

COYFN

A LINK BETWEEN THE CELTIC NATIONS

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nan Daoine

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CELTIC LEAGUE



ALBA: COMUNN CELTEACH • BREIZH: KEVRE KELTEK
CYMRU: UNDEB CELAIDD • ÉIRE: CONRADH CELTEACH
KERNOW: KESUNYANS KELTEK • MANNIN: COMMEEYS CELTIAGH



ALBA

CUIMHNICH AIR CRUADAL NAN DAOINE . . .

Aros sona bh'againn thall
Airigh mhonaidh, innis bhò
Sgaoil ar sonas uainn air ball
Mar roinneas gaoth nam fhuar-bheann ceò.

Bruaillean cogadh anns an tìr
Faic an long a' togail sheòl
Cluinn an drum a' s' fuaim nam pìob
Faic na suinn a' dol air bòrd!

Am measg nam miltean a' dol timcheal air a' chidhe faisg air na bàtaichean agus a' dol air bòrd bha oighear grinn breacballach a' bruidhinn ri cailleach aosda liath. Bha e d'am b'ainm Thormoid agus bha e ann an deise chacaoidh (Khaki) an oifigich den chiad chogadh mhór. Bha aodach dubh na banntraich uimpe.

Phòg si e mar gun robh e na bhalachan òg fhathast.

"Thoir an aire ort fhéin, a mhic," arsa ise.
"Bhiodh t'athair cho moiteil gad fhaicinn a nis . . . agus thusa nad chaitean. . ."

"Mo ghaol ort, a Mhamaidh."

"Chuala mi gun robh an cath Turcach uamhasach cruaidh," arsa ise.

Cha robh moran tìde air fhàgail.

"Cuimhnich air cruadal nan daoine bhon d'fhàinig thu, a mhic . . . agus dèan ùrnaigh anns gach cruaidh-chàs, a mhic. . ."

Dhealaich iad agus bha na faclan aice a' dol na cheann mar sheilleanan air sgaoth. . .

Am measg na gainmhich, nan cuileag agus nam fuaim coimheach a dh'fhuing e sa Mheadhan-Ear feadh nam mìos dona a bha ri teachd, bha Murchaidh Thormoid daonnan a' smaoinneachadh air a' dhùthaich aige fhéin agus cor na Gàidhlig.

Bha an cath Turcach uamhasach nimheil. Bha an cogadh cho fhiadhaich bhon a bha an Impireachd Thurcach a' dol leis an t-sruth. Thuig na saighdearan Turcach sin gu math agus bha eagail orra. Mar sin chòmhraig iad gu fhadhaich agus mhurt iad prìosanaich a' chogaidh gu tric.

'S ann ann am Meadhan-Ear, anns an Iraq, air an abhainn Tigris a thachair an t-Albannach sa chiad turas ri Micheil Goff (no, mar a theireadh sinn sa Ghàidhlig Micheil Gobha). Gun teagamh bha Micheil na dheagh sgoilear agus bha e fileanta 'sa Choimeis. Bha e na mhaighstir-sgoile a' teagaisg 'sa Chuirn ron chogadh. Bha leabhar sa Choimeis daonnan leis gu h-àraidh dealbh-chluich miorbhaileach Cornach. Bha e ag ionnsachadh

na Tuirceis cuideachd. Chan fhaca Murchaidh an Cornach uair sam bith nach robh e a' smogadh na phìob aige.

"Tha a' mhòr-chuid den Iompaireachd Thurcach thairis air na h-Arabaich a tha fo ar-a-mach an aghaidh nan Turcach. Tuigidh na Turcaich gu math gum bheil iad ann an cunnart ro mhór." arsa Micheil.

"An robh na Turcaich daonnan fhadhaich ri daoine eile?" dh'fhaighnich an Gaidheal.

"Chan eil idir. Bha iad daonnan ro fhad-fhulangach a thaobh a h-uile creideamh san Iompaireachd aca."

Ach chan eil an t-Arm daonnan gun ghluasad agus air an aobhar sin thugadh an òrdugh a-mach don bhuidheann far an robh Murchadh Domhnallach agus Micheil Goff a dhol don bhaile Kut al Amara a tha na bhaile Arabach leith uiread baile Inbhir Nis, air an Abhainn Tigris ann an Iraq.



Shin part den lobhta a-mach thairis air an t-sràid. Mar sin chunnaic iad na murtairean a' sior dlùthachadh riutha . . .

Duilich ri ràdh bha t-òrdugh a' stiùireadh a mhòr chuid (65%) de na h-oifigeach agus nan saighdear do am bàs.

Cheannsaich na Turcaich am baile Kut al Amara anns a' Ghiblein 1916 agus mhurt iad a h-uile oifigeach is saighdeir a thachair orra anns an àite gan glachdadh mar phrìosanaich cogaidh.

Bha Goff a' smogadh na pìob aige agus bha Murchaidh Thormaid Domhnallach na sheasamh comhla ri a chuid dhaoine ann an seòmar falamh air an lobhta uachdarach. Shin part den lobhta a-mach thairis air an t-sràid.

Mar sin chunnaic iad na murtairean a' sior dlùthachadh riutha.

B'iad nan saighdearan Turcach. Bha oifigear aca mu dhà fhichead bliadhna a dh'aois. Bha e lachdainn le stais (moustache) mhór dhubb fhiadhaich. Bha dag 'na laimh.

Chunnaic Murchadh, Goff agus na seachdnar saighdearan aca le oillt o'n uinneig uachdarach na bha a' dol seachad san t-sràid.

Ruitheadh an ceannard Turcach a steach do gach taigh. Nuair a thilleadh e dh'eigheadh e aireamh air choireigin. An sin ruitheadh grunn de shaighdearan Turcach a steach agus thilleadh iad a-mach a' slaodadh grunnan de na gillean againn.

Ann am prìobadh na sùla leag na Turcaich iad le gunnathan . . . agus bha na Turcaich a' sior dlùthachadh ri Murchadh, Goff agus an cuid dhaoine . . . a bha air chrith le oillt.

Dh'eadar-theangaich Goff na thuirt an t-oifigeach Turcach nuair a thill e a-mach as gach taigh — aireamh nan truaghan ann — gu bhi air am murt!

Aon uair na bha na Turcaich a' slaodadh a-mach feadhainn eile, dh'eigh saighdear òg ('s ann à muinntir Polmont a bha e).

"A Thighearna . . . seo mo bhràthair . . . am fear ruadh. . ."

Chunnaic iad am fear ruadh nuair a thuit e leth-mharbh air a' chàrn de chuirp fuilteach. Bha am fear ruadh air chrith fhathast . . . cha robh e marbh fhathast! An sin chuir an t-oifigeach Turcach peilear 'na cheann gun iochd sam bith bhon dag aige.

"A Chaiptean Mhic Dhòmhnuille dè ni sinn no bithidh sinn cho marbh ris cuideachd?"

Bha fallas air aodain an Domhnallaich bhric-bhallach. Cha robh fios aige, sa chiad dol a-mach de dhèanadh e, ach, grad chuir e an t-òrdugh seo a-mach: —

Dèan ùrnaigh, dèan ùrnaigh a h-uile mac mathar. Seas ann an cearcall. Grom ar cinn. Deannaibh greim air làmhnan a chèile.

— Dùinibh ar sùilean. Nuair a sguireas sibh a dh'ùrnaigh; abraibh AMEN agus tòisichidh an ath-fhear air ball. Nì sinn Ùrnaigh an Tighearna còmhla an ceann a h-uile treas ùrnaigh. Thèid am fear a bhrìsteas an t-òrdugh seo gu cùirt-shaighdeireil nuair a thilleas sinn. Tòisich a nisd. . . "Ar n-Athair. . ."

Rinn Murchaidh Thormoid gach ùrnaigh 'sa Ghàidhlig agus Goff sa Choirneis. Rinn an seachdnar eile ùrnaigh sa Bheurla seach an t-Uibhisteach a bha daonnan ri "Fàilte Muire" nuair a bha e ri ùrnaigh 'na aonar.

Thuig a h-uile duine gun robh teachdaire a' bhàis a' sior dlùthachadh ris. Chuala iad cas-cheumannan an Turcaich air an staidhre fhiodha.

Chuala iad a chas-cheumannan cho trom agus cho bras gun do thuig iad gun robh an t-oifigeach uamhasach feargach.

Ach bhon a bha iad uile fo smachd an Airm lean iad air ach thuig iad cuideachd nach robh cail eile ri dhèanamh.

Bha fuaim a chas-cheumannan aig an doras

a nisd.

Bha an naoinear a tòiseachadh ri Urnaigh an Tighnearna maraon sa Ghàidhlig, sa Choirneis is sa Bheurla. . . . "Ar n-Athair . . . nuair a dh'fhosgail an dorus. Bha faileadh de "chordite" a' tighinn a-steach comhla ris . . . ach lean iad uile air an Urnaigh . . . "gu naoimhichear t-ainm. . . "

Stad an Caiptean Turcach lachdann . . . "gun tigeadh do rioghachd" . . . chuala siad e a' tionndadh . . . "gun deanar do thoil air an talamh. . . . " Chuala iad a chas-cheumannan a' tearnadh na staidhre, ach bha difir mór ann . . . bha a chas-cheumannan a nisd cho iriosal mar gun robh e ann an eaglais . . . "mar a nithear air nearnh. . . . " Dhùin e an dorus gu sàmhach.

Air an t-sràid dh'eigh an ceannard ciar Turcach mar b'abhaist dha, ach bha mórán difir ann cuideachd.

Cha do dh'éigh e àireamh sam bith . . . "Falambh!" ghlaodh e. "Falambh! Chan eil duine a-staigh idir. . . . Rachamaid don ath-thaigh. . . . "

Chuala iad an Turcach a' ruith suas an staidhre fhiodh an ath-dhorus . . . thill e a dh-éigheach. . . . "Cóig . . . cóig."

Bha gearanan is guidheachan abhaistich nan truaghan ri chluinntinn . . . cóig urchraichean . . . an sin, -sàmhchair.

Cho-éignich an Caitein breac-bhallach an fheadhainn eile Urnaigh an Tighearna a deanamh trì uairean an deidh sin, gus an robh na Turcaich air falbh.

Bha an t-sràid dhustach theth a nis falambh ach na cuirp fhuiltich agus na cuileagan orra aig gach dorus ach aig an taigh aca fhein.

Sin mar a ghairm Murchaidh Thormaid air an Tighearna ann an Kut al Amara. Thill e agus a chuid dhaoine dhachaidh gu sabhailte. . . . agus tha 'ogha (Màiri nighean Dhomhnuill Kut) a' fuireach air croit a seanair an diugh.

GILLEASBUIG MacMHUIRICH
Gilleasbuig Lachlainn 'Illeasbuig.

The writer first heard this dramatic account from his father who saw active service on the Turkish front in the First World War.

THE IRISH IN SCOTLAND AND THE SNP: A CELTIC PERSPECTIVE

by
P. J. MAC GIOLLA BHÀIN, B.A.

The Irish, since coming to Scotland in modern times, have formed Scotland's largest immigrant community. They are also culturally and ethnically Scotland's closest kith and kin. The Scottish nationality — as has already been stated¹ — is itself mainly Gaelic.

This links Scotland with Ireland in a relationship that is unique in both the countries experience.

Due to their experience at the hands of English imperialism the Irish came to industrial Scotland the most oppressed, abused peasantry in Europe. They came to Britain uncommitted to the Protestant work ethic of Victorian industry and thrift and uncommitted to society around them by either tradition or economic success.

They brought with them much of the Gaelic culture of their homeland and with it its inherent value system of kinship and solidarity that had been extinguished in much of lowland Scotland by the great engines of Anglicisation-industrialisation and reformation.

Perhaps because of these factors they provided industrial Scotland with its agitators and the working class in this country with a cutting edge of radicals and revolutionaries disproportionate to their number. This was true of all Britain's industrial cities where the Irish settled, but perhaps nowhere more so than Glasgow. MacLean's powerbase in "bolshhevik" Scotland was the Gorbals-central Glasgow's Irish ghetto of no mean city.

Today in the working class areas of Glasgow where there remains large concentrations of Irish people,² the graffiti is more redolent of the Ardoyne of New Lodge Road than to anything distinctly Scottish. The Irish in Glasgow have remained at the lower end of the socio-economic league and, as a self-conscious community, especially its youth, relatively alienated to the society around it.

This community, in the heart of urban Scotland, in the heart of labour's "heartland,

would seem to have many of the qualities that were outlined by David Bowie"³ when looking to what type of support the SNP would have to attract and hold if independence from England was to be realised.

That they are also the Scot's nearest Celtic kith and kin would seem to guarantee that a party such as the SNP — out to break the connection with England and rend asunder the English dominated UK — would be commanding as much support from Glasgow's Irish community today as Mac Lean did in his day.

The situation, however, is quite the reverse. The Irish in Glasgow are not, it would appear, supporting the SNP in the manner outlined above.⁴

The main reason for this, I believe, is the perception of the SNP among the Irish in Glasgow, and the results for the Irish community in Scotland if the SNP were to be successful and establish an independent Scottish state.

The overwhelming answer given to the author for *not* supporting Scotland's claim for national independence by Irish people is remarkably uniform. "A separate Scotland would rapidly develop into another Ulster, a

Scottish parliament, another Stormont."

The author heard this argument during the devolutionary '70s and, unfortunately, hears it today with undiminished candour and conviction in the de-industrialising '80s among the Irish community.⁵

This was not always the case however; in the 1920s Red Clyde, and its Scottish Republican leader John Mac Lean, was heavily supported by the Irish of the Gorbals and the Lanarkshire coalfield.⁶

Mac Lean's plan was to imbue in the Scottish working class the politics that had been developed in Ireland by Edinburgh-born James Connolly;⁷ a synthesising of nationalism and communism based on the observation that capitalism and private property were English importations into Celtic Ireland, whose traditions had been essentially collectivist since antiquity.

Mac Lean's dream was, of course, never realised in his lifetime. His untimely death,⁸ saw the birth of the Northern Ireland Statelet following the British withdrawal from the 26 Counties after the Tan War.

Stormont's resign of terror was to end fifty years later amid the IRA blitz and the re-introduction of direct London rule which continues today.⁹

The campaign of the IRA that brought down Stormont had its origins in the ghetto emergencies of '68 and '69 when Catholic pogrom — a Belfast Protestant tradition — again threatened to rear its head.

"Liberal" Britain reeled in shock horror that such a system of religious apartheid could exist on their doorstep, within *their* state, in modern times. The shocked surprise was not, however, universal this side of the water. Nowhere on this island was the plight of the Bogsider or the resident of Ardoyne so instinctively understood than among the Irish in West Central Scotland. As tales of barely controllable B-Specials and viciously sectarian local government institutions flooded across the water, the scenario of an Edinburgh Stormont and a Strathclyde RUC could not have been more vivid for the Glasgow Irish contemplating a separate Scotland. If there were any doubters among the Irish community as to whether this would be the case they only had to look at the solidarity and kinship, not to mention material support, that was shown to the Loyalists in the North from Scottish Protestant organisations, particularly the Orange Lodges.

Unlike the 1920s however, there was no "HANDS OFF IRELAND" campaign run by Scottish separatists. The voice of Scotland, to the Irish in Scotland, appeared to be various shades of Loyalism, and therefore, various shades of anti-Irish racism. That nothing significant happened in the following ten years to change this perception of the Irish here did not do the devolutionists chances much good among the Irish — the author knows of no member of his extended family or friends of voting age in 1979 who voted for the assembly.

How can this community then, which appears to have many of the qualities and traditions necessary, if not vital, for the creation in Scotland of a solid separatist movement, be won over to the cause of Scotland?

Having gone through the available literature from the SNP I can find no mention of Ireland whatsoever. The SNP, it would appear, does not have a policy on the occupation of the six counties of N E Ireland by Britain. This could not be said of the other Celtic Nationalist party on this Island — Plaid Cymru.

Plaid Cymru is quite unambiguous in their support for a 32 county republic and self-determination for the entire island of Ireland free from British interference. Daffyd Ellis Thomas and other PC members have frequently been on pro-Irish platforms extending Celtic solidarity to the Irish.

I cannot however recall, or find evidence of any SNP spokesperson addressing the party's attention to the activities of the British State, and many Scottish troops, in the North of Ireland over the past 17 years.

This silence, or apparant silence, is taken as indicating acquiescence by the Irish community here in Scotland, to those activities. This belief among the Irish over here has been significant in denying traditional Labour votes defecting to the SNP. The silence has convinced many in the Irish community that the Scots are in fact merely a species of North Brit, fully participant in the Protestant consensus that the rebellious Irish must be controlled.¹⁰

This is indeed a travesty of Scottish history. That this country, whose national roots and cultural heritage are so firmly founded in the Irish kingdom of Dalriada. This country that shared with Ireland a common cultural heritage, a common language and common customs that were to remain intact across the narrow waters that separate the two countries for over 1200 years.

That modern Irish immigrants in Scotland have considered themselves immigrants at all is indicative of the direction of Scotland under English rule.

The Irish over here, in response to discrimination and exclusion from status and institutional power, reacted in classic immigrant fashion in a country where they shouldn't have felt foreign in the first place but did, and arguably, still do. In their politics, the Irish community when looking over the sea to the homeland were among the most republican and active of the Irish communities in Britain,¹¹ in the 1920s period. Today Glasgow has been the source of much support for the war in the North to eject the British.¹²

When concerned with their political allegiance in Scotland the Irish have, since Mac Leans time, supported the British Labour

party faithfully to such an extent the ranks of many CLP's in the West of Scotland contain Irish people disproportionate to their number in the country as a whole.

This political double standard practiced by the Irish here — i.e. on the one hand supporting the republican cause in Ireland, with its quite definitely revolutionary implications for the UK. On the other hand supporting the British Labour party at election time with its quite un-revolutionary attitude to the UK is indicative of both the problems at present and the potentialities for the future.

If the exciting potential is to be realised then action is required. The SNP must start to address itself to the entire range of issues that are involved in any analysis of Ireland and her British troubles.

The party has spokespeople on a plethora of subjects and issues it does not, however, appear to have one on Ireland.

This, I believe, in part explains the appalling ignorance of some, may I stress some. SNP members of quite rudimentary facts of Irish history.¹³

I am not, however, suggesting that the SNP in Strathclyde court the "Green vote" like some New York machine politician.

What is being urged is that if the SNP is to be the vehicle by which Scotland is delivered from English rule, then it must make itself aware of the fact that there is a common heritage and a common experience for Scotland and Ireland, both Celtic countries, dominated for centuries by English rule.

If this can be achieved then the input into the Scottish National movement would be capital. The Irish here with their vibrant separatist tradition still very much alive and their experience of militant class struggle in Scotland could be powerful allies of Scotland's cause.

The Labour party which has relied on the Irish vote for generations as bedrock support would find their safe seats and their councils scythed away from under them. The Labour party, the main guarantor of the British connection in Scotland, would be far more threatened by Scottish nationalism than at present.

Scotland would have taken a major step towards building a national liberation movement. A movement, capable of and dedicated to, prosecuting a successful struggle against the English connection.

REFERENCES

1. NLR 2, p. 5. "The Sense of Nationality in Scotland," by M. Mulholland.
2. In this article the definition of Irish nationality

murdering him for political reasons.

The circumstances of Willie McRae's death are bizarre. He was found in his car which had crashed in an upright position off a lonely road in Inverness-shire, and those who found his body, including a doctor, saw no pistol or cartridge cases in the vicinity and they assumed that his fatal injuries had resulted from the car crash.

It was several weeks after the death, when an investigative journalist discovered that Willie McRae had died as a result of a gunshot wound through the head, that the Crown Office (the State's colonial legal administrative body in Scotland) reluctantly revealed some of the details of what they were insisting

is that now generally accepted by Local Authorities with progressive multi-Cultural policies and Ethnic Minority Units, e.g. GLC, Birmingham etc. — it is "Anyone born in Ireland, with Parent(s) born in Ireland, Irish forebears or consider themselves to be Irish".

3. NLR 1, p. 2. "Elements of a Strategy for achieving Independence," by David Bowie. "... the SNP will need to build up a body of support that will remain solid during a period of considerable political turbulence. . . ."

4. The main body of the author's evidence that prompted, in part, this article has been two-fold: his experience over several years in community affairs in Glasgow's Irish community. And on recent evidence of canvass returns from Irish areas in Glasgow's East End e.g. Barrowfield and Gallowgate.

5. In the organisations that would, arguably, count as the expression of the community's collective voice, e.g. IBRG, Conradh na Gaeilge, Comhaltas Ceolteoiri Eireann etc.

6. See *John MacLean* by Nan Milton, pp. 9, 128 and 129.

7. See *John MacLean* by Nan Milton, p. 129, states that Connolly was "... the moving spirit behind the secession of the Scottish branches of the SDF in 1903 to form th SLP and he is recorded as having been its first chairman." Also that MacLean: "... after the 1916 rising and his release from prison he had contacts with some members of the Scottish Divisional Board of the Irish Republican Brotherhood."

8. Mac Lean died 30th November 1923
9. See Michael Farrell's *Northern Ireland: The Orange State*. (Pluto Press), also *Northern Ireland, Between Civil Rights and Civil War*, by O'Downd, Rolston and Tomlinson and Eamonn McCann's *War in an Irish Town*.

10. This is, of course, exactly what the London propaganda agencies such as the BBC are continually stressing — that the Scots are indeed part of some British Race, British Nation.

11. See *The Irish in Britain* by Kevin O'Connor, pp. 41, 42. "By 1920 the IRA register in Glasgow numbered 4,000 recruits and the financial contribution from among the Scottish community was reckoned by De Valera to be in excess of funds from any other country, including Ireland."

12. The contemporary Irish effort in Scotland is still impressive for the War in the North. Glasgow marching Bands have pride of place in Belfast republican marches often numbering all the other bands put together. The IRA unit that attacked the Grand Hotel in Brighton allegedly operated out of Glasgow's South side for several years.

13. Again the evidence is anecdotal by the nature of things, a group of SNP members at Paisley last year from the East of Scotland seemed to place much credence in the idea that the Gael was foreign to not only most of Scotland but also to Northern Ireland and quoted from Ian Adamson's *The Cruithin — the ancient Kindred* (See Carn winter '85 for a review by Padraig Ó Snodaigh). From this point their view of Ireland and the Irish could only be described by this Irishman as — British!

McRAE SHOOTING — NEW DEVELOPMENTS

Ever since militant nationalist Willie McRae, 61, was found shot dead in his car on April 6th, 1985, there have been many who openly discounted the official verdict of "suicide" and others have publicly accused the State of



Willie McRae, R.I.P.

was a suicide "with no suspicious circumstance". According to the Crown Office and its agents, the pistol used to kill Willie McRae had been found "several yards" from the body! However no explanation of how the death weapon came to be found so far from the body was forthcoming, and the fact that Willie McRae's documents had been found, meticulously shredded, some distance from his car was also left unexplained.

The Crown Office has failed to produce a shred of evidence to suggest suicide: has refused to make public the results of its investigations into the death, and has stubbornly resisted all demands for a public inquiry.

In fact the official version of suicide has now been completely discredited by the publication of a "leak" which revealed that the pistol used in the killing had been fired twice and "not from point-blank range". This latter fact, established by forensic tests, is of crucial importance. Since a suicidal shot with a pistol can *only* be fired at point-blank range, the possibility of suicide has been eliminated.

On the anniversary of Willie McRae's death the clandestine newspaper, "Saorsa", published by the Scottish National Liberation Army (SNLA), carried a statement revealing Willie McRae was an SNLA sympathiser and

ON THE GAELIC FRONT

le Frang MacThomuis

Over the years, this column has given much publicity, and indeed no little criticism, of An Comann Gaidhealach. But that is the indulgence of a long-standing member of An Comann and one who has given no little time and effort towards its aims and objects. An Comann was founded in 1891, as a kind of child of its time: just after the crofting population of the Highlands and Islands had achieved, through the 1886 Crofting Act, some measure of satisfaction of basic human rights.

In 1891 the Censal Returns indicated something in the region of 300,000 Gaelic speakers who were also bilingual; but also some tens of thousands who spoke Gaelic only. Such was the size of the population which An Comann had available to support its aims and objects. The fact that the Gaelic-speaking population in Scotland is now around 80,000 is seen as an indication that An Comann has not done as much as it should and could have. Though another argument is that the situation would have been much worse had not An Comann been in existence.

In the face of criticism of An Comann's seemingly in-built inertia, Comann na Gaelic (CnaG) was founded in 1984, also a child of its time. To differentiate between the two bodies, CnaG was given An Comann's educational remit, with that body being given charge to develop Gaelic arts.

Though not entirely run by "whizz kids", CnaG has an impressive professional approach to what it sees are the major areas

accusing the British State of his murder. The statement also revealed that, as a result of involvement with an SNLA fugitive, Willie McRae had been under Special Branch surveillance since September 1983 and that a letter, detailing the surveillance, and including the names of Special Branch officers and descriptions and registration numbers of the vehicles involved in the surveillance, had been sent to the media.

Extracts from this letter, published by sections of the British Press, have shown that Willie McRae was under constant surveillance by the Special Branch at the time of his death, and this sensational development has led many to renew the demand for a public inquiry into the death.

The Willie McRae Society, formed to press for a public inquiry, has written to the Crown Office detailing Special Branch involvement and demanding a full public inquiry. The Society's letter of 11th April 1986 has underlined the growing belief "that Willie McRae was murdered because of his association with members" of the SNLA.

To date the Crown Office has failed to reply and will not comment on the allegations that Willie McRae was murdered by agents of the State.

D. LEADBETTER

of concern in the Gaelic world. It held a major Conference in Skye last year, which produced the foundation for a National Policy for Gaelic. Even accepting that much of what was contained in the document was "old ground", the document had a fresh-looking style to it, which was entirely necessary as it was aimed at the political gurus in the Scottish Office. If nothing is so impressive as a Scotsman "on the make", so it can be said that nothing will impress our political masters as a well-presented case, thoroughly thought out and well stated. Nothing now is so impressive as the Gael making out a succinct case for his language and culture.

CnaG is now busy getting Gaelic actively used in a number of areas and is making significant inroads into that area of the Gaelic-speaking population which counts so much for the future: the young.

As it is at the moment, CnaG is as different as chalk and cheese from An Comann, with the latter still unable to gather its own ideamen together to make out a stated case for Gaelic and the arts. Its failure to replace its former Education Director with an Arts Development Officer is seen by many to have been a blunder of the first order. That appointment has yet to be made, if indeed it is being actively discussed.

At the moment, the favourite is CnaG, which appeals to the activist, young or old. Its slick approach, based on good strong professional standards, readily understood by the Scottish Office, is going no little way to creating a new environment of understanding and sympathy towards the need of Gaelic.

From time to time I shall be looking in detail at some of the newly-fledged Gaelic-based bodies which have recently come into being as the result of needs in particular areas of Gaelic being identified, for instance CLI, the Gaelic Learners' body.

Europe of the Free Peoples

"When representatives of eleven small stateless nations gathered in Puerto de Sta Maria, Andalusia, southern Spain over the May weekend they agreed that the peaceful future of Europe would only follow when the peoples of Europe regained self-government and marched with their feet out of the secretive, offensive military confrontation posed by NATO and the Warsaw Pact. Scottish delegates, Rob Gibson, from Dingwall and Morag Dunbar from Balerno joined Welsh, Breton, Irish, Catalan, Occitan, Basque, Corsican, Galician, Sardinian representatives as guests of the Andalusian movement's magazine "Macion Andaluza" in several days of study and debate entitled "Towards the Europe of the free peoples".

The gathering represented stateless nations at present ruled by Britain, France and Spain but their common aspirations are to find through a mutual exchange of views ways to enrich their cultures, languages, environment and social conditions since even the devolution granted the Basques, Catalans and Andalusians restricts the ways which these autonomist assemblies can rebuild their economies to support a new flowering of ancient peoples who are re-asserting their rights to self determination, just like the Scots and Welsh.

The conference had the services of instant translation from English, French and Spanish and as well as the debates a festival of Andalusian and Irish music was arranged. Indeed Irish delegate, Albert Fry from Belfast may well join us at the Highland Traditional Music Festival in Dingwall, either this year or next. However, the serious Mediterranean situation surrounding the American raid on Tripoli was a constant spur to the small stateless nations to seek the removal of superpower influence from the area just as the Scots, Bretons, and Welsh found that their countries are the hosts of the largest NATO arms dumps for nuclear and other weapons in Europe — all without the people being asked what they wish.

Such a meeting of European peoples at a non-governmental level opens up all sorts of comparisons and interesting links in our histories and experience. In the closing session the interests of the Celtic and Mediterranean peoples was seen as being closely tied to an ability to curb the overweening power of big states and to blow away the secrecy which surrounds their governments. The Conference concluded that a free European news service would be needed to keep up communications between us and others who found their identities and interests distorted by the media controlled in Washington, London, Paris and Madrid. The clouds from Chernobyl may hang over Europe but the future need not be so black if the peoples reassert their rights to self-government and open a new era of peaceful cooperation. Further details from: Rob Gibson, Tel: Dingwall 63270.

BREIZH

LEVRIOU

Hag hi brudet er bed holl e chom Bro Skos dianav a-walc'h d'ar Vretoned, "emskiantek" pe get, e-skoaz Iwerzhon pe Gembre. Dre m'emañ pell an eil vro diouzh eben emic'hañs, hag ivez dre m'eo disheñvel ar c'hudennoù en hon div vro. Abeg ha disoc'h an diouiziegezh-se eo n'eus ket kalz a dra da lenn e Breizh, e brezhoneg pe e galleg, diwar-benn Bro Skos. Deuet mat e vo neuze al levra a zo o paouez bezañ embannet gant Skol-Uhel ar Vro dindan an titl "L'Ecosse". A-ratozh ez eus bet pouezet er pennadoù berr ha sklaer a ya d'ober al levra-se war ar pezh a c'hell tostaat Bro Skos ouzh Breizh. Komzet e vez da skouer eus an darempred etre an div vro er Grennamzer. Komzet e vez ivez eus tu keltiek ar sevenadur skosat, ar pezh na vez ket graet peurliesañ el levrioù gallek pe saoznek diwar-benn Bro Skos (n'eus ket kalz Skosiz memes a soñj dezhe eo o bro ur vro geltiek). Deskin a raio ar Vretoned el levra-se ar pep reañ a zo da c'houzout diwar-benn istor ar vro, ar vuhez politikel, an ekonomiezh, ar sevenadur hengounel (sonerezh hag all), ar gouezeleg, al lennegezh. . . .

An hini a c'hoanto gouzout muioc'h a-zivout ar gouezeleg (ha lenn traoù entanetoc'h eget pennad J. Le Dù!) a c'hello lenn pe adlenn ar pezh a oa bet skrivet gant Arzel Even e-barzh Istor ar Yezhoù Keltiek, pe pennadoù Per Denez a oa bet embannet war al Liamm gwechall (1953-1954). Daoust d'o oad e chom talvoudus ar skridoù-se.

D'an hini a garo, goude bezañ lennet pennadoù dedennus Bernard Sellin, mont donoc'h e studi ar vroadelezh hag ar vroadelouriezh skosat, ne vo ket ret lenn levrioù saoznek: ul levra gallek a zo, "L'Ecosse, une nation sans état". Kenkoulez

eo hag al levrioù saoznek gwellañ. Bloaz zo e oa bet embannet war Dalc'homp Soñj ur pennad diwar bluenn Jacques Lueruez a-zivout Strollad Broadel Bro Skos. Moarvat ne oan ket bet ma-unan o kaout c'hoant lenn e levra goude bezañ lennet e bennad. Ha talvezout a ra ar boan, daoust ma c'heller kavout hirik pennadoù zo, rak n'eo ket diwar c'horre en deus studiet an traoù. Div lodenn a zo el levra. An hini gentañ gouestlet d'ar gevredigezh skosat ha d'hec'h emskiant vroadel. un emskiant stummet gant an ensavadurioù a ra eus Bros Skos ur vro a-ziforc'h (justis, deskadurezh, iliz. . . .); hag an eil d'ar vroadelouriezh, penaos e vez eztaolet an emskiant-se er vuhez politikel, dre an SNP dreist-holl. En un doare sirius eo graet al labour, gant un den a gar hag a glask kompren Bro Skos.

Traoù dedennus a c'hoarvez er mare-man e Bro Skos, ken war dachenn ar yezh ha war an dachenn bolitikel. Er bloavezhioù tremenet ez eus bet krouet un toullad aozadurioù gouezelek nevez, ha frouezhus eo bet o labour betekhen: warlene, e miz Gouere 1985, e voe dalc'het ur Vodadeg vroadel evit termeniñ ur politikerezh a-berzh Stad evit ar gouezeleg, ha dont a reas di ar Sekretour-Stad evit Bro Skos. War an dachenn bolitikel e seblant emañ ar Strollad broadel oc'h adaptout nerzh ha fiziñs ennañ e-unan. Dudiñs e vo disoc'h ar mouc'hiadegoù lec'hel e miz Mae.

O mad a raio ar Vretoned eus an daou levra-se eta.

I. KADORED

Summary: Two books in French about Scotland are briefly reviewed here: "L'Ecosse" published by the Breton Cultural Institute, a collection of articles of which one deals with the relations between Scotland and Brittany in the Middle Ages, and "L'Ecosse, Nation sans Etat, by J. Lueruez, which gives a good account of Scotland's nationhood as well as Scottish nationalism today.

PÂQUES 1916: LA RÉVOLUTION IRLANDAISE

This is the title of a special, well-illustrated issue of the Breton history magazine DALC'HOMP SONJ published as a contribution to the 70th anniversary of the Rising in Dublin. 1916 provides the focus for a collection of 16 articles dealing with the developments in the political, social, linguistic and military fields which led from 1880 onwards to the setting up of the Irish State. Dalc'homp Soñj is to be warmly congratulated for having secured the cooperation of ten well-known Irish historians and leading figures of the language movement. Their names are guarantees of the quality of the information. A journalist and lecturer who is well acquainted with what has been published about that phase of Irish history echoed the admiration expressed by several people when he showed them a copy. He said that no such collection of articles on the subject had been published before and that several of the photos included, depicting events of the struggle for independence, are hardly to be found in print elsewhere. Those who are not familiar with those events will find it most rewarding to have all these aspects covered in the 68 pages.

Six Bretons have contributed articles. One of them concerns the repercussions which the Irish struggle had on the Breton national movement — a rather critical view is taken there? In Ireland too, some people have asked whether 1916 and the struggle to establish statehood were justified: that question is answered affirmatively. I don't agree with R. Faligot's conclusion in "L'échec d'un putsch. As Col. E. Ó Néill shows, 1916 did not fail in its objective — and it was not a putsch!

But get a copy, send 45 Francs plus 9.50Ff (postage) to Dalc'homp Soñj, 36 rue E. Zola, 56100 An Oriant/Lorient, Brittany.

THE ASSOCIATION OF PARENTS OF BILINGUAL SCHOOL CHILDREN (APEEB) met in Roazhon/Rennes on 12/4/86 to review the situation regarding the teaching of Breton in the State schools.

Primary level. They expressed satisfaction with the way the language is taught in the four (!) existing bilingual schools (St. Riwal, Lannuon, Pondivi, Roazhon — one in each of the départements of "Region Bretagne — why is there none in Loire-Atlantique?). Results show clearly that Breton is no longer the language of the slow learners, a "badge of shame" — on the contrary, it is more and more a medium for good progress in education.

The authorities have promised, for the 1986/87 school year:

a) to open a new bilingual class in the

Rostrenen nursery school;

b) to further develop the Roazhon school by allowing it to have 3 teachers and 4 levels (preparatory to intermediate). APEEB asks that the same measure should apply to the other three schools, and that new classes be opened in Roazhon (nursery level), St. Nikolaz-ar-Pelem, Landerne, Lann-er-Ster, where there is a strong demand. They insist that the authorities should concern themselves more with the provision of teaching materials and the preparation of curricula

In addition to these *experimental* schools (how long is this stage to last?) there are itinerant teachers who go around *giving the children a taste of the language* (be careful, don't poison their mind. . .!).

A large number of parents' demands remain unsatisfied. APEEB requests the number of such teachers to be doubled in each

département by September next.

Regarding the *Secondary schools*, APEEB is worried to find no mention of the "regional languages" in a Department of Education publication containing information on programmes for colleges and institutions, except a few lines in connection with timetables. Is this not an indication that the State's intention, last proclaimed in 1925, remains unchanged: "Let the Breton language disappear"?

APEEB protests against this omission which ignores the desire of a considerable number of people, in Upper as well as in Lower Brittany to have their children learning Breton, as they have understood its importance for a well-balanced and rational education.

From a statement by APEEB, BP2507, 35035 Roazhon-Cedex.

DAN AR BRAS, BARD OF BRITTANY

In Brittany music is as much part of every day life as it is in Ireland. Indeed, the fame of the Breton culture owes much to its music, and the Breton people cling to it as to a last hope in times of despair.

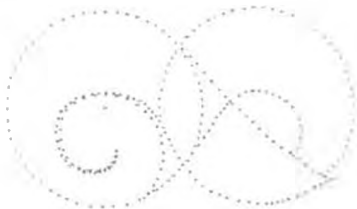
It was the indisputable talent of Alan Stivell which launched the music of Brittany onto the stage and now, he is probably more famous than any musician of "France". He is not recognised there as a "French" musician, much of his lyrics being in Breton or in English (some are also in Gaelic). For this reason he has not in the French media the acceptance he deserves.

But among Stivell's fellow musicians one who is as talented as himself, although in a quite different style, is DAN AR BRAS. He is an extremely gifted musician, being able to play the guitar as well as the bag-pipe and a lot of other instruments.

One of his best work is a kind of a Rock symphony called "DOUAR NEVEZ". A real master piece.

The story it tells, based on an old Breton legend, takes place in the town of KER-IZ, which is supposed to have been located off the West coast of Brittany, in the "Baie des trépassés", (Bay of the deceased).

KER-IZ was a rich and proud fortified city, surrounded by the sea and protected from it by a system of dykes. There reigned Gradlon, a good and wise old King. His daughter was Dahut (some say Ahes) a maiden of great beauty and intelligence.



LOIRE: ATLANTIQUE IS PART OF BRITTANY

An opinion poll carried out by a research centre in Nantes indicates that 63.5% of the people of Loire-Atlantique want to have this departement included in the administrative "Region Brittany". The percentage was highest (81.7%) among workers and employees, lowest (42%) among farmers and professional people; it was surprisingly higher South of the Loire, than North of it.

The results published last January, are all the more encouraging that a persistent campaign backed with public money has been waged over the past 10-15 years to impress on the people of the area that they were not Bretons. French officials have repeatedly answered requests from the partisans of reunification with the rest of Brittany by saying that if the people want it, they will act accordingly. What are they waiting for now?

Almost every night, sumptuous feasts and balls were held in the town of KER-IZ. Dahut loved dancing and was the heart and soul of all entertainments.

But Saint Gwenole, an advisor to the King, disapproved of her. He told Gradlon to fear the punishment of God if this state of things did not end.

The Saint was not obeyed. One night, while the whole town was busy in wild merry making, the dyke collapsed and KER-IZ was destroyed. Most of its inhabitants were drowned in the flood. However, Gradlon was able to escape on his white horse to the nearest shore of Douarnenez. His endeavours to save Dahut were vain and she was changed into a mermaid. So, with her, the tradition went back underwater (as in other places it went underground) to wait for more tolerant times.

Dan ar Bras expresses this well known legend with great sensitivity and masterful talent. Most of his musical themes are of a pure traditional vein, yet the work sounds extremely modern, thanks to the intelligent use of the electric guitar and other electronic instruments, mixed skillfully with Scottish bag-pipe, Irish tin whistle and a good piano.

Dan ar Bras successfully avoided too strict a traditional style, yet he did not fall into Jazz, Classic or heavy Rock music. The result is a subtle neo-traditional style where the use of various electric sounds does not overshadow the Celtic genius. His music flows naturally and smoothly, and is as acceptable and pleasurable to the adepts of Rock as it is to the fans of traditional.

One wishes that Dan ar Bras would produce more work of this kind, and that the world would recognise him for what he is, a very good musician and composer, indeed, one of the most talented bards of Brittany.

BRITT DU FOURNET

BRETON IN THE MEDIA

Television programmes in Breton were all regrouped last February in one Sunday broadcast: Chadenn ar Vro. They had been blamed for causing viewers to switch over to other channels. Since then however, viewing on weekdays has not increased whereas more and more people are looking at 'Chadenn ar Vro'. 11% of the FR3-Brittany viewers watch it. On average 300 of them send in cards in answer to quiz programmes in Breton.

R.B.O. (Radio Bretagne Ouest) used to have 9 hours a week in Breton, and 21 hours (a misprint ??) of mixed Breton and French. Now, it is 11 hours a week in Breton, and 2½ hours bilingual. (There were complaints that "Breton" could mean a lot of music without words!). Also 11% of the station's 450,000 listeners get these programmes. On average 30,000 regularly listen to news in Breton.

Which is all far from enough. The director of the Breton programmes, Youenn Gwernig, wants daily broadcasts on both radio and TV. One reason why more Breton speakers don't listen to R.B.O. is that they are not familiar with the standardized forms of Breton (they were not taught to write or read it) and there are not enough means to make programmes in the various dialects.

Erwan ar C'hoadig, editor of EMGANN (organ of the similarly named organisation which stands for Breton national liberation) was taken to court by the French minister of the Interior, for having published words deemed injurious for the reputation of a police officer. The paper was fined 3 million Francs on March 5. Undoubtedly the aim is to silence a group which does not mince its words.



Erwan ar C'hoadig (right) with his solicitor Yann Choucq at his trial (photo courtesy Breman).

HEAVY FINES (5000 Frs each) were imposed on two members of Stourm ar Brezhoneg, i.e. Patrig Herve and Gwenole Bihanig, (see CARN 53) for defacing road signs bearing only Frenchified forms of place names in the vicinity of An Oriant/Lorient. There was surprise at the severity of this sentence since the French authorities conceded

last Summer that sign posts should be bilingual; and the judge had appeared sympathetic towards the defendants who were allowed to speak Breton in court. Well, the law has not been changed, nor have any significant number of road signs. S. ar B. says its campaign will continue.

AFTER THE ELECTIONS: PAUSE TO THINK

I should like here to draw some lessons for Brittany from the results of the elections of March 16th last. Remember that there were simultaneous elections by universal suffrage to the French "national" assembly and to the regional councils. As expected the groups which stood for some form of autonomy for Brittany fared badly, and quite badly. None of their candidates came anywhere near winning a seat and all their lists fell quite short of the 5% of the votes required to redeem deposits. But briefly, the official Region-Bretagne — B-4 — is now represented by 34 leftists (of which 4 are Communists and 30 Socialists) and 47 rightists (24 Giscardians, 13 Gaullists-Chiracians, 2 Le pens and 8 "Diverse"), all firmly anchored in the French party system.

As the Esperanto periodical ETNISMO puts it, political ethnism played no significant part in the contest. That is the way the government wanted it. The numbers of votes given to candidates of ethnic minority groups (47,000 in Alsace, 3,800 in B-4, 2,500 in Occitania, 5,000 each in N. Catalonia and the N. Basque Country, 10,000 in Corsica) to the Paris legislative assembly were nowhere sufficient to get them a seat. For the regional elections they were considerably higher but it was not much consolation! In Brittany, Kember Breizh/Convergence Bretonne, which was backed by, among other leftists, the Union Démocratique Bretonne, the Breton branches of the Parti Socialiste Unifié and Skol an Emsav, was the only pro-autonomy grouping to present lists in the *five* departments. They used the label "Vivre et Decider en Bretagne" (Living and Deciding in Brittany), the acronyms VDB being reminiscent of UDB. Coordination-Bretagne which had been the first to try and bring together the various Breton organisations had given up when it became clear that it would not be supported by the UDB and Skol an Emsav, so finally P.O.B.L. (the Party for the Organisation of Brittany) went forward allied with ecologists but only in Ile-et-Vilaine (Rennes area). Their list, called Démocratie Bretonne and headed by Yann Fouere, expressly advocated self-government.

It appears that VDB managed better to mobilise militant support than DB. The highest vote they got in absolute terms was in Finistère (9,258 or 1.97%) but percentage-wise it was better in Côtes-du-Nord (7,729 or 2.39%).

Next came Morbihan where they got 6,672 votes (2.02%) and Loire-Atlantique (5,868 or 1.01%). In Ile-et-Vilaine only 1,500 (0.38%) voted for them, and 2,052 (0.52%) for Démocratie Bretonne; these particularly low figures may well be explained by the division between the two autonomist groups leading to abstention by many Breton-minded voters, and possibly by the presence of a regionalist list headed by Prof. Philipponeau.

In all then some 32,000 Bretons cast a vote for some form of self-government. The average VDB percentage was 1.51%. Almost 25% of the registered voters abstained or spoiled their vote. I am assured that many who are strongly committed to the "Breton idea" belonged to that category, being disgusted by the failure

to give priority to matters held in common by the different organisations. There is no doubt that unity around a common denominator would have rallied many sympathisers who take an apathetic attitude when they see the "autonomists" wasting their chances.

FRENCH RULE O.K.!

Neither the UDB nor POBL try to excuse their defeat solely by blaming it on the rules which governed the elections and which were designed to safeguard French centralism. Of course holding the general election on the same day as the regional ones made it certain that they would be dominated by central French issues, above all by the question whether there would be a pro- or an anti-Mitterand majority in the "national" assembly. Proportional representation based on the highest average of votes given to the candidates of each list worked also against minority groups. The media, acting on official directives, played their part by practically excluding the "ethnic" candidates from election broadcasts (Démocratie Bretonne got 1 hour on radio, and 10 minutes on television). But even the local French party candidates were obliged to leave the stage to the big shots. Those who had ideas different from the centralists' as to what the regional councils might or should do got no opportunity to air them in front of the armchair-bound electorate. There was no debate about the development of or planning for the regions. The majority of the French citizens either does not know or does not care, for example, that the Paris-Ile de France region, which occupies 2.2% of the State territory with 18.5% of its population, gets more than 50% of the total money allocated to the regional budgets. France is first and foremost Paris. Decentralisation how are you!

A NEW DEPARTURE?

It seems now to be well realised by the editors of the Breton political monthlies that they must not expect the French government to be so democratic as to facilitate those seeking to bring some of the powers of decision down to the level of the regions. Centralism will remain unless the ethnic groups which want to live makes it really hard to resist their demands.

I hope that following their debacle the Breton organisations will ask questions about the course they have taken hitherto. There are

signs that the need for a reorganisation of the Breton forces is understood at least by some in positions of influence. But will the right answers be given? Have the Breton autonomists any strategy at all?

In an editorial of *Le Peuple Breton* signed UDB, a double difficulty is seen as revealed by the elections: the difficulty for "a different Left" to exist side by side with the French Socialist Party; and the difficulty for a specifically Breton force to make any electoral impact. "There is no question of the need to give our ideas political expression but only of how to present them at this time." Two objectives: strengthen the party and seek cooperation on the ground with "the forces gathered in the various convergences bretonnes".

In the same issue G. Le Hen addresses himself more thoroughly to the difficulties. I am glad that he shares some of the points I made in an appeal which I sent to the UDB and to others (involved in POBL or previously in the Coordination-Bretagne attempt): discouragement of active members by the failure to show progress; strengthening of French resistance to the Breton demands, including those for our language and culture. He wonders how to explain such electoral results when there is widespread awareness among the workers that they should have employment in their home country, vigour in the cultural movement, a majority in Loire-Atlantique wanting to be re-united with the rest of Brittany. "We tend to devote more attention to discussing ideas than to political activity. Hence the splits, expulsions, resignations, leaving us in a weakened position." Democratic political action, which aims at acceding to positions where ideas can be translated into concrete achievements, requires a responsible and coherent programme, convincing people of its worth and winning elections. Years of persevering efficient work, not three weeks of electioneering, are required. To be credible in the eyes of the voters, there must be *unity*, durable unity; admitting individual differences of view but agreeing to subordinate them to the essential. The writer appeals to all those who came together during the recent campaign to pursue their efforts towards a real union, with a view to being ready for action, a year before the next contest (the "European" Parliament elections, 1989. If France, like other EEC countries, were bound to organise it on a regional basis . . .). That would mean: a) having secured financial means for the campaign; b) defined the programme and the main themes of propaganda; c) recruited and trained members so as to be present everywhere. Finally, Le Hen ventures to suggest that a large union might imply the disappearance of existing parties but cautions that before scuttling the UDB, which represents a considerable experience, one must be sure that the new structure would be strong and more efficient. Which is all rather sensible. But does it go far enough?

I don't think that the two articles referred to above tackle the problem of reorganising the Breton forces in a sufficiently radical way. The UDB and other left oriented organisations represent only part of these forces.

Continued in CARN 55.

RECOGNISE BRETON AS A LIVING LANGUAGE

Alarmed by the Education authorities threat to do away in secondary schools with the teaching of all living languages except English (and French of course!), a measure which would first of all affect the very precarious position of Breton, the Union of Breton Language Teachers have launched a petition asking that a) the students be enabled to choose between various living languages, as before; b) that Breton be recognised as a First-Category Living Language, so as to strengthen its status.

Please support this demand. Write for copies of the form to U.G.V., 21 rue des Tribunaux, 56000 Gwened/Vannes, or simply write out the two demands and send them to above address, with indication of names, addresses, occupations.

THANKS

On behalf of the members of STOURM AR BREZHONEG and especially of those of us who have been prosecuted, I wish to thank all the readers of CARN who responded to the Celtic League Appeal and wrote to French Ambassadors expressing their support for our action.

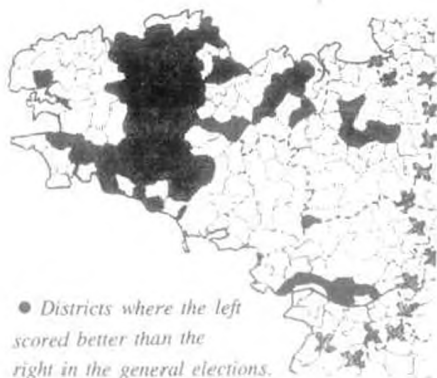
Like all governments, the French Government is worried about what foreigners think of its policies, as shows for example the answer of the French Ambassador in Dublin to the Manx Branch of Celtic League.

Up to now the French authorities assurances that bilingual road signs would be "allowed" have not been acted upon. The STOURM AR BREZHONEG campaign is therefore going on, and will do so as long as needed.

External support from Celtic countries and from other parts of the world will remain important in the future and will still be needed to get prosecutions stopped and to get those assurances and promises put into action. But, with your help, we can win!

Thank you.

IWAN KADORED



LES NATIONALISTES BRETONS DE 1939 À 1945

by Bertrand Frelaut

The author of this book is a history teacher in Gwened/Vannes who has previously published books and articles dealing with the history and the art of the Gwened area. Here he develops a thesis devoted in 1970 to *L'Heure Bretonne*, the weekly organ of the Breton National Party from 1940 to 1944.

Among other works covering that phase of our national movement, though with a wider scope, three deserve particular mention: *Breiz Atao* by O. Mordrel (1973), *La Bretagne Ecartelée* by Y. Fouere (1962) and *Le Mouvement Breton de Breiz Atao* by A. Deniel (late seventies?). Mordrel (see Carn 52) was with Debauvais the leading figure in the development of Breton nationalism from 1919 to 1940. His first-hand account is unrivalled but as a source of history it must be read critically as he frequently gives himself credit for positive aspects while blaming others for what went wrong. When strong personalities are involved, conflicts and animosities often interfere with the pursuit of common aims. Yann Fouere worked on the regionalist level but he is well informed about the nationalists' policies: his book deals with the period from 1938 to 1948 and provides a detailed account of the post-war repression in addition to extensive coverage of the different positions held by moderate nationalists and separatists. I would only question his interpretation of the Germans' attitude towards the Breton demands: the fact is that, from 1940 to 1944, they did more than tolerate the development of the Breton National Party, but of course no State, least of all powerful ones, acts towards small nations from altruistic motives. Each side sought its advantage.

As for A. Deniel, he is an outsider, leftist, sympathetic to the Breton claims, who directed his research to the evolution of the regionalist and nationalist ideas and policies between 1919 and 1944 but also brings some light to bear on the files of the French police and on German Archives relating to Brittany. He departs from the historian's objectivity when dealing with the positions taken by Debauvais and in particular by Lainé during the war.

Whatever B. Frelaut thinks of the stand taken by them, and other leading figures towards both Berlin and Vichy, he scrupulously refrains from expressing it, unless his reference to opportunism may be construed as implying censure. If he quotes so frequently Mordrel, it is not due to any bias in his favour (as I understand is the case in H. Boterf's "La Bretagne dans la guerre") but to the fact that in addition to the wealth of detail in the book "Breiz Atao" he got answers to his queries from the author. Others, by which he probably means particularly R. Delaporte and C. Lainé, ignored his requests. The former may prefer to keep silent for fear of stirring up old passions. The latter had experienced so much vilification from all sorts of writers that he

had resolved not to entrust to any stranger what he might have to say: he advised actually to write and publish oneself, it would then be more difficult to be misrepresented. Frelaut is at least objective in that he presents facts and documents from various sides (nothing has transpired from official French sources) and leaves it to the readers to form their own judgement.

But it is easy to see that his sympathies lean towards the moderates. In documenting the split which occurred in the autumn of 1943 among the nationalists, of which two had already been assassinated by the French Resistance, he reproduces a text of 3 pages in which Delaporte (who in December 1940 had replaced Debauvais and Mordrel at the head of the National Party and now, distancing himself from the Germans, protested that he only wanted France to recognise our rights) accused Lainé of lies and insults. The evidence for this does not appear in that text, nor is it borne really by the short quotations of statements by Lainé. For the reader to appreciate the arguments, Frelaut could have quoted from the new *Breiz Atao* published by the extremists or from "La Bretagne Ecartelée" the points made by Lainé in support of his uncompromising pro-German stand.

These reservations do no detract from the value of this book as a good synopsis of the conditions under which the Breton National Party operated during the war. Frelaut comes close to the right interpretation of the German's attitude towards the Bretons, one of caution dictated by the need to preserve Vichy's collaboration with their war effort. He gives in short chapters a clean picture of the national party built up by Delaporte and his associates: its organisation, its numerical importance, the geographical distribution of its branches the themes of its propaganda, the circulation of its weekly, its staffing, its policy (including the extent to which — whether for tactical reasons or out of conviction remains debatable — it echoes national-socialist or fascist ideology), its attitude towards the Vichy government. A few chapters concern the Bezen Perrot, of which the history has yet to be written. The fact is brought out that the cause of a Breton Brittany had genuine friends in Germany but they were to be found in Wehrmacht and cultural or academic circles, and some of them were opponents of Hitler. Thankfully Frelaut leaves no doubt that the actors of what he describes as a drama in three parts were all animated by a concern for the future of Brittany as a nation and their aim was a Breton state.

A. HEUSAFF

CYMRU

CYFRIFIAD Y WYDDELEG 1981

Cyhoeddwyd Cyfrol 6 Cyfrifiad Iwerddon sydd yn ymdrin a'r iaith genedhlaethol, yn gynharach leni. Mae'n rhaid cofio, wrth ddarllen y ffigurau, y berthynas agos rhwng nifer y siaradwyr a'r nifer o bobl ifaic yn yr ysgolion ac sydd newydd gadael yr ysgol. Yn y 26 sir y tueddiad ars 1926 yw:

	1926	1936	1946	1961	1971	1981
Siaradwyr Gwyddeleg	540,802	666,601	588,725	716,420	789,429	1,018,413
Poblogaeth di-Wyddeleg	2,261,650	2,140,324	2,182,932	1,919,393	1,998,019	2,208,054
Poblogaeth dros 3 oed	2,802,451	2,806,925	2,635,818	2,635,818	2,787,448	3,226,467
Canran y siaradwyr	19.3%	23.7%	27.2%	27.2%	28.3%	31.6%

Rhwng 1971 a 1981 gwelwyd patrymau tebyg ym mhob grwp oedran o dan 20 oed. Roedd cynnyddcym cymhedrol yng gh nghanran y siaradwyr yn y grwp oed 20-254 oed. Gwelwyd cynnydd yn y nifer siaradwyr yn y grwpiau 35-44 oed a 44-54 oed ym 1981 wrth gymharu eu cymharu a'r un bobl ym 1971 — h.y. 25-35 Oed a 35-44 oed. Efallall Efallai mai natur y cwestin sy'n gyfrifol am y cynnydd, neu fewnfudo i'r grwpiau, oed hyn, a dylanwad plant ysgol ar eu rhieni. Yn y grwpiau 55-64 oed a thros 65 oed, gwelir tueddiad naturiol.

Grwp-oed	Siaradwyr yr iaith		Canran (%)	
	1971	1981	1971	1981
3-4	6,850	6,700	5.5	4.9
5-9	87,631	97,058	27.6	27.8
10-14	151,147	173,516	50.6	20.8
15-19	137,820	166,549	51.3	51.0
20-24	79,632	110,561	37.0	40.0
25-34	93,327	156,760	29.4	32.8
35-44	82,006	108,091	27.2	30.0
45-54	74,807	85,184	23.4	28.3
55-64	42,442	66,209	14.7	22.9
65+	31,767	47,785	9.6	13.0
Cyfanswm	789,439	1,018,413	28.3	31.6

Allan o'r 1,018,413 o siaradwyr, r'oeodd 40% mewn ysgol, coleg neu brifysgol. Lefel addysg y gweddill oedd: yg ysgol gynradd, 14%; ysgoluwchradd, 23%; ysgol grefft 8% ysgol uwchradd a chreffft 6% a phrifysgol neu goleg, 10%. Allan o'r 910,700 aelwyd breifat yn Iwerddon, roedd gan 42% o leiaf un person oedd yn medru'r Wyddeleg. Yn y mwyafrif o aelwydydd gyda siaradwyr yr iaith ynddynt, roedd hefyd poblhet fedru'r iaith yn trigo ynddynt. Gellir prynu copiau o'r adroddiad am £2.00 (heb gynnwys cludiant) oddiwrth Swyddfa Cyhoeddi'r Llywodraeth, Ty Sun Alliance, Stryd Molesworth, Dilyn 2.

CLIVE JAMES

(A run-down of the 1981 Census on Irish speakers in the 26 counties of Ireland).

THE OXFORD COMPANION TO THE LITERATURE OF WALES

Compiled and edited by Meic Stephens. 682 pages. Published by the Oxford University Press, February 1986. ISBN 0 19 211586 3. Price Stg\$17.50 net in U.K.

Meic Stephens is the well-known Literature

Director of the Welsh Arts Council. He is a poet and has edited many other works connected with Wales, literature and arts, in particular an Anthology of Anglo-Welsh poetry. Ten years ago he published "Linguistic Minorities in Western Europe", a study of the interaction of culture and politics in sixteen States in which he dealt separately with all the minorities' linguistic situations, problems and achievements.

Here he has produced an encyclopaedia of Welsh literature, history and cultural life ranging from Arthurian times to the present

day. The book contains 3,000 entries on literature in Welsh and English; we have not only the biographies of the Welsh writers. But also elucidations about their most famous works, (for instance, an entry under "Gwledigaethu y Bardd Cwsc") and detailed notes about books and periodicals but many other items concerning historical figures, events, movements and institutions (with mentions of the literary works of which they are the subjects). There are also entries on the poetic genres, on myths, legends and folklore, on places with literary associations. The headings are in alphabetical order. The book will therefore be most useful as a work of reference to ordinary readers coming across names such as Taliesin or Iolo Morgannwg, Annwn or Rhiannon; or to students wishing to find out more about the Gogynfeirdd or Edward Lhuyd, or to journalists wishing to check their information about Saunders Lewis. It is quite appropriately named a Companion, as you will be able to profit from its erudition whenever you have a few moments to spare.

There is, for those who are well acquainted with the language, also a version in Cymraeg, "Cydymaith i Lenyddiaeth Cymru" published by the University of Wales Press and available at the same price. Both versions were commissioned by Yr Academi Gymreig/The Welsh Academy and published with financial assistance from the Welsh Arts Council and the Arts Council of Great Britain.

A.H.

PEN Y BERTH RALLY

On the 6th September of this year, the Saunders Lewis Commemorative Committee will hold a National Rally at Pen y Berth to commemorate the 50th anniversary of the "Burning of the Bombing School" in 1936 by prominent members of the Welsh Nationalist Party, namely Saunders Lewis, Ronerant Lewis Valentine and D. J. Williams. During the Rally a memorial to 'The Three' will be unveiled by relatives. Thanks to the kind permission of the owner of the site, Mr. Owen Owens, plans for the construction of the memorial are well in hand. Discussions with the well-known sculpture, Jonah Hones, regarding the design also on schedule.

The Committee has launched an appeal to help fund the Rally. Anyone wishing to contribute to the fund should send contributions to the Treasurer, R. Glyn Jones at Cartrefle, Pontllyfn, Caernarfon. Gwynedd Official collection forms are also available.

PWYLLSOR COFFA SAUNDERS LEWIS



WALES IN THE WORLD

a) Welsh are losing out

Welsh speakers are losing out in the battle for top jobs in Welsh-speaking areas according to recent research. Previously unpublished census data shows that Welsh speakers are under-represented in the top socio-economic groups (e.g. by 29% in employed professional workers) and over-represented in all the lower socio-economic groups. Branch factories for example, typically employ immigrants in the higher-level managerial and professional posts with "cheap" local proletarian labour. Similarly nationalised services such as the health authorities and water authority import large numbers of key workers. These problems partly reflect a clear failing in the education system and the careers advice service.

b) Staff to get Welsh classes

East Dyfed Health Authority has drafted in a Scotsman to help teach its workers Welsh. A lecturer in sociology at University College Swansea has developed a course based on word association. Dyfed County Council has launched a crash 100 hour lunchtime training course aimed at officials who are in regular contact with the general public but whose Welsh is not up to standard. The course is aimed at "middle of the road Welsh speakers" with some ability in the language but who are neither fluent nor proficient at the technical level. The classes will meet for 10 consecutive weeks, three days each week for 2½ hours and finish with a 3 day residential weekend. While both provisions are laudable, why have the authorities waited for 12 years since they were set up?

c) No Welsh on Euro-passports

The new wine coloured European Community passport which is being introduced next year will carry text in Irish, Greek, English, Danish, Dutch, French, German, Italian,

Portuguese and Spanish. Despite representations by Conservative M.E.P. for Kent West, Mr. Ben Patterson, the E.E.C. have refused to include Welsh on the list. Apparently the English Home Office made no attempt to have it included!

d) Post Office abolishes Wales

The English Post Office is to abolish its "Wales and the Marches" postal region and remove administration of much of the principality's postal service to England. The letter service will be administrated from Manchester, counter services from Birmingham, and parcels from London. A further deterioration in services is expected.

e) Auto-translations bid

Scientists at the University College of North Wales, Bangor, are hoping to develop a machine raw translating of documents to and from Welsh if they can find £250,000 worth of backing. Human translators would then convert this raw material into a readable version

f) Government grants for Welsh

The Welsh Office have announced the following grant aid for Welsh language associated bodies for 1986/87:

Welsh Books Council.....	£380,000
National Eisteddfod.....	£250,000
Mudiad Ysgolion Meithrin (nursery schools).....	£245,000
Urdd (Welsh League of Youth).....	£80,000
*Young Farmers Clubs.....	£5,000
*Welsh Schools Basketball Association.....	£5,000
*Welsh Scout Council.....	?????

*To assist publishing and bilingualism.

g) Eisteddfod Survey

Thanks to surveys at last years National Eisteddfod at Rhyl and the previous one at Llanbedr pont Steffan more is known about who attends our national festival. In 1984 half the crowd came from the host country and in 1985 two-thirds were from North Wales. Such proof shows why the Eisteddfod has to keep travelling. About 30% of attenders stay for the entire week. Thursday is the most popular day, followed by Tuesday and the final Saturday. About half of visitors travelled in each day with the other half staying at least one night.

h) Welsh medium teaching in the University of Wales

The Board for Welsh Medium Teaching has published its report for 1984/85. The main problems arose from the refusal of the University Grants Commission to fund further Welsh medium lectureship. Already four temporary posts have been terminated. There were 19 full-time staff appointed to teach through Welsh at Aberystwyth, 16 at Bangor and 2 at Cardiff. However, other staff do take further teaching in Welsh, including those in the Department of Welsh. The subject taught at all levels and the total number of students in each college were:

Aberystwyth	
Education.....	90
Drama.....	46
History.....	28
Welsh History.....	22
Philosophy.....	23
French.....	8
Geography.....	8
Religious Studies.....	9
Music.....	17
Politics.....	15

Bangor	
Education.....	47
Drama.....	25
History.....	11
Welsh History.....	14
Biblical Studies.....	22
Theology.....	7
Music.....	10
Sociology.....	39

Cardiff	
Home Economics.....	12

Lampeter	
History.....	1
Philosophy.....	1
Religious Studies.....	10
Archaeology.....	2

There are forty students pursuing external degrees through the medium of Welsh from Aberystwyth. First year students were taking the following courses: Education (5), Religious Studies (2), Music (1), Drama (4), Welsh (7), Welsh History (6), Breton (3). Each first year student takes three subjects. At Aberystwyth these external degrees and all Welsh-medium teaching is the responsibility of a new faculty of Welsh-Medium Studies.

AR SONER, organ of Bodadeg ar Sonerion, the Breton Pipers' Association, bimonthly. Information about pipe band music, Breton and Celtic music in general (scores, texts of songs, record and cassette reviews, bibliography, news of the association). Annual subscription 120Fr. (no Eurocheques), to 13 rue Montcalm, F.29000 Kemper.

NINNAU — The Good News newspaper. The North American Welsh Newspaper will keep you informed monthly of the many activities in the Welsh community in North America.

One year subscription \$10.00 (US) or equivalent. Cheque to:
NINNAU PUBLICATION,
11 Post Terrace,
Basking Ridge, NJ 07920, USA.



ÉIRE

LIOSTA LEASAINMNEACHA ÓN BHREATAIN BHIG

Tagann formhór sloinnte na mBreathnach ó leaganacha Béarla d'ainmneacha, mar shampla. **Davies** ó **David**, **Evans** ó **Evan**, agus **Jones** ó **John**. Bfónn s ginideach an Bhéarla ar dheireadh na bhfocal de ghnáth.

Níl mórán ilghnéitheachta ins na sloinnte mar atá a fhios ag gach aon duine a lorg uimhreacha ghutháin in eolaí sa Bhreatain Bhig.

Tháinig leasainmneacha isteach go coitianta ar fuaid na Breataine Bige chun an deacracht a sháru. Cé nár chuala i dtaobh **Dai Central Eating**?

Tá liosta thíos de leasainmneacha i Llandudoch i nDyfed ó bhlianta luath an chéid seo agus níos déanaí. Fear atá ina chónaí sa cheantar seo, thug sé an liosta dhom ach dúirt sé liom gurbh fhearr leis nach luafainn a ainm toisc go bhfuil cuid des na daoine ar a liosta beo fós. Mar gheall ar an gcúis chéanna níor thug sé na hainmneacha cearta ná na sloinnte le hais na leasainmneacha.

Cífeár go bhfuil cuid des na leasainmneacha i mBreathnais agus an chuid eile i mBéarla. Scríobhas an liosta mar atá sé cé go bhfuil dearmaid litrithe éigin ann.

Thugas na leaganacha cearta agus a mbrí i nGaeilge i lúbíní do chuid des na leasainmneacha agus cuid des na hainmneacha agus sloinnte taobh leo.

Dai Rhoshill (logainm is ea Rhoshill)
Twm Wanen (Tom = Tomás. Is chwannen = dreancaid an leagan ceart ar wanen).
Davis y Bont (Dafis y Bont. Pont = droichead)
Twm Pencwm (b'é Pen-cwm ainm a bhaile)
Tom Rallt (Thomas Griffiths, Yr Allt)
Dai Rallt (Dafydd, deartháir Thomas Griffiths)
Tailwr bach y Cwm (Teilwr bach y Cwm = Táilliúr beag an Choim)
Winkle
Woodbine Willie
Johnny Aberayron (Aberaeron go ceart. ainm baile cois fharraige idir Aberystwyth agus Aberteifi atá i n-aice le Llandudoch)
Willie Bech
Washi Mawr (Washington Thomas. Mawr = mór)
Washi Bach (mac Washi Mawr. Bach = beag)
Martha Geir (= Márta na gCearc)
Martha Fald (Ffald go ceart)
Griffi Dal
Jack y Ddol
Johnnie Mashwn (is focal mashwn go mbaintear feidhm as go minic i n-áit saer meini = saor cloiche)
Albert Mashwn
Daniel Bach (bach = beag)
Will Swank
Will Punch (Will Pwnsh. Tá a dheartháir Victor Pwnsh agus a dheirfiúr Dora Pwnsh beo fós)
Will Wap
Will Pobman (Wil Bob Man. Bob man = gach áit)
Will Bach y Gwr (Gwr = fear)
Enoch y Scoldi (Enoch Evans yr Ysgoldy. Ysgoldy = tigh na scoile. B'é Enoch Evans

árdmháistir ceann desna scoileanna sa sráidbhaile)
Mari Bowler
Johnny Sheenan
Pechadur (= Peacach)
Shenientyn
Mari Faggots (dheineadh sí feolfhagóid)
Leisa Balfor
John Brill
Bench Batch (is é Bensch an leagan gearr ar Benjamin)
Bench yr Engine
Benchi Sarn
Hitler
Mussolini
Catch y Penny
Cost of Living
Tommy Alltfach (sráid sa sráidbhaile is ea Allt Fach = Coill Bheag)
Dai Mate
Jack Bolen
Harry Bwmpier
Offi (Theophilus Edwards)
Bois yr Annie (Buachaill ó long darb ainm Annie)
Captain Lloyd
Tom Matches
Dai Bwtch
Fussy Dick
Griffi Mulin
Sydney Bwch
Martha Bonc
George y Gors
Dai Bobby
Dai Ting a Lin
Bullet
Johnny Wlk
Scolbs
Iago
Tinker
Cuckoo

Snooks

Jack y Bib (y bib = an píopa)

Jim Fortune

Spud

Sam Swilt (swilt = scilling. Bhearradh sé gruaig ar scilling fadó)

Sam Buck

Jack y'r Adar (Jac yr Adar go ceart. is é sin Seáinín na nÉan)

Martha Cakes

Jones y Schoolin (y sgwlyn = y prifathro = an ardmháistir)

Freddie Buns

Fish Tail

Captain Crechi (crechydd = corr éis. Tá an -dd sa bhfocal so balbh go minic)

Captain Dwble

Davi'r Angel (Dafy'r Angel nó Dafydd yr Angel. Bhí tigh tabhairne a thugtaí The Angel ar i Llandudoch tráth)

Dai bach y trad (= Dáibhí beag na gcos. Bhí a chosa míchumtha)

Sara Frit (Frit go ceart. Fuaimnítear f i mBreathnais mar bh i nGaeilge agus ff i mBreathnais mar f i nGaeilge. Ffrit = suarach)

Cadno (= sionnach)

Sari

Three Musketeers

Johnny Baboon

Johnnie Bow Bow

Eddie Dad (Tá deartháir aige, Tom Dad. B'é Dad leasainm a n-athar.)

Ann Screch (sgrech = screach)

Benchi Tair Llath (Benchi Tair Llath = Beiniaimin Trí Slat)

Stephen y Ferry (ba le Stephen Morgan tráth an tábhairne "The Ferry")

Jack Leisa

Mari Cwrt

Dai Right

Sers

Dai Wylt (Dáibhí Fiáin)

Will y Vagal

Martha Bunt

Jim Pap

Bencha Jockey (Ben = Bensch = Bensha = Bensch)

Bensha Teilwr (= Beiniaimin an Táilliúr)

Johnny Tait

Bencha Tait

Will y Felin (= Liam an Mhuilinn)

Dai Spragg

Dai Bach y Lone

Leisa Scadan (Leisa Sgadan go ceart = Eilís na Scadán. Chuireadh sí scadán ar shalann)

Leisa Menyn (= Eilís na hIme)

Leisa Boops

Ben y Ship (D'oibríodh sé sa Ship. tábhairne i nAberteifi)

Twm go with

Betsi Miss

Broken Down

Jim Joppa

Donk

Swan

Tom Pilot

John Bronsythi
 John Slow Motion
 Maggie Jemima
 Davi Netpool (Dafydd Thomas, Tábhairne an Netpool nó an Teifí Inn)
 Mighty Grocer
 Will Clocswr (= Liam Deantoir Bróg Maide)
 Shanko
 Gof (= Gabha)
 Alun Baba
 Albert Stamps
 Polly John
 Perry Penally (B'c Penally ainm a thigh)

Doctor Bowen
 Womba
 Champion
 Billy Bach (= Liam Beag)
 Dai Mawr (= Dáibhí Mór. Dai = Dafy = Dafydd)
 Dai Falso
 Becca
 Billa
 Spurgeon Bach (ba seanmóirí é)
 Jack Bach
 Morris y Post (= Muiris an Phoist)
 Lizzie Post

Queen of Sheeba
 Bingo Queen
 Dan Dincwd (B'c Dincwd ainm a bhaile)
 Poof
 Jack y Voel (Jac y Foel go ceart)
 Father Will
 Will Penuel
 Leslie Boop
 Cwrc

Tuigim gur saincolaí ar leasainmeacha Mikael Madeg. Seo tuilleadh colais dó.

MERFYN PHILLIPS

ARD-FHEIS CHONRADH NA GAEILGE

This year's Árd-fheis of Conradh na Gaeilge was held in the Conradh's hall in Limerick with the social occasions in a near-by hotel.

There were over 200 delegates from all over the country. Baile Átha Cliath, where the organisation is presently very weak was, accordingly, poorly represented. It was also very noticeable that there was a very considerable preponderance of middle-aged delegates. While their presence was no way a negative indication in itself, at the same time, in a country where half the population is said to be under 25 years of age, the small sprinkling of younger people left some a little disturbed.

This was the first Árd-fheis with Uachtarán (President) Íte Ní Chionnaith in the chair, the first woman since 1893 to hold that position.

The new Uachtarán chaired the Árd-fheis extremely competently and was very much in control of and involved in the proceedings.

Íte is a young Dublin lecturer in Irish in the state's foremost school of journalism. She has been a member of the Conradh since 1968 and is very familiar with its many facets and internal workings.

Another cailín who has come to the fore is Nóirín Ní Chonghaile as rúnai of the Oireachtas. Nóirín has worked for the

Oireachtas since the mid-seventies so she should know the ropes pretty well by now. Nóirín hails from Caorán in the Conamara Gaeltacht. She is married and has two children.

There were 40 resolutions before the Árd-fheis representing a wide spectrum of the delegates interests and concerns. One which called for a return of the dignity to St. Patrick's Day and its being made a major Gaelic occasion was of particular interest and seen to be of considerable importance.

The motions and debates reflected in the main the thinking within the Conradh on its four major campaigns in respect of Irish in Education, a Bill of Rights for Irish-speakers, Irish on radio and television and the Gaeltacht.

A booklet presenting the Conradh's policy on the Gaeltacht, revised and up-dated, largely the work of Bríd Heusaff, chairperson of the Conradh's sub-committee for Gaeltacht matters, was made available. Appropriately the first motion for debate at the Árd-fheis directing the incoming executive to appoint an organiser to work in the Gaeltacht areas was approved without opposition.

In her address to the Árd-fheis, Íte Ní Chionnaith criticised the lack of policy on the part of the Dublin government with regard to the restoration of Irish. "What one sees most," she said, "is a backing away from Irish, or just complete ignoring of it."

"The Irish-speaker is often treated as a trouble maker, or as an odd or quarrelsome person. Or else as a lunatic — a madman. It is seldom that State employees treat the use of the language as a natural and normal occurrence."

"I believe," she claimed, "it is no exaggeration to say that the government, state institutions, semi-state bodies, and our national broadcasting service are operating against the Irish language."

No soft talk there.

Despite the negative and hostile attitude of the State the ordinary people were displaying a most favourable and positive approach to the language.

"Who could have believed 15 years ago that by 1986 about 50 all-Irish national schools and 160 pre-school groups would be operating outside the Gaeltacht?"

Raidió-Teilifís Éireann came in for its ritual and totally justified condemnation.

"The failure to provide programmes in Irish for children and young people, almost one million in number, whether they were from the Gaeltacht, from Irish speaking households or schools, or those who are learning Irish at school is a scandal."

A seminar on the 1916 Easter Rising on its 70th anniversary was an unusual feature of this year's Árd-fheis, with excellent contributions by Maincín Seoighe, Donnchadh Ó Súilleabháin and Professor Tomás Ó Neill.

The idea of the delegates breaking up into groups again was a feature not seen for a long time. These groups of twenty or so brought a mix of delegates together to speak in a more informal manner of the work in which branches are involved. This led to some worthwhile exchanging of experiences.

The social side of the Árd-Fheis was very satisfactory with a host of fine singers, largely from Munster.

It could be said that it was a successful Árd-fheis and its not too solemn or formal atmosphere did not take from its work-like or serious nature.

But where are all those under twenty-fives?

It was decided, on the invitation of Craobh Cholm Cille, Derry, to hold next year's Árd-fheis in that troubled city. That could be very interesting.

PÁDRAIG Ó CLEIRIGH

SIOBHÁN AGUS SEÁN LE SOC



SEACHTAIN NA GAEILGE (Irish Language Week)

Early in its history Conradh na Gaeilge established the Dublin parade which is still an institution on St. Patrick's day. The parade, now vulgarly debased, originally was intended to put two aspirations before the people: the restoration of the Irish language and the revival of native industry, including the buying of Irish made goods. Seachtain na Gaeilge developed around St. Patrick's day but had in fact languished until Ciarán Ó Feinneadhá revivied it in the later seventies. He also established its present general format.

This year's "Seachtain" ran for ten days and comprised thirteen events. It was officially opened by the Ard-mhéara of Dublin City, Séamas Ó Tonnaigh in Club Chonradh na Gaeilge where many of the Seachtain's best attended events took place, including a sean-nós singing and set-dance session, question time, a darts competition and the presentation of Gradam na Seachtaine. This is an affair in which two individuals are honoured for their service to the language.

This year the honours were bestowed on Pádraig Ó Duibhir, a "young veteran" who has been involved in Ógras and Conradh na Gaeilge already for many years and to Fiachra Ó Dubhthaigh a veteran Irish teacher, lecturer, writer and editor, with a rare grasp of the complexities of Irish syntax and who is always on hand with advice and instruction.

Outside the Club there were various events such as a history work-shop, a cautionary talk on the Governments' Local Radio Bill, the presentation of three short plays, a hike up the mountains, an evening of poetry and music and a symposium-cum-entertainment for non-Irish speakers.

Perhaps the most worthwhile and entertaining event was the history work-shop devoted to the poetry of the late seventeenth century poet Dáibhidh Ó Bruadair. The poet, Micheál Ó hAirtneide read Ó Brudair's poems in the original Irish and actor, Jim Fitzgerald, presented a dramatical reading of the same Ó hAirtneide's translations into English of the original poems. Music was provided by Liam Brady. The whole performance was highly professional and enormously impressed the audience.

Attendances at events outside "An Club" were not always as large as one might have hoped. The decision to hold the Seachtain was made only a month before the event and regrettably very few were involved in its organisation. Despite this, each event in itself was of high quality. Part of the problem was a lack of very intensive publicity which time did not allow and perhaps the fact that the Seachtain has lost its novelty. To our great shame only one turned up to hear a lecture on the recently re-opened music-room in the National Museum, which holds, for instance,



Seán Ó Dálaigh, Chairman, Club an Chonradh, presenting Gradam na Seachtaine to Fiachra Ó Dubhthaigh.

the harp of the great composer Toiréalach Ó Cearúlláin (1670-1738).

Again, another event of the week, "The Hidden Dublin" where representatives of many of the organisations involved in Gaelic culture in the city were each to speak briefly on an aspect of the hidden-Gaelic ethos in the capital. Five talks were delivered and interspersed throughout these was music, song and dancing, all of a very high order. Alas, only four members of an audience turned up, two of whom left halfway through (it's not known why) and two of whom were the parents of one of the dancers.

However, the last item of the week: an evening of poetry recitations and music was a decided success. Five poets duly performed and "Cogar" contributed the music. This took place in the Fleet tavern. "Faoi Léigear" a book of poetry by Deaglán Collinge was launched on this occasion by its publishers "Coiscéim".

Cumann Gaelach Thamhlachta, proudly independent out there at the foot of the mountains had their own Seachtain, the highlights of which were a sponsored race and a dinnéir-chéif.

Next year's Seachtain na Gaeilge, if any, will have to be preceded by a lot of hard-thinking; in fact the thinking has already begun.

A ten-day week is a long time in Irish.

PÁDRAIG Ó CLÉIRIGH

PEN PAL

Mick Clifford, aged 29, member of the C.L., wishing to learn Irish and improve his knowledge of the history and culture of the Celtic peoples. Serving a life sentence. Would like to correspond. Address: G38639, C Wing, H.M.P., 5 Love Lane, West Yorkshire, WF2 9AG, England.

A Dutch member of the C.L., chief librarian, would like in the near future to find a self-supporting situation (not necessarily library work) in Brittany or Ireland. Contact A. Heusaff.

Peadar O'Donnell

Peadar O'Donnell, the veteran socialist, republican and writer died this May. He was born on a five acre farm in Donegal. His first trade was teaching. Later he met Gallacher and Shinwell the radical trade unionists in Glasgow and returned to Ireland to work as a trade union organiser.

Taking the Republican side in the Civil War, he gives a vivid picture of his subsequent term in Mountjoy jail in his book, "The Gates Flew Open".

From Colonel Maurice Moore he got the idea of withholding the payment of the Land Annuities to Britain. These were payments to compensate the British government for buying out the landlords under the land acts. Eamon de Valera implemented this idea in the thirties.

When a left versus right split occurred in Sinn Féin, O'Donnell was one of the minority who left to form the short-lived Republican Congress of 1934.

His primary role was that of agrarian agitator and he aspired to unite the small farmer and urban worker. Herein he failed.

O'Donnell was a writer of considerable standing and his books span a period of fifty years. He was also one-time editor of the literary magazine "The Bell" and, the republican paper "An Phoblacht".

The small farmer and fisherman figure significantly in his novels and while his social thinking is reflected in his writing it never intrudes as propaganda.

His non-fictional work, "There will be Another Day" reflects his hopes for the future and he believed to the end that one day the whole capitalist structure would be pulled down.

Although he could speak Irish he never participated in the language movement and was very critical of some Gaelic Leaguers who shed tears for the dwindling Gaeltacht but not for its miserable social conditions.

It can be said that a mighty man has left our midst.

KERNOW

THE MILITARISATION OF CORNWALL: Part 1

In April Cornwall was subjected to a sound not heard since 1939-45, the drone of planes on their way to bomb people in another country. This time it was American bombers on their way to Libya. Both MK and the Celtic League joined the universal local condemnation of this act, drawing attention to the use of Cornish airspace. However, this was only the logical extension of a long term process. Almost by stealth Cornwall has been steadily militarised over the last 35 years. There's been no public debate, no democratic consultation of the Cornish people in this process.

With an aggressive American foreign policy being apparently conducted on the lines of a Rambo re-run the Libyan episode made people suddenly aware of the ever present proximity of nuclear annihilation.

But this militarisation has had other consequences for the Cornish people as well as the obvious effect of threatening to reduce large chunks of Cornwall to radioactive dust in the event of the unthinkable. Hopefully a serious debate can now ensue in Cornwall about the presence of these military bases. But first the facts. What do we have here? The accompanying map shows the location of the main military hardware.

(1) *Culdrose* — naval air station
In 1943 750 acres of land near Helston at the entrance to the Lizard peninsula were taken

for an airfield. After the War in 1947 this became a naval air fighter school, but by 1953 it has taken on its present role as an anti-submarine base. Since then the base has steadily grown until now it is the largest naval air station in the UK and the biggest helicopter base in Europe with 3500 forces personnel at the last count.

There are four front line squadrons, each of 10 Sea King helicopters, based at *Culdrose*. These are engaged in anti-submarine operations from naval carriers or auxiliaries. *Culdrose* is the home base — maintaining and repairing the helicopters and traing the air crews. Last year these four squadrons were joined by another of Sea Kings fitted with airborne early warning equipment. As well as these there are four helicopter training squadrons and one training squadron using *Jetstream* planes. Of course the real anti-submarine role of the helicopters is mystified and obscured by media concentration on the smallest of the squadrons — 771 Squadron — which is involved in air-sea rescue. But this is a minor part of the activity of the base, which was incidentally alerted to help fish any of the US F1-11s — in trouble on their return from Libya — from out of the Atlantic. This suggests British military involvement in that action was hardly totally passive.

Culdrose has seen considerable building developments in the past decade, developments which have resulted in a rash of new buildings and roads and the closure of a public road through the base. None of these are ever challenged by the planning authorities. By 1991 the base will be home to a new generation of helicopters — the EH101 which, at 15 tons, are 50% heavier (and 50% noisier?) than the present Sea Kings. Meanwhile, there are plans for gun and anti-aircraft missile defences as preparations are made for a real war.

(2) *St. Mawgan* — RAF

Like *Culdrose* *St. Mawgan* was originally a Second World War airfield, built in 1940. It covers a massive 1200 acres and has a runway nearly two miles long. The base is home to 1500 forces personnel and 42 Squadron — with 11 *Nimrod* MarkII reconnaissance and anti-submarine planes. Cornwall clearly has a crucial role in the growing military interest in anti-submarine warfare. Of course if it is true that the Americans are actively pursuing a first strike nuclear capability then it becomes imperative that Soviet subs are pinpointed and destroyed as they remain the main deterrent to a first strike. This may explain the expansion of *St. Mawgan* and *Culdrose*.

The *Nimrods* are highly sophisticated planes which can carry among other things nuclear depth charges, an interesting point as since 1965 there has reputedly been nuclear depth charges stored at the US Navy Aviations Weapons Facility which shares this base. The nukes, if that is what they are, are guarded by a company of US marines. CND have claimed it is one of five American nuclear storage areas in the UK.

St. Mawgan is also undergoing a major modernisation. This is designed to 'harden' its defences and includes a new £9 million fuel dump and the possibility of *Rapier* anti-aircraft missile defences.

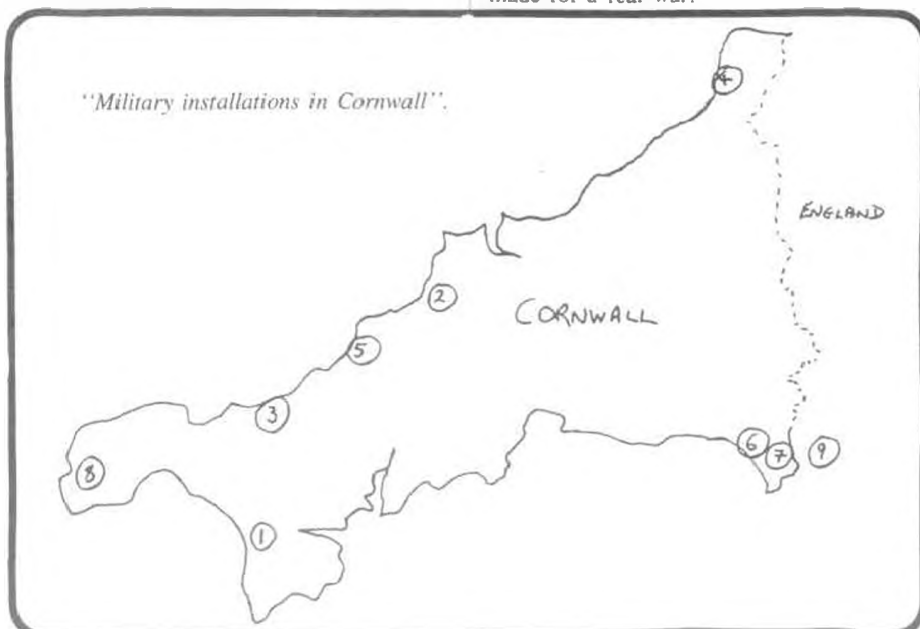
(3) *RAF Portreath*

1000 acres of the cliffs at *Nancekuke* were commandeered in the 1940s and the local farmers thrown off to make room for an airfield. When the war was over the farmers did not get their land back, but during the 50s the site was converted into a chemical warfare plant. To great local relief this was closed down in the late '70s but the land remained under military occupation. The RAF were then back in control. Since then a £20 million NATO financed radar base has been built and is due to become fully operational next year. This is supposed to 'plug a gap' in the radar defences of the *Westen Seaboard* and is a response to the Soviet 'Backfire' bomber. About 120 RAF personnel are based here.

(4) *Morwenstow signals station*

Begun in 1972 *Morwenstow* is an out-station of GCHQ Cheltenham. For years no one in Cornwall was told anything of the nature of this base with its five dish aerials. But a few years ago an American author revealed that it was used by US intelligence to eavesdrop on peace campaigners. Apparently it spies on transatlantic communications which are fed back to Cheltenham. CND claim it was built and partly financed by the CIA. Recently the Government declared an embargo on all development within a mile of the base.

(5) *Penthale* — Army training camp



(6) *Tregantle* — an old coastal fort with firing ranges used for occasional Army training.

(7) *HMS Raleigh*

This is a shore based navy training centre. Nearby Fishgard was closed in the late '70s — a rare example of military contraction.

As well as these facilities there are various unexplained radio communications transmitters in Cornwall — reputed by Duncan Campbell (War Plan UK) to be part of the military communications network. It was perhaps significant that in a civil defence exercise a couple of years ago one 'Soviet target' for nuclear attack was in an unexplained area near St. Just at the very Western tip of Cornwall. There is a radio transmitter near here. (8) And just across the border at Plymouth there is one of the UK's major naval dockyards — including a refitting yard for nuclear submarines. (9) The effects of this spill-over into East Cornwall.

In the next Carn we will look at the various effects of this growing militarism on life in Cornwall; environmental, political, social and cultural.

B. DEACON

LOCAL ELECTION

Only one of the six Cornish District Councils went to the polls this year — Penwith in the far west. Of the 11 seats being fought two were contested by MK in their strongest area, the town of Penzance. The CNP put up no candidates.

Sitting District and Cornwall Councillor Colin Lawry easily held on to Penzance Central in a straight fight with a Tory. Although Colin's vote increased by over 200 since he was involved in an identical contest in 1982 so did the Tory vote. Thus the percentage split remained the same, 57-43 to MK.

In Penzance East MK's Jeremy Drew came second in a three way contest and narrowed the gap between himself and the Tory winner from 236 votes in 1984 to 136 this time. In a straight fight MK would probably win this ward, having beaten Labour in '83, Liberals in '84 and this time an SDP candidate. The 36% won by MK here was a good result in the face of SDP intervention and will probably convince MK that their "community politics" approach is the right strategy.

proportion of learners at the Welsh weekends.

Another great difference between the Welsh and Cornish weekends was the great number of children of primary school age attending classes in Carwargic. On the one hand, this was good for breaking down the barriers between adults and younger learners, but at the same time restricted the way in which the language could be taught to adults, the language and grammar which could be used. This was certainly a problem area which should be looked at for next time.

This leads on to another important topic, the standard and techniques of the teachers. Given two important limitations, the presence of children and adults in the same class, and the limited time and resources available, the styles and effectiveness of the teaching did vary a great deal. A good idea which has been adopted by Grwp y Dysgwyr, Cymdeithas Yr Iaith is to hold a weekend course to give some element of training for language teachers, to provide the basic skills.

For me, the weekend went by far too quickly! An intensive course would do wonders for the language, especially for those people who find it hard to converse in the language every day. Here a second look must be taken at the idea of a summer school in Cornish, something which used to happen during the 1960's and early 1970's. The increase in interest, numbers and materials makes such an idea a much more viable proposition now. Mention must be made of Brian Webb's new book for 1st Year learners, *Dres An Vledhen*, which greatly extends the range of material for this level.

To conclude, I would like to put forward the idea of a weekend course to train teachers and tutors of Cornish so that as much expertise and professionalism as possible can be brought into the teaching of the language.

DAVID FEAR

TIN: STILL WAITING

Two Carns ago I wrote that by the time that people read the piece the Cornish tin mines would either have gone under or been reprieved. Six months later the situation is unchanged. At the time of writing one mine — Gaevor — has laid off all but those miners necessary to keep the pumps going and undertaken essential maintenance. In April the not unexpected news broke that Rio Tinto Zinc was giving the miners at the other mines — Wheal Pendarves, South Crofty and Wheal Jane — 90 days notice of redundancy. If the mines close around 1,500 will lose their jobs to add to an unemployment rate already over 20% and rising.

Meanwhile hopes rest on decisions made in London. RTZ and Gaevor have between them asked for about £50 million to keep the mines going for 3 years or so to see if the price rises again. While Thatcher's Government was prepared to put up an equal sum to bale out their chums in City tin broking circles no-one is putting more than even money on the chance of them doing the same for Cornish communities.

Whatever happens what is most depressing about the whole issue is the fact that the miners themselves and the local communities are mere pawns. The important decisions are being taken hundreds of miles away from Cornwall — in London by the Government or in RTZ offices by anonymous managers. The Cornish will pay the price (some redundancies are inevitable even if Government coughs up), Government and multi-nationals make the decisions. Suggestions of at least a show of resistance such as a march on London put forward by MK local Councillor Neil Plummer are rejected by other councillors who seem to prefer to just wait and see while sending off begging letters. Of course these people, many of them London party hacks, are quite used to letting the English make all their decisions for them.

In the 19th century Cornish miners were the victims of the chaos of the free market. They are now the victims of the same chaos made worse by profiteering financial manipulations over the last few years. The moral is plain — our resources must be placed in the hands of the Cornish themselves and the profits gained in good years used for the long term benefit of local communities not disappear into the pockets of international investors. If decisions are made to close mines or factories those decisions have to be democratically made by the communities involved and not imposed on us by English politicians or multi-national company bureaucracies.

B. DEACON

CELTIC LEAGUE BADGE featuring the Celtic Knot represented on the front page of Carn. Available from A. Heusaff for IR£0.70 incl. postage and wrapping.

PENSEYTHEN KERNEWEK 1986 — AN ASSESSMENT

The annual Cornish weekend organised by Cowethas An Yeth Kernewek was held at Carworgie Manor, St. Columb Major on April 11-13 and was a great success. It was the first such Cornish weekend I had attended but it was instructing to be able to compare this weekend with several Welsh learners' weekends I have attended, organised by Cymdeithas Yr Iaith Gymraeg.

In the first place, the Cornish weekend was much larger than the weekends organised by CYIG's Learners' Group. The largest of these (generally held in the Urdd Centres of Glanllyn and Llangrannog) has had 110 participants, whilst the Cornish one had over 70 people staying on site and several dozen more coming to lessons each day, whilst the more formal concert on the Saturday night was attended by 250 people and more. There was therefore a difference in character and emphasis about the weekends. The Welsh weekends were specifically learner-orientated and the vast majority of participants had been learning for one or two years. The Cornish weekend was aimed at both learners and fluent speakers

I was surprised initially at the high proportion of fairly fluent speakers of Cornish at the weekend (perhaps as high as 50%). This enabled a virtual beginner (like me) to pick up very quickly the sounds and structures of the spoken language, both from informal conversations and from formal events, perhaps more quickly than with the higher

MANNIN

AAVIOGHEY CHENGAGHYN

Hooar mee y lioar shen "The languages of Britain" liorish Glanville Price y laa elley. Va'n lioar shoh currit magh ayns coodagh creoi ayns 1984 as ayns coodagh bog sy vlein 1985. Ta Glanville Price yn olloo jeh chengaghyn Romanagh ayns Ollooscoil Aberystwyth as ta'n graih echey er chengaghyn ry akin sy lioar shoh.

Va beggan imnea orrym tra honnick mee ennym y lioar, agh sy roie-raa ta'n ughtar soilshaghey magh dy vel eh jannoo ymyd jeh'n ockle "Britain" as eh screeu mychione ny chengaghyn ta (ny va) goll er loayrt ayns ny h-ardjyn jeh ny ellany shoh ta fo'n smaght jeh'n chrooin Ghoaldagh (crooin Hostyn). Kyndagh rish shen, ta'n Olloo Price screeu mychione Yernish ayns Nerin twoaie agh cha nee ayns Pobblaght ny hErin! Agh ec yn un cheayrt t'eh cur cooinaghtyn orrin dy row Yernish goll er loayrt keayrt dy row ayns ardyn ennagh sy Ghoal Vooar.

Agh jarrood ny cooinshyn shen, she lioar foaysagh t'ayn. Ta peishyn, mooar as beg, ry lhaih mysh chengaghyn dy liooar: Goalish (British), Pictish, Yernish, Gailck Albinagh, Gailck, Bretnish, Cornish, Cumbric, Ladjyn, Baarle, Baarle Albinagh, Loghlynish, Frangish as Romanish. Myr ta'n ughtar gra, she marrooder yn Baarle.

Myr Manninagh, dy dooghysagh ren mee lhaih y pheeish mychione y Ghailek hoshiaght. Ta'n olloo screeu dy kenjal mysh yn chengey ain. Ta red ny ghaa ayn nagh row fakinit aym roie, myr sampleyr y screeuyn liorish J. J. Keen as eh screeu mysh ny deiney loayrt Gailck ry cheilley ec y Droghad Kierroo ayns Doolish ec y jerrey jeh'n chead shoh chaie. Ta'n Olloo Price soiaaghey mooar dy liooar jeh'n Ghailek er y fa dy row recortysyn jeant jeh ny loareyderyn dooghysagh sjerree. T'eh gra dy dooar y Ghailek baase ayns 1974 marish Ned Maddrell. Er lhiam pene nagh vel eh fecu tuittym magh mysh y chooish shoh. Myr scoillar, foddee dy nhegin da Glanville Price gra y lheid. Agh vel ny scoillaryn

Hewnish gra yn un red mysh Hewnish ta er ve aa-vioghit?

Cha nel monney fys aym er Cornish, agh gyn ourys hug yn Olloo Price ferg er Cornee dy liooar tra honnick ad y stoo va screeut echey mychione y chengey oc! T'eh gra "Cornish" rish y chenn chengey as "Cornic" rish y chengey "aa-vioghey". T'eh gra peishyn moorey jeh'n aght-screeuee, y fockley magh as eer y grammeydys "crooit" — er lhimmey jeh ny focklyn crooit! Y grammeydys crooit, shen y red s'messey, t'eh smooinghtyn. Myr shen, cha nee Cornish firrinagh t'ayn, as cha nod eh ve, er y fa nagh geayll peiagh erbee ta bio Cornish firrinagh goll er loayrt.

Ny Cornee boghtey! Gyn ourys ta ooilley ny reddyn ta'n olloo gra slane kiart. Agh sleih ta dy debejagh shirrey eiraght caillit, cha jean ad cur monney geill da'n lheid. Firrinagh ny foalsey, nee ad goll er, croo as dreamal. Tra ta'n doghan er jeet ort, cha nod oo scapail voish.

Ta'n lioar shoh er yeeaghyn dou cre cho aighoil as ta shinyn ny Manninee er aght ennagh. Cre'n atchim v'eh, coayl y chengey. Agh nagh yindyssagh yn obbyr va jeant ocsyn ren recortyssey ny loayreyderyn dooghysagh ain as ad saual reddyn nagh vod ny Cornee agh dreamal mychione.

Red ta beggan aitt mysh y chooish shoh: ta'n Olloo Price gra, ta mee credjal, dy row y Ghailek "chiart" ec Ned Maddrell as ny loayreyderyn dooghysagh s'jerree agh cha nel recortysyn jeh, ta'n olloo gra, ny undin fondagh dauesyn ta laccal gysaghey Gailck. Foddee dy jinnagh yn olloo gra "far-Ghailek" (ny "neo-Manx" ny "Mannish"?) rish y sorch dy hengey ta shinyn loayrt nish. Teh beggan quaagh dy vel y chooid smoo jin ta laccal aavioghey Gailck cur oosahley da ny loayreyderyn dooghysagh sjerree agh cha nel shin cur monney geill da'n Ghailek oc! Sheilyms dy lhiasagh shin stiurey coorse meanagh eddyr Gailck y Vible as Gailck y chenn sleih, eddyr "croo" as "aavioghey".

In writing about Cornish, Glanville Price highlights some of the problems of language revival. Possibly he is too hard on the Cornish revivalists.

BRIAN MAC STOYLL

ETNISMO

Esperanto magazine, 12 pages every 4 months, devoted to spreading information about the problems, struggles and achievements of ethnical groups in Europe and other parts of the world, with particular attention to their languages. Published by the Internacia Komitato por Etnaj Liberecoj, of which the present is Uwe J. Moritz, other members being an Italian, a Canadian, a Walloon and a Fleming. Annual Subscription DM 12.00 to U. J. Moritz, Im Roemerfeld 44, D-5180 Eschweiler, F.R.G. Postgiro account Nr 2326 12-306 Giro center Hannover.



ISLE OF MAN CONSTABULARY
CHIEF CONSTABLES OFFICE
DOUGLAS
ISLE OF MAN

Ref No: HQ/RS (P.D. 88/51)

Date of:

20th April 1988.

PROMOTION

1. Candidates for supplementary ranks will be those officers who have successfully appeared before a Promotion Board.
2. Officers may apply to appear before a Board under reserve and advertised and will be asked to forward a C.F. including the reasons why they feel they should be promoted and the qualifications that they have for the rank applied for. The Chief Constable will call for a confidential report from the applicant's supervising officers.
3. Constables applying for promotion will normally have passed the Sergeant and Inspectors examinations but may be restrained until they have ten years service, either solely in the Isle of Man Constabulary or accumulated with service from other forces. Exceptions to this time limit will be considered.
4. All applications will be vetted and those who are called for interview will, where possible, be given ten weeks notice of their Board date and time, in order to prepare themselves fully.
5. Those appearing before a Board should be expected to answer general entry questions, be conversant with Standing Orders and problems concerning modern policing both in the Isle of Man and in the United Kingdom.
6. Having been successful before a Board, a promoted officer will hold the rank on a temporary basis receiving the pay and performing the full duties of that rank. Subject to a satisfactory probationary period, the appointment will be confirmed after twelve months.
7. Should an officer be unsuccessful on any occasion, a written notification from the Board will be sent to him/her. Lack of success will not preclude further application.

Chief Constable

*'New Broom' Chief Constable
introduces Promotion Board.*

POLICE COVER-UP?

Mann's Police Force, which has been the subject of several scandals in recent years, is once more the subject of public scrutiny.

Following a domestic disturbance at Ramsey, a young officer of the Northern Division has been suspended from duty. His case has been referred to the Island's Attorney General, and may lead to criminal proceedings being taken. The incident, within the limits of contempt legislation, has been properly reported in the press. Disturbingly however, in the investigations into the incident by the

Island's C.I.D., officers seem to have overstepped their authority. Celtic League (Mannin), understands that uniformed officers, from Northern Division, have lodged complaints about the attitudes adopted by the C.I.D. during the enquiry. The complaints are almost certain to lead to a cover-up by the Forces hierarchy.

The investigation of the Northern men's complaints about C.I.D. behaviour, will almost certainly prove a test of credibility for the Island's new Police Chief, Robin Oake.

Oake assumed office in March, having previously served with the U.K. Manchester Police. It's fair to say, the situation the force at present faces, is inherited from the previous chief officer. Our information is, that considerable division exists within the Constabulary, and this is at its most pronounced, in relations between C.I.D. and junior "beat" officers. Although Oake has publicly proclaimed on the "good morale" of the force, he is reputed to be examining ways of introducing a fairer promotions system.

J. B. MOFFATT

MACTULLAGH VANNIN REVIEW

Over the last few years, a fresh approach has been taken by a number of musicians to the presentation of Manks music. Until now there has not been a representative recording of the way in which it is developing.

There are two groups at the moment, who lead the field. They both for some time, have been developing their own styles, each taking a slightly different approach. The musicians of Mactullagh Vannin (Manks Echo) have brought with them, a number of influences into their performances: ornamentation based on Irish models, jazz/rock rhythms and adapting instruments to their own purposes, the way that other contemporary groups have done elsewhere.

Their arrangements of tunes are polished and well-executed technically and in Manks terms they are a breath of fresh air in an atmosphere which has been stale for too long. They exhibit in this recording, one of the many directions in which our native music can be re-interpreted. Not only that, but they show sufficient understanding of the idiom to be able to create new tunes in the same vein.

It is rather a tragedy that recent recordings of our music have been either entirely vocal or instrumental alone, and never the twain have met, so far as now. On this recording there is variety of instrumentation and pace enough, so that it is well-balanced in that direction. A song or two would have made it even more interesting to the Goidelic speakers and a more rounded example of what we have here, musically.

I think that this is the best recording of Manks music to have appeared in recent years and I expect that it will be a challenge to others to do more and provide a much needed boost to national consciousness.

COLIN Y JERREE

Recorded in Onchan, Mann.
12 tracks available on cassette only, from mid-May.

Any inquiries to Mactullagh Vannin, 15 Highfield Crescent, Onchan, Mann.

FRITLAG

Quarterly magazine in Manks Gaelic. 25p per issue or £1.00 for one year's subscription (Mannin). Apply: 24 Princes Street, Douglas.

MANKS GAELIC "wise sayings" for hand colouring available from the Mannin Branch secretary, proceeds to the Mannin branch. Designer, Colin y Jerree.

6 designs in all. Complete sets (foolscap) suitable for guache, £1.50 plus 30p postage. Complete sets (A4 on card) suitable for water colour, £3.00 plus 50p postage. Individual designs 25p and 50p each respectively, plus postage.

Hand coloured prints may be ordered at a cost of £2.00 extra per print.

CELTIC CONGRESS 1986

The Manks branch organised a well balanced programme for delegates attending the International Celtic Congress, held in Mann. Two morning sessions covered the theme "Heritage". Morwenna Jenkin should be congratulated for very ably standing in for the Bretons at very short notice. There was ample opportunity to take excursions to places of interest and a Manks Gaelic church service was held in St. Germain's Cathedral. Evenings were given over to entertainment and Friday morning was devoted to the International A.G.M. which I attended as an observer.

Judging from the secretaries' reports at the A.G.M. I felt cohesion of activities between the individual branches could be improved. The cancellation of last year's Congress in Brittany, caused some consternation, particularly as there had been no news from the Breton branch. This meeting received a message from the Bretons to say they were unable to attend because of the high cost of getting to Mann and there was consequently no report from them. Only two branches made mention of support for Stourm ar Brezhoneg, perhaps because of the non-political nature of their constitution, some branches felt they could not openly give strength to the Breton struggle. Like it or not, the language question, particularly for the Bretons has been made a political matter by imperial governments.

It appeared that there were to be no resolutions from conference, but two emergency resolutions were put to the meeting. The first from Cornwall: that a telegram be sent to the Westminster government, deploring the imminent closure of the Geevor mine (it was due to shut down that very day) and demanding government support to keep it open. The second emergency resolution from the International Celtic Congress was: that a letter should be sent, demanding the immediate closure of the Sellafield reprocessing plant. Both resolutions were carried.

C.J.K.



SECOND NED MADRELL MEMORIAL LECTURE

When a language has been pronounced dead as often as Manks has, it is as well for those who speak it to seek a second opinion. This made the Post-Graduate Medical Centre in Douglas an appropriate place for the lecture given by Robert Thomson, M.A., B.Litt., "Change or Decay".

We were quickly informed that in a strictly technical sense we must regard Manks as a dead language. The last generation to have received it in the natural way must have been born around 1870. This did not mean that it needed ever to pass to the last stage of a lost language. Latin, he assured us, persisted for many centuries after technically being dead.

The main part of his lecture consisted of examining the ways in which Manks has developed since its separation from Irish and Scots. It is well known that Manks has been evolving rapidly over the past four centuries and he examined the changes under the headings of Phonology, Morphology, Syntax and Vocabulary. It has often been said that "Manks is English dressed up in Gaelic". It is clear from Robert Thomson's case that this is far too simple a way of looking at it. Many of the changes that Manks exhibits had happened, or were under way, long before the English language had any chance to be a major influence for change.

He drew a careful distinction between the organic changes which happen in any healthy language and those which tend to occur when a population becomes bi-lingual. Many of the differences observable in Manks are discernible because so little literature exists which is not a translation from some other language. There is always a tendency for translators to drift away from native idioms and the editors of the texts for the Bible did much to fix changes which were already happening and even, it is suspected, to urge some changes on the language in order to standardise the various texts. There is little evidence for suspecting that these differences were present in the speech of the time to any large extent.

In conclusion, he said that any differences observed in the speech of the last few native speakers, were likely to have occurred long before their learning of the language. Their transmission of Manks, in its final living state, was faithful to the way that they received it. It was not corrupted by English in their lifetime. In any case, this corruption, if this is the way we choose to describe it, is not extensive. As the transmission of Manks is in the hands of the present generation, we have now an opportunity to discuss the form in which it should be passed on to future generations.

COLIN Y JERREE

BRITISH MILITARY BOMBING MISTAKE

There has been considerable controversy in Mann, following the latest incident at the Jurby Sea Bombing Range. The range is operated for N.A.T.O. by the Royal Air Force, and is situated in a sea area off the North West Coast. In the recent incident on the 29th April, 1986, a military aircraft, during night operations, dropped a parachute flare, which landed near farm buildings at Jurby. The land owner, at first refused to hand over the burnt out pyrotechnic, but subsequently was forced to, following R.A.F. pressure. R.A.F. personnel at the range, maintain the weapon was dropped off-shore, and drifted in, due to the prevailing winds — however, Met. Office records of wind direction, cast doubt on this claim. The weapon was almost certainly carelessly discharged over the land.

Had it have hit a farm building, there is absolutely no doubt that a serious fire would have occurred. The flares, at 50 lbs (burnt-out) weight, are shaped like fire-extinguishers, and are packed with a phosphorous based compound.

The base at Jurby has also been the cause of controversy following revelations that F1-11's from U.S. bases in Britain used it for simulated operations, prior to the attack on Libya. Mannin Branch of the League has lodged a protest with the U.K., U.S. and Manx Governments about the incident.

In the past twenty years, there has been a continuous series of incidents involving the N.A.T.O. installation. Aircraft have crashed, bombs have been dropped on shore and in one recent incident, a young fisherman suffered facial injuries.

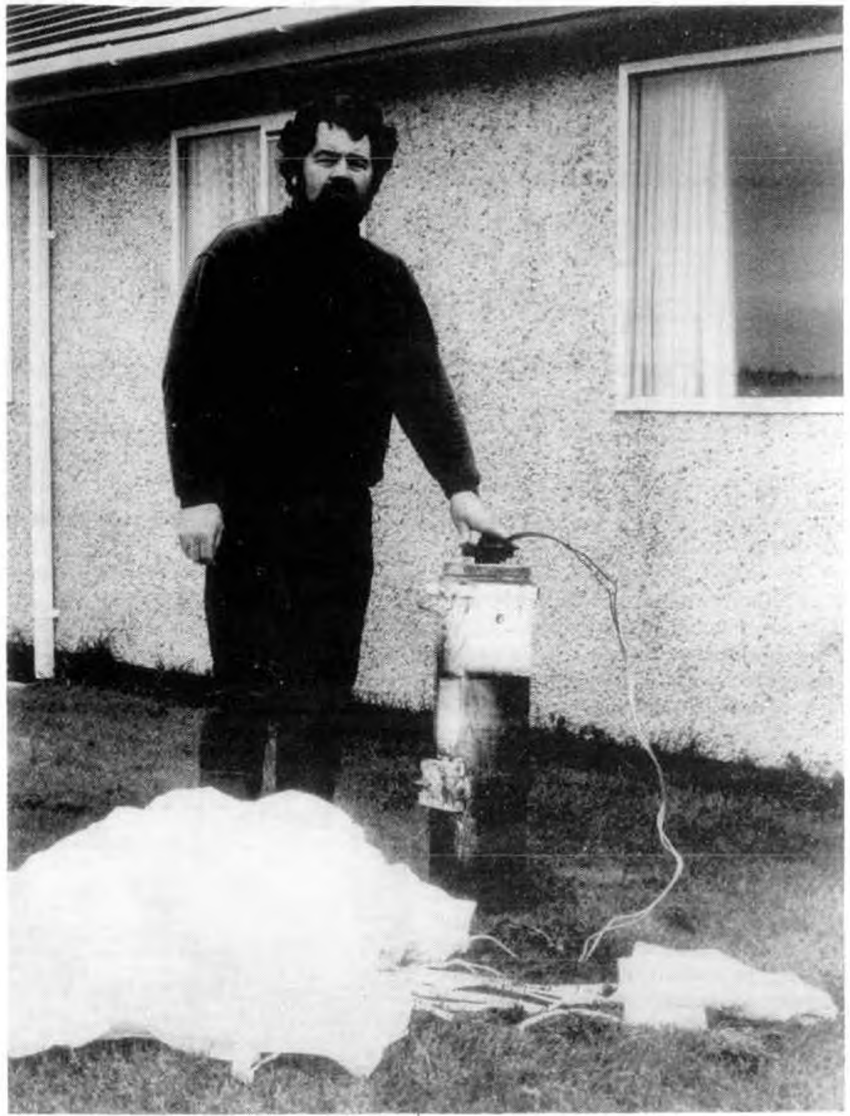
A full scale debate on the issue will take place in Tynwald shortly; in the meantime, Mannin Branch intends to step-up its campaign against the operation of this intolerable nuisance off our North West Coast!

J. B. MOFFATT

HERITAGE

The Manx Heritage Foundation has so far produced two issues of its monthly review, "Heritage". No. 1 announced the arrival of Heritage Year, assuring readers that it is not to be a spending-spree exemplified by Millennium and Year of Sport.

Tax payers in general, will be relieved that they will not be burdened with a comparable bill. Cultural groups and societies have necessarily always taken the "Do it yourself" approach and naturally hoped that at last there would be some small recognition of their efforts and worth, with some tangible help that would be of lasting benefit. The Mannin



Derek Cleator, Manx farmer, whose farm was bombed by military aircraft 29/4/86.

branch put forward an excellent case to the Foundation for the purchase of audio-video equipment. (see The Advancement of Manx Gaelic — Carn 49) beginning negotiations in June 1984. The Heritage committee agreed in principle (mid '85) to obtain a suitable machine that could be loaned out to organisations with worthwhile projects. So far we have heard nothing and the League member who went to a great deal of trouble to prepare and present the case and would have taken responsibility for the language project, has withdrawn commitment; having, understandably, lost faith that the M.H.F. has neither the means nor the will to see the thing through.

Meanwhile the League welcomes Manx Radio's initiative to provide a foundation course in Gaelic, which will consist of 12, twenty minute lessons, backed up by cassettes and teaching booklets. This is being prepared by Brian Mac Stoyll for the Autumn programme schedule.

Ron Stewart (Organiser of the 5th Celtic Film and Television Festival) noticed the glaring inaccuracy of this entry, reproduced, from the Guinness Book of Records. He has set the record straight with the compilers and we are grateful to him for that.

MEC VANNIN NEWS

Mec Vannin, as an organisation, was recently invited to join in the formation of an "Isle of Man" branch of the "United Nations Association of Gt. Britain & N. Ireland". The M.V. Executive, declined the invitation. In view of our commitment to the establishment of an independent Manx Republic, affiliation to any U.K. based organisation would be out of the question. In our reply, we doubted the wisdom of establishing such an "I.O.M. branch", which by inference, would incorporate Mannin directly in with the affairs of the U.K. and would confer a legitimacy, on what we regard as the British Government's continuing executive control of Mannin; in breach of the stated U.N. Articles on de-colonisation. The Executive also questioned Mannin's qualification to affiliate, considering the lack of legislation for the principle of sex equality and the Manx Government's failure to reinstate the right of individual petition to the Court of Human Rights.

CELTICA

SCRIF-CELT — A RETROSPECT

Scrif-Celt, the Celtic Languages Book Fair, organised by the London Branch of the Celtic League, has once again proved a success. Held over two days, Friday, April 4, and Saturday, April 5, at the London Welsh Centre, the fair has again been self-funding and shown a small profit towards financing next year's event. Scrif-Celt is the biggest and most ambitious event ever undertaken by the Celtic League.

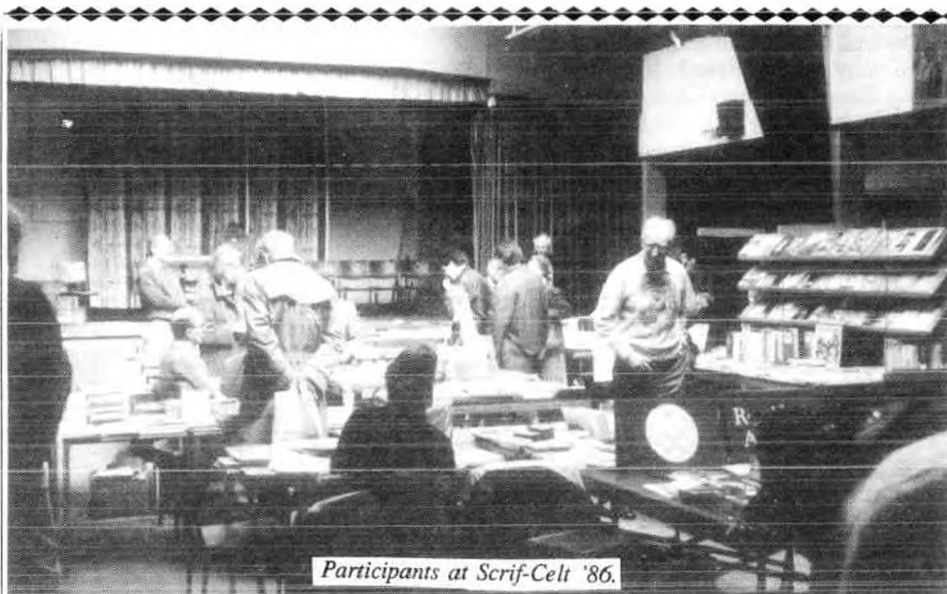
In spite of attendance from the general public being marginally down compared with last year, the major success has been in the feedback from attending publishers who have once again been able to meet fellow Celtic language publishers to discuss projects and the problems which are common to all six nations. It must, of course, be remembered that Scrif-Celt is a *Book Fair* not simply a glorified book shop and its main purpose is to draw Celtic language publishers together to talk business.

In his opening address at Scrif-Celt '86 chairman, historian and novelist Peter Berresford Ellis, said he was pleased to note the return of so many supporters of Scrif-Celt '85 and delighted to see several new supporters. "In 1985 Scrif-Celt made its first tentative steps as the first-ever exhibition and conference on contemporary writing and publishing in the Celtic languages. It is now established as *the* Celtic Languages Book Fair. The fact that such a function was sorely needed in the Celtic world was demonstrated by the tremendous response which has greeted the efforts of the organising committee."

Publicity

The disappointing aspect to Scrif-Celt this year was the lack of press and media coverage compared to last year. In 1985 the publicity achieved on the international stage was extremely gratifying. Coverage on television, radio and in the general press, as well as literary magazines and journals, was widespread. From the *Soviet Literary Gazette*, *Izvestia* and "Novosti" to Greek Radio, and numerous European newspapers ranging from Poland to Switzerland and Norway to France, interest was varied and surprising. Journals from both North and South America also carried stories as, indeed, did the English press and media did. In addition, of course, there was widespread coverage in all the Celtic countries.

This year, in spite of the distribution to the press and media of 500 press releases and programme booklets, there was little publicity. This, no doubt, accounted for the drop in attendance figures although posters to 300 London libraries and 24 Welsh chapels, which serve as centres of Welsh culture in London, were distributed along with circulars and posters to scores of Celtic cultural societies. According to S amas   Coile ain: "It is certain that the GLC Irish Book Fair, held only three weeks earlier, had taken the



Participants at Scrif-Celt '86.

wind out of our "sales" and on Saturday we clashed with the Grand National, the most popular horse race of the year." But that was unavoidable: an important aspect of Scrif-Celt was its coincidence with the London Book Fair, the second biggest European international book fair, enabling our participants to make contacts with "the world of publishing come to London". Many did just that. Some of those who came only to sell books went away a little disappointed but those who realised that Scrif-Celt is a trade fair expressed their satisfaction."

"The display of books was truly amazing: one estimate put it at four thousand individual titles, and the beautiful artwork of Courtney Davis together with a small craft stand by Celtic Community Crafts added variety and colour to what was already impressive. Several publishers sent copies of newspapers, magazines and books to be displayed and sold on an extended Celtic League stand.

"An interesting exhibit was a new vocabulary-building game called 'Focal Fun', made by CRO Teo., a co-operative in the An Rinn Gaeltacht. P draig   Conch uir had pointed out a report about it in *Anois* only two weeks before Scrif-Celt. I wrote to them suggesting that they send a sample and it arrived the following week.

"The game is simple enough: there are a thousand cards with an Irish word on one side and its English equivalent on the other. The player takes a card and translates the word. If correct, he places a coloured peg in a hole on the board. An element of luck is brought into the game with dice, and the cards are in three colours, representing three grades of competence in Irish. This means that a lecturer can play against a fairly proficient speaker, each using the appropriate grade of cards. There are plans to introduce two higher grades and to add more cards with everyday sayings. The game has, therefore, the competitive element with a handicap system, and a combination of skill and luck. And it could be adapted to any bilingual situation.

"After showing it around at Scrif-Celt I received positive responses from the Scots, Bretons and the Welsh who were interested in developing their own versions.

"This is what Scrif-Celt is all about!

"Although it cannot be claimed that Scrif-Celt '86 was an unqualified success, it was another brick towards the building of Scrif-Celt into one of the most important events in the Celtic world."

Lectures and entertainment

This year Scrif-Celt appealed for sponsors to help fund cultural events in addition to the main Book Fair and drew up a programme of poetry readings and lectures. In this Bord

na Gaeilge, Comhdháil Náisiúnta na Gaeilge and the *Irish Times* came forward with a total of IR£250 towards the cost of supporting such a programme. It was held on the Saturday afternoon and commenced with the Welsh poet and short story writer, R. Gerallt Jones, also current chairman of the Welsh Academy, talking about his work and reading a selection of his poems on pan-Celtic themes. It was a highly evocative as well as an informing talk.

Wella Brown, of Kesva an Tavas Kernewek, and author of *A Grammar of Modern Cornish*, gave a reading from *Bewnans Meriasek*, the Life of St. Meriasek, one of the Cornish medieval miracle plays. Leslie y Quirk, the chairman of Yn Cheshaght Ghailckagh (Manx Gaelic Society) enthralled the audience with a series of anecdotes in Manx in true *seanchai* style.

The programme wound up with a sparkling and brilliant performance by the Irish poet Gabriel Rosenstock who spoke of his view of Irish poetry and read from some of the poems

in his collection *Migmars*, published by Ababúna. Before reading each poem he gave a brief explanation in English. Rosenstock is not only one of Ireland's leading poets but one of Europe's. He is also editor of *An Droichead* and *Mahogany Gaspipie*. There are plans to publish his Scrif-Celt lecture and *Cam* readers will be informed. It is a brilliantly perceptive view of the Irish language and cultural attitudes in addition to being a valuable contribution to international poetry.

The two days were also punctuated by several interludes of traditional Irish music thanks to Tom Sheerin and his group "Persons Unknown". Refreshments, including a buffet luncheon, were organised by Micheal Ó Laoire with the help of Lizzie Ó Laoire, Dorothy Berresford Ellis and Tricia Date. The catering side of things managed to show a modest profit this year to the great relief of those still haunted by the '85 catering disaster.

The Future?

It has already been decided by a meeting of the organising committee that Scrif-Celt '87 will also be held in London with more time and emphasis given in those area which were shown to be weak. It is hoped that more sponsorship appeals will bring forth a better response so that the organising can spend more on promotion and publicity as well as funding talks by the leading writers in the Celtic languages. The aim is to make Scrif-Celt bigger and better.

In closing this report a special thanks must go to the organising committee of Scrif-Celt '86 and to the volunteer helpers of the London branch who turned out on Friday and Saturday, April 4 and 5, to act as stewards receptionists, odd job men and women, stand attendants, tea and coffee ladies.

A limited number of programme booklets are still available. The price is STG£1 plus 31p postage per book. Cheques payable to Scrif-Celt and sent to: Séamas Ó Coileáin, G42 Du Cane Court, London SW17 7JR, England.

PARTICIPANTS

Although at first glance it looks as if the actual number of participating publishers is down on last year, many publishers decided to go under "umbrella" representation. Kuzul ar Brezhoneg, the Breton Language Council, for

example, were representing ten major Breton publishers, while An Comann Leabhraichean (Scottish Gaelic Books Council) and Cyngor Llyfrau Cymraeg (Welsh Books Council) were also representing many publishers. Stand by stand those represented were:



Stand Nos.

1. The Celtic League (also representing)
 - Fritlag (Mannin)
 - Constables (London)
 - Focal Fun CPR Teo., Baile na nGall, An Rinn, Éire.
 - Linguaphone
 - Scottish Academic Press

ALBA

2. An Comann Leabhraichean (Scottish Gaelic Books Council)
3. John Donald Ltd.

BREIZH

4. Skol Uhel ar Vro (Breton Cultural Institute)
5. Kuzul ar Brezhoneg (Breton Language Council)
6. An Here
7. Editions Brud Nevez

CYMRU

8. Cyngor Llyfrau Cymraeg (Welsh Books Council)
9. Anrhydeddus Cymdeithas y Cymmrodorion
10. Gwasg Gomer

ÉIRE

11. Cumann na Scribhean nGaedhige (Irish Texts Society)
12. Four Provinces Bookshop also representing
 - Áis — Irish Books Distribution
 - Anois
13. Acadamh Ríoga hÉireann (Royal Irish Academy)
14. An Clóchomhar Teo.
15. An Droichead/The Bridge

KERNOW

16. Kesva an Tavas Kernewek (Cornish Language Board)
- Cowethas an Yeth Kernewek (Cornish Language Fellowship)
- Dalleth
17. Dyllansow Truran (also representing Lodonek Press)
18. Kernewek Dre Lyther

MANNIN

19. Yn Cheshaght Ghailckagh (Manx Gaelic Society)

OTHERS

20. Ventura Publishing
21. Spirit of Celtic
22. Celtic Community Crafts (Hammersmith)
23. Cambridge Medieval Celtic Studies

THE DERAILMENT OF OUR CELTIC HERITAGE

It was, surprisingly, a non-Celt who called the public's attention to the savagery which Celtic countries suffered under the Beeching Axe. Sir John Betjeman, when a boy, found his interest in the countryside, old churches and railways actively encouraged by his school-masters whose

Head was "Skipper" Lynam, a life-long devotee of the Celtic tradition and a highly respected figure in the Isle of Man and on the West Coast of Scotland.

As Vice-President of the Railway Development Society, John Betjeman had every reason for denouncing the Beeching Plan which destroyed the entire rail system in that part of Britain he loved so well. But he stressed that Cornwall was not alone in being victimised. Apart from the Shrewsbury-Aberystwyth line, every cross-country route had been torn out of Wales, and the removal of 82 miles of railway between Bangor and Carmarthen destroyed the very popular North/South Wales connecting link.

Scotland was treated equally ruthlessly, and this all the more surprising because the Prime Minister who allowed Marples to proceed with the Beeching cuts was none other than Harold MacMillan, who claimed Scots ancestry. Both the Highlands and Lowlands were stripped of vitally important rail routes, one disgraceful closure being the valuable freight, tourist and diversionary Waverley route between Edinburgh and Carlisle. As soon as this line was closed, vast quantities of heavy goods were forced on to the roads, resulting in a fresh clamour for more Motorways, which suited the Marples Road-building firm very well indeed. Fortunately, Sir Alec Douglas Home (a truer Celt than MacMillan) took over just in time to

save 233 miles of railway North of Inverness, but most of the damage to Scotland's economy had already been done.

Even the most fervent admirers of Westminster and Whitehall are obliged to admit that the Marples/Beeching cuts inflicted a devastating blow on the three Celtic countries of Scotland, Wales and Cornwall. The railway is the most efficient form of long-distance transport for both goods and passengers, and since these three countries are considerably more than 100 miles from the large commercial centres and conurbations in England, they obviously need an adequate rail network. The railway is also the most environmentally acceptable form of transport for all distances, and if we are to save Britain from being turned into a tarmac and concrete desert of dual carriageways, under-passes, fly-overs, roundabouts and multi-storey car parks, polluted by noisy, death-dealing Juggernauts, then we have to maintain our rail system. Only in this way can our Celtic heritage be protected for the benefit of future generations.

Towards the end of 1983 a revival of rail in our three countries seemed likely. In Wales, one of the eight excellent narrow-gauge lines, the Ffestiniog, had succeeded in linking, after a 20-year lapse, the North Wales and the Cambrian Coast lines. In Scotland and Cornwall, the British Rail Board agreed to de-centralise their rail networks. These moves were immediately successful, Cornish Railways, under their dynamic and popular Manager, Arthur Eplett, reporting a 22% increase in traffic. Suddenly, disaster struck. Mr. Eplett retired prematurely, Cornish Railways were to be disbanded and everything transferred to a Manager in Plymouth. What caused this catastrophe?

One main contributory factor is the sheer bloody-mindedness of Cornish Local Authorities where rail transport is concerned. Especially the Cornwall County Council, who devote all their money to the building of more and more and bigger and bigger roads. Their criminal spoliation of Cornwall's once-beautiful countryside has desecrated hundreds of acres of our best landscape and destroyed thousands of trees and woodlands by indiscriminate felling. When British Rail, because of Government "cuts", announced that they would have to reduce to single track, the main line between Probus and Burngullow, we asked the County Council to consider this as one of Cornwall's main roads, and make some contribution towards the cost, as other local authorities do. They flatly refused to help in any way, yet continued to spend large sums in promoting the Okehampton By-Pass.

Wales and Scotland are much better served by their Councils. The Craven Arms-Swansea line has been saved by £144,000 from local Welsh Councils and the Gwynedd County Council subsidies some Llandudno trains. One Scottish Council donates £28,000,000 annually, to local railways, and the Highlands and Islands Development Board funds Scottish Rail so munificently that Scotland's railways are never likely to suffer the same fate as Cornwall's.

It is said we get the County Councillors we deserve. Surely we in Cornwall can't be as bad as all that?

JOHN FINLAYSON

UNIONIST POSITIONS — A COMMENT

I read with interest P. Ó Snodaigh's article in Carn 52 of Unionist attempts to foster their claims in our country by the cultivation of the 'Cruithin myth'. As a contribution to the debate I offer the following.

Two thousand years ago these islands were occupied by Celtic speaking peoples. How long these had been here is a much disputed point but need not concern us at the present. At that time Great Britain was occupied by Brythonic speaking Celts (or P Celts). Some of these British Celts had spilled over into Ireland. The late T. F. Ó Rahilly drew a distinction between what he termed the Erain (or Firbolg) who he believed were ultimately of Belgic stock, and a people whom he called Cruithin. In addition Ó Rahilly identified the Laigin (also known as Galioin or Donnainn) and the Gaels. While the identification is not certain, the Laigin seem to have been Gauls.

Thus three of the four Celtic peoples identified in Ireland were 'P' Celtic, Gallo-Britons, and the fourth the Gaels.

As is fairly well known Ó Rahilly believed that the Gaels were the most recent arrivals. This however is highly unlikely since, as Myles Dillon (R.I.P.) pointed out, Gaelic is an older form of Celtic than Gallo-Brythonic and therefore must have been present in Ireland before the arrival of the 'P' Celts. With the late Nora Chadwick, Dillon suggested that the 'P' Celts had settled the coastal areas of Ireland very much as in the same way the Irish settled the west coast of Britain in the early historic period. (Which is an allusion to the settlement of Argyle, Galloway, Gwynedd and Dyfed.)

In all likelihood then we are dealing with British Celts (and perhaps Gauls as well) establishing themselves as an aristocracy over Gaelic Irish. The rise to power of the Gaelic Connachta and Eoghanachta in the north and south of Ireland respectively destroyed this hegemony. In the north the apparently British Ulaid were, after their overthrow, confined to two small kingdoms on the north-east coast: Dal-Riada in north Antrim and the Dal Fiatach in Down. It was, of course, from the former of these that the Scots began the settlement of northern Britain. Thus the Gaelicisation of Alba was begun by a people whose rulers were Gaelicised Britons.

Wedged between the Dal-Riada and the Dal-Fiatach was a third kingdom: Dal nAriadni. These people were regarded by the Gaels as Cruithin — which is simply the Gaelic rendering of Britons. Thus the 'Picts' of north-east Scotland were known to the Irish as the Cruithin or Britons. At this point I must stress that the Picts were not a pre-Celtic people as is still popularly believed. The distinction between them and the Celts of southern Britain was largely a result of the Roman occupation. By building their two walls across the country — partitioning it — the Romans were able to cultivate differences and build these up out of proportion (sounds

familiar, doesn't it?). In time 'Britons' became a name associated with those living within the Empire while 'Picts', an imperialist nickname, became applied to the unconquered Britons of the north.

To return to the Cruithin of Ireland. These people can be seen as a colony from Celtic Britain. As with the Laigin, who retained a tradition of their Gaulish origin, the Cruithin too resisted attempts by the Gaelic genealogists to turn them into honorary Gaels. Unlike the Dal Riada, the Cruithin took no part in the colonisation of northern Britain in the fifth and following centuries. They remained behind in Ireland and by the eighth century had become absorbed by the Gaels. In short the unionist population is in no way related to these Cruithin for the simple reason that they never left Ireland.

The Gaelic Dal-Riada went on to Gaelicise Northern Britain, as is well known, but at the same time other Gaelic settlements were made in Galloway. From here, as W. F. H. Nicolaisen has shown in his Scottish Place Names, the language spread over Strathclyde, being reinforced in the later stages by Gaels coming in from Argyle and Arran across the Firth of Clyde.

The Plantation of Ulster in the seventeenth century involved two groups. An English group who occupied mid-Ulster; and a Scots group who occupied the north east. These Scots were, for the most part Gaelic speakers from Argyle, Avrshire and Galloway — areas Gaelicised between the fifth and tenth centuries. If the Orangemen have a claim in Ireland it is surely as descendants of Gaels who left Ireland between those centuries. Their claim is thus based on their being part of the Irish nation. If they repudiate those links — and they do — then they cannot use those self same links to bolster their claims.

Beyond this one is reminded that the Gaels who left Ireland in the fifth century were small in numbers and that the language spread via the process of culture creep from the small core areas in Argyle and Galloway. Genetically they formed only a small part of the total population who came to speak their language. It was these Gaelicised British Celts from south west Scotland who 'returned' in the seventeenth century. In reality they were not returning — for the simple reason that the bulk of their ancestors had never set foot in Ireland.

I for one am prepared to recognise these people as heirs to Gaeldom — but only if they are prepared to do the same.

KEVIN COLLINS

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NORD FRIESLAND, Zeitschrift fuer Kultur, Politik und Wirtschaft, published mainly in German by the Nordfriisk Instituut, Aasterstr. 63, D-2257 Bredstedt/Braist, N.F., FRG. Quarterly. Annual Subscription DM16.00 to Sparkasse Nordfriesland Husum, Nr 31 161. In Nr 74, two contributions of more general interest: "Europa und seine Kleinsprachen: einige positive Entwicklungen der juengsten Vergangenheit" and "Europ-Initiative fuer ein Volksgruppenrecht: fuefn Fragen an die Europa-Abgeordneten".

Flag Presented to Canadian Museum

An Irish tricolour flag was purchased and formally presented to the Ridgeway Battlefield Museum, Ontario, Canada, by the London Branch of the Celtic League early this year.

The Ridgeway Battlefield Museum was opened ten years ago to commemorate the Battle of Ridgeway, June 2, 1866, when Fenian troops fought against British troops and drove them from the field at bayonet-point. Ridgeway was one of the few pitched battles between the British and members of the Irish Republican Brotherhood from which the Irish emerged victorious. The battle was one of several engagements which occurred during the Fenian invasion of Canada, then the provinces of British North America, during 1866.

In 1866 an army of 25,000 men began to gather along the border of the United States and the provinces of British North America. They were veterans of both belligerent armies in the recently ended war between the states; war-skilled soldiers of the Union Army's Irish Brigade and Irish Legion and the numerous Irish regiments of the Confederate Army. The aim of the Fenian army, commanded by former US Major-General 'Fighting Tom' Sweeny, originally from Co. Cork, was to establish an Irish Republic-in-Exile on the soil of British North America to use either as a base to strike at England or a bargaining counter in an effort to achieve the freedom of Ireland.

Colonel John O'Neill, acting brigadier, led the first Fenian regiments across the Niagara River during the early hours of June 1, 1866. His troops consisted of the 7th, 13th, 17th and 18th Regiments of what was called the IRA (the first time the initials were ever used) plus two independent companies under a Captain Haggerty. The next day O'Neill encountered a British column under Colonel Alfred Booker, consisting of the 2nd 'Queen's Own', 13th Battalion and the York and Caledonia Rifle Companies. Both sides were evenly matched but O'Neill proved the better strategist.

While the victory went to the Fenians, the campaign, in its entirety, went wrong and the Irish withdrew.

Historian and author, Peter Berresford Ellis, a London Branch member, presented the Irish tricolour to the battlefield museum which is housed in an old wooden farmhouse that stood on the battlefield during the fighting. It was owned by the Teal family and the current curators are descendants of that family — Margaret and Wilfred Teal.

Peter Berresford Ellis has written on the battle and the Fenian plan to invade Canada and next year will see publication of his novel *The Rising of the Moon* (Methuen London Ltd.) which uses the battle of Ridgeway as a background.

'Canada became a Dominion a year after the attempted Irish invasion,' said Mr.

Berresford Ellis, 'and the impetus to unite the provinces of British North America into one dominion came directly from the invasion. It was therefore an important event in Canadian history.'

'The London Branch of the Celtic League has decided to present the tricolour, the flag which Colonel Owen Starr, commanding the 17th Regiment recruited in Louisville, Kentucky, raised above Fort Erie, as a gesture of goodwill, recognising the historic importance of that event and as a symbol of understanding and peace between the Irish and Canadian peoples.'

In accepting the flag for the Ridgeway Battlefield Museum, Mrs. Margaret E. Teal, said: 'Where the Irish flag was once raised as an act of war, may it now be raised at our little museum as an act of reconciliation and peace. Please express our appreciation to the London Branch of the Celtic League.'

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DER WESTEN, bimonthly bulletin in German, published by Alsacians in Germany (Freunde der Erwin-von-Steinbachstiftung, Bernhausen, Wiesenstr. 110 D-7024 Filderstadt, F.R.G.). It gives news of German-speaking Alsace and Lorraine, particularly about their language, literature and culture, matters of education, public life as it affects their identity. Membership fee 24 DM. Enquire if subscription differs.

CELTIC FILM AND TELEVISION FESTIVAL

All the finest aspects of the Celtic Film and Television Festival surfaced at this year's awards ceremony at Newcastle, Co. Down.

At the finale of perhaps the best organised of all the seven events so far an unassuming film from Northern Ireland, made on a peppercorn £6,000 budget triumphed over a clutch of glossy prestige television productions.

The choice of the "Best Man" as best film, was no mere jury whim. After its first untrumpeted screening to delegates word swept around the festival's HQ that this raw, sometimes realistic and humorous work, was likely to pick up a prize.

A fiction feature, the "Best Man" was scripted and directed by Joe Mahon and produced by Denis Bradley for a small Derry production unit, the Northlands centre, focussed on a hard-drinking, amiable but congenitally irresponsible bachelor and his effects on his mates. It cut across ideological and sectarian barriers to win general plaudits — and unanimous support from a jury ranging across the whole spectrum of cinema, from the chairman Alexander Walker, Ulsterman and London Standard film critic to Ireland's veteran "maverick" director Bob Quinn.

From the festival's opening seminar onwards the "Best Man" provided a healthy springboard for discussion.

Wales' outspoken independent director Karl Francis predictably fired a shot or two across BBC Wales bows, even though his own film Ms. Rhymney Valley made for the company, proved a hot (and correct) tip for the best documentary prize.

The festival proved though a rewarding event for BBC Wales who captured the Spirit of the Festival award with "Penyberth", a drama — documentary about the three Welsh Nationalists who deliberately burned down an RAF bombing school in Wales in the 30's. "Passing Glory", a bleak comedy about Communist party internecine squabbling after the death of a Glasgow member, won the "Starting Out" category a rare success at this festival for a National Film School student. Gillies McKinnon — and "Enka" made by Richard Pawelko for Cardiff's Teliesyn company won a special video prize.

All the signs are that the progress made initially in Cardiff in 1984 in terms of both organisation and involvement, and built on in Northern Ireland can be consolidated in Inverness next year. By then the Celtic TV and film festival may face more competition in the Celtic countries, with Wales planning an even more ambitious festival of its own to build on a pilot event at Cardiff's Chapter Arts centre earlier this year.

BEST EVER PAN-CELTIC CONFERENCE

There was hardly a dull moment at the American Branch's 13th Annual Pan-Celtic Conference held in New York on 3 May 1986. May who attended described it as the best they had seen.

The afternoon session was devoted to lectures and opened with a talk by Madelaine Tokuch on historical Celtic costumes. This was followed by Eileen Campbell Gordan's lecture (and display) on Celtic artifacts and jewellery. The Life of Margaret Anne Cusack was the subject of a video presentation and talk by Brendan Fey. Next Stephen Paul deVillo dealt with the relatively little known history of the Isle of Man. Liam Ó Caiside then presented a screening of the Irish film "The Kinkisha", produced by Tom McArdle. Finally, Peter Gilmore closed the afternoon's events with a talk on the lesser known aspects of the work of Robert Burns.

Other features of the Conference included a display room of books, photographs etc. and an evening of Celtic music and song.

Great congratulations were extended to Elizabeth Anne Fitzpatrick, who in her first term as Conference Organizer produced a success which many will consider an exemplar for conferences to come. Thanks must also be extended to the staff of friends and volunteers who helped make the Conference the event it was.

STEPHEN PAUL DE VILLO

A.G.M.. NOTICE

The Annual General Meeting will be held on October 10th - 12th at the Scottish National Party Rooms, 16 North St Andrews Street, Edinburgh. The dates and venue have been fixed to coincide with the holding of the 'Mod' (10th - 17th October).

Please contact your Branch Secretary or Mrs. M. Denovan (addr on page 24), the Alba Secretary, if you wish to arrange accommodation.

FOR A CELTIC FUTURE

A tribute to Alan Heusaff

330 pages

This collection of articles has been published in recognition of Alan's work as Secretary of the Celtic League for over 20 years.

A wide range of subjects and topics are covered on political and cultural matters.

Available from Branch Secretaries or direct from the Editor, Cathal Ó Luain, 33 Bóthar Bancroft, Tamhlacht, Co. Átha Cliath, Éire.

This book will be a must for all interested in Celtic affairs.

Postage & Packing:

IRE1.80 (Stg area and Eire), IRE2.60 (Surface mail, Breizh and rest of the world), IRE6.30 (Air mail, Breizh and rest of the world).

GALICIAN MUSICIANS



In a letter in English signed by its three main officers, an Association of Galician Pipers in Argentina have requested the Celtic League to help them in getting in touch with musicians in the Celtic countries interested, like themselves, in developing the Celtic musical tradition. They have undertaken to study and revitalise their own traditional music. They are not satisfied with the low standards displayed by too many Galician groups in Buenos Aires, contributing as they do "to create a false image of what Galician really is". They believe they must adapt traditional forms to the present, in a word, evolve. They have a group called "Poitin", playing the bodhran, the fiddle, the harp, as well as a new type of gaita. Their motto is in Irish: *Ar rian an seol Ceilteach* (= our commitment is to Celtic music), as well as Galician tunes they perform also Breton, Irish and Scottish ones. But they find little support from the Irish and Scots in Buenos Aires who care little for their national culture. If anyone among our readers is interested in learning more about them and perhaps learning from them, please write to "Real Asociacion, Celtiga de Gaiteros Gallegos, Casilla de Correo 66, Suc. 30 Coghlan, (1430) Capital Federal, Buenos Aires, Argentina.

Membership and 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: IRE6, Stg£5, 60FF or US\$14. Postage outside Europe is by air mail.

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

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When renewing please send cheques to same Branch as previously, or notify its secretary of any change.

The General Secretary of the Celtic League is B. J. Moffatt, 24 St Germain's Place, Peel, Isle of Man.

The Editor is Ms. P. Bridson, 33 Bothar Bancroft, Tamhlacht, B.Á.C. 24, Éire.

Our next deadline for Carn 55 will be 4th August, 1986.

Materials 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 (bracket sentences/paragraphs which may be omitted in case of need to shorten).

I would like to thank all contributors for their articles. I must stress that there may be a delay in printing some articles; however, all material will be published IN TIME unless contributors are contacted by me due to some difficulty.

PAT BRIDSON

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 nor of the Celtic League.

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COYIN

A LINK BETWEEN THE CELTIC NATIONS

Nr. 55

AUTUMN 1986

80p Sterling

Dancing to the American Tune?

Kendalc'h Etrevroadel
Ar C'hataloneg

POEMS FROM SCOTLAND

The North –
Internment Again?

Cornish Tin Aid

A Militant Manxwoman

HONNO – Welsh Women's Press

CELTIC LEAGUE



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KERNOW: KESUNYANS KELTEK • MANNIN: COMMEEYS CELTIGH

ALBA

MA IS FIOR

*gun deach an latha leis na h-Albannaich
air Blàr Chùil-lodair 1746*

Thuig Seòras Tònfhada (dà cheud bliadhna air ais bha an t-ainm ris an canar "Longbottom") . . . thuig e gu math gun robh ceannsachadh Shasuin air Blàr Chul-lodair sa bhliadhna 1746 cho doirbh ris a' cheannsachadh sa bhliadhna 1066.

Sa chiad dol a-mach sa bhliadhna 1066 theab nach do mhuch an Fhraingeis a' Bheurla ach bha a' chànain Shasunnach buadh-mhor mu dheireadh thall. A nise an deidh a' bhliadhna 1746 bha a' Ghàidhlig a' mhùchadh na Beurla.

Bha Seòras na mhaighstir-sgoile mu dhà fhichead bliadhna a dh'aois a bha caran maol agus caran tiugh. Bha deise 'pin-stripe' daonnan uime ged a bha feile-beag air a h-uile duine eile feadh Sasunn gu leir aig an àm sin.

Choinneachadh am maighstir-sgoile seo dithis neach an diugh . . . agus bha eagal air nach deach an latha gu math leis idir. Sa chiad dol-a-mach feumaidh e tachairt ris an fhear-stiùiridh fhoghlaim. Bha amharus mór aige gun robh a dhreuchd gu bhì air chall. Ach an deidh sin cò? Dhi-chuimhnich e.

Chuala e Mairearad a' gairm air, shìos 'san chidsin.

"Sheorais, a thasgaidh, trobhadh sìos. Tha do bhracaist air a' bhòrd".

Mar a bha e a' tighinn a-nuas, shaoil e gun robh a ghaol, Mairearad, cho boidheach agus a' coimhead fada nas òige na bha i. Bha froca dearg agus pinnidh no pinafore pinc uimpe.

Cho luath is a chuir e a fhoc agus a sgian sìos agus dh'òl e a thea, dé thuirt Mairearad ach. . . .

"A thasgaidh, do fhios. . . ."

"Chruitheachd bheannaichte! Dhi-chuimhnich mi e. Cà bheil e?"

"Chan eil pìos a dhith ort an diugh, a thasgaidh. Ithidh tu le Uncle Gordon ann an Taigh-osda a' Phrionnsa aig uair".

"O nach ceart thusa, dhi-chuimhnich mise", ars' esan.

". . . agus innsidh e sgeulachdan dhut mu na làithean a dh'aom nuair a bha e na bhalachan òg, a thasgaidh".

"Gun teagamh sam bith. . . ." fheargair am maighstir-sgoile agus thog e 'ad.

Aig deich uairean dh'fhosgladh doras oifis an fhear-stiùiridh fhoghlaim dha. Bha aghaidh chruinn chruaidh sheolta aig an fhear-stiùiridh agus bha speuclairean tiugh air.

"Mhaighstir Seòrais Tònfhada, maighstir-sgoile a' teagasg na h-Eachdraidh ann an Acadamaidh Whitburn, nach e?"

"Se, a mhaighstir".

"Dean suidhe. Chuir thu dragh mór oirnn.

A reir aithris sgaoil thu gach seòrsa de bhuaireas timcheall ort san sgoil na feadhna

òg. Thuirt thu, gu ceart, gun robh Ceannsachadh na Sasuinn sa bhliadhna 1066 nuair a fhuair an Fhraingeis buaidh thar na Anglo-Sasuineis. Ceart gu leoir. . . ."

"Thairis air a' Bheurla. . . . a' chànain Shasunnach, a mhaighstir".

"B'fheàrr leinn an Anglo-Sasuineis mar ainm oirre. . . . cha robh cànan Shasunnach ann riann againn. . . . chan eil ach beagan ga bruidhinn sna h-Eileanan Wight is Lundy, sa Pheak District agus sa Chumberland. Chan eil ach a' Ghàidhlig againn a-mhàin agus na di-chuimhnich sin!"

"Chan eil ach aon chànain againn a-mhàin feadh Sasunn gu leir agus 's i sin a' Bheurla: a' chànain Shasunnach. . . ."

"Bi samhach. A reir aithris thuirt thu ionad bhèugan a thaobh Blàr Chùil-lodair. . . . gun robh buaidh a' Phrionnsa ann an Darna Cheannsachadh na Sasuinn agus gum bheil a' Ghàidhlig ach na cànan Albannach. . . . brèugan. . . . brèugan. Tha fios aig a h-uile duine gum bheil a' Ghàidhlig na cànan Shasunnach, ged a tha iad ga bruidhinn ann an Albain cuideachd. Mar a tha fios agad, tha iad ga bruidhinn sna Stàitean Aonaichte cuideachd agus anns a' Chanada, anns an Afraca mu Dheas, anns an Astràilia agus anns an Zealand Nuadh. A bheil thu as do rian, a bhreugaire gun nàire?"

"Le'r cead, a mhaighstir, 's i a' Bheurla an aon chànain a tha annain againn feadh Sasunn gu leir."

Chunnaic Seòras bochd gun robh fallus air aghaidh chruinn a' bhugair agus gun robh a shùilean, fo na speuclairean tiugh, a' lasadh le fuath-ro mhóir.

"Bi samhach. Chuala sin cuideachd gun robh thu a' teagasg na Anglo-Sasunnach do sgoilear san sgoil. Aidich, nach eil sin ceart?"

"Bha mi ga theagasg na Beurla — ar cànan Shasunnach — nuair nach robh teagasg ann — mar uair na dinnearach".

"Mata, dh'aidich thu. Thalla. Cuiridh sinn thu à dreuchd an drasca. Thalla, mach a seo. . . . agus na till a chaidh!"

Aon uair deug agus bha e gun dhreuchd air

an sràd. . . . agus cha robh a fhios aige. . . . nach robh e air fhàgail ann an seòmair a' bhugair. . . . coma leis.

Chaidh e a steach do Bhàr Taigh-osda a' Phrionnsa agus dh'òl e trì gloineachan dh'uisge-beatha ged a bha a h-uile facal air a' bhotul sa Ghàidhlig. Reiceadh an càr bho'n nach robh dreuchd aige a nis. . . . chuireadh e dàil air na làithean saora ann an Torremolinos. . . . agus cha cheannachadh e deise ùr. . . .

Aig cairteal gu uair, chuimhnich e air Uncle Gordon — a bhràthair-athar — a bha ann an ceannard na Comhairle Bhreatunnach. Bha am bodach mu trì fichead bliadhna a dh'aois. Ged a bha feile-beag den bhreacan Chloinn Thòinfhada daonnan uime, 's e duine coir coibhneil a bha ann. . . . gun teagamh sam bith. Chuimhnich Seòras air na thuirt Mairearad ris mu Uncle Gordon. . . . nuair a chunnaic a bhràthair-athar reamhar a' dlùthachadh ris. Bha ceann a' bhodaich a' deàrrsadh bho'n a bha e cho maol ri ugh. . . . ugh donn.

"A mhic, nach mi tha toilichte gad fhacinn a risd", arsa bodach na Comhairle. Bha e cho coibhneil ri athair Sheòrais. "Ciamar a tha Mairearad?"

Mar b'abhaist dha, bha ceannard na Comhairle Bhreatunnach ro fhialaidh. Bha am biadh agus am fion freagarrach air son bùird an rìgh. Bha a h-uile cail cho math gun do dhi-chuimhnich Seòras nach robh dreuchd aige fhathast.

"A mhic, 'ars' esan, "fhuair mi do litir. Tha mi cho duilich gun do chail thu an dreuchd agad. Ach tha deagh fhios agam. Tha dreuchd agam-sa air do shon-sa. . . . a theagaisg litreachais Sasunnaich do choigrich agus eilthirich à dùthchannab chinn".

"A bhràthair-athar, nach mi tha toilichte leis a sin. . . . litreachas Sasunnach. . . . Auden. . . . Dylan Thomas. . . . Muir. . . . Eliot. . . . Compto-Burnett. . . . Dickens. . . . Galsworthy. . . . Graham Greene. . . . Huxley. . . . Maugham. . . . Snow. . . ."

"Obh, obh, a mhic, chan eil an dreuchd seo idir mar sin. . . . Cailean Spencer. . . . Tormod Burns. . . . agus cach mar sin. . . . daoine a' fuireach ann an Sasunn ach a' sgrìobhadh 'sa Ghàidhlig. . . .!"

Theab nach robh Seòras ri gul. Bha a shùilean lan de dheòir.

"Tha fios agam. Tha mi duilich. Tha mi tuigsinn. Is cuimhne leam gu math, nuair a bha mi 'nam bhalachan òg rè àm a' chogaidh. Chuala mi daoine a' seinn mar ainglean agus chunnaic mi air an uinneag coisir nam prìosanach-chogaidh Eadailtich 'nan deise dhonn air am baidhsigalan a' gluasad seachad gu mall. . . . triuir ri ghualaidh a chéile anns gach sreath."

"Agus ciod e an laoidh a bha iad ris, a bhràthair-athar?"

"Laoidh nan tràill Eabhrach ri taobh nan aibhnichean de Bhabailoin' le Verdi. . . . a' mhic. . . . mar sin. . . ."

Aig sruthaibh coimheach Bhabiloin,
shuidh sinn gu brònach bochd;
An sin air Sion chuimhnich sinn,
is ghuileadh leinn gu goirt.

Air gheugaibh seilich chrochadh leinn
ar clàrsaichean an sin.

Oir iadsan a rinn braighde dhinn
dh'iarr òran oirnn is gean:

Seadh iadsan le'n do chreachadh sinn
dh'iarr luathghair oirnn is ceòl;
Seinnibh de laoidhibh Shioin duinn,
(ars' iadsan) mar bu nòs.

'N tìr choigrich cia mar dh'fheudar leinn
oran Iehobhah sheinn?

Mur cuimhn'cheam thu, Ierusalem,
ri m'dheis nior lean a seirm.

Mo theangadh leanadh teann ri m' ghial,
mur cuimhnichear thu leam;
Mur feàrr leam na m'uil' aoibhneas àrd
cathir Ierusalem.

Clann Edoim cuimhnich thusa. Dhé,
oir thubhairt iad le tàir,
An làithibh truagh' Ierusalem,
leag, leag i, sìos gu làr.

O nighean uaibhreach Bhabiloin,
a dh'fhàsaichear gu léir:
Is sona dha, mar rinn thu oirnn
a dhiolas dhuit d'a reir. . . .

Mata, a mhic, mu dheireadh thall, shaor na
Iùdhaich iad fhèin agus dh'aisig iad a' chànain
aca do Israel gu leir . . . ni sinne an aon rud
fhathast . . . aisigidh sinne ar cànan a streach

do gach ceàrn feadh ar saor-stait uile gu leir
. . . gun teagamh sam bith, a mhic. . . ."

GILLEASBUIG MacMHUIRICH
Gilleasbuig Lachlainn 'Ileasbuig

*We understand that if one asks the question
'What if something happened or will happen?'
we find one's imagination stirred or even
inspired by the answer. The above exercise
might prove this proposition has some validity.
As the title says, 'Let's pretend that the Scots
had won the Battle of Culloden in 1746'. We
must bear in mind the utterly draconian steps
in the aftermath, persecutions and clearances
as well as the rooting out of the language and
its plight ever since.*

Say No to Devolution!!! Independence — Nothing Less!!!

When an imperialist state is faced with growing demands for independence from a nationalist movement the imperialists frequently resort to the age-old con-trick of proposing or promising "Home Rule" or "Devolution" as an alternative to independence.

The aims of the imperialist state are not to actually grant devolution — devolution is never granted except in rare cases when the state is faced with determined armed resistance (e.g. as a response to — and an attempt to undermine — the military campaign of ETA, the Spanish imperialists granted part of the Basque country a limited degree of devolution some years ago.)

However, in the normal circumstances the imperialist state never seeks to implement devolution. It always deliberately makes false promises of devolution which are merely an expedient tactic designed to:

a) confuse the issue by diverting attention from the real issue — independence.

b) divide and confuse the national movement — and the people of the subject nation — by offering never-to-be-granted devolutionary "concessions" as an alternative to the nation's legitimate rights.

c) defuse the national movement and halt its progress by involving it in long drawn-out (and fruitless) participation in the debate about devolution.

Offers or promises of devolution are only made in order to encourage the national movement to accept false promises of "constitutional change" as an alternative to the nation's full and legitimate rights to self-determination and complete independence. Devolution is only a means to confuse, divide, divert and defeat the national movement and

the legitimate national aspirations of the subject people.

These facts are clearly understood by most genuine Scottish nationalists in view of the Scottish experience which, on 1st March 1979, culminated in humiliation for the Scottish national movement which had actively collaborated with the then Labour government's "commitment" to devolution for Scotland. The SNP now campaigns under the slogan "Independence — Nothing Less!!" and "devolution" is a dirty word to most genuine nationalists.

However, the state has not dispensed with devolution entirely. The Labour, Liberal and Social Democratic parties still play with the idea, the Campaign For A Scottish Assembly is still in existence and there is no doubt that, when, inevitably, the Scottish national movement recovers its momentum, the state, and its Unionist agents in the British political parties and the Campaign For A Scottish Assembly, will once again seek to sabotage the national movement by reviving the "demand" for devolution in opposition to the genuine demands for self-determination and independence.

Already, with the signs of a nationalist revival on the not-too-distant horizon, the danger posed by the devolutionary lobby is growing. A "Scottish Constitutional Convention" has been set up and even a number of SNP members have become involved in this Unionist front organization, while whole SNP branches have actually affiliated to the pro-devolutionary Campaign For A Scottish Assembly!!

This is curious in view of the SNP's rejection of devolution and adoption of the "Independence — Nothing Less!!" slogan. How can the SNP effectively campaign for nothing less than independence when a

minority of its own members would seem to be campaigning for a great deal less than independence? If the SNP cannot convince its own membership to reject the sham of devolution then it is unlikely to convince the Scottish electorate.

Clearly the SNP must campaign more effectively for independence and equally it must mount a sustained campaign against the false promises of the pro-devolutionary parties and against devolution itself. To do otherwise is to court disaster. The SNP must stand by its slogan: "Independence — Nothing Less!!"

A.B.

Let me do my thinking for you

Sweet lord of the land
sweet land you bought
and rough
with the sharp edge of foreign finery.

Sweet man of the plan
sweet plan you thought
and taught
with the abortive art of dominance.

But you can't yet
quite
yet quite quite yet
buy our language
quite

and so,
well, se seo e,
cha do cheannaich thu a' mhac-
mheanmhainn fhathast.

MAIRI NIC GUMARAID

Comrades, Papists and the Strange Story of Samuel Campbell

le P. J. Mac Giolla Bháin

British Prime Minister Harold Wilson's observation that a weeks a long time in politics couldn't have been more apt to the first and, indeed, subsequent weeks of the month of July in Scotland.

When the dust had settled over the regional election results in May it was clear that labour were still safe in their heartlands — especially in areas of high Irish migration that contains the country's 20% Catholic population — (see Carn 54).

Although the SNP had increased their share of the vote and coming second to Labour almost everywhere — the SNP did not take votes from Labour.

In fact the share of the Labour vote increased markedly in many central belt areas. Obviously if the SNP is to achieve its self-stated mandate for independence — 37 MPs — then this situation would not only have to be altered, but reversed.

Despite this gloomy scene opinion polls — especially Systems three polls carried out for the Glasgow Herald — indicated that the majority of Scots wanted some kind of assembly or complete independence and the Scottish Government Yearbook 1986 stated that 69% wanted an independent parliament as opposed to London rule.

Now if even these polls are half right then that means that many labour voters are actually separatists to a degree that would terrify the labour party — and certainly any labour government.

One of the reasons that the SNP cannot at present reap that particular political harvest have already been outlined in Carn 54 — i.e. the majority of West of Scotland Catholics consider the SNP to be an anti-catholic party and conversely the labour party to be the protector of Scotland's large religious/ethnic minority — (in that most Catholics in Scotland consider themselves Irish) — and to be the protector of the Catholic schools system in particular.

These beliefs have been prevalent on the doorstep to SNP canvassers in Glasgow for a generation or more.

However at the start of July, Christmas arrived early for those wishing to break the Orange/Green logjam in the Glasgow consciousness.

Santa Claus was personified by one Samuel Campbell, West Lothian District Council convenor, Chairman of the National Committee for Non-Denominational schools, Orangeman and Labour party member.

Convenor Campbell was addressing the Orange Order Rally at Leith links in Edinburgh — guest of honour was Harold McCusker Ulster Unionist MP.

Campbell launched into a tirade against the Catholic church, priests, catholics in general and catholic schools in particular.

"The best way to save money on education is to shut down the papist schools". "They

(catholic schools) are an insult to everything you and I stand for." — (The Scotsman 2nd and 3rd July 1986.)

He then launched into song — "... give me a home where there's no Pope of Rome. . . ." This apparently even embarrassed McCusker and the rest of the "dignitaries" on the stage.

Campbell claimed later that he would not retract the statement and, in any case, the closure of Catholic schools was official labour party policy.

Pressure was, however, put on West Lothian District council, of which Campbell was elected leader a short time before, by the local government union NALGO.

They threatened to "black" all council meetings if Campbell remained convenor — Campbell resigned, but to date remains a labour councillor, party member and chairman of the national committee of non-denominational schools.

The only major newspaper to carry the story in any detail was the Scotsman — carrying the story for three days running and giving it major feature article space.

The papers that predominate in the West of Scotland — all leaning towards labour — effectively silenced the story until Campbell resigned as convenor — therefore serving it up as a dead story — issue finished.

However the SNP in the east end of Glasgow — in Glasgow Shettleston constituency — which the present writer is PRO — realised the harm this could do to the labour party's hold on the area and perhaps it could swing the people towards the national party if only they knew what this man — an important figure in the labour party had said about them.

Given that the national and local press (with one honourable exception) had studiously ignored the issue and had printed no press releases or taken no comment from SNP activists willing to make them — they themselves being in a minority in the SNP — it was decided in several east end of Glasgow areas to leaflet houses with the choicest Campbell remarks.

The effect was electric, long term labour voters have renounced their allegiance to their party.

It was not, however, merely Campbell's anti-Catholic remarks that may prove to be the most damaging to labour, but Campbell's statement regarding the status of catholic schools in the climate of financial cuts that pervade the atmosphere of local government in Scotland under the Tories.

Labour local authorities — particularly Strathclyde — will be closing schools this year and next to comply with government cuts.

After some research it emerged that it was indeed labour policy to close catholic schools which they considered "socially divisive" and they favoured amalgamation "on a piecemeal basis" which would eradicate the catholic school involved in school merger.

It is hard to quantify the long-term damage that this will do to the labour party in Scotland — or, indeed, to convey how potentially damaging it could be if the reader is not acquainted with life in the West of Scotland and the importance of such issues to thousands of ordinary men and women here.

What is certain is that the labour party have fashioned a weapon for their enemies with life snuffing power — it is now a question of whether or not those enemies — particularly the SNP — has the courage and the imagination to pick it up and use it and perhaps deliver the Glasgow Irish into the ranks of the national party — for they are already separatists themselves by nature — and make again the clyde a centre of revolutionary ferment. It will be a test of the national party's mettle if they have the instinct for the jugular — if not they will remain a polite, quaint, insignificant on the British political landscape.

DAN AS ALBA

Cha deidhinn fo bhinn
ri linn no caran
a chanadh gur ann leotha bha latha
nuair a thug iad orm a bhi nam
shrainnsear
rium fhin.

'S cha chuirinn a brigh
air ni na m'anam
a bheireadh orm mo thuigs a threigs'
son leth-chrun na gainne nach cosnainn
dhomh fhin.

. . . se cail a' chumhachd
no cumhachd na cail le acras na sail
a dh'fhaodadh mo ghiubhlainn
thairis
air a' chuimhne thug thu dhomh.

MAIRI NIC GUMARAID

I would not go under the judgement
long or short a time
that would say that the day was theirs
when they made me be a stranger
to myself.

And I would not put its meaning
to anything in my soul
that made me betray my understanding
for the half-crown of want that I would not
earn
for myself.

. . . it is the taste of the power
or the power of the taste with hunger on
its heels
that could carry me
across
the memory you gave me.

DANCING TO THE AMERICAN TUNE?

Because F111s regularly go through their paces in the Scottish Highland low flying zone, few remarks were made about the noise and frequency of air activity around the Tain bombing range in Easter Ross in early April this year. However the US reprisal attack on Tripoli a fortnight later, mounted from US airfields in Southern England, throws into sharp focus one of the cold war secret accords that gives US forces the use of bases in Britain to pursue US interests whether they concern NATO or not.

The exact conditions of the accord are known only to a few top politicians on both sides of the Atlantic but its effects, taken along with the concentration of nuclear deterrent submarines on the Clyde, places Scotland in the front line of East West confrontation. We face a double bind in our geo-political position and lack of control over the decisions taken by UK governments.

In the last 25 years, however, there have been two important changes in our position. While the Nassau agreement between Premier MacMillan and President Kennedy in 1960 marked the end of an independent UK nuclear weapons system it also broke the old consensus of post war British politics which turned people towards solving pressing domestic issues after the "winds of change" had finally brought home the demise of the British Empire after the Suez debacle.

"... long standing, Scottish Nationalist stance to remove the US bases ..."

In the early 60s only the non-violent protests of the Campaign for Nuclear Disarmament rippled the waters of political consensus. Despite the potential danger of siting US nuclear submarines and their Polaris missiles 20 miles from the centre of Scotland's major conurbation, Harold Wilson's incoming Labour government in 1964 endorsed the Tory nuclear deterrent policy and was not immediately punished by Scottish voters for this. But a sea change in Scots politics since then has marginalised the Tories to 21 out of 72 Scottish MPs in 1983 as opposed to the overwhelming English Tory majority. Although Labour looked like the dominant force, the emergence of the Scottish National Party which reached 30% support in 1974 permanently altered the picture. Now Scotland, with its identity enhanced by the Nationalist presence, votes much more anti-Tory than the rest of the UK but also has a four party break down. While a long term economic decline has most influenced voting habits the nuclear issue has resurfaced among the non-Tory parties. Alliance disquiet over Cruise missiles sited in England, has added to calls from the Alliance and Labour for the scrapping of Polaris and non-acceptance of Trident which has been capped by a long standing, Scottish Nationalist stance to remove the US bases, and all nuclear related installations from Scottish soil.

As a growing national self-awareness took on political expression the complacent 70s gave way to the new Cold War of the 80s as the Reagan years brought an increased use of warlike rhetoric and an equally unwelcome

increase in defence spending on such projects as SDI. In the wake of Soviet and US adventurism in Afghanistan and Central America respectively European reactions against nuclear war grew. The new lease of life for CND and the widening doubts about the effectiveness of the nuclear deterrent became obvious in opinion surveys. In the months after the Reagan/Gorbachev summit at Geneva last November there came the high level argument over a US or European dominated Westland helicopter business and the US raid on Libya which provoked widespread hostility among people throughout the British Isles and Europe. A major poll in late February, taken after Westland and before the Libyan bombing showed that 53% of Scots saw Britain's best long term interests lying with Western Europe to only 20% with the USA. But the 1,085 respondents to the MORI poll¹ have no illusions about Britain's scope for independent action as 63% believe that the USA has the upper hand in the US/Western European relationship.

Questions about the image of the superpowers reflect pro US/anti USSR slants in much of the British news coverage, so 48% think the USSR wishes to extend its power over other countries compared to 36% for the USA. In the light of the Afghan and Nicaraguan episodes the result is much closer, 40% consider Russia interferes in the politics of developing countries to 37% for the USA. The soundness of judgement of the opposing leaders gives Gorbachev only 10% and Reagan 17%; but on the crunch question on who genuinely wants world peace Scots believe by 2:1 that the USA is ahead in the peace loving stakes.

"... US and UK military planners deliberately exposed the Scottish people to front line dangers ..."

The Westland Affair revealed splits at the highest levels of government over the continued domination of UK defence systems by US companies and the blunt lesson of US self interest in the Tripoli bombing has produced a 70% opposition rate in UK opinion polls by Gallup and MORI in the days after the event. This shows that the myth of US

bases in Britain being for collective defence is fatally flawed while the manoeuvres of US policy to keep strategic control of Middle East oil supplies emerges from the smokescreen of anti-Gaddafi righteous wrath.

Scots now have 25 years experience of US Polaris bases on the Clyde, at Holy Loch along with the UK base of more recent origin at Faslane. This includes both the blighting of the natural environment and the exploitation of the human communities. Sited 20 miles from Glasgow, in a region containing half of Scotland's five million people, the strategic decisions of US and UK military planners deliberately exposed the Scottish people to front line dangers without their consent.

As Keith Bovey, one of the early protestors and now Chairperson of Scottish CND says "What is the payoff for a foreign armed presence with no accountability to the elected government of the land?" Furthermore he says the very presence of such bases at Dunoon raises other concerns which may be a matter of life and death.²

"... increasing evidence of poisonous waste contaminating beaches; of leukemia clusters ..."

There is increasing evidence of poisonous waste contaminating beaches; of leukemia clusters in the vicinity; and of the scars of installations on the landscape. These have to be added to the simple restriction on access to beaches for swimming and the lack of fish for sport not to mention the dropping of a Poseidon missile in the loch in 1981!

As to the economic fate of the Dunoon area Keith Bovey is equally pessimistic, "A few bars may be doing better, as taxis do. Shops do not on account of the PX and a very highly developed self sufficiency in the USN." Though tourism patterns now by-pass places like Dunoon and Rothesay the base is no attraction, visually or in any other way.

At the British nuclear submarine base at nearby Faslane evidence of nuclear waste discharges into the water confirms peoples' fears; if ill effects are cumulative, where and when will they stop, or be stopped?

Hence the reason for the growing belief outside the British Conservative Party that not only must foreign bases be removed but all nuclear weapons development must be stopped for the vastly increased fire power of the Trident, destined for the Faslane base, is the most costly and deadly import of US technology to date. The reasoning amongst the public is that we could be spending scarce resources on far more pressing problems no matter what the Thatcher/Reagan grand design. What Scots rarely hear is the views of a wide range of US citizens. Despite the success of so many Scots in the USA the communications between our two countries has often been at the hazy level of tourist promotion on the one hand and on the other an admiration for the open society of the States which Scots compare to the stuffy hierarchical picture of England and its elitist profile. A great cross-over exists in popular music, in terms of folk, country-and-western and even today in pop where Glasgow

Continued on page 23

BREIZH

KENDALC'H ETREVROADEL AR C'HATALONEG

Ar rann binvidikañ eus tiriegezh ar Stad spagnat eo Katalonia a-dra-sur. N'eo ket a-youl-gaer e rofe gouarnamant Madrid muioc'h a frankiz dezhi. Koulskoude n'eus diwanet netra heñvel ouzh ETA e-touez Kataloniz. Ha sevenetoc'h, dougetoc'h d'ar peoc'h eget Euskariz e vent'ta, (o varn diouzh kriterioù boutin)? Pe krediñ a reont ez eo kreñv a-walc'h o broadelezh, o yezh peurgen, evit gallout herzel ouzh ar gwask hag an dilanvadoù o tont eus ar gornôg war o zu? Franco n'eo ket deut a-benn eus o yezh. Skrivet e vez enni levrioù a vil vern. Douget e vez gant ur ganol skinwel betek pep korn eus ar vro.

Div all a zo evelato o skignañ kastilhaneg adalek Madrid. E-metou ar milionoù a gatalonegerien ez eus o chom marteze daou vilion hag a ra gant ar yezh liesvroadel-se, hag un darn vat anezho ne da ket don o gwizioù er bobl kataloniat. Gant Madrid emañ atav ar veli e kement kevrenn bouezus eus ar vuhez foran. Ezhomm a vez e seurt plegennoù da skoriñ ar bobl en ur ziskouez dezhi nerzh he yezh hag he sevenadur. Setu moarvat an abeg nemetañ ma voe aozet e miz mae Kendalc'h Etrevroadel ar C'Hataloneg '86.

Unan all a oa bet e 1906. E-pad an daou ugent vloaz eus renadur Franco ne oa ket anv eveljust d'ober tra eus ar seurt. Ha goude heskinerezh ken hirbad e tremen buan dek vloaz ken na vezer kreñv a-walc'h evit distreiñ war an dachenn foran. Oadvezh ar moederezh eo hemañ. Klask a ra pep broad enni un disterañ lorc'h diskouez he zu gwellañ d'ar bed, ha pa oar an dud e vez prizet o sevenadur gant an estrenien e kresk en-dro o emvri hag o emfiziñs.

Diouzh ar sellboent-se e komprener penaos e voe aozet ar c'hendalc'h-mañ. N'eo ket marc'hadourien-saout a zivizas ober an traou war un ton bras evel-se, o kemer warno dispign, war a glevis, kement ha dek milion a lurioù gall evit kas an displegadeg da benn. Netra nemet o paeañ mizoù beaj ha leti 300) kouviad bennak eus ken pell ha Norzhamerika, Aostralia, Alamagn pe Iwerzhon e tle bezañ koustet dezho un tamm brav a arc'hant.

Met sellomp kentoc'h ouzh munudoù ar raklenn. Div ribinad c'hoarvezadoù a oa. Er rummad kentañ e oa abadennoù — dihued, met gouestlet e oa da gentañ-holl d'an imboure'h ha da gendaeloù gouiziek. En eil e oa ar pouez war ar bruderezh. An eizhdevezhiad kentañ, eus un 30 Ebrel betek ar 7 Mae, a oa dreist-holl mennet evit Kataloniz o-unan, daoust ma oa enrollet arbennigourien estren evit prezegennoù ha breutadennoù oa. Kinniget e voe a bep seurt abadennoù sonerezh, koroll ha kan, diskouezadegoù arzh, diskleriadurioù. "Cyrano de Bergerac" troet e kataloneg eveljust, ha darlizhennoù e-giz ma tere. E

Perpignan e oa ur vodadeg a-zivout bernelezh ar yoc'hstlenn hag ar galvezoniezh: a-dra-sur e vern efed ar re-se da gatalonegerien an tu-norz eus ar Pireneoù! E Barcelona e voe prezeget a-zivout "ar c'hartennerzh er broioù katalonek gwechall"; en Andorra dioulet un delwenn en nor d'ar yezh; e Lleida aozet ur gendael a bemp devezh diwar-benn he feurunvanadur un neuz pouezus eus ar c'hendalc'h e oa, rak fellout a ra d'an emsav katalonek azasaat o yezh da holl ezhommoù ar vuhez a-vreman, lakaat anezhi da dalvout en holl zarcmpredoù, en deskadurezh, er stlenn, er velestradurezh, kement-se o vezañ ret evit dezhi kevezata gant ar spagnoleg (hag ar galleg), se a ouzer mat. D'ar 7 Mae, d'ar memez eur e voe distaget prezegennoù e kant keriadenn komzet enno kataloneg.

E-pad ar pevar, devezh diwezhañ, adal ar 7 betek an 11 a viz mae e oa kinniget traoù o tennañ muioc'h d'ar bruderezh, evit ar gouviaded estren: prezegennoù, sur, (ne blegjod ket da dreiñ kalz diwar ar c'hataloneg), met ivez degemerioù, gweladennoù da lec'hioù brudet, abadennoù sonerezh ha, da echuiñ, ur mell pred. Degemeret e voemp gant pennoù bras, diskouezet e voe deomp Ti an Dael Broadel lorc'hus gant e golonnoù hag e vannoù-diri marbr koulz ha salioù kaer ar Generalitat goloet o mogerioù gant livadurioù eus darvoudoù heverkañ iator ar vro pe delwennoù eus o zud anvekañ. Kaset e voemp, pirc'hirined mod nevez e kirri-boutin, d'ober un droiad da vanati Montserrat, lec'hiet tregont kilometr bennak diouzh ar gêr-benn uhel ouzh tor ur menez, bannoù kerreg noazh o valirañ a-us d'e savadurioù; an deiz goude da vanati Poblet ouzhpenn kant kilometr er mervent, en tu all da winiegoù Torres, da glevout un abad o kanmeuliñ roll an ensavadur-se en istor ar rouantelezh aragonat-kataloniat hag en herouezadur ar yezh: troet e voe e brezegenn e galleg, saozneg hag alamaneg. D'ar gwener noz e oa nouspet dekmil den o selaou tri eus kanerien vrudetañ ar vro war ul leur-gêr vras sko ouzh iliz diechu ar Sagrada Família — goude un eurvezh hanter em boe ma gwalc'h a zesibelioù; kalz

muioe'h e plijas din an nozvezh war-lerc'h an abadenn sonerezh klasel kinniget e C'Hoariva Bras "del Liceu", unan eus ar c'henaoadurioù, "L'Alta Naixença del Rei en Jaume" o tennañ dre e gempouezioù hag e voullded d'ar pep gwellañ eus dibenn an 18vet kantvloaz. D'ar seul adalek unneg eur betek div eur e oa koroll war vali Passeig de Gràcia en enor da yezhoù ar bed-holl: war ar peulioù e oa istribilhet posteroù o rein stlenn diwar-benn yezhoù henvel dre niver o c'homzerien ouzh ar c'hataloneg. "A-douez an 2.000 yezh konzet ar muiañ e teu hemañ er 60vet renk", a zispleger war unan eus paperennoù-bruderezh ar c'hendalc'h. E-leizh a dud yaouank a oa o tañsal ar sardana war ar vali stanket d'ar c'hirri-tan, ar memez ton o vont en-dro diastal ouzh o unaniñ er genskiant eus o broadelezh. Ar re yaouank amañ ne droont ket kein da yezh o bro! Hervez ma voe diskleriet, ur garantez hogozik korfel a ere Katalaniz ouzh o yezh.

D'ar sul e oamp kouviat da verennañ en Drassanes, (anv katalonek) un arsanañ koch hag a zo anezhañ ar skouer heverkañ eus an tisaverezh gotek trevourel. Nav nev a oa ennañ gwechall. Div anezho a oa bremañ staliet taolioù enno hag en unan all e-kichen e oa un adkenderc'had eus lestr Don Juan trec'hour morgad Lepanto (1572), estlamus ar gwel eus ziv renkennad a zaouzek skaoñ hir hag e roefivoù ramzel. Ar roll-meuziou a oa bet aozet e doare da reiñ da anaout ar pep gwellañ ha dibar eus a vez debret e rannvioù Katalonia vras. Ambrouget e voe darn eus ar gouviaded da gaout ar Prezidant-Gouarnamant Jordi Pujol, en o zouez Àine Nic Mhurchadha hag a oa deut evel derc'houezerez Sinn Féin. Ouzh taol e oamp azezet e-kichen ur c'hannad Dael Katalonia, unan eus ar pemp dilennet gant dalc'hidi ur strollad sokialour republikan, un den en doa gallet sachañ e skasoù gantañ e 1939 hag en doa ranket bevañ 36 vloaz en harlu e Venezuela. Seurt tud a gompren gwelloc'h ar stourm a vez renet gant Republikaned Iwerzhon.

E-ser kejadennoù gant arvesterien eus kêr em boe tro da glevout menoioù diwar-benn ar gouel na glotent ket tre gant an diskleriadurioù kefridiel. Er c'harr-boutin da b-Poblet e oan azezet e-kichen un armerzhour ampart war ar saozneg hag a lavaras din e tastume Madrid div wech hanter muioe'h a arc'hant e Katalonia eget na zaskore dezhi. Korvoet e oa-hi evel ur gwir drevadenn. O komz goude gant ur mignon euskart e tiskuilhas hemañ din ar vroadelourien-vourc'hiz-se hag a harpe emrenerezh Katalonia en abeg ma c'halle reiñ tu dezho da virout evito ar pep brasañ eus he finvidigezh ha da nac'h reiñ darn da vroioù isdiorreet. Ur wech all e oan aet d'un ostaleri war ribl ar Passeig de Gràcia da zebriñ un tamm pa zeuas tre un toullad paotred gwisket

en un doare n'em boa gwelet biskoazh. Goulenn a ris outo petra oa ar gwiskamant-se. O welout em boa poan o kompren ar respont e chomas un den a-sav hag e tisklerias din e galleg e teue ar re-se eus kostez Valencia, na gomzent ket kataloneg ha ne selle ket ar gatalonegerien outo evel ouzh gwir genvroiz. Un ton damanavezet e Breizh met un dra bennak gwirion zo aze peogwir ec'h arouez ar yezh evel ul liamm kreñv a gumuniezh. An den-mañ oa gwisket gant ur flotantenn c'hlas berr a lakae ac'honan da soñjal e oa anezhañ ur micherour emgelenet. C'hoant en doa da gaozeal ha digantañ e klevis en doa klasket Franco gwanaat ar vroad gataloniad en ur zegas e-leizh a dud eus rannvroioù all Iberia da labourat amañ. O klevout diganin meneg eus "Unterwanderung" e troas da gomz en alamaneg, pezh a zeue kalz aesoc'h gantañ eget ar galleg. Labouret en doa en tu-hont d'ar Roen. Kalz eus an enbroerien spagnat, emezañ, a oa bremañ o treiñ a-enep d'ar c'hataloneg, o herzel ouzh ar redi lakaet war an holl vugale-skol da zeskiñ ar yezh. En arvar e lakaent ar c'henstrivad d'he startaat. Gouez hezhañ ivez e oa gant ar preder eus un dilennadeg da-zont eo o doa aozet tud ar gouarnamant, dehouerien anezho, ar gouel bras-mañ. Gouest e vefent da fougeal o doa gounezet doujañs d'o bro e-touez an estrenien.

e oa kresket hec'h arouarzh a-drugarez dezho. Evelato, e soñjen-me, mar deo prest ar bobl d'o zrugarekaat da heul un oberiadenn ken ker n'eus ket da vezañ chalet e tizerfe o spered broadel. Chomet e vije an den-mañ betek serrnoz d'am c'henteliañ ma'm bije karet kroaziañ war ar pred en Drassanes. Gwazh a se evitañ n'on ket douget d'an askez. Diskouez a rae bezañ skoliet en daclerezh politikel ken e kave din e oa anezhañ marteze ur brogomunour pe ur c'hleizour-broadelour e-benn-e-unan. Eus feulster ne rannas grik. Ha reizh e oa e varnadennou a-zivout ar gouel? n'oufen ket lavarout! Gouzout a reas an aozerien, petra bennak e oa o mennad, lakaat o c'houviaded da laouenaat ouzh kaerder o bro ha bevbuhezegezh o sevenadur. Harpet e voent gant un oabl digoumoul e-pad da vihanañ ar pevar devezh a dremenis eno.

A. HEUSAFF

Gerioù divoutin: dilanvad:influence; moederezh:propaganda; emvri: self-esteem; leti:hotel; raklenn:programme; arbennigour: specialist; darlizhenn:lecture; bernelez: importance; kalvezoniezh:technology; yoc'hstlenn: mass media; herouezadur:promotion; stlenn:information; adkenderc'had: replica; arouarzh: prestige.

Summary: A twelve-day International Congress of the Catalan Language was organised last May throughout the various regions of Catalonia. Numerous manifestations of the Catalan identity took place, the main attention being directed to language and music. Scholars from faraway countries participated in the work of committees set up to propose ways and means to give Catalan the place it needs in all spheres of life if it is to resist the pressure of Spanish and French. The foreign guests were given a very convincing demonstration of the vitality of the Catalan nation.

"Les Nationalistes Bretons de 1939 à 1945 by Bertrand Frelaut, reviewed in CARN 54, was published by Editions Beltan, 43 r. St. Mikael, 29190 Brasparzh, Brittany. Its price: 125 FF. Apologies to the publishers for the omissions.

ERRATA

The figures given in the 2nd paragraph on page 8, Carn 54 for the number of votes given to candidates of ethnic groups in "Brittany-4" (and in Catalonia, Occitania, the Basque Country, Corsica?) were grossly in error! For B-4 the total was 27.211 and for the whole of Brittany 32.079.

NO TO NUCLEAR STATIONS

Five years ago, plans by the EDF (the French electricity supply board) to set up a nuclear station in Plogoff in the west of Brittany had to be abandoned after weeks of clashes between demonstrators and the forces of law and order. Undeterred, the EDF went on looking for alternative sites, and found Le Carnet near Nantes, Plouezeg north of St. Brieg and St. Yann-ar-Biz near Montroulez/Morlaix to be suitable for its purpose. By law, however, the commune in which a nuclear station is to be built must first give its agreement. Its elected councillors are told by the pro-nuclear lobby that sorely needed employment could thus be secured. Backing the EDF were the Nantes, St. Brieg and Montroulez Chambers of Commerce and the main French parties, Left and Right.

The Chernobyl disaster threw a mighty spanner in their works!

On May 10, 2,000-3,000 people demonstrated in Plouezeg to press the Mayor and the councillors to debate publicly the issue of a station in their commune. A week later, a Breton Anti-Nuclear Coordination committee was set up by representatives of environmental associations from several towns. On June 1, 2,000 people gathered in Le Carnet in opposition to EDF's proposals. In St Yann-ar-Biz, the Communal Council was divided on the issue. A number of those in favour of the station resigned reckoning that in the resulting by-election, the hope of new jobs in the commune would swing a majority to their side. They were disappointed: 62%

of the voters gave their support to the anti-nuclear candidates who took all the vacant seats.

On June 22, the Coordination Committee organised a demonstration, with Glenmor singing, in St. Yann-ar-Biz — it was attended in spite of the rain by thousands of people (4,000-5,000) predominantly from the area, but with strong participation also from Plouezeg, Plogov, Le Carnet, and central Brittany where the French company COGEMA has not given up its plans to mine uranium (see Carn Nr. 41). The Coordination Committee will next organise support for Le Carnet where a public enquiry concerning EDF's proposals is to take place early in the

autumn.

The French media were the last in Europe to inform the public of the dangers arising from Chernobyl: are they in the hands of the nuclear lobby? The big daily *Ouest France* also observed great discretion about the Breton anti-nuclear demonstrations, it had only 4 lines about the St. Yann demonstration in its edition for Côtes-du-Nord, a département which lies only a short distance to the east.

Yet, in this matter, the Breton people take a very strong stand: they refuse to have their country spoiled. The other "Hexagon" citizens do not understand this attitude at all, says the editor of L.P.B.



Anti-nuclear demonstration in Plouezec in May (3,000 plus).

AFTER THE ELECTIONS: PAUSE TO THINK (continued) Need for ONE Breton Party

I don't think that the two articles referred to (p. 8, Carn 54) tackle the problem of reorganising the Breton forces in a sufficiently radical way. The Union Democratique Bretonne and some of its partners in "Convergence Bretonne" represent only part of these forces. Is no attempt to be made to include the others in the "broad union"? I have no illusions regarding the difficulties nor about the readiness on the part of the existing organisations to consider my arguments. To dispel possible misinterpretations of my position, let me state that I don't feel tied to any social class. I am a nationalist but I stand for social equality and for the control of our national resources for the benefit of all my fellow Bretons, as advocated in the Celtic League constitution. I am not an autonomist. Though I recognise the interdependence of all nations and the closer relationship existing between the European peoples. I want Brittany to be as independent as possible of France so that we can restore our language without her interference, encourage financially our cultural development and safeguard adequately our economic interests. I readily admit that the different views of how our country should be governed should continue to find expression and seek support through publications such as EMGANN making the case for full national freedom or LE PEUPLE BRETON/POBL VREIZH advocating socialism for Brittany. What is more urgent however is to unite all the Breton forces in a struggle to win self-government. And for that, one political organisation is what is needed.

The great majority of our people want to remain Breton but do not recognise the need for self-government, be it within a French federation or within a European federation or as a sovereign country. But what does it mean to "remain Breton"? It risks becoming meaningless as the people continue to be treated as "Frenchmen/women like the rest". We must convince them that it is in their interest to govern themselves in order to remain *themselves* and protect their vital interests. It has been proved that a leftist French government in itself, no more than the preceding rightist governments, can not ensure this protection.

To do so a strong *Breton party* is needed and *at present only one*. The only justification for any Breton party *at present* is that it should serve to bring a majority of our people to support the struggle for self-government. This party would be opposed to all the French parties in Brittany, alert to their failure to defend the Breton interests and capable of proposing adequate solutions to our problems. It would limit its participation in contests to the communal and "regional" elections and use French general elections only to show the shortcomings of the French parties; it is a waste of financial resources to engage in electoral processes in which the focus is aimed entirely on French political issues and personalities with the cooperation of the media. Given the weak awareness of the common Breton interests, realistically *the Breton party* must set itself moderate mean-term aims. This is accepted by the UDB, POBL, Frankiz Breizh. They all seem now to admit that a broad Breton union is needed. But they disagree on the social aspects of policy and appear unwilling to make any concession to one another in that respect.

In my view, if those who advocate some form of socialism and those who for various reasons take a conservative stand cannot find



Ex-Prime Minister

"Something should be done for the Breton language.

"When we are back in power, we'll do it."
Courtesy of Bemañ.

a common platform in the struggle for self-government, they will be routed again and again. It may be exciting for some but disastrous for Brittany. The socialist-autonomists have proved more capable of winning votes than the "centrist" autonomists but it is obvious from the fact that the majority of the people remain conservative in social matters that a broad union composed only of leftists has no chance in the foreseeable future of winning majority support.

The UDB is by no means the only organisation to be criticized for the present impasse. But it is the oldest one in the field,

having split in 1963 from the M.O.B. which disintegrated a few years later. The UDB founders could not co-habit with social-conservatives but where are they today? Retired or in the French Socialist Party? While the UDB-exercise may have been useful in refuting the calumny that "autonomist" meant reactionary or fascist, it has not been conspicuously successful in welding socialism and autonomism within its ranks. It won an appreciable number of seats in local elections because it identified with the concerns of the "ordinary people" and published well-researched studies of various aspects of the Breton problem in its monthly *Le Peuple Breton*, but it has been almost torn asunder by the tensions among its "socialist-first" members and probably tensions between them and its "autonomist-first" members. I doubt very much that a *durable* alliance with other minor leftist parties for which Breton motives are relatively unimportant could be formed as a development from last winter's "Convergence Bretonne". Much energy risks being wasted in trying to reconcile fundamental divergences regarding the need to find a specific solution to the specific Breton problem. What interest has the Ligue Communiste Revolutionnaire in maintaining a Breton identity? Even assuming that a majority of the Breton voters would some day come around to see the advantages of having an autonomous socialist Breton government, too many among them would in the elections consider it more useful for the furtherance of their socialist aspirations to vote for the French Socialist Party, likely as it is to achieve power before a Breton government could be set up. Similar considerations apply to Breton-minded rightists.

DIFFICULT QUESTIONS

There are indeed numerous Bretons who have no stomach for making common cause with people belonging to another social class. But surely those who refer to *the Breton people* or the Breton *nation* must agree that the great majority of the inhabitants of the peninsula have common interests in certain areas, that they have to co-exist and in some way to cooperate. Or do we want to imitate the Ulster Unionists who speak of "the people of Ulster" and mean only the Unionist 60% of the Six-County population? Is this not a time in *Brittany*, in the critical situation in which Brittany finds itself, when one should seek the common ground rather than dwell on sectional interests? There will always be opportunities to address ourselves to sectional matters but the specifically Breton matters which concern us all *cannot wait*.

I am fully aware that it will not be an easy task to convince a majority of those think "Breton first" but differ on social questions of the necessity of a broad union embracing socialists and social-conservatives in the pursuit of a common goal: self-government. Is it possible to formulate a programme with "autonomy" as its essential, realistically achievable aim but including other elements to attract the support of a wide cross-section of the Breton population? Is it possible to mobilise active (militant) commitment to put this programme before the people with hardly any help from the press and none from television? Will less energy be wasted trying

to reconcile ideological divergences within such a Union than in the case of a leftist "Convergence" including components with a lukewarm interest in "autonomy"?

CONDITIONS

I believe that, if the experience of the past 20-25 years is duly kept in mind, a Breton Party would have a better chance of lasting and winning popular support. But there are conditions.

Such a party would call for service and not personal ambition; for far sightedness not for internal chess-playing with a view to securing sectional advantages; for great ability on the part of those in positions of leadership; for a leadership elected by and responsible to the district federations but solidly bound by constitution to pursue its aim and capable of impressing on the diversity of social aspirations of its members the discipline required in any efficient party.

The experience of other Celtic countries has shown how difficult it is for a purely nationalist programme to win mass support, or even to mobilise members. It may well be necessary for the Breton Party to adopt a position on social matters if it is not to be considered irrelevant to the people's everyday preoccupations. In that case the policy to be adopted should be one deemed capable of satisfying the aspirations of the greatest number of Bretons. It may well be a left-of-centre position in view of the fact that there is a higher proportion of "inveterate", irrecoverable French Loyalists among the Rightists than among the Leftists in our country. The party should also include in its programme such obvious causes as disarmament, the protection of the environment, opposition to multi-nationals: it would be for research sections to show clearly the links between them and our essential aim, so that in elections the party's candidates might get support from people concerned with these issues. There should be no compromise or equivocation regarding the essential Breton aspirations, whatever it may cost to uphold them: it is they which will inspire an active unshakable commitment on the part of the party's members. I have in mind particularly the demands of the Breton language organisations: they should receive the party's unambiguous support.

Majority votes alone are not sufficient to obtain self-government, determination and resourcefulness are also needed. I am not dismissing the divergences which exist in Brittany as elsewhere on social issues nor suggesting that the wrangles between workers and employers, wealthy and poor, conservatives and progressists, could be suspended. I am urging the setting-up of an organisation devoted primarily to win popular support for Breton self-government and I believe that it can best be achieved by cooperation between all those who already share that aim.

Have we anyone able to undertake the task of uniting them? Where there is a will there is a way: "An neb a venn hennezh a c'hall" in the words of Barzhaz Breizh (there is a second part to that sentence, but its fulfilment depends on the first part).

ALAN HEUSAFF

S.A.B. WILL WIN!

Last summer in the euphoria of the Lorient Interceltic Festival, the French Minister of Culture agreed that bilingual signs should be put up on the Breton roads. Stourm ar Brezhoneg (S.A.B.) which had damaged or removed some 2,000 "French"-only signs during the previous year or two suspended its campaign in order to give time for this undertaking to be carried out. The Rennes Regional Council was also in favour of it, but the cost was to be borne by the Département councils, and here was the test of earnestness! Seeing that feet were being dragged, S.A.B. decided to go back into action.

On May 30, hundreds of monolingual road signs were tarred over or removed throughout the five Breton départements, but the operation also extended to the French capital where slogans were painted on a dozen buildings belonging to the Ministry of Transport so as to bring home to its officials that the campaigners were in earnest. On June 7, a protest attended by about 100 people was mounted in Plougernev, on the north-west coast, against the failure of the Finistere Council to honour a public pledge made last November that there would be bilingual signs on the new Lanniliz-Plougernev road. The latter was opened recently but of Breton no sign! On this occasion S.A.B. operated in full daylight in removing the offending "panneaux". Later in the day, a Fest-Noz attended by 200 people took place in

Dalc'homp Sonj Brings History to Life

Radio France Bretagne Ouest (same as Radio Bretagne Occidentale?) recently agreed to broadcast every Thursday from 8.30 to 9.00 p.m. a history programme "La Bretagne à la rencontre de l'histoire", which is prepared in cooperation with the association DALC'HOMP SONJ ("Let us Remember"). Answers are given to listeners who phone in about various points or aspects of Breton history.

D.S. is demanding that this subject be made part of the school curriculum. As last year, they organised a seminar from August 4th to 9th within the Lorient Festival. Seven lecturers spoke on the theme "Brittany from 1532 to 1715". There were also discussions, films, music, and excursions.

Another conference on the theme of "Celtic Civilisation" was held by Dalc'homp Sonj in An Oriant from August 11th to 14th. It dealt with the situation of the Welsh language, the European Bagpipes, Death in Folklore, the Celtic Society in Scotland.

Let us again draw attention to the excellent special issue of Dalc'homp Sonj "La Révolution Irlandaise" devoted to the Irish struggle for independence (1880-1923). 45FF + 10% postage from 36 r. E. Zola, F-56100 An Oriant/Lorient.

Also available from D. Sonj "L'Atlas Historique de Bretagne" a work prepared in 1943-1947 by two reputable scholars and left

Plougernev to publicise the S.A.B. campaign.

The local municipal council was undoubtedly moved by all this determination as shortly afterwards it decided to erect the required signs on the commune's territory.

On a larger scale, the Côtes-du-Nord Council got moving at the end of June by putting up the first 20 bilingual signs on the departmental road from Lannuon to Landreger (Tréguier).

On July 10, delegates from four associations which are active in the Paris area (Unvaniezh ar Gelennerien, Diwan, Kendalc'h, the Breton Emigrants Organisation) met officials of the Transport Ministry and were told that Breton signs would not be put up on the National roads ("it is not the time!"), but the State would bear the cost of having them on cultural sites and places of recreation (?) throughout the five départements — a symbolic rather than substantial concession but a noteworthy one since it is the first time that a financial contribution is forthcoming from central funds in this particular field. The associations' delegates are to meet the Transport Ministry officials again in October.

However reluctantly, the public authorities have in effect to concede that S.A.B. is on the right track. The campaigners have been fined rather heavily but they are prepared to face further penalties to win official recognition for our language. S.A.B. needs all the financial help it can get. Send cheques to Herve Kerrain/S.A.B., Ti Kelc'h Sevenadurel Gwened, 21 st. al Leziou-Barn/r. des Tribunaux, 56000 Gwened.

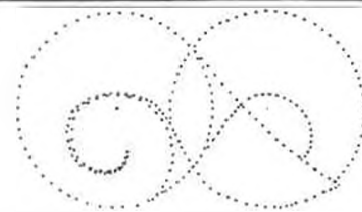
unpublished because of the then prevailing climate of repression. It contains 17 maps in colour and costs 150FF in the bookshops. Only 1,000 copies printed. In spite of progress made since in research, it is still a valuable work.

How Much Breton on Free Radios?

In Carn 54 we indicated the latest position as regards the time given to the Breton language on State-funded radio and television. *Bremañ*, which brings out monthly in Breton very detailed and up to date information about the Breton struggle in all its aspects, reported in June on the work of *Radio Kreiz Breizh* (Centre of Brittany). This station, run by a two-man team, broadcasts on the 99.2 MHz frequency two hours of Breton daily. Every Wednesday it devotes ½ hour to the other Celtic countries. It began in 1984 with ½ hour of Breton daily, gradually increased the language's share to the present level, and soon hopes to give it 2½ hours. its aim is to spread information through the medium of Breton, familiarise its listeners (who generally are familiar only with their own sub-dialect) with other ways of speaking the language, make them realise its value and acquaint them with new words expressing modern life. Its motto is: let the people speak of their own experience as much as possible.

CYMRU

ETHOLIADAU CYNGHORAU RHANBARTHOL YN YR ALBAN



Cynhaliwyd etholiadau yn y naw cyngor rhanbarthol yn yr Alban ym mis Mai eleni. Yn y canlyniadau, "roedd newyddion da i'r Rhyddfrydwyr. Llafur a'r S.N.P., ond din ond colledion i'r Ceidwadwyr. Yn Strathclyde mae Llafur wedi cryfhau ei gafael ar y cyngor gyda'r S.N.P. a'r Ceidwadwyr yn colli seddau. Gwelodd y Rhyddfrydwyr seddau newydd yn Fife a Grampian. 'Roedd gan Llafur berfformiad da hefyd yn Lothian a central. 'Roedd gan yr S.N.P. ymgeiswyr ym mhob rhanbarth gyda'r canlyniad o gynyddu'r seddau o 28 i 37, gyda'r perfformiad gorau yn Grampian a Tayside. Collodd yr S.N.P. ddau sedd yn Cumbernauld ond enillodd ddau sedd yn Argyll ac un yn Kilmarnock yn Strathclyde. Yn Central mae'r S.N.P. yn ail i Lafur gyda'r 34% o'r pleidleisiau. Yn Grampian maent wedi cryfhau eu safle gyda'r gobaith o ennill dau sedd seneddol. Yn Tayside gwelodd y Blaid Genedlaethol enillion yn ardal Angus a'r posibilrwydd o ail-ennill sedd San Steffan yna, ond siomedig oedd y pleidlais yn Dundee. lle mae sedd Cadeirydd yr S.N.P., Gordon Wilson. 'Does dim mwyafrif gan Llafur yn Grampian na Tayside, ond gyda chymorth oddi wrth yr S.N.P. gellir rheolir ddau gyngor. Ar dystiolaeth yr etholiadau rhanbarth bydd y Toriaid yn colli 13 o'u 21 seddau yn yr Alban — 2 i'r Rhyddfrydwyr, 3 i'r S.N.P. a 8 i Lafur.

Tabl 1. Seddau'r pleidiau yn 1986 (a 1982 mewn cronfachau)

	Llafur	Tori	Rhyddfrydwyr	S.N.P.	Annibynwyr
Yr Alban	226 (208)	65 (123)	40 (26)	37 (28)	75 (89)
Border	— (—)	6 (8)	2 (3)	1 (3)	14 (12)
Central	23 (22)	4 (4)	1 (1)	5 (5)	1 (2)
Dumfries + G.	7 (4)	— (4)	4 (2)	5 (3)	19 (22)
Fife	30 (27)	4 (10)	8 (4)	2 (1)	1 (2)
Grampian	17 (15)	19 (28)	13 (6)	8 (3)	3 (2)
Highland	7 (5)	2 (1)	3 (2)	3 (2)	37 (42)
Lothian	32 (22)	13 (22)	3 (3)	1 (1)	— (1)
Strathclyde	87 (79)	6 (15)	5 (4)	3 (3)	1 (2)
Tayside	20 (12)	14 (27)	1 (—)	9 (5)	2 (2)

Tabl 2. Canlyniadau pleidiau o'r pleidlais (1983 mewn cronfachau)

	Llafur	Tori	Rhyddfrydwyr	S.N.P.	Annibynwyr
Yr Alban	43 (38)	17 (24)	15 (18)	18 (14)	7 (5)
Border	— (—)	20 (34)	5 (23)	19 (—)	57 (24)
Central	48 (43)	10 (13)	5 (12)	34 (28)	1 (4)
Dumfries + G.	20 (5)	9 (13)	14 (16)	11 (15)	46 (51)
Fife	47 (40)	12 (20)	18 (21)	18 (10)	5 (9)
Grampian	25 (27)	27 (40)	26 (17)	16 (11)	6 (4)
Highland	14 (15)	2 (—)	3 (5)	8 (9)	73 (71)
Lothian	42 (31)	23 (30)	19 (26)	13 (12)	3 (1)
Strathclyde	52 (46)	13 (22)	14 (17)	18 (12)	3 (2)
Tayside	30 (25)	28 (36)	11 (13)	28 (20)	3 (5)

(The above sets out the results of the local elections in Scotland in 1986, comparing them to the 1982 figures (in brackets). The tables speak for themselves.)

ADDYSG TRWY'R WYDDELEG YN TAMHLACHT

Mewn un o faesdrefi Dulyn, mae mudiad o'r enw "Cumann Gaelach" wedi bod y tu ôl i ffyniant y Wyddeleg yn yr ardal ym mhllith 15,000 o dai. Mae grŵp gwirfoddol o bobl leol wedi bod yn gyfrifol mewn nifer o feysydd:

a) Ysgolion Meithrin — mae gandd un grŵp fwridd amser hir ar gyfer pob stad o dai yn yr ardal.

b) Ysgolion Cynradd Gwyddeleg — Disgwylir 450 o blant yn Scoil Chaitín Maude yng ngorllewin Tamhlacht, sydd wedi cael ei sefydlu ar old cyd-weithrediad rhwng Adran Gynllunio'r Cyngor Sir ac Adran Addysg y Weriniaeth. Cyn bo hir bydd trydydd ysgol yn ardal Ballycreagh erbyn 1986.

c) Ysgol Uwchradd — Ar hyn o bryd mae plant yn mynd i Coláiste Chillian, Clondalkin ar ôl yr ysgol gynradd. ond ar ôl 1987, ni fydd digon o le yna. Felly y mae'r awdurdodau addysg yn archwilio am safle ar gyfer coleg cymuned Gwyddeleg yn ardal Tamhlacht

erbyn Medi 1988.

d) Dosbarthau Gwyddeleg i oedolion. Mae darpariaeth o naw dosbarth ar gyfer oedolion yn yr ardal.

e) Gweithgareddau cymdeithasol. Mae hynny yn cynnwys:

— offeren Wyddeleg bob Sul

— clwb nofio

— wythnos ddiwylliannol Wyddeleg gyda 3000 o bobl yn cymryd rhan ynddi

— céilís bob mis

— gwersyll haf ar gyfer y plant

— clwb ieuencid

Trwy eu gweithgareddau, mae Cumann Gaelach wedi profi bob y pobl gyffredin yn fodlon derbyn yr iaith Wyddeleg fel rhan o'u ketifeddiaeth nhw.

CLIVE JAMES

(How the numbers of Irish-language schools, classes and social activities for people of all ages are rapidly increasing in the Dublin suburb of Tamhlacht.)

UNIVERSITY RESEARCH STANDARDS

The University of Wales' constituent colleges have come out badly in a University Grants Committee survey of research performance. Only three subject areas were classified as "outstanding" — Mathematics and Mechanical, Art and Production Engineering at U.C., Cardiff and Planning at U.W.I.S.T., Cardiff. Above average were Chemistry, Geology and Italian at U.C., Cardiff, Physical Oceanography, Electrical and Electronic Engineering at U.C.N.W., Bangor, Chemical Engineering, Civil Engineering, Social Anthropology, Sociology, German, History and Philosophy at U.C., Swansea and Clinical Dentistry and Univ. College of Medicine, Cardiff. One-third of work was assessed as below average. As a result the Welsh colleges could receive more reductions in grants.



GWASG I FENYWOD CYMRU
WELSH WOMEN'S PRESS

honno

Leigh Verrill-Rhys

Take a country with a population of 3 million where 500,000 of the citizens speak the native language and the rest speak a foreign one: add to that a still flourishing mediaeval bardic tradition which more or less continues to exclude women; add, finally, a culture dominated, if not actually suppressed, by its nearest neighbour and you have a situation ripe for literary deprivation and loss caused by racism, sexism and chauvinism. And yet, a rich literature thrives despite these conditions, although publishing inadequacies, lack of funds and disinterest indicate eventual collapse.

The literature of Wales today is the child of a great literary tradition which gave birth to the medieval verse and legend of the MABINOGLI, inspired Arthurian legend, supported such poets as Dafydd ap Gwilym and on through the centuries to Dylan Thomas.

Yet, as in so many other countries, the literature produced by women in Wales has received very little attention. Perhaps Kate Roberts, some of whose novels have been translated (*FEET IN CHAINS* and *THE LIVING SLEEP*, for example), is a familiar author to some and recently it is possible that Dorothy Edwards may have received notice since two of her novels were reprinted by Virago.

These add to the list of works which have come from the hills and valleys of Wales to

enhance world literature, of course, but there is so much more to come!

Jane Williams, Fanny Smith, Gwerful Mechain, Ann Griffiths, Winnie Parri and Alis Ferch Gruffydd are only a few of the hundreds of women, writing in either Welsh or English, whose work could easily disappear.

Because their work is unlikely to catch the eye of the major, London-based publishers, a women's non-profit community co-operative press has been established in Wales at last. Eight women, all with literary or publishing interests, have registered their company as "Honno" (literally "that female one") — a press for women in Wales.

Like Virago, Honno will be reprinting literary works by women which have gone out of print — specifically, works by Welsh women. But Honno will also publish new works by contemporary Welsh women and women living in Wales. Honno has a strong commitment to the Welsh language — only one of the eight women on the executive committee is not Welsh-speaking — and therefore, at least half their publications will be in the native tongue of Wales.

As a non-profit co-operative, Honno will turn all proceeds from sales of its publications back into future publications and second, even third, printings!

As a community co-operative, Honno is

able to solicit support from Welsh women and women with an interest in Wales (the press's defined community) in the form of shares. These shares are available to Honno's community at a cost of £5 each and shareholders will be invited to attend Honno's Launch Reception as well as Annual Meetings to determine Honno's future.

Having secured a small grant from the European Economic Community, Honno is now beginning the process of producing what will be its first publications: a reprint of the oral history of a 19th century Welsh Girl (with strong opinions about her contemporaries — one of whom was Florence Nightingale) who travelled the world (in English); and the diary of a contemporary woman journalist whose years in broadcasting coincided with great upheavals in the Welsh and English media (in Welsh).

Honno is particularly interested in marketing its publications in countries outside of Wales to ensure that the wealth of literature which exists in this country will have the widest possible audience, especially among other women who have an interest in Wales.

Honno is not in the business of making money but of preserving and encouraging the literature written by women living in and/or with an interest in Wales. We welcome inquiries and contact with women in other countries who have Welsh connections or who would like to know more about Honno. We invite support and contributions, as well as practical assistance and advice in distributing our publications.

For further information, please write to:

Honno
d/o Leigh Verrill-Rhys,
'Penyberth', 12 Parc-yr-afon,
Caerfyrddin, Dyfed SA31 1RL
Cymru, Wales.

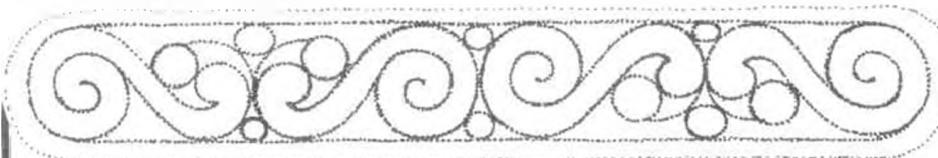
Diolech yn fawr!

WELSH-USE SURVEY BY COUNTY

Dyfed County Council in south west Wales is currently undertaking a survey on the usage of Welsh as a first step towards safeguarding its future and introducing further developments. Also involved will be the six district councils, the two health authorities, the two electricity boards, the Welsh Water Authority and voluntary bodies such as the Urdd youth movement, young farmers' clubs and Welsh nursery schools. One aim will be to try and integrate learners of the language into the community.

CELTIC STUDIES REVIEW

The University Grants Commission has commenced on a review of university teaching of and research in Welsh language, literature and culture. At the same time other Celtic languages will also be examined. Student numbers in the 1990's will be one of the outcomes of the survey. Meanwhile University College Swansea is still without a Professor of Welsh.



Honno Cooperative's Advisers.

National Rally to Commemorate "Burning of Bombing School"

On September the 6th of this year Pwyllgor Coffa Saunders Lewis will hold a National Rally at Pen y Berth to commemorate the 50th anniversary of the "Buring of the Bombing School" in 1936 by three prominent members of the Welsh Nationalist Party, namely Saunders Lewis (President), Reverend Lewis Valentine and D. J. Williams. During the rally a memorial to commemorate "The Three" and the event will be unveiled by relatives.

Pwyllgor Coffa Saunders Lewis was formed shortly after the death of Dr. Saunders Lewis by former members of Plaid Cymru (formerly the Welsh Nationalist Party) who felt that the party had abandoned traditional Welsh nationalist aims and values, in favour of pursuing a Marxist course of a "multi-culturist society". Recent changes in the Party's constitution can only be seen as leading to a single party state.

It is our deeply held belief that Marxism has nothing to offer the nationalist movement; holding as it does a nations' language and culture in contempt and eventually destroying them. It was the rise of Marxism in the valleys of South Wales that led to the emergence of Socialist Councillors who were fiercely anti-Welsh. Even today the socialist tradition prevails and parents wishing to establish a Welsh medium school in these areas have to fight tooth and nail against these anglicised socialist Councillors.

Over the past few years support for Plaid Cymru has fallen away; traditional nationalists can no longer identify with the Party's aims, nor would it seem can the youth. This Committee hopes to harness the values of Welsh Nationalism, as defined by the late Saunders Lewis. This will be achieved by emphasising our distinct cultural identity and Christian tradition by studying the works of Saunders Lewis and our history.

THE BACKGROUND

"The Battle Against the Bombing School" has its origin in 1932 in Geneva when the World Disarmament Conference attempted to get an international agreement to ban ariel bombing. The English Government was among the most vociferous in their objections, claiming that it needed this technique to be used within its own empire's boundary to defend "territory and treasure" This reluctance by the English Government led to the eventual collapse of the motion, yet later that Government arrogantly claimed that it was unable to persuade other governments to support the ban!

In response to the fears of some members of the English Government concerning events in Germany, England increased her air force dramatically, including the building of air fields to train pilots in the ariel bombing technique. (The ariel technique was also sold

to Nazi Germany on a government licence, the then Chairman of I.C.I. is quoted as having said "I am not opposed to selling arms to both sides". And this was done by a government that claimed it had opposed ariel bombing.)

The plans to build the airfields in 1935 met with local opposition. Two of the sites were in England and the other was at Pen y Berth in the Llŷn Peninsula. Due to strong and influential opposition to the building of the two sites in England, at Abbotsbury and Holy Island, the plans were withdrawn on the grounds of the historical and conservation significance of the sites.

The objections to the building on the site of Pen y Berth were equally as valid as those forwarded to the sites in England: Pen y Berth had strong roots in Welsh religious history. It had been on the road of the pilgrims to Bordsey Island (reputed resting place of over 20,000 saints) in the Middle Ages. It had associations with Owain Glyn Dŵr and with the history of Welsh literature. It was one of the oldest and most historic houses in Llŷn. The Llŷn Peninsula had connections with the early literature of the Mabinogi, and it was considered the most Welsh part of Wales and the purity of her spoken Welsh was precious. It was feared that a garrison of English forces would corrupt all that was around it; the anglicising influence of the garrison was seen as the death-knell of the language and culture of the area.

The above objections had far more significance than anything seen in both campaigns in England, centred as it was on the very survival of the nation's language and culture. Hundreds of public bodies and religious organisations supported the campaign and thousands of people signed petitions and attended protest meetings to object to the plan.

The English press played the situation down and the Government refused to meet a delegation of protestors. Ignoring all protests and in sharp contrast to their handling of the English campaigns the English Government moved on with their plans. The ancient farmhouse of Pen y Berth was demolished and the surrounding area levelled out.

In response to this blatant and wicked act of vandalism "The Three" burnt the contractor's buildings on the site and gave themselves up to the police. The case came up in Caernarfon but the jury could not agree and no decision was reached. The trial was then transferred to the Old Bailey in London, where "The Three" refused to defend themselves. They were jailed for nine months for what was, in effect, the first act of defiance against English rule since the rebellion of Owain Glyn Dŵr.

As can be seen the Pen y Berth struggle is central to the values of national sentiment and it is those values which we seek to re-establish in Welsh politics.

R. GLYN JONES

CHILDREN'S T.V.

In an attempt to win young viewers S4C is to retire its children's programmes in Welsh to 4 p.m. in the autumn. It is hoped that Welsh speaking youngsters will tune into Welsh programmes and then remain with the Channel.

RADIO CYMRU

Soon after the axeing of evening Welsh radio programmes (excluding Sundays), the BBC announced that from the autumn Radio Cymru would broadcast in Welsh virtually uninterrupted from 6.30 a.m. to 6.30 p.m. The main expansion will be in the afternoons, including a Sunday afternoon pop music programme.

WELSH ENCYCLOPEDIA

After 12 years the Welsh language encyclopedia for second schools has reached volume 4. However it is hoped to complete the final three volumes by early 1987 thanks to increased grants and more authors.

LANGUAGE SECOND TO SERVICE

Arfer Borough Council (serving the Caernorfor/Bangor area) have decided that the provision of services must come before support of the Welsh language. However of the 237 professional staff 87% are bilingual and of the 64 appointments made between April 1985 and March 1986 five did not know Welsh, all of whom are attending Welsh courses.

TOURISM AND THE LANGUAGE

The European Centre for Folk Studies at Llangollen has received a research contract from the Welsh Tourist Board to investigate the cultural, social and linguistic impact of tourism in Wales. Whatever they are, the findings are bound to be controversial.

HOSPITAL WAITING LISTS

Despite Tory claims of more investment having been made by them in the health service in Wales than any other government, there are 129,000 people waiting for hospital treatment in Wales — an increase of 11,000 over last year. The average wait is 46 days, the maximum being 84 days at St. Lawrence Hospital, Chepstow, the least at Llanelli General Hospital.

VITAL COURT DECISION

At the end of July Gwynedd County Council won their appeal in the Appeal Tribunal against a Commission for Racial Equality tribunal ruling that the Council was guilty of racial discrimination by refusing to employ two women in old persons homes in a Welsh speaking area because they didn't speak Welsh. The Chairman and two members of the Appeal Tribunal agreed that the language could not be used in law as grounds for racial discrimination and rejected the idea that there were two distinct ethnic groups in Wales — those who spoke Welsh and those who did not. The two women involved can however now appeal to the High Court. The case highlights again the need for new legislation on language policy and language rights.

CLIVE JAMES

ÉIRE

POLASAITHE GAEILGE DO NO SÉ CHONTAE

Ar an 24 Meitheamh san Ostán Forum i mBéal Feirste, tionóladh Preas Agallamh le Polasáí Chonradh na Gaeilge do Chearta Teanga ins na Sé Chontae a chur os comhair an phreas agus an phobail. Tugadh poiblíocht mhaith don ócáid agus san iomlán glacadh go fábharch leis na moltaí a rinne an Conradh ag an chuid de na meáin chumarsáide a bhí i láthair. Laistigh de sheachtain bhí Preas Agallamh eile ag an SDLP len a bpolasáí Gaeilge féin a fhógairt. Is léiriú breise é seo ar an spéis thar cuimse atá á cur sa Ghaeilge agus i gcur chun cinn na teanga ins na Sé Chontae le blianta beaga anuas. Bhí an méid seo le brath cheana ón bhfás atá tagtha ar an éileamh do scolaíocht trí Ghaeilge agus ar an líon mór daoine fásta atá ag freastal ar ranganna Gaeilge ar fud na Sé Chontae ach go háirithe i mBéal Feirste agus i nDoire.

Ach mar is eol do chách níl aon stádas oifigiúil ag an nGaeilge ins na Sé Chontae agus dá bharr seo níl aon tseirbhís i nGaeilge le fáil ón gcóras stáit ná ó na hÚdaráis Aitiúla: tá cosc ar chomharthaí sráide i nGaeilge; go hiondúil ní ghlactar le Gaeilge ins na cúirteanna agus tá sé de nós ag an RUC gan glacadh le hainmneacha daoine i nGaeilge. Maidir leis an gCóras Oideachais, cé go bhfuil aitheantas oifigiúil tugtha anois do Ghaeilge scoileanna Bheal Feirste agus Doire, ní ábhar riachtanach í an Ghaeilge i scoileanna na Sé Chontae, agus brathann sé ar na scoileanna féin ranganna Gaeilge a chur ar fáil ag gach leibhéal. Meastar go bhfuil méadú tagtha ar líon na mbunscoileanna ina bhfuil an Ghaeilge á teagasc, ach ar an taobh eile de tá titim ar líon na ndaltaí a thoghaan an Ghaeilge mar ábhar do na scrúdaithe O-Leibhéal agus A-Leibhéal. Tarlaíonn seo toisc go gcaithfidh an Ghaeilge dul i gcomórtas leis an bhFraincis mar theanga "iasachtach", agus glacann formhór na scoileanna leis gur tábhachtaí agus gur úsáidí i an Fraincis. Is beag aitheantas a thugtar don Ghaeilge ar na meáin chumarsáide; ní bhíonn aon chlár teilifíse i nGaeilge ag an BBC nó ag UTV, agus ní raibh ach leathuair a chloig ar BBC raidió le linn na scoilbhliana sa tseachtain; níl teacht ar Raidió na Gaeltachta fiú sa chuid is mó de na Sé Chontae.

POLASÁÍ CHONRADH NA GAEILGE

Tá éilimh agus moltaí an Chonartha dírithe ar na constaicí thuas a sháru trí stadas oifigiúil a fháil don Ghaeilge ins na Sé Chontae agus cearta theanga a bhaint amach do phobal na Gaeilge ansin.

STADAS OIFIGIÚIL

Sé an chéad éileamh atá ag an gConradh stadas mar theanga oifigiúil a thabhairt don Ghaeilge. Aithníonn an Conradh óna tháithí ins na 26 Chontae, nach leor stadas oifigiúil le teanga a chur ar bhonn slán; éilítear chomh maith Bille Cearta don Ghaeilge chun an stadas oifigiúil a chur i bhfeidhm go praiticiúil i gcúrsaí riaracháin, sa chóras oideachais agus ins na meáin chumarsáide — mar atá a éileamh ó rialtas na 26 Chontae.

Bheadh sé de cheart ag duine úsáid a bhaint as ainm Gaeilge in aon phlé le hÚdaráis an Stáit, agus cásanna dlí a reachtáil trí Gaeilge ins na cúirteanna: an príomh éileamh eile atá ag an gConradh faoin mhír seo aiseghairm an Acht Sláinte Poiblí agus Rialtas Áitiúil 1949 a choscann ainmneacha Gaeilge/dhátheangacha ar eastáit tithíochta nó ar chomharthaí sráide!

OIDEACHAS:

Moltar go mbeadh an Ghaeilge in ábhar roghnaitheach i ngach scoil ins na Sé Chontae cé gurb é an sprioc fadtréimhseach ábhar riachtanach a dhéanamh di; tá spreagadh ag teastáil ó údaráis scoile agus ó mhuinteoirí chun Gaeilge a chun chun cinn mar abhar scoile; is gá tacaíocht ceart do na naionraí agus scoileanna lánGhaeilge atá bunaithe cheana agus cuidiú le cinn nua a bhunú; tá gá le hoiliúint i dteagasc na Gaeilge d'ábhair múinteoirí.

NA MEÁIN CHUMARSÁIDE:

Moltar cláracha Gaeilge a bheith a gceoladh ar an raidió agus ar an teilifís do dhaoine fásta, do dhaoine óga agus d'fhoghlaiméoirí: mar éilimh ghearrtréimhseacha iarrtar ar IBA agus BBC clár teilifíse amháin in aghaidh na seachtaine dóibh faoi seach — trí chlár teilifíse sa tseachtain: moltar trí uair a chloig de chláracha raidió a chraoladh gach seachtain.

NA PRÍOSÚIN:

Eilítear na cearta seo leanas do phríosúnaigh: litreacha a fháil agus a scríobh i nGaeilge, ábhar léitheoireachta idir irisí, nuachtáin agus leabhair Ghaeilge a fháil; áiseanna foghlama ar nós téipeanna agus ceimíní a bheith ar fáil; ranganna Gaeilge agus seirbhísí creidimh doibhsean ar mian leo freastal orthu.

Baineann moltaí eile le Comhairle Ealaíon na Sé Chontae — iarrtar ar an gComhairle deontais a chur ar fáil do litríocht, dramaíocht agus féilte as Gaeilge ar an mbonn céanna is a déantar i gcás a leithéid i mBéarla.

POLASÁÍ GAEILGE AN SDLP — PÁIRTÍ DAONLATHACH SÓISIALTA AN LUCHT OIBRE

Pléphaipéar Pholasáí na Gaeilge a tugtar ar cháipéis an SDLP. Tá cuid mhaith de na moltaí ar aon dul le moltaí Chonradh na Gaeilge go háirithe i gcás cúrsaí oideachais agus craolacháin. Cé nach néilíonn an SDLP stadas oifigiúil don Ghaeilge, moltar go mbeadh an stadas céanna ag an Ghaeilge ins na Sé Chontae is atá ag an Bhreatainis i Gymru; moltar do Rialtas Shasana Acht Parlaiminte a chur i bhfeidhm dá réir sa dóigh is go mbeidh an Ghaeilge ar aon chéim leis an mBéarla ins na cúirteanna dlí agus i ranna stáit. Tá an SDLP ar aon intinn le Conradh na Gaeilge go gcaithfear Acht 1949 a chur ar ceal láithreach agus dar ndóigh bhí a leithéid i gceist faoin sócrú Angla-Eireannach. Moltar chomh maith deireadh a chur leis an dlí seanaimseartha a cheadaíonn don RUC ainmneacha Gaelacha a aistriú go Béarla ar chaipéis oifigiúla .i. *The Administration of Justice (Language) Act (Ireland) 1737*.

Pátpéar cuimsitheach atá sa phléphaipéar agus níl na moltaí teoranta don Ghaeilge ins na Sé Chontae, polasáí ginearálta don pháirtí chun an Ghaeilge a chur chun cinn ag léibhéal éagsúla atá i gceist. Tá sé roinnte i ndá mhórchuid A: *Polasáí Inmheánach* agus B: *Polasáí Seachtrach*.

POLASÁÍ INMHEÁNACH:

Tá na moltaí sa chuid seo dírithe ar chur chun cinn na Gaeilge laistigh den pháirtí féin: iarrtar ar urlabharaithe an pháirtí feidhm a bhaint as an Ghaeilge an oiread agus is féidir; an Ghaeilge a úsáid ina gcuid litríochta, billeoga, bunreacht agus cártaí dhátheangacha a eisiúint; polasáí dearfa i leith na teanga a bheith ag Comhairlí Áitiúla an pháirtí; cuidiú a thabhairt d'eagraíochtaí Gaeilge agus cumann Gaelach a bhunú taobh istigh den SDLP ina ndéanfaí plé ar chúrsaí polaitiúla trí mheán na Gaeilge amháin.

POLASÁÍ SEACHTRACH:

Bheadh an chuid seo le feidhmiú ar trí leibhéal:

1. An leibhéal idirnáisiúnta: obair agus acmhainní an Bhiúró Eorpach a leathnú agus moltar don Chomhphobal Bille Cearta a leagan amach do na teangacha neamh-fhorleathana.

2. Leibhéal Náisiúnta: Glacann an SDLP le Plean Gníomhaíochta don Ghaeilge ag Bord na Gaeilge agus moltar go gcuirfí i bhfeidhm é.

3. Leibhéal na Sé Chontae: Chomh maith leis na moltaí atá luaite cheana tá neart moltaí eile anseo maidir le hoideachas, craolacháin agus na healaíona. Is fiú moladh amháin d'fóib a lua (ceal spáis ní féidir dul go mion sa scéal) — Institiúid Oiliúna do Mhúinteoirí Gaeilge a chuirfeadh comhairle agus áiseanna teagaisc

THE NORTH — INTERNMENT AGAIN?

The Anglo-Irish Agreement, which forms the basis of the British and Irish governments' policy towards the trouble torn North, has managed to come through the Orange marching season intact. But if this supreme test, when loyalists intended to field their maximum forces and extend street trouble to an almost intolerable level, has not smashed the Agreement, there are many who admit that it has discredited it.

The Agreement has been dealt a number of serious body blows which have sapped its credibility. In the south, a referendum on the issue of divorce spelt out very clearly that southern Catholics were unwilling to make the smallest accommodation for their Protestant fellow countrymen. In a resounding two to one vote, they signalled to the world that the "Republic" is, in fact, a confessional Catholic Social Democracy. So much, for the

aspirations of the southern Government to remove articles from the constitution which might stand in the way of eventual unity.

The Unionists, predictably and, it must be said, with some justice, interpreted the result of the referendum as confirmation of their worst fears that "Home Rule is Rome Rule". The setback for Garret FitzGerald's government and its policy direction was undisguisable. Some of the major British papers commented coldly on the result, wondering if, after all, their government should have made any agreement with so backward and conservative a state. The leader of the S.D.L.P., John Hume, hid himself in France on holiday but was said, by close friends, to be a bitterly disillusioned man. He had made the mistake of taking part in the debate, favouring a change in the divorce laws

which the Anglo-Irish Agreement would perish. A number of marches through predominantly Catholic areas were either banned or rerouted bringing about a confrontation between the loyalist community and the Royal Ulster Constabulary, a predominantly Protestant police force. The R.U.C., on the ground, came through this ordeal rather well.

But, the decision at a very high level to allow one of the marches through a Catholic estate in Portadown, Garvaghy, raised serious doubts about the will of the British government to face down the challenge of militant loyalism. There were serious clashes all over the North after most of the Orange parades and in the rising tension, there emerged something which has not been seen in Belfast for quite a long time . . . the

Aisling Sráide

Chonac beirt veidhleadóir dall
Ar Bhóthar na Trá
I nGaillimh an samhradh seo chaite

Taobh le taobh ag seinm
A méara fada ar mire
Ar na h-uirlist ceoil

Ag cumadh tré shúile dorcha
Aisling rúndiamhair lonrach
Ar foluain san aer

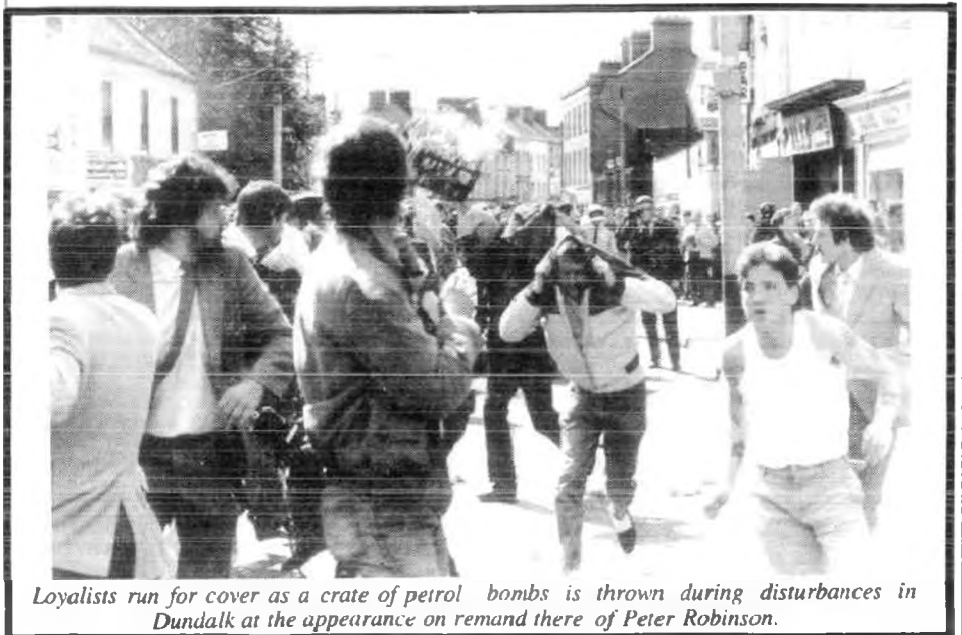
Mar tháipeis ornáideach dhaite
Crochta ar bhalla draíochta
Ar thaobh sráide tráthnóna

MÍCHEÁL Ó RUAIRC
Samhradh '86.

ar fáil do mhúinteóirí agus cúrsaí inscríbhíse agus araile a eagrú.

B'ábhar dóchais do Ghaeilgeoirí na Se Chontae agus go deimhin do Ghaeilgeoirí uile na tíre dá gcuirfí fíú cuid de na moltaí san dá cháipéis seo i gcrích.

The above considers the position of the Irish language in the Six Counties and summarises the main recommendations in two policy documents presented at Press Conferences in Belfast at the end of June. The first is the Conradh na Gaeilge policy on Irish Language Rights in the Six Counties which calls for official status for Irish and a Bill of Rights for the implementation of such a status in administration, education and broadcasting. The SDLP asks that Irish in the Six Counties be given the same status as Welsh in Wales; both demand the immediate repeal of the Public Health and Local Government Act 1949 which forbids the use of Irish in street names and housing estates.



Loyalists run for cover as a crate of petrol bombs is thrown during disturbances in Dundalk at the appearance on remand there of Peter Robinson.

as a gesture of good will towards Northern Protestants. But if the referendum left a good deal of doubt about the willingness of the Catholic south to draw closer to the North or implement their part of the agreement, it was the two main forces opposed to the Agreement, the Unionists and the I.R.A. who were to escalate their campaigns to a level which brought to mind the fierce street violence of the early 1970s. The Unionists have withdrawn from practically every tier of government in the North in which they were involved. They no longer send M.P.s to Westminster. The British government decided to end the short life of the Northern Assembly which had become nothing more than a propaganda platform for the Unionists, having been boycotted by Sinn Féin and the S.D.L.P. Their next move was to disrupt local government and this they have managed to do in those areas where they had a majority. The name of the game was to make government of the North by the British impossible, ironically the same aim as the IRA.

It was thought that the oncoming marching season would provide the battleground on

indiscriminate murder of ordinary Catholics by gangs of the "Ulster Freedom Fighters", a sub-organisation of the Ulster Defence Association. This is a knee-jerk response by loyalist paramilitaries to any escalation by the IRA.

Mr. Peter Robinson, the deputy leader of the Democratic Unionist Party (leader, Ian Paisley) distinguished himself by leading a band of 100 loyalists over the border and taking over the Co. Monaghan town of Clontibret. He faces charges of assault, illegal assembly and malicious damage. His leader, the Rev. Ian Paisley, was in America at the time and flew back to support his deputy and dispel rumours that Robinson was out to upstage him and eventually topple him from leadership. Despite widespread press speculation on this matter, there is no possibility that Robinson could take the leadership off Ian Paisley until that gentleman is good and ready to give it. The Democratic Unionist Party is too intertwined with the Free Presbyterian Church of which Paisley is the founding father. He would swat Robinson away like a fly if he felt threatened in any way.

The Provisional I.R.A., meanwhile, has

just continued its campaign of killing members of the Ulster Defence Regiment and the R.U.C. But in the last two months, there has been a dramatic escalation of their campaign which could almost be out of a textbook of revolution. From the pattern of their activity, it is now clear that the Provisionals see themselves as being in the penultimate stage of their war. They are, to put it at its crudest "clearing land".

Since the start of the year, the IRA has turned its attention to military bases and R.U.C. installations. Their members have carried out devastating attacks on these bases by mortar, in one case claiming the lives of many RUC men in Newry, Co. Down. Their strategy is to make the administration of British law in the North impossible, particularly in nationalist areas.

Having attacked a number of these bases and destroyed them, they found that the British simply built them up again, often using local contractors. To counter this, the IRA, in an amazing extension of their list of what they call "legitimate targets", killed some of these contractors and have now threatened to kill anyone who services the bases . . . from the supplier of building materials to the person who only delivers milk.

This has brought a response from the loyalist paramilitaries who have now threatened to kill Catholics who work in loyalist areas.

The IRA's latest strategy is seen as the most serious threat to British security policy ever. If British bases in Catholic areas cannot be rebuilt or serviced, the IRA will have effectively "cleared ground" in which they can operate freely and become the new force of law and order. Not only can the British not



Ian Paisley, William McCrea and Peter Robinson cross the border on the way to Dundalk.

allow this, but the southern government is scared stiff of such a prospect. The stability of both states, north and south, would be under intolerable pressure.

If the IRA continues with its strategy, one can expect a very tough response from both governments in concert. What form that might take, is hard to say, but internment of republicans North and South could not be ruled out. The "security of the state" is paramount and no southern government would be afraid to implement a policy which has been seen to work in the past.

With the end of the marching season, the British government will now try and get the Unionist leaders back to the negotiating table.

They will try to get acceptance of a devolved government with powersharing between the S.D.L.P. and Unionists. Whatever chance the British may have of getting some of the Official Unionists to talk to them, there seems to be no possibility that the extreme Democratic Unionists will talk until the Anglo-Irish Agreement is scrapped.

The Agreement itself comes up for review in the autumn, but it is thought unlikely that, having come through a year of opposition in every form, either side will abandon it. The northern cauldron seems set to bubble on.

PEADAR MAC AIRT

Irish Language Policies for the 6 Counties

The Irish language enjoys no official status in that corner of Eire still ruled by Britain. However, there have been some recent developments in that respect. Conradh na Gaeilge has launched a manifesto entitled "Irish Language Rights in the Six Counties", while the "constitutional" nationalist party in that state: the Social Democratic Labour Party (SDLP) has, as it were in tandem started to talk about drawing up their own policy on the same subject. In the latter case the programme has yet to be accepted by the party's Annual Conference in November.

That of the Conradh opens with a preamble which reads: "The Irish Language has no official status in the Six Counties. The Irish language is almost completely ignored by the Broadcasting Services in the Six Counties. No local authority is entitled to use any language other than English on street signs, according to the Public Health and Local Government Act 1949.

Some might think that the last item is hardly of mighty significance. The SDLP proposals

refer to the same 1949 Act but go a step further back into history in mentioning "The Administration of Justice (Language) Act (Ireland) 1737 under which the police have automatically to change Irish names into "English". Of course, what they do in fact is to substitute some gibberish supposed to be English.

The Conradh's document touches on six areas: official status; broadcasting; education; the arts; the churches and the prisons. It reads in some parts like a watered down version of the Conradh's objectives in the 26 counties, particularly in the section on "Official Status".

It must be acknowledged that there has long been a Gaelic plank in the SDLP programme. Neither can one discuss this subject and ignore the very considerable emphasis given by Sinn Féin to the language in its internal workings and in their public relations.

The SDLP proposed policy (as yet unofficial) arises out of the proceedings associated with the recent Anglo-Irish Agreement, an agreement in which Garret FitzGerald, Taoiseach, traded in substance in return for shadow. The SDLP support the agreement, whereas the other nationalist party, Sinn Féin, opposes it.

But the Unionist population also oppose the agreement for reasons the very opposite to those of Sinn Féin (or any genuine republican). The Unionists see, or pretend to see, that they lost out in that agreement since

it professes to give the 26 county state a say in certain areas of the affairs of the 6 counties. This role amounts in reality to the British Government saying that the 26 county state might complain on behalf of the nationalist minority in the northern state and it phrases such as "might complain" in the Anglo-Irish Agreement I am referring to when I speak of "shadow" rather than "substance". The Conradh should have had a coherent 6 county policy for a long time and to announce such a policy at that particular point when the SDLP were also formulating one in the context of the Anglo-Irish Agreement cannot but tend to further identify the Irish language as the territory of the nationalists, north and south, in Unionist eyes. This is, I think, most unfortunate and could be seen as being rather at variance with the Conradh's policy of the early and middle seventies when it was being stressed that Unionists to a not inconsiderable degree shared common ground with the nationalists in regard to the language. This was the period when Pádraig Ó Snodaigh, President of the Conradh in the mid-seventies, launched his "The Hidden Ulster", a booklet which was about the role of many Unionists in their interest in and support for the language and their involvement in its promotion.

In association with the Anglo-Irish Agreement there has been a lot of talk about the Unionists and Nationalists coming to tolerate and respect each others' traditions (which are not so vastly different) and the

Gaelic ethos is being made to appear as an aspect of the nationalist tradition only.

A leader in the weekly Irish language paper "Anois" (meaning "Now") reads, (I translate) "Whatever might be said about the Anglo-Irish Agreement, it is obvious to Gaeilgeoirí (i.e. speakers of Irish) up north that they are given their chance in that clause which promises respect for the two traditions (i.e. Nationalist and Unionist)".

And so by implication it is conveyed that Irish is virtually a purely nationalist affair.

The leader proceeds, "The demands of the Conradh — and those which the SDLP will be making, it would appear, are totally reasonable".

Was it, one might ask, the wisest move for representatives of the Conradh to travel north from Dublin to announce their policy: from the Catholic capital down south, the name of which like that of Rome, is enough to make many a Unionist froth at the mouth — not that they, with their shinanigans, should be pandered to either. Surely if the demands were to be made at that ill-chosen time an appropriate northern Conradhthóir could have been appointed to do so.

There is an Irish language organisation in the Church of Ireland, the largest Protestant church in the 26 counties which has its own Irish language organisation: Cumann Gaelach Eaglais na h-Eireann some of whose members are also members of the Conradh. There are close on 100,000 members of that church in the same part of the country and in the six counties there are about 330,000. There are also Gaeilgeoirí of other Protestant churches in the 26 counties. Surely a fresh and imaginative approach could be conceived involving these members of the community. It would be very desirable and healthy to have a society of vibrant protestant supporters of the language straddling the border with sufficient of them in the northeast to demonstrate to their co-religionists up north, by their very existence, that the Irish language is very definitely not the exclusive property of either nationalists or Catholics.

In recent years numbers of the more militant Protestants in the 6 counties are showing a desire to go it alone and establish a statelet independent of Britain and of the rest of Ireland. A feature of such groups is a lately awakening search for their original roots. Some of them claim that they were the original inhabitants of Ulster who colonized Scotland in very early times and subsequently returned as planters in the seventeenth century. There is a sufficiently reliable historical basis for such a claim to be valid roughly speaking. But its implications are of considerable interest. It amounts to their having been original Gaelic speaking Ulster stock or more or less identical with the whole panoply of these legendary heroic figures, such as Cúchulainn, Fergus Mac Roigh, Conor Mac Neasa and all the mighty characters of the oldest epic tale in Western Europe, Tain Bó Cuailnge, the greatest epic in the Irish language. We can celebrate Easter Week and they the Battle of the Boyne, but could the future possibly hold the hope of both of us jointly commemorating Cúchulainn's legendary death at the ford in Muirtheimne? I realise of course that that event could be dismissed as just another Irish myth.

P.Ó.C.

Eisteddfod Abergwaun 1986

"Rain, rain, everywhere, and not a drop to drink", might epitomise this year's national Eisteddfod. The torrential downpour in the early part of the week turned the Maes into a quagmire. Reports on the state of the field seeping out (!) of Fishguard deterred very many would-be visitors with the result that there was a substantial drop in attendance. On top of this loss of revenue Eisteddfod officials had to order £5,000 worth of emergency repairs because of damage to tents and especially to y Theatr Fach.

Nevertheless the adverse conditions (and whining of the press) created a spirit of determination among Eisteddfodwyr and that feeling of comradeship which always unites people sharing a common hardship. For many it became almost a matter of pride to walk (or paddle) the field every day. One entertaining sculptor, Paul Davies from Bangor, built a mound of mud with the help of a JCB and as soon as it began to dry proceeded to form a giant map of Wales. By the Cymdeithas concert on Friday, Dafydd Iwan had a new song, "Does dim ots am y mwd" ("It does not matter about the mud")!

More serious matters were discussed at this year's Eisteddfod. It was revealed that the Director of the Festival, Emyr Jenkins, with the support of his Council, has been defying the law continuously by insisting on his right to file the annual accounts with the Registrar

HONOUR FOR ALAN HEUSAFF

The former General Secretary and principal founder of the Celtic League, Alan Heusaff, was received into the Gorsedd of Bards at this year's national Eisteddfod in Fishguard. The occasion marked the twenty-fifth anniversary of the founding of the League at the National Eisteddfod in Rhyll in 1961. Membership of the Gorsedd is an honour rarely conferred on non-Welsh people. For his bardic title Alan took the name Gwyddnerth which was the name of a 9th century Welshman who migrated to Brittany.

Alan Heusaff was born in Sant Ivi near Kemper. As a young man he served in Bezen Perrot, the Breton military unit, and was condemned to death by the French. He came to Ireland in 1950. Three years later he married a Donegal woman, Bríd Ní Dhochartaigh, who herself has been to the forefront in Irish language struggles and in the work of the Celtic League since its inception.

From 1960 to 1972 Alan Heusaff published Breton News which spread the nationalist

of Companies in Cardiff in Welsh only. The Registrar has been insisting that to be legal accounts must be submitted in English. If he decides to prosecute, Emyr Jenkins could face a fine of up to £2,000, if not imprisonment.

The Eisteddfod Council has called for a review of the Welsh Language Act 1967. Two bills to upgrade the status of the language have been prepared in fact, one by Dafydd Wigley, and the other by Lord Prys-Davies. The Welsh Language Act was a great step forward in its day but more radical measures are required in 1986.

Fifty members of Cyndeithas yr South Gymraeg occupied the BBC stand on the Tuesday of Eisteddfod week to protest at the corporation's policies. Specifically they objected to changes to be introduced in October which will mean more broadcasting in Welsh during the daytime at the expense of programmes in the language in the evening. There will be virtually no Welsh on Radio Cymru after 6.00 p.m.

On the first weekend of the Eisteddfod government offices in Phos-on-Sea were broken into and slogans painted on the wall calling for a Welsh Language Education Authority. On the Monday Ffired Ffrancis gave himself up to police on the Eisteddfod field, producing a file taken from Phos to prove his culpability. After a hearing in Welsh in Colwyn Bay he was released on bail.

The new Archdruid of Wales, Emrys Roberts was introduced on the Thursday. Mr. Roberts is the winner of two Eisteddfod chairs, one at Bala in 1967 with a poem on the sciences and another at Bangor in 1971 when his theme was "Quarrymen". The new archdruid is a public opponent of the designation "Royal" in the official title of the national festival.

view of events in Brittany throughout the world.

He was the prime mover in establishing the Celtic League and from 1961 to 1985 he was General Secretary and backbone of the organisation. No cause has ever been served better by any individual.

Over the years he has been a prolific contributor to Breton magazines. His range of writings include Breton and Irish affairs, politics, philosophy and language. He is engaged at present on a study of his native dialect, the Breton of Sant Ivi. Some of the results of his work have been published in the magazine Hor Yezh.

In July he retired from his work as a meteorologist at Dublin Airport and is in the process of moving to Connemara. A Festschrift, "For a Celtic Future: a tribute to Alan Heusaff", edited by Cathal Ó Luain was published last year by the Celtic League.

Members of the Celtic League everywhere will applaud the honour accorded to Alan Heusaff by the Welsh Gorsedd. May we wish him and Bríd very many years of happiness and satisfaction in their new home.

MICHEÁL RÉAMONN

KERNOW

THE FIFTH PERRANPORTH CONFERENCE

The fifth conference took place at the Ponsmere Hotel, Perranporth, at the beginning of June, 1986. The theme of the weekend was "Manifestations of Cornishness" or "What does being Cornish mean to you?"

"CORNISH SCENE"

In the field of journalism and publishing where the achievements of Len Truran, Donald Rawe, Graham Sandercock and several others (forgive me for not naming you all) are already well known, it was extremely encouraging to hear about the birth and progress of the latest publication concerned with all matters Cornish, namely "Cornish Scene". The editor, Sarah Foot, emphasised that the magazine was there to be used by Cornish people and she hoped that contributions would continue to pour in. So, start writing! It was also heartening to learn, later in the weekend, of another project being undertaken by Denzil Crowle, of Helston, who, with a small group of friends, has just produced the first edition of a new Cornish newspaper. It will be brought out on a quarterly basis and is called "An Kenethlor". Again, all contributions are welcome.

CORNISH PSEPHOLOGY

Adrian Lee, the Head of the Department of Social and Political Studies at Plymouth Polytechnic, gave a most interesting address on the voting patterns of the Cornish electorate, concentrating mainly on General Elections. He suggested that one of the reasons why the Liberal vote had remained relatively buoyant in Cornwall, even during the party's nadir in the 1950s, was because, with the exception of the Falmouth/Camborne constituency, it had never been replaced by the Labour vote. There were various socio-economic reasons for this, and it was also tied to a certain independence of mind and spirit and a Non-conformist tradition. On occasion, these same sentiments express themselves in support of what might be broadly termed the nationalist cause, as for example, in 1979, when Richard Jenkin, received 10,000 votes (or 9% of the Cornish vote) in the Euro-election of that year.

CORNISH EDUCATION

What Cornish content is there in education in Cornwall? In certain schools, such as St Petroc's primary school, where John Jenkin is headmaster, a fair amount, and he told us that his children, a large proportion of whom are not Cornish, are encouraged (not forced) to learn about the Cornish heritage and environment. But with a few other notable exceptions, several people expressed the view that still not enough was being done in this area. The Deputy Secretary for Education in Cornwall, Roff Rayner, said that in fact an enormous amount of work in local studies was being done in schools, including visits to a wide variety of places of interest. He was picked up on his use of the phrase "local

studies" by Roger Holmes who maintained passionately that "Cornish Studies" were not to be equated with "local studies", nor compartmentalised. "Cornish Studies" embraced a wide range of other subjects — history, literature, geography, language, religion, music, drama, etc. — and there should be someone responsible for the whole spectrum on the permanent staff of the Education Authority. Roff Rayner replied that the funds for this were simply not available.

CORNISH MUSIC

Jory Bennett led a lively discussion on the music scene in Cornwall. The conference was informed of the recent Cornish Composers' Workshop held on Trevithick Day in Camborne, which had successfully brought together many Cornish musicians and composers. Out of that event had arisen several ideas for the future, chief among them being the formation of a Cornish Composers/Musicians Guild; the creation of a Cornish Music Archive — a project warmly supported by the Cornwall Music and Drama Librarian, Jonathan Lloyd-Roberts; the holding of a Summer School for musicians; and the commissioning of variations on a theme by a number of different composers.

CELTIC FILM AND TELEVISION FESTIVAL

John King's report to this conference was much more cheering than his last one. Then, one thought, the game was up! In the meantime, though, Jenny Whitley, Tom Goodison (of T.S.W.) and Judith Higginbottom (of S.W.Arts) have courageously secured an understanding from the International Committee that, provided the

various requirements are met, Cornwall will be offered the hosting of the Festival in 1989. To this end, a meeting will be held in August to form a National Organising Committee, which will then no doubt subsume the existing committee set up at the Second Penanporth.

CORNISH CULTURE

An absorbing and amusing account of the development over the centuries of various strands and elements in Cornish cultural life was given by Bernard Deacon. Pasties, being yet another Cornish invention of the Industrial Revolution, were part of 18th/19th century Cornish culture and are now perceived, along with disused engine-houses, Methodist chapels and rugby, by the Cornish "Man on the Camborne omnibus" as being representative and contemporary Cornish culture. Older Celtic traditions and organisations, such as the Gorsedd, were adopted by the late 19th and early 20th century revivalists as being more representative of Cornish culture, and over the years this has led to a clear dichotomy in current cultural perception. A similar dichotomy now exists in the more particular sphere of the Cornish language, and for not too dissimilar reasons.

CORNISH AUSTRALIA

Mrs. Betty Eggleton, whom we were especially pleased to welcome into our midst, gave a fascinating account of the growth of the three Cornish Associations in Australia — the South Australian, the Sydney, and the Victorian — and of the formation of a Federation of these Associations last year. Dinner parties, outdoor picnics attracting over 600 people, and the Kernewek Lowender, attracting 25,000, were now all part of the highly enjoyable Cornish cultural scene in the Antipodes.

DEBATE ON THE TIN CRISIS

On the Saturday morning, at the outset of the conference, we were privileged to have with us Ken Gilbert, Executive Vice-Chairman of Geevor Tin Mine, Ray Rodden Senior Shop Steward, as well as other Union leaders, Mick McCardle and Terry Addicoat. Ken Gilbert brought us up to date on the latest position regarding negotiations with the Department of Trade and Industry and said that an announcement would be made on the following Monday as to whether the package deal put forward by Geevor was acceptable to the Government. We now know, of course, that it was not, and a sop of £1 million is being offered to ease unemployment in the area. A decision on Carnon Consolidated will follow shortly. Most of those present at the conference signed a Petition in support of Geevor, but, with the latest news, it is now difficult to see what further assistance can be given.

FUTURE CONFERENCES

We hope to hold the next Conference in November, and to continue the theme of "Devolution" which formed the basis of the Fourth Perranporth Conference.

It is important that work is continued between conferences, either by the working parties already established or by other group or individual initiative. Please contact John Fleet, 47 Lawrence Weston Road, Bristol 11 (0272 827895) if you would like to take part in this work, or if you have any suggestions as to topics for future conferences.

TIN AID

Just nine days before their closure, and at the same time that it was disclosed that Margaret Thatcher will be holidaying in Cornwall, the London Government has announced that it is to give a £15 million interest-free loan to develop two Carnon Consolidated (R.T.Z. subsidiary) mines. For the present, 640 jobs in the Cornish tin industry are saved, but the "sting in the tail" is that there will be a reduction in numbers employed.

The £15 million is part of a twenty-five million pound Government package; the other ten million pounds coming from Tory guarantees on commercial loans. What persuaded the London Government to do what has been called a U-turn is only conjecture at present. The united lobby from Cornwall, the knowledge that Cornwall has the only substantial tin reserves in the E.E.C., the threat to Tory parliamentary seats, or the pressure on Thatcher from influential M.P.s have all been put forward as reasons. What is clear, is that this substantial loan to Carnon Consolidated, still leaves 50% of Cornwall's tin industry out in the cold. Geevor, who requested a mere \$150,000 to keep its pumps working for a year has received nothing, and has dropped to the level of raising finance through guided tours of the mine at £10 a time.



Pedyr Prior, Mebyon Kernow's External Affairs Secretary, speaking at Tin Miners "Last Ditch" Rally prior to the London Government's initial decision not to assist the first of Cornwall's mines to close.

Cornish 'Tin Crisis' Appeal

The League's Cornish branch would like to thank those branches that responded to their appeal for pressure to be kept up on the London Government, by way of letters to Cornish M.P.s and Government Ministers, during the period prior to that Government's decision to give or not to give financial assistance to the Cornish tin industry. The Manks branch has sent copies of its letter to the London Government, to all Cornish M.P.s, and have sent a donation to the Tin Miners Support Group. The Irish branch has also sent a substantial donation to the tanners support group.

A suggestion by the Celtic Leagues Cornish branch, that the Tory opposition in Cornwall should unite to field a single candidate in each parliamentary constituency against the Tories in the next General Election, has met with a predictable response from the main centralist political parties. The Liberal/S.D.P. Alliance, "almost as one man", agree generally with the idea, but suggest that Labour candidates should stand down as the Alliance stand the better chance of taking Cornish seats from the Tories. The Labour Party in Cornwall, while supporting the League's statement on the disastrous consequences of the Thatcher Government's policies on Cornwall's industrial base, say the Labour Party constitution prevents any deals with other political parties.

Where there's a will there's a way does not enter into the argument when the choice is between the wellbeing of the Cornish people and the scrabble for power between the London based political parties. It is unfortunate, in one way, that the Thatcher Government's non-reaction to the Cornish tin industry's pleas for assistance has given a false hope to the Labour and Alliance parties. The thought that they stand a chance of picking off one or two Tory seats, even though in the

case of Labour it's an exiguous one, makes co-operation less attractive. The one hope is that the Cornish will recognise their second class position in respect to the London parties. The question is when!

'Kernewek Dre Lyther' exam successes

The second annual report of 'Kernewek Dre Lyther', the Cornish Language Board sponsored correspondence course, says the course has had another successful year following on from the previous year (see Carn 51), when a third of all the candidates taking the Language Board examinations were K.D.L. students. The course, which is dedicated to teaching Unified Cornish, has been running for three years, enrolling ninety-seven students in that time, and claims it has made a marked impact on the Language Board's exam past list.

A tape recording is now available to go with the second grade K.D.L. course on two 90 minute cassettes costing £3.00 (includes post), but this is additional to the £10 course fee.

For more information on K.D.L. courses, publications and their news letters, write to Kernewek Dre Lyther, 6 Halton Road, Sutton Coldfield, England.

● APPEAL

This is the second issue in which no article in Cornish has appeared. I would appeal to writers in Cornish to submit articles via the Cornish secretary.

Editor

The Militarisation of Cornwall: Part 2

In the first part of this article (Carn 54) we saw how an out of control arms race was affecting Cornwall. Two major air bases, a NATO radar station, the influence of the navy in the South East have all conspired to turn Cornwall into a militarised zone. It is likely, given our strategic position and the super-power interest in anti-submarine warfare, that the pressure from military activity will grow in intensity. But militarisation is not just a question of a few people playing with rather expensive toys. It has serious ramifications for Cornish society.

THE SOCIAL EFFECT

The first thing to note is the sheer number of service and related personnel involved. At present the cohesion of Cornish communities is threatened by an immigration level which stands at an all time high. Militarisation, along with tourism, plays a key role in attracting increasing numbers of white settlers to Cornwall.

Whereas only 2.4% of household heads in "Great Britain" are members of or employed by the armed forces, in Cornwall that rises to a staggering 6.7% (1981 Census). As many as one in five (20.6%) of *all those* in employment in the Caradon district in the South East of Cornwall work directly for the Ministry of Defence, as do one in eight (12.1%) in Kerrier, which plays host to RNAS Cudrose.

Therefore, some towns near military bases have become all but garrison towns. In Helston, near Cudrose, a full 34% of household heads are connected with the armed forces. In Torpoint, across the border from Plymouth, 22% come into this category and at St. Columb, near St. Mawgan airbase, this figure reaches 18%. Porthleven, Mullion, Padstow, Newquay, Saltash and Callington all have more than one in 12 of their household heads in an occupation connected with the MOD.

By their very nature military bases circulate thousands of people through Cornwall during a relatively short period. Many of these decide to stay (or return) when they leave the forces. Thus the C.O. of Cudrose was quoted in the Western Morning News last year as saying "many (of our people) settle down and make permanent homes." Just like tourism the military bases stimulate the movement of English people to Cornwall.

As well as introducing English settlers the presence of the bases also works insidiously to militarise the resident population. Annual airdays display the "human face" of state terror, over 30,000 people attending each of these last year. Uncritical local newspaper coverage works to make the military presence seem inevitable, acceptable, even beneficial,

and rarely, if ever, investigate the context of the arms build up or the consequences of these bases for the long term security of the Cornish people.

Attention is focussed on the role of the bases in "supplying employment" and unfortunate incidents like the fairly regular brawls in Newquay involving drunken American marines are not allowed to become part of popular consciousness. The US presence in mid-Cornwall illustrates the fundamentally anti-democratic nature of the military occupation a few years ago when an American serviceman at St. Mawgan was involved in a hit and run accident which resulted in the death of a local man. The US invoked their special privileges and refused to allow their man to be tried in the civil courts. To add insult to injury he was later fined \$1 (one) by the US military!

THE CULTURAL EFFECT

Closely connected with the social and demographic havoc wrecked by thousands of English servicemen and women is their cultural impact. Local town leaders, blackmailed by the supposed employment advantages (although unemployment is not noticeably lower in the vicinity of the military bases) rush to prostitute themselves to the colonialist presence. Thus St. Columb is "believed to be the only town in Great Britain where by common consent of the parishioners, the national flag of the USA may be paraded, unfurled and with an armed escort." When a rumour surfaced a year ago that military bases might be moved to the North of England a former Mayor of Helston fell over himself to complain about this, claiming Helston would be a "ghost town" without the military presence. He needn't have worried. They need us more than we need them.

THE ENVIRONMENTAL EFFECT

Militarisation exerts a steady pressure on the environment. To the inexorable encroachment of the bases themselves we can add the constant demand for land for housing and roads. Increased people inevitably means increased pollution and extra pressure on an overloaded sewerage system. Meanwhile the expansion of the bases and military activity generally is reflected in constant overflights by more and bigger helicopters and planes. These intrusions can sometimes be more than just a nuisance — especially for the old and nervous. In 1984 a low flying RAF Buccaneer maritime attack aircraft caused a woman near Mylor to collapse with shock.

THE POLITICAL EFFECT

The presence of the English and American armed forces, as well as being an affront to any self respecting Cornish nationalist on grounds of democracy and sovereignty, locks Cornwall further into the logic of the police state. Militarisation and a police state go hand in hand.

There are numerous examples. After the US attack on Libya earlier this year a demonstration was arranged by peace activists outside the American arms dump at St. Mawgan. Fifty-eight were arrested but, more ominously, the police began to use road blocks

to stop potential demonstrators well before they reached the base.

American forces at St. Mawgan seem to trigger off, or provide the excuse for, somewhat over sensitive reactions by the local constabulary. Thus in 1984 two "known CND demonstrators" were removed from the vicinity of a parade of US marines at St. Columb and held in police custody during the rest of the march. This happened despite the fact they had committed no offence — an interesting reflection on the much vaunted "freedom of expression" that we are supposed to enjoy on these islands.

Thus militarisation should not be seen as merely being a problem of foreign occupation. It is part of a wider process — one also involving tourism and deindustrialisation — that seems to have designated Cornwall as a holiday/military zone for the English and condemned our people to a future as ice cream sellers, cleaners at military bases or to a life on the dole. Cornwall was one of the first centres of European industry, the first society to experience massive de-industrialisation and is now one of the training grounds for the post industrial leisure/military state.

NEW MAGAZINES

Since the demise of An Weryn in 1982 the Cornish political movement has only produced one magazine — the CNP's Cornish Banner. That now seems to be changing. In the summer the first issue of An Kenethlor (The Nationalist) appeared. This four page broadsheet has an interesting style and can broadly be said to reflect the views of the Stannary inclined right wing of the movement.

Perhaps spurred on by this we now hear that MK has decided to produce its own magazine — Cornish Voice, in the same four side format as An Kenethlor and edited by ex-Carn editor, Pedyr Prior. The first issue is due out in early September.

COWS EN EWHEL

A course in *traditional Cornish*.

Lessons 1-6 and cassette No. 1 are now ready. The cost of the current batch is made up as follows:

Reproduction £1.40 (28 sheets); Cassette £0.95 (Memorex C60); Envelope £0.09; Postage £0.45; TOTAL £2.89.

For any correspondence, and for the return of marked exercises etc., please enclose a FULSCAP s.a.e.

If you send cassettes for marking, please include a suitable envelope and the postage for its return.

The above costs are those of production only. There is no profit, and no charge is made for the marking of work.

Cornwall's heritage is for Cornwall's people. It is our right.

All correspondence, payments and enquiries to: Richard Gendall, Tregill Vean, Menheniot, Liskeard, Cornwall. Tel. Liskeard 43366 (Please mention the Celtic League in any correspondence).

MANNIN

NY CELTIEE AS POOZE CHESH- VEANAGH

Ta'n drogh-haghyrt sy stashoon chesh-veanagh (nuclear) ec Chernobyl ayns Mee Averil er chaghlau yn aghit ta ymmodde sleih smooingh mychione pooar chesh-veanagh. Ta'n drogh-haghyrt shoh er nyeeaghyn dooin dy vel stashoonyn chesh-veanagh ro ghaucaugh. Ren Chernobyl soilshaghey magh dy vel y licklaght jeh drogh-haghyrt clesh-veanagh foddey ny smoo na va ny hoaylleeyn gra. Son y chooid smoo, ta ny hoaylleeyn shoh nyn soie ayns oikyn stoamey raad t'ad gobbraghey er claaryn-earrooder (computer programs) vees cur fys dooin cre cho liklee as ta drogh-haghyrty ayns stashoonyn chesh-veanagh. Ta'n sleih oasle shoh jannoo ymyd jeh oltsarrey-gaueid (risk analysis) as earrooderyn feer niartal. Agh s'cumme shen: ta'n faaishyns-gaueid oc ny smessey na'n faaishyns-emshir ayns ny hellanyn shoh! Cha vod yn oltsarrey-gaueid goaill stiagh y gaueid jeh marranyn dooinoil. Er y hon shen, she boghtynid ny faaishyns-gaueid ta cheet magh ass oikyn stoamey ny saggryrty chesh-veanagh (er nonney, bare dou gra, ny fir-obbee chesh-veanagh). Ta ny Rooshee ginsh dooin nish dy row drogh-haghyrt ec Chernobyl kyndagh rish marranyn jeant ec ny deiney va gobbraghey ayns shen. Paart dy hiaghtecyn roish y drogh-haghyrt v'ad gra dy beagh drogh-haghyrt ec Chernobyl un cheayrt

ayns thousaneyn dy vleeantyn, ny ommidjys ennagh myr shen.

Ren Chernobyl caghlau ny haingaghyn ec paart dy leih. Cha ren eh caghlau aingaghyn erbee ayns ny reiltyssyn Sostnagh as Frangagh, t'eh jeeaghyn. Cha mie lhieny, ny Celtiee, shen y chlashtyn. Er lhimme jeh'n chooid smoo jeh ny Yerne, ta ny Celtiee dy boillagh fo smaght ny Sostnee as ny Frangee. As ec y tra t'ayn ta'n reilys ayns Divlyn cho faase as biallagh rish Lunnin nagh vel monney anchaslys eddyr Nerin scyr as Nerin fo smaght Sostnagh.

Ta ny reiltyssyn Sostnagh as Frangagh slane soiet er freayll (as mooadaghey) ny stashoonyn chesh-veanagh t'oc. Mastey ny Celtiee, foddey ta ny Britaanee as ny Manninee sy stayd smessey bentyn rish cooishyn chesh-veanagh. Ta ram ynnydyn chesh-veanagh (cahnagh as theayagh) ec ny Frangee sy Vritaan. Ta ayn moor jeh'n lectraghys Frangagh goll er giennaghtyn ec stashoonyn chesh-veanagh. Mastey ooilley ny reiltyssyn Europagh, ta'n reilys Frangagh ayns foayr moor jeh pooar chesh-veanagh. Oddagh oo gra dy vel y reilys shoh slane keoi mysh y chooish. T'eh ny smessey na'n reilys Sostnagh. Myr shen, cha vod ny Britaanee jerkal rish myghin erbee veih Paris. Ta shin ayns feme jeh caggey sharroo as liauyr dy woalley shesce ard-vooralys ooilley niartal ny deiney keoi ta foast plooghey shin lesh stashoonyn chesh-veanagh. As ta ny deiney shoh ry-gheeddyn ayns ymmodde cheeraghyn: Sostyn, y Rank, y Roosh as ram cheeraghyn elley.

Ta Mannin ayns gaue er y fa dy vel ee faggys da Sellafield. Ta gaue dy liooar sy stoo cughtee ta lught Sellafield ceau stiagh sy cheayn gagh laa, as ta'n gaue shen gaase gagh laa. Agh er lhimme jeh shen, ta gaue ayn

dy bee polt moor ec Sellafield as dy bee geay niar ayn. Dy beagh drogh-haghyrt ec Sellafield cho olk as y fer ec Chernobyl, veagh reilys Vannin eignit dy gharraghey pobble Vannin ass yn Eilan! Veagh eh olk agglagh dy beagh drogh-haghyrt ec stashoon Wylfa sy Thalloo Vretnagh, myr sampleyr, agh cha beagh ooilley y Thalloo Vretnagh currit mow lesh stoo goul-rooragh (radioactive). Dy beagh drogh-haghyrt olk ec Sellafield, cha beagh sleih abyl cummal ayns Mannin!

Yn yrican red oddys mayd y hauail veih'n phooar chesh-veanagh, shen saase elley dy yiennaghtyn lectraghys. Sy tra r-ry-heet, cha bee geayl, ooil ny gas dooghysaghey faagit. Shegin dooin giennaghtyn lectraghys er aghit elley. Ayns ny cheeraghyn Celtiagh, oddagh lectraghys goll er giennaghtyn ec pooar veih'n cheayn as veih'n gheay. Ayns Sostyn, ta'n Central Electricity Generating Board stiurey aa-hirrey ayns ny cooishyn shoh. Agh quoy y fer-toshee jeh'n CEGB? Y Chiarn Marshall, y Dr Stragelove jeh'n ghleashaght chesh-veanagh. Er y hon shen, ta'n CEGB slane shicky rish nagh vel pooar-marrey ny pooar-geayee feeu monney. Ren ny Sostnee cur ersooyl nyn aa-hirrey ayns pooar-marrey da ny Loughlynnee. As nish ta ny Americaanee son ceau ram argid er pooar-marrey as pooar-greiney. Shegin da ny Celtiee jannoo nyn gooid share dy scapail veih ny fir chesh-veanagh ayns Sostyn as sy Rank.

It can be argued that, among the Celts, the Bretons and the Manx are most at risk from possible accidents in nuclear installations. The long term solution lies in the development of power sources utilising wave and solar energy.

BRIAN MAC STOYLL

NAIGHTYN VOISH BRETYN

Ta ny Bretnee jerkal rish nyn ghleashaght g'aase eer ny stroshey ayns ny bleecantyn ry-heet. Ga dy vel cooish ny ghaa goll nyn oi ta reddyn cheet lhiue beggan er veggan.

Ta Cymdeithas yr Iaith nish failley three fir oik dy obbraghey dy-kinjagh, as myr shen foddey ad jannoo tooilley as cosney smoo geill. Ta tooilley sleih cummal seose Cymdeithas eer mannagh vel ad nyn h'oltaghyn jeh'n Cheshaght. T'ad fakin dy vel reddyn cheet lesh Cymdeithas ayns shymme chooish as t'ad kionefenish ec jaglymyn chionraa.

Ayns ny barrantee Bretnagh neesht t'ad

jannoo nyn ghooide share dy 'ailley sleih as yn chengey oc. Ta sleih ayn as adsyn gra dy vel ad jummal tra t'ad cur obbyr dauesyn as beggan Cymraeg oc, as dauesyn ta gialdyn dy ynsaghey ee ny s'anmey. Aghterbee bare lhiue failley Gaelgeryn dy beagh ad briaght orroo son obbyr. S'bastagh nagh vel obbyr dy-liooar cooie daue. T'ad er chee cur er bun bing ayns Dyfed dy hayrn cooidjagh ooilley ny jannooaghyn bentyn da'n chengey. Ta treilys oc dy chur coorsyn giarey jean dauesyn g'obbragh da coonseil coondee Dyfed gyn Cymraeg.

Ta ny Bretnee cosney argid voish yn Cho-vargey Europagh dy chooney lhiue bishaghey Cymraeg. Ta'n Cho-vargey g'eeck £400.000 yn blein shoh cheet er mynchengaghyn, agh foddey dy d'aase yn ayn cosney ny Bretnee ny sloo nish ta'n Spaaney cheet stiagh 'syn Cho-Vargey. Bee ny Catalanee as Uskadee

g'earree ayn jeh'n argid son nyn jengaghyn hene neesht.

Ta ny ard-ynsee g'yllagh er'n Chiannoyrtys Sostnagh dy jannoo red ennagh vees greinnaghey sleih as Cymraeg oc cheet dy ve nyn 'ir-ynsee g'obbragh ayns schoillyn trooid nyn jengey. T'ad gra nagh vel wheesh fir-ynsee cheet voish ny Gaeltaghtyn Cymraeg Tra v'ad briaght jeh kiare feed scollaegyn ayns yn cheyoo keim, cha row agh shey jee smooinghyn er g'obbragh myr fir-ynsee kyndagh rish drogh 'aill, drogh cheimmeeaght as drogh staydyn-obbyr. Ec yn un tra ta tooilley sleih g'earree gynsaghey trooid Cymraeg ayns y nah rheyn-edjaghys.

The Welsh language movement, despite some set-backs, is steadily growing and broadening its appeal.

COLIN Y JERREE

STORY OF A MILITANT MANXWOMAN

*Sophia Morrison Was A Champion
Of Manx Culture*

*"She Accomplished More In Her Short Life
Than Most People Do In Double The Time"*

In the late 1880's a teenager was growing up in Peel who loved the Island and all things Manx with a passionate intensity unusual in one so young. Her love and service of the Manx national cause was like a religious vocation.

Her father was the owner of many fishing boats carrying on a business in the town, and the Manx-speaking fishermen and farm folk with whom she was in continual contact from early childhood made her virtually a native speaker of the old tongue, and gave her a rich store of folk stories, songs, customs and beliefs.

She was one of the earliest Manx nationalists to realise that for the preservation of a country's true individuality its characteristic culture is no less important than its political independence and institutions, and that the priceless heritage of an ancient and beautiful language, in which is preserved one of the great classical literatures of the world, is a basic and essential part of that culture.

Before she was twenty, Sophia Morrison had joined with William Cashen, that grand old leader of the Peel fishermen, and other native speakers, in establishing a class for the study of the Manx Gaelic and its relationship with the other two branches of the Gaelic, Irish and Scottish; and as a music pupil of Edmund Goodwin she was the chief mover in persuading him to produce his *First Lessons in Manx*, which as stated in an earlier article, is still regarded by most students as the best elementary primer of the language.

In 1898 she attended a meeting of persons from all parts of the Island who were concerned for the preservation and restoration to general use of the old tongue; and when, in the following March of 1899, Yn Cheshaght Ghailckagh (The Manx Language Society, later called in English The Manx Society) was formed, she became a Founding Member.

Through this body she was brought into close association with such Manx scholars as Speaker A. W. Moore, J. J. Kneen, William Cubbon and others, and also with many eminent Celtic scholars outside the Island, among them Professor John Rhys and Professor Quiggin of Oxford and Cambridge, Professor Watson, of Edinburgh, Dr. Douglas Hyde, of Dublin, and Mr. E. E. Fournier d'Albe of France.

Then came her inclusion in the Manx delegation to the first Pan-Celtic Congress in Dublin, where her enthusiasm received further encouragement and inspiration for the propagation of Celtic culture and where she formed many friendships which were to last all her life, notably one with Miss Mallt Williams, a great Welsh nationalist. She also

remained a member of the Pan-Celtic Association, later renamed the Celtic Congress, for the rest of her life, and contributed many articles on Manx subjects to its magazine *Celtia*.

Peel, at the time, was largely Gaelic-speaking still, but in other parts of the Island the Manx Gaelic was losing ground due to various new influences; and the gallant small band of workers in Yn Cheshaght Ghailckagh redoubled their efforts for its preservation with Sophia Morrison in the vanguard.

She gave unsparingly of her time, her outstanding ability and her money to the cause, and it was largely due to her initiative that a number of works in Manx and for Manx students were brought out. In 1901 she became secretary of the Society and set herself to influence its policy more and more towards publications and regular classes. Attempts to get Manx Gaelic included in the regular curriculum of primary and secondary schools proved abortive, but evening classes sponsored by the School Boards were established.

One of the most important publications of this period was the reprint for students, in a five shilling edition, of *Cregeen's Manx Dictionary*: Manx classes in the annual Music Festival were also established, and in connection with these the Society published a number of Manx songs in leaflet form for the use of competitors. This effort was actively supported by W. H. Gill, who arranged and printed some of the songs, all of which were published with Manx Gaelic words, at his own expense.



Miss Sophia Morrison.

In the early years of the century phonographic recording was just coming into use, and Sophia Morrison, as modern in her outlook upon folk-lore recording and language teaching as she was traditional in her

conviction that the best method of preserving and handing on songs and speech was the old way of the Gael, "From mouth to ear," at once persuaded Yn Cheshaght Ghailckagh to purchase a phonograph and make records straight from the lips of Gaelic-speaking old people.

It was not her fault, though it was something of a tragedy for our folk-life records, that after her death some of the early records on wax drums were allowed to fade before an attempt was made to transfer them to a more permanent medium.

But Sophia Morrison's work for our national culture was not confined to the Manx Gaelic language, though that held first place in her affections. She gave keen and eager service to every branch of that culture which presented possibilities of development. She was the initiator, financial supporter and general nurse of the original Peel Players, who produced the fine Manx dialect plays of Christopher Shimmin, the sailor, and later stonemason, who became a Member of the House of Keys and achieved fame as a playwright far beyond the confines of the Island.

When the Peel Players staged a performance in Liverpool they were hailed by the Liverpool and Manchester papers as a Manx equivalent of the famous Abbey Theatre group in Dublin — high praise indeed!

They also produced "Cushag's" series of Peel Plays, and for a number of years were regarded as having established a high standard for Anglo-Manx drama.

Sophia Morrison was an authoress of considerable ability. Her *Manx Fairy Tales* first issued by that well known house for folk-lore publications, Alfred Nutt, and later reprinted with delightful illustrations by Archibald Knox, is a charming little work, and as popular with children (and not only Manx children) today as when it was first published. She also wrote a very beautiful Manx section for a book entitled *The Fairy Faith in Celtic Countries*, edited by W. Y. Evans-Wentz of Oxford, who later became known internationally for his interpretation of Tibetan religion and mysticism and other works on religion and philosophy.

She contributed articles to *Folk Lore*, the official journal of the Folk Lore Society, and collaborated with Charles Roeder of Manchester, in a book of *Manx Proverbs and Sayings*, with P. G. Ralfe in one on *Manx Wild Flowers*, with her sister, Miss Louisa Morrison, in a *Manx Cookery Book*, and with Miss Ada Corrin, of Castletown in a paper on Manx national dress.

She numbered among her friends and correspondents most of the leading figures in the Celtic movement, and also many of international fame in the fields of folk-lore and folk-song. When A. W. Moore died she wrote the article on him which appears in the *Dictionary of National Biography*, and another memoir for the *Celtic Review*: She was associated with Moore and Goodwin in the

compilation of the *Anglo-Manx Vocabulary*, and did most of the work of seeing it through the Press.

And perhaps her greatest achievement in the literary field was the magazine *Mannin*. She established, financed and edited this outstanding journal, obtaining for it contributions from all the best Manx writers and artists, and many from well-known literary figures outside the Island, such as George Borrow's diaries of his explorations in Mann, previously unpublished, the securing of which from Clement Shorter was something of a journalistic coup.

Even in its early days *Mannin* was hailed as a worthy successor to *The Manx Note Book*, and one of the best literary journals published in the British Isles; and when it ceased publication, shortly after Sophia Morrison's own lamentably early death (she was only forty-two), the Island lost something of real value which has never since been replaced. Whether it ever will be seems extremely doubtful — but it would be a venture well worth making from the cultural point of view if we could find a Society or a philanthropic individual, able and willing to finance it.

But a very high standard would need to be maintained in both material and production if any new journal aimed at becoming a worthy successor to *The Manx Note Book* and *Mannin*.

Like her friend and fellow worker in the Manx cause, William Cubbon, Sophia Morrison had the faculty of inspiring with her own ideals, her burning faith in Manx and Celtic culture and her severely practical insistence upon active work in its service, most people with whom she came in contact, especially young people.

When she died I wrote for the last number of *Mannin*, which was, most fittingly, a memorial number for her, the following lines, which I gave the Manx title of *Ersooyl* (Away):

We walked among the mists in eager quest
Of fairy-lore, and talked with eyes aglow
Of all the old, invisible Powers that go
About that seagirt land we love the best;
And ever the grey mists whirled and took no rest,

The tide came sliding shoreward, soft and slow,
And wheeling gulls troubled dim sands below,
And soft, wet winds came blowing from the west . . .

Now you have passed out from these shadowed lands

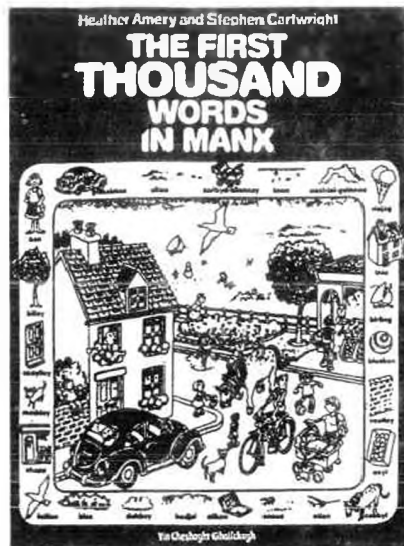
By unknown ways, to seek the Light of lights;
Still the pale winds whirl mists across the sea,
And white gulls cry, and rain beats on the sands —

But you are away, among the strange delights
Whereof the unquiet waves sing endlessly.

Sophia Morrison was carried to her last resting place by four members of the Peel Players, and practically all Peel, besides many prominent people from all over the Island, followed her. That was in 1917, but her name is still one to conjure with in the Western City which is held by many to be the most characteristically Manx town in the Island.

MONA DOUGLAS

Printed by kind permission of Miss Douglas.



This book contains a series of brilliantly colourful and amusing panoramic pictures by Stephen Cartwright, illustrating a basic vocabulary of words in Manx Gaelic.

Around each large picture is a frame of repeated pictures of individual items, accompanied by the appropriate Manx word, with its definite article to establish gender where necessary. This encourages direct association of the Manx word with the object, while the action and detailed-filled main picture will provide plenty of stimulus for phrase and sentence formation for more advanced learners.

At the end of the book there is a complete Manx/English alphabetical dictionary of the words in the book, with a new phonetic pronunciation guide.

This book is also available in German, French, English, Spanish, Italian, Russian and Hebrew.

Published in hardback by Yn Cheshaght Ghailckagh at £4.95 plus £1.40 postage to Britain and Eire. Six or more copies post free. Joan Caine, 23 Straid ny Keilley, Purt ny h'Inshey/Peel, Mannin/Mann.

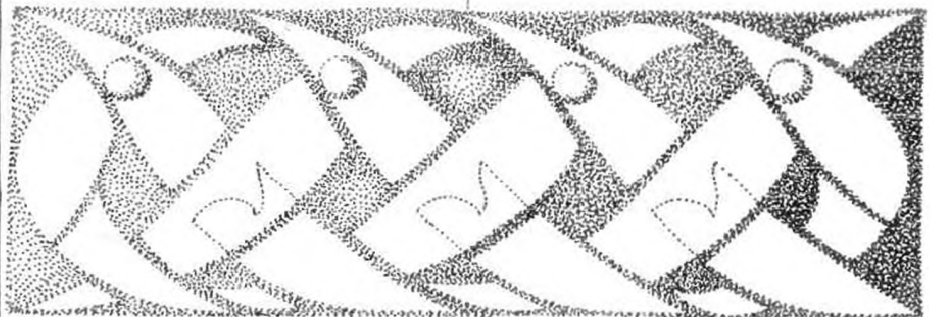
GAELIC CIVIL WEDDING

The Mannin branch, has been happy to assist in arranging for a translation to be available of the civil marriage vows, in Manks Gaelic through the kind co-operation of Dr. Robert Thompson and Coonseil ny Gaelgey, for a wedding which is to take place in Peel this August. This will be the first time, as far as we can ascertain, that Manks Gaelic has been used in a civil marriage ceremony. As the law stands at the moment, English must be used also. To conduct this ceremony in Gaelic only would involve an amendment to the Marriage Act, 1984. I am informed that the Attorney General would be amenable to an amendment being prepared, but on the basis that while the words used in either a Church or civil ceremony could be in Manx Gaelic only, the records in the Registry would, for the "sake of convenience", be in English.

It will be remembered that it was Mr. Charles Cain M.H.K. who tabled the Resolution to Tynwald for the "Greater Use of Manx Gaelic". Mr. Cain does not intend to stand for the House of Keys in the November General Election, so we have lost an ally in the furtherance of the status of Manks Gaelic, for the time being. Mr. Cain does hope to seek re-election at some point in the future, although it would be hard to imagine any successful candidate arising that will carry on the good start he has made in gaining the official recognition of the language that it deserves.

In the meantime, the Mannin Branch has high hopes that we will at least achieve a successful amendment to allow the marriage ceremony to be spoken in Gaelic only.

C.J.K.



Lowender Peran

FESTIVAL OF THE CELTS
15th — 19th October 1986

PONSMERE HOTEL. — PERRANPORTH

For Further Information:

FESTIVAL OFFICE

8 Tywarnhayle Rd., Perranporth, Kernow, U.K.
Telephone: Truro 573103

Last year Mec Vannin voiced grave concern when it was discovered that the Manx Heritage Foundation was seeking as its patron, a member of the English Royal family. The party felt that a patron should be chosen from amongst the long serving and dedicated promoters of Manx language and culture.

We are gratified that the Foundation has realized the error of its ways, and has announced that Ms. Mona Douglas is to be its patron.

Continued from page 5

has often more in common with New York than the London or Birmingham music scene.

One musical event at the time of the 1960s CND protests on the Clyde deserves a mention.³ It is not generally known that many of the Scots songs like "We dinnae want Polaris", and "Cheapjack the Millionaire" attacked President Kennedy and his wife in the peculiar Scots tradition of personalised flytings, long a feature of Scots literature. The US record company Folkways refused to "press" such tracks in the "Ding Dong Dollar" LP because they attacked the Kennedys with such consistency and praised Yuri Gagarin and Fidel Castro into the bargain. The authentic Scottish voice of protest was stifled in the USA and such weaknesses in the American left twenty-five years ago have contributed to the lack of dialogue even today in the age of Reagan.

... the Scots experience of being an economic and military colony of the USA is extensive and debilitating. . . ."

The other main Scots experience of American outlooks comes through employment in the micro-processing industries in branch factories, usually run with non-unionised labour. These transnational toe-holds in the EEC, paradoxically primed by generous UK government inducements, treat their Scottish units as little economic colonies to be rapidly exploited during favourable times and abandoned at the first sign of recession.

So the Scots experience of being an economic and military colony of the USA is extensive and debilitating. While influence to change rapacious US economic and military policies seems very limited here, it is hard to see any progress in the USA to control the warmongers in the White House.

With the diverging Scottish voting pattern from that of English electors and the real difficulties of the Labour Party in forming an effective British government, because of the mold breaking three and four party situation,

the need for success by the US peace movement is all the more urgent. Of course the Scottish National Party has for many years questioned whether any UK government could dare to dent the "special relationship" with America by rejecting US weapons on British soil.

However it has been Scotland's experience that both Conservative and Labour governments have pressed ahead with the development of the British deterrent and made no concessions to the area of West Central Scotland which they picked to house the hardware. Labour, by far the largest party in Scotland, took an unequivocal, if at times secretive stand as a pro-nuclear weapons party. The Callaghan government in the late 70s had secretly embarked on the Cheveline project to update the Polaris system without a discussion in Cabinet, far less in parliament. Now in prolonged opposition Labour has begun to reflect the new found fears of the new Cold War of the '80s with its revived peace movements and growing awareness that some break is needed in the monolithic confrontation between East and West. What pressures they might find if ever returned to power, presumably with a small majority, suggest that a removal of nuclear forces from the British Isles is far from sure. Meanwhile the country is ringed with communications systems, as likely a first strike set of targets as the nuclear submarine bases themselves. The plans to place a huge 12 mile low frequency aerial in the Glengarry Hills is but the latest example of the US imposition of military hardware on a people whose own government is prepared to rubber stamp such American government actions without question.

With the blatant examples of the US terror raid on Tripoli fresh in mind there is likely to be a growing self-consciousness of a national need to remove the so-called defence systems which so obviously will not defend anyone. It is plain that no matter what force the USA throws at mavericks like Col. Gaddafi that even such a small power can organise revenge on US citizens and their allies.

The obvious failure to address the pressing

problems of the Middle East and the current shadow boxing with the Soviets over some concrete arms controls suggests that European reactions may well be to distance themselves from the US actions and it gives fresh impetus to smaller nations and emerging nations to duck out of the nuclear firing line and address the problem of being an economic and military colony of a large aggressive power. The idea of a nuclear free European zone is increasingly attractive. Neutral Ireland is an example to the Scots in this sense and the unlikely wish of Irish people ever to return to British domination is a lesson yet to be learnt by a small, stateless nation on NATO's Northern flank.

"... The idea of a nuclear free European zone is increasingly attractive. . . ."

By the 1820s the landowners of the Scottish Highlands had begun to clear out the people to make way for more profitable sheep farms, and a recent song by the Gaelic language pop group, Runrig, centres on a dance called America. It tells of the gentry mimicking the "peasants" in their misery of forced departure to the New World. The old ruling class set up branches overseas also so today we are dominated by the huge power of the US government. Our call is for progressive parties and peace campaigners on both sides of the Atlantic to bring about a rapid change of tune in the so-called democratic governmental systems which have treated so many of us as mere pawns in the mighty struggle for world domination. What notes of a new song of peace can we hear from the USA?

REFERENCES

1. The Scotsman (newspaper) 6.3.86 — "Majority looks to Europe" MORI opinion survey.
2. Glasgow Herald (newspaper) 3.3.86 — "CND's long Polaris vigil at Holy Loch" by Keith Bovey.
3. Chapman 32 (magazine of Scottish literature) "Thurso Berwick — Solidarity without compromise" by Raymond J. Ross.

ROB GIBSON



The History of the Irish in Britain, a Bibliography

Just published, this slim volume will take little space on your book shelf, take little money from your pocket, yet is guaranteed to be well thumbed by those interested in the Irish diaspora, for this bibliography contains a section on the Irish in other parts of the world as well as the main section, over 700 entries concerning many different aspects of the history of the Irish in Britain. There is also an extremely useful subject index, including bibliographies, women's issues, Chartism,

Catholic Church and Orangeism, among others. This index has been cross indexed both chronologically and according to subject matter, so that it is possible to isolate for example, information on the Irish in Manchester from 1850-1900, and so on. It will prove invaluable to researchers and teachers and to all who interest themselves in sociology, the problems of urban settlement and growth, the Irish angle in British politics, etc.

Published by the Irish in Britain History Group, whose projects include an archive of photographic and documentary evidence, and a library containing all the listed works in this bibliography, it is priced at £2.50 sterling, or direct from the IGHG, 76 Salusbury Road, London NW6 6NY, for £2.80 including postage.

SÉAMAS Ó COILEÁIN

GWYDDELEG YN YSGOLION LLOEGR?

Mae rhieni Gwyddeleg yn Llundain a Leeds yn hawlio addysg ar gyfer eu plant sydd yn cydnabod eu hanghenion diwylliannol arbennig. Mae'r Gwyddyl yn grŵp lleiafrifol mwyaf yng nghanol Llundain (o'r boblogaeth) ond does ganddynt ddim cydnabyddiaeth fel lleiafrif ethnig gan yr Awdurdod Addysg lleol.

(Irish-speaking parents in London and Leeds are demanding rights, as an ethnic minority, to mother-tongue education for their children).



The price of "Kintyre: the forgotten Past" by Angus Martin, reviewed in CARN 49, was Stg\$12.00.

THE BIRMINGHAM SIX

The campaign for the release of the Birmingham Six is gaining support among a wide spectrum of people in England as well as in Ireland. The Birmingham Six are six Irishmen who are serving sentences for something they did not do.

On November 21, 1974, two pubs were blown up in Birmingham. That evening five Irishmen travelling to Belfast were arrested at Heysham, a six man who had seen them off was also taken. The six men were badly beaten by police and prison officers. On August 16th, 1975 they were sentenced to life imprisonment by Mr. Justice Bridge. An appeal was rejected by the Lord Chief Justice, Lord Widgery.

The forensic evidence against them suggested that four of the six had handled explosives. Since then two forensic scientists, Dr. Brian Caddy and Mr. David Baldock, have declared the evidence totally unsafe. Dr. Caddy, head of the forensic science unit at Strathclyde University, has gone further. He has shown that the Geiss test used on the men's hands would prove positive if they had handled playing cards. They had been playing cards on the train before their arrest.

A "World in Action" television programme made by Granada came to the conclusion there had been a miscarriage of justice. An English journalist, Chris Mullin, has gathered the evidence in a book entitled "Error of Judgement: the Birmingham Bombings" (Chatto and Windus).

The former Home Secretary, Roy Jenkins, has admitted to "a lurking doubt as to whether the convictions are safe". Prominent people who are convinced of the innocence of the Six include Sir John Farr, a Conservative MP, John Hume, Leader of the SDLP, and Dr. Cathal Daly, Bishop of Down and Connor. Dr. James Kavanagh, Auxiliary Bishop of Dublin (and delegate to the 1981 National Eisteddfod), is a patron of the Birmingham Six Campaign.

The people who carried out the Birmingham bombings and who escaped are known and Chris Mullin has interviewed one of them for his book.

The final word must be left to Lord Denning, Master of the Rolls: "Just consider the course of events . . . if the six men win, it will mean that the police were guilty of perjury, that they were guilty of violence and threats, that the confessions were involuntary and were improperly admitted in evidence and that the convictions were erroneous."

MÍCHEÁL REAMONN

EXCHANGE PUBLICITY

AL LIAMM — bi-monthly literary magazine in Breton, 80 pp. 130 FF/annum (140 FF outside the State), to P. Le Bihan, 16 r. des Fours à Chaux, 35400 St. Malo. Issue Nr 236-237 carries an appreciation of the work of Yann ar Beg (1911-1986) who took a very active part in the Breton movement from 1932 till his death: he was prominent in the national party during the war (being in charge of its organisation in "Finistère") and later in the language field: in Kuzul ar Brezhoneg, an organisation which groups at least a dozen publishers and educational associations, also in the OBER school by correspondence of which he was a teacher and the treasurer. He was jailed in 1944, exiled with loss of civic rights (no dishonour for a Breton!). As soon as he could return to Brittany he was ready to take up the struggle for Breton today. Two at least of his children are equally involved in it today. A man of conviction indeed! I often visited him in his chemist's shop in Kemper while in the teachers' training college nearby, in 1938-1940 and found him always eager, between two preparations, to impart his knowledge of the Breton scene and his motivation (though the later was hardly needed . . .).

A.H.

EUROPA ETHNICA

A quarterly for problems of nationalities containing official news of the Federal Union of European nationalities and the International Institute of Ethnic Groups Rights and Regionalism. Annual subscription DM46 to Wilhelm Braumüller, Universitäts-Verlagsbuchhandlung, 1092 Wien, Austria.

Membership and 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 outside Europe 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, 2 Woodburn Place, Edinburgh 10

BREIZH

Jorj Ab Herve-Gwegen, 9 Rue F. Blons, 29260 Plouzeniel/Ploudaniel.

CYMRU

Merfyn Phillips, Parc y Ffrier, Llandudoch, Dyfed.

EIRE

Tomás Scott, 16 Páire na Cabraí, Baile Átha Cliath 7.

KERNOW

Ian Williams, 6 Rose Row, Redruth.

MANNIN

Cristl Jerry, 6 Glenfaba Road, Peel.

LONDON

Seamas O Coileáin, G.42 Du Cane Court, London SW17 7JR.

U.S.A.

Elizabeth A. Fitzpatrick, P.O. Box 20153 Dag Hammerskjöld Postal Centre, New York, NY 10017.

INTERNATIONAL BRANCH

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

When renewing please send cheques to same Branch as previously, or notify its secretary of any change.

The General Secretary of the Celtic League is B. J. Moffatt, 24 St. Germain's Place, Peel, Isle of Man.

The Editor is Ms. P. Bridson, 33 Bóthar Bancroft, Tamhlacht, B.Á.C. 24, Éire.

Our next deadline for Carn 55 will be 1st November 1986

Materials 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 (bracket sentences/paragraphs which may be omitted in case of need to shorten).

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CARN is published by the Celtic League and printed by Quine & Cubbon, 1 Athol Street, Port St. Mary, Isle of Man

FOR A CELTIC FUTURE

A tribute to Alan Heusaff

330 pages

This collection of articles has been published in recognition of Alan's work as Secretary of the Celtic League for over 20 years.

A wide range of subjects and topics are covered on political and cultural matters.

Available from Branch Secretaries or direct from the Editor, Cathal Ó Luain, 33 Bóthar Bancroft, Tamhlacht, Co. Átha Cliath, Éire.

This book will be a must for all interested in Celtic affairs.

Postage & Packing:

IR£1.80 (Stg area and Éire), IR£2.60 (Surface mail, Breizh and rest of the world), IR£6.30 (Air mail, Breizh and rest of the world).

COXFO

A LINK BETWEEN THE CELTIC NATIONS

Nr. 56

WINTER 1986

80p Sterling

Nuclear Waste in Teifi Estuary

Paisley plays the Scottish Card

Diwan struggles ON

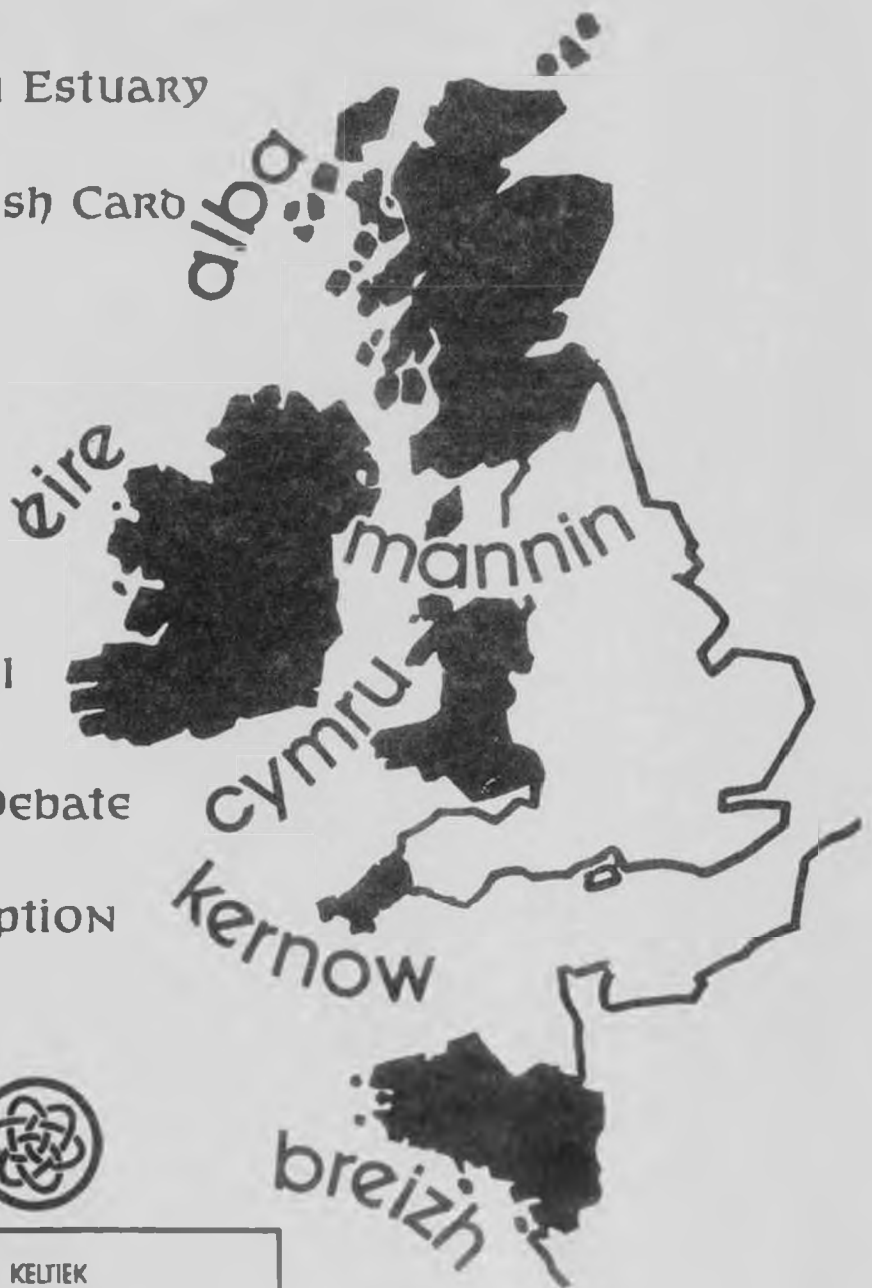
A.G.M. Report 1986

Marghasa

SINN Féin to enter Dáil

The Cornish Spelling Debate

Manx Chernobyl Deception



CELTIC LEAGUE



ALBA: COMUNN CELTEACH • BREIZH: KEVRE KELTEK
 CYMRU: UNDEB CELLAIDD • ÉIRE: CONRADH CELTEACH
 KERNOW: KESUNYANS KELTEK • MANNIN: COMMEEYS CELTAGH

A.G.M. 1986

The venue for this years Annual General Meeting was Edinburgh, and the Conference was held on Saturday 11th and Sunday 12th of October.

This was the 25th Annual General Meeting, in effect the Silver Jubilee of the Organisation, and it was marked by an extremely busy weekend of reports and resolutions.

All Branches, with the exception of the U.S. Branch were represented at the meeting in the S.N.P. Rooms, St. Andrews Street, Edinburgh.

The Chairman, Michael MacAonghusa opened the Conference with the usual thanks to the "host" nation, and reference to the situation in Scotland, he concluded his remarks with a reference to the concept for which the League stands — "Celtic Unity" — never more important than it is today.

Branch Reports were received from all Branch Secretaries and they indicated that there was a high level of activity in most Branches. It was recognised however, that we had not been functioning properly in Alba and Breizh. Steps to rectify this had been set in hand by the Alba Secretary, Mrs. Denovan, (with the support of members) and Alan Heusaff was attempting to resolve the Breton situation, caused by the resignation of the Branch Secretary. The Conference endorsed the General Secretary's view, that it was imperative our structure within Brittany be improved.

The General Secretary's Report which was, this year, compiled in booklet form, outlined in detail, the work of the League and included written reports from all Branches and General Council Officers. The eighty + pages made clear that this has been a particularly active year, and this has manifested itself, by increased membership in nearly all Branches — a significant increase overall.

Branches had been active, campaigning and following up 1985 A.G.M. resolutions. The League had also been represented at many Inter-Celtic and International events. During the year more active involvement of the membership has resulted from all Branches holding more Branch Meetings (notwithstanding the difficulties this has created in the larger countries).

Celtic League Officers elected were as follows: Chairman, M. MacAonghusa; General Secretary, B. Moffatt; Assistant General Secretary, D. Fear; Director of Publicity, A. Heusaff; Editor (CARN), P. Bridson; Treasurer, R. Green.

It was agreed that, due to difficulties with production, CARN printing be transferred back to Dublin where overall printing and distribution costs would also be cheaper.

The following A.G.M. Resolutions were approved:

ALBA:

"Whereas the Scottish Branch of the League and various individual members, have for a long time, been concerned that in Scotland, there is a large group of people, who have traditionally voted for the Labour Party, and still give allegiance there, for want of an effort

being made to persuade them that their place should be within the independence movement in Scotland. The group are of course, the Irish, and the party who are working for the independence of Scotland — the S.N.P. — have until now, avoided this factor and the related one of the situation in the 6 countries. However, there are signs of change — the impotence of Labour during the Thatcher years is loosening its hegemony in Scotland, and within the S.N.P. there are signs of awareness to a situation which if dealt with sympathetically and intelligently, can only be of benefit to Scotland and her citizens from Ireland. The Scottish Branch has agreed to be an active part of the campaign towards this end and looks for constructive help from the other Branches. As a protest against the Anglo-Irish Agreement the Orange Order has decided to contest most Scottish constituencies that have a Conservative representative.

This A.G.M. therefore urges the Scottish National Party to make a virtue of necessity by adopting an Irish plank in its electoral platform that will be calculated to attract a large measure of votes, that have been previously the undeserved monopoly of the Labour Party in Scotland.

ÉIRE:

This A.G.M. congratulates the Manx Government for demanding the closure of Sellafield and urges the Éire Government to take a similar stand.

KERNOW:

This A.G.M. calls for the establishment of a democratically run Cornish Development Board, together with Cornish control over Cornish affairs, as a matter of short-term urgency.

MANNIN:

This A.G.M. believes that the "Chronicles of the Kings of Mann and the Isles" should be on permanent display in the Manx Museum, and that its Trustees should enter negotiations with the British Museum Library, to achieve that end.

INTERNATIONAL BRANCH:

A draft resolution was put to the A.G.M. by the secretary of the International Branch at the request of Galicians and Asturians in favour of the establishment of a formal link, through the Celtic League, between Galicia and the Asturias on one hand and the Celtic nations on the other. It was decided to refer it to a sub-committee which will examine its implications and report to the 1987 A.G.M.

In addition to the primary resolutions, various secondary resolutions were approved (full details of these plus the minutes of the A.G.M. can be obtained, by writing to the General Secretary).

The A.G.M. concluded with a call to

Branches to take action on their appropriate resolutions, and also specific items outlined during the weekend.

It was proposed that subject to confirmation, the 1987 A.G.M. would be held in Breizh, at the time of the An Orient Festival (14-16th August).

Thanks were expressed via the Chairman to:

Alba Branch for the hospitality shown during the Conference.

The S.N.P. for the use of their facilities.

The General Secretary for production of such a comprehensive dossier of Celtic League Activity.

The Chairman in his concluding remarks, drew attention to the fact that the Celtic League had achieved it's 25th year, and he felt that with the recent secretaries appointments resulting in increased activity — the future of the organisation would go from strength to strength — and should be set fair for at least another 25 years.

J. B. MOFFATT

AWARD FOR ALAN HEUSAFF

At a special ceremony in Áras an Uachtaráin, the President Dr. Pádraig Ó hRíghile, presented Gradam an Phiarsaigh to Alan Heusaff. The Pearse Award is generously sponsored by the New Ireland Assurance Co.

Alan Heusaff is highly respected among the people of the Celtic nations and he has been honoured for his work in the culture of the Celts. Alan Heusaff deserves many thanks from the Irish — as a nationalist, as a writer, as a thinker, as an editor, as an educationalist, and as a defender of the Celtic Languages.

This is the seventh year the Pearse Award has been presented. Alan Heusaff was chosen from nominations made by 26 of the member organisations of Fondúireacht an Phiarsaigh, a membership covering language, cultural and sporting organisations throughout the country.

The selection committee was: Risteard Ó Glaisne, writer; Proinsias Mac Aonghusa, broadcaster and Mainchín Seoighe, writer.

The Pearse Award is in the form of a statuette 12" high, made of bronze and Connemara marble. Pearse is depicted in the role of teacher surrounded by his pupils.

APPEAL

The Celtic League AGM (1986) decided to keep the basic rates of subscription and membership fee unchanged at Ir£6.00/60FFr but, to avoid discrimination, taking account of present day exchange rates, to fix them at Stg£5.50 (Sterling area) and US\$15.00 (American Branch/\$11 (International Branch — air mailing). These are the minimum figures required to keep up our activities/publishing standards. We wish to enable as many people as possible to join the League or to subscribe to CARN. We must appeal however to our supporters to include an additional donation if they can afford it to enable us to continue our work, unhindered financially.

ALBA

LEASANAN À CALAIBRIA

O chionn ghoirid fhuair mi cothrom a dhol a Chalaibria — bonn bròg na h-Eadailt — le buidheann rannsachaidh bho Bhiuro Eòrpach nan Cànan Beaga. Niste, tha mi cinnteach nach eil fios aig an leughadair chòir, mar nach robh fios agamsa, gu bheil mion-chànanan rin cluinntinn ann an Ceann a Deas na h-Eadailt. Tha grunn dhiubh ann. A bharrachd air an dualchainnt Calabris sann tha nàbaidheachdan Arbuiris, Greugais, Ròmais (cànan an luchd-siubhail), agus fiù 's aon bhaile de 600 a bhruidhneas Occitàn. Gu dearbh tha barrachd luchd-bruidhinn Arbuiris san Eadailt (100,000) na tha Gaidheil ann an Alba.

Se meur a' chànan Albàinis a th'ann an Arbuiris, is i nas àrsaidhe na Sgiopu, Albàinis Albàinia fhèin. Tha i a-nis air a sgrìobhadh san aon chlà, ach air sgàth polasaidhean uaigneach riaghaltas comaoineach Albàinia tha barrachd co-luadar le Cosobho, roinn Albàineach Iugoslàibhia.

Ann an iomadh dòigh tha eachdraidh nan Albàineach coltach ri ar a eachdraidh fhèin. Sa 15mh linn bha iad a' cogadh airson saorsa bho na Turcaich agus tha an gaisgeach a bha air an ceann, Skènderbey, fhathast cho iomraiteach ann an Arbuiria sa tha Brùs an seo. B'ann ri linnsa a thòisich iad air tighinn a-nall dhan Eadailt mar ghasraidh, is iad cuideachd a' reic an comas cogail thall thairis. Fo bhrùthadh an nàmhaid is beatha cruaidh slèibhtich, sgap na h-Albàinich air feadh an t-saoghal, bho Shiria gu Boston. Ri linn Mhussolini bha na h-Arbuireisich air ais ann an Albàinia, ach an turas seo mar bhuill cheannsaich, san aon dòigh sa bha agus sa tha na h-Albannaich air an cleachdadh an aghaidh an co-Cheilich ann an Eirinn.

Mar nach eil irbhe oifigeil aig Gàidhlig ann an Alba, sann nach eil an Riaghaltas Eadailteach ag aithneachadh gu h-oifigeil cànanan beaga Chalaibria. A-rèir coltais tha na Calabreanaich a' cur uile neart an guilnean ri strì. Fhad 's a tha na Calabreanaich air a bhith a' feuchainn ri bile a chur air beulaibh na Parlamaid airson an 15mh turas, gun fhios an soirbhicheadh leis co-dhiù, tha sinne air cròileagain, clasaichean is colaisde a chur air chois leinn fhìn. Agus tha Eirinn a' sealltainn nach eil an inbhe as àirde gu mòran feum mas e riaghaltas leisg a th'agaibh.

Sann tha inbhe oifigeil agus buaidh aig cànanan Val d'Aosta is Thiorol a Deas. Ach tha nàiseantachd phoilitigeach air an cùlaibh, agus seach nach eil ionnannachd nàiseanta aig na h-Arbuireisich no na Greugaich cha chreid mi gum bi Riaghaltas na h-Eadailt ach leisg man deidhinn gu bràth. Agus seach nach e cànanan nàiseanta a th'ann an Arbuiris is



SORLEY MacLEAN

October 1986 has seen the 75th birthday of Sorley MacLean and for once it almost seems as if someone of his stature is getting the acclamation he deserves while he is still in a position to receive it. The best tribute was that of his fellow Gaelic writer Iain Crichton Smith in the West Highland Free Press of 10th Oct. The film "Hallaig" (already reviewed in

Carn) was very belatedly shown on BBC 2, and STV not to be outdone did their bit. However the well advertised announcement of their intentions turned out to be poetry readings by the poet of his own work — with translation — the whole lasting about 5 minutes and being broadcast anytime between midnight and 12.45 a.m.

Greugais na h-Eadailt chan eil luchd-ionnsachaidh no fiù 's taic thàmhach aca bhon mhòr-shluagh, eadhon ann an Calabria. Se an leasan a th'ann gu bheil feum air gnìomhachd phoilitigeach, agus sin aig ire an nàisein.

Tha e cudromach cuideachd a bhith a' nuigsinn mar a mhair na cànanan gu ruige seo — ged a tha na coimhearsnachdan sgapte air feadh Ceann a Deas na h-Eadailt. Chanainnsa gun do mhair iad seach gur e bailtean a tha sna coimhearsnachdan seo. Tha làidiread ionnannachd is caidreabhas baile math airson ath-neartachadh cainnt, airson sgaioleadh fhaclan is beul-aithris, is airson smachd chànanach ionadail. Tha an làidiread seo, ge-tà, a-nis an cunnart bho chion obrach is cion leasachaidh eaconomaich.

Tha e cudromach, ma-tà, nach bi Gàidhlig cuibhrichte ris na h-Eileanan. Agus tha e cudromach nach bi i cuibhrichte ri coimhearsnachdan croitearachd, agus ma thig bailtean ùra gu bith, can aig Bail a' Mhanaich no ann an Nis, feumaidh sinn deanamh cinnteach gum bi iad an dà chuid Gaidhealach is làidir.

PEADAR MacMHORGAIN

The experiences of the minority languages in the South of Italy show the need for national political action and the importance of making sure that any developing towns in the Gaidhealtachd are both Gaelic speaking and economically strong.

ON THE GAELIC FRONT

le Frang MacThomais

The 83rd National Mod of An Comann Gaidhealach was held in Edinburgh last October. The Mod is now a long-standing institution which on occasion shows its age but still is able to perform its function as the one and only shop window for Gaelic in Scotland.

The Mod has other functions too. It offers a route, via its competitions, for many who aspire to Gold Medal heights which can open many doors of opportunity to those who wish to enter the world of Gaelic entertainment. Not a few of the present Gaelic entertainment fraternity have built up successful careers on that same Gold Medal award. Writers, however, do not get much out of the Mod. At one time the winning bard was subjected to a crowning ceremony, based on that of the Eisteddfod; but it always seemed to lack the high-powered significance which the Welsh bestowed on their own ceremony.

No crowning ceremony now takes place. Instead, a financial award is offered to the author of the "best book published in Gaelic" during the previous year. While the cash might be welcome, as it usually is, there are no kudos for the writer. No horde of anxious publishers wave their cheque-books asking him/her to come on to their lists as is the case when a writer wins, say, the Booker Award.

Rather, the writer must return to his Gaelic cuccoon and work away at another book, knowing full well that his rewards in terms of royalties are going to be very slim indeed. A far different situation from that which exists, say, in the Faroe Islands, where a writer is able to achieve international recognition, even though he writes in Faroese which is not exactly a universal language, even among the Nordic countries.

Edinburgh, as a location for the Mod, I felt was not quite the success it should have been. After all, considering that the capital city has never gone out of its way to welcome Highlanders, over the centuries, the attitude of Edinburgh citizens to the presence of the Mod in their midst was much to be expected: ignore it and it will go away.

As the poet Campbell once put it: "Distance lends enchantment to the view". Well, distance also alienates the Gaelic-speaking population of the west, north of Scotland and the Islands, in that they can only gain access to the Mod through the medium of radio and TV. Seldom are they able to take an active role in the Mod, as bums on seats at competitions and concerts. The Mod, of course, has grown through the years and it requires a large town to accommodate everything; large towns are few and far between in the Highlands. Happily, the Mod is to return to Stornoway in 1989 after an absence of ten years. Maybe we shall see an all-Gaelic Mod, where the onus will be on the speaking of Gaelic, whatever the occasion, informal or official.

The Edinburgh Mod was hardly conducive to Gaelic speaking. I heard native speakers greet each other in Gaelic and then continue with English for the rest of their conversation.

It is amazing the effect of even one English word in a Gaelic tete a tete. I overheard a group chatting happily away in Gaelic until one person, perhaps not knowing the Gaelic equivalent for an English word, used the English. Bang! The conversation continued in English.

Such is the dominance of English on the mind of the Gael!

As readers of CARN will know, the Celtic League AGM was held in Edinburgh at the beginning of the Mod. The meeting was recognised by the official Mod delegates from Cymru and Éire. The President of An Comann was not seen at all. Maybe he doesn't know about the Celtic League — after 25 years in existence the League has still to make some impression on Gaels as a useful body to be associated with. Next year Jerusalem?

The President of An Comann was pinned to the wall during a Press Conference when stalwart Gael, Aonghas MacNeacail, from Skye, asked the President how far he would go in pursuit of official recognition of Gaelic. The President replied: "I have no intention of any members of An Comann's management team going to prison over this. All we can do is talk to the Government and try to persuade them".

Ochone! Ochone! Has he never been to Wales? Talking gets one nowhere. He must still live in the land of Erewhon! Or perhaps he is a native of that little Welsh village created by Dylan Thomas: Llareggub (read that backwards!). That is what talking achieves!

Aonghas MacNeacail also complained about the "plastic music" promoted by the Mod, in favour of the more traditional music of the Gael. There was no real answer to this. But it seems that if An Comann is to be seen to be true to the culture of the Gael, it will have to rethink its stated commitment and put it into practice.

Nevertheless, without the Mod, the public at large would be less informed about the Gaelic world. And for that the Mod must be welcomed as a fairly effective publicity exercise on behalf of Gaelic. What would we do without it?



CELTIC IDEA

The co-operative "Celtic Ideas" had a stand at the Aviemore Trade Fair, on the 28, 29 and 30 October. There were buyers from all over Scotland, the U.K. and America, and considerable interest was shown in our goods.

Orders were left, though many of the shops will not be operative again until Easter next year. One quite substantial order however is being despatched to Malibu, California, straight away and of the many catalogues taken away one was for Japan! Apart from contact with buyers the other benefit of being at Aviemore was seeing the range and high quality of items which could be sold through the co-operative — all we need are increased selling points.

PAISLEY PLAYS THE SCOTTISH CARD —

A CHARACTER TEST FOR SCOTTISH NATIONALISTS

le Phil Mac Giolla Bháin

Events at the time of writing means that it will become increasingly difficult for the SNP to run away from the issues raised by the war in the North.

The newly formed Scottish Unionist Party (SUP), and the Orange lodge in Scotland organised a march and rally which was attended by over 15,000 on the 1st November.

The speakers were Ian Paisley, Martin Smyth — in fact a veritable Who's Who of Ulster Unionism.

The SUP have been formed to stand against Scottish Tory ministers in marginal seats; hoping to take enough votes off them to un-seat them, thus making them pay the price for their Hillsborough treachery.

For the first time the Orange vote in Scotland is out in the open — it therefore cannot any longer be ignored.

The SUP is essentially a one issue party — Smash Hillsborough! — but in reality the issue is the UK policy itself.

SNP candidates in "targetted" seats will find themselves being opposed by the SUP.¹

Ireland, as it was in MacLean and Connolly's time, is again an issue in Scottish politics.

Why though, should Ireland be so important in Scotland?

In the same way that the war in the North has been used as a laboratory, a testing ground, by the British state for possible future "mainland" campaigns. Then on a native parallel, just as an earlier generation of Third World revolutionaries were inspired and guided by Barry and Collins, now revolutionary influence is again flowing from Ireland.

The war in the North, on the nationalist side, has not only produced a brilliantly efficient guerilla army, but it has also produced a hot-bed of genius and practical thought.²

American writer and sociologist Paul Theroux has called Belfast — "... the city of the future . . ." — with mass state surveillance becoming the norm in daily life.

Nowhere is this more visibly obvious than in the civil engineering projects that will carry Glasgow's sky-line into the 21st century.³ The British state, as far back as the early 70's, in secret talks with the IRA admitted that it feared the spread of separatist violence to Scotland.⁴ It is well known that one of the primary objectives of the Brits in the Six Counties has been to contain the struggle at various levels.

Military containment: "... an acceptable level of violence. . . ."

Political containment: in that they have attempted to throw a cordon sanitaire around the North by utilising news management and dis-information.⁵ Their objective has been to contain the ideas generated by the resistance movement to within the Six Counties.⁶

The fact that the Unionists are now calling on their Scottish brethren to state the Unionist

position openly at the ballot box is good news for those wishing to see that ring-fence breached.

Ireland is, without doubt, the SNP's biggest moral and political challenge. The SNP is uncomfortable with the entire subject — by their public utterances on the subject of late — obviously ill-equipped to deal with it.⁷

The SNP in Glasgow was sharply divided on whether or not to pursue the "Sam Campbell issue".⁸

One of the main reasons for this, apart from the customary SNP squamishness, is the view that the entire episode was another example of "sectarianism".

This is part of the conventional British wisdom that categorises the Northern war as a religious conflict and not as a national liberation struggle.

The same attitude this side of the water produces a failure to recognise the Irish in the West of Scotland as part of the Irish diaspora. Despite a welter of evidence to the contrary we are referred to as "Scottish RC's". Any display by our youth of national loyalty (Irish national loyalty, of course) is dismissed as "mere sectarianism".⁹ While the author suspects that other white ethnic minorities in modern Scotland might fair better recognition-wise — the problem that the Irish here present for the SNP is the nature of Irish politics over the last century.¹⁰

The SNP's real fear is Irish nationalism — the failed home rule campaigns of Parnell and Redmond set against the comparative success of Sinn Féin and Óglaigh na hÉireann have too many uncomfortable analogies for anyone willing to think about the direction of nationalism in Scotland into the 90's. In Ireland, of course, being an active nationalist means the possibility of death or imprisonment.

However nationalists in Scotland have also been jailed in recent years.¹¹ Many of them at the time of their arrest were active members of the SNP. There has been no campaign for amnesty or for recognition of the political nature of the offences. Their membership of the SNP becomes an embarrassment to the "national Party".

In Scotland nationalist political prisoners are

pariahs among nationalists. At least one Scottish nationalist has lost his life, many believe in the cause of Scottish freedom and at the hands of agents of the state.¹² Willie MacRae was apparently known to the special Branch for his close links with the SNLA — a former Vice-Chairman of the SNP and parliamentary candidate; this man and the circumstances of his death are rarely mentioned in SNP circles.

Such a state of affairs is hard to imagine being repeated anywhere else. If, say, Seamas Mallon,¹³ was found shot dead in his car after a series of death threats and the coroner said he was shot in the head from a distance — verdict suicide!

Would the SDLP be too embarrassed or frightened to call for a public enquiry? Had the lessons of Ireland, her British troubles, been understood within the "national party" then it is hard to believe that Willie MacRae's death would have been greeted with such silent cowardice.¹⁴

Probably the only way of changing this shameful state of affairs — that must be of concern to all Celts — is for the SNP to have contact with other national liberation movements.

A close look at, and regular contact with, other peoples struggling to be free including those where there has been repression and armed resistance might help to put the SNP's present "struggle" into some sort of perspective.

A pro-independence policy on Ireland would inject an element of principled leadership into the SNP.

This principled stand might well "spill over" into other policy areas. The SNP would be seen clearly as the party of the nation and not merely a whining regionalist pressure group.

A major step forward towards that is when the SNP can mention the struggle of the Irish people of the occupied 6 Counties with respect, admiration and empathy and stop aping the attitudes of an English state that they claim they want to be rid of.

This weekend Ian Kyle Paisley provided a golden opportunity for that process to begin — but soon opportunity will turn to necessity.

REFERENCES

1. The SNP has chosen certain seats that it considers winnable — it is in these seats, coincidentally, that the Scottish Unionist Party will be fielding the majority of their candidates.
2. It is clear the Herri Batasuna/ETA are following the Ballot/Armalite strategy.
3. One example: The New Sheriff court in the Gorbals (cost £40 million) — the biggest of its kind in Europe — complete with moat and huge buttress walls.
4. The Cheyne Row talks in '72 see MacStiofain — Revolutionary in Ireland for a general, sanitised account of the peace talks.
5. See Liz Curtis's *Ireland the propaganda war*.
6. Quite obviously the Free State also wants these dangerous notions contained as well.
7. Jim Sillars, tipped by many as future party leader, confronting Martin Smyth, was regarded by many Sillars watchers to be hesitant — he also did not stray from British orthodoxy.
8. See Carn 55.
9. The author was enlightened recently by a leading Glasgow SNP member that waving the Irish Tri-Colour was "sectarian" (!)

10. There are sizeable communities of Polish, Lithuanian and Italian, all of them co-incidentally Catholic in the main.

11. 1975 defendants in the "Army of the Provisional Government" trial were, or had been, active members of the SNP.

12. See Carn 54.

13. Deputy leader of the SDLP.

14. A resolution to this years SNP annual conference calling for an enquiry never saw the light of day.

1886 REMEMBERED

1986 has seen events and publications to mark the hundred years that have passed since the passing of "The Crofters' Act" of 1886. The exhibition "As an Fhearann" (from the land) came from Stornoway where it had been set up and was opened at the Royal Scottish Museum, Edinburgh on Oct. 15th. Sorley MacLean was the chief guest and movingly linked the experiences of his own family with the events which led to the far from complete attempt to solve "the land question" all those years ago. Accompanying the exhibition is a most impressive book called "As an Fhearann" — Clearance Conflict and crofting — A Century of Images of the Scottish Highlands, and the essay in it by Sorley MacLean himself is entitled — Vale of Tears: A View of Highland History to 1886.

The whole is a masterly bringing together of text, extracts from newspapers and periodicals of 100 years ago, comment and opinion, photographs, paintings, picture postcards and film stills — all to illustrate the gap between the perceived images of the Highlands and the Highlander and the stark reality of the same.

One of the slogans during those times was "The Land for the People" and that is the title of a book published earlier this year by the Scottish Socialist Society and edited by Joy Hendry and Irene Evans. The Foreword is by Tony Benn and the introduction by the historian Christopher Harvie. There are articles on the Highland Land Raids by Ray Burnett and the Crofters Commission by Margaret MacPherson of Skye. As in the Fletcher book there is an article by the President of the new Crofters Union Frank Rennie from Lewis, and other articles cover — Rural Land development and policy — (the urban land is not touched on as it is intended that this will be dealt with in another publication), allotments, the politics of the farming "lobby", a comparison of landownership in Scotland and Eastern Europe and ecological problems. It finishes with a comparison of the land policies of each political party in Scotland — a most valuable contribution.

As an Fhearann — £6.50.

The Land for the People — £2.

Crofter Power in Easter Ross — £2.

All available from Celtic Ideas (+ £1 postage and packing). Rudha Albain, Knockbain Road, Dingwall, Easter Ross.

CROFTER POWER

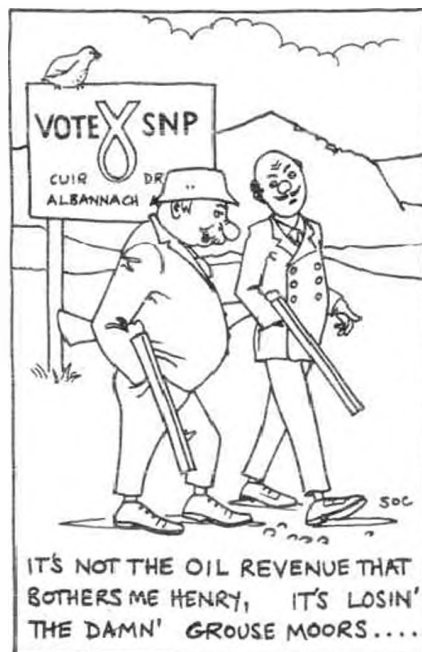
"Crofter Power in Easter Ross — The Land League at work 1884-8", by Rob Gibson. Published by Highland Heritage Educational Trust. The importance of this study is that it counteracts the idea that all the action of those days took place in "the West" and that the eastern half of the Highlands was a serene area of contented tenants on well run land. Far from it. This was one of the centres of the movement and what comes across is the incredible breadth of outlook of the "leaders" — the high calibre of those who stood as "crofter" candidates and the links between them and other parts of Scotland, Wales, Ireland — not forgetting London. Indeed this ease of communication so long ago makes one reflect that all the marvelous technology of modern times just might be used to keep us apart? On page 20, quote: "The Land movements in Wales and Ireland were obvious choices (to look to for co-operation) and the bond of Celtic kinship was invoked.

At Bonar Bridge, this took the form of setting in motion a Celtic League which those present enthusiastically endorsed as a practical aid to their struggles" from the Ross-shire Journal of 24/9/86.

"Three Welsh delegates, Dr. E. Pan Jones, Principal Michael Jones, Bala, and Mr. K. Thomas, editor of "The Celt", joined the proceedings.

Dr. Pan Jones who advocated land nationalisation set the seal on the new Celtic initiative by declaring "Hitherto and no further — here shall we make our stand, for Welsh grievances are similar to Highland, Irish and Cornish ones."

How those links then formed were lost would make a very interesting story.



BELATED BUT WELCOME TRIBUTE

Alba and Éire may vie for James Connolly: indeed so long and so much was his Scottish connection forgotten or overlooked that, as Hanish Henderson pointed out in the *Scotsman* lately, it used to be said, thought and taught that he was born in Monaghan.

He was in fact born in the Cowgate in Dún Éideann in 1868 where his father worked as a night-soil shifter for the Corporation. Quite early on in his life he was active in the labour movement in the city of his birth in the Scottish Socialist Federation of Leslie (himself half-Irish), the ILP and the Labour Federation: the SSF for example met regularly at his flat in 1892; his brother John being its secretary before being replaced by James when he lost his job for taking part in an 8-hour day demonstration. He wrote the "Scottish Notes" for *Justice* in the same period and was well-known as a street orator, and standing for election in 1894. He too in turn lost his job in 1895 and took up the organisation of the ISRP the next year. That was not by any means the end of his contact with his native city.

But that city tried to lose contact with him. A lone plaque mounted years later replaces one stolen shortly beforehand on a building near the house in Cowgate (the university owners of the actual site refusing absolutely to have Connolly honoured) and until this year that was all. The Labour dominated council activated an old commitment and being in power had the City's Museum service mount a major (and excellent) exhibition in the City Art Centre during November and part of December. Crowds attended it — including one bullying group of NF supporters whose objections to it disturbed the staff especially when accompanied by the threat (happily failed) to return in force at a later date.

Embodying material from the National Museum of Ireland and other institutions in Ireland it was a fine example of a really worthwhile piece of Celtic co-operation celebrating a shared heritage.

Should CARN suggest similar ventures?

BREIZH

HA KENTEL AN ISTOR?

C'hoarvezet eo adarre: torret an emglev etre ar Republikaned a zo o stourm evit argas ar Saozon eus Norzhiwerzhon. Setu disoc'h ur mennad kinniget e bodadeg-vloaz ar strollad Sinn Féin, dalc'het e Ti-Kêr Dulenn deiz Gouel an Hollsent.

Goulenn a rae aotre d'ar gannaded a vefe dilennet diwar-vremañ en anv ar strollad mont e-barzh Dáil Éireann, da lavarout eo Kambr ar Gannaded e Ti Laighin, Dulenn. Degemeret eo bet gant 429 dileuriad a-enep 161, ouzhpenn an div drederenn rekis evit kemman ar vonreizh. Evit eneberien ar mennad e oa aze avat ur bennañ ken pouezus, unan hag a zo bet diwallet ken aketus abaoe mare ar stourm- dieubiñ ma n'int ket bet evit plegañ d'ar reolenn. Rak gouez dezho, o kemer perzh en Dáil ec'h anavezet reizhveliegezh ar Stad a 26 Kontelezh, ur Stad hag a eneb ouzh ar stourm dre an armoù e Norzhiwerzhon tra ma sellont-i hemañ evel tra ret evit trec'hiñ.

An anv a Republikan a vez kemeret gant estreget dalc'hidi an ARI (Arme Republikan Iwerzhon). Tud Fianna Fáil, ar strollad savet e 1926 gant De Valera, a lavar atav ez eus Republikaned anezho ha kas a reont kannaded d'an Dáil abaoe 1932. En-diazezel e talvez ar ger evit tud hag a zo a-du gant ur Stad iwerzhonat a 32 Kontelezh dizalc'h hervez ar Gwir diouzh ar Stad Vreizh-veuriat. Met kement strollad er 26 Kontelezh A LAVAR bezañ a-du gant an dra-se goude ma vefed en arvar diwar — benn o gwirionded pa sonjer en o folitikerezh. . . . An oberioù eo a gont, neket an diskleriadurioù. Ar re a gemer perzh en Dáil o deus graet betekhen evel ma asantfent da rannidigezh ar vro. N'eo nemet abaoe ma vezont lakaet nec'het gant ar reuz e Norzhiwerzhon ha gant an harp a vez roet da zanvez-kannaded Sinn Féin e klaskont a-zevri pouezañ war ar Saozon: pezh en deus roet deomp an Emglev Angl-Iwerzhonat, un dra a laka Paisley hag e genseurted da lavigañ ha da c'hourdrouz forzh pegement met n'en deus degaset koulz lavaret disamm ebet d'ar Vroadelourien, bloaz goude m'eo bet sinet.

Ar strollad Sinn Féin en deus nac'het dalc'hmat anavezout reizhveliegezh Dáil ar 26 Kontelezh. Ra vo kounaet e oa bet graet e 1922, etre an izili eus an Eil Dáil hag a oa a-du gant Feur-Emglev 1921 (Michael Collins en o fenn) hag ar re en distaole, emglev da aozañ ur c'henleivadur war-lerc'h an dilennadeg d'an Trede Dáil. War c'hourdrouz Winston Churchill Vrudet e voe torret an emglev-se gant kostezenn Collins ha Griffith (hemañ ne oa ket ur Republikan). Setu ma nac'has De Valera hag e re mont en Dáil-se. Diskleriañ a rejont chom feal d'an Eil Dáil ha sevel ur gouarnamant kuzh evel ma oa bet e-pad ar brezel-dieubiñ, gant un arme, an

ARI, d'e harpañ. Brezel-diabarzh o tarzhañ neuze evit lakaat an emsavid da sujañ.

Flastret ar c'houvrezelidi e kavas gwell De Valera goude ur pennad mont hervez al lezenn evit seveniñ e vennad unaniñ Iwerzhon hag he distagañ diouzh Breizh-Veur; tapout a reas e strollad, Fianna Fáil, ar muianiver e 1932. Mont neuze en Dáil ha kemer ar galloud dre gaer.

Darn avat eus ar Republikaned a chomas start en o mennad nac'h ar Feur-Emglev ha kenderc'hel da stourm gant armoù pa vefe tro. Gant an eil Brezel-Bed o kregiñ setu an ARI o vont d'ar Saozon! Kement-se n'halle ket De Valera gouzañv rak digarez a rofe d'ar re-se da dagañ ar Stad Dieub tra ma felle dezhañ he mirout neptu er brezel. Ur wech ouzhpenn, war c'hourdrouz an enebour diavaez e voe lakaet an hu war an hengevredidi: kraouiet e voent e-pad ar brezel, graet outo evel ouzh chas klañv.

Seán MacBride ha Republikaned all a oa chomet dibistig ha a savas e 1947 ar strollad Clann na Poblachta. O krediñ e teufent a-benn da dizhout o fal dre an hent-se ez ejont ivez en Dáil ha, taer evel ma oa o enebiezh ouzh De Valera e rejont emglev gant Fine Gael, strollad hêr d'an hini en doa dalc'het da gentañ da Feur-Emglev 1921. Lakaat a rejont evel-se ar gouarnamant da ziskleriañ ar Stad ur Republik e 1949. . . . hep 6 Kontelezh. Pemp vloaz diwezhatoc'h e oa koazhet Clann na Poblachta gant ar genreizhad.

Chom a rae Sinn Féin atav en e sav hag er bloavezh 1954 e krogas an ARI da skeiñ adarre, e Bro-Saoz zoken; met tapet etre nerzhioù an div Stad, goude un nebeut bloavezhioù a c'houvrezel e voe ranket arsaviñ e 1962. War zizeriañ ez eas an aozadur milourel hag e-pad ur pennad mat en em ouestlas ar Republikaned d'ar c'heflusk kevredadel er 6-Kontelezh, o tiskuilh ar gwall-ziforc'h a rene war dachennoù al labour hag an tian. Pa savas birvilh ha kabaduilh e dibenn ar bloavezhioù '60 ne oa ket prest an ARI da dennañ splot eus ar saviad-se na zoken da zifenn ar vroadelourien argadet. Tamallet e voe ar mank-se d'ar gleizourien met ar mennad aotreañ da gannaded Sinn Féin mont en Dáil eo a zegasas an disrann etre S.F. Ofisiel hag ar re a yeas kuit da sevel S.F. "Provisional" e derou 1970. An Ofisiales a zalc'has d'ar mennad-se ha gounit a rejont daou pe dri sez. Ne voent ket pell o tilezel ar stourm armet hag o mennadoù enepsaoz evit en em ouestlañ d'ar sokialouriezh.

Kentel an istor-se evit Ruairidh Ó Brádaigh ha Daithí Ó Conaill, hag a oa e penn Sinn Féin e-pad ar bloavezhioù '70, a zo anat: mar deer e-barzh Dáil ar 26-KO. e ranker plegañ a-bred kentoc'h eget diwezhat d'an doareoù parlamantel bourc'hiz ha paouez gant ar stourm armet. Setu perak o deus kuitaet sal an Ti-Kêr deiz Gouel an Hollsent hag embannet diouzhtu, en ur vodadenn-gelaouiñ, e oant o sevel ur strollad nevez, Sinn Féin Republikan. Un aozadur armet da skoazellañ o leviadur n'eus ket anezhi . . . evit ar pred.

D' o dislavarout e c'halle Gerry Adams, prezidant Sinn Féin "Provisional", tennañ evezh an holl war an *ali* roet e miz Gwengolo gant Kuzul an ARI end-eeun da Sinn Féin paouez gant Gwengolo ar boikot eus Dáil Éireann: ar stourmerien n'o doa ket aon e taolfed an armoù a-gostez!

Krediñ a rae eneberien ar mennad e chomfe hemañ sac'het pa vefe gouezet e oa Republikaned kozh evel Tom Maguire ha Michael Flannery, harozed eus ar brezel-dieubiñ, krenn a-enep ar c'hemm; hag e lavare Flannery, divroet e New York na zeufe gwenneg (dollar!) ebet ken eus Amerika anez derc'hel d'ar bennañenn. Padal heklevioù disheñvel a zo deut endeo ac'halehont; darn a-du, darn a-enep, darn etre 'n daou. Ar pezh a gont evit "an Amerikaned", a lavarer, n'eo ket argemmoù politikel met ar gouvrezel da gas kuit ar Saozon. Ma kendalc'h an ARI da stourm ha ma chom unanet a-dreñv Sinn Féin 'kosteze G. Adams e vo kaset skoazell dezho.

Met perak'ta eo bet degaset ar gudenn disrannus-se dirak bodadeg-vloaz ar bloaz-mañ? Hervez doare en abeg ma anavez an ARI ned eo ket evit trec'hiñ anez bout harpet gant ar vro a-bezh. Bremañ eo bihan a-walc'h niver an dud er 26-KO. hag a zo a-du gant ar stourm armet. Dilennet e vez Sinn-Féin d'ar c'huzulioù lec'hel, met pa 'z eont da glask mouezhioù en dilennadegoù bras e lavarer dezho: petra dalvez votañ evidoc'h ma ne gemerit ket plas en Dáil? An dud, zoken ar vroadelourien e Norzhiwerzhon, a sonj ez eo reizhveliek an Dáil. Ret eo, eme G. Adams, mont diouzh live-emskiant an dud. Gouzout a ra n'eo ket en dilennadeg vras kentañ, a-benn un nebeut mizvezhioù, e vo gounezet muioc'h eget ur sez pe zaou, rak n'eo ket kreñv, frammet-mat, ar Strollad en tu-mañ a'n harzoù. Met e-leizh a dud zo drouklaouen, heuet zoken, gant divarregzh ar strolladoù all da ziskoulmañ kudennoù grevus evel re an drammoù, an divroañ, ar baourentez, an dic'hoanag, strolladoù kollet ganto pep uhelvennad.

An diviz graet gant ar vodadeg-vloaz a zo nec'hus a-walc'h evit ar re a zo e penn ar Stad bremañ. Petra c'hoarvezfe ma teufe un hanter dousenn Sinn Féin d'an Dáil, oc'h embann ez int a-du gant ar stourm gant armoù, ha gouest marteze da virout ouzh pep strollad all a sevel ur gouarnamant hep emglev ganto? Tchet e vefed aze da zastum ar pennoù kalet

adarre e kampoù-bac'h, 'diskouezet eo bet e c'hell pennadurezhioù ar Stad-mañ bezañ didruez ouzh brogarourien par-pellañ. Arvarus meurbet e vefe koulskoude mont gant an hent-se er plegennoù am eus meneget.

A. HEUSAFF

(The decision taken by over two-thirds of the delegates to the Sinn Féin Ard-Fheis (AGM) to end the party's 64-year old abstentionist policy which obliged its candidates, if elected, not to take their seats in Dáil Éireann, has led to a split with the formation of a new party, Republican Sinn Féin. It is also causing concern among the Irish Constitutional parties for the future stability of Irish governments).

A BRETON-ENGLISH DICTIONARY, by Remon ar Porzh. The first part of a Breton-English Dictionary has just been published by Mouladurioù Hor Yezh (1 Plasenn Péguy, 29260 Lesneven, Brittany) with financial help from the Breton Cultural Institute. Its 216 pages cover only the letters A and B, an indication of how detailed its material is. It is a great satisfaction to see such works being published which enable learners of Breton throughout the world to gain access to our language without having first to know French: it raises it above the level of a "regional" language tied to Mother France's apron strings. We already had from the same author, under his official surname, Delaporte, a Breton-English "Geriadurig" (Lexicon) and an adaptation into English of Per Denez's well-known textbook "Brezhoneg Buan hag Aes". We have also Zonia Bowen's "Llydaweg I'rt Cymro". Rhisiart Hincks' Geriadurig Kembraeg-Brezhoneg and Rita Williams' Cyflwyno'r Llydaweg which enable Welsh readers to learn Breton without needing English either. We expect soon Mouladurioù Hor Yezh to publish L'Andouard's Breton-Irish dictionary. Ian Press' *Grammar of Modern Breton* has just been published by Mouton de Gruyter, Berlin-New York-Amsterdam: it has XIII 406 pages and costs DM98 (ISBN 3-11-010579-9). It all helps to take Breton out of the ghetto. R. ar Porzh's work is of the highest standard. It devotes 18 pages to the basic elements of the grammar. To place a high percentage of the words in context, examples are drawn from a multitude of texts and they too are carefully translated. People with a good knowledge of Breton will discover in any page terms and expressions which they hardly ever came across before. Admirable precision is applied in giving equivalents of animal and plant names by adding the Latin scientific terms to the English ones. The book costs 100 FFrs. (ISBN 2-86863-013-8).

HARP FESTIVAL

For the past two years "Telennourien Vreizh" (Breton Harpists) have, together with a fiddler's association, organised a festival. In 1986 it was held within the framework of the "Festival de Cornouaille" in Kemper. It included tuition in harp playing, a concert, an exhibition, and a conference by professionals. Those interested in future participation should write to the Festival organisers, 2 Plasenn La Tour d'Auvergne, BP 77, 29103 Kemper-Cedex.

BILINGUAL SCHOOLS

The Rennes area branch of the APEEB, an association founded by parents who want their children to be taught Breton in school, held its annual meeting on October 17 to review the situation regarding teaching in the Breton capital a few weeks after schools reopened. The following is taken from their press statement — let it be stressed that it concerns only the bilingual schools or classes controlled by the French Education authorities.

In three nursery schools in the city centre nearly 100 children are introduced to a knowledge of the language by an itinerant teacher. But she was to go on a leave of absence at the beginning of November, for a few months, to attend a refresher course. There was no word about someone else being appointed to replace her. Bretons must learn to live in uncertainty!

Yet the bilingual classes, started two years ago, have proved educationally attractive to parents. There are now 50 children in three classes, twenty new pupils having entered the lower, preparatory, level this year.

Breton is taught in all to about 150 students attending six colleges and three lycées. Which shows that many Rennes families understand the importance of this teaching. Some do it because of their attachment to their native or

ancestral language; others because they see it as a help to the development of their children's minds. Or simply because they realise that a sound education should always be based on the cultural capital built up historically.

Experience shows the teaching of Breton to be successful when it is well organised, on a continuous basis, from nursery to secondary level, by the public education services. But several questions remain unanswered and shortcomings have to be remedied. APEEB urges that by September 1987 (a) a second itinerant teacher be appointed to introduce nursery and primary school children to the language; (b) a class be opened at primary level for those coming out of the Faux-Pont nursery school; (c) for those coming of the lower levels in the Avenue de la Liberté primary school bilingual classes be provided at higher levels; (d) the regulations governing the teaching of Breton in secondary schools be brought to the knowledge of all parents and arrangements be made to fit firmly the hours attributed to Breton in the students' and teachers' time tables. The meeting elected a new bureau of five officers, Bernez Kadored being the president.

DIWAN STRUGGLES ON

The Diwan Schools reopened in September under severe financial limitations.

There are 17 of them comprising 21 classes at nursery school and 13 at primary school level, with a total of about 400 children. They have the support of 21 auxiliary committees and thousands of individual people. The lack of further public funding is hindering the opening of other schools. Diwan runs also a cultural centre in Treglonou, a training organisation *Stummdi* and a publishing business *An Here* (children's books). This all gives employment to 49 persons.

One of the difficulties facing Diwan is to find suitable buildings. For 7 years they had this problem in St-Brieg but now the town council has given them a renovated school house with three class rooms. It was officially opened on 27 September in the presence of the mayor, parents and friends. They will also enjoy the benefit of various municipality services available to all public schools (midday meals, supervision of children).

Not all Diwan schools are so lucky. In Kemperle a nursery class in the Lezardo school was taken care of by a secondary school teacher, An Intron Evenou, without remuneration during the past year. The results were very satisfactory so the parents wanted to extend the teaching of Breton into primary level particularly as the Lezardo school staff were favourable. However more than 1½ months after the reopening of school the parents had not succeeded in finding another teacher of Breton willing to do the work without pay. The "Education" authorities would not be bothered, they have other cares

than ensuring that young Bretons might learn the language of their country. Imagine, writes a journalist, kids starting again to talk Breton with their grandparents! What a retrograde step! Let them learn any foreign language, even Japanese, but don't expect the French Education authorities to supply teachers of Breton ad lib and pay them at that!

But fortunately Bretons can be "têtus", obstinate, they have that reputation. An Int. Evenou has not been put off: this year she has 28 children in her class. Those she had last year are, however, proceeding in French only.

Schooling is not all. A Breton-speaking environment is lacking in the towns and cities where most Diwan and bilingual schools exist. *Stummdi* is trying to remedy this by offering tuition in Breton to salaried people in their working places (facilities are offered for adult education in a range of subjects). In Roazhon (Rennes) a centre was recently opened by parents wishing to see their children meeting to speak Breton. It is only on Wednesday afternoons that they do so until now. Another centre, with 3 rooms and a bar, for adults to meet for a similar purpose was opened in the same city, 20 rue de l'Echange, in October.

Work is going ahead under the direction of Lukian Kergoad in preparation for the opening of a Breton secondary school next September. Groups have been set up to provide manuals for the teaching of ten subjects. The pioneering done during the sixties by Saded, an association which gave secondary school education in Breton by correspondence, should facilitate their task. However more volunteers are needed.

NEWS FROM BREIZH

PUTTING BACK THE CLOCK?

A "Plan Jeanneney" proposes that certain regional programmes broadcast by French State Radio on medium waves be transferred to VHF. It would not apply to Alsace and Corsica (there is respect for Corsicans!) but the 2 hours of Breton on Saturdays (from 12 to 14) from Brest and Roazhon would be affected. Listeners in distant areas can do without Breton. . . . Those in the Paris region can hear Breton broadcasts by the Radio-Pays station on 89.4 Mghz every Friday night from 10.30 to 1 a.m. The station caters for other lesser-spoken languages within the French orbit but it owes financially nothing to the State. Liberalism rules O.K.

BRETAGNE 2000

Bretagne 2000 is a collection of contributions to a seminar which dealt with the present-day problems of the Breton economy and attempted to forecast its evolution in the decades to come. Among the points made by the speakers, the following are to be noted:

- unrestricted French centralisation continues to direct capital investments overwhelmingly to the Paris area;
- emigration affecting above all the educated is emptying inland Brittany to the benefit of Rennes which itself is more and more like a suburb of Paris;
- the EEC Regional Development Fund contributions are misappropriated by the French state for purposes which are of little benefit to the underdeveloped regions;
- Brittany needs to develop close and direct relations with the EEC institutions but is not allowed to do so;
- her economic development is linked to the existence of a genuine culture of her own rooted in the experience of previous generations. The survival of this culture depends on INFORMATION using all the modern technology and on technical TRAINING. If the Breton culture cannot, through political action (particularly at regional level) gain access to the forces controlling information and training, it will become increasingly the preserve of those with the means to make a choice, i.e. an élite.

While praising this publication, Le Peuple Breton points out that its title is misleading in that it omits the social aspects (and it barely touches on political considerations). "How can a region which is quartered by the French centralist apparatus play the important role deemed necessary for its survival by all these analysts? What can it do in the prevailing context of economic liberalism and centrally controlled use of public monies? Take for instance the "free" radio stations: how free are they when the search for short-term profit (and their dependence on commercial advertising?) leaves hardly any room for Breton cultural programmes, or even compels them eventually to drop them altogether."

BRETON ROADSIGNS WANTED

A meeting of the CELIB Cultural Commission presided over by Per Denez on September 29 in Kemper noted that an enquiry among the 911 communal councils of the 3 Western Breton Departements had shown that the main objection to installing bilingual roadsigns was a financial one (32% of them found it would be too hard an imposition on their budget). The commission decided to bring together 22 of the keenest councils and to make a common approach on their behalf to roadsign suppliers with a view to get the most favourable quotation. 107 signposts were then ordered and are now being added to those already put up in 50 communes on roads entering the localities. Some 70 others should soon follow the good example.

Some councillors are not so enthusiastic. The Lorient council voted on July 3 in favour of a proposal put before it by one of its members, Joel Guegan of the Union Democratique Bretonne, namely to put up bilingual signs on public buildings through the town. An agreement to do so in 18 places — including the submarine base — was opposed by rather stupid arguments from rightist councillors with fine Breton-Celtic surnames. Their grandfather had not fought for that at Verdun! Breton words for "townhall", "police station", were objected to because new (in their view). They despise the language because *what little they know of it is inadequate for modern expression but they reject its claim to do like other languages and coin neologisms*. It is hard to go anywhere with people who refuse to see, they seem to have never travelled to countries where bilingualism is recognised and working satisfactorily.

They should by no means detract from An Oriant's reputation of being as good a Breton town as you could get. Its famous festival is certainly no Eisteddfod or Oireachtas but it has recently moved towards some recognition of our language. The recently formed Emglev Bro an Oriant, grouping ten cultural associations in the area, has gained a position from which it could influence public life. It has approached shops, guest houses, pubs, offices, to find out if they would welcome customers using Breton: They would be supplied with stickers to be put on their windows saying "Aman" vez komzet brezhoneg". Affirmative replies had been received from 70 premises by July 1.

CONTRACT NOT BEING HONOURED

The Chart signed in 1978 by President Giscard d'Estaing granted some financial aid to the Breton cultural associations. However tiny it was compared to the State's cultural budget, it helped them in their operation and publishing. The "Region" paid half and the State the other half of the subsidy. The Chart was replaced in 1982 by a contract between the two but the subsidy was maintained. This year the Region duly paid its share but according to the November issue of Armor the Regional Direction for Cultural Affairs refused to do the same. A meeting of representatives of eleven major cultural associations took place last Summer at the initiative of the Breton Cultural Council (president Per Denez) to examine ways of ensuring that the said anti-cultural Direction will discharge the State's obligations, since no change of policy has been announced officially.

CELTIC WRESTLING



The International Federation of Celtic Wrestling organised wrestling matches in August in the N.W. of Brittany (18), Cornwall (4), Scotland (4) and Cumberland (4). They were watched by a thousand spectators. Later they

competed in the first championship of Celtic wrestling to be held within the framework of the Lorient Festival. The Federation is seeking to extend its activity to other European countries and even to North America.

KER-VREIZH

In 1936 a group of Breton nationalists in Paris founded a quarterly magazine in Breton 'SAV'; in 1938 they needed a bigger place to assemble (they met in a cafe and their numbers grew). So Ker-Vreizh was founded by Yann Fouere, Yann Goulet, Gab ar Moal, Albert Guillou and Marcel Guyeisse. 'SAV' became the periodical paper of *Ker-Vreizh* till May 1945, its last issue being No. 33 (a lot of famous Breton writers had contributed articles: Roparz Hemon, Yeun ar Gow, Youenn Drezen, F. Falhun).

Before World War II the centre was Breton-speaking, there was even a well-known and still active professor from the Sorbonne whose origin was French and who played a major role.

After August 1944 there was a cleaning-up of Breton nationalism and the centre was in danger of disappearing, but it was saved by Biel Jaffrès, a communist. After the war and until the sixties, the centre was French-speaking; the old members remembered having seen Alan Louarn waiting to speak in Breton secretly — with Jon Mirande (a Basque).

In the beginning of the sixties, Ker-Vreizh became more nationalist under the presidency of Jean Moign and Yann Kerlann; from 1961-62 until 1973-74, Breton was the official language of the centre.

Mikael Loic, president in 1971 was replaced by Simon Pierre Delorme (from Alsace). Ker-Vreizh began to decline and between 1980-85 only about 8 or 9 people came to the centre, there were no more classes or conferences and French was the language spoken even between Breton-speakers.

The president thought about dissolving the centre. In July 1985, a group of young people decided to re-organise the centre and the rent was paid (a year late), the walls were repainted etc.

In accordance with the Law of 1901 concerning associations, a new committee was elected on the third of February, 1986 with Yann-Ber Tilleon as president, and Trystan Mordrell as vice-president.

Several classes were organised: Breton (middle-Breton; dialectal Breton and modern literary Breton), Welsh, Irish, Manx, traditional songs and dances from Brittany. Also conferences on various European topics were held once or twice a week.

The Manx class is a particularly dynamic one. Some members of this class are Irish speakers already and they are trying to publish a quarterly in Manx. They also translated an extract from the well-known '*la philosophie dans le boudoir*', by the excellent Marquis De Sade, this was published in the first issue of 'Bavinn'.

The purpose of the present management is not to establish a Nationalist Centre as in the sixties but to make a European Centre based on European Studies, for the 'Solution' of the Breton problem is not and will not be found in France but in Europe. So the Centre is attended by a lot of pro-Europeans as well as Breton Nationalists. Another very good achievement is the republication of 'Kannadig

Ker-Vreizh'. It had ceased publication in 1973, but since January '86 it has been published every month.

For further information write to:

Ker-Vreizh or **Bavinn**
43 rue St. Placide P. le Besco 27,
Paris rue des Envierges
75006 France 7500 Paris, France.

BOOK REVIEW

LE SÉPARATISME EN BRETAGNE, by Michel Nicolas. 324 pp. Price 145 FFr. Published by Editions Beltan, 43 rue St. Michel, 29190 Brasparzh, Brittany. ISBN 2-905939-02-8.

This is an analysis of the policies pursued by the post-war Breton organisations, such as the economic Comité d'Etudes et Coordination des Intérêts Bretons (CELIB), the Movement for the Organisation of Brittany (MOB), the Union Démocratique Bretonne (UDB), and of the ideas expressed in periodicals such as *Breizh*, *Le Peuple Breton*, *L'Avenir de la Bretagne*, up to 1983. Until 1957 organised advocacy of even a moderate form of self-government could be quite risky. The need for a specific solution of the Breton problem found expression in the cultural and the economic fields. The CELIB succeeded within a few years in bringing the forces of the economy under its umbrella and nearly succeeded in 1962 in getting the French government to adopt its plan of economic development for Brittany. This was vetoed by De Gaulle, so the way was clear for political organisations to campaign for special institutions: a Breton assembly elected by universal suffrage and a Breton 'executive', aims shared by the leftist UDB, on one hand, the MOB, *Strollad ar Vro*, POBL successively on the other. M. Nicolas makes out that the demands became gradually more radical, which is not obvious. Violent actions, it is true, were carried out from 1967 onwards by the F.L.B. but with few exceptions, their declared aim was not separatist. It is noteworthy however, that as they grew more frequent and daring, the French Socialists as well as the Government came around to recognise the Breton 'personality' and establish regional assemblies — without power.

Nicolas' thesis is that all the associations, ever since a Breton movement came into being in the last century, shared the common aim of a political power to protect Brittany's ethnic-cultural identity. An anthology of the most significant statements made on their behalf occupy one-third of the book. It is surprising however that separatist aims should be attributed to such organisations as CELIB and to publications such as Kendalc'h's monthly *Breizh*. He lends too readily to the whole movement ideas which were held only by groups of minor importance or by publications which were full of contradictions. I have read a good deal of what has been published by the 'movement' since 1960: it is not my impression that it was antagonistic to the trade unions. Critical on occasions, yes,

but approving on others, when they stood for the Breton workers' interests without fear of the Paris central offices' whip. It is disappointing in a work which should be objective that such terms as 'on prétend', 'on flétrit', 'on dresse le procès', 'accaparement' are freely used, that after thus throwing doubt on the theses of the Breton organisations the author omits to investigate in what way they may have been wrong. This said, I still think that it is a useful book, in that it gives a detailed and (keeping the above reservations in mind) fairly comprehensive overall view of the ideas propagated by the post-war Breton movement. In the main, he says, they are now widely accepted but what is lacking in order to translate them into action is a well-organised popular movement.

A. HEUSAFF



CEMETRIES AND SOUTH AFRICA

All of us in the Celtic countries are accustomed now to the black take-over of our cemeteries — the polished limestone from South Africa is being pushed and puffed and cleverly priced as well as being supplied in cleverly designed pre-cut slabs (partly lettered often enough). And the result of course is less and less work for our own quarrymen, stone cutters, stone carvers, and letterers.

Some anxiety about this is being tardily expressed — though the facts of apartheid are seldom adduced in such discussions.

In Cymru perhaps this anxiety may take definite form since the authorities at Llanrhos Lawn (privately owned) cemetery have stipulated that local Welsh slate may not be used and that South African marble and Indian black granite were the only two stones allowed. Hopefully they will soon realise that they have gone too far since one (now) irate mourner (the son of a quarryman himself) has complained to Aberconwy Council on the issue.

P. Ó S.

BRETON PIPING

BODADEG AR SONERIEN, the Association of Breton pipers, organises yearly a National Pipe Band Championship during the Lorient Festival. This year, on August 9th, six bands (comprising bombards, Scottish Bag-pipes and drums) competed in the first category, five in the second, eleven in the third and twelve in the fourth. A Championship for Breton pipe (*biniou kozh*) and bombard played by couples was held in Gourin for three types of music: marches, melodies and dances. 14 couples competed in each of these categories.

CYMRU

A TALE OF TWO CITIES

Yn ddiweddar roedd gennyf y pleser o ymweld â dwy ddinas — Caerdydd a Glasgow (neu Glaschū yn yr Aeleg). Fel un sydd yn byw yn y "Fro Gymraeg", tristwch yw'r teimlad sydd ohonom yn ystod fy ymweliadau i briffddinas ein gwlad. Mae'n gywir dweud fod lleisiau ac acennau Cymraeg i'w clywed yn yr "heolydd". Gwelir enwau dwyieithog ar y prif heolydd a'r adeiladau cyhoeddus. Gellir prynu o'r dewis eang o lyfrau a recordiau Cymraeg yn Siop Llyfrau Oriol a mewn siopau eraill. Ger canol y ddinas gwelir hysbystyrddau'r capeli Cymraeg a Chlwb Ifor Bach. Mae darllediadau Radio Cymru a S4C i'w derbyn. Trwy dudalennau un o'r ddau wythnoslyn Cymraeg rwy'n ymwybodol o fodolaeth Ysgol Uwchradd Glan Taf, nifer o ysgolion cynradd Cymraeg, ysgolion meithrin Cymraeg, adrannau ac aelwydydd yr Urdd, canghennau o Ferched y Wawr a sefydliadau Cymraeg eraill yn y ddinas Fictorianaid hon gyda 15,000 o siaradwyr y Gymraeg ynddo — 5% o'r boblogaeth a chynydd o 3.3% rhwng 1971 a 1981.

Dinas Fictorianaid hefyd yw Glaschu. Yn 1971 roedd 12,865 yn siarad yr Aeleg yno; 1.5% o'r trigolion. Erbyn 1981 roedd y cyfanswm wedi syrthio gan chwarter i 9,500 — 1.3% o'r boblogaeth. Yn y Scotsman ar ddiwrnod fy ymweliad darlennis am gymorthdal Swyddfa'r Alban o £65,000 at gost rhedeg yr unig uned Saesneg-Gaeleg yn y ddinas (Ysgol Gynradd Syr John Maxwell yn Pollockshaws). Trwy orchwyllo'r papurau dyddiol yn fanwl, ni welais unrhyw raglenni teledu yn yr Aeleg yn ystod yr wythnos i gyd a dim ond chwech awr o'r radio yn yr Aeleg i'w derbyn yn y ddinas. (Ni dderbyni Radio nan Eilean — 11½ awr — neu Radio air Gaidhealtachd — 2 awr — yn y ddinas.) Credaf fod dwy ysgol feithrin yn y ddinas ac ychydig o eglwysi sydd yn parhau i gynnal gwasanaethau yn yr Aeleg. Ddes i fewn i siop Llyfrau John Smith — "the oldest bookshop in Scotland". Ni welais unrhyw llyfr Gaeleg yno. Ymwelais a chwe siop llyfrau ail-law a gwelais dim ond un gyfrol o farddoniaeth ac un llyfr ar gyfer plant, ond roedd set llawn o'r unig gylchgrawn yn yr iaith — "Gairm" — sydd yn ymddangos pedair gwaith y flwyddyn. Ym mhhrif siop llyfrau Eglwys (Bresbyteriaid) yr Alban roedd rhaid i'r weinyddwraig (uniaith Saesneg) chwilota am yn hir er mwyn cael hyd i feibl yn yr Aeleg. Yr unig siop llyfrau Gaeleg yw siop "Gairm" ar y 3ydd lawr, 29 Sraid Waterloo.

Ar ol canu'r gloch, gellir archwilio yn ystafell hanner gwag o lyfrau, cerddoriaeth ac offer — y rhan fwyaf ohonynt wedi cael

eu cyhoeddi amser maith yn ol. Methais brynu copiau o un o'r papurau wythnosol o'r ynysoedd gyda rhai erthyglau yn yr Aeleg — y "West Highland Free Press" neu'r "Stornoway Gazette". Yn ystod cyfnod o saith awr yn y ddinas ni chlywais unrhyw berson yn siarad yr Aeleg!

Gwyn Ein Byd, yn wir.

CLIVE JAMES

(A Welshman from the heartland of Welsh-speaking Wales compares visits to the cities of Cardiff and Glasgow. He changes his feeling of disappointment at the low profile of Welsh in Cardiff to one of counting his blessings for the high status of Welsh compared to that of Gaidhlig in Glasgow).

Unrhyw ddarlennydd Gymraeg sydd â diddordeb mewn dysgu'r Aeleg, neu sydd yn ei dysgu ar hyn o bryd, buaswn yn ddiolgar iddynt cysylltu a fi:

Clive James,
Hafan,
Caethro,
Carnarfon,
Gwynedd LL55 255

Phif ffon: 0286-4121 est 2377 (8¼ tan 4¼).

NEW LANGUAGE ACT?

Copies of two proposed draft Welsh Language Acts have been sent to organisations for their comments. One has been drawn up by Plaid Cymru M.P. Dafydd Wigley, the other by Lord Prys-Davies, the Labour peer from Pontypridd. Mr. Wigley's act would set up a Language Ombudsman to investigate complaints whereas Lord Prys-Davies would give the job to the Secretary of State for Wales. Both Bills would give local councils the right to refuse a planning permission if the development would harm the Welsh language. Other proposals are "equal validity" and a right to Welsh medium language education for children.

FLUENCY OF WELSH SPEAKERS

How many of the ½ million or so Welsh speakers are fluent in the language? A 1981 BBC/IBA audience research study showed of the 891 sample who claimed to be Welsh speaking, 820 had an "excellent" knowledge, 67 "moderate" and only 4 "fair" or worse. The Giffins Report on primary education in 1967 found only 5% of 1,222 Welsh speakers sampled to be in the "speak a little" category, the remainder used the language regularly.

RONAN CAERLEON 1914-1986

Ni allaf adael i 1986 fynd heibio heb fynnu cornel bach yn CARN i dalu teyrnged i Lydawr a fu farw yn ystod y flwyddyn. Ronan Caouissin oedd ei enw iawn ond defnyddiodd y ffugenw Ronan Caerleon ar y nifer da o lyfrau yr oedd yn awdur amlynt. Roedd y rhan fwyaf o'r rheini yn ynwneud â hanes y mudiad cenedlaethol yn Llydaw yn ystod ac yn dilyn y rhyfel diwethaf, ac yn wir, roedd ef ei hunan wedi treulio peth amser yn y carchar oherwydd ei weithgareddau fel cenedlaetholwr.

Roedd hefyd yn dipyn o arlunydd a chrefftwr, a threuliodd ei flwyddoedd olaf mewn gweithdy bychan ym mhentref An Drennec, ar y ffordd rhwng Brest a Lesneven. yn gwneud ac yn gwerthu modelau Celtaidd mewn crochenwaith. Roedd wedi ymddiddori erioed mewn ffotograffiaeth, a chyda ei frawd roedd wedi sefydlu'r cwmni gwneud ffilmiau 'Brittia Films'.

Ers eu plentyndod roedd y brodyr wedi ymwneud â'r ddrama. Yn ddiweddarach daethant yn aelodau o gwmni actio y mudiad 'Bleun Brug' o. sefydlwyd gan y Tad Yann Vari Perrot, Llydawr brwd a lofruddiwyd gan aelodau gwrth-Lydwewig y 'résistance' Ffrengig, gweithred a arweiniodd at sefydlu

Byddin Perrot. Yn wir, brawd Ronan Caerleon, sef Herri Caouissin, oedd ysgrifennydd ac ysgutor ewyllys Perrot, gŵr a edmygwyd yn fawr iawn gan y ddau frawd ac y synient andano fel eu tad ysbrydol. Nid rhyfedd felly fod y tŷ yn An Drennec yn llawn o bob math o archifau, dogfennau a ffotograffiau yn ymwneud â'r adeg honno yn hanes Llydaw.

Pan ffurfwyd y cwmni actio 'Ar Vro Bagan' ym 1975 gan Goulc'han Kervella, roedd Ronan Caerleon yn gefnogol iawn, a phan gafodd y cwmni y syniad o wneud drama yn ymwneud â Yann Vari Perrot, roedd wrth ei fodd. Rhoddodd i awdur y ddrama yr hawl i ymgynghori â'i holl ddogfennau. Ond trödd ei frwdfrydedd yn siom fawr pan welodd y ddrama ar y llwyfan eleni. Teimlodd fod yr actorion yn gwneud sbort am ben Perrot, ac yn gwneud i wlatgarwyr Llydaw ei oes ymddangos yn wirion. Teimlodd ei fod wedi'i fradychu. Bu farw ychydig o wythnosau wedyn ar Fawrth 12 fed.

Roedd Ronan Caerleon yn ffrind personol i fy ngŵr a minnau. Roedd yn ddyn tawel a thyner, a bydd colled ar ei ôl.

ZONIA BOWEN

NEWS FROM WALES

POST OFFICE COUNTER

In September the Post Office opened for an experimental 6 month period a bilingual counter in the Churchill Way post office in Cardiff. This followed a lengthy campaign by Cymdeithas yr Iaith Gymraeg. The campaign continues for similar counters in five other main Cardiff post offices and those in Swansea, Merthyr Tudfud, Pontypridd and Wrexham.

POWYS' PRIMARY SCHOOLS

Children in all Powys' 70 primary schools are now taught Welsh, some by 15 teachers travelling from school to school. However more teachers are needed in some areas to develop the policy and meet the Griffins Report's aim of 40 minutes tuition in Welsh once a day.

WELSH RADIO AUDIENCE

The spring 1966 Radio Network survey shows that the average daily audience for Swansea Sound's Welsh programmes between 8 p.m. and 9 p.m. is 15,000 — the same figure as the combined figure for the combined services of the BBC's Radio Cymru and Radio Wales in the same area at the peak radio listening time of 8 a.m. On Sunday evening 22,000 persons in the greater Swansea area listen to "Sain Abertance"'s Sunday evening programme "Difyr Donc".

NEW WELSH LEARNER'S COURSE

The Polytechnic of Wales has launched a new comprehensive course for learning the Welsh language from a distance. The present course could take clients up to O-level standard and a second course will lead to A-level standard. The first students include some from the U.S.A. and employees of the Welsh Development agency. Details from the Polytechnic of Wales, Trefforest, Pontypridd, Morgannwg.

DYFED'S SECONDARY SCHOOLS

A recent report by Inspectors of Education is critical of teaching of and through Welsh in secondary schools in Carmarthen and Cardigan and the use of the language. The schools included 4 bilingual schools, 5 English-medium schools and 9 so-called "area" schools at which the teaching is meant to reflect the number of Welsh and English-speakers among the pupils. Promising Welsh learners in several schools are losing their grip on the language because in many schools compulsory study ceases after three years instead of continuing to be followed to the examinations after five years. In the 9 "area" schools the number, range and quality of teaching through Welsh was severely limited and often of a low standard. The problem is aggravated by the continuing decline of pupils from Welsh speaking homes. Of the 5,000 children in the 4 to 6 age group in Ceredigion only 25% now come from Welsh speaking homes.

ARTS COUNCIL FUNDS FALLS

In real terms the expenditure of the Welsh Arts Council continues to fall. Last year it spent £7½ million, including music £2.14 m. (including £1.5 m. to the Welsh National Opera and £0.36 to the BBC Welsh Symphony Orchestra), £70,000 on Craft, £217,000 on Dance, £1.7 million on Drama and £514,000 on Literature. Welsh Language Drama companies received £111,000 (Hwyl a Fflag), £50,000 (Brith Gof), £66,000 (Bara Caws), £42,000 (Whare Teg) and £28,000 (Cwnni Cyfrif Tri). The Welsh Books Council received aid amounting to £171,000. The Welsh language weekly magazine "Y Faner" received £52,000, the bi-monthly English magazine "Planet" received £49,000, the Welsh language month "Barn" £6,000 and the literary quarterly in Welsh "Y Traethodydd" £3,780.

POLICE LANGUAGE

The North Wales Police force covers the counties of Gwynedd and Clwyd. Of the total police force 455 out of 1,260 understand Welsh, including 287 of the 470 in Gwynedd. Of the 319 new recruits over the last six years 115 spoke Welsh. No courses or other assistance is provided for in-service language learning or improvement.

CLIVE JAMES

NUCLEAR WASTE IN TEIFI ESTUARY

This summer the Irish Sea Project undertook a survey into the levels of radioactive pollution in the Teifi estuary. Yesterday, we presented the report of our findings to the Public Protection Committee of Dyfed County Council. Before the report had even been made public it was embroiled in controversy. Half of the councillors present voted not to hear the report. Some left the chamber in protest as we began our report.

Our survey indicates the presence of radioactive waste from Sellafield in the Teifi estuary. Ours is the first survey undertaken of the Teifi estuary, and therefore does not necessarily indicate the full extent of the problem. It is now widely accepted that low-level radiation is a health hazard. It is known that radiation related diseases such as leukemia, occur in clusters around nuclear installations. Radioactive contamination concentrates in estuaries and therefore we may

expect to see similar long term health problems among the population of Cardigan.

The particular health effects observed depend on the particular radioactive chemicals present, only some of which have been tested for. But it is known that the tiniest quantities of plutonium, as little as one millionth of a gram can induce a cancer which will appear from seven to thirty years later. One thousandth of a gram can kill in a week. The unique character of these radioactive poisons is their indestructibility. Nothing but time can change their toxic characteristics, and, in many cases the time required is thousands of years.

The exact nature of the long term health effects on local people are unknown. We are all unwitting participants in an experiment being conducted by the nuclear industry. However, what we do know from studies of the atom bomb victims of Hiroshima, and, from studies of people who live in areas of high natural background radiation, is that such low levels of radiation cause cancer, a general weakening of resistance to disease, and, genetic damage that will affect all future generations. It increases the incidence of miscarriages, and of physically and mentally deformed children. For example, the incidence of Down's syndrome children has increased among the people living near Three Mile Island since the accident there. At Seascale, just south of Sellafield, the rate of childhood leukemia is ten times the national average.

We are leaving our children not just a legacy of death and disease — the mild genetic damage caused by low level radiation can appear as asthma, allergies, or juvenile diabetes, but also a world that has been irreversibly polluted in a way that mankind has not previously experienced. The build-up of these pollutants in plants, animals, and humans is inevitable. This will inflict incalculable genetic damage on all future generations. We are slowly but inexorably altering the conditions under which life on this earth evolved. Some species will manage to adapt to the new conditions, other species will probably disappear. No one can say which category mankind will fall into.

We made a number of recommendations to the council. First that they commission further environmental radioactivity surveys, both in the Teifi and in other estuaries in Dyfed. Second that they commission a survey of the effects of the Teifi radiation upon local agriculture. And thirdly to undertake a baseline study of health statistics so that any increase in radiation linked illnesses can be monitored. Finally and most importantly, we recommend that the council call on British Nuclear Fuels Limited to reduce marine discharges to zero, as it is their reckless operation of the Sellafield plant that has caused this problem in the first place.

The Irish Sea Project
Contact: David Gillam, Crug Farm,
Ferwig, Cardigan.

EIRE

GUTHANNA CEILTEACHA

Dhá fhoilseachán a tháinig 'ár dtreo le déanaí is ea *CORNISH VOICE* agus *RADICAL SCOTLAND*. Is iad Mebyon Kernow a fhoilsíonn an chéad cheann díobhsan agus is é an chéad eagrán de atá anseo againn. (N'fheadar cad a tharla do *CORNISH BANNER* nó *CORNISH NATION*). Tá ocht leathanach sa *Voice* ach beidh dhá cheann déag feasta, dar leis an eagarthóir. "*Cornish Voice seeks to present a Cornish point of view on events which affect the future of our country. . . . We shall try to present a view of Cornwall which reflects the breadth of Cornish experience.*"

Pléann an príomhscéal le hábhar a bhaineann go dlúth le gach naisiún Ceilteach, de bharr polasaithe fuinnimh Shasana agus na Fraince — raidhgníomhaíocht. An babhta seo, tá cuideachta dhiamhair, Nirex, a bunaíodh chun fadhb an fhuílligh núicléigh a réiteach, ag cuimhneamh ar Chorn na Breataine a úsáid mar ionad dumpála. Ba ag seisiún próbháideach a lorgaíodar cead pleanála ar Chomhairle Dhúiche Kerrier, agus "trialacha ar charraigreacha" a thugann siad ar a bhfuil beartaithe acu. Nuair a eagraíodh cruinniú poiblí chun buairt an phobail a chur in iúl, tháinig na póilíní rúnda i láthair agus glacadh grianghrafanna den slua. An-diamhair, ach beidh an *Voice* ag faire amach.

Rud thar a bheith poiblí is ea na comharthaí a chítear ar an mbóthar poiblí. Dar le CV bunaíodh grúpa la déanaí d'fhonn díriú ar fheachtas ar fud an Chóir chun comhartha Shasana, an rós, a bhaint de na fógraí poiblí. Tá dhá aidhm, go bunúsach, leis an bhfeachtas seo. Ní hambáin gur mian le lucht a stiúrtha comhartha an tSasanaigh a dhéanamh as an gCorn, ach teastaíonn uathu cúis éigin a sholáthar do mhuintir an Chóir chun seasamh le chéile agus a gCornacht a chur in iúl.

In alt eile, cuirtear síos ar an troid atá ar siúl ag baile beag chun a gcuid mianraí stáin a choimeád ar oscailt. Tá *deja vu* ag baint le hiarracht an phobail seo agus an tsí a bhfuil a "geannairí" polaitiúla á dteorú i dtreo na hiomarcaíochta.

Gorseth Kernow is ábhar d'alt eile. Bunaíodh an eagraíocht chultúrtha seo i 1928 chun aitheantas a thabhairt do chultúr an Chóir. Úsáideann siad baird mar a dhéanann Gorseddau na Breataine Bige agus na Briotáine, ach ní bhacann siad le draoiithe mar gur mian leo béim a chur ar aontacht na gCornach seachas ar aicmeachas. Leagtar an bhéim ar an gCornais agus ar na healaíona i nGorseth Kernow ach ní éiríonn leo mórán a fhoilsiú, faraoid. Coiscéim Chornach chucu!

Tugtar cuntas, in alt eile, ar Chowethas Flamank (Cowethas = Comhaltas), eagraíocht a bunaíodh i 1976 agus a ainmníodh in onóir Thomáis Flamank, a mhairbh na Sasanaigh i 1497. Tá sé d'aidhm ag Cowethas taighde a dhéanamh ar nithe a bhaineann le stair agus cultúr an Chóir agus

foilsíonn siad torthaí a gcuid oibre in iris inmheánach, KEVREN (NASC). Níl aon alt Cornais in *CORNISH VOICE*.

Scata daoine ar an eite chlé is ea a fhoilsíonn *RADICAL SCOTLAND*. Iris an-snasta í seo le daichead leathanach agus clúdach daite. Seo é an tríú eagrán ar fhuíoch. Tá dhá eagraíocht ann, ionsaí ar Thatcher sa chéad cheann (cuirtear faisisteachas comhrá ina leith, i measc rudaf eile) agus argóint ar son an Chomhlathais, agus ionad na hAlban ann, sa cheann eile ("*The Commonwealth may be anglophone, but is more anglophobe than anglo-philie these days.*").

Téama é an comhlathas a bhfilltear air san iris seo. Pléann Andrew Ross, in alt dar teideal *Scotland and The Commonwealth*, leis an iarmhairt seo de chuid Impireacht Shasana agus leis an bpáirt a ghlac Albanaigh ann ón chéad lá. Leagann an t-údar béim ar chlaonadh liobrálach na gcoilíneach Albanach a plandáladh i gcoilíneachtaí Shasana agus a gcomharbaí (Preisbitéirigh Uladh ina measc) agus obair na misinéirí Albanacha i gcíofcha na himpireachta chun forbairt an chomhlathais a mhíniú. Ceist mhór arbh iadsan na tionchair a spreag Comhlathas an lae inniu nó ar mhó an bhaint a bhí ag an náisiúnachas eithneach agus an Marxachas leis an bhforbairt sin.

Iris mhaith chun anailíse is ea RS agus pléitear go stuama inti ceisteanna éagsúla a bhaineann le sochaí agus geilleagar na hAlban — buiséad, oideachas, tithíocht, srl. Ní iontach an anailís a dhéantar in alt amháin le hAndy Marr (Ó Meachair?). *The Boys From The Green Stuff*. San alt sin, a bhfuil iarracht den *begrudgery* ag baint leis, áitíonn an t-údar go bhfuil Éireannaigh Londan an-eagraithe mar mhionlach naisiúnta. "*In Archway, near to where I live, there are not only streets of Irish bars, there Irish estate agents, Irish barbers, Irish night-clubs (featuring dreadful Irish Elvis Presley impersonators, it has to be admitted), Irish music shops, and Irish driving schools. The churches tend to be Irish Roman Catholic, and they are often prosperous-looking, well used and with modern extensions.*"

Is í an bhúairt atá ar an t-údar seo nach bhfuil eagar ar bith ar Albanaigh Londan. Dream gan stiúir iad, dar leis, a bhfuil lucht na

polaitíochta ag déanamh neamh-aird orthu, murab ionann is na hÉireannaigh, a bhfuil cluas Pháirtí an Lucht Oibre i Londain acu. Ach in ionad an cheist sin go léir a chforadh, rud a chabhródh lena chomh-Albanaigh i bpríomh-chathair Shasana, b'fhéidir, fágann an t-údar seo ansin é; moladh amháin níl aige.

Tá alt spéisiúil in RS ar fhealsúnacht pholaitiúil *Rudolph Bahro*, duine de príomh-chomhaltaí an Pháirtí Ghlais san Iar-Ghearmáin. Marxach é Bahro a caitheadh amach as an Oir-Ghearmáin (gaisce, gan dabht) tar éis téarma próisúntachta. Tá tuairimí suimiúla ag an bhfealsúnaí seo. D'fháilteodh sé, mar shampla, roimh bhás na gceardchumann. Déanann sé amach gur ghné choimeádthach den chomhlúadar iad insa mhéid is go mbunaíonn siad an córas caipiticeach, trí aidhmeanna laistigh den chóras sin a leagadh rompu. 'Sf an fhadhb atá le réiteach, dar leis, ná an córas féin.

Níl RS dall ar an gcultúr Gaelach, cé nach bhfuil aon alt i nGáidhlig ann. In alt dar teideal *Celtic Visions*, cuirtear síos ar na hiarrachtaí is déanaí físteipeanna Gáidhlice a chur ar fáil. Cuid den chultúr í seo a bhfuil borradh éigin fúithi na laethanta seo. Luaitear *Comunn Video Chóimhearsnachd Alba A Tuath, Scannáin an Radhairc Uir* agus *Saotharlann Físteipe Leodhais* agus an obair atá ar siúl acu, go mór mór i dtaca le cláracha Gáidhlice a sholáthar do Bhealach Telefíse 4. Tá beartaithe téipeann a bhunú, a bhféadfá físteipeanna Gáidhlice a fháil ar iasacht aisti.

Tugann Iain Mac A' Ghobhainn leaganacha Béarla an dá dhán iontach sin de chuid Ruairidh Mhic Thómais, *Clann-Nidhean an Scadain* agus *Cisteachan-Laighe*, a bhfuil téama an chultúir faoi bhagairt leo. Foilsítear roinnt dánta san eagrán seo, dán an-mhaith le John McInnes ina measc.

Ar an leathanach céanna le sliocht (aistrithe) as agallamh le Stivell in LE PEUPLE BRETON, tá léirmheas ar *Benbecula*, leabhar faoin oileán beag úd idir dhá oileán Uidhist. Tá an méid seo a leanas le rá ag an léirmheastóir: "*Benbecula shows that its community have sustained, for the time being, much of what has been lost elsewhere. It should give us reason to pause the next time we cross the two Fords; but it should also have a wider impact, by revealing how culturally naked many of us are in our land.*"

V. UIBH EACHACH

(The above reviews the magazines "*Cornish Voice*" and "*Radical Scotland*").

TEE-SHIRTS featuring the Celtic knot are available from Rob Gibson, Ruadhá Aláinn, Knockbain Rd., Dingwall, Scotland for Stg£5.00.

SINGLE EUROPEAN ACT

The dangers to Ireland of this Act have already been outlined in a previous issue of *Carn*. At the time of writing it still has to be ratified by the Dáil but its ratification is hardly in question given the attitudes of the main political parties towards it. However, at least the efforts of those such as the Irish Sovereignty Movement (I.S.M.) have inspired a belated debate on the implications of the Act for Ireland and have forced the Government to publish an "information" leaflet on it. This is only weeks before it is due to be voted on! These implications are such that a referendum should be held on the issue and I.S.M. have claimed the Government is acting unconstitutionally by not holding one. At a press conference in late November, the I.S.M. Chairman, Anthony Coughlan said the Act represented a step towards a supranational state, a European Union.

He added: "The Irish people voted in 1972 to join a common market, not a European union".

The provision for majority voting and decision-making in the Council of Ministers, which the Act implied, could have very damaging economic and political

repercussions for Ireland, Mr. Coughlan said. Some 300 directives due for implementation between now and 1992 would be subject to the majority voting procedures, and some of these would not be in our national interests.

The Government could, for example, be denied the right to favour Irish-made products in State tenders, and the IDA might have to dismantle or radically reorganise its industrial incentive packages. "The Single European Act is politics in the guise of advocacy of free trade," he said.

That the Act threatens Ireland's neutrality and leaves it open to be drawn into military matters is clear from the following section:

"The High Contracting Parties consider that closer co-operation on questions of European security would contribute in an essential way to the development of a European identity in external policy matters. They are ready to co-ordinate their positions more closely on the political and economic aspects of security."

If it is ratified Irish neutrality will be compromised to such an extent as to be meaningless.

VOTING INTENTIONS

With most commentators forecasting that the Government will not last long into the New

Year and some even predicting its downfall before Christmas (as various Coalition backbenchers threaten revolt on a number of issues) the results of the most recent opinion polls on voting intentions are no doubt being studied carefully by all parties. The Irish Times/MRBI poll of November shows a drop in support for Fianna Fáil from 51 to 46% indicating that they would not be assured of obtaining an overall majority. The poll also shows that a majority of Fine Gael and Progressive Democrat supporters would favour a Coalition between those parties. Mr. Haughey however is still marginally the most popular leader. Labour, the present Coalition partner of Fine Gael have decided not to participate in Coalition after an election except in a national emergency. Would a hung Dáil or one where Sinn Féin held the balance be regarded as such? The main poll results were:

	Nov. '86	June '86	April '86	Feb. '86
	%	%	%	%
Fianna Fáil	46	51	48	42
Fine Gael	29	25	26	23
Progressive Democrats	15	15	17	25
Labour	5	4	5	4
Workers Party	2	2	2	3
Sinn Féin	2			
Others	1	3	2	3

IRISH FABIANS

Most references to the Irish in the labour movement in England especially refer to them in the Trade Union movement and so forth — the line troops as you might say (as if O'Connor and O'Brien hadn't supplied much of the intellectual force among the Chartists in the forties of the last century, for example).

One of the most important of the Fabians at the turn of the century was an Irishman, Sam Hobson, a Quaker who learned a little Irish from Micheál Ó Donnchú in Camlough in South Armagh before being sent to school in England.

Working in Caerdydd about 1890 he joined the Fabian group there and among them were the Dublin born Doctor Parr and the Wexford chemist Howard C. Rowe (later Editor of *The Labour Prophet*.)

Hobson was also connected with the ILP and the SDF but he was basically and primarily then a Fabrian according to his memoirs, "*Pilgrim to the Left*", published in 1938. He enjoyed the fact that H. R. Barbor based the revolutionist Horace Meldrum on that he occurred again in fiction as Ryan in Paul Selver's "*Private Life*". Interestingly enough in his own book he hoped for much — in terms of the left — from Niasll Mac Dermott, especially in legal matters.

He didn't think much of Keir Hardie nor of Ramsey Mac Donald and he re-tells one story of the County Meath giant Red Jim

Connell (author of the ballad of international socialism "The Red Flag"). Connell warned Hardie to beware of Mac Donald. A year passed and they met again. "See, Jim," said Hardie, "I'm not polluted by him yet." "You're worse," said Connell, "you're converted by him."

At the end of the century Hobson was working in London and affiliated with the society there: writing at least one "tract" for them (on the utility of electricity in transport, trains etc.), addressing them about China and preparing recommendations on the adaption of the consular service as an aid to trade. He also spoke to them about South Africa around the time of the Boer War which stressed and strained the Fabians as well as many other elements on the left in England at the time (encountering a touch of the Malvinas factor one supposes). Though basically opposed to the establishment still the Fabians did not push the question too far though by and large they opposed the war. However, they had to pass the crisis of a near-split to come through unscathed.

Hobson proposed the main anti-war resolution to the Fabians. Shaw, a Dubliner of course, proposed an amendment which would have watered down the criticism of government inherent in Hobson's wording. Hobson's resolution was passed — the first time for him, apparently and the first time, he thought that GBS hadn't got his way in deciding the policy of the Fabian Society. Hobson tells an excellent story indicating Shaw's *modus operandi*. When H. G. Wells joined he caused an internal examination of procedure and policy — questioning the infiltration and educational base of the older members. A sub-committee was set up to

discuss the issue. Wells began to complain about the delay in producing a reply to their memorandum.

"Were they all that slow," asked Shaw. "After all, while the committee was collecting opinions, Wells wrote a book about the United States — a very good book I might add." "But," he added, "while I was drafting the reply I wrote a play." Shaw stopped, looked at the ceiling for seemingly a long time, the others becoming more and more uneasy and self-conscious. "I waited a while," said Shaw eventually, "for Wells to say 'and a very good play indeed'." Of course everyone exploded in laughter, the rather humourless and red-faced Wells included, and so passed another internal crisis.

However, between them the Irishmen had decided the Fabians policy on South Africa. Again in 1909 the society faced a critical decision and again the two Irishmen drafted the resolutions reflecting the contending positions. Hobson proposed disaffiliation from the Labour Party and initiating steps for the building of a Socialist one. Hobson who had always hoped for fundamental change was always less than taken with the Labour Party: it was in the way in a sense, and much of what he had to say about them as they were 75 years ago remains pertinent for those interested in the story of that party in England. Shaw, on the other hand, felt that the mere threat that the Fabians would disaffiliate would shake up the party. Shaw's position proved the majority one and Hobson left the society becoming involved later in Guild Socialism and the Building Guild in particular.

PÁDRAIG Ó SNODAIGH

SINN FÉIN TO ENTER DÁIL

At its Ard Fheis in November the Sinn Féin Party voted to end its traditional abstentionist policy in relation to the Dáil (26 county parliament). This would mean that successful candidates would take their seats in the Leinster House Assembly for the first time since the foundation of the state. That such a proposal would be put to the Ard Fheis was on the cards for some time, that it would achieve the two-thirds majority for ratification was less certain. Parallels were drawn with the situation in 1969 when a similar proposal led to a split in the Republican Party and the setting up of Provisional Sinn Féin and P.I.R.A. Then, as in 1986, the IRA Army Council had given its blessing to the ending of abstentionism. If parallels were drawn however they were hadly misplaced according to those who argued at the Ard Fheis in favour of entering the Dáil. Veteran republican and party Vice-President John Joe McGirl said the situation today was unlike that in 1969. Unlike the anti-abstentionists then he said, Sinn Féin had "an army fighting 16 years and will continue to fight until the British are defeated".

President Gerry Adams based his argument for ending abstentionism on the attitude of people in the South to the Dáil. "Our struggle cannot be built merely on the Republican perception of things. We have had to consistently pitch our struggle at the level of people's understanding," he said.

While a sizeable section of Republicans and nationalists "felt no affinity with" the institutions of Stormont and Westminster, this was not the case with Leinster House.

The central issue was not abstentionism, he said, but the "lack of Republican politics".

"While consolidating our base in the Six Counties, we must develop our popular struggle in the 26 counties to compliment the struggle in the Six County area. This means armed struggle in the Six Counties and political struggle in the 26 counties," he said.

He told delegates the first serious test of their ability to win major support in the South would occur in the election after next. Despite stating that members considering leaving Sinn Féin if the vote went in favour of taking seats in the Dáil would "have already decided to withdraw solidarity and support from the IRA and the armed struggle," Mr. Adams did not achieve the aim of having his proposal passed without a split. Former Vice-President Ruairi Ó Brádaigh and former Vice-President Dáithí Ó Conaill led a walk-out and later, with others, announced the setting up of a new organisation, "Republican Sinn Féin", but denied any intention to set-up another armed body.

Sinn Féin had been preparing for the dropping of abstentionism for some months. Last June the party set up an election strategy committee which carried out a survey of all 41 Dáil Constituencies to assess the party's chances. The party reorganised its regional councils in the South to make them contiguous with electoral boundaries and have over the last year appointed 16 full-time party organisers in the South (this is in addition to some 20 full-time workers operating from the party offices in Dublin). The party reckon that seats could be won in Cavan-Monaghan,

Louth and Dublin Central and that in up to 10 constituencies where the last seat is marginal tactical voting by Sinn Féin supporters could determine which party won it. The party had 39 local government representatives in the South of which they claim to have lost only 3 to the breakaway group.

The following motion proposed by Councillor Doherty of Sinn Féin was passed by Derry City Council in October. As with all Sinn Féin motions it was proposed bilingually.

"That this Council, recognising that 385 nationalist prisoners in the North are Irish speakers.

This in the last four years, 200 prisoners have won the Irish speakers' badge, An Fáinne.

That some of the greatest literary figures in the history of Irish literature, including Mairtín Ó Cadhain, Seosamh Mac Griana and Seamus Mac Griana, all perfected their art within prison camps, supports the prisoners' demands to be allowed:

- (1) Letters in or out of prison in Irish.
 - (2) To receive all Irish language newspapers or magazines, including the weekly papers *Anois* and *Nuacht Feirste*.
 - (3) To play Gaelic football or hurling.
 - (4) To speak Irish on visits.
 - (5) To wear the Irish speakers badge, An Fáinne, including the new cloth version created for prisoners.
- And calls on all other Councils to follow suit."

DECLINE IN IRISH

In 1978 the Irish Branch of the Celtic League in conjunction with Craobh na dTeicneolaithe of Conradh na Gaeilge published a "Black Paper on Irish Education" by Liam S. Andrews. The sub-title was "The Decline of Irish as a School Subject in the Irish Republic 1967-77". A recent report from Bord na Gaeilge shows that unfortunately the decline so well documented in that Black Paper has continued unabated or if anything accelerated due to the unfavourable decisions in relation to Irish in the educational system taken during the seventies. The report compiled by the Planning Advisory Committee of Bord na Gaeilge is entitled "Irish and the Education System — An Analysis of Examination Results".

Analysing exam results in Irish among second-level pupils over a 10-year period the report found that over half (50 to 60 per cent) of candidates in the Group Certificate Examination either fail or do not take the Irish examination. The comparable figure for the examination in English has remained at 20 to 30 per cent.

The failure rates for Irish in the Intermediate Certificate have more than doubled since the mid-seventies so that those who either fail or do not take Irish amount to 30 per cent of candidates. This again is in marked contrast to the performance in English.

In the Leaving Certificate between 1973 and 1983 the percentage of candidates either failing Irish or not taking the Irish examination trebled to reach 25 per cent. There has also been a substantial decline in the percentage taking higher level Irish, which was becoming increasingly more confined to higher-ability, higher-achieving pupils.

The report recommends that the role of the schools in teaching Irish must be backed up by a clearly enunciated and highly-visible policy of bilingualism in the practical activities of the State.

Irish must be taught right throughout second-level education, otherwise the language would become relegated to "an even more marginal position in Irish society".

The report calls for radical changes in curriculum, syllabi and teaching but in conjunction with a well structured and continuous system of evaluation.

The Cathaoirleach of the Bord, Helen Ó Murchú, called for an urgent meeting with the Minister for Education to discuss the implications of the report.

TACAÍOCHT LÁIDIR d'FHÉINRIALTAS

Cuireadh uafás ar pháirtithe móra polaitiúla Londa le déanaí nuair a foilsíodh torthaí phobalbhreith a dhein Telefís na hAlban agus MORI.

Léirigh 80% d'fobhsan a ceistíodh go rabhadar i bhfábhair Tionól dá cuid féin a bheith ag Albain.

Bhí 47% sásta an Tionól sin a bheith mar chuid de chóras polaitiúil na Ríochta Aontaithe ach bhí a thrian den phobal i bhfábhair neamhspleáchas iomlán a bheith ag Albain.

Bheadh 60% acu lánsásta cáin níos airde a fochun díol as an Tionól.

Dá bhféadfaí an céatadán sin vótaí a stiúru isteach i bpáirtí Albanach bheadh fadhbanna móra ag páirtithe Shasana, go mór mór ag Páirtí an Lucht Oibre, móramh a fháil i Westminster, gan trácht ar neamhaird a dhéanamh ar mhian Phobal na hAlban.

(A recent poll shows 80% in favour of a Scottish Assembly with a third favouring independence).

KERNOW

CAMPORETH KESKELTEK RUGBY?

Dres an bledhynnow, an para rugby kernewek a'n jevo nebes gwaryow da erbyn gwlasow le ma yu synsyt an sport rugby dhe vos nebes gwan. Y'n bledhynnow a-dhewedhes Kernow re waryas erbyn Canada hag agensow Japan. (Leveryn bytegens nag yu Japan mar vyghan yn bys an broyow rugby ha dhedhy peder myl bara!)

Soweth Kernow a omgyf yndan roweth an Unyans Rugby Pow Saws may na yl ervyra hy thenkys hy honen. Ny yl Kernow gwaytya gwary erbyn Kembry po Ywerdhon po Alban hep bos fethys yn tyen. Mes. fatel vya mar pe sevys nep par camporeth keskeltek? Kernow ha Breten Vyghan, Kembry B, Alban B, Ywerdhon B a wrussa formya bagas a baraow kehaval martesen.

Martesen redyoryon Carn po ysyly an Kesunyans Keltek a'm byth tybyans yn kever camporeth keletek?

(Coming under the English rugby football union, Cornwall rarely gets any rugby fixtures of international standing. How about an interceltic championship?)

TELEVISION KELTACK

Theron nei towla tho ordna urth ra gweetha dro tho fastia canel television Keltack os a deez Keltack ul a Vreten Vean, Kernow, Werthon, Ennis Manow, Alban, Kimbra, ha a vedn ewzia tho a muiha ter el boaz tavossow genejack Keltack nei.

A ganel ma alja gweel kebmis ra gweres humdowl a deez Keltack. Ma ethom tho nei a programs eron'jye meneges gon steethiow, gon istoriow, a hevelepter diblans nei, ha avoidia a skabion idndoon durt west a Mor Atlantic eron nei gorez dadno eneerma.

Mal ew gennam servia en scrividniat rag ordna urth a par ma, ha da veea gennam clowas gos breaz, goz gweres, gos tibians.

Welcum veea rohow os gweres do pea cost a letherdoll ha tacklow a par na.

Ma towlez gen nei darbary lether newothow wor troiow cumpes drefedn meneges do deez a speada ha displegians nei.

Screfo tho ve, mar pleak, tho a drigva ejeeva dasquethez wollas.

Mar men a deez Keltack ul kesobery, a hendres ma el doaz ha boaz ober.

Durt Scrividniat a Scoran Loundres a Bagas Gwalajack a Gernow Lawry Coombs, 1 Oak Ave., Gillingham, Kent ME7 2NS; Tel: Medway (0634) 55026.

(The London branch secretary of the CNP calls for support for a project to establish a Celtic television channel, and asks for comments.)

MARGHASA

Wostiweth an marghasa a bythow Kernow a hevel bos testenn preder an re a berth roweth. Unn kowethas gonysegeth a vynn gul meur dhysquedhyans a dhevedhyans kernewek aga askor. Onen yn mysk pennsodhogyon an kowethas-ma a dherivas dhymm fatel eus bledjennow kernewek ow pos gwerthys yndann arwedh Lincolnshire drefen bos kowethas enos worth aga ranna!

Yn wedh y hwelav tus varghasa ow profya an keth tra rag dywysyans. Namoy nyndj yw gyllys warbarth govenek may sywwo neppyth whath dyworth towlennow an Orseth.

(As last the marketing of Cornish produce under a label of origin "Made in Cornwall" or similar is receiving serious attention where it matters — amongst industrial and agricultural producers.)

LOWENDER PERAN, GOL KELTEK YN WHYR

Lowender Peran, gol Keltek Kernow, yu tremenys arta. Pup onen neb re spenas nebes termyn ena, a wor bos "Lowender", hanow a'n descryf yn ta. Pypm deth ha nos, lun a ylow ha gonesegeth Geltek. Yth esa ena cannajow a dhyworth pub bro Geltek oll, saw Alban. Nyns esa scant mynysen y'n jeth po yn nos, heb dhe'n lyha un bagas ylow po canoryan po donsoryon, orth agan dydhana yn maner bryntyn. Un dra hag a bref an poynt ma, heb ger a dhowt yu hemma: Yth o adro dhe hanter woja peder ur y'n mytyn de Sul. Parys en vy rag cusk, del wrug vy predery, woja clewes ceili Ywerdhonek splan. My a dhallathas kerdhes adrus an bar yn squyth, mes a dhesempys, an ayr o lun a ylow, bombard ha pybow sagh, an Vretonyon re dhallathsa fest nos, hanter woja peder ur y'n mytyn! Bytegens, an dra a wrug 'Lowender Peran' an vledhen ma an gwella bysqueth ragof vy, o an yethow Keltek, kewsys oll adro pub prys. Nefra ny wrug vy kens gweles kemmys Kewsoryon Kernewek ena. Possybyl o spena an jeth yn tyen, ow clappya agan tavas ny. My a glewas Kembrek, Bretonek hag Ywerdhonek, mes martesen, an gwella oll, rag an kensa termyn y'm bewnans, my a glewas an tavas Manowek kewsys yn freth.

JOHN PENGILLY

(Cornwall's Celtic festival, the "Lowender Peran", in which I heard the Manks language spoken fluently for the first time.)

NEWODHOW BRETEN VYGHAN

Yn Breten Vyghan yma aga yeth owth omdhysquedhes tamn ha tamn arag lagadjow an bobel. Kynth udjy ow merwel war aga thavosow. Herwyth an kummys pur guv a'ga maystrysy yn Paris, nebes trevow a dhalleth gorra aga hynwyn gwir bretonnek worth aga finnow.

Re erell a vynnja, saw arghans a fyll dhedha. An korforreth C.E.L.I.B., neb re wrug kemmys a oberow da abarth erbysyeth Breten Vyghan, a ervyras gweres dhe'n trevow boghodjek-ma, yn unn junnya warbarth oll an arghadow byghan may fe gwrys an ober a le kost.

(C.E.L.I.B. helps to organise bulk-buying of Breton language roadsigns.)

PERYL DHE GEMBREK

Pesya a wra an caskergh Kembrek erbyn an chyow Haf. Yn re randryow a'n wlas, ogas dhe onen yn mes a bup pypm chy yu rak havysy. Yn nebes pendrevow anfusk ha tryst, an chyow-oll yu gwak ha dyvevnans dres an Gwaf. Nans yu pypm bledhen, lu cuth, gelwys Mebyon Glyndwr wosa pensevyk coth a'n pymthegves cansbledhen, a wruk dalleth lesky re an chyow. Lemmyn, ogas dhe dheu gans chy a fu leskys aban dallethas an caskergh. Mes ny vyn Scryvynyas Gwliasek Kembry, yn y sothva gosel yn Kerdyth, gul neppyth dhe lehe peryl an chyow gwak dhe'n yeth Kembrek. Rak henna, an scolyow, gwerthjyow ha chapelyow a wra degea, an dus a dhe'n cyta dhe dryga, ha marow yu cowethas Kembrek hy yeth aral.

Agensow, peryl polta lacca a wra sevel adherak fas a'n Gembryon. Drefen bos an tyluyow Kembrek ow-casa an pendrevow, Sawson hep sodhow y'ga fow aga honen a yl prena chyow yn Kembry rak prysyow pur ysel. Yn berdermyn, Sawsnek yu yeth an nyver brassa a dus y'n dewotty po gwerthjy nag yu arta degreas, ha'n nyver brassa a fleghes y'n scol. Drefen Sawson yu perghenogyon lyes a'n gwythvaow, ha'n governans Sawsnek a wra rewlya'n consels Kembrek, a lyes a'n sodhow dhe'n estrenyon.

Mar ny vyth an Gembryon pur fur, scapya hep bos gwelys a wra aga yeth goth.

IAN PARRI

The Welsh will have to be very wary to ensure that their language is not eradicated by the massive flood of immigrants into their country.

MEBYON KERNOW NATIONAL CONFERENCE

Delegates to the M.K. Conference held at Truro on Saturday were told that one of the most important developments for the party in 1986 had been joining the European Free Alliance. The E.F.A. is a grouping of nationalist and autonomous political parties throughout Western Europe. Mebyon Kernow will be able to bring Cornish matters to the floor of the European Parliament by means of the M.E.P.s within the E.F.A.

Chairman Loveday Carlyon said that another successful venture has been the launch

of the journal "Cornish Voice", a quarterly paper, which will provide a forum for the whole Cornish Movement to express itself.

1986 has been a disastrous year for Cornwall economically and the Cornish people are facing up to seemingly overwhelming difficulties, which has led to widespread feelings of powerlessness and vulnerability. The only answer to this demoralisation is to take control of our own affairs. Mebyon Kernow seeks to encourage this by proclaiming and defending the rights of Cornish people.

We Cornish can only be controlled from outside if we consent to that control, the answer is to withdraw our consent, albeit in small ways at first, and to seek to make our own decisions. It is particularly important to resist all joint Devon/Cornwall developments in which Cornwall would be swallowed up.

Officers elected for 1986/87 were: Chairman, Loveday Carlyon; Treasurer, Patrick Semmens; Secretary, Richard Carter; Policy Secretary, Pedyr Prior.

NEW PERIODICALS

One may be forgiven for thinking that the Cornish movement has seen some merit in the Tory Party's deregulation policies. For several years now those with nationalist sympathies have had only the CNPs "An Baner" to read, but recently, like a thousand flowers blooming, at least two and debatedly three organs for spreading the message of Cornish liberation, have appeared.

For those who might class themselves as traditional nationalists (no English right or left sympathies here) there is "An Kenethlor" whose second edition concentrates on tourism; its affects on Cornwall and the Cornish. This edition is a noticeable improvement in content and style on the first issue, which while claiming to be easier to understand than other nationalist publications currently in circulation, was found to be in parts undecipherable with its McGonagall doggerel and archaic style nationality bill.

One comment that this new paper makes is of particular interest. This is about the unfortunate situation this year in which two separate ceremonies in remembrance of the leaders of the 1497 Cornish Rebellion were held, one organised by the CNP in Bodmin and the other a mainly Mebyon Kernow affair in St. Keverne, but both on the same day. An Kenethlor says, "Unfortunately both services were held on the same day which meant less support for St. Keverne. The signing of Trelawney becomes farcical when sung by just a handful of supporters. Twenty thousand Cornishmen? Let's see if something can't be organised next year so that all Cornish nationalists can support both ceremonies."

Carn adds: let's not forget 1997 is nearing, the 500th anniversary of the "1497 Rebellion".

The second periodical, "Cornish Voice", is Mebyon Kernow's official publication (some may remember its predecessor "Cornish Nation"). The editor of MKs new found voice is the organisations Policy & External Affairs Secretary (and ex Carn editor) Pedyr Prior. The first issue covers the nuclear waste disposal question, comments on the Cornish tin crisis and carries news of an anti-English rose campaign.

In passing, a not so new publication deserves a mention, and this is "Cornish Scene". This is a "down market" version of the county life type magazines, Devon Life, Somerset Life etc., but it often carries a fair amount of Cornish, including a crossword, and an interesting letter section.

In all the new magazines are worthy of support, especially "An Kenethlor" and "Cornish Voice".

CORNISH VOICE from 3 Church Row, Porthleven, Kernow/Cornwall. (Cost — see separate advertisement).

AN KENETHLOR from 29 Parc-an-Dower, Helston, Kernow/Cornwall. (16p plus post).

Cornish Scene, Highshore House, New Bridge St., Truro, Kernow/Cornwall (60p each plus post).

Plaque to Cornish Hero



Unveiling of plaque to Thomas Flamank, one of the leaders of the "1497 Rebellion" in Bodmin

Over 100 people participated in the procession and ceremony of unveiling a plaque in memory of a Cornish hero of 1497 put up by the Cornish Nationalist Party. Many Cornish organisations took part and the participants were addressed by Dr. Phillip Payton who spoke of Thomas Flamank's important role

in the rebellion. Dr. Payton later unveiled the plaque which is inscribed in Cornish and English.

The CNP have held money raising events to help pay for the plaque, but donations are still needed and can be sent to the CNP c/o Trelispen, Gorran, St. Austell, Kernow/Cornwall.

CORNISH SPELLING — THE LATEST

The long awaited book by Ken George, *The Pronunciation and Spelling of Revived Cornish*, was published in October. This is a simplification of some of the findings of his doctoral thesis on the phonology of Cornish plus a very well argued justification of his proposed new phonemic spelling system.

We will carry a detailed review of this book plus some local reactions from all sides of the linguistic battle lines in the next issue of Carn. Suffice it to say that this latest work includes a sustained critique of so-called "Unified" Cornish, the inadequacies of which, long suspected by a minority, now lie hopelessly exposed. Ken George has done much to bridge the gulf between the language activists and the academic world — an explicit aim of his work. It remains to be seen how quickly his ideas will penetrate the cloistered conservatism of the Cornish language establishment.

NEWS IN BRIEF

OVER THE TOP!

At the end of October Charles Windsor came to look over the Cornish part of his feudal estate. Apparently an unplanned trip was made to Tintagel where, for some obscure reason, it was the royal wish to look over the Castle — a tourist attraction on account of its connection with Arthurian legend.

Locals at this windswept and isolated spot were more than astonished to witness the prior arrival of a bomb squad and various detectives who assiduously set about checking the crumbling masonry for certain devices. Having cleared all suspicious seagulls from the vicinity the royal personage was allowed his walk by the cliffs. How odd that the advisors of this person who, we are daily assured by the media, is so well loved should feel threatened in Cornwall. Or, after the economic disasters of the past few years and the continuing refusal to recognise the rights of the Cornish, perhaps it's odder that we aren't doing more threatening.

CATERing

Meanwhile some English settlers are feeling increasingly threatened by recent small, but energetic, manifestations of a more determined Cornish consciousness. At the beginning of September a group called CATER (Cornish Against the English Rose) advertised its existence.

CATER was set up with the intention to mount a campaign against the use of the English rose on signs in Cornwall directing tourists to places for spending money. For some time this insult has been a thorn in the side of Cornish nationalists but opposition had remained sporadic and clandestine. It was the aim of CATER's founders to start an open and public campaign against the rose but if they weren't removed then to openly remove them by direct action on the lines of Cymdeithas yr Iaith in Wales.

CATER's emergence stimulated a prolonged debate in the columns of the local press in September which spilled over into other areas and inevitably brought some of the colonialists out from under their stones. At the moment it seems we can claim victory as apparently the English rose is being removed from tourist board signs. Now perhaps attention should turn to the activities of "English Heritage" in Cornwall.

In a similar vein of consciousness raising a group is meeting regularly in Redruth under the auspices of the WEA to discuss the meaning of being Cornish and the future of our people. Interest has been encouraging and indicates a growing confidence among what may be called the vanguard of the movement here (see also report of the proposed Cornish Resources Centre).

HORRORS AT GEEVOR

While confidence is clearly needed issues abound. In particular the Geevor tin mine saga lurches from bad to worse. After the virtual closure of the mine the news now comes that the new owner — a Lebanese businessman who lives in Switzerland — wants the tenants of ten company houses to quit so that the

property can be sold.

Some of these tenants gave more than 25 years of their working lives to the mine and most are over 60. It is more than likely that when the houses are sold they will find their way into the holiday related sector eventually. This disgusting development highlights the need for local and democratic control to resist international capitalism at its most heartless.

Although one or two tenants have gone some have stayed on and look willing to fight for their right to a house. There is considerable support for them amongst the Cornish community but it needs organising — sadly the events have shown up the continuing weakness of the political movement in Cornwall.

Not content with this the new management is now negotiating with NIREX — the British nuclear waste dumping agents — for the storage of low level waste in parts of the mine. If this doesn't happen — we are told — the pumps will stop. Maybe this is a bluff, maybe it isn't. After the events of the last year we're ready to believe anything. But whatever is being cooked up in Switzerland (or Sellafield for that matter) opposition to nuclear dumping is the one issue guaranteed to unite the communities. A demonstration against this plan held at the mine on a Friday lunchtime and called at short notice still succeeded in gathering together 200 people early in November, an indication that the spirit that stopped the CEBG at Luxulyan in 1981 is still very much alive and well.

BERNARD DEACON

LOWENDER PERAN '86

Cornwall's annual festival of Celtic culture, the Lowender Peran, is reported by the directors to have been better than ever this year. The festival which ran from the 15-19 October was officially opened by the Chief Executive of Pan Celtic International, Con Ó Connaill, and apart from a ceilí or fest noz, wherein the participants from each country took turns to organise a programme on different nights, there were dance workshops, street dancing, coach trips and lectures at various times during the day.

Some of the groups taking part were Parti Dawns Aelwyd Aberystwyth (Cymru), Kelc'h Keltieg Tud er Mor en Planwour and Mein Mor Han Lann E Bro Karnag (Breizh), Na Faneé (Mannin), O'Callaghans Mills (Éire) and an Asturian dance team.

There were no moans about this years Lowender although one of the directors, Pat Crewes, said that she hoped more Cornish groups, such as language organisations would make more use of the festival in future years. All in all it was a great success.

DALLETH VIDEO

The group that was set up to assist families who use Cornish and promote the language among children, is to receive a grant from "South West Arts" to prepare a short pilot video for use in primary schools as a language teaching aid. The aim of the video is to introduce children to simple conversation in Cornish in a common situation, and will

feature a family outing. If the venture is successful Dallesh will apply for a further grant to extend this to a series of videos. The West Cornwall based Penwith Women's Film and Video Workshop are involved in the project along with Mike Hasshill, headteacher and amateur playwright, who will write the script.

CELTIC CONGRESS

Cornwall will be the host country for the 1988 International Celtic Congress and the theme will be "The Celtic World and the Sea". The Congress last met in Cornwall in 1982. The 1988 venue will be the Great Western Hotel, Newquay from Eastern Monday 4th April to Saturday 9th April. Included will be concerts, a church service in Cornish, informal celidhs and exhibitions as well as more serious discussions, talks and seminars on subjects of interest to all Celts.

More information from: Ann Trevenen Jenkin, An Gernyk, Lccdstown, Hayle, Kernow/Cornwall.

CONFERENCE ON CORNWALL

A two-day Conference was held on Saturday and Sunday 15th and 16th of November in Perranporth. The theme of the Conference was "Devolution/Autonomy II: Could Cornwall run her own services?" Included in the conference, hosted by Cowethas Flamank, was an emergency debate on proposals for a Cornish Development Agency with principle speakers from the "Cornwall County Council". Other business included representations on the work of "Cornish Railways", the "Cornish Health Service" and Cornwall's Postal Service, and official representatives from all these agencies were present.

A RESOURCE CENTRE FOR THE CORNISH PEOPLE

The Cornish People need a focus of resources and skills to provide direction, effectiveness and an appeal to a wider cross section of Cornish interest.

This is the conclusion which a group of young Cornish people have come to. They recognise that Cornish people lack *confidence, co-ordination, resources and a wide appeal*.

Therefore they are consulting Cornish groups ranging from cultural and academic to music and sports associations for their reaction to the concept of a centre for the Cornish people. As the briefing document suggests: it would "promote, foster and encourage the Cornish identity and all matters Cornish in Cornwall".

It aims to provide staffing and resources to link the many Cornish interests together; to provide a forum for debate; and to provide co-ordination and coherence to the many Cornish initiatives and (even) campaigns.

Its "bottom line", however, will be to satisfy the requirements necessary to obtain charitable status.

So far, the reactions to the proposal are extremely favourable. We will keep Carn informed of its progress.

A GEORGE

The Spelling and Pronunciation of Traditional Cornish

Writers of Traditional Cornish or Cornoack in the 16th, 17th and 18th centuries either did not have access to mediaeval Cornish texts or preferred not to make use of them. Whatever the case, they spelled their Cornish phonetically, as they spoke it, using the spelling conventions already available for English.

It has been argued by champions of mediaeval Cornish that this very fact is a reason for criticism, yet virtually all European languages have at some time or other taken their spelling conventions from other languages, most of them ultimately from Latin, and as for mediaeval Cornish it too was using the alphabet available to both Cornish and English writers.

The spelling used by writers of Cornoack equates well with that used on the signposts of western Cornwall (for which reason it may conveniently be referred to as the Signpost System) and in the remains of the language as seen in dialect survivals and other examples of the traditional language that have been set down on paper.

A further argument put forward by phonologists is that the way we pronounce a word that we now see written (as for instance on a signpost) is not necessarily the way it was pronounced in, say, the 18th century. At the same time a phonologist will confidently prepare a system of symbols which, it is maintained, does accurately represent those sounds, and is actually ready to demonstrate them by word of mouth. But I have not yet heard an expert reproduce successfully with his or her own voice the pronunciation and intonation of the older people of West Penwith where Cornish survived longest; and I remain sceptical of their advising us of the actual sounds used in any past period before the invention of sound recording by recourse to phonology.

On the other hand, the people of West Penwith are the direct inheritors of the Cornish language, for as it ceased to be generally spoken many words were transferred to the western English dialect and of course onto the map. The pronunciation of a given word may well have changed with the passage of time, and indeed all languages are in a constant state of change, but where you have a community of people with a distinctive, traditional pronunciation of Cornish words as found in dialect survivals and placenames, then these people may be taken as the nearest we have to native speakers. Indeed, Cornish people have in the past been so tenacious of their traditions that it may well be that the pronunciation and intonation of Penwith people has remained quite close to that of the language when still in regular use.

Here it is necessary to define what is meant by Penwith people. In the past fifty years or so, and particularly since World War II, in face of the inundation of the country by new settlers and tourists, and the overwhelming impact of television, it is now increasingly difficult to find anyone who speaks in the way that was customary among those who were, say, 70 or 80 years of age in 1950. The loss has been great, and certainly the present generation in Penwith does not speak in the old way; indeed I would go as far as to say that few people born in the past 50 years do so. Thus a very careful search has to be made if one wishes to hear sounds that have now become quite rare, and at the same time it is becoming increasingly important to heed the opinions of older people who themselves have listened to and noted the speech of individuals born before 1880 or so.

Morton Nance, when devising his Unified Cornish which was ideologically focussed on mediaeval Cornish, put forward the dialect speech of West Penwith as a guide to the pronunciation; but he was trying to make a square peg fit into a round hole . . . if he had not had an obsession with mediaeval Cornish and had not blindly maintained that "Late" Cornish was corrupt, but instead worked on reviving the language as last used, then his linguistic system would have been a congruous one: the square peg would have fitted in the square hole. Nance has been justly criticised for presenting us with a form of Cornish that never really existed (which is why Unified Cornish is not acceptable to

scholars of international standing) but he has been unjustly criticised for a lack of knowledge over the pronunciation. He did in fact know more about this than he was ever able to put across, yet the notes on pronunciation in his 1938 Cornish-English Dictionary are there for anyone to study, though few seem to take the trouble. BUT: these must be applied to Traditional Cornish, not to mediaeval Cornish.

Individual writers of Cornoack varied considerably in their spelling, and when getting the language into a condition suitable for teaching and general use a conscious selection of spellings and even grammatical forms has to be made. However, the language is accepted as it is found, and theoretical reconstructions are not made, so that what one now has is an authentic, traditional idiom represented in an authentic, traditional manner. COWZ EN EWHEL (Speak Up!), a direct-method "magazine" course now available, using copious illustrations and cassettes, and DEEN AHANAN (Let's Be Going!), a comprehensive course book to be published shortly, both use an identical standard of grammar and spelling taken from the clearest and most typical examples of native writing and traditional speech, drawing at the same time upon some of the most recent grammatical developments of the language.

The greatest advantage of CORNOACK is its AUTHENTICITY. It is the language as developed and used by native speakers in everyday situations, and its spelling system makes it EASIER TO READ, EASIER TO PRONOUNCE, EASIER TO LEARN. It has already been noticeable that it appeals more strongly to younger people and, most important, that grass-roots Cornish people find it more acceptable than the language that they have been told is Cornish over the past few decades.

Any queries about Traditional Cornish or the two courses COWZ EN EWHEL and DEEN AHANAN will be gladly answered. But PLEASE SEND A STAMPED ADDRESSED ENVELOPE for your reply as correspondence and consequent expenses are heavy.

Richard Gendall, Treggrill Vean, Menheniot, Liskeard PL14 3PL. Tel. Liskeard 43366.

EXCHANGE PUBLICITY

LE PEUPLE BRETON/ POBL VREIZH

20 pages. Monthly organ of the UDB, in Breton, B.P. 301, 22304 Lannuon-Cedex (subscription 100 FF/annum to CCP Rennes 236576). In the October issue: proposals for a broader appeal to the partisans of Breton autonomy (due to be discussed at a UDB Congress in November) and for a better adaptation of the party to the present Breton political and socio-economic reality; also a report about the activity of the UDB-elected representatives and the serious implications of the EEC milk quota system for the Breton farmers.

DYLLANSOW TRURAN — CORNWALL'S LEADING PUBLISHER OF CELTIC BOOKS

A Short Cornish Dictionary by Christine Truran @ £1.95.

From a Dark Stream by Henry Blackwell (Story of Cornwall seen through the eyes of one family) @ £15.00.

Tevdar: King of Cornwall by W. J. Pascoe (Cornwall 5th and 6th century A.D.) @ £4.75.

A First History of Cornwall by John Jenkin @ £4.75.

Send for catalogues — 120 titles to: Trewolsta, Trewirgic, Redruth, Kernow.

BREMAN

Monthly, 10 pp. in Breton. Subscription 120 FF/annum to 8 ru Hoche, Roazhon/Rennes 35000. Gives latest news of what is being done for and against the Breton language, also information about the anti-nuclear movement, cultural and social struggles in Brittany and in other stateless nations. An excellent magazine. Open to controversy. In the October issue, Youenn Olier argues that the Marxist theory of the class-struggle has become generally irrelevant, that it is particularly so in Brittany and that if a revolution is needed, it is one that should be directed towards the resurgence of "an den speredel" (spiritual man and woman).

MANNIN

SHENNAGHYS AA-SCREEUT

Feer vennick, ta ny screeudeyrn-shennaghys gaa-screeu yn shennaghys. Shen yn obbyr ocsyn, ny yeih shen as ooilley. Son y chooid smoo, adsyn ta geddyn laue yn caghtyr, t'ad shid screeu yn sheenaghys. Shen y fa nagh vel shynyn, va ynsit ayns scoillyn Sostnagh, lhaih monney mychione shennaghys ny Celtiee ayns lioaryn shennaghys Baarlagh. T'eh orrin shennaghys y aa-screeu.

Ec y traa t'ayn, ta caggey-shennaghys goll er mysh Nerin as ta sleih dy liooar gaa-screeu shennaghys ny hErin. Gyn ourys, ta paart dy leih oddys lhaih y pheesh shoh slane skee jeh clashtyn mysh politickaght Yernagh. Agh cha nel mee goaill leshtal erbee son screeu reesht as reesht mysh y lheid. Ta caggey agglagh as trome-chooishagh er ve goll er ayns Nerin rish keeadyn dy vleeantyn. Ga dy row ny Yernee currit fo chosh myr beisteigyn neu-feeu, cha ren ad rieu cur seose y caggey shen. Ta kuse vooar jeu foast jannoo caggey lesh dunnallid erskyn credjal. My vees y caggey shen caillit, ta ny Celtiee ooilley cheet dy ve ny sloo. As cha nel mee cheet er y chaggey lesh gunnyn ny lomarcán. Ta mee cheet er y chaggey dy hannaghtyn Yernagh.

Er y gherid, ta ny Yernee ayns Pobblaght ny hErin er jeet dy ve ny smoo goll rish Sostnee, ga dy vel yn Yernaghys foast lajer dy liooar sy cheer. Ta ram Yernee lhaih pabyryn-naight Sostnagh gagh laa nish as jeeaghyn er chellooish Hostnagh. Red agglagh, ta paart dy Yernee gra yn "mainland" rish Sostyn nish! As cha nel shoh taghyrt kyndagh rish beggid ny hErin cosoylit rish Sostyn. Ta ram jeh taghyrt er y fa dy vel caggey sharroo goll er dy chosney aignaghyn ny Yernee. As ta paart jeh'n chaggey shen er ve currit er y hoshiaght ec y reilts Yernagh, er nonney ec lught Fine Gael, by chiart dou y ghra.

Ta Yernee aegey clashtyn nish dy nee boghtynid lioaryn Pearse as Connolly. Ta deiney mooarey sy reilts coontey y chengey Yernagh dy ve myr sorch dy ghreie-caggee ec Sinn Féin ny lomarcán. Ta fir goll rish Conor Cruise O'Brien er nobbraghey dy jeean dy hoilshaghey magh dy nee ommidjys romansagh yn ashoonaghys Yernagh. Lhisagh ny Yernee olk er dannaghtyn marish Sostyn!

Ta Studeyrns Yernagh er vishaghey dy mooar ayns Sostyn er y gherid. Ta ny reiltsyn Sostnagh as Yernagh er nymydey shoh dy chur er y hoshiaght yn eie undinagh shoh: ta'n ashoonaghys Yernagh olk, agh ta'n ashoonaghys Sostnagh/Goaldagh mie. Agh cha nel y sleih shoh gimraa "ashoonaghys Sostnagh": t'ad gra progress rish.

Sampleyr mie jeh'n ommidjys ta er ve currit

magh er y gherid shen y lioar costal "One Island, Two Nations?" liorish D. G. Pringle. er ny chur magh ec Research Studies Press. Lhisagh shin ve bwooisal dy vel Mnr Pringle goaill rish dy vel ashoon Yernagh ayn (ta paart dy Ghoaldee foast gobbal y lheid). Ta Mnr Pringle smooinaaghtyn dy vel (as dy row) daa ashoon ayns Nerin: ny "Catolee Yernagh" as ny "Protestoonee". T'eh gra dy vel anchaslyssyn kineeagh as culturoil eddyr y ghaa phossan. T'eh jeeaghyn nagh vel fys echey dy daink ram jeh ny Protestoonee shen voish Nalbin tree cheead blein er dy henney as dy row ad voish yn un chynney as ny Yernee Gaelgagh. Cha row un 'ockle dy Vaarle ec ny hAlbinee shen! Haink y noidys agglagh shen er y fa dy row y pobbles shoh currit er cgin er thaloo va spoillit voish ny Yernee hene. Cha ren y noidys cheet voish anchaslyssyn kineeagh as anchaslyssyn crauee: haink y noidys dunveragh ta foast marroo sleih oney nish voish impiroilaghys Goaldagh. Lhisagh Mnr Pringle as e lheid toiggal dy nee lesh ny Yernee cheer ny hErin as cha nee lesh possan fashistagh ta foast noi seyrnsyn Yernagh.

An intense "history war" is being waged by anti-Irish elements to call into question the natural right of the Irish to be free. An aspect of this campaign is the "two nations" theory.

BRIAN MAC STOYLL

Opening of Thie ny Gaelgey

Miss Mona Douglas performed the opening ceremony of Thie ny Gaelgey, on 13th September 1986. She was introduced by Juan Crellin, Chairman of its trustees and gaelgeyr, whose generosity has made it possible for Yn Cheshaght Ghailckagh to organise the premises. At last the Society has realised its dream of its own premises, which, in addition to being a centre dedicated to the restoration and promotion of Gaelic, makes a public statement that the language is worthy of respect and preservation. It is both fitting and ironic that the premises now called Thie ny Gaelgey, is the former St. Jude's School. It was in such schools that so much destruction to the language was done, only a few generations ago — a common story in the Celtic countries.

Best wishes go to Yn Cheshaght Ghailckagh from the Mannin Branch of the Celtic League.

C.J.K.



CHERNOBYL DECEPTION

In the days following the Chernobyl accident, there was an indication of an unfavourable change in wind direction for Mann, together with heavy rain fall. On Friday 2nd May 1986, preliminary tests were made by MANIAC (Manx Anti-Nuclear Independent Action Committee), on the West side of the Island, with a hand held geiger. The monitor indicated .1 m/R hr. The following morning, rain was very heavy and readings had risen to .2 m/R hr., rising to .3 m/R hr. It proved impossible to contact the Manx Government Analyst, Mr. Arnot, so MANIAC asked the Meteorological Centre at Ronaldsway Airport for information regarding the Chernobyl 'cloud', and were told that the 'cloud' was over the far south of England with no immediate danger of it passing over Mann. Following this information (mis-information) Mr. Dunster, Director of N.R.P.B. Oxford was given MANIAC's readings. Mr. Dunster instructed them to make further checks, and confirmed that the readings were indeed much higher than expected, and when asked, said that the Public Analyst had not been in contact with N.R.P.B. Further, unsuccessful attempts were made to get in touch with Mr. Arnot.

MANIAC then set about collecting, labelling and dating samples for independent testing. Some of these gave readings of .5-.6 m/R hr. (50-60 times normal background radiation).

By May 4th the general public had still not been made aware of the high levels of caesium contamination so MANIAC decided to alert the public to the situation, through 'Mannin Line', a phone-in programme on Manx Radio. Through this they learned that the sirens linked to a radiation monitor, in the North of the Island, had been triggered several times, undoubtedly due to large amounts of radio-activity. Mr. Arnot surfaced at last and claimed that the sirens had been tripped by lightning. M.H.K.s showed little concern, one suggesting that the high readings were probably due to old lead mines in the vicinity.

Apart from the obvious dangers of the initial radio-active pollution, brought to Mann by wind combined with heavy rain, particularly to young children, pregnant women and chronic sick, there are several features of MANIAC's report that should give us great cause for concern, not least of all the failure of a Government body responsible for monitoring, to inform the farming community and general public. One particular feature of the soil in Mann is a general chronic lack of potassium. Plants fix caesium 137 by folia plus root absorption. In soils short of potassium the uptake by plants of caesium 137 is higher; concentration being highest during the growing season. In the event of fall-out of caesium 137 the maximum level in food occurs after 6-12 months and concentration reaches maximum 4-5 after this. Surveillance of food for human and animal consumption needs to be continued for more than a year following pasture contamination.

MANIAC have it on good authority that amounts of plutonium were detected in the U.K. fall-out, although this information seems to have been suppressed. They wonder if we in Mann would have been informed at all about the nuclear 'cloud' had they not brought it to public attention, and further — could there be a link between the inexplicable delay of three weeks, of a letter to MANIAC confirming high contamination levels, and the delay (20th June) of the three week ban placed on movement and slaughter of hill sheep in N. Wales, Cumbria and Mann?

Since writing their report, data regarding the samples sent to N.R.P.B. have been received. All contain radionuclides attributable to the reactor accident at Chernobyl in western Ukraine.

Sub-Editor's note. This is a resumé of a detailed report by MANIAC, who would like to make contact with similar groups or individuals in Celtic countries, with whom they might work in close co-operation. They can supply back-up to substantiate any part of their report, also detailed analytical and medical data. MANIAC c/o Mike Renshaw, 31 The Threshold Jurby, nr. Ramsey, Mannin/Mann.

IRISH DEMOCRAT

Monthly organ of the Connolly Association, 8 pp. in English. Stg£5/annum, to 244 Grays Inn Rd., London WC1. Good reviews of the political scene and of Anglo-Irish relations from a socialist and republican standpoint. In the November issue: call for the release of the innocent Birmingham Six and Guildford Four (see CARN; ask for petition forms from above address); the testament of Peadar O'Donnell (Carn 55); alternative to the Anglo-Irish Hillsborough Agreement. Democrat accuses the Dublin Coalition government of treachery in pushing for the ratification by the Dáil of the Single European Act.

POGROM

Quarterly (in German) published by the Gesellschaft fuer Bedrohte Voelker, a human rights organisation for persecuted and oppressed ethnical, racial and religious minorities. Subscription DM40.00 for 8 issues to Postfach 2024, D-3400 Goettingen, F.R.Germany. The latest issue devotes 16 pp. to the Alpine original peoples (Reto-romans, Ladins, Friulans), six pages to N. and S. American Indians, minorities in India, Kurdistan, Tibet, etc. In another recent issue articles were devoted to the Breton-speakers and to the Irish Travelling People.

THE MANX TRIUMPH

The Calf of Man, a small island off the southern tip of Mannin, was formally transferred back to the Manx people on the 6th November, becoming the property of the Manx National Trust.

After nearly fifty years of English ownership the deeds were handed over by the English National Trust amidst a controversy in our national press.

According to some executive members of the Manx Trust, which was founded in 1951, the Celtic League's campaign (see Carn 52) came dangerously close to jeopardising the negotiations for the transfer. Considering that the Manx Trust has been in a legal position to hold property since 1952, one wonders why it took them nearly thirty years to achieve that end.

When the news of transfer broke, in both the Manx and English press, it was hailed by some as a "Celtic League Triumph" — leaving the Manx Trust, if not a little red in the face, out in the cold. No doubt, the absence of League representation at the handing over ceremony, helped soothe hurt pride and was perhaps sweet revenge!

It is hard to accept that the League's involvement did not, to a certain degree, help speed up the snail-like negotiations. With the active support of our London Branch the issue certainly came into public focus, and presumably forced the Manx Trust to take the initiative; instead of sitting back waiting for action from across the water.

The two sides, for that is what it has become, can claim, I suppose, some triumph in the final settlement. Nevertheless, one can't help but be astounded by the vehemence of those who have placed themselves firmly in the "Manx Trust Camp".

A recent leader, entitled "Whose Triumph?" (Isle of Man Examiner, 12th Nov.) is very reminiscent of editorials which appeared in the grand old days of Fo Halloo (the underground movement opposed to the new resident boom of the early 70's). To quote:

"According to the Manx Trust chairman Mr. Bernard Caine the League even 'threatened' war if they did not get what they wanted. It is typical of the kind of language they do use, and a warning that however few members they have in the Isle of Man, they are dangerously affected by the type of extremism embraced by some other Celtic countries. Manx members of the Celtic League have nothing to be justifiably extreme about, but it would appear that they are temperamentally drawn to the violent feelings which are given expression elsewhere."

This type of anti-celtic sentiment is rampant amongst the Anglophiles found in those countries which have been oppressed by English imperialism. These victims of oppression appear to think that the English have two bright sides. Ignoring, or blinkered to, the fact that successive governments in Whitehall have resorted to acts of violence against a nation's culture and language to retain dominance.

If the Manx branch of the Celtic League resorts to using the rhetoric of Celtic extremism, it is hardly surprising — it's the only language Whitehall seems to understand — short of action! Besides, if it achieves a just settlement, why carp about whose triumph it was — surely it was the Manx Nations!

PATRICIA BRIDSON

CELTICA

CELEBRATING AND UNDERSTANDING THE CELTS

For archaeology to discard the old idea of successive invasions of new skill bearers to explain the development of cultures is a radical departure, to suggest that political ideas of competition and social change were the engines of development then as now is the new job pre-historians must address. Such an approach was the aim of the Edinburgh Museum of Antiquities in connection with the 1985 Edinburgh Festival.

The exhibition "Symbols of Power at the time of Stonehenge" was a pioneer of daring skills. It was praised by Neal Ascherson in "The Observer" in September 1985 thus, "it seemed that around Stonehenge there lived conservatives laden with gold and divine knowledge, scheming to defend their influence against local rebels and sceptics — who, in turn, chafed to get rid of the old frauds and run things in a modern way with Beaker pottery and metal tools — the gold crescents of the old order were ordered to be decorated with precisely the patterns used on the Beaker pots preferred by their adversaries. . . . They were trying to stop the rot," concluded Ascherson, "to stop history, by disguising the old order with the superficial fashions of the new."

David V. Clark and his colleagues had created a revolutionary show which not only displayed the "blaze of ancient gold, of arrogant treasure in metal, stone and pottery gathered from all over Britain, from France and Holland and both Germanies," he set up experiences for visitors to give some impressions of what ancient peoples felt, like sensing the connection between reverence and power.

This summer we visited the expo at Abbaye de Doulas in Brittany entitled "In the time of the Celts" (Au Temps Des Celtes). Its display was a fabulous selection of the treasures from the period 500 to 100 years before the birth of Christ. It portrayed various aspects of life and wealth and exquisite design of the continental Celts; from the Gundestrop Cauldron, through great casques, gold torques and coins to armour and burial urns the exhibits focused on the agricultural base of this great Celtic cultural flowering but did not attempt to put the display into some sort of political and social context. It was disappointing to see such treasures in the traditional layout of old fashioned rows of cases. It showed many facets of life in the period but no central thread to explain why such a widespread development of Celtic themes and decorations took hold over Western Europe nor why the insular Celts, whose "Golden Age" came centuries later, were arbitrarily dismissed from the expo.

The sumptuous Guide at 1,250 Fr. gave lavish background notes but many were forced to peer at tiny typescript huddled round close packed, display units to make any sense of the items on show. It seemed odd to chop up the crescent of Celtic civilisation after the Roman influence began to obliterate Gaul — why no recognition of the exquisite design elements which course through Irish, Pictish and Brythonic in the next thousand years?

The conquering Roman marauders not only imposed their culture and order on much of the Celtic lands but seem to have cut off much of our understanding today. Such is the thoroughness of their work we need to make special efforts to show the continuity of the Celtic legacy — or else there will be little understanding among today's Celtic nations of how to recover their vigour and throw off the dead hand of post-Roman mechanistic thinking so characteristic of the big states of Europe today. I would like to have seen public recognition at the Doulas expo of the Irish, Picts and Scots who saw off the Roman Legions and outlived the Western Roman Empire to pass their priceless legacy to us today. I hope that future exhibitions will build on the methods and intellectual daring of "Symbols of Power" for the contents of our museums cannot speak for themselves — we must interpret their impact for the needs of our peoples today.

ROB GIBSON



LÁ NA GAEILGE

An innovation in language matters was a "Lá na Gaeilge" or "Irish Day" introduced for all State services one day last November. The intention was to get all Public Servants particularly those dealing directly with the public to use what little Irish they had on that day. By all accounts it was a moderate success and was well received by those in the Public Service, the public and mass media generally. A Senate sitting was rescheduled for that day and conducted through Irish. While being no substitute for a proper bilingual Public Service such an effort is at least a step in the right direction.

NINNAU

The North-American Welsh newspaper, monthly, 24 pp., full of information about social and cultural happenings in the Welsh world of the USA and Canada. Chiefly in English. Takes a very positive stand in support of the Welsh language, e.g. calls for financial aid to Mudiad Ysgolion Meithrin. \$10 (US/Canada) or Stg£7.50/annum to 11 Post Terrace, Basking Ridge, NJ 07920, USA.

"CORNISH VOICE" — Mebyon Kernow's new quarterly for the Cornish movement. 30p each + post. Subscription: 4 issues, England and Celtic countries (including Brittany) £2.00. Europe £2.50. Others £3.00.

From Cornish Voice Subscriptions, 3 Church Row, Porthleven, Kernow/ Cornwall.

Record of Contemporary Celtic Music

Although folk records have been made before including music from the six Celtic countries, until now no-one has produced a similar record of rock music. During the past few months, a Welsh rock label, Recordiau Anhreft, with help from the Celtic League, has been organising just that. The aim is to produce a record showing the range of contemporary Celtic music and more particularly, to increase the contacts between the Celtic countries; to set up tours by the groups; and to encourage groups in other countries to make low budget, professionally sounding, compilation albums. The record will include tracks by groups who have already recorded albums and others which have only just formed, some of these still in school.

Groups from all six countries have been contacted and are now hard at work recording. So the record will be the first to include rock music in both the Cornish and Manx languages (in fact there has been a flowering

of groups singing in these languages). It will also present contemporary music in the six languages together on the international scene for the first time. Among the 15+ groups taking part will be Gael Force from Scotland, Na Firéin from Ireland, E.V. from Brittany, Penna Lowender from Cornwall and Mactullagh Vannin from Mann, all well known in their own countries but without international attention as yet.

Besides the record, the Entertainments Committee of Cymdeithas yr Iaith Gymraeg have set about organising an inter-Celtic rock concert for next year's National Eisteddfod to be held in Porthmadog. It is hoped to organise the concert in Caernarfon and discussions are underway with TV and radio stations for it to be broadcast by the media. This again would be the first time that the Eisteddfod has held such an event and would present an ideal opportunity to launch the record and many of the bands to a wider audience.

Recordiau Anhreft already has attracted the attention of the English media, having had records played on radio stations all over England and having recorded sessions for Radio 1. They have recently signed a distribution deal with the "Revolver" distribution company, other companies have expressed interest, and records on the label

are starting to sell in Germany, Italy and USA.

Other Celtic festivals have expressed interest in providing a platform for groups to play and it is to be hoped that Lowender Peran, An Oriant (Lorient) etc. will blossom into a regular circuit for Celtic language bands, attracting more media coverage.

It is hoped that the idea of this record will catch on and become the first in a series. The idea has already attracted the attention of some more famous groups. The Gaelic group, Run Rig, are interested in making a second inter-Celtic record composed of more experienced groups, to be released on their own Ridge Records label. Already the top Welsh group Geraint farman a'r cynganeddwyr have stated their interest. The Breton singer has already expressed his interest in making a joint record with the Welsh singer Meic Stevens, and it is hoped that he will join in. Clannad are also being approached and it is envisaged that two groups from Cornwall and the Isle of Man will graduate from the first record to record tracks for this second album. Other record companies are taking an interest in the venture, and it is obvious that these two projects are strengthening connections between the Celtic countries in a material way.

DAVYTH FEAR

THE CELTIC DIASPORA: AUSTRALIA

By Padruig Mac Alasdair (of Australia)

It has been said that the Celtic Race has left Europe and now lives in North America and the Antipodes.

That is surely an exaggeration though the effects of famine, oppression and clearances on the Gaels of Ireland and Scotland were immense and there are millions of Gaelic descendents in America and Australasia. Here in Australia we calculate that at least half the population has some Celtic ancestry. Of that half perhaps half are Irish, two-fifths Scottish, and the balance Welsh, Cornish and Manx.

Certainly they have made the Australian ethos and history what they are (and, incidentally, possibly account for a long-standing dislike of the English in Australia).

There has been in Australia in the last few years a remarkable surge forward in Celtic consciousness in Eastern Australia. It is shared by all the separate Celtic communities — Welsh, Irish, Scottish, Manx, Cornish, Breton.

The Irish have various societies and come together in great numbers around St. Patrick's Day. The Scots, who have had the incomparable advantage of the bagpipes and the tartan as badges of identity in the new land of their immigration, have innumerable local, clan, pipeband and other groups. The Welsh, fewer in number — they came here as miners

of coal; they still mine, they play rugby and from that lovely land, Kernow, also have societies and learn their Brythonic language. The Manx have recently come again to the fore in Sydney.

The Celts, all of them, including a few Bretons, have joined together in the Celtic Council of Australia. Their Committee meets monthly (with great amity too, which may surprise those who know the Celtic curse — of fighting one another instead of the Saxon). It has two prime objectives — the increasing of Celtic Awareness in Australia and the creation and endowment of a Chair of Celtic Studies at an Australian University. It is of course absurd that no such Chair yet exists here.

As a result of their efforts many achievements are in bud. Sydney University has started teaching Celtic Studies at undergraduate level. Scottish and Irish Gaelic and Cymraeg are regularly broadcast in Sydney and Melbourne. Irish and Scottish Weeks expand and flourish. A Scottish Gaelic paper An Teachdaire Gaidhealach is published quarterly in Sydney (probably the only Gaelic language paper in the southern hemisphere).

Despite these achievements or because of them we are all the more aware of our origins in Europe and within our means anxious to help in the achievement of independence for the Celtic lands of our origin. And, we read Carn!

P. T. Mac Alasdair

Ancestors came from Jura. Foundation Chairman of the Council for Scottish Gaelic. Vice Chairman of the Scottish Australian Heritage Council. Initial Co-ordinator of the Gaelic Scottish radio programme. Convenor of the Celtic Council of Australia and Secretary of the Australian Group of the Scottish National Party.

LETTER

A' Bana-charaid,

I understand that an application has been made on behalf of the people of Galicia for membership of the Celtic League.

Since the possession and use of a Celtic language is one of the qualifications, and the main one, for membership of the League, I cannot see how the Galicians can be offered FULL membership. Like many of your readers, I know very little about Galicia, except that their culture has a significant Celtic element embedded within it, even though the language has been in limbo for centuries.

While I appreciate that cultural elements can exist without an associated language, these elements can only be sustained through artificial means. This is not to say that these elements in the Galician culture are not genuine, but without language to give them validity I cannot see how Galicia can become a FULL member of the League.

Having said that and having spent my life in the world of minority causes, I would suggest that the League offer the hand of friendship and create ASSOCIATE status for the Galicians within the structure of the League. It would be then the decision of the investigating sub-Committee to allow the Galicians to approach any League AGM on a reporting only basis and, through the medium of a member Celtic country delegate, to offer Resolutions which would help to strengthen the League as a whole.

Is mise, le meas mór,

FRANK MacTHOMAS

'Am Fasgadh'
5 Rathad na Muilne
Stornoway
Isle of Lewis

No Scrif-Celt '87

SCRIF-CELT, the Celtic Languages Book Fair, organised by the Celtic League, will not be held in 1987. It is hoped that SCRIF-CELT will be held in 1988.

Announcing this decision of the SCRIF-CELT organising committee, chairman Peter Berresford Ellis, the historian and novelist, said the reason for missing a year was not because of lack of support from publishers nor of potential funding. The reason is due solely to lack of volunteers willing to help share in the arduous work of organising the book fair.

"SCRIF-CELT '85 and '86 were successful events. They were not only self-funding but, on both occasions, made small profits. However, the organising of the event needs a team of dedicated people able to work by themselves in various fields to ensure the book fair comes together as a well-oiled event. We need people who are prepared to spend time and energy chasing publishers and organisations in all six Celtic countries as well as from London and New York."

Mr. Berresford Ellis told CARN: "It has been exceedingly difficult for our few dedicated people to do all that requires to be done from London."

This year, both Mr. Berresford Ellis and Séamas Ó Coileáin, secretary/treasurer of SCRIF-CELT, have been unable to guarantee that they would be able to devote the time necessary to ensure a successful event in '87.

Rather than make the attempt, which might result in disaster, it has been decided to declare their decision now.

"The decision was not made lightly," said Séamas Ó Coileáin. "We tried several alternatives before deciding to call '87 off. In doing so we are fully aware of how disappointed the supporters of SCRIF-CELT will be. We are aware of the enthusiasm of organisations such as the Welsh Books Council, Scots Gaelic Books Council and the Breton Cultural Institute as well as other bodies who have offered funding. However, the pay-off line for the event is the time one can devote to its organising and it is the lack of organising personnel which has made us decide not to go ahead with plans for SCRIF-CELT '87."

According to Mr. Berresford Ellis: "We had hoped, having demonstrated to the Celtic world the importance of a Celtic Languages Book Fair, how it could be self-funded and the success it could achieve, that some professionals would want to get more involved than they have. There is still a great potential to be developed if only we had the personnel willing to give their time to the project.

"Both Séamas and I, in these coming months, would be interested to hear from anyone wishing to volunteer their services to help organise SCRIF-CELT '88. But we only wish to hear from people who are serious in committing themselves to long periods of exacting work not just 'committee servers' who go home from committee meetings and leave it to others to do the hard graft."

Anyone interested should contact Séamas Ó Coileáin, G42 Du Cane Court, London SW17 7JR, England.

Membership and 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 outside Europe 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, 2 Woodburn Place, Edinburgh 10.

BREIZH

Jorj Ab Herve-Gwegen, 9 Rue F Blons, 29260 Plouzeniel/Ploudaniel.

CYMRU

Merfyn Phillips, Parc y Ffrier, Llandudoch, Dyfed.

EIRE

Tomás Scott, 16 Páirc na Cabrai, Baile Átha Cliath 7.

KERNOW

Jam Williams, 6 Rose Row, Redruth.

MANNIN

Cristl Jerry, 6 Glenfaba Road, Peel.

LONDON

Séamas Ó Coileáin, G.42 Du Cane Court, London SW17 7JR.

U.S.A.

Elizabeth A. Fitzpatrick, P.O. Box 20153 Dag Hammerskjold Postal Centre, New York, NY10017.

INTERNATIONAL BRANCH

Alan Heusaff, 9 Br. Cnoc Sion, Dromchonnach, Ath Cliath 9, Eire.

When renewing please send cheques to same Branch as previously, or notify its secretary of any change.

The General Secretary of the Celtic League is **B. J. Moffatt**, 24 St. Germain's Place, Peel, Isle of Man.

The Editor is **Ms. P. Bridson**, 33 Bother Bancroft, Tamhlacht, B.Á.C. 24, Éire.

Our next deadline for CARN 57 will be 8th Feb., 1987. I would like to thank contributors for meeting the very early due date set for this issue.

Materials 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 (bracket sentences/paragraphs which may be omitted 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 nor of the Celtic League.

Health Risk

The Celtic League notes with dismay the Greenpeace survey on increasing pollution of Cornish beaches.

In consequence we call upon the Cornish Tourist Board to launch an advertising campaign. This must warn the population of the urban areas up country that they will be endangering their health if they visit Cornwall.

Public health warning notices at the beaches and an immediate embargo on further housing development in the coastal areas are also required in the interests of the Cornish people and our temporary visitors.

Tourism has clearly reached the point of diminishing returns. Our local authorities must as matter of urgency divert all necessary resources from catering to the encouragement of alternative, less environmentally damaging, economic activities.

Thanks to all the Cornish writers who answered my appeal. Let's organise now and not have a drought and then a flood!

Editor

CELTIC LEAGUE BADGE

3/4" in diameter, light metal, design representing the Celtic knot as shown on the front page of CARN 55, in gold over a green background, available for £0.70 (surface mail) or £1.00 (Air mail) from A. Heusaff (address p. 24).

From same address: copies of the special issue of *Dalc'hornp Sonj* "Pâques 1916 — La Révolution Irlandaise", containing seventeen contributions from Irish historians and writers about the leaders and events of the Irish struggle for independence (1880-1923) and numerous photos. 64 pp., 12" x 8". £5.00.



NEW SECRETARY REQUIRED FOR BREIZH

Jorj Abherve-Gwegen, 9 rue F. Blons, 29260 Plouzeniel/Ploudaniel (a successor needs to be appointed without delay as Jorj wants to devote himself full-time to DIWAN).