 25th to 31st, 1985. The programme includes several seminars under titles such as "The new technologies" and "Television and Regionalisation in France" (25-26/3 in Rennes), Young People and the audio-visual world; "Effects of mass media on Celtic languages and culture, 27 and 30/3 in Douarnenez.

Nine prizes will be awarded. Latest date for the film prints and video cassettes to reach the organising committee was January 25. Further information: B P 121, 29174 Douarnenez Cedex, Tel. (98) 92.97 23.