

# COXIN

## A LINK BETWEEN THE CELTIC NATIONS

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Death of Seumas Mac a' Ghobhainn

Perranporth CONFERENCE

Baase Doolish y Karragher

Welsh Language Bills

PLANNING CONTROL &

the Manx GOVERNMENT

Historic TWINNING

The North – Loyalist Attitudes

A Season in the French Grip



### CELTIC LEAGUE



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

# ALBA

## AN DIOGHALTAS AICE

"Seinn ìribh o, hiùraibh o, hùgaibh o hì.  
Seo agaibh an obair bheir togail fo m'chrìdh.  
Bhì stiuradh mo chasan do m'dhachaidh bhig fhìn.  
Air crìochnachadh saothair an là dhomh."

Sin mar a sheinn Murchadh Thormaid "nuair a thill e dhachaidh. "Nuair a bha e a' stiùireadh a' chàir dhachaidh, bha eagail air nach maireadh an càr bochd air an rathad an deidh an ath dheuchainn M.O.T.

Chaidh uiread de chàraichean nuadh earbsach seachad air "nuair a bha e a' stiùireadh feadh uiread de shràidean ann an Glaschu. Ach bha sin an dàn dhà, a dhol o cheann gu ceann sa bhaile mhór ann an càr meirgeach gun fheum. Nuair a rachadh am fear seo fair an rathad gu brath cha bhiodh e comasach dha ach càr eile aosda meirgeach a cheannach.

Cha robh ach trì dùrachdan aige . . . nach biodh a bhean, Eilidh, no a phàisdean ann an dith . . . gum biodh ar seann chànan Albannach na àite na Beurla feadh Alba gu leir fhathast, mar a bha i roimhe teachd Mairead nam Mallachd a phòs Rìgh Calum Ceann Mór . . .

. . . agus an treas dùrachd aige . . . gum biodh càr mòr briagha nuadh aige fhathast.

Iomadh oidhche bhiodh brùadair aige, nuair a bha e na chadal, gun toireadh duine dhà càr mòr briagha nuadh, an nasgaidh, ach dhùisgeadh e an ath latha gun chàr an làthair. Ach thuig an saor gun robh an dà-shealladh aige agus . . . latha air choireiginn. . .

Thòisich e a' gabhail òrain a rithid agus esan a' stiùireadh dhachaidh . . .

"Air ciaradh don fheasgair 's mi seasgair fo dhìon.

Mu'n cuairt air a' chagailt bidh aighear gun dith;

Na pàisdean ri àbhachd, 's am màthair ri snìomh;

'S mo chrìdh-s' air a lionadh le gràdh dhaibh."

Bhiodh na pàisdean ann agus bhiodh am màthair a' feitheamh air . . . ach cha bhiodh ise ri snìomh. 'S docha gum biodh i faisg air a fòn agus sgrìobhadh ise sìos a h-uile òrdugh a thigeadh a-steach air a fòn, a chionn is gum biodh obair-shaoirsinneachd nuadh fhaighinn air a shon-sa. Bhriseadh a chridhe nan tréigeadh si e. Nam bheireadh fear air falbh a' bhean Eilidh, mharbhadh Murchadh Thormaid an trusdair leis a h-uile inneal saoir a bha aige.

Stad e an t-seann chàr aige le eiginn, oir bha na breicean (brakes) air dhol a dhòlaidh.

Nuair a bha e a' dìreadh nan staidhre

chitheadh duine gun robh Murchadh 'na dhuine deannta 'na sheacaid dhubh-ghorm agus na dhungairidhe (dungarees). Bha бага uaine aige le chuid innealan saoir. Bha e mu dheich bliadhna air fhichead a dh'aois.

Phòg e Eilidh trì uairean mus do bhruidhinn i. Chord am froca oir is dearg a bha uimpe ris.

"Mhurchaidh, a ghraidh, bha òrdugh thairis air a fòn — tha doras an gharaidh briste — ann an Baile-ùr-na-Maoirn (Newton Mearns)."

"An e Aonghus Ogg a bh'ann? 'Se duine beartach a tha ann."

"Chan e, bha a bhean, Peigi, a' bruidhinn . . . a' bhean-phosda Ogg."

"'S e duine faoin a tha ann a thaobh nam ban . . . mar a theireadh an t-òran:

"'N am amadan, 'n am amadan a bha mi riamh,

'N am amadan, 'n am amadan a bha mi riamh,

'N am amadan, 'n am amadan a bha mi riamh,

A' mire ris na caileagan

A chaill mi mo chiall. . . ."

"Direach mar a thuir thu, a ghraidh. An teid thu ann am maireach?"

"Theid . . . trath sa mhadainn. Eilidh, a thasgaidh."

Bha uisge trom, trom ann an ath mhadain agus bha Murchadh an saor cho fliuch ris an lòn mus do lion e an càr truagh aige leis an fhiodh a dh'fheumadh e air son doras na garaids.

Cha mhòr gun d'ràinig iad taigh Aonghuis Ogg nuair a thuir an gille:

"A mhaighstir," (Bha e daonnan a' bruidhinn ri Murchadh Thormaid mar gun robh e san sgoil fhathast). . . . "A mhaighstir, cha chreid mi nach eil am 'big-end' air dhol a dhòlaidh. . . ."

Cha tuir an saor cail ach leig e osna.

A dh'aithghearr bha an taigh eireachdail briagha beartach air am beulaibh.

An sin, chuala iad boireannach a' ranail agus a' deanamh caoineadh mar gun robhas 'ga marbhadh. Ach thug iad an aire gun robh Peigi Ogg na h-aonar, nuair a dh'fhosgail i an doras . . . agus abair gun robh na deòir a' sìleadh sìos air a gruaidhean. Bha i mu dhà fhichead bliadhna a dh'aois . . . boireannach laghach . . . bha clò na Hearadh uimpe . . . agus bha i a' cumail greim air litir 'na dorn.

"Trohadaibh a-steach mach as an uisge," arsa ise agus na deòir a sìor-shìleadh agus a guallean air chrith le ospagan. An deidh

strùpag bha turadh ann. Dh'fhàs am boireannach na b'fheàrr. Sguir a deòir.

"Gun teagamh, fhuair sibh droch naidheachd an diugh. Pheigi," arsa Murchadh Thormaid, "mur eil sibh deònach mise doras na garaids a chàradh innsibh dhomh agus di-chuimhnichidh mi e. Theid mi air ceann-gnothaich (job) eile.

"O càraichidh sinn doras na garaids. Ma tha sibh deiseil fàgaidh sinn an drasda agus seallaidh mi dhuibh doras na garaids. Tha turadh ann."

Agus leis a sin choisich an triuir a-mach dhan gharaidh, an saor 'na sheacaid dhubh-ghorm is dungairidhe . . . an gille 'na dhùnichean (jeans) agus bean-an-taighe 'na sgiort agus seacaid de chlo-mòr uaine is donn. Bha an litir na dorn fhathast.

Sheall i doras na garaids dhaibh agus chunnaic Murchadh Thormaid as a bhad na bha ceàrr leis. Dh'fhosgail i an doras . . . agus chunnaic an saor na bha am broinn . . . agus chuir e iongnadh mòr air.

Chan fhaca e càr cho briagha riamh roimhe. Bha an càr a' deàrsadh . . . mar gun robh e a' toirt cuireadh dha. . . . "Trohadh a-steach, Mhurchaidh Thormaid, agus stiùir mise feadh gach àite o cheann-gnothach gu ceann-gnothach. . . ."

Thuig Murchadh Thormaid gun robh luach mìltean thar mhiltean an seo.

Thuig ise gu math na smaointean a thàinig a-steach don cheann aige.

"Chruiteachd! Tha e dìreach nuadh," arsa esan.

"Chan eil idir . . . ceithir mìosan a dh'aois . . . an ceannaich thu an càr?" dh'fhaighnich bean-an-taighe gu carach.

"Mise? Bhiodh mise fìor thoilichte sin a dhèanamh . . . ach, nach saor bochd a tha annam-sa?"

"Còig not'?"

"Còig?"

"Direach còig not'."

"O gabhaidh, gabhaidh," dh'èigh an Gàidheal. Bhaagal air nach robh e a' cluinntinn gu ceart . . . no gun robh e a' dol as a rian . . . "còig not' . . . sin agaibh e."

"Seo an t-ùghdarras agam," arsa ise. Nochd i Murchadh Thormaid an litir.

Leugh an saor i. Bha an litir fliuch leis a deòir fhathast. Seo mar a bha sgrìobhte. . . .

"Pheigi, a ghraidh,

Dh'fhalbh mi leis a' bhan-rùnaire agam. Thoir mathanas dhomh. Gabh an t-airgead a tha fhathast anns a' chùinntas againn sa bhanca. Gabh an taigh agus a h-uile cail a tha ann. Ach, *reic an càr agus cuir thugam an t-airgead.*

Gu dìleas,  
Aonghus."

GILLEASBUIG MacMHUIRICH  
Gilleasbuig Lachlann 'Ileasbuig.

*A tale is often sweeter with a sting in its tail.*

# SEUMAS MAC A' GHOBHAINN

Seumas Mac a' Ghobhainn, Scottish author, essayist and propagandist, and a long time member of the Celtic League, died in a London hospital on January 21, after a short illness. He was 57 years old. He had been a member of the London branch of the Celtic League since 1965 and was a member of the organising committee of Scrif-Celt. His best known works were *The Scottish Insurrection of 1820* (Victor Gollancz, 1970) and *The Problem of Language Revival* (Club Leabhar, Inverness, 1971) both co-authored with Peter Berresford Ellis.

Seumas Mac a' Ghobhainn was born in Edinburgh on January 15, 1930. He was educated at the Royal High School where he was taught by Hector MacIvor (1910-1966) a native of Lewis who had a great influence in Scottish literary circles. Educated during the Second World War, he spent two years at Llandudno Grammar school. He once recalled:

"Welsh was part of the curriculum but the school was flooded with evacuees and the parents of these children objected to the language being taught. As a result, Welsh was dropped to the detriment of the Welsh children who then had no opportunity to learn their own language."

He joined the Scottish National Party at the time they achieved their first election success with Dr. Robert M. MacIntyre taking the seat for Motherwell in 1945. He was then a supporter of the "Lallans" literary movement which was led by poets like Hugh MacDiarmid.

In the 1950s, however, he fell under the influence of Seumas Mac Garaidh, the Arbroath-born Scottish republican and Gaelic enthusiast (1885-1966). Mac Garaidh, who won several prizes for his work in the language, taught that Scottish Gaelic had been the language of all Scotland until the 13th Century. Indeed, Gaelic had survived in some parts of the Lowlands, such as Galloway, until the late 18th century.

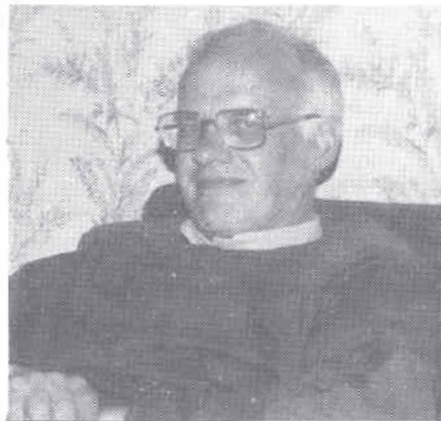
From then on, Seumas Mac a' Ghobhainn insisted that the language be called the *Scottish* language, in English, or *Gaidhlig*. Like his mentor Mac Garaidh, he wanted the restoration of Scottish Gaelic as the national language of Scotland. He learnt the language, imbued its culture and history. "Seumas Mac Garaidh had opened a door for me," he once said.

He began to express dissatisfaction with the attitudes of "Establishment" Gaelic bodies such as An Comunn Gàidhealach (founded in 1891) and even with SNP attitudes towards the language. In a biting article in *Rose* (September, 1965) he wrote: "It would appear that the Scots are not greatly concerned at all about the fact that their distinct language and culture has declined almost to the point of non-existence".

Articles on Celtic history and culture began to flow from his pen both in English and Gaelic. He wrote for a wide variety of journals in many countries, including the Celtic ones, and published several poems in Gaelic and English.

*The Scottish Insurrection of 1820*, co-authored with Peter Berresford Ellis, was the first full length study of the Scottish uprising which had national as well as radical aspects,

which had been deleted from most Scottish history books until that time (1970). The book gave birth to an 1820 Society. Only last year the society spent £10,000 in renovating a memorial to the executed Scottish leaders in Sighthill Cemetery, Glasgow, which has now been officially listed as a memorial by the Scottish Office. *The Scottish Insurrection of 1820* was one of the most widely reviewed books of 1970 and has only just gone out of print.



Seumas Mac a' Ghobhainn.

*The Problem of Language Revival*, co-authored with Peter Berresford Ellis, the result of a compilation of jointly written articles in the Scottish bilingual newspaper *Sruth*, was a study of those countries that had achieved successful language revivals. "A book for the activist and not for the academic bookshelf," declared Ned Thomas, author of *The Welsh Extremist*.

Writing in the *Scottish Vanguard* in 1967 Seumas said: "It is a stark fact that Scotland's national language can only be saved and made to flourish again by its protagonists adopting a completely revolutionary approach to the question of its revival."

At a Celtic League meeting in 1969 he made an impassioned plea for a Scottish Language Society to be established along the lines of the Welsh Language Society. The result was that a number of Glasgow University students answered his call and in October, 1969, Comunn na Cànan Albannaich (CNCA) came into being. Its militancy achieved some success not only in polarising attitudes for a stronger support of the language but in achieving minor successes in the use of the language in several walks of Scottish life.

Seumas resigned his chairmanship at the October, 1971, annual meeting, by which time CNCA had branches across the country and 100 delegates representing the branches, were attending. He wanted time to continue his research and writing activities.

He was a firm believer in the aims of the Celtic League and active in the London branch for many years. In 1985 he was elected a member of the organising committee of Scrif-Celt, the first Celtic languages Book Fair, organised by the Celtic League in London. This event attracted the support and participation of 72 Celtic language publishers. He was also a member of the Scrif-Celt organising committee for 1986 when the event proved an even bigger success.

He was working on a biography of Edward Dwelly, the compiler of *Faclair Gàidhlig*, the Gaelic Dictionary, when he died. He fell ill with intestinal trouble just after Christmas and was admitted to hospital on January 9. His condition declined rapidly and he died at 6.18 a.m. on January 21. He was divorced but leaves a daughter and two sons.

*Rose*, in January, 1972, wrote of Seumas: "If the Scottish Gaelic language survives into the 21st Century it will be mainly thanks to the efforts of a tenacious Scotsman who, over the past ten years, has been a veritable one-man national cultural movement".

Seumas' co-author and friend, Peter Berresford Ellis, said:

"I was introduced to Seumas in 1966 at the time I was beginning to take an active interest in the Celtic League. We met at the City Literary Institute in London. We shared many interests apart from an interest in all the Celtic cultures and Celtic history. We shared an interest in popular literature and its influence, in psychology, in general linguistics and in eastern philosophy.

"He was a sincere and passionate man; a man who wanted the best for all his fellow men; a radical socialist who hoped that one day his own country of Scotland would once more take its position among the independent nations of the world. He made no apology about his vision of seeing the Gaelic language become once again the national language of Scotland. He wanted to see all six Celtic peoples raise their heads as self-governing and Celtic-speaking nations.

"In the passing of Seumas Mac a' Ghobhainn, Scotland has not only lost an indefatigable worker for the propagation of her Gaelic language and its culture but a tireless and unrepentant worker for a self-governing Scotland. And Scotland's loss is the loss of the wider Celtic world. Above all, Seumas Mac a' Ghobhainn was a humane, gentle, kindly and generous person."

PETER BERRESFORD ELLIS

## McRAE, WILLIE

In proud and loving memory of Willie McRae who was shot dead on 6th April 1985.

"As long as but a hundred of us remain alive, never will we on any conditions be brought under English rule. It is in truth not for glory, not riches, nor honours that we are fighting, but for freedom — for that alone, which no honest man gives up, but with life itself."

Always remembered with pride by his friends and comrades in Scotland.

# ON THE GAELIC FRONT

*le Frang MacThomais*

In four years' time, it will be the centenary year of the founding of An Comunn Gaidhealach. It was founded as a kind of cultural reaction to the many Highland Games organisations which concentrated on physical prowess. The year 1891 was just five years after the Highland crofter entered into the Statute Books of the British Government via the Crofters Act of 1886. The Act gave crofters security of tenure but failed to open up the system of land use which had created thousands of previously fertile land into a sterile desert, with sheep, then deer and grouse.

While the passing of the Crofters Act was some kind of achievement, gained through a painful process of politicisation, to say nothing of bloody confrontations with the biased forces of law and order. The Act placed the whole system of Highland land use into aspic which did the crofting population little good. There was little opportunity for the entrepreneur, the innovator and the initiator to develop. It was in effect a Third World situation and gave birth to the term "The Highland Problem". Only now are things beginning to move in the right direction, with the recent formation of the Scottish Crofters Union.

On the cultural side, Gaelic saw many tens of thousands of its speakers move out of the Highlands. Whole swathes of a linguistic domain were cut away to leave fragmented pockets which have never recovered, though the Western Isles remained true to its language and culture.

The appearance of An Comunn Gaidhealach did much to bolster Gaelic, particularly through its annual National Mod. But the Comunn was run by a hierarchy of educated and aristocratic people quite divorced from the commonality which gave it a not wholly acceptable image.

Nearly a century on from 1891 whoever writes An Comunn's history will have a bit of a task to balance the achievements of its early years with its activity in recent times.

It was a reaction to the inability of An Comunn to grasp nettles and agitate for progress on the Gaelic front which resulted in the formation of Comunn na Gaidhlig in September 1984. I have mentioned this body in passing in past issues of CARN and it now seems appropriate to flesh out some of the details of CnaG.

Its aims are:

1. To confirm the integral position of the Gaidhlig language in the economic, social, moral and cultural development of the Gaidhlig speaking community.
2. To give young people the will and the opportunity to share in our heritage and to develop pride in their identity as Gaels — through access to and use of the Gaidhlig language.
3. To stimulate awareness of the significance of the Gaidhlig language in Scotland's heritage and culture.
4. To create an environment in which the Gaidhlig language can be learned and used in as many situations as possible.

The membership of CnaG consists of representation from Local Authorities in the Highlands, including Strathclyde, An Comunn

Gaidhealach and individuals who pay a subscription. CnaG is run by a Board with ten directors, of whom 5 are drawn from the public bodies and 5 representing the general membership.

CnaG has concentrated its efforts on intervention in the public and political sectors of Scotland. The specific mention of Gaelic, for instance, in the National Heritage (Scotland) Bill was as a result of CnaG's representations.

What could be called CnaG's baptism was a Conference on Gaelic Policy, held in Skye in July 1985. While this Conference was flawed in certain of its aspects, it was a successful exposure of Gaelic used as a medium of debate and discussion and the policy document which emerged from it was impressive not only in its content but in its presentation: highly polished, articulate and cogent in its arguments.

A small staff, including a Development Officer, and an agent with youth responsibilities, has managed to create a sense of purpose and direction for the language. It is perhaps too early in CnaG's existence to analyse achievements to date, but its progress

on a number of fronts shows up a number of deficiencies inherent in An Comunn Gaidhealach, which has yet to issue its own Policy for Gaelic Arts.

The main problem which looms on the Gaelic horizon is the fact that two bodies now operate for the promotion of Gaelic. This is a waste of resources, initiative, and innovation and the sooner the two bodies become one streamlined facility for the language the better. *Thig an latha!*

\* \* \*

In Memoriam: As I was writing this, the news came that Seumas Mac A' Ghobhainn died after a short illness. Seumas impinged on my own life in the Gaelic world over a period of 25 years or so, as he did on the life of others. He was a gentle soul, but not soft when it came to staging a war arena on behalf of his adopted language. His work has yet to be assessed but it will stand out as a significant contribution to the public awareness of Gaelic and Scottish history particularly in those fiery days of the Sixties when so much had to be done by so few. His inspiration was contagious and I well remember, during the years I edited the bilingual newspaper SRUTH, the many times he came up with ideas and advice on what the paper should carry. These were often lonely years for me, but the constant contacts by letter and meetings face to face with Seumas helped to restore a flagging energy.

He will be sadly missed from the Gaelic scene. Seamus' place on the watchtower is now empty. But we are thankful that his sense of duty over these long years will remain as an inspiration to those of us who still carry on the light.

*A chuid de fhlaithneas dha.*

## THATCHER'S THIRD REICH — WHAT WILL S.N.P. DO?

*Phil Mac Giolla Bháin*

Be it May/June or October, whichever she decides, Thatcher is clearly heading for a third term as commandant of the "UK".

Her policy of smashing the Trade Unions and supplanting the Labour aristocracy with de-skilled, mobile and biddable assembly plant fodder has met with wild acclaim from the lumpen bourgeoisie of middle England. Her vision of turning "Great Britain" into the Taiwan of the EEC is well on course.

In the crucial marginal seats that Labour must win to topple her, Thatcher — even before an election budget — is miles ahead in the areas that count. In Scotland, however, her party could well be reduced to a rump. They have at present 21 — (out of a possible 72).

Malcolm Rifkind — Thatcher's man in Alba — said he would be quite content with "around 15".

Some polls are suggesting that he could find himself "leading" a party in Scotland with as little as 6 or 7 MPs. His own seat itself could be at risk. Big names, like George Younger — Brit Minister for Defence — are almost certain to be among the casualties.

OK, so Thatcher wins the election in the UK and "loses" in Scotland — so what?

That's exactly what happened in '79 and again in '83 — what's different this time? In one respect nothing's changed at all, in another, just about everything. . . . The foregoing is commonly referred to as the " . . . Doomsday scenario . . ." The term seems to have been coined by someone in the Pro-Devolution campaign, the Campaign for a Scottish Assembly — (CSA).

The CSA is an all party body, however the Tories are the only party standing in Scotland that have no plans to grant Scotland any sort of autonomy from Westminster. Indeed, if anything, the Southern based New Right are

becoming more centralist as their period of office goes on. There is now much talk in Scotland about what to do when Maggie gets her hat-trick.

Labour's branch manager in "the north", Donald Dewar, has been busy damping down any such talk by his own people.

A third term of Thatcher is "... a mythical disaster that won't happen. . . ." However, despite their leader's warnings, the party's pro-devolutionists are talking about what to do when she does it for a third time.

The most noticeable, the most vocal and public has been, without doubt, Denis Canavan.

Canavan, who the SNP call a pseudo-Nationalist, has already indulged in some one-man Parnellite parliamentary disruption in the Scottish select committee.

The Bill being debated was the community charge bill — (everyone else in Scotland calls it the poll tax).

Canavan's behaviour was condemned by the Labour hierarchy — especially Dewar. The SNP realises that the spectre of an assured Thatcher third term on a solid English vote puts the People's Party here in an unusually vulnerable position.

For probably the first time the SNP can jibe the Labour Party that voting Labour is a wasted vote.

This was a fairly effective weapon against the SNP in the '70s used by Labour to some effect.

For weeks now every SNP statement, leaflet, letter to the press has ended in unison — "... what will Labour in Scotland do when England votes Tory again?" Labour's answer — apart from Canavan's huffing and puffing — has been silent fury at their inability to produce a reply.

It remains, at present, the SNP's best shot and, to their credit they've played it for all they're worth.

The question, rather surprisingly, hasn't been thrown back at them — i.e. "what will you do when Thatcher is re-elected on English votes?" If Labour, or anyone else, asked this question, the SNP leadership would be equally stuck to produce an answer.

Some in the SNP realise this, and have been seeking answers. In doing so a fundamental weakness of the SNP is highlighted. At the last SNP National Council of '86 a group of young leftists, including Brendan O'Hara of Glasgow, published and distributed a short pamphlet: "A New Agenda for Scottish Nationalists".

It was an attempt to get the party to address itself to something that, amazingly, it has largely steered clear of — i.e. the mechanics of achieving independence.

It castigated the current orthodoxy of the SNP — i.e. getting 37 MPs elected in Scotland — thus being a majority of Scotland's 72 MPs — the SNP would secure a democratic mandate for independence.

"This '37 strategy' owes little debt to political realities of Scotland, and although intended as a short-cut to independence, is more likely to be a dead-end."

In examining the experience of other subject nations:

"Although Moral force is an essential part of our independence struggle, it cannot be seen as the sole weapon available. It was not the moral justice of their case which won freedom for the former colonies of the European empires. It was the acceptance by the imperialist powers that they could no longer control events in their subject nations."

When it came to analysing the options open to the SNP and Scotland under a Third Reich of Thatcher the heresy of the young Turks continued:

"The 3D's of Disruption, Direct Action and Civil Disobedience are the logical conclusions reached by following the 'No Mandate Argument'."

So what's different this time from '83?

As far as the Labour Party's concerned — nothing at all. They're still North Brit unionists, some will huff and puff theatrically, but nothing more.

As far as the people of Scotland are concerned things are very different. There's been 8 long years of Thatcherism to harden attitudes, concentrate minds and weaken commitment to the British connection. This scenario is well named, but it isn't Doomsday for the Tories — safe in their home counties heartlands, it is Doomsday for the Labour Party in Scotland — and that's good news.

## KELTOI: A PAN-CELTIC REVIEW

*Published by the American Branch*

The Celtic League American Branch is proud to announce the premier publication of its new bi-annual magazine **KELTOI: A PAN-CELTIC REVIEW**.

KELTOI is designed to be a unique magazine; an eclectic mixture of well-written articles and features covering the history and culture of the six Celtic nations from the earliest times to the present day.

The contents of Issue One include an interview with Alan Heusaff, plus articles on Possible Parallels to Kundalini Yoga in Celtic Tradition, the rise and decline of The Welsh Slate Industry, Fergus MacRoich in Celtic Mythology, plus an in-depth look at Nikolai Tolstoy's The Quest for Merlin. Features include contemporary Celtic poetry by Kevin McEaney, a review of Robert Fisk's In Time of War, and Celtic Chronicle, detailing some of the people and events from the American Branch's popular 1987 Celtic Calendar. Upcoming articles and features will include The Celtic Influence on Modern Literature, The History of the Isle of Mann, a look at the poetry of Paul Muldoon, Tin, Copper and Cornwall, The Irish Language in America Today, The Cornish Uprising of 1497, The Celtic Pelagius, Tristram & Isolde, The Battle of the Boyne, and more.

KELTOI is made possible by the voluntary contributions of staff members Liam O

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KELTOI subscriptions are available outside the U.S. at the special introductory rate of only \$6 US (surface mail) or \$10 US (airmail) for two issues, from Keltoi, P.O. Box 20153, Dag Hammarskjold Center, New York, New York, 10017, U.S.A. Issue Two will be available 1 May 1987.

STEPHEN PAUL DeVILLO

A Celtic Library/Levraoueg Keltiek has just been opened on the initiative of the Dalc'homp Sonj Association and of the Conservatoire de Musique Traditionnelle de Bretagne at the Centre owned by the latter between An Oriant/Lorient and Ploever. It will be open to the public from 9 to 18.00, Tuesdays to Saturdays. The aim is to offer a wide choice of books, periodicals, cassettes relating to all the Celtic countries. The founders would like to gather there as much as possible of the Celtic publishers' production. They have got donations from various people and organisations and received hundreds of publications already. They would like to get new ones as they appear, either on the basis of a free ("press") service or at cheapest prices. The address: 36 Straed Emile Zola, 56100 An Oriant.

Available from same address: DALC'HOMP SONJ, Winter issue, in French. Of great interest among other articles are those dealing with vestiges of Celtic paganism in Breton Christianity — was Pelagius influenced by the Druids? Also how much the French 1789 Revolution owed to the Breton ideal of freedom in the beginning, how its being diverted to tyranny caused the Chouans' rebellion. Subscription 90F/annum.

## \* \* \* \* \* AGM

The 1987 AGM of the Celtic League is due to take place during the August 14-16 weekend in An Oriant/Lorient, Brittany. It will thus coincide partly with the Interceltic Festival which extends over ten days. The meeting will be held in the Conservatoire de Musique Traditionnelle Bretonne situated just in the town suburbs, on the way to Ploever/Ploemeur. All Celtic League members are invited (they will have the opportunity to witness the big musical event and to visit sites of archaeological and historic interest which are numerous in the surrounding districts). The organisers need to know well in advance how many people will attend, particularly if they want accommodation at the Conservatoire where meals will also be available on reservation. Those intending to come should inform their branch secretary of their plan and requirements if possible three months in advance as there may be difficulties later in reserving places. Be with us!

# BREIZH

## EUSKARIZ A ZISKOUEZ AN HENT

D'ar mare ma welomp ar Stad C'Hall o krignañ ar gounidoù a zo bet graet evit ar brezhoneg er skol abaoe dek vloaz e talvezo moarvat d'hol lennerien kaout un alberz eus ar pezh a c'hoarvez gant ar skoliata en euskareg.

An emsaverien euskarat a lavar n'eo ket reizh ober gant ar ger Euskadi o komz eus o bro keit ha ma ne vo ket unanet en ur Stad dezho o-unan o seizh rannvro. Lavarout a reont Euskal Herria ha d'o heul e ran gant "Bro-Euskar" diouzh skouerioù evel "Bro-C'Hall" ha "Bro-Saoz". D'ar mare-mañ ha ni o komz eus saviadou-yezh e rankomp diforc'h teir rannad enni: an hini a zo dindan beli ar Stad C'Hall, en euskareg Iparralde; ar Gumuniezh Emren Euskarat amparet gant Gipuzkoa, Bizkaia hag Araba/Alava; ha neuze Comunidad Foral Navarra hag a zo bet dispartiet hervez un doare-ober anavezet mat e Breizh hag en Iwerzhon.

Daoust ma c'houzafv Iparralde diwar an hevelep lezennoù ha Breizh e hañval stad ar yezh bout yac'hoc'h eno eget en ho bro. Ne gomzan ket eus niver an euskaregerien: reiñ a reer ar sifr 23% evit an dregantad anezho e-touez ar boblañs met moarvat ez eo ken diresis hag ar sifroù a vez martezeet evit "Breizh-Izel". Ar pezh a zo arouezius eo e voe digoret skolioù SEASKA eno abretoc'h eget re ZIWAN; 654 bugel a oa eno pemp bloaz'zo; bremañ ez eus tost da 900 hag ur skol eil derez zo bet digoret e Kanbo. Koulskoude e tle bezañ un tamm mat nebeutoc'h a dud er rannvro-se eget en hor Goued.

E Navarra e voe disklêriet e Kerzu 1985 e oa divyezhek an tolead meneziek en hanternoz ar rannvro. E-leizh a gudennoù a zo eno gant an ikastoloù, anezho evel ma ouzoc'h skolioù bet digoret dre ar vro a-bezh gant an emsaverien, skolioù prevez ac'hanta. Niver an holl skolidi e Navarra zo ouzhpenn ur wech hanter hini Araba gwir eo, met mat eo gouzout ez eus bet dalc'hmat muioc'h a vugale o vont d'an ikastoloù e Navarra eget en Araba. Kêrbenn istorel ar Vro-Euskar eo Iruñea/Pamplona. Ar gouarnamant avat a ra an nebeutañ ma c'hall evit lakaat deskiñ an euskareg er skolioù-Stad; en arvar bras emañ ar yezh eno rak an holl a oar spagnoleg. Er rannvro emren ez a niver an dud o teskiñ euskareg en ikas-toloù atav war greskiñ. Da gentañ ne oa d'o harpañ nemet an arc'hant a zeu an emsaverien a-benn da zastum. Bremañ e teu ar pep brasañ digant ar chuzulioù lec'hel gant ar gouarnamant. An emsav a c'houllene e ve lakaet an holl ikastoloù er servij foran, a-gevret gant ar skolioù-Stad. Lezet eo bet ar garg eusan deskadurezh voutin

gant ar gouarnamant emren. Lakaet e vez deskiñ euskareg tamm ha tamm en holl skolioù-Stad, ne chom mui nemet 1% anezho hep tamm euskareg ebet. Pegen mat e vez desket, se zo ur gudenn all. Pevar fatrom skolioù a zo, diouzh plas an euskareg enno; aroueziet int gant al lizherennoù A. B. D ha X. Er re A e vez desket pep tra dre ar spagnoleg met desket e vez euskareg 3 pe 4 eurvezh ar sizhun; e B eman an div yezh war hanter, sañset; e D e vez pep tra en euskareg met desket e vez spagnoleg evel danvez; en X n'eus tamm euskareg ebet. Setu ama da heul an dregantadoù-skolidi, evit pep rummad o lakaat a-gevret re an skolioù-Stad, re an ikastoloù ha re ar skolioù prevez all (urzhioù katolik), evit ar bloaz-skol '86-'87, keñveriet gant re ar bloaz-skol '81-'82 etre klochedoù kromm:

Er skolioù-bugaligoù (oad 3-4) ez eus e A 39% (47), e B 32% (25), e D 28 (25), en X 1% (63).

Er skolioù kentañ derez (oad 5-14) ez eus en A 69 (67), e B 12% (9), e D 18 (16), en X (8). E Gipuzkoa e tizher 27.2% hag e Bizkaia 20.5% met en Araba n'eus nemet 4.1% er skolioù D.

Gouez d'ur c'henskriver euskarat ar sifroù-se zo amsteriek a-walc'h. Diouzh ar gwel e kadaernaont ar mennad e tle sifroù ar rummadoù gant nebeut a euskareg digreskiñ war well ar rummadoù kreñv ar yezh enno. Padal e meur a skol B n'eus koulz lavaret nemet spagnoleg, emezañ, ar gelennerien a ra evel ma karont. "Moarvat eo gwelloc'h amañ eget e Breizh met e-leizh ac'hanomp a soñj ne ra ket ar gouarnamant seurt-anvet broadelour kement ha ma c'hallfe evit ledanaat tachenn ar yezh." N'em eus ket a sifroù nevez evit ar skolioù eil derez. Er bloaz-skol '82-'83 3,604 eus an 91,389 studier ouzh o darempred a oa en ikastoloù. Er skolioù-meur ez a difonn-difonn an traoù ivez: "Me zo o studiañ ar Yezhonizh Euskarek. Betek ar 4e bloavezh ne vez ket kelennet un danvez paneveken dre bep rummad, tra ma'z eus daou e saoneg evit ar re a studi yezhoniezh ar yezh-se. Dre vras e c'haller lavarout n'eo ket lusket adsav hor yezh gant diarbennnoù an ensavadurioù kefridiel; emañ atav e dalc'h ar "youlezh", eme va c'henskriver. Lavarout a reer ivez ez eo gant gelennerien "war vale" eo e vez desket an euskareg e meur a skol A ha B: mont a reont a glas da glas. Kalz eus ar gelennerien

all a zo yen ouzh ar yezh ha ne reont ket penn eus ar re-se.

A.E.K. Ret e vefe komz c'hoazh eus an aozadur A.E.K.. e bal deskiñ d'an dud deut d'an oad komz ar yezh euskarek.

Bez-ez eus kreizennoù anczañ e pep lech dre ar vro. En Iparralde n'eus nemetañ oc'h ober war-dro ar seurt tud .15 kreizenn a oa eno e 1980-81 gant 60 kelenner evit 540 deskard. Tri bloaz goude e oa 20 kelenner ouzhpenn ha war-dro 800 deskard. Heñvel a-walc'h stad an traoù e Navarra. Evit ar rannvro emren ez eus aozadurioù all ivez met AEK a emell eus ar pep brasañ eus al labour gant 32,000 den (tost da 60% eus an holl zeskerien vras) en e garg. Reiñ a ra kentelioù e skolioù abardaez, skolioù-hañv, er greantioù. Dre vras e klasker lakaat an dud da bleustriñ 6 eurvezh ar sizhun. Aozet e vez ivez tennadoù "start" a 12 eurvezh ar sizhun. War ar c'homz eo e vez lakaet ar pouez, ar pal o vezañ barrekaat ar muiañ hag ar buanañ ma c'haller an dud da ober gant an euskareg en holl o divizoù pemdeziek. O lakaat ar bobl da vezañ perzhiek zoken e mererezh an aozadur a-gevret gant ar gelennerien hag ar strollad-ren a genurzh an holl labour E VO NEVEZET TALVOUD KEVREDIGEZH AN EUSKAREG. N'eo ket kelenn hepken eo a ra AEK: lakaat a ra ober enklaskoù, stummañ a ra kelennerien, broudañ ar re a oar da zeskiñ da'r re all, aozañ emgerc'hoù (stourmadennoù). Reiñ al lec'h kentañ d'an euskareg dre ar vro a-bezh an hini eo ar pal, kuit a "zaoudeodegezh"! Ar re-mañ a daol o sellou uheloc'h eget an divyezhegezh. . .

Ya met evit kreskiñ en deus ezhomm AEK eus skoazell-arc'hant ar gouarnamant. E-lec'h kedanaout AEK avat ez eo bet krouet H.A.B.E. e 1985 a-berzh-Stad evit ober war-dro an euskarekaat hag an aozadur nevez-se eo a zo en e garg rannañ an arc'hant evit al labour-se Pell emañ AEK diouzh kavout e gont bremañ. Tamall a ra d'ar gouarnamant lakaat skoilh da adsav ar yezh. N'eo ket gwir ez eo ur "remziad kollet" azo eus an holl dud deut. A-bouez bras er c'hontrol eo o lakaat da zeskiñ euskareg rak seul vui e welo ar vugale-skol e reer gantañ en diavaez eus ar skolioù seul atizetoc'h e vint da zeskiñ ha da ober gantañ ivez.

Kement-se zo gwir. Hen diskouez a ra droukskouer Iwerzhon: ma vank a ar grennarded amañ da gomz ar yezh a vez strivet da zeskiñ dezho, ur wech kuitaet ganto ar skol, ar pennabeg a-dra-sur eo na vez klevet nemet dibaot a wech er gevredigezh.

*Every child from 3 to 14 years of age in the Basque Autonomous Community is now being taught the national language, though how well depends very much on the type of school. In Navarra and in the Northern provinces the lack of official encouragement gives cause for concern but the ikastolas as well as AEK are doing a tremendous job in all areas.*

# A SEASON IN THE FRENCH GRIP

State efforts to strangle the Breton language appeared to be relaxing after 1978, shortly after the FLB had blown a hole in the French show-piece castle of Versailles. When a university degree in Breton was instituted five years ago, under pressure from the electorate, even Mitterand looked like he was ready to embark on a course of "historic reparation" (his own words). But the agents of uniformity were not long in recovering control. The victory of the Ultra-Conservatives last year allows them to tighten the noose again.

Thus the decision taken just before the March '86 election to put gradually 31 Diwan teachers (there are 35 of them this year, 17 schools) on the State's payrolls over a 2½ year period has been rescinded: only 12 will be established. The development of these schools which depends on public funding — they have a deficit of 4 million francs this year — is thus blocked. There could easily be 800 children to attend this year otherwise.

No action is taken either by the official side to remove the impediments to the normal working of the bilingual classes set up by the State — obviously for the purpose of countering DIWAN.

It is clear, for all who see, that the French want our language DEAD.

I WOULD LIKE HERE TO APPEAL TO READERS OF CARN to write, and ask friends to write to French ambassadors or directly to the French Minister of Education, Paris, strongly protesting against this ethnocidal policy. ALL POSSIBLE STEPS MUST BE TAKEN TO KEEP DIWAN GOING. THIS DEPENDS PRIMARILY ON THE BRETONS OF COURSE, BUT INTERNATIONAL SOLIDARITY WILL HELP. ANY FINANCIAL CONTRIBUTION WILL ALSO BE WELCOME. THE ADDRESS IS: DIWAN, BOURK TREGLOU, 29214 LANNILIZ, Brittany.

well as to transfer the regional programmes from the evening hours to the middle of the day (when people read the papers). Too much regional consciousness is not good! Ministers are opposed to giving powers of decision to the Regional Councils. Having created them powerless, they blame them now as inefficient, a waste of public money. Next step: do away with them!

The contract signed in 1984 for four years with the Region, obliged the State to contribute yearly 1,450,000 Ff in aid to the Breton cultural associations. Negligible as this was in comparison with the needs and with what is spent on promoting the French cultural interests, this help was welcomed by the associations as reversing an old policy of discrimination. But money must be spared for arms in Tchad or the Pacific. Too bad for the contract, there will be only 950,000 Ff for the Ploues. The cuts will hit most severely associations which are active in promoting the Breton language (Skol Vreizh, Skol an Emsav, even the very loyal Emgleo Breiz), music (Bodadeg ar Sonerien), dances (Kendalc'h). The pretext: their work has more to do with "éducation populaire" than with culture — as understood in Paris. DA STUM (collecting traditional music) and scholars' associations are spared reductions. They may well present less danger to francophony and

## RESISTING SUFFOCATION

A group of one hundred persons — members of the APEEB (Association of Parents wanting their children to be taught Breton) with children and friends — gathered on 23-1-87 in front of the Education Offices in Rennes. They wanted to ask:

- Why their request, repeated during the previous 3 months, to see the Department Inspector, was not answered;
- Why 100 nursery school children are refused Breton classes since the beginning of November;
- Why is the APEEB not allowed to employ an itinerant teacher this year;
- Why have teachers on sick leave or on refresher courses been replaced by staff with no knowledge of Breton in 3 classes;
- When will the Education authorities establish a programme for the bilingual classes?
- Does the inspectorate back the demand for a DEUG (Diploma for Breton University Studies) and for the training of Breton teachers in the training colleges?

● Three separate complaints were brought before the Rennes Administrative Court by parents on the ground that their children were deprived of Breton teaching in nursery and primary schools due to teachers being on leave of absence or because a request for such teaching was turned down two years in succession. The Association of Breton Teachers brought a further case against an Academy Inspector for ordering the teaching of Breton to be stopped in a college without any reason.

● The Côtes-du-Nord Council decided in November to put up bilingual road signs on 327 km of departmental roads — 45km were done before — The other department councils however are dragging their feet. STOURM AR BREZHONEG resumed its campaign against the gallicized signs, in particular near Kemperle. They vowed not to be deterred by court actions. Kristian Georgeault received a severe sentence in December, although accused only of having lent his car to the militant SaB members.

● The Breton Cultural Council, of which Per Denez is the president, reported in January on its activity during the second half of 1986. During the National Minority Film Festival held last August in Douarnenez it brought together representatives of the Catalan government and of the Welsh and Scottish Television Services as well as elected members of the Regional and Departmental Councils of Brittany. Will the latter now press for a Breton television channel? For 12 of them the Cultural Council organised a four-day trip to Wales in October where they met people in charge of 3 TV channels of the Welsh Arts Council, of Ysgolion Meithrin Welsh Office prominents, etc. They had the opportunity to satisfy themselves, if they had any doubts, that education through Welsh, far from being a handicap, actually benefits the children. Will they now stand four-square behind DIWAN? Among other activities the Council took a leading part in the unanimous protests of the Breton cultural organisations against the reduction of the state's financial contribution to their work.



Diwan nursery class, Lezardo, Kemperle. (see Carn No. 56, p. 8.)

The pendulum has swung back also in the media. Local radios are being bought by outside interests. The Parisian controllers of the FR3-channel have decided, without referring in the slightest to the viewers, to reduce the Breton language television broadcast time from 1½ hours to 1 hour, as

to the spread of a culture with nothing but shallow roots among the people. . . .

With a 5th and a 6th French TV channel being extended to Brittany, our people will have all the opportunities to get soaked with the only culture that counts. Soaked or suffocated.

● Since 1976 Breton courses have been organised by the association APLB in an increasing number of secondary schools and universities in the Paris area. Ronan Tremel takes a prominent part in this activity. The number of students choosing Breton as a subject in the baccalaureat rose from 48 in 1985 to 102 in 1986. This success was felt as a threat in higher spheres of the Paris academy. It was announced in September that the Breton (and other "regional language") courses, would no longer be admitted as part of the ordinary curriculum. Ronan Tremel had already had to fight against attempts to transfer him to the teaching of English. He was now asked to teach physics instead of Breton. Written protests were of no avail. To draw public attention to this situation, the APLB "staged" Breton classes in the hall of the Montparnasse railway station on two occasions around Christmas. It must be remembered that there are about one million people of Breton descent in Paris.

● **OALÉD DIWAN**, Treglonou, 29214 Lanniliz is organising a series of courses from mid-February to the end of August. The subjects will include the training of Breton teachers, teaching learners all levels, computer use, staging plays for children, literature, film making, comic strip making, kan ha diskant singing — boating. There will be camps for Breton speaking children 6-12 and 12-14, for families; a bilingual camp; practice of Breton while working with farmers. All activities directed towards increasing knowledge of Breton. Phone (98) 040704.

● A working group on **Celtology** at the Leiden University have recently published a 60-page anthology of Old-Irish and early Middle-Welsh poetry with Dutch translations: **De oudste Keltische poëzie — een bloemlezing** can be obtained from the editor for the price of D. florin 9.25 incl. postage, the address is: De Lantaarn, Burggraven-laan 100, 2313 HX Leiden, Netherlands. This group, in which our friend Laurant Toorians is particularly active, is planning a small exhibition on earlier Celtic studies to coincide with the International Congress of Indo-European Linguistics due to be held in Leiden next September. The idea of this exhibition was inspired by SCRIF-CELT which they visited in April 1986. They will attend the Summer School of Celtic Studies organised by the Dublin Institute for Advanced Studies, next June 22-July 10. They would like to meet Celtic League members on that occasion.

● The Breton branch of **CONSEO** (Conference of West European Stateless Nations) constituted by Emgann, Stourm ar Brezhoneg, the Breton section of the European Bureau for Lesser-Spoken Languages) is organising a festival-cum-demonstration in support for the demand that Breton be recognised as an official language in Brittany. This is to take place in Karaez on March 21-22.

## LE PEUPLE BRETON/POBL BREIZH.

20 pages, monthly organ of the U.D.B., BP301, 22304 Lannuon-Cedex (Subscriptions 100 Ff/annum to CP Rennes 236576).



*Breton class by APLB in Montparnasse (Paris) railway station (by courtesy of "Le Peuple Breton").*

## IN THE SHADOW OF GREATER PARIS

Like Ireland Brittany is experiencing a new wave of emigration due to unemployment. The strikes which took place in December in Electricité de France and the French Railway Company were backed here by a higher proportion of the workers than elsewhere. The livelihood of the whole farming community is threatened, shipyards are not getting orders, the merchant fleet is in decline. While the number of new jobs (206,000) created during the period from 1967 to 1985 in Brittany was claimed to be higher than in any other region, the number of those engaged in farm work decreased from 303,400 to 134,000 in the same time. With losses in other sectors of the economy such as the building industry (-25,000 since 1978) and fishing, there was only a balance of 6,000 extra jobs. This represents an increase of 3% in Brittany whereas for the whole of the "Hexagon" the average was +6%.

The future? The mayor of Kraozon (a town in a picturesque peninsula South of Brest, with the Enez Hir nuclear submarine base next door) sees the development of tourism as the only solution for extensive coastal areas and even for the whole of Brittany. As BREMAN remarks, it may be the most profitable way for the liberal-capitalists to exploit the "region's potential" but it means dispossessing the Breton people of their land, of their dignity. Tourism is acceptable only if it combines with the development of the other sectors of the Breton economy and culture. If our culture is to develop, it will be only thanks to our national will as will be clear from reports in this issue. The French State is out to smother it.

As for the economy, its prospects are not improved by present trends. The regionalisation to which the Mitterrand government pledged itself six years ago brought forth regional assemblies elected by universal suffrage but Chirac and his team are rolling it back: the powers of the regions must be limited to the maximum, he himself said last October. Regionalisation is good only for the Paris region, for which he has great ambitions requiring privileges, more privileges than ever. He is not only the Prime

Minister, he is also the mayor of Paris with at his disposal an enormous budget and 40,000 (civil) servants: 70% of the money allocated for culture in the state budget is reserved for Paris in an attempt to dazzle the world. His position enables Chirac to control, rather to favour the development of the surrounding region at the expense of the other 19 or 20. It suits a technocratic elite, backed by chauvinists who believe that France will outshine all other countries if its capital is numerically the biggest. No concern there for the sociological consequences of living in a suburban concrete jungle! The major French parties conspire in this megalomania which requires the exploitation of the *provinces* (a very apt term as it implies subjection): their head offices are of course in Paris, and that is where, with 12% of the French electorate, votes are to be picked! Let the rest of France turn into a semi-desert, there will be room for holiday making.

## HOW DOES IT AFFECT BRITTANY?

The emigration which averaged 2,400 per annum from 1975 to 1981 in the "Four départements" rose to 14,000 per annum in the period 1982-85. Include Loire-Atlantique and you could add 30% to this figure.

One would wait in vain for most of those in positions of authority in Brittany to raise their voice against the spoliation of our country, to demand for their constituents a fair share of the State resources. They owe too much to patronage, and the tradition of adulation for Paris is too deeply seated. At their head as president of the regional assembly of a truncated Brittany is Yvon Bourges who is also on record for urging as little power as possible for that elected body.

Is French unity so fragile!

The nationalists, autonomists, regionalists, those who in areas like Brittany, on the periphery of the State, are aware of a different identity and want to maintain it, they are the only ones who could, if united, even if the media are against them, draw the attention of their fellow-countrymen to their colonial situation and denounce the failure of the French party politicians to end the exploitation to which they are subjected, in spite of the motto "Liberty, Equality, Fraternity".



# CYMRU

## DEDDF IAITH NEWYDD I GYMRU — GWERS O'R FFINDIR

Darllenais heddiw yn y Western Mail nad oes ond 27 allan o 200 o gyrff cyhoeddus a chwmmiau preifat a dderbyniodd y dogfennau ymgynghorol oddiwrth y Swyddfa Gymreig bellach wedi ymateb.

Tybed ai yw'r diffyg ymateb yma yn adlewyrchu'r ffaith nad yw'r cyrff a'r cwmnïau hyn yn pryderu gormod ynglyn a gweithredu un ai bil Dafydd Wigley neu fil yr Arglwydd Prys-Davies. Efallai erys sail i'r gred yma os yw'r sefyllfa bresennol sy'n bodoli yn Ffindir yn berthnasol i'r sefyllfa y gellir ei chreu yng Nghymru'r dyfodol. Hoffwn ddychwelyd i'r pwynt hwn nes ymlaen yn y llythyr hwn.

Rydw i ar ddeall hefyd fod y Swyddfa Gymreig yn gwahodd sylwadau oddiwrth y cyhoedd a mudiadau a diddordeb ym modolaeth ein hiaith genedlaethol: bod 127 wedi gofynam eich dogfennau ymgynghorol ac 86 wedi ymateb yn barod. Credaf fi fod hyn yn dangos bod 'na rhagor o gonsyrn ymysg y hoblogaeth yn gyffredinol am yr iaith nag sydd ymysg ein gwleidyddion a'n gweision sifil sydd efallai yn dueddol i weld yr iaith yn rhwystrad yn hytrach na'n rhan annatod o'n cymdeithas.

Fel Meddyg Teulu dan hyfforddiant, rydw i'n ymwybodol o nifer o ddifygion sy'n effeithio ar fy nghleifion — diffygion na fyddai'n bodoli pe bai bil Dafydd Wigley neu'r Arglwydd Prys-Davies yn ddeddf.

Y diffyg mwyaf amlwg ydy'r ansicrwydd ynglyn a hawliau'r Cymry i gael y cyfarwyddyd ar labeli eu tabledi neu foddion yn ysgrifenedig yn Gymraeg. Rydw i wedi cael profiad personol o un o'm cleifion oedrannu uniaith Gymraeg a ddywedodd wrthyf, (ar ol iddi dderbyn ei thabledi gyda'r cyfarwyddyd yn Gymraeg) ei bod hi am y tro cyntaf yn deall sawl tabled i gymeryd, a phryd, heb orfod dibynnu ar ei chof.

Er waethaf y galw am ragnodau (prescriptions) yn yr iaith, rydw i wedi methu cael gwybodaeth pendant ynglyn a'r gyfraith yn y cyswllt hwn. Yn ol y Ddeddf Iaith 1967, mae unrhywbeth yn ysgrifenedig yn Gymraeg yng Nghymru yn gyfartal ddilys a Saesneg. Yn ol y Medicines Act 1968 (dwi ar ddeall) mae rhaid i'r cyfarwyddyd fod yn Saesneg.

Dyde e ddim yn ymarferol bosib gael y ddwy iaith ar y pitw labeli a ddefnyddir: felly pa iaith i'w defnyddio? Bues i'n gohebu a'r Gymdeithas Fferyllyddol Prydain Fawr ers mis Ebrill y llynedd ond maent yn dal i wneud ymchwil i'r peth. Yn y cyfamser mae'n dibynnu ar y fferyllydd: os yn Gymro/Gymraeg gellir caei y labeli yn Gymraeg; os yn Saes/Saesnes ni ellir heb ffwdan, ac mae rhaid imi ysgrifennu'r cyfarwyddyd ar wahan yn Gymraeg.

Er body siaradwyr Saesneg yn dueddol i ddadlau ar sail diogelwch bod rhaid i'r Saesneg gario'r dydd, hoffwn ofyn i chi beth sy'n saffach:

### 1. CYMERWCH DDWY DABLED POB BORE A NOS

#### 2. USE AS DIRECTED

#### 3. TAKE AS BEFORE

Os ydy e mor angenrheidiol bwysig i gael cyfarwyddyd manwl, Saesneg ar bob potel, paham y caniateir "Use as directed" a sothach tebyg sydd i'w ddarganfod ar hanner y poteli sy'n dod mas a fferyllfeydd Cymru heddiw?

Fy marn personol i yw, nid yr iaith sy'n bwysig, ond beth sy'n ysgrifenedig. Pan roeddwn i'n gweithio yn Seland Newydd, fe fyddwn i'n rhagnodi yn Samoeg a Maori yn ol mamiaith y claf, ac roeddwn i'n fodlon bod y claf yn deall y gorchymynion.

Y rheswm bod 'na ddadl yn y lle cyntaf yw, nid diogelwch y claf, ond yn hytrach y statws eilradd sydd i'r iaith Gymraeg. Dydy'r siaradwr Saesneg ddim yn cydnabod dilysrwydd y Gymraeg yma yng Nghymru. Dydy nhw ddim yn cydnabod bod y Gymraeg yn gallu mynegu neges ar ei liwt ei hun, heb gael y Saesneg ar ei phwys.

Dyma enghraifft arall: y Tystysgrif Achos o Farwolaeth. Gallaf ei lenwi yn uniaith Saesneg, neu yn ddwyieithog, ond nid yn Gymraeg yn unig.

Dyma enghraifft arall: roedd hawl gennyf gofrestru genedigaeth fy merch, Carys Ann, yn uniaith Saesneg neu yn ddwyieithog, ond nid yn uniaith Gymraeg.

Mae'n amlwg fod y Gymraeg, yn ei sefyllfa bresennol, yn apendics diangenrhaid. (maddeuwch y term meddygol yna!) a ganiateir dim ond er mwyn bodloni yr "eithafwyr" hynny sy'n dymuno byw eu bywydau trwy'r Gymraeg.

Does dim cydraddoldeb neu ddilysrwydd ar hyn o bryd. Does dim dadl chwaith a oes angen am ddeddf iaith newydd: mae pob cyfrifiad ers dechrau'r ganrif hon wedi dangos dirywiad yn nifer o Gymry Gymraeg. Mae'r ystadegau yn profi, yn wyneb y drefn bresennol, fod yr iaith yn marw. Dyna pam mae angen arnom ni i gyd fel Cymry ddeddf iaith newydd.

Hoffwn newid cyfeiriad nawr a disgrifio'r sefyllfa sy'n bodoli yng ngwlad y Ffindir, am ddau reswm:

1. Mae gennyf cwythr sy'n ddiplomydd yn Llysoenhadaeth Brydain yno, a:

2. Mae'r Ffindir yn un o wledydd Ewrop lle mae dwy iaith yn cydfyw yn gytun heb yr un yn goresgyn y llall; hynny yw gwlad a allem ni ddysgu ohoni sut i ffurfio a gweithredu ddeddfwriaeth i sicrhau dofodol i'r ddwy iaith yn y wlad hon.

Cyn dechrau, hoffwn gydnabod campwaith (arall) Meic Stephens sef "Linguistic Minorities in Western Europe", ac os ydych eisiau rhagor o fanylion, ewch i'r gyfrol honno.

Yn ol fy cwythr (sy'r siarad Ffinneg ond dim Swedeg) a'm modryb (sy'n siarad Swedeg ond dim Ffinneg), does dim "problem iaith" yno; mae'r bobl yn cyd-fyw yn ddedwydd ac yn gytun — does dim tyndra rhwng y ddwy garfan yn y wlad.

Dyma ddyfyniad o Gymal 19 yng Nghyfansoddiad y Ffindir 1919:

"Finnish and Swedish are the national languages of the Republic. The rights of Finnish citizens to use their mother tongue whether Finnish or Swedish, as parties before courts of law and administrative authorities and to obtain from them documents in that language shall be guaranteed by law, so as to protect the rights of the Finnish-speaking and Swedish-speaking populations in accordance with equal principles. The cultural and economic needs of the state in accordance with equal principles."

Hefyd yn y Cyfansoddiad y mae cymalau yn gwarantu fod pob deddf a Gorchymyn Statudol yn cael ei gyhoeddi yn Swedeg a Ffinneg. Fe gyhoeddir y Gazette Swydogol yn ddwyieithog. Gellir derbyn gohebiaeth oddiwrth unrhyw ran o'r llywodraeth yn yr iaith a ddewiswyd gan yr unigolyn.

Ac yn ol yr ystadegau, mae'r polisiau yn gweithio: dydy'r nifer o siaradwyr Swedeg ddim wedi lleihau ers sefydlu'r Weriniaeth yn 1919 (rhyw 303,406 neu 6.6% yn ol cyfrifiad 1970. Fel canran y boblogaeth mae'r ffigyr wedi disgyn tipyn bach: nid achos fod y siaradwyr Swedeg yn methu pasio'r iaith ymlaen i'w plant, ond achos fod Cyfradd Genedigaeth y siaradwyr Swedeg (17.7 y mil) yn llai na'r siaradwyr Ffinneg (21.5 y mil).

Mae 'na ddwy ddeddf hollbwysig a luniwyd er mwyn gweithredu ysbryd y cyfansoddiad yn wyneb y ffaith bod y Swedeg wedi ei lleoli ym Mroydd Swedeg yn hytrach na bod yn wasgaredig trwy'r wlad i gyd; sef:

Language Act 1922; a, basiwyd ar yr un pryd:

Knowledge of Languages required by Civil Servants Act 1922.

Yn ol y Language Act fe rennir y wlad yn 547 o fwrdeistrefi fel y canlyn:

MATH I Bwrdeistrefi Uniaith Swedeg.  
MATH II Bwrdeistrefi Dwyieithog a Mwyafrif Swedeg.  
MATH III Bwrdeistrefi Dwyieithog a Mwyafrif Ffinneg.

# NEWS FROM WALES

MATH IV Bwrdeistrefi Uniaith Fflindeg.

Os bydd canran y lleisfrif yn fwy na 10% (neu, yn ol gwelliant 1962 os bydd nifer y lleiafrif yn fwy na 5,000) mae'r fwrdeistref honno'n ddwyieithog. Fel arall, mae'n fwrdeistref unieithog.

Fe adolygir pob bwrdeistref pob 10 mlynedd gyda'r cyfrifiad; yng nghyfnod 1963-72 roedd y sefyllfa fel y canlyn:

44 o Fath I

34 o Fath II

13 o Fath III

456 o Fath IV.

Yn ol y Knowledge of Languages Act, mae rhaid i bob swyddog a gwas sifil basio arholiadau yn Fflindeg a Swedeg.

Ym myd addysg, lle hynnag y bont, os bydd 18 o blant oed ysgol gynradd mewn ardal, mae rhaid i'r awdurdodau ddarparu ysgol ar eu cyfer. Mewn ysgolion uwchradd mae'n orfodol i bob disgybl astudio'r ddwy iaith. Ym mhhrifysgol y Fflindir, Swedeg yw iaith swyddogol 22 adran allan o tua 180 er mae Fflindeg yw'r brif iaith y Brifysgol.

O ganlyniad i'r ddeddfwriaeth olededig yma, does dim angen deddfu yn arbennig er mwyn "achub" Swedeg (heblaw yng nghyfnod yr Ail Ryfel Byd pan esgusodwyd yr ardaloedd Swedeg rhag ymselydlu cartrefi ar gyfer y ffoaduriaid Fflindeg eu hiaith a ddisodlwyd gan y Rwsiaid).

Petaem ni i ddilyn yr un canllawiau a'r Ffliniaid, fe fyddai'n rhaid cael rhywbeth tebyg i'r "Rheol 5,000" am rhai bwrdeistrefi. Ond, heb y cywiriad, dyma'r canlyniad:

Math I (Uniaith Gymraeg) 0

Math II (Dwyieithog a Mwyafrif Gymraeg)

8

Math III (Dwyieithog a Mwyafrif Saesneg)

13

Math IV (Uniaith Saesneg) 15

Mae'r Fflindir wedi gweithredu polisiau sy'n adlewyrchu cwyllys da dilysrwydd llawn i'r ddwy iaith ers 1919 a llwyddiant galleu ni yng Nghymru edmygu a dylem ni yng Nghymru efelychu. Dydy'r bobl o'r un garfan ddim yn anfodloni (begrugde) y cost o weithredu'r polisiau; dydy'r wlad ddim yn feth-dal, o'u herwydd ychwaith. Er bod y lleiafrif Swedeg ei iaith mor fach, erys i'r iaith ddyfodol llawer sicrach nag sydd i'n hiaith ni.

Yma yng Nghymru mae eisiau newid deddfwriaeth ein gwlad ac agwedd ein gwledyddion. O'i chymharu a gwledydd eraill Ewrop, mae mae'r record gormesol y llywodraethau Prydeinig dros y canrifoedd nag at genhedloedd y Cymry, yr Albanwyr, y Cernywaidd, a'r Manawyr wedi bod yn warthus a chywilyddus, gyda dim ond gwledydd fel Ffrainc a Sbaen a'u polisiau hlladdol yn euog o waeth. Ond fe fyddai Ddeddf iaith Newydd pendant a chryf o blaid hawliau dynol pob Cymro a Chymraes, beth hynnag ei (h)iaith, yn gam sylweddol yn y cyfeiriad iawn i unioni anghylliawnderau'r gorffennol.

Dydy'n ni'r Cymry Cymraeg ddim yn ymerodraethol nac yn annwdefgar — ond mae'n wir angenrheidiol i'r genedl barhau gyda'i diwylliant arbennig ac unigryw, a mwy na dim, i sicrhau flymiant i'r iaith a'r diwylliant sydd wedi chwarae rhan mor ddisglair yn hanes y byd, ac sy'n haeddu chwarae rhan yn union mor flaenllaw yn y dyfodol.

(DR.) PETER LLOYD

## BOOK SALES DOWN

The Welsh Books Councils annual report suggest a poor year for Welsh language publishing. Almost all books in Welsh receive a government grant to finance their publication. However funds spent on advertising, publicity and marketing are pitiful and many books fail to appear in time for the peak purchasing periods of the National Eisteddfod and Christmas.

## CASEL

A new society "CASEL" has been formed to preserve the building of Wales' non-conformist heritage. Besides trying to conserve notable examples of our religious architecture, a complete record of all chapels past and present, is proposed. A scheme has already commenced in Clwyd and one has been completed in Mid Glamorgan and can be seen at the Pontypridd Heritage Centre. There are about 3,000 chapels in Wales today. The secretary is Mr. G. D. Nash, Capel, Amgueddfa Werin Cymru, Sain Ffagan, Caerdydd, CF5 6XB.

## S4C's ANNUAL REPORT

In 1985/86 S4C received £32 million from the I.B.A. Of this 90% went to pay for programmes, excluding those from the BBC. 1,374 hours of Welsh programmes were broadcast, 568 hours from the BBC. H.T.V. provided 508 hours at a cost of £19 million (£39,320 per hour) and 36 smaller independent companies contributed 206 hours for £9 million (£43,176 per hour). Overall viewing by Welsh speakers is increasing. In April 1985 the average Welsh speaker watched 130 minutes of Welsh language programmes per week and in March 1986 some 180 minutes. The percentage of the Welsh speaking population viewing weekly rose from 50% to 65% over the same period.

## SECONDARY SCHOOL TEACHERS

Nearly 30% (some 4,400 individuals) of teachers in secondary schools in Wales regard themselves as fluent or reasonably fluent in Welsh with a further 18% possessing limited oral and written ability. Of those fluent orally 41% do some teaching through Welsh — about 1,800 teachers or 12% of the total. Some 800 undertake all their teaching through Welsh. Of the remaining Welsh speaking teachers (2,500) who taught wholly through the medium of English) 36% were confident they could teach through Welsh at present and a further 27% after limited retraining. Use of this pool of teachers could ease the chronic shortage of teachers through Welsh.

*(This article is an edited version of a submission on two Welsh Language Bills which aim to preserve Welsh Language and Culture. The situation of the Swedish speaking minority in Finland is analysed and recommended).*

## TEACHING THROUGH WELSH IN THE UNIVERSITY OF WALES

At the same time as Plaid Cymru have dropped their demands for a separate Welsh medium college, the University Grants Commission have agreed to finance a close circuit television link between the University colleges at Bangor and Aberystwyth. At present about 200 students take some part of their degree course through Welsh at each college and both have 17 lecturing posts through Welsh (both figures exclude Welsh language and literature). The new link will greatly expand the range of subjects available to students in either college.

## WELSH IN WEST GLAMORGAN

A Liberal member of West Glamorgan County Council has highlighted the perilous position of the Welsh language in West Glamorgan and in Swansea, Wales' second most populous centre. There was a 47% decline in the County's numbers of Welsh speakers between 1951 and 1981. Swansea has 11,000 Welsh speakers, compared with Cardiff's 16,000. However, unlike Cardiff it has no Welsh secondary school and only two Welsh primary schools. He urges the immediate establishment of a third school. Only 15% of the Council's employees speak Welsh and he also urges more teaching of Welsh to adults and a Welsh language promotional drive.

## INDEPENDENT TELEVISION FINANCES

The net advertising revenue of the I.T.V. companies in the "United Kingdom" is £1,200 million. Of this 17% (£130 million) goes to finance Channel Four, and one fifth of this goes to Sianel Pedwar Cymru. Thought is being given to doing away with the Channel 4 levy and allowing it to finance itself. However S4C would still receive its percentage. One Scottish independent company pays £2.3 million for S4C and now it is suggesting that this should instead be used to finance Gaelic language programmes on top of £400,000 spent annually by S.T.V. Why not?

## NEW WELSH HIGH SCHOOLS

Gwent County Council in south east Wales is to open its first bilingual secondary school in September 1988. At present five Welsh units in Gwent have 570 children. The school in Cwmearn, will have 200 pupils and share a site with an English medium school. Adjacent Mid Glamorgan, where Gwent's children go at present, is to open a fourth bilingual school at Cymer in the Rhondda Valleys.

## HEALTH SERVICES

East Dyfed Health Authority is to find out how many members and staff can speak Welsh and use the language in their services to members of the public. It is hoped that this will result in a higher profile for the language in future.

## ● APPEAL

Ffred Ffransis, ex-chairman of Cymdeithas yr Iaith Gymraeg, is in jail in H.M. Prison, Wymott, Ulfef Walton, Leyland, Preston, Lancs. England since last Summer. He was sentenced for an action aimed to draw attention to the lack of an effective Welsh language policy in the realm of education. He is not due to be released until March 7.

Cymdeithas yr Iaith Gymraeg is campaigning for a properly financed and empowered Welsh Education Development Body which unlike the official Education Authority would adopt and implement measures capable of ensuring the survival of the Welsh language.

We in the Celtic League believe in the importance of international solidarity in the fight for the lesser-spoken and in particular for the Celtic languages. If you share this view please (a) write without delay to the Welsh Office, Cardiff, Wales, expressing your support for this campaign; a copy to the Cymdeithas, 5 Maes Albert, Aberystwyth, Dyfed, Wales would also be useful; (b) send a postcard with greetings to Ffred Ffransis who deserves our encouragement.

## WELSH-CORNISH EXCHANGE

In 1986, a successful fact-finding exchange was organised between various Irish language groups from Belfast and Cymdeithas yr Iaith Gymraeg which greatly enhanced contacts between the two countries. At the instigation of the Celtic League, a further exchange is being organised between Cymru and Kernow. The response has been enthusiastic, both by Cymdeithas yr Iaith and by Cowethas an Yeth Kernewek and Dalleth.

Representatives from both Cornish organisations are planning to visit Cymru in mid March. They will visit a Pan-Celtic weekend to teach the six Celtic languages to learners, organised jointly by the Celtic League and the Nant Cwrtheyrn National Language Centre, and also visit a bilingual comprehensive school in Porthmadog. They then travel to Cardiff to visit primary and nursery schools and centres of Welsh culture there.

Cymdeithas yr Iaith intend to visit Kernow in April when they will attend Cowethas an Yeth's Penseythen, which has been very successful in recent years.

It is hoped that Cymdeithas yr Iaith will lend its experience in training language teachers to give new confidence and skills to the teachers of Cornish as a second language. The possibility of organising courses to raise teaching standards had already been considered by Cowethas an Yeth, but this will provide new impetus to the idea, and give a boost to the ability of the language movement to develop. It is heartening to see how initial contacts like this are already producing concrete results, and hopefully encourage similar bilateral contacts in the future.

DAVYTH FEAR

## LETTER

Dear Editor,

I was very surprised to read in the Autumn 1986 issue of *Carn* a statement by R. Glynn Jones on behalf of Pwyllgor Coffa Saunders Lewis that: "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." Does this apply to all languages, since if all languages were to be destroyed the human race would have no means of communication left? When the matter was discussed by the International Working Men's Association in 1866 some of the French members called for "the abolition of nationalities". Karl Marx pointed out that they had spoken in French, a language not understood by the majority of those present, and suggested that their real aim might well be the absorption of everyone into the French nationality. The letter of the General Council of the International in January 1870 on the Irish question was written by Marx, who said that: "The nation which subjugates another nation forges its own chains."

It is a very encouraging experience to visit the Union Republics of the Soviet Union (there are fifteen and I myself have been to five). One feature which is evident even to a casual tourist is that the names of streets and all other public notices are in both Russian and the language of the Republic in which they are situated, and that the local language has priority. More detailed enquiry shows that in each Republic its own language has equality with Russian and that the language of the Republic is the means of instruction in the schools. At the same time provision is made for the language and culture of the smaller nationalities, some of which had dwindled almost to extinction before the Revolution. This has also taken place in other Socialist countries. One may instance the German Democratic Republic, where the Sorbs, or Slav minority, who were treated as very inferior people under previous regimes, and who under Hitler risked sharing the fate of the Jews, now have the use of their own language in their schools and newspapers, and flourishing cultural festivals of their own.

It is however worth remembering that equality in languages is not very satisfying if economic inequality persists, and that economic deprivation can bring about the disappearance of a language. In the Soviet Union the so-called "backward" regions have been raised to the same level of development as the Russian Soviet Federative Socialist Republic, and "internal colonialism" is a thing of the past.

The comment of Marx on the suppression of the revolt in Paris in June 1848 may have more than local application: "The Hungarian will not be free, nor the Pole, nor the Italian, as long as the worker remains a slave!"

Yours sincerely,  
ALFRED JENKIN

## WELSH DRAMA IN DUBLIN

Three plays in Welsh were performed in the Peacock Theatre in Dublin in January.

The Peacock is an adjunct of the Abbey Theatre used for experimental and Irish language drama.

Brith Gof performed *8961 Canevon Galar a Gobaith* (an evocation of the experiences of the "disappeared" of Latin America) and *Ymfudyr* (the feelings of a group of Welsh emigrants waiting at Ellis Island for entry into the USA).

The third play was *Joli Boi*, performed by Cwmni Cyfri Tri (reminiscences of a boy's life in a Welsh valley in a past generation).

All three plays were well received by audiences and received enthusiastic reviews in the Dublin dailies. Great interest was shown by the Dublin theatre fraternity. A number of well-known actors and producers were in evidence throughout the fortnight. A second Dublin theatre expressed interest in hosting one of the companies.

Cwmni Gyfri Tri and the Irish company, Deilt, will offer co-productions in Wales and Ireland during the summer.

The climax of this cooperation will be an International Celtic Theatre Festival to be hosted by the Abbey at the Peacock in three year's time.

MICHEÁL RÉAMONN

## CORNISH NEWS

### LOCAL GOVERNMENT

One problem the Cornish political movement has had over the years is that of gaining local government seats in a piecemeal way. The large part of any local councillors life is taken up with the day to day responsibilities of helping individuals within their wards, community etc. and therefore they often lose contact with the larger core of activists within their group, party or organisation, if they belong to one. This is not so much so when there is a large back up organisation as there would be with the larger political parties. At present there are at least four members of the C.C.C. who, at some time, have declared themselves as "nationalist" but have been elected onto the C.C.C. on various tickets from Liberal through M.K. to Independent — all four are still known to have a nationalist outlook of varying degrees. It is a great pity that there is no outward sign of co-operation between this small but potentially influential group as all are thought to have excellent reputations as individual councillors.

### SEEN TO BE BELIEVED — CORNWALL COUNCIL ACTIVITIES

The Policy Committee of the C.C.C. has decided to allow local radio and regional TV stations to broadcast one full council meeting. The PC will then decide whether or not to continue the experiment for a further twelve months.

# EIRE

## IOMPAR AISTEACH DAFYDD ELIS THOMAS

Rinne Uachtarán Plaid Cymru, Dafydd Elis Thomas T.P., iarracht cose a chur ar thoscaireacht de Ghaeilgeoirí ó na Sé Chontae a thug cuairt ar an mBreatain Bheag ar 12-16 Feabhra ar chuireadh ó Cymdeithas yr Iaith Cymraeg.

Scriobh an tUas. Thomas chuig Rúnaí Baile Shasana, Douglas Hurd T.P., ar 27 Eanáir ag iarraidh go ndiúltófaí cead isteach sa Bhreatain Mhór don toscuireacht toisc go mbeadh baill de Shinn Féin ar na cuairteoirí.

Dúirt Thomas go mba mhasla é "do ghaolta daoine ón tír seo a maraíodh agus iad ar seirbhís leis na fórsaí sa chúige." Nuair a sheas Seanad an Cymdeithas leis an geuireadh d'éirigh sé as an eagraíocht sin.

Níor shoiléirigh sé cén tír a bhí i gceist. Is cosúil go bhfuil sé inghlactha d'Uachtarán Plaid Cymru go mbeadh Breatnaigh ar seirbhís le hArm Shasana — "na fórsaí", an nath cainte atá aige — agus iad i mbun foghabhála ar chuid de thír Cheilteach eile. Is léir go bhfuil a eolas ar thír-eolaíocht agus ar stair na hÉireann an-íochtach nuair a thagraíonn sé do na Sé Chontae mar "an cúige".

Ochtar a bhí ar an toscuireacht: Máirtín Ó Muilleoir (Oifigeach Cultúir Shinn Féin); Pádraig Ó Maoilchraoibhe (Comhairleoir Bhaile de chuid Shinn Féin ó Lios na gCearrbhach); Tomás Mag Uidhir (Sinn Féin, Fear Manach); Nóirín Ní Mhurchú (an Bunscoil Ghaelach, Béal Feirste); Séamas Mac Grianna (Doire); Brendán Ó Fiaich (Glór na nGael, Béal Feirste); Pat Ní hArtaile (Na Naíonraí Gaelacha) agus Seán Mac Corraídh (Coiste Ceantair Bhéal Feirste de Chonradh na Gaeilge).

Measann an Cymdeithas gur féidir leo an-tairbhe a bhaint as comhphlé leis na Gaeilgeoirí seo maidir le modhanna múinteoireachta, pleanáil phobail, foilsitheoireacht agus cur chun cinn teanga Ceiltí i suíomh uirbeach.

I mí na Samhna 1985 thug slua de bhaill an Cymdeithas cuairt ar Bhéal Feirste áit a raibh comhchainteanna acu le heagraíochtaí Gaeilge, cultúir agus polaitiúla. Bhí cruinniú acu le hUachtarán Shinn Féin, Gearóid Mac Adhaimh T.P.

An tráth sin d'iarr Craobh Mòn den Plaid ar an Cymdeithas an chuairt a chur ar ceal. Níor tugadh aird ar an iarratas sin. Bhí muintir Plaid Mòn ag freagairt don ghlamaíl a bhí ar bun ag na Coimeádaigh faoin chuairt. Tá histéire ar Chlann Thatcher arís agus Uachtarán Plaid Cymru ag cuidiú leo an uair seo.

Chuir racht Thomas uafás ar Chathaoirleach an Cymdeithas, Toni Schiavone, fear a thacaíonn go mór le Plaid Cymru. Dúirt sé go mbeifí ag súil leis an saghas sin tairmúlachta

ó Rialtas Westminster. Mhíniú sé go raibh an caidreamh le Gaeilgeoirí Bhéal Feirste le meas i gcomhthéacs na sírteagmhála atá ag an Cymdeithas le mionlaigh thar lear. Mar shampla ghlac an Cumann páirt i gcomhdháil idirnáisiúnta i mBarcelona anuraidh.

Dúirt Timire an Cymdeithas go raibh cuireadh tugtha do an-chuid eagraíochtaí sa Bhreatain Bheag bualadh leis an toscuireacht Éireannach agus go raibh an chuid is mó díobh tar éis glacadh leis an geuireadh cheana féin. Tuigtear dom nach raibh Plaid Cymru i gceist.

Is é an tuairim atá ag muintir an Cymdeithas gur cúrsaí toghchánaíochta atá ar bun ag Thomas. Meastar gur ar mnáithe le bheith ag geaitseáil don slua atá sé i mbliana agus olltoghchán ag druim leis an Ríocht Aontaithe.

Is cosúil go bhfuil imní ar Thomas faoi "smeardh" ón bPáirtí Coimeádach. Tá an Plaid faoi bhrú le tamall ón bPáirtí sin. Le tamall anuas tá na Coimeádaigh ag iarraidh tionchar a imirt i measc phobal na Breataine agus tá an bheirt Theachta Parlaiminte ag an bPlaid i dtoghcheantair imeallacha.

Is gné aisteach den scéal é go mbíodh deachaidreamh ag Dafydd Elis Thomas le Sinn Féin thar thréimhse fhada. Ba eisean a thionscnaigh an t-eascaire toghcháin do Fhear Manach-Tír Eoghain Theas tar éis bhás Bobby Sands. Roinnt blianta ó shin bhí comhchainteanna neamhfhoirmeálta ag cuid de cheannairí an Plaid le Sinn Féin.

Le blianta beaga anuas tá caidreamh maith bunaithe ag an Plaid leis an SDLP agus is lú go mór bá na ceannasaíochta anois le Sinn Féin.

Ó tháinig Dafydd Elis Thomas in oifig mar Uachtarán an Plaid tá an páirtí imithe i léig agus i "measúlacht". Is eolas poiblí é go bhfuil fadhbanna pearsanta ag cur isteach go mór air agus nach bhfuil an tsléinte go maith aige. Ó thrath go chéile thug sé le fios go mb'fhearr leis éirí as oifig mar Uachtarán agus mar Theachta Parlaiminte.

Mar bharr ar an donas tá an dara feisire de chuid Plaid Cymru, Dafydd Wigley, ag smaíneamh ar éirí as an saol poiblí ag an chéad olltoghchán eile. (Cúrsaí pearsanta is cúis leis sin: fuair beirt dá pháistí bás le galar

annamh agus tá sé féin an-ghafa le hobair ar son daoine faoi éalang.)

Tá iompar Uachtarán Plaid Cymru ag cur imní ar dhaoine le tamall. Is minic a dhéanann sé ráiteas nach mbíonn ag teacht le dearcadh náisiúnaithe i gcoitinne.

Anuraidh chuir sé i gcoinne "riail na Breataine" san Eisteddfod náisiúnta, rud a chuir alltacht ar dhaoine. Ina dhiaidh sin rinne sé ionsaí fíochmhar ar an Dr. Mercedith Evans, an t-aisteoir aithnidiúil, nuair a nochtaigh seisean imní faoi inimircigh Shasanacha a bheith ag cur fúthu sa Bhreatain Bheag.

Tamall de bhlianta ó shin tugadh le fios do dhaoine a bhí á gceistiú faoi dhó na *tai haf* (tithe samhraidh) gurb é tuairim an Bhrainse Speisialta gurb é Thomas a bhí taobh thiar den fheachtas sin. Ní raibh ansin ach deargsheafóid agus tá sé deacair a thuiscint cén fáth ar theastaigh ó na bleachtaí an scéal áirithe sin a scaipeadh. Pé ar bith nuair a chuala an Teachta Parlaiminte féin an líomhain bhuail scanradh é agus deirtear go bhfuil sé imithe i measúlacht ó shin i leith.

Le déanaí, is cosúil go bhfuil doichead air roimh theangmháil d'aon chineál le hÉirinn.

Tar éis dó é féin a iompar mar a rinne sé faoi cheist na toscuireachta caitheadh ceist a bheith ann faoina inchreidteacht mar cheannaire náisiúnta.

### MÍCHEÁL PÁDRAIG

*(This article deals with the strange behaviour of Plaid Cymru's President, Dafydd Elis Thomas, in opposing the visit of a group of language activists from the North to Wales because it included members of Sinn Féin. The visit was at the invitation of the Welsh Language Society. Mr. Thomas wrote to the British Home Secretary asking him to ban the group. When the delegation arrived one man was detained under the Prevention of Terrorism Act for a number of days — a clear case of felon-sening.)*

### OIDEAS GAEL

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## TV. CAMPAIGNER JAILED

The Conradh na Gaeilge campaign for an Irish language television service came to the fore again at the end of January. On the 24th of the month Donnchadh Ó Duinn from Tamhlacht, a suburb of Dublin was taken to Mountjoy Prison. He was sentenced to a week's imprisonment in Rathfarnham District Court last November unless he paid a £20 fine for not having a television licence. He is refusing to pay for a licence in protest at the lack of Irish language television programmes on Radio-Telefís Éireann (RTÉ) — especially for children and young people. Donncha is an active member of Cumann Gaelach Thamlachta, the local branch of Conradh na Gaeilge and his children attend the all-Irish school in the area.

Pickets of about eighty people demonstrated outside the jail on a number of occasions during Donncha's week-long imprisonment and a well attended picket was also placed on RTÉ headquarters in Donnybrook.

In a statement Conradh na Gaeilge said that it considers it most unjust that the State should send a man to prison for taking a courageous and principled stand to highlight R.T.É.'s blatant disregard for the rights of Irish speakers. Indeed, the Minister for Communications should, as a matter of urgency, give the R.T.É. Authority a clear directive to comply with its statutory obligation to the Irish language.

In Rathfarnham court on 11th Feb. fines of £50 or 5 days in prison were imposed on Ite Ní Chinnáith, President of Conradh na Gaeilge and Pádraig Ó Duibhir, a primary teacher in Scoil Chaitlín Maude, in Tamhlacht, for refusing to pay their television licences. After the court appearance both said they would not pay the fines. Ite Ní Chionnaith already served a week in jail some years ago for refusal to take out a T.V. licence.

At the court appearance the District Justice, Justice Delap, said he understood the principle involved and was sorry that he had to apply the law. He agreed that RTÉ were not serving the Irish language community satisfactorily and he was not there to protect R.T.É. but to implement the law.

In a statement Ite Ní Chionnaith said: "Television is the most powerful medium of communications. This country's population look at television daily. We depend on it as an important medium for entertainment and as a basic source of information.

A television service is, in itself, not sufficient to save a language which is in danger. A lack of a television service is sufficient, however, to destroy a language which is weak. A language cannot survive, in this day and age, without the support of television. The support of television is necessary for the future of a language.

RTÉ is failing in its duty to Irish speakers. RTÉ is endangering the future of the Irish language. I am not willing to assist them in doing that and I am therefore refusing to obtain a television licence."



Protest picket outside Mountjoy Jail.

## PARTIES' STAND ON IRISH

Comhchoiste na Gaeilge which represents 35 Irish language and cultural organisations wrote to the leaders of the political parties seeking their support for specific measures which the Comhchoiste considers need be implemented to secure the future of the Irish language.

The following observations are based on replies received, election manifestos and policy documents of the parties.

### EDUCATION

All parties, apart from Fine Gael, stated that fundamental changes need be made regarding the teaching of Irish. They agreed that a modern Irish language curriculum which places greater emphasis on spoken Irish needs to be developed.

All parties, except Fine Gael, emphasised the importance of Irish-medium schools. While those parties pledged full support for such schools, it remains to be seen whether or not they will give recognition, if in Government, to those Irish-medium school which were refused recognition in the current school-year.

### R.T.É.

All parties accepted that R.T.É. is failing to provide an adequate number of Irish language television programmes. Fine Gael pointed to the establishment of the Inter-Departmental Working Group to make proposals in this area, as evidence of its concern and action.

The Workers' Party and Sinn Féin urged the establishment of an all-Irish television station: Fianna Fáil and the Progressive Democrats supported the more limited aim of a Gaeltacht television station.

Fianna Fáil, the Labour Party and the Progressive Democrats emphasise the importance of Raidió na Gaeltachta.

### GAELTACHT

All parties claimed that they would endeavour to increase employment in the Gaeltacht and provide Údarás na Gaeltachta with adequate resources.

Fianna Fáil accepted the contention of the Comhchoiste that urgent policies are needed to halt any further decline of the Gaeltacht. The Progressive Democrats listed a number of practical proposals which they would implement to strengthen the Gaeltacht.

### RIGHTS

Only two parties, the Workers' Party and Sinn Féin, recognised the full extent of the difficulties encountered by Irish speakers who wish to conduct their business with the State through Irish. They agreed that a Bill of Rights for the Irish Language is necessary to give Irish speakers the same rights as speakers of English.

The appointment of a Language Rights' Commissioner to ensure that those rights are provided and to investigate and resolve complaints regarding them, is an intrinsic part of that Bill. The Progressive Democrats also endorsed such an appointment.

The other parties which referred to this question — Fianna Fáil, Fine Gael and the Green Alliance — do so in a very general manner which lacks detail.

### IMPORTANCE OF IRISH

All parties claimed to recognise the importance of the Irish language, though it is clear that understanding of its importance varies from party to party.

A substantial section of the Fianna Fáil election manifesto outlined, in Irish, the party's policy on Irish. Sinn Féin has published its election manifesto in Irish. The Workers' Party had a section, in English, of their election manifesto on the Irish language. The manifestos of Fine Gael and Labour had only one reference to Irish. The Progressive Democrats, Labour Party and Sinn Féin had policy or discussion documents on Irish.

# GENERAL ELECTION 1987

The long forecast General Election in the Republic was eventually called for February 17th following the withdrawal of the four Labour Ministers from the ruling Fine Gael-Labour Coalition. The breaking point was the proposed budget for 1987 which involved a broad range of spending cuts, the introduction of charges for previously free services, the amalgamation of State bodies, a public sector pay freeze and the reduction of a number of social welfare benefits. The announcement was made on January 21st leading to a long 4 week campaign. Fine Gael chose to campaign on their policy of balancing the books at any cost and the detailed budget they had proposed. The opposition Fianna Fáil party maintained that it would reduce the deficit and still promote growth but refused to set out explicit budget proposals. Polls at the beginning of the campaign indicated a clear lead for Fianna Fáil even over the combined support of Fine Gael and the new Progressive Democrat party (see CARN 53). One of the main elements of the latter party's policy was a reduction of the standard tax rate to 25% but with an even greater spending reduction than proposed by the Government. As the campaign progressed the Fianna Fáil lead decreased but on the eve of the polling it still seemed sufficient to gain a clear majority in the Dáil (Parliament), though a high percentage of voters were still undecided.

In the event the electorate denied the Fianna Fáil leader, C.J. Haughey, the overall majority he was seeking (some might say it was vagaries of the transfers in the proportional representation voting system, as Fianna Fáil failed to gain some seats by only a small number of votes, however the system works both ways!) There are 166 seats in the Dáil and the final state of the parties was (figures in brackets give the representation on dissolution).

Party	Seats	% of First Preference
Fianna Fáil	81 (71)	44.1
Fine Gael	51 (68)	27.1
Progressive Democrats	14 (5)	11.8
Labour Party	12 (14)	6.4
Workers' Party	4 (2)	3.8
Sinn Féin	—	1.9%
Others	4 (6)	4.8

While the various larger parties gained and lost seats in different constituencies the net result apart from the gain of seats by Fianna Fáil was the leap into prominence of the Progressive Democrats, largely at the expense of Fine Gael. The Labour Party was lucky to come out with 12 seats as a number of their T.D.'s just barely made it including their leader Dick Spring who held his seat on a recount by a mere 4 votes. The party

representation now has a more left wing slant also. The Workers' Party expressed satisfaction with an increased vote and doubled representation. Sinn Féin fighting their first election on a non-abstentionist ticket did not do as well as some of their supporters may have hoped for, particularly in Border constituencies where Hunger Strike candidates won seats in 1981. However Section 31 of the Broadcasting Act denying them access to T.V. and Radio was no help. Party spokesmen stated that in the circumstances they were reasonably satisfied and had got across to the electorate that they were not just a one issue party and achieved some organisational aims.



Tony Gregory, Independent Republican Socialist T.D.

With this election result Mr. Haughey seems assured of forming a Fianna Fáil government and becoming next Taoiseach. The mechanics of this are a little more complicated though and to maintain his government in power he will be depending in crucial votes on support (or at least abstention in voting) from one of the smaller parties or all of the independents. The question of Cathaoirleach (Chairperson) is another obstacle to be overcome although conceivably the outgoing government Deputy may be persuaded to retain this position. Even were that the case he would still need the support of three independents. It is reckoned that he would have the support of Mr. Neil Blaney, Independent Fianna Fáil, on most issues, and could also count on Mr. Sean Treacy, an ex-Labour T.D. This would leave Mr. Tony Gregory, Independent Republican Socialist T.D. for Dublin's inner city and again in a key position (in 1981 in somewhat the same situation he got a development deal for the inner city). Mr. Gregory favours a unified approach from the left, inclusive of Labour, Workers' Party, himself and the remaining, also left wing, independent Deputy. However a left wing alliance seems unlikely. Labour has already indicated it is taking its own line and it seems likely the Workers' Party will adopt the same attitude. To overcome these difficulties Mr. Haughey will no doubt need all the political wiles and astuteness with which he is credited.

J. O'F.

# LÁ MÓR NA GAEILGE

Conradh na Gaeilge's Ard-Fheis in May of last year adopted a motion proposing the designation of St. Patrick's Day as Lá Mór na Gaeilge. This followed a wide-ranging discussion, during the previous months, on how best to promote that concept.

St. Patrick's Day was specifically chosen for Lá Mór na Gaeilge since that day is the day most associated traditionally with the Irish language — as a result of Conradh na Gaeilge's pioneering work at the beginning of the century.

This is a new initiative to bring Irish into everyone's life. It is intended to encourage the whole community to make a special effort to speak and use Irish in various ways on that day. It is hoped that Irish will be spoken in all houses at some time during that day.

## ABILITY AND GOODWILL

Very many people are able to speak and use Irish. The public is very favourably disposed towards the language. That is evident from the Census, from surveys and scientific research, and from the tremendous demand for Irish-medium schools and Irish classes. While it is difficult to change patterns of language usage it can be done. What is required is the creation of the atmosphere and opportunities which will encourage people to use whatever Irish they have. That is precisely what it is hoped will happen through Lá na Gaeilge. More opportunities than ever before will be created for people to speak and to use Irish.

It is the public itself that will have the most active role in this but important sectors of public life — the media, the schools, the Churches and business community — will be expected to provide them with strong support and encouraging assistance.

Posters and leaflets have been sent to schools and the assistance of teachers sought in this initiative. The Electricity Supply Board has made two pages of their "Win Electric" leaflet available ensuring the message will be received by 600,000 households and customers. Newspapers have been asked to publish articles and news items in Irish and churches to celebrate Masses and Services in Irish throughout the country.

CARN wishes this initiative well and hopes to be able to report a successful first year in our next issue.

## MESSAGE FOR "RHUFON"

Could correspondent "Rhufon", writing in Carn 52 please contact myself or Mr. Davyd Robyns (3 Asquith Court, Eaton Crescent, Swansea, Cymru).

EDITOR

# THE NORTH — LOYALIST ATTITUDES

While the major political parties were still preparing election campaigns in the Republic, something happened in the North, which became quickly eclipsed in the media, but which merited a great deal of attention. This was the publication by the Ulster Defence Association (U.D.A.) the strongest loyalist paramilitary group, of a policy document, which sought to overcome the political impasse of the North by offering to nationalists a meaningful role in a power-sharing administration.

The publication of this document is revealing on a number of levels. First of all, it is nothing short of astonishing that the U.D.A. would break ranks with the majority of Unionist opinion which holds that nothing can be discussed while the Anglo-Irish Agreement between the Dublin and London Governments exist.

The U.D.A.'s chief political strategist, John McMichael, made it clear at the launch of the new policy that the organisation regarded the attitude of the two main Unionist parties as sterile and unproductive. There was a clear implication in what he had to say that the U.D.A., which on one occasion espoused the idea of an "independent Ulster", accepted that an accommodation of some sort would have to be arrived at with the aspirations and identity of the North's nationalist population.

This represents a substantial progress on Unionist thought until now which has been dominated by the "not an inch" syndrome. While supposedly responsible and "moderate" politicians have gone into a blind sulk and refuse to talk to the British, an

extreme paramilitary organisation, which has been responsible for sectarian murders in the past, makes overtures to the nationalist population.

The issuing of this document after almost a year's campaigning by Unionists against the Anglo-Irish Agreement, also signals a realisation among a significant section of loyalism that the British will not give up the Agreement under the pressure which has been mounted so far.

On the face of it, then, the U.D.A.'s document gives rise to some hope that the political stalemate of the North can be broken. However, where the U.D.A. plan comes to grief is the attitude which officialdom has adopted to this organisation like others which resort to violence. The question which immediately faces apparently reasonable leaders like John McMichael is one of credibility. How can the U.D.A. offer to compromise with a section of the community from which they regularly choose victims for assassination?

The campaign of the Unionists against the Anglo-Irish Agreement has almost exhausted all constitutional means. There is a feeling that quite soon, the paramilitaries who have been waiting in the wings may decide that the time for stronger action has arrived. This feeling was strengthened by a raid in February on a barracks of the Ulster Defence Regiment in Coleraine, Co. Derry from which one hundred and seventy rifles and pistols were taken.

The arms were recovered and a number of men have been charged with the raid. The

attempted seizure of such a large quantity of arms, however, has naturally raised the question of what the perpetrators had in mind. It is known that loyalist paramilitaries do have enough arms for the occasional sortees which they make into Catholic areas on random assassination operations. It is also a well-recorded fact that the loyalist population hold an enormous quantity of legally-held arms. Why then, should a risky raid of this scale be carried out at this time — unless some specific and very large operation was contemplated? As yet, it is not clear which loyalist organisation carried out the Coleraine raid. But it has been long recognised that a number of paramilitary groups which use various names are, in fact, only factions within the U.D.A.

Could it be that the U.D.A. is learning from the Provisional IRA and its political wing, Sinn Féin, in espousing the policy of seeking power "with an armalite in one hand and a ballot box in the other"? If the constitutional protests of the Unionists are eventually seen to be a failure, there may well be a move towards more extreme policies than those of Ian Paisley, Peter Robinson and George Seawright. As an expression of dissension which would really alarm the British and possibly shake their commitment to the Agreement, a lot of votes could go to the political wing of what is a private loyalist army. This new policy document may well be the start of an historic change in the politics of northern Unionism.

PEADAR MAC AIRT

## SINGLE EUROPEAN ACT

Despite its safe passage through the Dail the Single European Act (SEA) has not yet been ratified by the State and Ireland remains the only member state of the EEC not yet to do so. The delay has been caused by the actions taken in the High Court and following that, the Supreme Court, by Mr. Raymond Crotty, an economic consultant from Dublin (though as pointed out in the last issue the Government tactic of waiting until just before the ratification due date to bring in the Bill means that their tactic has backfired on them). Mr. Crotty's High Court action failed and his appeal to the Supreme Court is being heard at the time of writing (mid February). A decision is expected sometime in March.

Mr. Crotty has claimed the Act is unconstitutional because it extends and augments the objects of the Rome Treaty by transferring large areas of Irish sovereignty to the EEC. He claims it was not for the Government alone to agree to the SEA and that the Act should be put to the Irish people by way of a referendum.

Mr. Crotty also claims that the substitution of qualified majority for unanimous voting (including the veto) altered in a significant and fundamental way the mode of operation of existing institutions under the Rome Treaty.

It would reduce the power and ability of Irish Ministers on the Council of Ministers to affect decisions.

The case is based on detailed references to various articles of the Constitution, and the appeal cited 16 grounds against the High Court decision (which unfortunately held that there was nothing in the SEA which affected the rights guaranteed by the Constitution). The judgement of the Supreme Court could have far reaching consequences for Irish sovereignty and neutrality. Let us hope that the Supreme Court decision will uphold those basic principles.

## EUROPEAN DIVORCE RULING

An appeal to the European Court of Human Rights by Dr. Roy Johnston and Ms. Janice Williams on the lack of divorce in the Irish state was ruled on at the end of last year. Dr. Johnston and his wife agreed to separate in 1965 and he and Ms. Williams have been living together since 1971. They have an 8 year old daughter Neasa. They claimed that articles in the European Convention of Human Rights on the right to marry and the right to respect for family life also implied a right to divorce and remarriage. Submissions were made that the Convention should be seen as

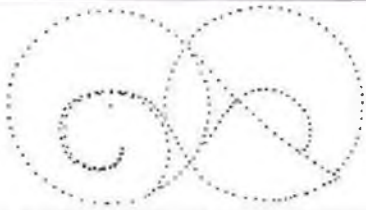
a "living instrument" and interpreted in the light of changing social circumstances, including the increase of marital breakdown in Ireland, and the fact that divorce was recognised as a basic right almost everywhere else in the Council of Europe member States.

The court accepted arguments by the Government of Ireland that the drafting records of the Convention showed that the right to divorce had been deliberately excluded and ruled that the lack of provision for divorce and remarriage is not a breach of the Convention. In its finding on the situation of the couple's daughter, the judgment said that the "normal development of the natural family ties" between Dr. Johnston, Ms. Williams and Neasa, "requires, in the court's opinion, that she should be placed legally and socially in a position akin to that of a legitimate child."

The Court therefore found that the legal regime in Ireland, which created "illegitimate children" was a breach of guarantees on the family rights of both the child and its natural parents.

The judgment was seen as putting an obligation on any new Government to proceed with legislation, already initiated in the Status of Children Bill, 1986. Legal experts also believe that part of the Bill may have to be reviewed because it preserves some distinction between legitimate and illegitimate children.

# KERNOW



## DEWYSYANSOW AN DAIL

Y fyth synsyt an 17ves a Vys Whevrer an pypmes dewysyans warn uganrag an Dail Eireann. An dewysyans-ma a wra gul drum y'n gwlasgeyth Republyk. Kensa. Sinn Fein re dhascoras aga thowl sparyans (gwelcugh Carn 56). Mar po kannasow dewysyt, an jy a yl tenky patron a Senethow Ywerdhonek. Nessa, stollas 'Thatcheryk' noweth, an 'Progressive Democrats' re omdhysquedhas gans scodhyans deseveys a dro dhe un wheghves a'n votoryon. Awos bos an sycumstansow-ma, y havalsa del yu anhevoyd dasfurvyans yn gwlasgeyth Ywerdhonek.

'Labour' re asas an dewys a gestewysyans gans stollas yu erbyn trelyow — Fine Gael, an re-ma lemmy'n a's teves ogaster mow herwyth kynda gans an 'Progressive Democrats'. Votoryon raghenna, a's tevyth dewys a gestewynyans askel-dyghow, try stollas a'n Cleth (Workers' Party, Sinn Fein, ha Labour) po Fianna Fail (nep re waynyas dre hengof aga brassa scodhyans dyworth an rencas-ober). A wra Fianna Fail lemmy'n slynkya dhe'n cleth dhe worthbosa coll an votoryon askel-dyghow, ha dredho dry dhe Ywerdhon an fals dyghow/cleth, yn herwyth systems gwlassegul an West?

Trelyans a'n par-ma a vyth daslammys yn formyans an Dail, ha sewya us an system a votyans hedransform unplek a omdhysquedhyans kemaswrek. Hemma a ry dhe votoryon dewys an moyha ledan yn un votya rag pyu pynak a yllons, mes whath gwytha an melow a dhewysoryon. A pe system an par?ma defnythyes yn Breten, y whrusa gasa dhe'n pobel dewys Seneth omdhysquedhek gwyw, ha ry chons dhe'n stollasow gwlassek gwanna kesstryva gans moy efeth.

Yth yu dathel erbyn Omdhysquedhyans Kemuswrek del wra spedy a Senethow anfast. Bytegens, henclopter ynter an Stat Bretennek ha'n Republyk dres an dewetha 25 bledhen a dhysqua del vyth dhe Vreten 8 stryf (yn un dhesmygy dewysyans yn 1987) y fyth ynwith 8 stryf dhe Ywerdhon.

**PETER WILLS**  
(translation by Rod Lyon)

*The Dail elections hold out the prospect of a realignment of Irish politics, especially given the superior STV form of voting.*

## CORNOACK: PLANSIN E EN E DELLER TEITHY

Tho gomendia tavas dasserrez tho idn bobel anothans oava kenz a tavas teithiack, ma hedda rei tho nei brossa problem es tra rissen nei desevoys wostalla.

A Cornoack a'n Osow Creaz, ez do nei durt a gwariow religious, ve towlez ra a deez kemin ha leak a'n ooz na, ha thoava par ter alja anjye convethes. A Cornoack dewetha, durt Gwreans an Bez ha Joann Chei a Horr, ew aweeth tavas a deez kemin.

Thera metessen kenz idn tavas a'n gort en termen a vaternow Gornoack, buz a tavas a ve kemmidniez tho nei ma dotho sawor gweras ha mor, rag mavava toaz meaz meaz a vranja tyogion ha poscaders; ha en thiougel gon tavas Cornoack reeg bewa hirra gen a deez mor, ha anjye skianjack heb dowt buz dithesk, dothans bounas oa pell thor peb darhumres jentil.

Theron nei lebben perillia tho gomeras a tavas a ve formicz gen a deez hivel na, ha e gomendia tho idn bobel ew por thiffrans ellen

nei creia anjye teez professional, pi teez a' class creaz.

E feth kefez bera a class ma brossa radn a thivrcasow thewhelez, mebion a vrodn a ez a whilas go gwreeth nakevez, ha trevesigion noweth, es ter veth kefez mesk a gemidniehow na ew henath a thewetha cowzorion dithiack. Ma zenjez aweeth et a class creaz ma radn vrossa a ria ez dothans en heveleb an teethy a reaz rag stithia tavossow durt lefrow pi dadn descas.

Ma gon Cronoegion professional a plegia tewa humzenjy mui Cornoack vel denneth aral, os gweel a an dra brossa clewyo, os gallos clappia a tavas, os guthvos neppeth et an istory, aweeth os gwisca metessen a daffer Cornoack dowtez na, an kilt.

Buz me vedn gweel iskerens heb mar pa rama avowa tel eja a gwirra Kernowion leba thera anjye peb preez: tewa wollas! Ha na el nep mevians abar gweel tho thasveva tavas nei boaz zenjez tho weel mui vel humrei tho neb gwary-club hedra vo fillel tho whilas en fean tho writhia anoweth gon tavas en e deller teethy, neb ew an idn teller, mar medna toaz ha gwritthia arta, leba veth reaz tho thasvounas a tavas an keher anotho ez mar veor ethom.

**RICHARD GENDALL**

## FUNDYANS COVATH BRIAN WEBB

The recent death at an early age of Brian Webb, secretary and founder member of Cowethas an Yeth Kernewek, is a great loss to the Cornish language movement. Apart from his work with the Cowethas, Brian and Loveday, daughter of Cornwall's Grand Bard, who were married in 1985, were building up a collection of books and other materials with a view to turning their home at Cusgarne into a Cornish language centre. In memory of the work that Brian did for the Cornish language, a fund has been set up, the proceeds of which will go towards helping the language thrive and prosper. The February edition of An Gannas, the all Cornish monthly paper of the Cowethas, reported the fund as standing at well over one thousand pounds.

Donations to the Brian Webb memorial fund can be sent to: **FUNDYANS COVATH BRIAN WEBB**, c/o Trewyn, Lodge Hill, Liskeard, Kernow/Cornwall. Cheques should be made out to "Fundyans Covath Brian Webb" and date and amount written in Cornish if at all possible.

Cowethas an Yeth Kernewek has recently been successful in persuading most of the main "high street" banks in Cornwall to accept cheques with the date and amount written in Cornish. The banks have been circulated with translations to help their staff. Also, the Cowethas' annual Cornish weekend — Penseythen Kernewek — always well attended, will this year have a new venue, Hengar Manor at St. Tudy near Bodmin. The weekend is in April, and information on this and Cowethas an Yeth Kernewek can be acquired from: Julia Allard, Scryvnyas, Cowethas an Yeth Kernewek, 4 Westmoor Crescent, Perranwell Station, Truro.

## 1497 COMMEMORATION

It is hoped that this year the Cornish Nationalist Party and Mebyon Kernow will liaise in coordinating activities for the annual commemoration of the 1497 Cornish Rebellion. As reported in Carn No. 56, the erection of a new commemorative plaque by the CNP and subsequent ceremony at Bodmin, on the same day as the MK organised

commemoration at St. Keverne, left the latter poorly attended. The Celtic League in Cornwall has contacted both CNP and MK with a view to finding a solution to this dilemma. Perhaps readers of Carn who are members of one or other of the two organisations may wish to contact the parties on the matter.

**IAN WILLIAMS**



# THE SIXTH PERRANPORTH CONFERENCE

The sixth in the series of conferences was held at the Ponsmere Hotel on the 15th and 16th November 1986. The theme was "Could Cornwall run her own services?" and we looked at three services in particular during the course of the weekend: Cornish Railways, The Health Service, and the Postal Service.

## CORNISH RAILWAYS

The area manager for Plymouth and Cornish Railways, Mr. Jim Collins, gave us a comprehensive and stimulating account of the organisation and operation of the railway network within Cornwall. He said that there are three areas of operation — Inter-City trains, which account for 80% of the revenue; the Branch line operations, which largely survived Beeching; and Freight. On Freight, Mr. Collins said that China Clay is a most important component, that British Rail is fearful of losing the Royal Mail contract, and that there are hopes of increased traffic as a result of the proposed Falmouth Container Port.

On the administrative side, it was acknowledged that decision-making is now done either in Swindon or in Plymouth, and that therefore Plymouth and Cornish Railways are not run from Truro. When asked the question "Could Cornwall run her own railways?" Mr. Collins' answer was, basically, "no". It is essentially a matter of cost, and since the bulk of the business is Inter-City, which could not be extricated from the remainder, it would be impracticable. This still leaves the question, of course, as to whether Plymouth and Cornish Railways could drop the "Plymouth" label and be administered from Truro. Do "economies of scale" always have to win the day?

Mrs. Rita Pope suggested that the local timetables could carry Cornish as well as English headings, just as happens in Wales, and this was received enthusiastically by Mr. Collins and by Mr. Rex Jenkin, the Customer Service manager.

## CORNISH HEALTH SERVICE

Mr. George Owens, the District General Manager, and Mr. Alan Coleman, the Chairman of the Cornwall and Isles of Scilly Health Authority, gave a very lively and interesting presentation on the organisation and responsibilities of the service. This included the fact that much of East and North Cornwall falls within what is called a "Manager Area", that is, it is managed on behalf of Cornwall by either the North Devon Health Authority or the Plymouth Health Authority.

This was shown to be of particular relevance in relation to the fact that there is no maternity unit in East Cornwall. Mrs. Ann Sandercock, who runs ante-natal classes for the National Childbirth Trust, made the point that most East Cornish mothers-to-be go to Freedom Fields Hospital in Plymouth to have their babies, while those who want their children to be born in Cornwall have to go to Truro. She suggested that a domino

delivery service unit (whereby a midwife accompanies a "mother" to a local hospital) should be set up in all six East Cornwall hospitals, and not be confined solely to the Bude/Stratton one as it is at present.

The Conference was also informed of the composition and role of the Community Health Council, whose duty is to produce an annual report. The Council was criticised by Miss Loveday Carlyon, Chairman of Mebyon Kernow, as being unrepresentative of ordinary users of the health service. Mr. Roger Holmes added that he considered that District Health Authorities were even less representative.

## CORNISH POSTAL SERVICE

The Head Postmaster at Truro, Mr. John White, gave a most interesting account of the history of the Postal service, its current organisation, and future prospects. Attention was again drawn to the fact that a large part of East Cornwall, as well as St. Austell, does not come under the aegis of Truro, but of Plymouth, and that therefore the PL Post Code covers much of Cornwall. Mr. Pedyr Prior emphasised the insensitivity to Cornwall as a postal area in its own right. Mr. White replied that the Post Code "equipment" had been installed many years ago and that it was not practicable to make alterations now.

And what about that old chestnut, a Cornish postage stamp? Mr. White said that the campaign for a stamp, even a special issue stamp, might be worth taking up again, as attitudes had changed over the past twenty to thirty years.

## CORNISH DEVELOPMENT AGENCY

In addition to the main sessions in relation to existing services, the Conference also looked at the question of a Development Agency for Cornwall — whether, if it comes into being, it should be an agency covering Devon and Cornwall, or Cornwall alone. Mr. Paul Holmes, C.C., explained in clear and powerful terms the case for Cornwall going it alone. The interests of Devon are different from those of Cornwall. The economic make-up is clearly different, and the problems facing the two are not the same. Further, it has already been the experience that when they are linked for the purpose of the administration of certain services (e.g. police, water) the seat of power has always been in Devon and that is where it appears that a disproportionate amount of available resources go. The Cornish could not do a worse job than is being done at present by others in sorting out their problems.

Support for this stance came from virtually everyone present, including Mr. David Harris, M.P., who was against a joint Devon/Cornwall Agency on practical grounds. He indicated that there has been a gradual change in the Conservative approach, towards favouring the setting up of smaller corporations and units. This concept of a Cornish Development Agency, which Mebyon Kernow had pioneered many years ago, appears to be gaining much support across the political spectrum.

## CORNISH TOURISM

We were also very pleased to welcome Mr. Ken Thompson, the Tourist Officer for Cornwall, to lead us in a discussion on the tourist industry in Cornwall, which has been going through a poor patch in recent years.

Views varied considerably as to whether tourism is per se beneficial to Cornwall, or even necessary, and there were those who took the view that, since it is here to stay, the aim should be to improve the quality of what is offered. The natural attributes of Cornwall are the ones on which to concentrate and market — geographical, historical, cultural and ethnic. The Celtic heritage should be emphasised — and this would no doubt include the gradual removal of the English rose symbols!

## GENERAL POINTS

One of the general themes that emerged from all the above discussions was the key issue of public participation. The means are already in existence whereby members of the public, groups and organisations can apply to be represented on the various advisory committees — and one exists in relation to all the above-mentioned services. It is therefore up to people to use this mechanism, and to endeavour to effect change, if change is what is desired.

## CORNISH-BRETON FRIENDSHIP

This bond was further strengthened by the participation of Dr. Le Mée, who had travelled a distance of some hundreds of miles, via Portsmouth, to attend the Conference. He described recent political developments in Brittany and referred to the new law introduced in March 1982 which was designed to increase the powers of the regions in France, but which has been distorted by French politicians. Nevertheless the Breton economy has taken a turn for the better, and what has been done there could be taken as a model for Cornwall too.

Dr. Le Mée strongly advised the creation of a Cornish-Breton working party to explore ways of deepening the bonds between the two, and he also stressed the importance of having a direct foothold in the E.E.C., such as a bureau in Brussels. We were extremely pleased to welcome him to the Conference, and it is now up to the Cornish to act upon his words.

## WORKING PARTIES

There were several full reports on what the various working parties have been doing, and what they hope to do in the future. It is clear that an immense amount of work is being done in a variety of fields, amongst these is media relations, however a word here. Despite extensive publicity and apparently improving Press relations, the coverage of the Conference, even in the responsible newspapers, was appalling. It was slanted, and did not represent reality. This shows even more the need for a Cornish Press Council, or at least an effective monitoring group. We hope to examine all this at the next Conference on the 20th/31st May, 1987, again at the Ponsmere Hotel.

PAUL SMALES

## CORNISH POLITICAL PRISONERS

In early February seven men became the first Cornish political prisoners for a long time. This happened on the very same weekend as the British state was taking another symbolic step towards becoming a seedy police state when its political police raided the BBC offices in Glasgow.

NIREX — the nuclear state's dustmen — started a test drill at a quarry near Camborne in late 1986. The usual opposition emerged and led to the usual demonstrations and petitioning by the anti-nuclear movement in Cornwall. NIREX — just as predictably — denied any intention to actually dump nuclear waste at the site or anywhere else in Cornwall.

These matters rested until the Cornish Stannary Parliament took a hand. Stannators argue that the rights of the Stannary Parliament — based on charters, particularly that of 1508 — still exist and that these rights give them the power to bound any land for mining purposes as well as to over-rule certain laws passed at Westminster.

Until now these sweeping demands have only been intermittently tested by individual Stannators refusing to pay their road tax and subsequently being pursued through the courts. Once there the issues rapidly become mystified by incredibly complex legal arguments that leave most by-standers dumbfounded.

But in January a group of "tanners" declared their intention to bound the quarry where NIREX was drilling. In due course stannators with some supporters and the attention of the local media descended on the quarry to exercise their rights. After some discussion with the police they were allowed to bound. On following weekends bands of tanners entered the quarry, ignoring the no-entry sign erected by NIREX — in fact the Stannary Parliament has declared NIREX to be in unlawful occupation and issued a writ of possession for the tanners. Once there they began to dig shafts.

After a couple of weeks of what NIREX described as a "nuisance" the police moved in and arrested seven tanners who were held for over 40 hours before being charged with causing criminal damage and remanded on bail for four weeks. Since then another two tanners have been arrested but released on police bail. Supporters have claimed that the decision to charge the original seven came from a "very high level indeed". Someone is clearly rattled.

The fact that a part of the Cornish movement has taken the lead in the issue of nuclear waste dumping is a welcome sign and indicates the increasing confidence in general within that movement over the past year or so.

B.D.



## Tourism in Looe — A Growth Industry for non-Cornish Entrepreneurs

Such a lot of fanciful talk is generated about the tourist economy that it is a welcome relief to come across some facts, palatable or not, and this is what Dr. Gareth Shaw and Dr. Alan Williams and their colleagues from Exeter University provide in their first report on the survey that they are currently carrying out of the holiday industry in Cornwall.<sup>1</sup> The team investigated 81 enterprises of all kinds out of a total identified of 227, and what makes this enquiry particularly useful is that it covers the whole of the economy of a local area (that of Looe, population 4,500) including shops and factories, and not just holiday activities in isolation.

Some of the survey findings are what one might expect, others are not. For instance, they confirm our general impression of the nature of a tourist-based economy. In summer three-quarters of all employment is female and 65% is part-time. In the winter, hotels, guest houses and self-catering operations cut their full-time work force by two-thirds and the number of part time staff by 90%. Local firms buy virtually all their non-food requirements from outside Cornwall and perhaps 80% of their food supplies, but nearly 60% use local accountants. While hotels and guest houses get their building and maintenance done by locals, self catering operations go outside Cornwall for these services. Thus the economy of Looe has poor links with the rest of Cornwall but there is nothing unusual about this and it applies equally to many non-tourist industries in other parts of Cornwall.

According to the enquiry, employment grew considerably, by over 30% from 1981-86, within the survey firms. We are dealing here with the survivors, of course, and other firms will have closed down and not

been replaced over that period, offsetting some of these gains. Notwithstanding this, the rise in employment contrasts with the general gloom about Cornish tourism, which has been in the doldrum for the last ten years. The survey detected a generally favourable local attitude to tourism, apart from some retailing, but it did not cover those segments of the population who did not gain from tourism and who might be expected to be more hostile to the summer invasion.

The survey also gives some intriguing details about the business-people of Looe. Three-quarters of them had financed themselves out of family savings and/or bank loans. Thirty per cent of the self-catering operators and a quarter of the hotel and guest house proprietors were over the age of 55. Only 16% of them were Cornish. The newcomers had mainly been employees in their previous work life and only one of them had come from a tourist related occupation. Their chief reasons for moving to Looe were dissatisfaction with their former life style, a desire for a new environment and for self employment. Of the 1986 sample, 28% had taken over or started up locally since 1984. The survey does not relate whether this high turnover occurred because proprietors made a quick killing and left or because they failed.

The picture that emerges therefore is the familiar one of an inflow of middle aged English people with little or no knowledge of the tourist trade, and perhaps no great knowledge of Cornwall, who were sinking their life savings in a risky new venture because they wanted a change of work style and environment. What the Exeter pilot study does not identify is how many jobs for locals were provided or sustained by the inflow of foreign capital. But nevertheless it yields some useful insights into the holiday economy.

RONALD PERRY

<sup>1</sup> Tourism in Cornwall Project No. 1. Dept. of Geography, Exeter University (price £3).

## A CORNISH CHARTER

1987 will be a year of elections. In March we have the Truro by-election caused by the death of Liberal MP David Penhaligon in a road accident. In May all six District Councils go to the polls and we can be fairly sure that in either May/June or October we shall see a "General Election" for the British Parliament.

Like it or not attention will this year be unduly focussed on the trivialities of what passes for political debate among centralist politicians. At a meeting to discuss strategy for 1987 the Cornish branch of the Celtic League therefore explored how best to inject a pro-Cornish political message into all this electioneering.

Given the probable absence of nationalist candidates over most of Cornwall (MK has announced they do not intend to stand for Westminster and it is unlikely that MK and the CNP combined will contest more than 5%

— at the most — of the seats on the District Councils) plus the non-existence of a pressure group putting forward a coherent Cornish politics it was decided to intervene in the elections.

We intend doing this by presenting all candidates at both levels with an eight point charter that presents the minimum action needed to secure a future for the Cornish people into the next century. They will be asked to indicate which of the points they agree with, if any, and the response will be publicised. The aim is to put the future of the Cornish people onto the electoral agenda.

Separate charters have been issued for Westminster and District Council levels and a background paper — running to around 5,000-6,000 words — has been written to put the charters in context. Copies of the latter are available, at cost, from the Cornish secretary.

# MANNIN

## Scannaneyn ayns Bretnish

Er y gherrid, ta ghaa scannane Bretnish er chosney goo mie ayns cheeraghyn dy liooar — eer ayns Sostyn, my ta. Ta ny scannaneyn shoh enmyssit *Boy Soldier as Coming up Roses*. Ta'n chield scannane, va jeant liorish Karl Francis, mychione dooinney aeg ayns armee Hostyn ayns Twoaie Nerin. She Bretnagh y fer aeg shoh, as ta Bretnish echey. Cha nel mee er nakin y scannane shoh as by vie lhiam fakin eh. Lhaih mee ayns pabyr naight Sostnagh ennagh dy vel baght noa ec y scannane shoh, baght nagh vel ry gheddyn ro vennick ayns Sostyn mychione cooishyn Yernagh.

T'eh jeeaghyn dy vel y scannane shoh mychione fosley sooillyn y Vretnagh aeg as eh ayns Twoaie Nerin. Ta'n nah scannane, *Coming Up Roses*, jeeaghyn dy ve foddey ny smoo eddrym. T'eh mychione thie-jalloo er y jiass jeh'n Thalloo Bretnagh, choud's ta fys aym.

Ta skeecalyn dy liooar er ve ayns ny pabyryn-naight "trome" ayns Sostyn as er y

chellooish neesht mychione ny scannaneyn Bretnish shoh. Ta'n chooid smoo dy 'leih coontey ny scannaneyn y ve mie. Agh va un ghooiney ard-vooralagh er y chellooish Hostnagh y laa elley va gaccan mychione ny scannaneyn. She cremeyder (critic) ta gobbraghey da'n earishlioar Lunninagh shen "City Limits" v'ayn. Va'n fer aeg shoh gra dy row scannaneyn ayns Bretnish cur y changey er sleih "er egin". Er y fa nagh vel Bretnish ec monney sleih, v'eh goll rish jannoo scannaneyn ayns Ladjyn, bunnys! Cre'n ommidjys t'ayns beal y fer boght shoh. T'eh jeeaghyn dy vel eh cho bolvaneagh as nagh vel eh toiggal dy vel Bretnish myr undin jeh'n scannane *Boy Soldier*. Ta Baarl currit er y Vretnish er y scaalhean (screen) aghterbee.

Ta'n aigney jeh'n chremeyder shoh soilshaghey magh red feer scanshoil dooin. Dy chooilley vlein, ta Sostyn goll sheese ny smoo as ny smoo. As dy chooilley vlein, t'ee cheet dy ve ny smoo coon. Gyn ourys, ta'n red cheddin taghyrt ayns ymmoder cheeraghyn elley — y Rank, myr sampleyr. Ayns cooishyn politickagh, ta laue yn eaghtyr ec y skian jesh ayns ram cheeraghyn. Dy mennick, ta shen cur er sleih y ve coon ayns cooishyn cultooroil. Agh va'n coonid shen rieu ry akin ayns Sostyn, tra v'ee heose ny heese. Va rieu sleih ayn goll rish dy ghooiney voish "City Limits" va jannoo

craid jeh cultooryn joarree, beg ny mooar. Yiarragh ad shoh "Shoh shinyn, possan beg chionn ayns ard-valley bannit Lunnin. Cha nhione dooin veg jeh'n teihll cheumooie jeh Lunnin. Dy jarroo, vel seihll erbee ayn cheumooie jeh'n vean jeh Lunnin? S'cummey lhien".

Choud's ta fys aym, shoh yn chield cheayrt ren lught-jeeaghyn eddyr-ashoonagh fakin scannaneyn jeant ayns changey Celtiagh as coontey ram jeu. Cha nhyrrys: dooyrt Bretnagh ren jannoo nane jeh ny scannaneyn shoh dy row eh jeant echey sy tradishoon Europagh. Cha row eshyn son croymmey sheese roish hoghtynid mean-Atlantagh ayns Lunnin.

Son shickyrys, cha nel mee credjal dy vel Lunnin ny voayl jouyllagh. As cha nel mee credjal dy vel flaunys cheet kyndagh rish scannaneyn ayns Bretnish. Agh ta mee dy firrinagh credjal dy nhegin da ny Celtiee ellanagh (as ny Sostnee) brishey ny geulaghyn cultooroil ta cheet voish Lunnin. Scannaneyn ayns chengaghyn Celtiagh ta'n seihll mooar toiggal, shen agh mie shen y jannoo.

*Recent Welsh language films have had a good reception from international audiences. This is a good example of how Celts can speak over the heads of their present cultural masters.*

BRIAN MAC STOYLL

## Baase Doolish y Karragher

Cheayll mee jiu dy vel Doolish y Karragher, Gaelgeyr as Manninagh dooie, er ngeddyn baase. Cha noddym credjal eh. Ta Mannin, as y chooish Cheltiagh, er choayl dooinney mooar. Cha nodmayd fordrail eh, my ta. Ta shin er choayl foawr.

Er y chield laa jeh'n vlein 1953, lhaih mee art mychione y Ghaelg as Doolish. V'eh gra dy row eh ny red scammyltagh nagh row ny Manninee cur geill da'n changey dooghyssagh oc. Ren yn art shen greinnaghey red ennagh feer ghowin aynym, as va'n laa shen va mee currit da'n Ghaelg as da Mannin. Cha dod mee jannoo fegooish gynsaghey Gaelg, as va mee laccal loayrt ee car y traa. Trooid yn art shen, va clouit sy phabyr-naight shen "Yn Chaghter Vona" veeit mee rish Doolish, Leslie Quirk, Bernard Caine, Walter y Chleree, as sleih elley sy phossan beg shen va graihagh er y changey ayns yn laghyn shen. Va mee cliaghtey goll lesh shillee er y chenn sleih Gaelgagh marish Doolish as Leslie as

y sleih elley tra v'ad recortyssey paart jeh ny loayedyryn dooghyssagh s'jerree. Shen yn agh va mee feer aighoil as mish gynsaghey changey ny mayrey.

Va Doolish, y "Breaghagh", moyrnagh ass towse jeh'n Vanninaghys echey. Ren eshyn as e ven Joyce goll dy chummal ayns yn Affrick, agh beign daue cheet dy valley. Cha dod ad jannoo fegooish Mannin. Rish ymmoder bleaantyn, va'n Breaghagh gobbraghey er y fockleyr yindyssagh echey. Bwooise da Jee dy daik eh magh sy jerrey. Voish y fockleyr shoh, bee sleih nagh ren rieu meeiteil rish y Vreaghagh toiggal cre'n sorch dy ghooiney v'ayn.

Er agh ennagh, v'eh brishey cree Ghoolish dy chummal ayns Mannin ta goll er Sostynaghey gagh laa. V'eh cliaghtey gra dy row eh myr joarree sy cheer echey hene. Agh er y chooid sloo hooar eh baase sy cheer v'eh graihagh er.

*The cause of the Manx language has suffered a heavy blow with the death of Douglas Fargher. His great dictionary serves as a practical memorial of this great Manx patriot.*

BRIAN MAC STOYLL



The late Doug Fargher.

Photo: D. Fisher.

## A NEW QUEST FOR THE HOLY GRAIL

The visit of Dr. Goodrich to the Isle of Mann recently has caused a lot of interest, not only within the Island itself, but further afield in the adjacent countries. This is hardly surprising considering that she contends that St. Patrick's Isle, Peel is the site of the Castle of the Holy Grail. This claim comes with many other claims about the activities of the British King Arthur, which are bound to cause many repercussions in academic circles.

She began her fifteen year long quest into the truth about Arthur, as a result of dissatisfaction over teaching to students from books which she came to trust less and less as time went by. Dr. Goodrich undertook the task of applying the resources of modern technology and new linguistic disciplines to all the available manuscripts relating to Arthur's life and campaigns. Her arguments are very persuasive and convincing. She places Camelot at Carlisle and almost all of King Arthur's battles in the area north of Hadrian's Wall. This runs counter to all those researches which seek to find the sites of his battles in the West of England. However, as Dr. Goodrich points out, no contemporary Anglo-Saxon documents specify any West Country locations.

She goes on to draw on place names evidence to trace the routs from Carlisle to the Castle of the Holy Grail. In all accounts, she says, the route leads along the Rhinns of Galloway to Loch Ryan and thence across the sea. A description of the location of the Castle of the Holy Grail which lists twelve topographical particulars, matches St. Patrick's Isle, Peel exactly, and no other island, according to her.

The archeological investigation at present in progress at Peel Castle, has so far revealed nothing which either confirms or contradicts her contention that this was the site of King Arthur's main Religious Centre. The Director of the excavations, David Freke, allows that, "there was something very important happening in the Castle during the Dark Ages." The fact remains that nothing has been found there, which can be connected with King Arthur and it must be considered most unlikely that anything will appear that could be connected with him.

King Arthur has fascinated and excited the people's imagination over many centuries, and many sites with only tenuous connections with him have attracted tourists in their millions. Tourist and business interests in the Isle of Mann were awake to the potential which Dr. Goodrich's contention involves. Attracting tourists here should not be difficult if Dr. Goodrich's proofs can be simply put and convincingly substantiated in ways easily understood by less academic minds. It is more difficult to imagine what they can be shown when they arrive. There have been quite enough fakes perpetrated in the past in King Arthur's name, and a new one should not be tolerated. Attractive though the present castle is, with a unique history of its own, it cannot have a use in the Arthurian context as it stands. It would be a serious interference with

the present plans for its interpretation to visitors and Island residents, to graft onto it some dubious Arthurian labels.

A souvenir industry doesn't offer much hope. How can one make a copy of the Holy Grail when nobody can agree what kind of a vessel it was? Are we going to see a repetition of the very romantic but quite inaccurate representations of Arthur and his Court in a medieval setting? Would anybody really accept an accurate reproduction of a sixth century sword as a faithful representation of Excalibur? It wouldn't be dramatic enough!

Perhaps an alternative to the Peel Viking Festival Pageant is being considered. That was fun so long as it was not regarded as a true reflection of history. It was full of anachronisms, and the Viking and Celtic protagonists were caricatures of the real thing, but it was founded on a handful of fairly well documented facts.

The worst that could happen perhaps, would be the springing up of totally bogus Lancelot's Lounge Bars, Queen Guinevere's Sauna and Massage Parlours or similar. Let us hope that insults of this sort to Dr. Goodrich's research will not occur. Who can be sure? Can there ever be any such thing as tasteful exploitation?

It is not as if the Island does not already have an impressive number of tangible artifacts and visible sites, reaching back to the Bronze Age and beyond. A selection of accessible sites was prepared by the Manx Museum and National Trust as long ago as 1973. Much more has come to light since. Surely well conducted package tours of sites for people seriously interested in pre-history, interpreted by expert guides, would be something the Island could take pride in.

COLIN JERRY

*Sub-editors note:* Since this article was written, a review of the book "King Arthur" by Norma Lorre Goodrich, has been published by Dr. R. L. Thomson, well known as an authority on Celtic languages and history. He condemns her conclusions as unscholarly and the book as fiction. Mr. Thomson is also a member of the Arthurian Society.

## FINANCE INDUSTRY EXPANDS — AT WHAT COST?

House prices in Mann have risen in value by 7% during the past year and are expected to rise a further 10% during the year ahead. The Government proudly boasts that the reason for this rise is due to renewed confidence in the economy, brought about by the most recent boom in the finance industry.

New housing estates on the outskirts of Douglas, of expensive, neo-georgian boxes are being snapped up by new residents in the business community. More, even more expensive housing is to be developed on good agricultural land in Union Mills, despite local protest. Meanwhile the Island is littered with properties for sale. Working class families have not been able to take advantage of the relatively low property prices of the last few

## FORUM NY GAELGEY 1986

The 1986 Gaelic Forum, organized by the Mannin Branch of the Celtic League, was held on the 27th December at Thie ny Gaelgey, St. Jude's. This annual event had a change of format this time, with the intention of giving those present a better opportunity to participate in formulating a policy for the furtherance of Gaelic in Mann. All organisations and individuals with an interest in the language were invited to attend the Seminar. The main propositions were given a general title — Manks Gaelic in the Year 2,000. Viable strategies were asked for, that could be adopted, bearing in mind the rôles that the various organisations concerned with the language could play. A co-ordinated effort was called for, to not only promote Manks Gaelic but to produce more fluent speakers.

The four main headings for discussion were Publicity — Education — Young People and Government and Commerce.

Some very useful and practical suggestions arose as a result of group discussion and we hope that we shall see them implemented. All groups felt constrained to say that there had to be a considerable change of attitude towards the language at a political level, before we could expect any significant advance in the cause. Much has been achieved by voluntary effort, indeed Manks was saved from oblivion by such effort! but we have reached the limits of what can be done and there now must be a greater commitment at government level, in the form of funding — grants or bursaries, and perhaps more importantly in the field of education.

The Mannin Branch has undertaken to prepare and publish a paper based on the recommendations of the Seminar. Copies will be forwarded to all relevant organisations and government departments.

Thanks go from the Branch to all those who took part, in what has been a worthwhile exercise.

years. It would take two average wages to afford even a modest terraced house.

Young people see the growth in the business sector as perhaps their only chance to remain on the island and be employed. Many are opting for business studies, computer studies and office skills and are being encouraged to do so. Office juniors, mostly employed from the ranks of school leavers, who have several "O" levels including English and Maths, but with no office skills, are offered jobs with wages as low as £40 per week, often with little opportunity for promotion.

Unless Government uses the extra money it receives from the recent expansion of the business sector, to create alternative employment, with increasing competition in a job market not noted for worker intensity, the new poor may find themselves servicing the finance industry.

C.J.K.

# IS PLANNING CONTROL IN THE ISLAND OVER-INFLUENCED BY GOVERNMENT POLICY?

H. S. COWIN

In 1961 the population of the Island had declined to 48,133 the lowest level for 110 years. This was caused by the considerable number of young people who left the Island in order to obtain work. The Manx Government were desperate to endeavour to correct the imbalance of the population and evolved a policy of attracting new residents to the Island. By 1971, 11,319 new residents had settled in the Island, and the building boom commenced. The Planning Committee had no planning policy to cater for this considerable influx and the result was the commencement of a period of chaotic planning when wealth achieved approval for select planning sites. The Society for the Preservation of the Manx Countryside and the Manx Conservation Council challenged planning applications with little success and it was apparent that much stronger action was essential. In 1970 "Fo Halloo" was formed by an active group of determined Manx residents who appreciated that our expressions of concern passed through the usual channels were unheeded by an inflexible Government who were prepared to destroy the appeal of the Island in order to gain finance. The forceful methods of "Fo Halloo" aroused the people from their apathy and had a devastating effect on the Government. In order to try to pacify the Manx Residents a Draft Development Plan was created in 1971. It was perhaps impressive but it was ineffectual, and eleven years delay before approval was given by Tynwald in 1982 permitted additional detrimental development, but even when approved the Development Plan was only accepted as a "guideline for planning". It is not a statutory plan.

In 1961 there were eight well established building firms in the Island, at present there are fifty-four, yet the approvals granted for new estates are mainly allocated to one firm and not spread among the other building firms. Does this benefit the construction industry in general?

The Development Plan through natural extensions of town and villages provides 1,886 acres to accommodate a population of 75,000 by the year 2,000. At the rate that this land is being approved for the development of unrequired estates, while 2,600 houses remain unsold, represents unwise planning which will force the unnecessary loss of good farm-land within the next few years. Green Belt Areas should have protected the perimeters of Douglas. Now it is almost too late as it is possible for development of land with estates which could be out of character with our Manx environment, from Braddan Bridge to Mount Rule.

A STATUTORY Development Plan approved in 1971 would have prevented much deplorable development and loss of farm-land, but politics out-weighs good planning.

A new drive for New Residents with the

intention of enlarging the Financial Sector has commenced, and we predict that the choice of sites for the residences will not be within the areas allocated on the Development Plan for future development, but will be contrary to the "guide-lines" of the Development Plan. This will be detrimental to the Island.

It has been suggested in Tynwald that the Island could accommodate a population of 100,000. The ceiling population approved by Tynwald is 75,000 by the year 2000 which should be sufficient to cover the Island's economic requirements without destroying the attractions of the Island.

**How much of the "Manxness of Man" will be lost in the newly formed Tynwald? The present Island population consists of 30% of Celtic or Viking stock (The Manx), 23% Manx born of Comeovers, 7% Comeovers and 40% New Residents.**

We are reminded of the first line of the well known poem by T. E. Brown:

"Dear Countrymen, Whate'er is left to us of ancient heritage. . ."

Many of the Comeovers and New Residents have as great a love and appreciation for the Island as the Manx and they are welcome, but a large influx of New Residents who come to the Island because it is a tax-haven without interest in the Island or its residents is a threat to our heritage.

We are greatly impressed with the book "Island Survey" produced at the request of the Lieut.-Governor, Earl Granville by the highly efficient Planning Officer, Mr. C. N. Hadfield, F.S.I., M.P.T.I. in 1944. It was a masterly guide to the correct methods which future development should be approached with. He declared "that the coastline of the Island must remain unspoilt. — Development of estates of standardised boxes with segregation of the classes must be avoided. — First class agricultural land must not be used for any future development. — He depicted a very satisfactory method of the redevelopment of the Douglas Town Centre." Good planning is subservient to Good Politics, but the expert guidance of Mr. C. N. Hadfield was shelved by Tynwald and ignored, but not forgotten by those who appreciate what was a good Development Plan.

The new Ministerial structure of the Manx Government will create a change in the Department of Local Government and the environment that will alter the form of the Planning Committee and will reduce its efficiency.

The initial decision on submitted planning applications will be the decision of ONE MEMBER instead of three. (An inadequate procedure which will treble the requests for Reviews). Reviews and Appeals will be as before.

We view this change with apprehension and believe that our submitted views from a sub-

committee of three members of our Committee, who each week examine all planning applications which we consider to be contentious, will prove to be a qualified help to the member for Planning who will make the initial decisions. We base our views on the Development Plan, making allowance for the need for amending, and we agree with the precepts of Mr. C. N. Hadfield's "Island Survey". We were formed in 1938, and the past sixteen years have shown the need for our work. The future foretells a greater need for our Society.

*Extract from a pamphlet published recently by the Society for the Preservation of the Manx Countryside (Founded 1938).*

## MANX CULTURE & THE M.H.K.S.

Sleih Gyn Thie is an "umbrella organisation" consisting of a Committee which contains representatives from various folk-based music, song and dance groups on the Isle of Man. It is a cultural, and as far as possible, non-political body (!).

Prior to the Election for the House of Keys held on the Island in November 1986, Sleih Gyn Thie conducted a survey amongst the candidates. These numbered 73, contesting 23 out of 24 seats. Together with an incentive to reply in the shape of a stamped addressed envelope, a circular letter was sent to each candidate asking whether they supported " . . . the teaching of Manks Gaelic and Manks Studies (History etc.) in Schools" and asking them to complete a slip indicating the extent of their support, making any comments they felt would be relevant.

From the number of replies received and the comments made it is clear that the issue involved was considered by the candidates in an objective and unbiased light.

Out of the 73 letters sent, we had 49 replies (67%).

Of the 49, 4 candidates chose not to complete the slip provided (in 3 cases through a stated lack of relevant information on the subject).

38 candidates (77.5% of replies) indicated support for Manks Gaelic and Manks Studies — 16 of these (33% of replies) with the proviso that their support was based on Manks Gaelic *not* being compulsory, and 6 (12% of replies) indicated support for Manks Studies only.

Once the New House of Keys was determined, a "league-table" was compiled, illustrating the replies received from the 24 members.

From the stated support of the new Members it would appear that the House of Keys at least does not feel that Manks Culture should be regarded as having "Ethnic Minority" status. A bit of an in-joke, that, but nevertheless a profound relief! Quite what practical use will be gained from this support, however, will only be seen as time goes on.

Anyone who would like a more detailed breakdown of information or figures should contact Sleih Gyn Thie through:

Linda Gregor, 1 Church Street,  
Peel, IOM.

# CELTICA

## "THE PEOPLE'S TWINNING — MÚSCRAÍ AND BRO-PLINN"

The twinning of the Múscraí district in Ireland with 4 towns from the Bro-Plinn area of central Brittany, which was signed and sealed during the holiday week of the 26-31st October 1986, should serve as an example as far as creating personal contacts between inhabitants of similar areas and cultural aims are concerned.

The 60-strong Irish delegation were distributed among the people of Kergrist-Mouloù, Tremargat, Peumerit-Quintin and Lanrivain. The warmth of the contact was due in part to the size of the towns involved (no more than 500 inhabitants in any case) but most of all to the lively evenings (and mornings!) when the delegation from Múscraí and their Breton hosts took over the local pubs for a musical session. The Breton reaction could be summed up as "Biskoazh kement all" — "There never has been anything like it"! These contrasted with the official dinners between two sets of city councillors which one sees elsewhere — which have little impact on the ordinary townspeople. This was in every way a people's twinning. There were of course some official moments, but the good crack and the humorous exchanges soon reasserted themselves. The recent "Iris" programme on RTE gave only a small taste of the enjoyment, the generosity and the friendship experienced during the week.

Songs and dances were never far away from people's minds during the week. The similarities between the two areas in this respect are striking. Bro-Plinn is one of the strongholds of Breton dancing and the *kan-ha-diskan* singing to which people prefer to dance. Múscraí is also well-known for its "kan-ha-diskan": it is the stronghold of the *lúibín*, where singers alternate verses of working songs. The people of Bro-Plinn showed great appreciation of the set-dancing displays by the Múscraí delegates during the week.

Questions are often asked about the eventual economic spin-offs of such twinings, but in this case the benefit was immediate and visible for the local pub-owners, who made over £1,000 profit on each session. There was a session every night, starting on Sunday (26th) night on the arrival of the Irish delegation, in Peumerit-Quintin. Sessions ran into the early hours the following nights in Kergrist-Moelou, Lanrivain, Tremargat and a fest-noz was held after the twinning ceremony, on Thursday which broke all recent records for attendance. Hopefully it

will help to restore the flagging fortunes of the fest-noz in the area.

Economic exchanges are expected to follow and a committee was set up during the week to organise links on both sides.

The visit also marked an interesting development in relations between Irish and Breton towns and villages. The twinning ceremony, which took place on Thursday 30th at 3.00 p.m., was held almost completely in Breton and in Irish. This was nothing new for the Irish, but it marked a step on the road to making Breton an official language in Brittany. The mayors of three of the four Breton villages spoke in Breton. Two of them read prepared speeches while the mayor of Peumerit-Quintin gave an extempore speech which was delightful to hear and which expressed the enthusiasm of all concerned. His speech was understood by all Breton speakers present. The fourth mayor spoke in French but his speech was interpreted in Breton by the parish priest of Kergrist (who is one of the handful of priests who have remained faithful to the Breton language.) The ceremony was broadcast live by Radio Kreiz-Breizh for the benefit of the people of the surrounding districts, and the speeches were translated consecutively by Seosamh Ó Ceallacháin (Breton to Irish) and Éamon Ó Ciosáin (Irish to Breton).

The Irish delegation, led by Peadar Ó Riada, made it clear to the Bretons during the week that they should use their language in all circumstances, and the Bro-Plinn organising committee were adamant that Breton be used as much as possible. On a personal level, the Irish delegation wanted to hear Breton — out of curiosity — and the somewhat bemused local people obliged, although wondering why people should want to hear a language that they couldn't understand. This gives an indication of the cultural work which remains to be done in the area, and which could be greatly helped by the twinning, if the commitment of the organising committees is anything to go by.

The establishment of Breton as an official language requires great care as regards getting people used to an official vocabulary based on familiar words. Care must be taken in order to avoid the sort of officialese which one finds

in government documents in Irish and which does little for the language.

One hopes that the Múscraí-Bro-Plinn twinning will serve as a model for other twinings between Irish towns — and particularly Irish-speaking areas — and Breton-speaking Brittany. Previous to this visit, the twinning ceremonies in Brittany served only as another occasion for the use of French by town councillors and mayors who were often fluent in Breton. This defeated the cultural aim of such twinings in the official domain. I had the embarrassment of being present at such a ceremony in Plestin (Côtes-du-Nord) some years ago where one visiting Cornish delegate spoke more Breton than the town councillors of Plestin — who had native speakers among them!

The Múscraí and Bro-Plinn people visited the Prefecture in Saint-Brieuc on the Wednesday, and not only was Breton spoken in the State offices, but the Breton national anthem was sung as well!

The committees on both sides should be congratulated for their choice of "partners", to use a dancing term, as two more suitable areas could hardly be imagined. Perhaps the Bretagne-Irlande association will look into the possibility of twinning other Gaeltacht areas with Breton-speaking Brittany in the future. In the meantime, the people of Bro-Plinn are due to visit Múscraí this autumn, and they will no doubt be treated to a great time by their Múscraí friends in return for the way they looked after them.

Another positive aspect of this twinning, to finish with, was the way that people of different political persuasions who would rarely if ever work together in the Bro-Plinn area were on the committee and helped in various ways. This happened also on their visit to Ireland. This could be a very positive development in country areas — again, something which isn't the case in twinings between towns and cities.

ÉAMONN Ó CIOSÁIN

### NEW SECRETARIES

Please note names of new secretaries for Alba and Breizh (one for subs. and one for correspondence).

We would like to take this opportunity to thank Mairi Denovan for her many years as secretary, Mairi will still be an active member of the Alba branch and will be handling Carn distribution.

Also a special thanks must go to Jorg Gwegen who has had a number of terms as Breizh secretary and who continued on his duties despite a high workload with Diwan until successors for the position were found.

# THE BIRMINGHAM SIX

I welcome the reopening of the case of the Birmingham Six even though it has taken much longer than I would have liked.

Fr. Denis Faul and I wrote a book on this case called, *"The Birmingham Framework"* in 1976 in which we alleged the six men convicted had been severely assaulted while in police custody, with the result that some of them had under duress made false statements of admission which, together with forensic evidence — which has since been discredited — were used to obtain convictions against them.

Twenty-one people tragically lost their lives in the Birmingham Pub Bombings and many others were severely injured. However, there were more victims of the Birmingham bombings. The six Irishmen, since known as the "Birmingham Six" or "The Six", beaten by the police, wrongly convicted, vilified and humiliated, were each sentenced to 21 life terms of imprisonment. They and their families are also VICTIMS of the Birmingham Pub Bombings.

As regards the forensic evidence, at the trial there was a major conflict in relation to the interpretation of the forensic evidence given by the two scientists. I know that many years of work has gone into the task of resolving the forensic conflict. Kieran Morgan, an Armagh Solicitor with a background in science has done a considerable amount of work in an attempt to resolve the forensic conflict. At one stage he obtained from a Professor of Chemistry a report which was encouraging but as the Professor of Chemistry had marked it "Confidential" it could not be published. However, tests have since been carried out which have shown conclusively that the forensic evidence given by Dr. Skuse at the trial — that he was 99% sure that some of the six had been in contact with explosives — was wrong.

Sister Sarah Clarke of London made contact with Chris Mullin, the author of the book *"Error of Judgement"* published last year. Chris Mullin came to Armagh for a meeting with myself and the solicitor who had been working on the case and was given material for his book. I urge everyone to read that book and to write to the Home Secretary to have this matter resolved.

One of the police officers present at the police station on the night five of the six men were taken into custody has since admitted that the men were assaulted by the police. There is a strong camaraderie between police officers, a strong group loyalty. That can be good at times but it has dangers, as in this case where it can result in miscarriage of justice and then in the concealment of that miscarriage of justice.

It takes a lot of courage for a person who was wrong to admit it. If that person is a police officer there is the added difficulty that an admission by one officer may involve other

officers and when group loyalty is strong there is an enormous pressure on the members of the group — not to spill the beans — not to tell on the others. When it is now clear that there has been a miscarriage of justice and anyone who reads *"Error of Judgement"* by Chris Mullin could scarcely fail to believe there has been a miscarriage of justice then those who have made mistakes should now, even at this stage, have the courage to admit it. That includes not just the police, who clearly believed the Six were guilty when they beat the false statements out of them but also, Dr. Skuse, the forensic officer who said he was 99% sure that some of the Six had been in contact with explosives. That opinion, which was recommended to the jury by the judge, has since been shown conclusively to have been totally incorrect as everyday objects such as a pack of playing cards have been shown scientifically to give positive reactions to the type of tests Dr. Skuse carried out to detect explosives.

At the trial judge — Lord Justice Bridge, who dominated the trial of the Six made it very clear to the jury, by his hostility to the defence scientist, that he felt Dr. Skuse for the prosecution was right and the defence scientist was wrong. I feel it is very likely that the trial judge influenced the jury and possibly also the verdict.

Then Lord Denning, one of the oldest and most respected judges, at an appeal said: "Just consider the course of events if this action is allowed to proceed to trial. . . . 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. That would mean the Home Secretary would either have to recommend they be pardoned or he would have to remit the case to the Court of Appeal. This is such an appalling vista that every sensible person in the land would say: It cannot be right that these actions should go any further".

"This case shows what a civilised country we are. Here we have six men . . . proved guilty of the most wicked murder of twenty-one innocent people . . . sentenced to imprisonment for life. In their evidence they were guilty of gross perjury . . . the actions against the police . . . a scandal that should not be allowed to continue".

What does that mean if not — it is better for the Six to stay in jail than admit that a mistake was made?

The Birmingham Six are innocent. That is now widely believed and more and more people are coming to that belief.

A grave mistake has been made. There has been a horrific miscarriage of justice. That is now accepted by many people.

This creates a dilemma — as Lord Denning has himself said. This calls for an act of supreme courage, to admit one's mistake, to accept that the Six are innocent. To do otherwise now would be cowardly and a scandal.

There will be great resistance on the part of the establishment to admit they got it wrong. This is not the first time there has been a miscarriage of justice.

Will the six men be left in jail to cover up

this horrific wrong that has been done to them and to their families, or will it now be admitted — what many people now believe — that a miscarriage of justice took place? The answer to that question depends on the integrity of the judicial system and above all on the courage of the Home Secretary and the Court of Appeal.

The Six are innocent. The question now is, does the Court of Appeal have the courage to say so? Will the Six and their families have to go on suffering so that others can save face? The truth will be out in the end. Let it be now.

RÉAMONN Ó MUIRÍ

## American Branch

The Celtic League explored a little known though tragic chapter of New York's history in its autumn walking tours when Stephen Paul DeVillo led groups on two successive weekends through the scenes of the 1863 New York Draft Riots. As many as 1,800 people were killed when in July, 1863 the Irish immigrant community revolted against the imposition of forced conscription by the Union government. The ensuing revolt, which has been described as America's first urban insurrection, shut down the city for three days and pitted masses of New York's poor against police, militia, and regiments of US troops hastily withdrawn from the Gettysburg campaign during the darkest part of the US Civil War.

The tours visited scenes of carnage where draft offices were burned, armories were sacked, and riots were quelled by point-blank cannon and musketry fire. Original buildings and other relics of that period were pointed out as the significance of the riots for the history of New York's immigrant community was discussed.

Future walking tours will visit other sites in New York associated with Irish and Celtic history.

## IRISH WEEK

What is believed to be the first IRISH WEEK of its kind on German soil since the war took place at the University of Mannheim from Monday 8th to Friday 12th December 1986. Held under the auspices of the Depts. of General Linguistics and of English, and organised by Dr. George Broderick, a member of the Manx Branch of the League, Mannheim University's IRISH WEEK featured a wide spectrum of activities, including films, drama, traditional music, lectures, exhibitions, Irish dishes, and naturally a liberal supply of Guinness!

The main purpose of IRISH WEEK was to promote Celtic Studies (and the study of Irish authors in English) currently being taught at Mannheim University. It was a resounding success, especially among the students.

IRISH WEEK ended in true Irish fashion with a post-concert music session by CELTIC TRADITION in the Frankeneck pub just by the University till around 4.00 a.m. on Saturday morning. Many believe that Mannheim has not seen its last IRISH WEEK!

SYC.



## MAODEZ GLANNDOUR 1909 – 1986

Loeiz ar Floc'h died on November 25th last in Louaneg, near Perroz-Glreg, where he had been parish priest for 31 years. Known in the Breton movement as Maodez Glanndour, he leaves the mark of a deeply religious personality on the development of today's Breton culture. He will be remembered above all as one of our greatest poets, whose writing was almost exclusively in Breton. He first came to notice fifty years ago through the pages of the pioneering literary magazine *Gwalarn*. It was his long poem *Imrum* (a word borrowed from Old Irish and meaning "(circum) navigation") which in 1941 revealed him as a master of our language, an artist able to exploit its musical potentialities, for instance by his use of alliterations. His poems, published over the following forty years, in collections or singly like the prophetic "*Vijitez an Dei, Diwezhan*" (Wake for the Last Day) justify the claim that our literature can satisfactorily compare with that of other countries. Equally important for the Breton Catholics was his publication of the periodicals *Studi hag Ober*, *Kaieroù Kristen*, *Ar Bedenn evit ar Vro* by means of which he sought to develop an understanding of Christianity through the medium of Breton. In cooperation with other priests, he translated the Bible directly from Greek "respecting the order of words and the composition of sentences because there is a rhythm, a strength, images in the Greek text which Breton can better reflect than Latin or French". They were published from 1969 onwards. The periodical *Imbouarc'h* brought out his "Notennoù a Batrologiezh" from which the development of Christian thought in the early centuries can be followed.

An authority on Breton popular music and a composer himself, he wrote the introduction to a collection of songs published by SKOL which illustrated the diversity of modes in our music. Among the few works which he published in French are the collection "*Le Brasier des Ancêtres*" composed of popular poems translated from Breton, as well as a collection of his own poems in translation. Articles from him which appeared in various periodicals will be gathered in a book titled "*Dre Inizi ar Bed Keltiek*" (Through the Isles of the Celtic World). There is also material for possibly more than a volume in the notes which he took of observations, conversations, meditations over a period of fifty years. They would constitute a precious record of his thought and feelings.

Let us mention here that both the Old and the New Testaments are available in Breton in five volumes from Diffusion Breizh, BP

12, 29135 Spezed, Brittany. The Old Testament was translated from the original by Josef Lec'hvien, parish priest of Kergrist-Moelou, a specialist of Hebrew.

has not succeeded in finding out at what level in the FTP chain of command the decision to liquidate was taken, but those interviewed are obviously embarrassed: they could not give any proof of their victim having been a German collaborator. As to why they hit a highly respected Breton figure, Guidet debates the possibility that they wanted to force the nationalists, in reaction to such a symbolic attack, to declare themselves squarely on the German side or dissolve their organisations. Either way it would, they reckoned, lead to the annihilation of the national movement. The Communists would capitalise on this as they could claim to have been the most patriotic of all the French Résistants in their drive to become the most powerful of the French parties.

Attention must be drawn however to the fact that the fighting unit, later to be known as the Bezen Perrot, was set up on November 11, therefore not in response to the murder. A chapter has been added about the Bezen although it has nothing to do with the stated purpose of the book: it carries deprecatory comments on the manner it was constituted and operated but it will enable readers to see that Lainé-Henaff constantly endeavoured to safeguard its Breton character, whatever the circumstances and the appearances. Things did not indeed turn out the way its members wanted. In particular it disturbed many of them that they had to fight fellow-countrymen. They could say that they did not start this internecine conflict. For reasons which are not investigated they had to wear a German uniform without Breton insignia. Much as they might have liked neither could they separate among the Maquisards those who were primarily fighting to retain their individual freedom from those who were doing so for the return of a power bent on destroying the Breton language, the Breton identity and nationality.

One of the merits of the book is that it will help to remove the taboo which has since the war thwarted the efforts to show Yann Vari Perrot in his true light as an indomitable Breton. That his name was given to the Bezen is sharply criticised on the ground that he and Lainé-Henaff held fundamentally different religious convictions. It may be stated however that every Brezen member was free to practise his religion as he liked. As for the choice of name it was consonant with that determination to act as Bretons, in defiance of all threats, which also characterised Yann Vari Perrot.

A. HEUSAFF

## 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£5.50, 60FF or US\$15. 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

Phil Mac Giolla Bháin, 40 Berriedale Ave., Baillieston, Glaschu, G69 7BT.

### BREIZH

Subscriptions: Youenn Craff, Talbodek, Beilh/Baye 29130 Kemperle/Quimperlé, Brittany. Correspondence: Yann Bouessel Du Bourg, La Haie d'Izè, Val d'Izè, 35450 Livré-sur-Changeon, Brittany.

### CYMRU

Merfyn Phillips, Parc Ffrier, Llandudoch, Dyfed.

### ÉIRE

Tomás Scott, 16 Páirc na Cabraí, Baile Átha Cliath 7.

### KERNOW

Ian 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 Hammarskjöld Postal Centre, New York, NY 10017.

### INTERNATIONAL BRANCH

Alan Heusaff, 9 Br. Cnoc Sion, Dromchonrach, Ath Cliath 9, Éire.

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

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

Our next deadline for CARN 58 will be May 8th, 1987. I would ask regular or new contributors to meet this due date and would appeal especially for more photographs/illustrations (not necessarily accompanying articles).

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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# COXIN

## A LINK BETWEEN THE CELTIC NATIONS

Nr. 58

SUMMER 1987

80p Sterling

Newcomer to the Political Scene

Cornish at the Crossroads

Caraid nan Eilean

Welsh and Hebrew

Karaez Festival

Nationalist Think Tank

The Myth of the Union

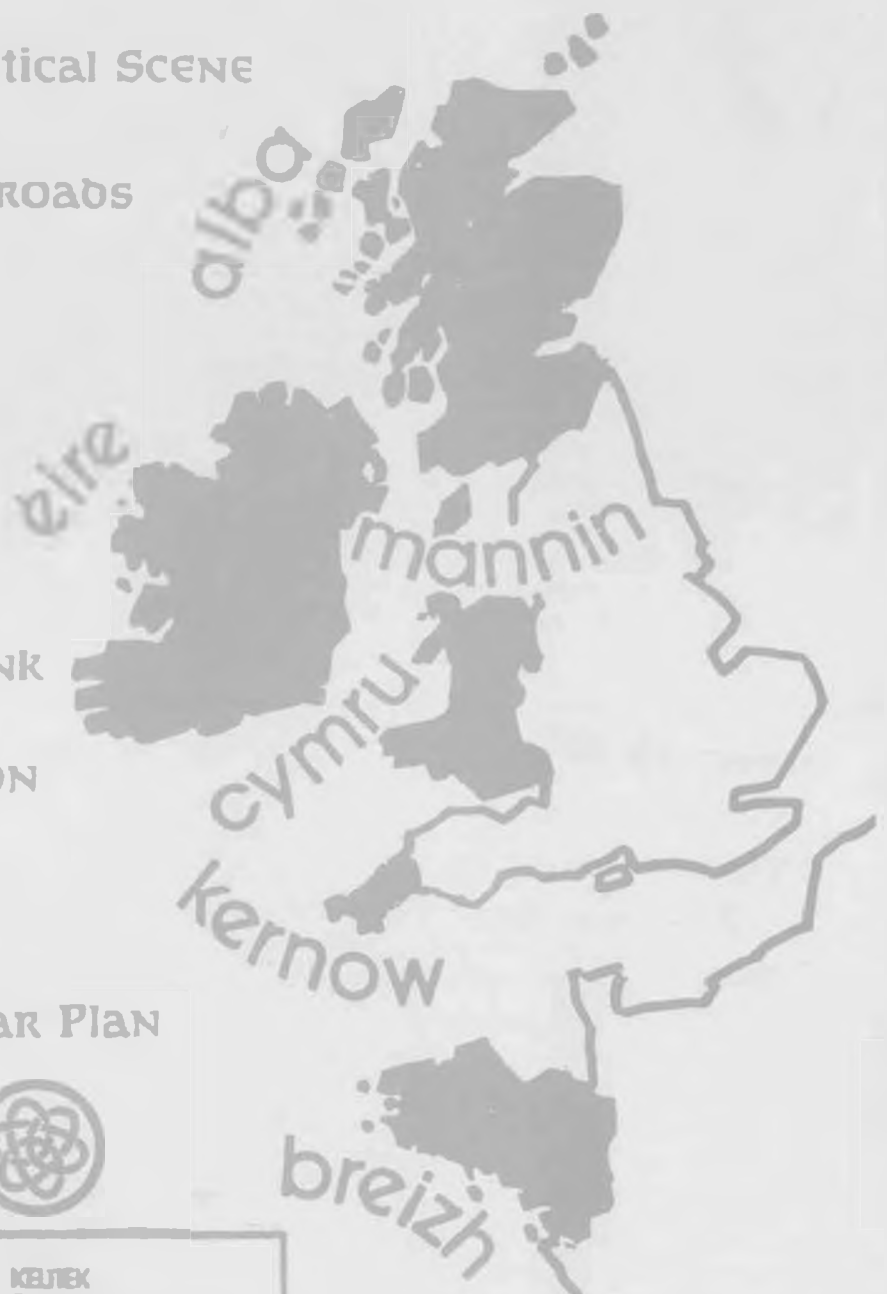
S.E.A. Referendum

Manx Gaelic – 13 Year Plan

CELTIC LEAGUE



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 KERNOW: KESUNYNNIS KELTEK • MANNNIN: COMMEEYS CELTAGH



# ALBA

## CARAIID NAN EILEAN

"Thàinig an Eaglais agus an Stàit còmhla gus Toraigh a thachdadh." Ach ann an 1980 thàinig sagart ùr dhan eilean, agus airson a' chiad uair thachair na h-ughdarrasan air strì nan aghaidh. "Bha iad coltach ri dithis fon deoch an taic a chèile — cha robh fios aca fon ghrèin gu dè an taobh a bha iad a' dol!"

Bho chionn ceud bliadhna bha daoine a' gabhail còmhnaidh ann an 25-30 eilean Eireannach. An diugh chan eil iad ann ach 16, agus dh'innis an t-Athair Urramach Diarmuid Ó Peicín dhomh gun robh an riaghaltas aig Fine Gael is Labour ag iarraidh a h-uile gin dhubh fhàgail bàn. Air an adhbhar sin chuir e air bhonn Comhdháil na nOileán, comhairle a tha seasamh còir nan eilean.

Cha robh ùidh aig na sagartan òga ann an Toraigh, eilean beag bochd naòdh mìle a-mach — bha barrachd glòir ri cosnadh a-measg nam bochd ann am blàths thall thairis na ann an geilean is fuachd Thoraigh — agus dar chaidh Maighstir Ó Peicín ann air iasad bho na h-Iosanaich thuirt an t-easbaig gum faodadh e fuireach ann cho fad 's bu toigh leis.

'S gann gun d'ràinig e mun d'fhuair e mach gun robh an Stàit an sàs ann am fuadaichean. "Bha 200 duine ann nuair a chaidh mi a-mach ann an 1980. Thug iad 50 air falbh an 1981 gu taighean ùra air tìr-mòr, agus bha an t-eilean air fad a bhi bàn an 1982. Bha iad gan toirt ann am buidhean air feagal gum biodh ùbraid uamhasach ann." Bha airgead ann airson taighean mealltach air tìr-mòr ach cha robh e ri fhaotainn airson taighean comhairle air an eilean fhèin no airson seirbheis bùirn no aisig, agus ged a tha ùidh aig Malinair ann an seirbheis adhair cha fhàigheadh an

Riaghaltas airson fiù 's sgrùdadh tùsail air raon adhair.

Dar ràinig e an t-eilean bha an t-sluagh gun mhìneach agus glè amharasach mu dheidhinn duine oifigeil sam bith mar e fhein. Ach chuir e air chois co-chomann agus buidheann dràma agus fo làimh thog iad rathad agus seirbheis bùirn. "Se ceist de chreideamh a th' aig bun duilgheadas. Mas urrainn dhut sin a cheartachadh, annad fhein no san t-suidheachadh, tha thu seachad air letheach slighe." Agus ged nach robh an t-slighe gun bhristeadh dùil chuir e an deò air ais dhan choimhearsnachd.

A-rèir coltais cha do chòrd seo ris an easbaig agus ann an 1984 chuir e fios gu Maighstir Ó Peicín gum biodh sagart ùr a' tighinn 'na àite an ceann là no dhà. Bhon uair sin tha trì sagartan air a bhi ann, is iad gun chead gnothach a ghabhail ri obair leasachaidh sam bith. Ach cha d'fhuaradh cuidhte 's Ó Peicín agus le taic bho na h-Iosanaich chuir e Comhdháil na nOilean air chois.

Sa chiad bhliadhna aca chaidh iad an aghaidh Gulf-Chevron Oil, an deicheamh companaidh as mò anns na Stàitean Aonaichte. Ann am Faoide, eilean beag de 40 duine ionadail an Bábheanntu, bha olalann de 17 tanca aig Gulf Oil. Chaidh seo a sgrìos an 1979 le mòr-thubaist aig an tancair

Betelguese san deach 50 anam a chall. Chaidh raointean fheusgan a' bhàigh a sgrìos cuideachd ach cha d'fhuair na tuathanaich fheusgan sgillinn ruadh mar chuidhteachadh. Cha robh muintir Fhaoide no na tuathanaich deidheil air Gulf a' tilleadh.

Se sin a bha fànear dhaibh agus ann an 1985 chuir iad iarrtas planaich a-staigh gus an olalann a thogail rithist air \$60m. Se cùis iongnaidh gun d'thug an Comhdháil orra tharraing air ais.

Ach goirid an dèidh sin chaidh Comhdháil na nOilean thar a chèile — a-rèir Uí Peicín air sgàth bean-bhrathaidh a bha ag obair as leth an riaghaltas aig MacGearailt. Càit an tèid a' Chomhdháil bho seo a-mach ma-tà? "Feumaidh sinn ar gnothaichean fhìn a chur air dòigh (ach) fhuair mi gealladh pearsanta bho Ó hEocha gun toir an ath riaghaltas aig Fianna Fail inbhe oifigeil dhan Chomhdháil." Tha an riaghaltas sin ann a-nis — an co-gheall e an gealladh sin?

Agus an sin? Tha Maighstir Ó Peicín an dùil ri aon chomhairle agus reachd chòirichean airson an 3% de mhuintir na h-Èdrrpa a tha gabhail còmhnaidh ann an eileanan. Tha e an dòchas gum fan 5,000 Eireannach nam measg.

*The Federation of the Islands of Ireland was established by Fàther Ó Peicín as a response to what was seen as a desire by both the State and the Church to rid themselves of the island "problem". Plans to clear Tory Island have been challenged, and Gulf Oil forced out of Whiddy. Before the election Haughey gave a promise of official recognition to the Federation — will the situation improve?*

PEADAR MORGAN

## Seumas Mac a' Ghobhainn's ashes return to Scotland

On February 11, 1987, the mortal remains of Scottish historian, author, and Celtic League activist, Seumas Mac a' Ghobhainn, were flown back to Scotland accompanied by his friend and colleague Peter Berresford Ellis and Seamas Ó Coileáin, secretary of the London Branch of the Celtic League, with which Seumas Mac a' Ghobhainn was associated for many years.

A cremation service had been held in Kingston, Surrey, on February 3 at which both Scottish Gaelic and English were used. A Church of England minister delivered an eulogy in praise of Seumas's selfless work for the Scottish language and Scottish independence.

The ashes were then flown to Glasgow

where they were taken to Sighthill Cemetery and scattered at the 1820 Monument, a memorial to the executed leaders of the Scottish 1820 insurrection which Seumas had done more than most to bring to the attention of his fellow Scots. Over 100 people attended, including members of the Scottish Branch of the Celtic League as well as other bodies.

The remains were piped to the memorial with the lament "The Flowers of the Forest".

Councillor Jim Mitchell (a member of the National Executive of the Scottish National Party and secretary of the 1820 Society) told those who had come to pay their respects that it was fitting that the ashes of this tenacious Scotsman had come home to Scotland and that it was more fitting that they be scattered at the monument which he, more than anyone, had worked so tirelessly to bring to the notice of his fellow countrymen.

Peter Berresford Ellis also spoke, outlining Seumas Mac a' Ghobhainn's commitment to the Scottish Gaelic language and to the struggle for independence.

"We stand at this monument not in sadness

but rather in exaltation of spirit that it has been given to us To Know and come into a close communion with such an ardent Gael, such an unremitting Scotsman and such a great humanitarian and internationalist. For Seumas was a true internationalist — recognising that only by respecting the rights of individual peoples and individual nations can one achieve a true internationalism.

"He believed that freedom of national communities from the cultural, political and economic exploitation of other nations is inseparable from the achievement of a truly democratic society. National and social freedoms and not two separate and unrelated issues. They are two sides of one great democratic principle, each being incomplete without the other."

Seamas Ó Coileáin spoke of Seumas Mac a' Ghobhainn's work for the Celtic League. He was a founder member of the London Branch and sought closer co-operation between the national movements of the six Celtic nations. His last public activities were in connection with Scrif-Celt, the Celtic

languages book fair, organised by the Celtic League.

As the ashes were scattered, a simple religious ceremony was conducted by Reverend John Prentice of the Martyrs' Church, Paisley (Church of Scotland). And the piper played another lament.

One distressful and disgraceful act marred this great tribute. The Labour Party controlled Glasgow City Council, while agreeing to the scattering of the ashes at the 1820 Monument, tried to prevent a ceremony and also tried to insist that the press and media should not be informed. Peter Berresford Ellis said:

"I was distressed to learn that Glasgow City had decided to play politics with the wishes of the late Seumas Mac a' Ghobhainn and his family. For it could only be because of some bizarre political motivation on their part that they wished me to sneak into Scotland, like some thief in the night, and surreptitiously scatter the ashes of this great Scottish historian and poet without the attendance of his friends, admirers or the press and media.

"The attitude of Councillor Macrae, convener of the Parks and Recreations Committee, can only be described as an insult to a great Scotsman and a hurtful insult to his family. By trying to suppress this tribute to a man who did more than most for the eternal dignity of the common man and working class Scot, the Labour controlled council are showing a communion of spirit with the High English Tory attitudes of the Governments of 1820 and 1847 when they sought to eradicate the facts of the 1820 uprising from Scotland's history."

## AM MÁRT, 1971

Ceathrar Ghaidheal óg  
air giúlan thun na h-uaigne  
air gualainn leathan nan companach  
ri fuam na piob-mhór  
fear aca fo bhratach Poblacht na h-Eireann  
's an triúir eile fo bhratach dhearg nan  
Sasunnach  
is e sgeul aosda ceudna a rithist  
leis an namhaid ársaigh  
a'suathadh an lamhan neo chiontach  
air chul deascan liomharr  
fada air faibh bho'n bhlár.

## MARCH, 1971

Four young Gaels  
borne towards their graves  
on comrades' broad shoulders  
and the pipes play  
one of them draped by Ireland's flag  
the other three by the English red rag  
it's still the same tale  
while the auld enemy  
rub stainless hands  
behind polished desks  
far from the fray.

Seumas Mac a' Ghobhainn  
Translation: Séamas Ó Coileáin.

# NATIONALIST THINK TANK PUBLISH LAND PAPER

The Andrew Fletcher Society, which was set up in 1985 as a Nationalist think tank, has published its second "Fletcher Paper" entitled "Land — Ownership and Use". This book, which marks the centenary of the Crofters' Act of 1886, consists of eight contributions by authors who are actively involved with land in Scotland, in agriculture, crofting, forestry or conservation.

The book begins with a review of the present situation and notes that while the feudal system was abolished in England in 1290, North of the Border it continues to be the basis of land ownership as defined by Scots law. Perhaps because of this, Scotland has the most concentrated pattern of private land ownership in Europe with some 60% of Scotland's land being owned by less than 1,500 owners. This concentration gives enormous power, wealth and privilege to a remarkably few families in Scotland. The book then continues with a chapter by Dr Adam Watson of the Institute of Terrestrial Ecology and R. Drennan Watson, and examines the situation which exists in Switzerland, a small country with much mountainous terrain. In Switzerland, integration between forestry, agriculture and tourism is the rule, with each contributing to the success of the others. In Scotland, the general pattern has been to separate and compartmentalise the different forms of land use, which are seen as competitive and mutually exclusive.

Conservation is one of the new aspects of land use in Scotland. Dr. Frank Rennie, a crofter from Lewis and the President of the Scottish Crofters' Union, describes how conservation can be integrated into the crofting scene so that the crofters themselves derive some direct benefit from conservation projects which are taking place in their area. At present, any benefits from conservation which accrue to the crofting communities are indirect, such as through tourism etc. The direct financial benefits go mainly to the landowners by way of grants to compensate for not using the land, and to "outsiders" who are usually appointed to conservation-related jobs, such as wardens, etc. The intangible benefits, such as the preservation of the environment (wild life, scenery, etc.) are principally for those who use the countryside as a "lung of the city".

Several of the authors mention the special role that forestry must play in the Highland ecology and note that "trees should exist for the Highlands rather than Highlands for the trees". A full chapter, however, deals with this subject in some depth and notes how Scotland's forestry is presently dominated by the state-owned Forestry Commission, and a number of large private enterprises which are financed by external mobile capital. Robin Callender, the author, predicts that this surge in forestry will be similar to other surges in Highland land use, notably cattle, sheep and deer, in that the benefits will go largely to outsiders rather than to the Highland community. Mr. Callender suggests that a change in forest policy towards more locally

based, locally owned and managed forests, planting out different types of timber, especially native species, such as Scots pine and birch, might help to change or reverse this trend.

Finally, there are three important articles on crofting, one by Angus McHattie, in which he asks the rhetorical question — is there a future in crofting? — and answers that there must be a future to crofting if communities are to be held in the remote areas of Scotland, for without crofting, these communities would die. No other activity can hold the people in the same way as the attachment to land has done. Changes are needed, however, and it is essential that strategic plans are drawn up for the future of crofting. Mr. McHattie compares Scotland with Scandinavia and describes a view from one 3,000 feet peak in Norway, from which he looked down on a valley containing an autonomous village of twenty small farms with their own crops, local power supply, school, etc. A similar view from a similar peak in Skye revealed a valley with twenty blackfaced ewes and twelve lambs.

There is one area of Scotland where the crofting land is indeed in community ownership. In the parish of Stornoway, the crofts were gifted to the community in 1923 by Lord Leverhulme and have been run by the Stornoway Trust ever since. "Land in Community Ownership", a chapter written by Frank Thompson, describes this successful system of community or social ownership of land and suggests that it is a model which ought to be studied and copied.

Finally, Dr. James Hunter, the President of the Scottish Crofters' Union, makes some topical and controversial suggestions for the disposal, or "privatisation", of the crofting estates owned by the Department of Agriculture and Fisheries of Scotland. The estates were built up in the first 25 years of this century, costing the Governments at the time, relatively enormous sums of money. Now the present Government is in a privatising mood, and Dr. Hunter suggests that for each estate the first offer should be made to the local community co-operative. What better way could there be to harness the creative skills of the locality than making it responsible for the management of its own estate?

M. DENOVAN



# BREIZH

## ARVEZIOÙ EUS EMRENEREZH DIABARZH MANAV

Gouzout a reer he deus Enez Vanav un tamm emrenerzh diabarzh. N'emañ ket er "Rouantelezh Unanet" met erreet eo outi dre berzh an unpenniezh hag a laka roue pe rouanez Breizh-Veur ha "Norzh Iwerzhon" da vezañ ivez tiern pe diernez Manav, gant ur gouarnour d'o derc'houezañ. Al lezennoù degemeret gant Parlament Westminster a vez lakaet peurlvusañ da dalvout eno ivez met da gentañ e rank bout asantet dezho gant an Tynwald. Ar gouarnament-mañ en deus ar gwir d'aozañ lezennoù e-unan, votet e vezont gant ur C'Huzul-dezvañ ha lakaet da dalvout gant ur C'Huzul-Erounit. War al labour-douar hag ar peskerezh eo e oa diazezet an armerzh met an droiadouriezh (touristelezh) zo deut da vezañ ur vammenn a c'hounid pouezusoc'h moarvat eget an div oberiantiz-se; abaoe ar brezel diwezhañ ivez o deus degaset ur bern kompagnunezhioù o fennvurevioù d'an enez hag a ginnig dezho diskarg-tailhoù war o c'horvoder: reiñ a reont labour da dud ar vro da vihanañ. Frankizoù heñvel a ginniger en Inizi Angl-ha-Norman met eno eo deut ar plas da vezañ re enk, berz a lakaer bremañ war implijidi ar c'hompagnunezhioù da annezhañ, setu m'emañ paotred an Tynwald o pediñ ar renerien gompagnunezhioù da zont da Vanav, plas a vo graet dezho. Gant-se eo kresket priz ur bern traoù, hini an tiez peurgen, ken e ranker doujañ na c'hallo ket Manaviz a orin kaout tu d'o frenañ bremaik. Bizness da gentañ, okay?

Tremen a raer aze al linenn etre ar frankiz da ober pezh a garer gant e arc'hant hag an dlead da harpañ ar Stad da bourvezañ servijoù kevredigezhel en ur baeañ tailhoù. Enez Vanav zo brudet evel "tax haven", ur goudor diouzh paotred an tailhoù. Breizhveuriz koulz ha diavaezidi all a ra o mad eus ar goudorse, gwazh a se evit ar re ma c'hall an dailhanterien gouzout mat-tre pegement a c'houezont. Strollad al Labour e Breizh-Veur en deus roet da c'houzout na c'houzañzo ket seurt troioù kamm ma tap ar galloud hag e lakaio votiñ ul lezenn o tennañ d'an inizi evit bevennañ ar frankiz-se. En anv Tynwald en deus diskuilhet Ch. Kerruish ar mennad-se o lavarout e oa diaotreüs a-grenn. Diogelaet eo bet neuze gant gouarnamant London ne oa anv ebet a gemmañ ar c'heñverioù bonreizhel etre ar "Rouantelezh Unanet" ha Manav. Ar rese zo spisaet en davevellskrid ur C'Hengor Roueel: an daou dir o deus gwirioù ha dleadoù an eil e-keñver egile, Manav ar gwir e ve doujet ha skoret hec'h emrenerzh gant Parlamant Westminster, hag ar R.U. ar gwir da gaout digant Manav skoazell ha kenlabour evit seveniñ hec'h atebgezhioù diabarzh hag etrevroadel. Ma vefe nac'het an dlead-se gant Manav he defe ar R.U. ar gwir da lakaat bec'h warni. Dougen a ra Manaviz darn eus ar samm a zo gant an Emzifenn. Abaoe bloavezhioù e roont 1½ milion £ evit an drase: 2½ % eo eus an arc'hant a zastumont diwar an telloù maltouterezh. Emañ Ministrerezh an Emzifenn o c'houlenn e rofent 5% met nac'het o deus mont en tu-hont d'an dregantad-se. Bez'ez eus bonioù milourel (kamp hag aerborzh Jurby, araezioù kehenterezh) en Enez ha ne zegasont koulz lavaret netra d'an

armerzh: darn anezho zo bet lakaet eno hep goulenn aotre.

Lod eus politikerien Vanav zo nec'het evelato na zeufe gwallvrud dezho ma lezfent an Enez da zont da vezañ ur minic'hi evit kammarc'hantourien, ur bod evit oberiadurioù a vrizhvankerezh. Un danvez-lezenn a aozet bremañ da virout ouzh an dra-se met war a hañval ez eus meur a doull ennañ ma c'hallo ar floderien tremen drezo.

Evit a sell ouzh ar Gumuniezh Armerzhel Europat, gouzout a raer e voe graet ur referendum e Republik Iwerzhon kent divizout emezelañ, e-lec'h er R.U. e voe a-walc'h da Parlamant Westminster lavarout mont e-barzh. Met Enez Vanav a zivizas chom er-maez. Moarvat n'eo ket a-drugarez d'ur spered broadel her met kentoc'h evit gallout kenderc'hel da c'houderioù diouzh an tailhoù. E gwirionez e rank Manaviz mirout meur a hini eus reolennoù ar C'Henvarc'had hep kaout ar gonidoù diwar an emezeladur. Karout a rafent astenn bevnen ar riblennad-vor berzet d'ar besketerien estren ha gwareziñ o c'houerien diouzh emporzhadurioù boued met n'hellont ket.

Araok 1976 e veze skourjezet tud en Enez Vanav m'o deveze graet torfedoù bihan e-lec'h o lakaat en toull-bac'h. Digoustusoc'h e oa, ha lakaat a rae tud yaouank, c'hoant dezho ober un tamm freuzh e-ser un droiad en Enez, da zamantiñ d'o ler.

N'eo ket gwarezet-mat gwirioù an dud gopret gant lezennoù an Enez. Moarvat n'int ket nivents a-walc'h evit lakaat bec'h war ar

renerien bolitikel en abeg da se. E miz c'hwevrer diwezhañ, pa felle da berc'henn div gelaouenn sizhuniek en em zisober diouto, e roas o sac'h d'an 33 den o labourat evitañ, hep kemenn dezho en a-raok. Ne oa netra el lezenn o virout outañ. Graet ez eus bet erbedoù gant ul lez-enklask met an aotrou en deus lavaret ne raio ket diouto. Hag aesoc'h eo d'ar seurt loenedenn ober diouzh e benn en ur vroig emren eget en ur vro vras? Sofjtit er C'Hwec'h Kontelezh ha penaos eo bet nac'het o gwirioù ouzh ar Gatoliged/Broadelourien gant Parlament Stormont e pad keit all amzer. Met un akt nevez zo bet degemeret gant Tynwald da warezañ al labourerien c'hopret. Dav e vo d'an 2500 gourc'hwelour (hiniennoù pe kompagnunezhioù) hag a zo en Enez ober dioutañ, goude m'o defe an darn vrasañ anezho nebeutoc'h eget 6 pe 7 den o labourat evito. Dleet e vo dezho reiñ d'o gopridi un disklénadur a-zivout al labour o devo da ober, pegement e vint paet, pet deiz ehan-labour o devo da gaout, petra ober m'o defe abeg da glemm. Ar merc'hed o deus bremañ ar gwir da zistreiñ d'o labour goude ehan-gwilioud. N'eo ket dispar c'hoazh ar gwarezoù-se. Sañset e vo digollet ar vicherourien a vefe lakaet dilabour a-daol-trumm met ne c'hoarvezo e gwirionez nemet e degouezhioù dibaot. Ar gargidi-stad zo lezet diwarez: m'emeur o vont d'o lakaat dilabour n'eus ket ezhomm da lavarout dezho ur pennad en a-raok.

Evelato gwelloc'h urzhiet eo ar sindikadoù bremañ en Enez Vanav ha ma'z eus deut gwellaennoù er c'heñverioù goprierien-gopridi ez eo dreist-holl a-drugarez d'an Transport and General Workers Union ma'z eo Bernard Moffatt e karg eus e skourr manavat.

Mec Vannin, strollad broadel Manav, a c'houlenn e ve distaget an enez diouzh Bro-Saoz ha savet ur republik. Ne dlefe ar geodidouriezh bezañ roet da zen ken na vefe bet 10 vloaz e-barzh ar vro. Ober a ra Mec Vannin a bep seurt kinnigoù evit gwellaat stad an armerzh, ar gourc'hwel, ar servijoù kevredigezhel ha sevenadurel hep displegañ koulskoude penaos kavout an arc'hant evit hen ober. Diskuilh a ra ar frankiz a vez roet d'ar c'hompagnunezhioù estren e-keñver an tailhoù met a-raok he lemel diganto e tlefed, gouez d'ar vroadelourien, diorren an armerzh war dachennoù all, e ziseurtekaat. Ha Manav dieub a dlefe bezañ neptu en he folitikezh diavaez.

Diaes e vo da Iwerzhon mirout he neptuegezh er bloavezhioù da zont. Manav, e-kreiz ur mor leun a listri-spluj evel m'hen anata ar gwallzarvoudoù peuz-stank a c'hoarvez d'al listri pesketaerezh, e vefe startoc'h c'hoazh dezhi gounit an dere-se. Pegen disheñvel bennak ez eo abegoù Manaviz da zerc'hel d'o emrenerzh, o youl d'e virout a zo start a dra sur.

*Summary: Some aspects of the kind of self-government enjoyed by the Manx are described here: the problems arising from offering tax exemptions to external companies, the contribution to U.K. defence, the question of individual appeal to the European Court of Human Rights, the marginal position relative to the EEC, the limitations of the new Employment Act. A few points from Mec Vannin's policy are also noted.*

*Gerioù diaes. Derc'houezañ: to represent; dezvañ: to legislate; kuzul-erounit: executive council; kengor: commission; atebegzh: responsibility; bon: base; araeziou: kehenterezh: communications facilities; gourc'hwel: employment.*

A. HEUSAFF

LEON FLEURIOT, who held the chair of Celtic Studies in Rennes University and also taught at the Ecole Pratique des Hautes Etudes in Paris, died on March 15, aged 64. His death is a grievous loss for the Breton studies. He became widely known with the publication in 1964 of his research work on Old Breton: *Eléments d'une Grammaire du Vieux-Breton* and *Dictionnaire des Gloses en Vieux-Breton* which added quite considerably to our knowledge of that stage of development of our language, demonstrating how well adapted it was to the needs of the higher strata of the Breton society of those days. In 1980 he published "Les Origines de la Bretagne" which showed that close relations existed between Britain and Armorica, with immigrants settling from across the Channel

in what became Brittany but also in various areas further East and North-East, well before the Germanic invasions. He was the director of the first of three volumes of a collective work titled "Histoire Culturelle de la Bretagne" due to be published this year. Death has deprived us of a book about the ancient Breton society and its institutions on which he was working. The Breton language has been enriched by the adaptation of the old-Breton gloses which he brought to light. In an excellent article in BREIZH he recommended that the Breton spoken in the 19th century, which is accessible in collections of folk tales, should be preferred by present day learners to the corrupted forms of the "terminal native speakers". Let us hope that many of his students will continue his work!

## QUI A TUE YANN VARI PERROT?

by Thierry Guidet, 196 pp., published by BELTAN EDITIONS, 43 rue St. Michel, 29190 Brasparzh, Brittany. Price 100 Francs + 7.10 Fr postage (France) but + 4.10 Fr (other countries).

The assassination of Yann Vari Perrot on the 12th of December 1943 caused a great stir throughout Brittany but shocked particularly those who were involved in the Breton movement. The French Résistance's hostility to the Breton nationalists had become increasingly threatening during the year, two of them had been shot dead a few weeks before, but nobody expected the parish priest of Skrignag, for all his dedication to the promotion of the Breton language and traditions, to be a target. He was the driving force of the Bleuñ Brug, a Catholic association which proclaimed that "Ar Brezhoneg hag ar Feiz a zo breur ha c'hoar e Breizh" (Breton and faith are brother and sister in Brittany); as the editor of *Feiz ha Breiz* he saw to it that this periodical appeared regularly over a period of 32 years (except during the first World War when he was mobilised as stretcher bearer). He had not ventured into the political field beyond asserting that Brittany should recover the rights guaranteed to her by the 1532 Treaty of Union with France. However in his writings and occasionally during the annual Bleuñ Brug Congress he had betrayed his sympathy for the more radical ideas of BREIZ ATAO, thereby incurring censorship by the bishop of Kemper who had him also posted to Skrignag, a parish of extreme poverty full of pro-Communist anticlericals. Perrot was tolerant where the fundamental principles of Christianity were not impugned and he welcomed to his parish house not only the language activists and fans but also leading members of the Breton national movement and even partisans of the école laïque. In reality as revealed in his testament — written in July 1918 during the German offensive on the Marne when he thought that his life was in danger, and discovered unchanged after his death — he wanted Brittany to be governed by Bretons and Bretons only. But who killed him and why?

former Résistants. The theater group *Strollad ar Vro Bagan* was subjected last year to threats for staging a play of the same title as the book here under review. This play has also been criticised for giving a very distorted picture of Perrot (see article by Zonia Bowen about Ronan Caerleon in CARN 56) but for the Résistants it raised questions which they would rather not answer.

We had a biography of Perrot by Abbé H. Poisson written some 30 years ago. It portrays an exemplary Christian and an ardent champion of the Breton language; it deals cautiously with the tug-of-war that went on between the priest and the bishop. But as regards the assassination, Poisson confined himself to refuting the allegation that Perrot had collaborated with the Germans. Had he tried to discover those responsible for the murder he would indeed have moved on dangerous ground in those days.

Encouraged perhaps by the challenge thrown up by Ar Vro Bagan, Th. Guidet, a journalist with Ouest-France, has tried to solve the mystery. He relies on Poisson and on Caerleon for the short biography that was necessary for a good understanding of Perrot's personality. His own detective work occupies barely a quarter of the book. He succeeded in getting statements from representatives of the two rival wings of the French Resistance: several members of the Communist-controlled Francs Tireurs Partisans (FTP) and a leading member of the BCRA, De Gaulle's Secret Service. The FTPs confirm what was known already in 1944 by the Germans and the Bezen Perrot: that it was one of their members who shot Y. V. Perrot. A statement by a former BCRA agent made in 1979 throwing doubt on that information is revealed as suspect. Guidet has not succeeded in finding out at what level in the FTP chain of command the decision to liquidate was taken, but those interviewed are obviously embarrassed: they could not give any proof of their victim having been a German collaborator. As to why they hit a

highly respected Breton figure. Guidet debates the possibility that they wanted to force the nationalists, in reaction to such a symbolic attack, to declare themselves squarely on the German side or dissolve their organisations. Either way it would, they reckoned, lead to the annihilation of the national movement. The Communists would capitalise on this as they could claim to have been the most patriotic of all the French Résistants in their drive to become the most powerful of the French parties.

Attention must be drawn however to the fact that the fighting unit, later to be known as the Bezen Perrot, was set up on November 11, therefore not in response to the murder. A chapter has been added about the Bezen although it has nothing to do with the stated purpose of the book: it carries deprecatory comments on the manner it was constituted and operated but it will enable readers to see that Lainé-Henaff constantly endeavoured to safeguard its Breton character, whatever the circumstances and the appearances. Things did not indeed turn out the way its members wanted. In particular it disturbed many of them that they had to fight fellow-countrymen. They could say that they did not start this internecine conflict. For reasons which are not investigated they had to wear a German uniform without Breton insignia. Much as they might have liked neither could they separate among the Maquisards those who were primarily fighting to retain their individual freedom from those who were doing so for the return of a power bent on destroying the Breton language, the Breton identity and nationality.

One of the merits of the book is that it will help to remove the taboo which has since the war thwarted the efforts to show Yann Vari Perrot in his true light as an indomitable Breton. That his name was given to the Bezen is sharply criticised on the ground that he and Lainé-Henaff held fundamentally different religious convictions. It may be stated however that every Brezen member was free to practise his religion as he liked. As for the choice of name it was consonant with that determination to act as Bretons, in defiance of all threats, which also characterised Yann Vari Perrot.

A. HEUSAFF

## KAREZ FESTIVAL A SUCCESS

As announced in CARN 57, a festival in support of Breton was held in Karaez (Carhaix) on March 21st and 22nd. More than 4,000 people attended those two days organised by the cultural organisation Stourm ar Brezhoneg and the political movement Emgann, both members of CONSEO, the Conference of Western European Stateless Nations founded in Barcelona, Catalonia, in December 1985. The members of CONSEO, nationalist organisations from all over Western Europe, had decided to make of March 21, 1987 a special day for oppressed European languages. In Brittany this took the form of a two-day festival attended by the best Breton singers and musicians in support for the demand that Breton be recognised as an

official language in Brittany.

Almost all Breton political and cultural organisations, UDB, POBL, DIWAN, 18 cultural organisations members of the Breton section of the European Bureau for Lesser-Used Languages, a number of elected representatives, various personalities, etc. had called on Breton people to come to Karaez. This call was well answered and, as the media underlined in the following days, we hadn't seen as many people gathered together in support of Breton for several years — the hall in Karaez was much too small to hold all of them. "Brezhoneg, Yezh Ofisiel" (= "Breton as an official language"), a slogan published mainly by Stourm ar Brezhoneg in recent years was therefore understood and approved of by thousands of people.

During the Sunday concert several speeches were delivered. Per Denez, the President of the Breton Cultural Council, told us that we had to fight for our cultural rights, and that

we needed an immediate victory as the Breton language cannot wait! Diwan's President, André Lavanant, spoke in defence of the Breton language schools, in danger of closing their doors, strangled by the French government. Herve ar Beg, speaking for both Stourm ar Brezhoneg and Emgann, told the audience what "official language" means for those two organisations. In the short-term we must win a Breton television channel and a Breton radio station for the whole of Brittany, we must be allowed to use Breton in public life, and Breton must become a compulsory subject, taught in all schools.

The large audience and the speakers' uncompromising tone were seen by the newspapers as vindicating SAB-style demands and methods.

Let us hope this rising tide won't stop!

I. KADORED



*Karaez Festival (by courtesy of EMGANN)*

## U.S. PAN CELTIC CONFERENCE

A large and appreciative audience attended the American Branch's 14th Annual Pan-Celtic Conference in New York on May 3rd.

The film, "Iona: The Jewel in the Ocean" preceded a panel discussion on Celtic Spirituality, moderated by Alexei Kondratiev, Breton Chairman of the American Branch, and a well-known teacher of Celtic Mythology and Celtic Spirituality at the Irish Arts Center in New York. The discussion stressed the continuity between ancient Celtic paganism and the development of the Celtic Church, and included Eileen Campbell Gordon, proprietor of the Rivendell Bookshop, and Brendan Fay, author of an article on the life of Pelagius appearing in issue two of *Keltoi: A Pan-Celtic Review*.

The Conference was enlivened by a delicious array of traditional Celtic delicacies prepared and served by Elizabeth Anne Fitzpatrick for a free "Celtic Brunch" enjoyed by everyone present.

The Conference then turned to the somewhat unusual subject of sports, when Lois Kuter, founder of the U.S. Branch of the International Committee for the Defence of the Breton Language, spoke on Celtic Wrestling, "an ancient sport with a modern following", illustrating her talk with slides taken at recent matches in Brittany.

The Cornish Insurrections of 1497, with the amazing eight-year journey of royal claimant Perkin Warbeck through Brittany, Ireland, Scotland, and finally Cornwall, was detailed in a talk given by Stephen Paul DeVillo.

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## Nobel Prize Controversy

I was interested to read the article in *Beijing Review* (Vol. 29, No. 47), an official Chinese magazine about the Nobel Prize for Literature and Chinese Writers.

It reminds me of the story about General Gordon telling one of his Chinese officers to pray to God in English. When asked why, Gordon said "Not everybody understands Chinese, old chap."

If it is any consolation, one of the greatest playwrights in Britain, Saunders Lewis, wrote in the Welsh language. Like Chinese writers, Mr. Lewis, who died recently, never received the Nobel Prize.

I have read dozens of Chinese works in English translation, the latest being "Mimosa" by Zhang Xian Liang. The literary standard has always been high. But why should a work have to be translated into English to win an international prize?

I. J. KENNA

## NEWCOMER TO THE POLITICAL SCENE

There were already three parties campaigning for Breton self-government: the oldest is the Union Democratique Bretonne (UDB), founded in the early sixties; the Parti pour l'Organisation de la Bretagne Libre (POBL) and EMGANN (meaning Battle) are relatively recent. The newcomer is the Convention pour la Région Bretagne (CRB). Let us try to see briefly what characterises them.

The UDB stands for Breton autonomy and for socialism. It does not call itself a national party but wants increased powers of decision in matters affecting economy and culture to be given to institutions of our own. It does not make clear how an autonomous government could translate its socialist outlook into reality without a similar context in France. Though disappointed by the Mitterrand-Mauroy-Fabius government, the UDB seems reluctant to give up the collaboration with the French left to which it owes 77 seats in communal councils. It now sees the quest for autonomy going hand in hand with the establishment of a European federation based on historic regions, not on the existing States. It criticises the Single European Act for excluding the regions' participation in EEC decision making. It wants to widen its appeal: whether only towards other "progressionists" or towards other

specifically-Breton associations remains to be seen.

The POBL stated its position in its monthly L'AVENIR DE LA BRETAGNE (May 87).

It is nationalist, its aim being to win the freedom needed to maintain our national identity and to develop our economic and cultural resources; it is democratic, calling for an elected assembly to stand for our country's interests; and it is federalist, for a Europe "des peuples" (i.e. based on its ethnic groups, not on the existing States). As a nation, Brittany is entitled to be governed by Bretons, to reserve exclusive ownership of its natural resources, to promote its national language and to conclude international agreements. POBL stands therefore, unlike the UDB, for Breton sovereignty, though how that would combine with European federalism needs clarification.

EMGANN, which publishes a periodical of the same name, is also more outspoken than the UDB on the question of nationalism. It advocates self-management socialism which would allow maximum decentralisation in all fields, whereas the UDB would be more for central control (Yann Fouere, of the POBL, upholds on the European scale the same principle of devolution of powers and attributions but without mention of socialism). EMGANN sees the root problem as being the capitalist exploitation of Brittany and a socialist State as the means to end it. This ideology separates it from POBL. EMGANN has not tested its support in any elections.

The CRB started as a club but decided recently in An Oriant to become a political "movement" with a federal structure based on "Comités de Pays" (Pays meaning traditionally defined parts of Brittany). It criticises the present Regional Council as lacking a policy for Brittany, dominated as it is by members of French parties elected on a département basis. It wants to prevent moves towards renewed centralisation which the Chirac government is pushing ahead with. It is for a European federation of regions. It wants equal official status for the Breton language and, in particular, DIWAN to be endowed with the means to exist and develop. Its programme for regional autonomy is being worked out.

We should also mention FRANKIZ BREIZH, which split away from the UDB a few years ago: it is reported now as seeking specifically to act as a channel of political support for the demands of the language organisations. But that is also what the parties mentioned above would do. Surely, political common sense should dictate to them, if not to sink their differences, at least to get together and plan for campaigns to secure the many objectives on which they are agreed. A plurality of political views is normal in any advanced society but in the Breton case it seems to be a luxury to be used sparingly or even reserved until we have got the freedom to decide ourselves how to run our country.

A HRIISAFF



## DIWAN NEWS

● On March 16th the Lesneven tax office was occupied in protest against the State's refusal to honour its February 1986 undertaking to integrate the DIWAN teachers in the public educational system. Two days later a crossroad outside Karaez was blocked for the same reason at night for 1½ hour by about 60 Diwan parents and supporters (explanatory leaflets distributed to motorists).

● The DIWAN General Assembly held on March 29th in Treglonou decided in view of the urgent need to find a solution to the financial problem to apply to the Ministry of Education for a "contract simple" whereby the State would give DIWAN the money to pay its teachers but they would then have to introduce the teaching of French as early as the first year of primary education. This apparently would be acceptable to the minister though it was not clear whether he wants one hour or 10 hours a week of French lessons! It puts in serious danger the aim of enabling the children, many of whom come from French-speaking homes, to become fluent in Breton before getting to bilingual education. DIWAN hopes that this "reasonable" attitude will strengthen the public support which they already enjoy and which is necessary if they are to resist a further undermining. Is it not time though to forestall a situation where all the Breton schools will be hostages to the French administration and to make arrangements so that a number of them can remain independent of the State's financial blackmail?

● AN IRISH-BRETON DICTIONARY of 230 pages, by Loeiz Andouard and Eamonn Ó Ciosáin, has just been published by Mouladuriou Hor Yezh, 1 Plasenn Ch. Peguy, Poullbriant, 29260 Lesneven, Brittany. Price IRE5.50 plus postage.

Andouard (1904-1985) is well-known as a Breton writer and translator of Irish poems and short stories into Breton. He learned Irish in the 1920s and gathered material for this work from his readings of Pearse, Pádraig Ó Conaire, Sean Ó Riordáin. The war and subsequent disturbances in his life greatly interfered with its prosecution but he succeeded in bringing it to completion (in the last years of his life) with the help of Eamonn Ó Ciosáin, Eamonn, who teaches Irish in Rennes University, quickly familiarised himself with Breton and has also published a collection of Irish poems (Barzhonegoù Iwerzhonek) in translation Skrid, 1983 — has in fact contributed about half of the 7,000 entries. This cooperation of two authors with a masterly knowledge of their respective national language and a good command of the "other" language has resulted in providing an excellent tool for those Irish students who want to learn Breton and for the Bretons who have started in Irish, without having to rely on the help of English or French which would increase the risk of semantic errors. The publication was made possible by the help given by the EEC Commission and the Breton Cultural Institute to Mouladuriou Hor Yezh.

● Emgleo Breiz has launched a campaign of signatures to petition the French government to pass a law in the form of a "loi générale" for the "Langues et cultures régionales".

law proposals towards that end were tabled in the French National Assembly since 1950. They were all blocked by successive governments. Those sponsoring this latest petition are most loyal and forbearing citizens, other eminent personalities are expected to join them, their talk of "langues de France" is meant to reassure that they have no sinister designs on the holy unity of the State. How many of those in positions of power will be impressed? A National Council for the Languages and Cultures of France was set up before Chirac took over. It met only once. Shows how serious they are. A charter for the protection of the fundamental rights of ethnic groups to their language is said to be almost ready for presentation before the European Parliament. Guess who will oppose it. Copies of the petition form available from 40 rue de la République, 29200 Brest

## EUROSKOL

the DIWAN Association will celebrate the 10th anniversary of the foundation of its first nursery school in April 1988. They would like to see all the European linguistic minorities which have primary schools (either public or private, using their languages as a means of teaching taking part in this event. We appeal to the readers of CARN to send addresses of people's associations in charge of such schools to Mr Marc Boivin, Diwan, 29214 Treglonou, Lanniliz, Brittany, who will then send them further information (dossier Euroskol).

# CYMRU

## GAEILGE / GWYDDELEG

Gall dyn dybied taw geiriau cytras yw teitl yr erthygl hon ond nid yw hynny'n wir. Benthyciadau yw **Gael** a **Gaeilge** o'r geiriau **Gwyddel** a **Gwyddeleg** fel y benthyciwyd **cerbyd** yn y cyfeiriad arall o'r gair **Gwyddeleg** **carbad**.

Ond trafod geiriau cytras yw fy mwriad yn yr ysgrifen hon yn hytrach na benthyciadau i fynegi'r berthynas rhwng y Gymraeg a'r Wyddeleg.

Yr hyn a'm sbardunodd oedd sgwrs rhyngof ac aelod adnabyddus o Gangen Cymru'r Undeb Celtaidd ac yntau'n ymweld â Phabell y Celtiaid yn Eisteddfod Genedlaethol Abergwaun a'r Fro. Traethodd ar y cysylltiad rhwng y Gymraeg a'r Wyddeleg neu, yn ei farn ef, ar y diffyg cysylltiad. Dyfynnodd ryw arbenigwr yn y Wyddeleg a ddwedodd nad oedd ond rhyw ddeugain o eiriau Gwyddeleg a oedd yn gytras â geiriau Cymraeg. Dwedais fod llawer mwy na hynny ond dwedodd y gŵr da a ymwelodd â'r Babel taw o ysgolhaig Gwyddeleg y cafodd yr hanes.

Pwy ydw i i anghytuno â barn rhywun sy'n hyddysg yn y maes hwnnw? Eto i gyd y mae gosodiad anghywir yr arbenigwr yn y Wyddeleg yn her syn haeddu ei gwrthbrofi.

Mac agosatrwydd yr ieithoedd Brythonig yn ddigon hysbys i aelodau'r Undeb o Gymru, Cernyw a Llydaw. Yn yr un modd y mae ein cydaelodau o Iwerddon, yr Alban a Manaw yn gwybod mor debyg yw eu hieithoedd nhw a'i gilydd. Llai hysbys yw enghreifftiau o'r berthynas rhwng yr ieithoedd Brythonig a'r tair iaith sy'n tarddu o'r hen Wyddeleg. Oherwydd hynny ceir honiadau fel yr un am y deugain pâr yn unig o eiriau cytras rhwng y Gymraeg a'r Wyddeleg.

Yr unig ffordd i wrthbrofi gosodiad yr arbenigwr camarweiniol yw gwneud rhestr o ciriau Gwyddeleg ar ar bwys pob un y gair cytras Cymraeg.

Gall rhestrau fod yn ddigon sych i'w darllen ond credaf nad yw hynny'n wir am y rhestr isod a wna lawer i fagu diddordeb ymhlith y Cymry yn iaith eu cyd-Geltiaid yn Iwerddon.

Cofier nad yw geiriau cytras o reidrydd yn gyfystyr. Wrth fynd trwy'r rhestr daw patrwm o reolau ieithogol yn amlwg, fel y cyfetyb **f** ar ddechrau gair Gwyddeleg at **gw** yn yr un sefyllfa yn Gymraeg neu at **h** weithiau, ac **s** Wyddelcig at **h** neu at **ch** yn Gymraeg. Cyfetyb **d** yng Ngwyddeleg at **nt**, **th** at **d**, **dh** at **dd**, **c** yn fynych at **p**, ac yn y blaen.

a	: a (perthnasol)	bia	: bwyd	claf	: clawdd
abha	: afon	bhíos	: buais (búm)	clár	: clawr
aimsir	: amser	blas	: blas	cluas	: clust
ainm	: enw	bláth	: blodyn	cnó	: cneuen
airgead	: arian	bliain	: bliwyddyn	coileach	: ceiliog
airne	: eirinen	bó	: buwch	coirce	: ceirch
admhaím	: addefaf	bodhar	: byddar	comhairreamh	: cyfrif
aiteann	: eithin	bóithigh	: beudy	craiceann	: croen
aithním	: adwaen	bolg	: bola	crann	: pren
amach	: i maes (=mas)	beart	: bwriad	creidim	: credaf
amhail	: hafal; fel	brathaire	: bradwr	crios	: crys
amárach	: yfory	bráithre	: brodyr	crochaim	: crogaf
amuigh	: i maes	brostú	: brysio	cruach	: crug
an	: a (gofynnol)	buachaill	: bugail	cruinn	: crwn
anáil	: anadl	buíon	: byddin	cú	: ci
ann	: ynddo; yno	bun	: bôn	cuach	: cog
anocht	: heno	caillim	: collaf	cuid	: peth
aos	: oes (amser)	cam	: cam	cúig	: pump
aon	: un	caol	: cul	cúimhnim	: cofiaf
ar	: ar	capall	: ceffyl	cúiosach	: pwysig
athair	: ewyrth	cara	: câr	dó, dá	: dau
bagairt	: bwgwth	cárn	: carn	daichead	: deugain
beag	: bach	carr	: car	dea-	: da
beagán	: bychan	cat	: cath	deas	: de
bean	: benyw	cathair	: caer	deich	: deg
beann	: ban	cathaoir	: cadair	Dia	: Duw
beatha	: bywyd	cé	: pwy	dílís	: dilys
beidh	: bydd	céad	: cant	do	: i
beifear	: byddir	céad	: cynt	do	: dy
bheith	: bod	ceann	: pen	dódhéag	: deuddeg
beiriú	: berwi	ceathair	: pedwar	doimhin	: dwfn
beo	: byw	céile	: cilydd	doire	: deri



doras	: drws	lïonadh	: llanw	scuab	: ysgub
dorn	: dwrn	lom	: llwm	scuabaim	: sgubaf
dóthain	: digon	lŷ	: llai	sé	: chwe, chwech
droch-	: drwg	luchaigh	: llygod	seacht	: saith
dubh	: du	mac	: mab	sean	: hen
duine	: dyn	maith	: mad	séideadh	: chwythu
é	: ef	maithim	: maddeuaf	seol	: hwyl (llong)
each	: eb-(ol)	maol	: moel	sí	: hi
éan	: edn	maor	: maer	sia	: hwy (hyd)
éigean	: angen	marbh	: marw	siad	: hwy, hwynt
eile	: ail	marc	: march	sine	: hÿn
éist	: ust	marcach	: marchog	siol	: hil
fad	: hyd	máthair	: modr(-yb)	slat	: llath
faill	: gallt	meán	: mewn	slua	: llu
faoilleán	: gwyllan	meíd	: maint	snáthaid	: nodwydd
fear	: gÿr	Meitheamh	: Mehefin	cró snáthaide	: crau nedwydd
fir	: gwÿr	mí	: mis	snámhaim	: nofiar
féar	: gwair	mian	: myn(-nu)	sníomh	: nyddu
féin	: hun, hunan	mil	: mēl	o shin	: o hyn
fiche	: ugain	míle	: mil	speal	: pāl
fial	: hael	mílis	: melys	srian	: ffrwyn
fí	: gweu	minic	: mynych	srón	: ffroen
fionn	: gwyn	mo	: fy	sú	: sudd
fíor	: gwir	mō	: mwy	súiste	: ffust
fírinne	: gwirionedd	modh	: modd	siúr	: chwaer
flaithiúil	: gwladol	móin	: mawn	tá	: taw (fe sydd ...)
flúch	: gwlyb	molaim	: molaf	tachtadh	: tagu
fraoch	: grug	mór	: mawr	talamh	: talait
fuair	: oer	muc	: moch	tamall	: tamaid
gabha	: gof	ná	: na, nag	tanaí	: tenau
gabhar	: gafr	ná	: na, nac	taobh	: tu
gach	: pob	naoi	: naw	tar	: dere, tyrd
gaoth	: gwynt	nead	: nyth	tarbh	: tarw
gar	: ger	neall	: niwl	teas	: tes
garbh	: garw	neart	: nerth	teann	: tyn
ge	: gwydd	neasa	: nes	tigh	: tÿ
glan	: glán	ní	: ní, nid	tine	: tân
glas	: glas	nó	: neu	tír	: tír
gleann	: glyn	nua	: newydd	tráchtaim	: traethaf
glún	: glin	ó	: o	traígh	: traeth
goradh	: gori	ocht	: wyth	trasna	: (ar) draws
gort	: garth	ord	: gordd	trí	: trí
gui	: gweddi	rabhadh	: rhybudd	trí	: trwy
i	: yn	reidh	: rhwydd	trian	: traean
iarann	: haearn	rithim	: rhedaf	trócaire	: trugaredd
is	: ys	ró-	: rhy	troigh	: troed
íseal	: isel	roth	: rhod	trom	: trwm
labhairt	: llefaru	rua	: rhudd	trua	: trueni
lámh	: llaw	sáile	: heli	tŷ	: tí
lán	: llawn	sáil	: sawdl	tuí	: to
leanaim	: (di-)lynaf	sáileach	: helyg	uan	: oen
leath	: lled (= go)	salann	: halen	uain	: wÿn
leathan	: llydan	Samh-(radh)	: haf	ubh	: wy
leathar	: lledr	san, sin	: hwn, hon, hyn	uile	: oll, holl
leas	: lles	saor	: saer	úll	: afal
leasainm	: llysenw	scarúint	: ysgaru	um	: am
liath	: llwyd	sceal	: chwedl	úr	: ir
lios	: llys	scioból	: sguhor		

Nodwedd bennaf y rhestr uchod yw mai rhestr fer o eiriau cyffredin bob dydd yw ond yn ddigon hir i wrthbrofi'r honiad am y deugain pár o eiriau cytras. Y mae miloedd o barau tebyg.

Efallai yr amheuid dilysrwydd cytrasedd rhai o'r geiriau, fel **do** : **i** ac **úll** : **afal** er enghraifft. Ond tardda i o'r gair **do** yn yr hen Gymraeg. Hen sillafiad **úll** oedd **ubhall**. Seinid y **bh** yma rhywbeth yn debyg i'r **f** yn Gymraeg yn'ól yn y Canol Oesoedd.

Gwneuthum fy ngorau i gyfyngu'r rhestr at eiriau cytras yn unig ac osgoi benthyciadau fel **scandain** : **sgadan**, **ainnir** : **anner** ac **an bóthar** : **y feidir**. Siaradwyd Gwyddeleg yn Nyfed am ryw bum can mlynedd ac nid oes rhyfedd bod rhai o eiriau'r iaith honno yn aros yn Gymraeg yr ardal hon o hyd.

Ar wahân i'r geiriau cytras y mae cystrawennau gramadegol tebyg yn y ddwy iaith. Oherwydd hynny y mae'n rhwyddach i Gymro ddysgu Gwyddeleg nag y mae i Sais. Holandwr neu Almaenwr wneud hynny.

Nac anghoffier y treigladau na 'chwaith. Dyma enghraifft o'u pwysigrwydd: **a thigh** = **ei dÿ**, **a tigh** = **ei thÿ** ac **a dtigh** = **eu tÿ**. Mae cyfundrefn treigladau ym mhob un o'r ieithoedd Celtaidd.

Ni wadaf y gwahaniaethau rhwng y ddwy iaith. Ni ddisgwyliid fel arall gan ystyried p'un mor bell yn ôl yr ymwahanodd y Wyddeleg o'r hen Frythoneg, ddwy fil o flynyddoedd yn ôl neu'n gynharach efallai. Er hynny erys digonedd a rhagor i fynegi'r berthynas rhwng y Gymraeg a'r Wyddeleg.

Gobeithiaf y bydd yr erthygl hon yn sbardun i ragor o Gymry ymddiddori yn y Wyddeleg a'i dysgu. Nid oes dim i galonogi'r Gwyddyl yn well wrth hyrwyddo eu hiaith yn cu gwlad nhw eu hunain na gweld eu cydGeltiaid yn ei dysgu oherwydd eu bod nhw'n deall ei phwysigrwydd.

Y mae dosbarth Gwyddeleg yng Nghrymich, Dyfed ar ôl i bobl dangos eu hawydd i'w dysgu ym Mhabell y Celtiaid ar Faes Eisteddfod Genedlaethol Abergwaun a'r Fro.

## THE MYTH OF THE UNION

In an objective attempt to evaluate the international, legal and ethical situation of Cymru today I feel that first it is necessary to examine the historical basis of her present situation, i.e. the "Act of Union" of 1536, to examine its validity and then to proceed from the conclusions.

Firstly, what did the Act of Union imply? Its main objectives were (a) The "Extirpation" of the Cymric language. (b) The abolishing of the Cymric laws and what remained of the Cymric administration, and (c) The realignment of the border with England. With regards to the Laws and Border, the object was accomplished but its intent with regards to the language has up to now clearly failed.

How valid is the Act of Union? An Act of Union would by its implication alone, require the desire, or at least the consent of the countries involved, hence the signatures of the participants representatives would be required on the document. This was certainly the case with regards to the Anglo/Scottish and Anglo-Irish union treaties, upon which their respective flags were superimposed in symbolic union to form the "Union Jack". This most certainly was *not* the case with regard to Cymru, there was no Cymric signature and obviously no relevant colours on the "British" flag.

It would seem then that the term "Union" must be discarded and the terms "Annexation" or "Incorporation" used in its place, implying as it does, a unilateral decision on the part of the English hierarchy. The question now arises as to the validity of annexation. I think that one could justifiably claim that this could be attributed to the "Law of Conquest". Now having got this far, the question presents itself as to just how valid is the Law of Conquest as far as Cymru is concerned. Here again previous test cases of International Law have revealed that "Law of Conquest" is only applicable where the vanquished side has acknowledged defeat, either by peace treaty with the victors, or by surrender and cessation of hostilities. This is clearly not the case with regard to Cymru. The Norman defeat of the Cymric sovereign Llywelyn II, and later of his brother Dafydd, which resulted in Gwynedd being ringed by Norman garrison castles in order to subdue the Cymric resistance, was followed by several risings, notably by Maelgwn and by Madog, himself of the Cymric royal line, however, the most renowned bid for freedom was made by another of the royal line, Owain ap Gruffydd (Owain Glyndwr) who not only succeeded in throwing the Norman-English out of Cymru, pushing well into England in the process, but re-established the Cymric state, its laws, traditions and administration

and at the same time receiving international recognition. Eventually after 4 years he was finally overwhelmed, vastly outnumbered by his enemies and their mercenaries drawn from all over Europe.

The main point however is that this was a Cymric national army that was decimated at Harlech but Owain Glyndwr and some of his henchmen managed to escape, and carried on the fight on a guerilla basis, he disregarded all demands for surrender, and the offer of the "Kings pardon" — the modern "Amnesty" — and died in obscurity. This sounds like one of the most convincing cases imaginable for a refusal to acknowledge defeat.

One aspect which should also be mentioned is the popular contention that the Act of Union was instrumental to making Cymru a part of England, clearly this is not the case, for one thing, the document of the Union repeatedly refers to Cymru as the "Dominion of Wales". I feel it is unlikely that a country seeking to incorporate another land as part of itself is likely to distinguish it by name and status from any other part of the English homeland not only on the Union document but on all subsequent references to the present day, let alone re-defining a border.

It should also be noted that even under English law, there is some doubt regarding the Unions validity as the Magna Carta is generally regarded as the basis of English law, yet articles 56, 57 and 58 of the Carta relate specifically to the recognition of Cymric law within Cymru.

The conclusion then must be that the Act of Union is technically invalid as are also the alternative terms "Annexation" and "Incorporation" and of course by the same token, the Cymric laws, Administration and Borders would be technically legal. In this light then the true definition of the legal status of Cymru would be as a nation under alien occupation and administration and technically not part of the U.K.

This being the case, it now remains to examine the relevant aspect of the laws and administration in the light of present day conditions and to trace the line of the national and administrative borders on to modern maps. This I have endeavoured to do to the best of my ability as a layman but I feel that the aspect is now open to investigation by international legal professionals. My own limited attempts in the international field tend

to indicate acceptance of the invalidity of the Union, but the acceptance of Cymru as an occupied nation rather than an integral part of the British state would entail there being in existence some Cymry at least that have shown a continued recognition of a "Free Cymric" aspect, i.e. some of the pre-conquest values relating to traditions, points of Cymric law, the Borders, personal nomenclature etc. apart from the language of course. In any event, it would seem inconceivable for any individual or movement that seeks and aims for national freedom and national recognition, not to utilize the invalidity of the Union as a basis and a springboard for their objectives because if the traditional values of nationhood are ignored, nationalist ideology becomes hollow and futile.

In the light of these conclusions, I have endeavoured to research into the Border aspect and to project the Cymric laws and administration into a modern context as far as I am able.

With regards to the Laws, a qualified lawyer of international repute is clearly needed. The border, I have compiled in two aspects: (a) the border as it would appear disregarding the Act of Union, this has been achieved with the co-operation of various historians and county archivists from either side of the border, also a host of documents and references and extensive field work, and (b) the "Old Cymric Border" is the best that I can envisage of where the border would be when Cymru first became a recognisable entity, i.e. following the battles of Chester and Deorham and is based on the first printed map of Cymru by Humphrey Lluyd in 1573, here again some academic opinion would be appreciated. Cymru is after all reputed for its academics.

Perhaps it would be appropriate here to expose a few popular misconceptions relating to Cymric history. One of them is the concept of "Llywelyn ein Llew Olaf" i.e. our last sovereign. The fact remains that his brother Dafydd carried on the struggle for 6 months after the death of Llywelyn but the distinction of the last ruling sovereign of Cymru must go to Owain Glyndwr, himself of the royal Cymric line, however, known descendents of the "Old Lineage" are in fact still living in Cymru — a point worth noting. The other misconception is that the English conquered Cymru. This they never did! They did however invade and annex parts of the border area, notably the area between the "Old Cymric Border" and that relating to the Act of Union. Most of this invasion was carried out during the Mercian offensive of Offa II. The invaders of Cymru however were the Normans, the conquerors of the English, their language was not English but Norman French, a point to remember too is that it took infinitely longer for the Norman to subdue the

# WELSH NEWS

small Cymric nation than it took them to bring England to heel. I have mentioned these few points in order to obtain a true historical perspective.

It is difficult for those of us of non-Cymric birth to understand why the above revelations have never been the corner stone of nationalist policies. "Establishment" education cannot be the whole reason, after all, there is no shortage of critical examination by nationalists of other Establishment myths, perhaps it is the old dominant pre-celtic subconscious reacting to the concept of Celtic/Cymric overlordship, I don't know, but genuine Cymric nationalism surely cannot afford to ignore the myth of the Union.

Dear Editor,

I would like to add to the remarks of Alfred Jenkin, CARN 57, concerning Marxism's relevance at all times to the nation. I regret I have not precise sources of quotations at hand.

When one considers the unique creative power which increasingly attaches to Marxism in the whole world, one has to accuse R. Glynn Jones either of childish ignorance or of trying to prevent workers and socialists of Celtic nations from attending to forbidden truths. Marxism is a superb guide to political judgement provided it is not dogmatised and is developed in contemporary terms. Its many writings on the national question, socialism, and bourgeois nationalism (of the oppressed and the oppressor) constitute a department of thought.

I once wrote a careful refutation of a CARN misrepresentation from Wales about the Soviet Baltic republics — is there some special spleen in Wales about Marxism? — but the editor at the time later said he had lost it. Another bourgeois nationalist!

Marxists use the phrase Bourgeois Nationalism for the national aspect of the efforts of capitalist states or for national liberation movements which tend to the formation of new capitalist states. Marxists are able to regard some of these activities as useful to working people and, of course, if new national states are founded on a capitalist basis, the struggle for socialism goes on. Proletarian internationalism means action on the basis of the common interests of workers and their allies the world over without forgetting that nations exist. Lenin pointed out that the working class accepts and welcomes assimilation of nations if it is not coercive and if it does not give one nation privilege over another. Marxists see the future of the nation as national in form and socialist in content. No nation has become socialist without Marxism.

Lenin pointed out that Marx saw the national question as subordinate to the labour question (national form, socialist content) "But his theory is as far from ignoring the national question as heaven from earth". He goes on to quote Marx. "All the abominations of the English have their origin in the Irish Pale . . . things would have taken another turn in England but for the necessity in Ireland of

## NEW WELSH SECONDARY SCHOOLS

Following a 10 year battle a new Welsh secondary school is to be set up at St. Clears as a unit of Carmarthen's bilingual Ysgol Bro Myrddin. The next campaign is for a Welsh school for southern Pembrokeshire at Haverford West. Mid Glamorgan is to have its fourth Welsh secondary school at Cymmer in the Rhondda Valley.

## NEW CATHOLIC DIOCESE

The Roman Catholic Church in Wales has reorganised its diocesan boundaries in Wales to create a third diocese for its 167 parishes. The 150,000 Catholics in Wales now have cathedrals at Cardiff, Wrexham and Swansea. The new bishop of Minerva at Swansea is Rev. Daniel Mullins — an Irishman who has learnt Welsh and who is eager to promote further use of Welsh in his diocese. Part of his enthronement ceremony was in Welsh.

## LEARNERS' SUCCESS

A survey by Gwynedd County Council showed that 61.8% of Welsh learners leaving primary schools in the County will be capable of following secondary courses in the language. This will give a potential 78.2% of all secondary school pupils able to follow secondary education through Welsh — if the courses are available for them!

## THE WELSH IN ENGLAND

The 1981 census recorded 585,778 Welsh born people living in England and Scotland — equivalent to one-fifth of the present population of Wales. Of these the largest group — 13% — is in London, especially in the north and north-west (Brent, Barnet, Ealing, Hillingdon, Slough) and west central areas (Westminster, Warswork, Lambeth). Other centres are West Midlands (35,000), Avon (29,000, including Bristol), Hampshire (23,000), Hereford and Worcester (23,000), Cheshire (21,000) and Shropshire (21,000). In the north west the main areas are Liverpool, Wirral, Manchester, Stockport and Salford.

## TEACHERS COURSE

The Anglican teacher-training college at Carmarthen whose 700 students are 50% Welsh speaking has revalidated its B.Ed degree through Welsh to deal specifically with the needs of Welsh medium and bilingual schools.

## NEW WELSH PRIMARY SCHOOL

The number of pupils in Welsh medium primary schools in Mid Glamorgan has doubled in the last decade. As a result a brand new Welsh primary school has been opened near Pontypridd. This gives a total for the County of 20 schools and 8 units.

## SUPPORT OF THE PEOPLE

A survey by the BBC has revealed that 90% of non-Welsh speakers in Wales believe that all children in Wales should have the opportunity to learn Welsh with 4% against. 53% would like to be able to speak Welsh themselves. 91% would like to see all children bilingual on leaving school. The factors they saw helping the language were education 62%, broadcasting 16% and status 17%. Support by Welsh speakers for Welsh language media was:

Purchase/listen	(Weekly papers)		(Monthly papers)		Broadcasting	
	<i>Y Cymru</i>	<i>Y Faner</i>	<i>Barn</i>	<i>Bro.</i>	S4C	<i>Cymru</i> Radio
Regularly	13%	9%	2%	40%	46%	31%
Occasionally	15%	10%	7%	9%	37%	13%
Never	72%	82%	90%	51%	17%	55%
Working class	7%	3%	0%	35%	51%	26%
15-24 years	9%	9%	0%	35%	31%	14%

Only 30% had ever written a cheque in Welsh!

military rule (reference to Cromwell). The English working class will *never accomplish anything* before it has got rid of Ireland (Marx's emphasis) . . . English reaction in England has its roots . . . in the subjugation of Ireland." Lenin wrote that the tragedy of the Irish was that they rose in 1916 but we all know that they were early in the world national liberation struggle which received such a boost from Soviet example and its Marxist national thinking. Lenin commended James Connolly and through Connolly Marxism is in the same quickline as the other martyrs of the Easter Rising.

Yours sincerely,

ROYSTON GREEN

Annwyl Golygydd,

Regarding the note CAMPORETH KESKELTEK RUGBY on page 16 of Carn last, whereas I can't offer "an interceltic championship", should any Cornish (or other Celtic) rugby club wish a fixture against a Welsh Club whose entire 1st XV speaks Welsh and who are administered through Welsh, they should contact me as Secretary.

Clive James,  
Hafan,  
Caethro,  
Caernarfon,  
Gwynedd,  
Cymru, LL55 2SS.

# EIRE

## OLLTOGHCHÁN WESTMINSTER

Léirigh an feachtas olltoghcháin sa Ríocht Aontaithe neart agus laigí an náisiúnachais chomh fada agus a bhaineann sé leis an bpolaiteocht thoghánaíoch.

Tá an náisiúnachas níos láidre mar fhórsa in Albain ná mar a bhí sé le fada. De réir na bpobalbhreitheanna is déanaí tá 80% de mhuintir na hAlban i bhfábhar féinrialtais de chinéal éigin agus tá Albanach as gach triúr ar son neamhspleáchais.

Bhí an oiread sin imní ar na páirtithe polaitiúla aontaíocha le linn an olltoghcháin go raibh siad ar a dtréandícheall ag iarraidh gan cos a fhágáil faoin SNP. I ngeall air sin bhí Páirtí an Lucht Oibre agus dhá pháirtí an Chomhaontais — an SDP agus na Liobrálaithe — ar son Chomhphobail Albanaigh.

I gcás Páirtí an Lucht Oibre tá Reacht Féinrialtais dréachtaithe acu le fada.

In ainneoin nár éirigh chomh maith leis an SNP agus ba mhaith leo san olltoghchán léiríodh gur gné bhuan de shaol na hAlban é an náisiúnachas polaitiúil. Tá tromlach ann i gcónaí ar son féinrialtais mar a bhí sa reifreann i 1979 agus mar is léir ó shuirbhéanna le deich mbliain anuas. Tá an tacaíocht don náisiúnachas pholaitiúil i bhfad níos leithne agus níos láidre ná an tacaíocht don SNP agus ba dhearmad é a shamhlú gurb ionann iad.

Tá cúiseanna maithe eacnamaíochta leis an náisiúnachas céanna nuair a smaoinítear go bhfuil 20% d'obriúcháin Ghlaschú difhostaithe (le hais 7% in oirdheisceirt Shasana).

Ba léir ón toghchánaíocht go raibh

difríochtaí sotasacha idir an Bhreatain Bheag agus Albain.

Ar nós na hAlban bhí páirtithe an Chomhaontais tar éis gnóthaí an "dílárachais" a chur orthu féin sa Bhreatain Bheag agus níl aon dabht gur éirigh leo vótaí a mhealladh ó Plaid Cymru dá bharr.

Bhí difríocht shontasach i bpolasáí Páirtí an Lucht Oibre sa Bhreatain Bheag thar mar a bhí in Albain sa mhéid is go raibh agus go bhfuil an páirtí sin go nímhneach in aghaidh féinrialtais sa Bhreatain Bheag. Mar sin féin is léiriú é ar a meas ar neart an náisiúnachais Bhreatainigh go bhfuil dream chomh frithnáisiúnach san sásta tacú le bunú institiúidí náisiúnta áirithe ar nós Comhairle Pleanála Eacnamaíochta (coincheap an-éiginnte, ní mór a admháil) agus tá an páirtí le fada ag gcallúint tacaíochta don Bhreatain.

Léirigh an t-olltoghchán go bhfuil neart mór fós i bPáirtí Lucht Oibre Shasana sa Bhreatain Bheag. Smaoinigh gur ó thoghcheantair Bhreatainigh an triúr deireanach a bhí ina gCeannairí ar an bpáirtí — Callaghan, Foot agus Kinnoch.

Ar ndóigh, níor chuidigh an mhíthreoir pholasáí atá ar Plaid Cymru faoi cheannas Dafydd Elis Tomas oic maith nó dona leis an gcúis náisiúnach.

An pháirt atá ag Páirtí an Lucht Oibre sa Bhreatain Bheag tá sé ag na Liobrálaithe sa Chorn. Ní mór a admháil go dtéann siad siúd as a mbealach le hiad féin a léiriú mar dhream atá níos "Cornáí" ná na mórfháirtithe eile. Pé ar bith tá siad docht daingean i ngach ceann de chúig thoghcheantar na tíre.

An rud is mó atá le rá faoin olltoghchán in oirthuaisceart Éireann gur trua go mór gur scoilteadh an vóta náisiúnach. Comhoibríonn Sinn Féin agus an SDLP go maith ar na comhairlí áitiúla ar fud na Sé Chontae. Is sampla maithe de sin an bealach ar chuidigh an SDLP le comhairleoir de chuid Sinn Féin a thoghadh ina Chathaoirleach ar Comhairle Dhúiche Fhear Manach le déanaí.

Tá an locht as scoilteadh an vóta náisiúnaigh go príomha ar cheannasaíocht an SDLP agus ar a bpatrúin, Rialtas Bhaile Átha Cliath.

Bhí sé náireach go háirithe mar a chuir an SDLP in éadan Ghearóid Mhic Adhaimh i mBéal Feirste Thiar. Chait Rialtas Shasana an t-uafás airgid le hUachtarán Shinn Féin a bhualadh.

MICHEÁL PÁDRAIG

*(The recent General Election campaign in the U.K. has shown the strength and weaknesses of Celtic nationalist parties in elections).*

## HURLING TO FREEDOM!

Dr. J. Bowyer Bell is best known in Ireland as the author of *The Secret Army*, a history of the I.R.A. But he has in fact published much else besides. This year Transaction Books (New Brunswick, USA, and Oxford, England) published his latest *To Play the Game: An Analysis of Sports* — a strange, unusual and provocative presentation of sport in its political — imperial and national — role, as a moulder of nations or of national styles at least and as an expression of national characteristics. Always entertaining and often perceptive he deals with handball in Ireland and its export to the USA in 1882 as well as with curling and golf in Alba: no mention however of wrestling in Kernow or Breizh!

While the Library of Congress cataloging rata says: "includes index" it doesn't in fact and the table of contents is so skimpy that one wouldn't notice the sustained piece on the GAA and its significance (and in his view comparative or paralleling failure) on pp. 144 to 156. The replacing of cricket by hurling

is the core of his presentation, even with a neat evocation of the solo run "only the Gael ran down the long green field with a ball on the blade of a stick — even the wild Indian needed a thong net. So hurley became as special as the Irish who played it."

On its political significance he says: "The prime significance of hurley, however, is that the game is not a training for war or even an analogue war game but, rather that the entire game is a grounding for revolution. The players were not being trained to replace the hurley at some late date with a Thompson submachine gun but to rebel, to play their own game. . . . For potential rebels, attitude is far more important than armament. . . . The hurley stick was not a war tool but a game tool, symbolizing the shift in Irish reality."

## RUMANIAN POET

Marin Sorescu, one of Rumania's leading poets (whose books sell upwards of 100,000 copies per title), was in Dublin lately for the issue of versions of some of his poems in English, by John F. Deane. Entitled *The Youth of Quixote* (Dedalus, Dublin, £3.60 paperback) the book, illustrated by Brian Bourke, was

launched at a function chaired by Pádraig Ó Snodaigh (former editor of CARN) in Buswell's Hotel, Dublin, where the multilingual night included readings by Sorescu and Deane, as well as the playing of Bartok's Rumanian Dances' by a young Dublin quartet who accompanied a Dublin contralto singing one of Sorescu's poems which the leader of the group here set to music. Sorescu, most willingly gave an interview to the Irish language weekly *Anois*: "Of course, of course, I believe in the Gaelic", as he said expressing regret at how few people actually spoke the language — which he first heard at a reading by Ó Snodaigh who was in Rome recently (courtesy the Cultural Relations Committee of the Irish Department of Foreign Affairs) for an international poetry festival.

Very impressed and pleased with a night of traditional music at Hughes's on the Dublin quayside Sorescu pointed out that Romania too had its Celtic background, not only in Galatia and many surviving placenames but in a vague recall of the ancestral "Gauls" who were displaced in power and language by the roman legions.

Given the perennial interest in Czechoslovakia (e.g. the continuous reprinting of Jan Filips *Celtic Civilization*) and in Galicia

for example, perhaps the actual remaining Celtic countries with surviving or reviving Celtic languages and aspirations to political and economic emancipation may have more friends in Europe than they had imagined.



*Bríd Ní Dhómhnaill*

## CONRADH ARD FHEIS

The Conradh na Gaeilge Ard Fheis was held in Derry in May. In his report the Rúnaí, Seán Mac Mathúna, highlighted the main points in the organisations work over the last year:

- Publication of a Gaeltacht Policy document.
- Launching of 6 County Language rights demands.
- Pursuance of Irish on TV campaign through delivery of demand from 631 language committees and organisations and continuance of Licence Refusal campaign leading to the jailing of one campaigner and court appearances of others.
- Proposals on Action Plan for Irish 1987-90 to Bord na Gaeilge and to Government bodies.
- Launching of La Mór na Gaeilge on St. Patrick's Day.
- Language campaign during General Election.
- Cooperation with Gaelscoileanna in support of Irish language schools denied government recognition.
- Putting up a language candidate (Sean Mac Mathúna) for Senate election.

Motions were passed on the mass media, education, language rights and the Gaeltacht. Amongst the latter was one supporting the courageous stand of Bríd Nic Dhómhnaill and condemning the injustice she has suffered as a result of her demand for an Irish language Mass in an Irish speaking area. Bríd is principal of the small local school and since her opposition to the introduction of English Mass in the area her position has been threatened by the manager, the local parish priest, who has introduced an unqualified teacher into the school leaving her with no pupils.

Outgoing Uachtarán, Íte Ní Chionnaith, was elected for a further term.

## THE CRUTHIN MYTH

Previous issues of Carn have mentioned this latest unionist, near-unionist, or late-comer opportunist-unionist theory (thesis ?) the myth of the Cruthin — as the elder folk of Ulster who were defeated by the invading Gaels (it is alleged), withdrew to Scotland from whence they returned in the 17th century plantations and from whom has sprung the backbone of present-day "Ulster" (they would never say "Ulst" i.e. 1/3 of a province) and from whom in diaspora has spread the best and the greatest in the history of the USA.

The crazy theory continues to gain currency and is regularly used as a validation point in the more extreme levels of Unionism, in the journals of the UDA for example.

A short time ago a conference of the British Association for Irish Studies at the Oxford Polytechnic in England was addressed on the topic by its main begetter Dr. Ian Adamson, a gentle (if misguided) physician. He could not be deflected from his line. That one of his "Cruthin" heroes (St. Comhghall) was shown not to have been a Cruthin at all didn't sway him one inch; that the "Cruthin" monastery of Bangor was not in Cruthin land didn't stop his claiming it to have been a major Cruthin centre; that there is no proof whatever that the Cruthins and the Picts were in any way related he ignored when it was pointed out to him; that the Dal Riata not the Cruthin (who were a mostly inland Gaelic people) who went to Scotland hardly caused him a pause when demonstrated.

In other words we are faced with a deep seated belief with almost no base in archeology, myth or history — and all the more dangerous accordingly — a belief with definite political ramifications which the League ought to address at depth in the discussions, deliberations and plans of both the Irish and Scottish branches particularly.

D. O'M.B.

## IRISH REPUBLICAN PRISONERS

The Celtic League has been asked to intervene in support of a demand for an alleviation of the conditions under which Republican prisoners are being held in Portlaoise. In a letter to us in Irish, their spokesman complains of a very unsatisfactory situation regarding visits: "we are allowed only one hour for every three weeks although we had been promised that we could get it more frequently; this is causing suffering to our relatives. A prisoner is allowed out on parole in very strict personal circumstances even though everyone made it a point of honour until now to return. Strip searching and solitary confinement are causing considerable stress; they are unjustified. Some here, who are serving life sentences, are left uninformed of when they would be released in spite of the Whitaker report which advised against that."

We believe that these men should not be made to suffer unnecessarily and would therefore appeal to our readers on humanitarian grounds to write to the Minister for Justice, An Roinn Dlí agus Cirt, Faiche Stiofáin, Ath Cliath 2, in support of an improvement in their conditions of detention.

## 30 YEARS OF THE EEC

**IRISH SOVEREIGNTY MOVEMENT**  
Statement on the 30th anniversary of the  
Foundation of the EEC

The ISM urges members of the public to resist the propaganda barrage to be unleashed upon them this year by the European Commission on the occasion of the 30th anniversary of the establishment of the EEC.

Mounting unemployment and emigration, the erosion by the EEC of the powers of the Government to take effective countervailing measures and the continued pressures on Irish neutrality should remind us that the EEC is much more a contributory cause of Ireland's problems than their cure.

What this anniversary really commemorates is a 30-years' successful assault on national independence and democracy in the interests of Western Europe's transnational firms and the national political elites who have agreed to sacrifice democratic rights struggled for over centuries in order to construct a supranational system congenial to Big Capital which can present a common European front to the Third World. This anniversary is also designed to usher in a new period in which there will be further assaults on democracy through the working of the Single European Act, a push towards monetary and political union in the EEC and closer cooperation on foreign policy and defence among the Member States which are all, apart from Ireland, NATO members.

The European Community is the antithesis of the democratic principle of government of the people, by the people, for the people. It is rather a system of supranational government and law-making by non-elected committees, the Commission, Council and Court of the Community, aimed at re-establishing across Western Europe the canons of 19th century laissez-faire.

Social controls on capital by the State, which not only socialists but enlightened capitalists desire, is made increasingly more difficult by the rules of the EEC system. The scheme of harmonised indirect taxes by 1992, which Ireland agreed to in the Single European Act, violates the classical democratic principle of no taxation without representation. If implemented, it will make it extremely difficult for developing Irish companies or State enterprises to build up capital to enable them to expand.

The experience of the Irish people this past fifteen years has given the lie to most of the claims which were made to induce them to join the EEC in 1972. We fear that further disappointment and disillusionment with the EEC lie ahead.

The Irish Sovereignty Movement believes that the appropriate response of democrats to this anniversary should be to dedicate themselves to breaking out of this system of collective neo-colonialism in which peripheral and less developed countries like Ireland, Scotland, Wales, Spain, Portugal and Greece must become ever more disadvantaged and to establish instead real national independence for their peoples.

In Ireland's case this means resisting the continual giving away of our power to conduct our trade relations, plan our economy, develop our natural resources and follow an independent foreign policy, and reclaiming what has already been surrendered.

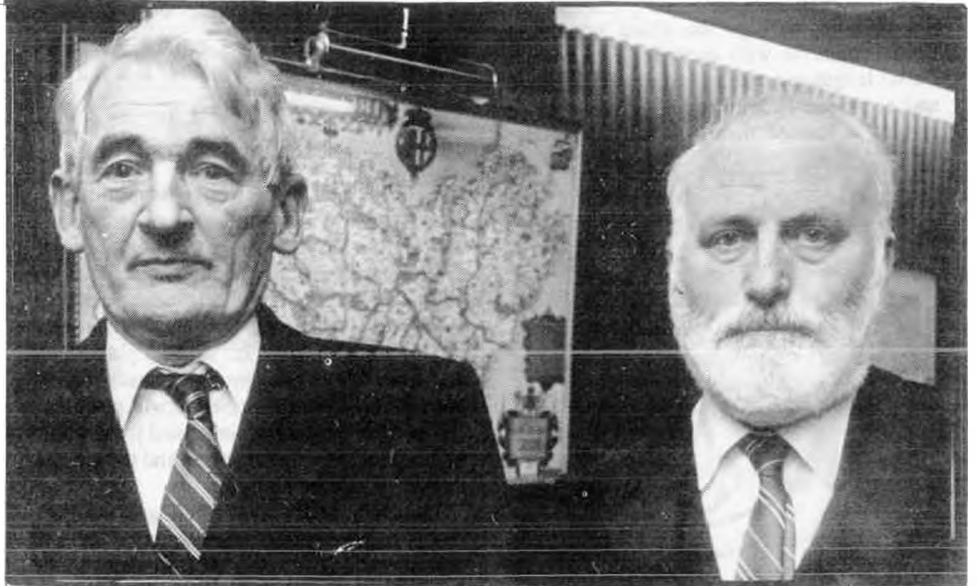
The Irish Sovereignty Movement intends in the period ahead to develop closer cooperation with movements and groups in other EEC countries which are critical of EEC developments and which seek to re-establish their national independence in face of the EEC's efforts to reduce the status of their countries to that of mere provinces within a West European Superstate. It calls for an international campaign in defence of the Nation State as the focus of democracy and enlightened politics over the coming century.

ANTHONY COUGHLAN

## SUPREME COURT VICTORY — REFERENDUM DEFEAT

The Dublin Government's attempt to rush through ratification of the Single European Act (SEA) at the end of last year without proper debate (although they let a full year go by without introducing it) was halted by Mr. Raymond Crotty's High Court action seeking to have the provisions of the Act declared repugnant to the Irish Constitution. Mr. Crotty's action was unsuccessful in the High Court but was appealed to the Supreme Court who delivered their judgement in early April. By a majority of 3 to 2 the Supreme Court held that Title III of the Act, "Treaty Provisions on European Co-operation in the Sphere of Foreign Policy", was in violation of the Constitution.

In the course of the judgement it was stated: "As a treaty, Title III is not designed in static terms. It not alone envisages changes in inter-state relations, but also postulates and requires those changes. And the purpose of those changes is to erode national independence in the conduct of external relations in the interests of European political cohesion in foreign relations. As I have pointed out, the treaty marks the transformation of the European Communities from an organisation which has so far been essentially economic to one that is to be political also. It goes beyond existing arrangements and practices, in that it establishes within the framework of the Communities new institutions and offices (such as European Political co-operation, the Political Director and the Political Committee) and charts a route of co-ordination, by means



Raymond Crotty Pres. Constitutional Rights Campaign and Micheál Ó Loinsigh, Vice-Pres. and also Sec. of Irish Sovereignty Movement.

such as working parties, a secretariat and regular meetings, so as to give impetus to the drive for European Unity.

If it is now desired to qualify, curtail or inhibit the existing sovereign power to formulate and to pursue such foreign policies as from time to time to the Government may seem proper, it is not within the power of the Government itself to do so. The foreign policy organ of the State cannot, within the terms of the Constitution, agree to impose upon itself, the State or upon the People the contemplated restrictions upon freedom of action. To acquire the power to do so would, in my opinion, require a recourse to the People 'whose right it is', in the words of Article 6, 'in final appeal, to decide all questions of national policy, according to the requirements of the common good'."

In other words the Court saw clearly that the SEA is a treaty designed to change the EEC from an essentially Economic Community into a developing Political and Military Union. In the EEC Ireland had power of veto on matters affecting vital national interests. In the proposed political union, with only 3 votes out of 76 in most things, it must in future accept decisions damaging to itself taken in the interests of the dominant member states.

Despite calls for a renegotiation of the SEA the Government proceeded with a referendum (held on May 26th) to alter the Constitution to permit ratification of the SEA. It furthermore proceeded to spend over £300,000 of taxpayers money, through the Government Information Services to disseminate false pro-SEA propaganda — a blatant misuse of taxpayers money.

EEC Commissioners joined in, uttering veiled and not so veiled threats about what would happen if the voters did not say yes to the SEA. The Fianna Fáil government leader, C. Haughey, surprised no one by doing another U turn and calling for a Yes vote. Last December in the Dáil he had declared: "It is dishonest and misleading — to attempt to put the ratification of the SEA across as something of great benefit to the people of this country,

because this is not the case". The two other main political parties, Fine Gael and the Progressive Democrats called for a Yes vote also.

The Labour Party while theoretically against did nothing in fact — how could it when 6 months earlier it was part of a Coalition attempting to ram the measure through?

Opposition to the SEA was formed by the Constitutional Rights Campaign (Mr. Raymond Crotty). The Coalition for Peace and Neutrality and the Workers Party Stress was laid on the ultimate end of neutrality which would come about in accepting and supporting a common foreign policy with other member states all of which are NATO members and on the fact that support for Sellafield would be envisaged, as Title III protects plants which are "essential" for defence. The negative aspects of being relegated to 3 votes of 76 (loosing the power to prevent job losses or the withdrawal of agricultural support) of having nud European prices without their salaries (harmonisation of VAT rates) and of loosing an independent voice on world issues were put forward.

In the event the combined forces of the establishment, the main political parties and the mass media (all national dailies called for a Yes vote and coverage was similarly biased), and the fears engendered in the electorate proved too much and they said yes to the SEA by a majority of 70% to 30% in a low poll of only 44% of the electorate. As might have been expected the rural constituencies turned in high Yes votes while those who have seen prices rise and jobs lost, the urban working class constituencies polled the highest No percentages.

The peoples fears about an end to Irish neutrality made the Government promise in the course of the campaign to lodge a declaration when ratifying that the provisions of the Single Act in regard to political cooperation do not affect Ireland's long established policy of military neutrality. Such unilateral declarations however have no legal effect and are worthless.

J. O'F.

# KERNOW

## MYRYN YN- RAK GANS AN YETH KERNEWEK!

Ny yllyr nagha y'n dedhyow-ma bos Kernewek tavas bew, owth encressya hag yn hy nyver a gowsoryon kefrys yn myns a dus a scryf yn Kernewek. Den mar myn whythra brassa ran a'n pyth a vyth scryfys lemmyn y'n yeth a gyf hep hyr bredery bos tus ow scryfa menough yn kever taclow coth ha whethlow hep mur a les dhe vewnans arnoweth. Prak yth yu hemma an cas? Yu gnas an weryn gernewek mar hyretek wor tu ha'n dedhyow coth? Nyns yu hemma gwyr herwyth ow brysvy; tus a dhyk hag a gows Kernewek lemmyn a vyn gweles agan tavas avel neppyth gwyw dhe vewnans hedhyu. Martesen y fyll dhyn lowr a eryow noweth dhe dhesscryfa taclow

kemyn pupteth. Gwyr yu y clewyr geryow sawsnek trawthyow gorrys yn mysk lavar kernewek whath gans cowsoryon an fretha.

Herdhya war Gesva an Tavas a wre nebes tus solabrys may fystynnens ha parusy ha dyлло rolyow gerva noweth. Sowynny a wrussons dhe nep gre pan vu dyllys deu ystynnans dhe'n gerlyver kernewek — 'War an Forth/Pythow an Gegyn' ha 'Chy ha Sothva'. Bytegens nyns yu gwelys na clewys yn fenough defnyth an geryow noweth-ma. Tus na wor namur yn kever Kernewek re leverys trawthyow bos Kernewek arnoweth yeth dasserghys dre dhesmygy cals a eryow noweth, cam aga devedhyans hag erbyn gysyow an tavas hengovek; efan yu dhe dus re studhyas downna an desten-ma nag yu gwyr dhe'n lyha. Ow whythra scryvow kemyn y kefyr nag yu marnas ynter 1 ha 2 cansran an geryow usyes noweth gwres!

Agan let yu martesen dre gonter nag us lowr a eryow noweth ma nag yu Kernewek cref lowr dhe sevel erbyn an fros mur a dermow

ha lavarow noweth a dhe dhyn dyworth Sawsnek. Ha ogas pup Kernewegor ow kewsel Sawsnek a'y yeth enysek ha budhys yn bys a sawnegoryon marth vya a pe an cas dyhaval.

Res porres dhe scryforyon kernewek a'n osma assaya scryfa war destennow arnoweth. testennow erbysek, polytek, may teffo an tavas yn forth wyw dh'agan ethommow pupteth. Gelwel warnedha a wrussen may whrellens yndella.

GRAHAM SANDERCOCK

*Much modern Cornish writing seems to be stuck in the past. Contrary to some academics' views Cornish writers use few neologisms, rather the language may be hampered by a lack of suitable vocabulary for the present day. Despite new word lists published by the Cornish Language Board, the diffusion of usage of new words is rather slow.*



## VICTORY FOR TINNERS

As reported in Cam 57 in February seven tinnners were arrested while exercising their rights under Cornish Stannary law to dig at a quarry near Camborne. NIREX, the Government's nuclear dustmen, happened to be conducting some test drills at the same time at the same quarry. After spending 48 hours in Camborne police station the tinnners were charged with "criminal damage". Later another five tinnners joined the first seven.

The Stannary Court responded by issuing warrants for the arrest of the local police superintendent after he had refused to appear before them. But this decision was not enforced leading, according to some observers, to a loss of credibility for the Stannary Court.

Meanwhile the defendants were intending to plead not guilty and their defending solicitor got busy preparing the case for their immunity from the processes of English law. The ground was being set for Cornwall's first show trial.

Then in April, after two months of weighty deliberations, the Crown prosecutor for Cornwall and a part of South West England surprised everyone by announcing that charges were being dropped. Apparently the prosecution had suddenly discovered that the mineral rights were in fact owned by the Professor of the Institute of Cornish Studies who had mysteriously granted permission to the tinnners some time previously.

This was presented by the prosecution as dismissal on a legal technicality. It didn't, they claimed, affect their belief that Stannary law was completely invalid. To the tinnners this looked like a convenient let out. Once again the State has pulled back from a lengthy confrontation with Stannary law in the English courts. Since the decision NIREX contractors have stopped drilling — temporarily, according to official sources. But it looks suspiciously like a victory for the tinnners who are now considering seeking recompense from the police for wrongful arrest.

## CORNISH MOVEMENT SURVEY

The vast array of opinions within the membership of any political organisation, even those with well defined and thought out aims, is something that most "leaders" of these bodies put to the back of their minds. The thought of someone wanting to publish the results of an opinion poll on the views of active members of the Cornish movement to various nationalist type issues may lead some to break out in a cold sweat. There is always one, however, who takes that valiant first step and in Cornwall's case it is Allen Forster who has initiated and produced the results of a survey of opinions in the Cornish movement on such diverse topics as the Provisional I.R.A. and . . . the Cornish Gorsedd.

It is not an academic work, as Allen admits,

but one that is of general interest. A representative of Sinn Féin's British desk, commenting on the results of two questions in the survey — "Which solution would you prefer to the 'Irish' problem?" and "How would you describe the IRA?" — says, ". . . Although the results did show a good degree of understanding, some people reached conclusions which showed a dangerous lack of clarity."

Whether SF's remarks came as a result of noting that only 76% of those interviewed preferred a United Ireland solution to the first of the above questions, or because 15% of the survey still saw the IRA as terrorists, is a matter of conjecture.

Copies of this 40 page, interesting initiative can be acquired by sending a minimum of £1 (to cover production, post etc.) to A. Forster, 9 Roach's Row, Redruth, Cornwall.

I.J.W.

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# CHARTER CAMPAIGN STIFLED

The Cornish Charter campaign to put the future of the Cornish people onto the political agenda has acquired a momentum of its own. In March the candidates, all English, in the Truro by-election were questioned as to their positions on 10 issues of special relevance to the Cornish. They replied, although over 50 press releases to newspapers in both Cornwall and England obtained precious little wider coverage.

In April the Charter campaign was detached from the League itself in order to avoid confusion and because it was gaining some support from non-League members. That month it duly sent out questionnaires to all 390 local council candidates in Cornwall.

Again press coverage was slow until a spokesman appeared on local radio and claimed that the Cornish press was akin to the South African press in the effective censorship it imposed. Oddly enough that same week the campaign was mentioned several times in the press. What a remarkable coincidence!

About a third of the council candidates replied — showing a lamentable lack of concern about the Cornish and the Charter Group have now published a report on the response. A leaflet on where the parties stand on Cornish issues (e.g. housing, employment, the role of tourism, culture and identity, environment, inter-nationalism) has also been distributed in some areas.

The Group's document **The Cornish community: reclaiming our destiny** is available from the Cornish branch secretary, price £1.20 including postage.

## COUNCIL GRANTS

The present Cornwall County Council, effectively controlled by the Liberal/S.D.P. Alliance group, would seem to be a little more willing than previous administrations, to give handouts to what would normally be seen as fringe elements.

Recently, following an initiative by councillor and M.K. member, Neil Plummer, the council's policy committee voted to grant £750 to this year's Lowender Peran festival despite a request for only £500. This, along with grants for a council representative to attend the 8th International Festival of Film and Television in the Celtic Countries and a recommendation that £50 be given to a National Cornish Committee of the Association for Film & T.V. in the Celtic Countries (whether or not this is part of the former mentioned body is not clear) is, perhaps, a welcome sign of things to come . . . that is until a change of administration. And we must not forget the grant given to Glasgow University for a project designed to reintroduce the Cornish chough to Cornwall.

## CORNISH DELEGATION TO CYMRU

A delegation of members of Cowethas an Yeth Kernewek (the Cornish Language Fellowship) and Dalleth (the Cornish nursery schools organisation) visited Cymru recently at the invitation of the Celtic League and Cymdeithas yr Iaith Gymraeg. The object of the visit was to establish priority areas for Cowethas an Yeth and Dalleth's campaigns, and to compare resource materials to see whether some could be used in Kernow. Three schools were visited, a bilingual comprehensive in Porthmadog and Welsh medium primary and nursery schools in

Cardiff. Methods of teaching and resources were studied and proved very interesting. Meetings were organised with several branches of Cymdeithas yr Iaith where their strategy in their campaigns was analysed.

The delegation also visited other locations of interest, e.g. Sain Record's studios in Llandwrog, the offices of Cymdeithas Tai Eryri housing association and also Nant Gwrtheyrn language centre where they took part in a weekend language course organised by the Celtic League. Cymdeithas Yr Iaith hope to visit Kernow over the summer where perhaps they will already see the fruits of the visit to Cymru. One hope is that Cornish organisations will be able to make use of Cymdeithas yr Iaith's experience in training language teachers and that some sort of course can be arranged.



*Tutors and learners at the language course in Nant Gwrtheyrn.*

## CELTIC LEAGUE LANGUAGE COURSE IN NANT GWRTHEYRN

The delegation from Kernow was just one of the events in North Wales on the weekend of March 13-15. People attending a language course at the remote picturesque centre on the Llyn peninsula came from far and wide, including the Hebrides, Mannin, London, Yorkshire and all parts of Cymru. Courses were offered to complete beginners in Cornish, Manks, Irish and Scots Gaelic and Breton, partly through the medium of English but mostly through the medium of Welsh as the vast majority were either Cymraeg or had learnt the language. The tutors on the course were Jenefer Lowe (Cornish), Barry Tobin

and Cathail O Dochairtaigh (Irish), Cailean Spencer (Gaelic), Bryan Mac Stoyll (Manks) and Zonia Bowen (Breton) and the organisers Cailean Spencer and Davyth Fear. In all, over fifty attended, many coming for the day from up to fifty miles away, as the centre only holds 34 over-night. Over a dozen schoolchildren attended from Ysgol Eifionydd, Porthmadog where Cornish classes have been part of the lunchtime curriculum since January. It was decided that such courses should become a regular event with the next to be provisionally arranged for the Autumn. Anyone with an interest in helping or attending should contact Davyth Fear, Derydd, Stryd Fawr, Penrhyndeudraeth, Meirionnydd, Gwynedd, Cymru. The organisers would like to thank the tutors for the hard work they put in to make the course a success.

## MINISTER OF STATE

The Cornwall County Council's policy committee has agreed to set up a working party to look into the possibility of asking the Westminster government to appoint a Secretary of State for Cornwall on the same footing as for Wales, Scotland and Northern Ireland, in view of its unique history and particular economic problems.

## "MEYN MAMVRO"

A magazine of the ancient stones and sacred sites of West Penwith, Kernow. Includes articles on Cornish pre-history and culture, legends and folklore. With Celtic artwork, pictures and photographs. Annual subscription (3 issues) £3.90 from Cheryl Traffon, 22 Bosorne Road, St. Just, Penzance, Cornwall TR19 7JJ.



# CORNISH AT THE CROSSROADS

Ken George's book on the *Pronunciation and Spelling of Revived Cornish* has been a major milestone in the development of the language, coming as it does at a time of much debate within the language movement on the future of Cornish. Here we present two views of it, one from Graham Sandercock, chairman of the Cornish Language Board, and the other by Bernard Deacon, supporter of the move to base spoken Cornish on its late (18th century) phase.

## SOME THOUGHTS ON THE RECOMMENDATIONS OF DR. K.J. GEORGE

Those who have followed the Cornish language "debate" in CARN and elsewhere may be forgiven if they have gained the impression that a rift has appeared in the language movement in Cornwall. Readers may rest assured that this is not the case; proponents of minor variants in usage move forward with one aim, namely the continued growth and revival of Cornish. The so called "traditional"/"middle"/"unified"/"late" camps are in frequent and constructive contact and are the best of friends, co-operating in their common purpose. Our discussions and debates are healthy and to be encouraged, although it is perhaps unfortunate that statements in print may have given the impression of personalised differences. The role of the Cornish Language Board has been somewhat ambivalent and criticism has been levelled from various quarters and with varying justification of the Board's rigid adherence to "unified" Cornish, although this conservative stance has its roots in a need to maintain a pragmatic degree of stabilisation during a period of growth.

The appearance of Dr. George's book may prove to be of considerable significance. Admittedly a plethora of keen amateurs in the language movement, Dr. George's credentials are impressive. He is unusual in the Cornish context in combining rigorous academic talents with a deep personal involvement in the language movement, and, as a fluent speaker of Cornish and Breton and with a good working knowledge of Welsh, his recommendations must be treated with respect. The debate in Cornish circles will certainly intensify and it is important that personal preferences play a secondary role to objective appraisal.

The principal strengths of Dr. George's findings lie in the rationalisation of areas glossed over or mistaken by Robert Morton Nance in his system of "unified" Cornish. These are in particular Nance's failure to identify or distinguish certain vowel realisations and confusion over vowel lengths, despite the fact that they were apparent at all stages in the development and evolution of Cornish. In correcting these, Dr. George will achieve a long felt need to bring orthography and pronunciation into closer harmony.

Incidentally, his recommended changes will hopefully reduce the gap between certain aspects of "middle" and "late" Cornish, a perceptual gap which may be argued to arise principally from differences in the literary and vernacular use of the language (irrespective of their historical dating) and therefore of less significance than some Cornish experts seem to make it.

Anticipating likely criticisms of Dr. George's thesis, the main line of opposition may be the arguments that, firstly, a revised orthography will be confusing to beginners, and, secondly, that since all published material is in "unified" Cornish, problems of revamping literature, grammars and dictionaries will arise. The resolution of the first problem will require a willingness to adjust in the short term only; for future learners their difficulties will be reduced in several ways. The second objection can only be countered by determining a timetable for implementation through which a changeover date is decided, by which time the necessary groundwork will have been accomplished. With limited financial resources within the language movement, a five year period, subsequent to agreement in principle, would seem to be a minimum requirement prior to implementation.

Further objections to Dr. George's package will probably arise, particularly among those whose use of Cornish is limited to reading and writing, on an emotional basis since a few of the proposed orthographic changes will be strikingly unfamiliar visually to the reader. This will be particularly so in the case of the sound <δ>, a sound which has never found orthographic accommodation at any stage in the development of Cornish, and has been consequently compromised as a series of English orthographic approximations including "s", "j", "g" and "dg".

Those individual students of the evolution of Cornish whose criticism of "unified" Cornish has been most vociferous in the past must be prepared to submit their objective and constructive reactions to Dr. George's work, and, if orthographic change, to whatever degree, is to be realistically and practically incorporated, it is essential that the debate is open and honest.

**GRAHAM SANDERCOCK**  
Chairman,  
The Cornish Language Board

## SPIRANTS, SIBILANTS AND SHIBILANTS!

In his book Ken George conjures up the sudden materialisation of a "Cornish speaker from Tudor times" and suggests that, if the lessons of his book had been digested properly, "present day speakers would, after some initial adjustments and probably a few laughs, be chatting together without difficulty by the end of the day." This endearing, if somewhat unlikely, vision captures both the promise and the limits of Ken's message.

His book has a number of aims. First, to answer the criticisms from academics in the rarified world of "Celtic studies" who have tended to dismiss Revived Cornish as not worth the paper it's printed on. Second, to define the sounds of Cornish as they were pronounced around 1500 (i.e. Middle Cornish). Third, to propose a new spelling system (a phonemic spelling) that more closely fits the spoken language to a real historical base. And fourth, to exorcise the demon of Late Cornish (i.e. that Cornish spoken by the language's last colloquial speakers) and argue that Middle Cornish should form the basis for the revived language.

He has largely succeeded in achieving his first three aims although there will still be people who argue that Late Cornish should be the basis for the spoken language (see CARN 53). A closely argued review of the phonemes of Middle Cornish based on a computerised analysis of all the literary evidence will no doubt be sufficiently convincing for those of us with little training in linguistics.

The proposed phonemic spelling certainly looks more logical than the current "Unified" spelling and more closely approximates the real sounds of the historical language. This is now being considered by the creaking mechanism of the Cornish Language Board who will presumably decide to announce its adoption as the formal spelling standard at some, hopefully not too distant, date.

Ken's spelling also has the advantage of being closer to the Late Cornish sound system — although obviously failing to allow for changing grammar and vocabulary between 1500 and the 1700s — and this actually makes it preferable to United Cornish for supporters of Late Cornish. His work is also, paradoxically, a great help to those who wish to understand the sounds of Late Cornish and in that respect will be welcomed by people on all sides of the language movement.

Yet nagging doubts remain. After ploughing through the discussions of diphthongs, semi-vowels, occlusive consonants, and those notorious sibilants and shibilants, not to mention their close friends the affricatives we can conclude — it's magnificent . . . but will it work?

Despite being a simplified version of his thesis Ken's book is by no means as easy read. For those acquainted with the arcane technical jargon of linguistics this will come as no surprise and it's fair to say that Ken's work is a lot more accessible than some I have read. Sentences such as "In Cornish, the epethetic vowel, which is half-long when stressed in order to comply with the quantity rules, counts as a syllable for the purposes of metre, but not for those of stress" will have readers scurrying to the glossary helpfully provided at the back of the book.

This is probably unavoidable in a work of this nature although a more serious problem is the absence of a clear check list of *all* the phonetic symbols used. Several times I was left wondering — but what sound is meant by *that* symbol. This was an irritating and presumably avoidable omission.

However all this means that Ken's central message — the sound system of Middle

Cornish — will have to be mediated to the punters who want to learn the language by those who give their time and energy in teaching it. And it's here that the effort will have to be made if Revived Cornish speakers are to be weaned away from an approach to Cornish that is still too often a cross between solving a crossword puzzle and chanting a strange vocabulary in the accent of middle class English.

Ken has provided us with a powerful intellectual framework for Cornish as she was once spoken . . . but could we really chat happily with that disinterested medieval speaker. Ignoring for a moment the aesthetic and sanitary credibility gap in imagining an unwashed peasant straight from the fields sitting in the neat front rooms of the modern Cornish revivalist and demurely sipping a cup of tea we are left with the question of what they would talk about. There isn't just a linguistic gulf between the Cornish speaker of 1500 and the tartan revivalist of the 1980s, but a yawning cultural gulf. A language honed in the miracle plays and monasteries of a Celtic pre-industrial society will be very different from that needed by the residents of post-industrial Thatcherite Cornwall.

If modern Cornish is to penetrate the mass of the Cornish people it needs to be seen as relevant by them. In achieving this the ability to converse with someone who's been dead for 400 years is probably one of the least important factors. Cornish will survive and grow through its ability to make links with people's perceptions of being Cornish in the late 20th century. Is it able to interpret our world of holiday homes, suburbanisation, military bases, unemployment and consumer capitalism? In this sense the desire to utilise — however mistaken it might be in a pure linguistic way — sounds and words still present in the Cornish dialect of English, and to pick up the language "where it left off" will continue to exert a strong emotional pull.

Nevertheless Ken's book is an indispensable source for discovering how Cornish should be spoken — whether one intends to base that speech on 1500 or the 1700s. The proposed new spelling system is a step in the right direction and allows speakers some leeway while avoiding the awful howlers perpetrated by a literal reading of Unified Cornish. We can all agree we wish to hear a language that doesn't sound like schoolboy Latin but like a genuine spoken language. Ken George's work is a first step down that road and should be compulsory reading for anyone seriously trying to teach the spoken language.

BERNARD DEACON

"JAKEZ GAUCHER ker, I replied to your letter to the Breton address you gave me but the French state returned it stamped N'HABITE PAS A L'ADRESSE INDIQUEE. However, I couldn't offer much help.

Sincerely,  
ROYSTON GREEN  
"Tranquilla",  
Polmarth, Carnmenellis,  
Redruth, Cornwall.

Dear Editor,

I am just one of the many Cornish language speakers who spent years learning, and blindly believing in "Unified Cornish", only to be both hurt and horrified to discover that International and Celtic language scholars continually looked with something akin to scorn at what I had tried so hard to learn. The writings of Glanville Price (Professor of Celtic Languages at Aberystwith University) in his book "The Languages of Britain" totally condemning the use of Unified Cornish was sufficient to make anyone stop and think. To ignore such an authority is stupid!

Harsh his words may have been, but, I was sadly forced to admit, true. At no time in the past could our forefathers have understood the Cornish language as I was taught it, a mixture of late, early, middle, with a totally new spelling system, and, on the whole, a middle class English pronunciation. Even Professor Charles Thomas, of the Institute of Cornish studies seems to have no patience with it, although at the Institute all earlier Cornish Language Literature is studied with interest.

I was disillusioned and disenchanted. But I wanted to know Cornish, so I am now re-learning it in the "Late" or "Traditional" form, as last used by native speakers. I am not a masochist, nor very clever, but in the interests of integrity and authenticity, I feel I must do this, and I find I am not alone in wanting it, in fact a growing number of us are changing.

Even in the years when I studied, parrot fashion, Unified Cornish, I was getting confused with its constant re-teachings on pronunciation, and habits are hard to break. Now even more I find it is tending towards the teachings of the "Traditional" school, who have all along followed the rich accents of Penwith!

At first I was rather frightened of the total change to "Traditional" Cornish, and even more reluctant to let go all I had learnt, and have to start again. To say I was hesitant was an understatement, but soon found many benefits, the change is not so difficult.

The first benefit was that I did not have to be defensive about what I was learning to academics. They could not fault it, being a genuine form of the language. Secondly, and just as important to me, was the fact that people such as my grandmother (a fisherman's daughter) and my grandfather (a farmer) would not look in blank amazement at the (so I maintained) "Cornish" coming out of my mouth, with a very English accent! or at the using of archaic or invented words instead of the dialect ones I grew up with.

I have since discovered that miners, builders and other labourers who have tried "Unified", but gave it up, unable to cope, and not able to identify with it, turned with relief to "Traditional" with its more homely sounds and easier grammar.

Advanced students too, who are able to query origins are often dissatisfied, and have been heard to echo the opinions of the higher scholars in condemning "Unified", and I noticed with some interest that even a leading member of the Cornish Language Board, in the foreword of his new book, also condemns the "Morvan-Hance-Unified" system of Cornish.

Again, in Unified grammar we have to learn literally thousands of verbal endings. How many people can honestly say they remember them all, automatically, off hand? But in Traditional Cornish only a few common primary verbs are frequently used in their personal forms, all the rest being generally used in the infinitive and using the primary verbs as auxiliaries. This is not only correct, as the writings show, but cuts out hosts of learning and mental agony.

So it is easier. It is acceptable both to academics and to cousin Jack. It also reconciles those who study dialect, who have in the past had much valuable work neglected by the present teachings.

And it is *not* hard to change. Unwillingness to do so is the biggest hang-up — and an amount of pride swallowing in admitting past errors, possibly wasted efforts. To refuse to even consider any change is like being a blinkered horse, those who ignore all the faults of "Unified", and stick blindly to it clash in their opinions with those who have *also* studied "Unified", and all other forms, and are therefore in a better position to give a valid opinion. Even a ten year hobby-study of "Unified" cannot compare with a trained professional opinion, or that of a person who has spent a lifetime's devotion to the subject.

But from my own point of view, as a non-academic interested party with a good dash of common sense, I found the change to "Traditional" was like putting on a pair of comfortable slippers after wearing too-tight shoes. It fits. It belongs. It seems natural. I know I can't take exams in it, but I don't really give a damn. My ancestors did not need exams to speak Cornish, or feel that a possible bardship at the end of their studies was necessary proof of their "Cornishness". They, like the traditional Cornish itself were the product of our own history. With the "real thing" there is nothing more to prove. I'm glad I changed! I recommend everyone else to do the same.

Just to show a few of the differences between the two teachings, I will quote some examples. In the "Unified" dictionary, we find the word BRON. We find it three times to be exact, meaning "a hill", "a breast", and "rushes" which is which? The traditional spelling as used by the native speakers shows in fact we had BURN, a hill; BRODN, a breast, and BRUN, rushes. The differences are clear, both in writing and in speaking.

ELIZABETH BOON

It was very encouraging to read in *Carn*, Winter 1986, that Dalles is to receive a grant from South West Arts to prepare a video for the teaching of Cornish in primary schools. I wish that I could think that this would be in Traditional Cornish instead of Unified Cornish: the latter is so obviously under fire and discredited, the former represents the language as it was really used in the last 300 years of its "old life". There is so much difference between the two that it would be more than a pity if this wonderful chance to get our language in through the school door takes the children on a wild goose chase. NOW IS THE TIME TO GET THINGS RIGHT.

RICHARD GENDALL

# MANNIN

## CHENGEY NY MAYREY?

Va mee lhaih art scrui ec Brian Mac Stoyll: art er-ennym "Y Ghaelg: Eisht, Nish as y Traa Ry-heet", va clouit sy lioar, "For A Celtic Future". Screeu Brian:

"Dy firrinagh, she yn doillecid smoo t'ain yn genney dy vraane as paitchyn ta loayrt Gaelg. Ga dy vel mraane ayn as Gaelg flaaioil oc, cha nel monney jeu ayn. She red fyrran yn Ghaelg ec y traa t'ain (as nish ymmoddee bleentyn). Son y chooid smoo, she deinye ta cliaghtey loayrt Gaelg ry-cheilley."

Ren Brian ynsaghey y Ghaelg da ny paitchyn echey hene. agh tra daase ad, cha row ad arryltagh dy ghra veg sy ghlare shen. Veagh toiggalys oc er feyshtyn sy Ghaelg, agh yinnagh ad ansoor sy Vaarle. Va fys oc nagh row y Ghaelg goll er loayrt ec nyn gaarjyn as myr shen v'ad jiooldey jannoo ymmyd jec.

Sy phossan cloie, Beal Arrish, ta ny paitchyn toiggal Gaelg dy lioar dy ghoail arraneyn as drancyn beggey as dy ghoail ayn ayns skeeallyn. Ta nyn moiraghyn gynsaghey y ghlare ec yn un traa as syn un agh. Nagh vel shen myr ta'n cheshaght, Mudiad Ysgolion Meithrin, coyrlaghey dauesyn ayns Bretin? Ayns Beal Arrish ta ny paitchyn marish nyn gaarjyn as marish nyn moiraghyn as she'n Ghaelg ta chengey y phossan. Tra

t'ad jannoo ymmyd jeh'n Ghaelg, cha nel ad faitagh as cha nel ad goaill nearey.

Shoh agh liauyr dy lioar dy ynsaghey y Ghaelg, my ta, agh she'n agh dooghyssagh t'ain as ta'n Ghaelg cheet dy ve "Chengey ny Mayrey" reesht.

Red elley ta cheet ass yn chooish shoh: tra ta shin reih dy ynsaghey y Ghaelg, s'likly dy vel shin jerkal rish ynsaghey ee dy taptee ayns brastyl ennagh, jeeaghyn er lioaryn as y lhied. Ta shin jarrood yn traa foddey va ceaut ain ynsaghey y Vaarle as yn agh va shin cur greim urree — beggan er beggan rish traa foddey ass beal un pheiaigh er-lheh — son y chooid smoo, nyn moir. Ny jarrood neesht dy vel fockleyn noa ry-ynsaghey bunnys dagh laa nyn sheihll.

Ny smoo na shen, cre'n agh ta shin gynsaghey fockleyn as raaghyn sy Vaarle? Ta shin gynsaghey ad lesh nyn girp hene lurg dooin fakín as soaral as clashtyn as gennaghtyn red ennagh. Ta shin clashtyn fockleyn as raaghyn cochiangl rish y red shen ass beal nyn moir as ta shin jannoo beal arrish.

Agh son y chooid smoo, ta shin gynsaghey y Ghaelg trooid y Vaarle, ass fockleyn as lioaryn elley. Cha nel shin goaill stiagh y Ghaelg trooid nyn girp agh myr gamman inchynagh trooid nyn geeayle ynrican. Shen yn oyr ta shin jarrood fockleyn as raaghyn derrey vees reddyn taghyrt ain as ta feme ain orroo. Cha nee agh ec yn traa shen ta'n

Ghaelg cheet dy ve aym jeh'n cheeayle chionnit ain.

By vie lhiam fakín possanyn elley jeh moiraghyn as nyn baitchyn goaill aym ayns Beal Arrish er fud ny cheerey. Agh er-lhiam dy vel eh orrin neesht caghláa yn agh ta shin gynsaghey y Ghaelg. Share da Gaelgeyr ynsaghey un studeyr na possan feer veg dy studeyrin. Shegin dooin cur ersooyl voin ny lioaryn ain as cur roish studeyrin dagh neeh ta shin loayrt mychione as insh daue ny fockleyn cooie — insh, insh, insh: Gaelg trooid ny cleayshyn oc.

Shegin da studeyrin caghláa nyn aigney as nyn jerkalys tra t'ad goaill toshiaght er ynsaghey y Ghaelg. Shegin daue goaill soylley ayns agh myr paitchyn. Shegin daue fakín; shegin daue soaral; shegin daue bentyn rish dagh ooilley neeh. Shegin daue clashtyn as jannoo beal arrish.

Shegin daue gennaghtyn y Ghaelg.

*The opportunity for mothers and children to learn together and use the Gaelic without artificiality is vital to the future of the language. The learning situations such as in childhood should be an integral part of any language course so that the language is not just a mental exercise, but part of our whole being.*

ROBARD Y CHARSLAGH

## MANX GAELIC TO THE YEAR 2000 — A THIRTEEN YEAR PLAN

The Gaelic Forum organised and funded by the Mannin Branch of the Celtic League, with the purpose of providing organisations, societies and individuals which have an interest in the Manks language, with the opportunity to identify general and specific areas of need, for the furtherance of knowledge and awareness of Manks Gaelic, and to suggest any practical steps that might be taken, was held in Thie ny Gaelgey, St. Judes, earlier this year.

The meeting was well attended and well representative of the invited organisations. The four broad headings for discussion were: EDUCATION, PUBLICITY, GOVERNMENT AND COMMERCE, YOUNG PEOPLE. At the end of the session of group discussion, the meeting was given a summary from each of the four groups.

### REPORT

It was interesting, although not unexpected, to note that often more than one group covered some of the same topics.

It was considered that the limit of progress by voluntary effort had been reached and that, while that good work contributes much to the preservation of the language, limited financial

and human resources could not provide an adequate and effective educational programme. A positive policy towards Manks Gaelic by the Board of Education is not only vital, but is the single factor that would have the greatest impact. There are at present, teachers employed by the Board, with a very

good knowledge of the language and with whom the Board could co-operate, to provide a "repeat language course" for colleagues.

The overwhelming evidence of the educational benefits of second language teaching can no longer be dismissed. Manx Gaelic is the most obvious and sensible one to use, considering that 70% of place names are in that language. A good knowledge of the meaning of place names would enhance understanding of the geography and history of Mann and should be an integral part of "Manx Studies" at primary level. This would provide a good foundation for the G.C.S.E. examination. Other benefits are derived from second language skills — an increased awareness of communication — a greater ability to acquire subsequent languages.

The need for in-service training of teachers was stressed by three of the four groups. Gaelic should be on the school curriculum (not extra-curricular). Where possible, one member of staff per school would take special responsibility with the possible use of peripetetic staff. Teaching of the language should be relevant and interesting and employ up-to-date methods, with the use of good visual and other teaching-aids. Use of well known characters, dubbed videos could be of value (there may be difficulties over copyright).

As a general principle, it is vital that the best of modern teaching methods and techniques be applied to the teaching of Gaelic. Advice should be sought from experts in the teaching of second languages. The study of Irish/Welsh intensive language courses for application to Manx could make a valuable contribution to the methods of learning at present available to students. To encourage more speakers to achieve a greater degree of fluency it was felt that lessons should not necessarily be taken, following the grammatical approach. More conversational classes are clearly desirable.

The feeling was generally expressed that a positive government policy was essential to accord the language official (not superficial) status and prestige: given that the language offers the most undeniable "difference" quoted in Tourist Board literature and gives Mann its international element, which sets it more naturally into a world context, rather than merely a part of the British Isles. A government publication containing an introduction to the language and culture of Mann and a background to its history and geography, would be of great interest to visitors and residents who have settled here.

Much more should be done to make greater use of Manx on official signs and notices, particularly at the Manx Museum, which is after all a National Museum.

The Manx Museum, situated in the country's main town of Douglas, would be

the ideal place to site a language laboratory for Gaelic. This would be of great benefit to students of the language.

A Manx Language Studies Bursary would be a worthwhile project which the Heritage Foundation might consider as part of its brief.

More general ways of promoting awareness and use of the language were discussed and practical suggestions made:

1. Cultural organisations to take responsibility for supplying Manx Post Office with bilingual information — charts of streets names.

2. (a) A circular letter to households in bilingually named streets, requesting that they use the Gaelic form of the name.

(b) A "buy a sign" campaign — to encourage groups, firms, individuals to sponsor bilingual signs where they do not yet exist.

3. A "fact pack" to local authorities, outlining the importance of extending the limited status already conceded.

4. Greater use of the language by Manx Radio. A direct approach to the Station management to consider possible ways to include more Gaelic into its programming with more news bulletins in Manx.

5. Continuation of the current effort on publicity materials, but with more imagination and humour. Seeking greater co-operation from commercial Manx producers e.g. Brewery — beermats, labels. Milk Marketing Board — to include Manx on cartons and

labels. Postal Authority — on postage stamps (Ellan Vannin is readily understood by the population). Treasury — on coinage and notes, (as for P.O.).

6. Tourist Board. To emphasise "the difference that counts" — the production of a bilingual publicity leaflet or insert, outlining cultural and national events, with information on Thie ny Gaelgey and the cultural life of the Island. Bilingual Tourist Board posters, e.g. Bailey Cashtel — Castletown; Ellan Vannin — Isle of Man.

7. Advantage should be taken of the summer outdoor markets such as at Port Erin Station to advance availability of Manx literature, cards etc.

Commercial sponsorship should be sought for specific projects. The Island, is geographically the ideal place for a centre/college for the Gaelic and the other Celtic languages. This could be run by private enterprise on the lines of the Scottish Gaelic College on the Isle of Skye. There is a demand throughout the world for courses and summer schools of this type.

To promote and encourage the language amongst young adults, a club or association should be formed to organise pen-friends, exchange visits, sports fixtures and cultural exchanges to national festivals, with people of similar age who are learning their language in the other Celtic countries.

C.J.K.

## AMMYR CHELLVEEISH DA NY ASHOONYN CELTIAGH

Ta foin jannoo colught vees gobbraghey dy chur er bun ammyr chellveeish da ny ashoonyn Celtiagh ooilley, ayns y Vritaan Beg, y Chernow, Nerin, Mannin, Nalbin, as y Vretin, vees jannoo ymyd jeh nyn jengaghyn dooghysagh cho wheesh as vees jantagh, Oddagh lheid yn ammyr jannoo obbyr vooar dy chooney lesh cooishyn ny h'ashoonyn Celtiagh. Ta shin ayns feme jeh claareyn ta bentyn rish nyn stayd, nyn sheenaghys as ashoonaghys, cha nee yn boghtynid veih cheu hear yn faarkey Atlantagh ta chur stiagh orrin nish. Ta mee arryltagh dy ghoail oorum-pene obbyr yn screeudeyr dy chur er bun lheid yn co-lught, as veign booisal dy nowin smooiinaghtyn, cooney as eieyn. Veign booisal son giotyn dy chooney lhiam dy ceek son postys, screeunyn, A.R.E. Te foin cur magh screeunyn naight dy skeaylley naight nyn jannooyn. Screeu hym, my sailliu, ec yn emmys currit ec bun yn duillag. My vees ny Celtiee ooilley co-laboraght fod yn ashlish shoh cheet dy ve ny red bio.

Lawry Coombs, 1 Oak Ave., Gillingham, Kent. ME7 2NS.

David John, Nant-y-Felin, Ty Ddwei, Dyfed, Cymru SA62 6QB.

## UNFAIR!

There is still an undercurrent of resentment by some, that the Tynwald Day Arrangements Committee has disregarded the rights and wishes of the people.

Several years ago the Arrangements Committee decided to "tidy up" the Tynwald Day Fair, and the stalls and general public, were relegated to a position behind the public stands on the Memorial Field. This has effectively cut them off from the ceremony but has made the Fair Field available for British military displays and other associated foreign pomp. It will be remembered that on the first year of this new arrangement, Mec Vannin attempted to erect a stall on the Fair Field, but were forced off by the police. The public can no longer feel that they are taking part in the ancient ceremony on their National Day. It has become two events.

The Fair, even in the days when it was held on the Fair Field, has degenerated over the years, with a proliferation of local businesses holding stalls and using Tynwald Day as an extra, lucrative outlet for selling cheap and nasty goods. Nevertheless the crowds who attended were at least able to witness the ceremony. Then it was possible to claim your plot by getting there early enough on Tynwald Day. Since the move to the memorial Field, it is now necessary to apply beforehand. This worked on a first come first served basis, and it was possible, with co-operation, for cultural organisations to apply for nearby plots so that their mutual interests were enhanced. Last year Sleh Gyn Thie applied for several adjacent plots on behalf of the various cultural organisations that it serves. This worked very

well and provided sufficient space for their activities. This year things have altered and they will not be allowed to have an en bloc allocation. No reasonable explanation has so far been given for this decision, but of course last year was nominated to be "Heritage Year". Presumably, heritage is *not* required this year.

The Tynwald Arrangements Committee has become a law unto itself, indicated by its lack of deference for the ancient traditional rights of the people. The Committee is now deciding who will and who will not take part in the Fair! This state of affairs must not be allowed to go on.

## IOM NEWSPAPER DISPUTE

The monopolistic empire of Isle of Man press baron Henri Dor is in ruins after a bitter four-month battle with the NGA and NUJ newspaper unions.

Dor, the eccentric French millionaire who has dominated the Manx press for the past 30 years, is now in the process of selling out to the English Halifax Courier group. But his former workforce — around 50 local printers and journalists all sacked during the dispute — have injected their skills into the launch of a totally new paper, "The Manx Independent".

All that remains of Dor's "Examiner" group are the titles and machinery, with no staff left to produce papers again. Whether the Halifax Courier will attempt to import English journalists and printers — a highly controversial move — remains to be seen.

The dispute, prompted by Dor's cynical

manipulation of his titles and staff, demonstrated the great potential solidarity of Manx trade unionists, and the shameful inadequacy of the Island's industrial relations machinery.

Dor blatantly defied a special court of inquiry into the dispute and there was nothing Tynwald could do about it, despite sympathetic concern from individual MHKs. Even Exco, the "Manx Cabinet", seemed powerless to intervene.

As a private employer, Dor was one of the Island's sacred cows. And for the Manx Establishment, the Island's image as a haven of Free Enterprise will always come before the protection of its working people.

SEAMUS Y BEERY

## U.S. SUBMARINE TOWS IRISH TRAWLER

The snagging of a County Down trawler, the 'Summer Morn' in February of this year, and subsequent disclosures in the House of Commons, has pushed the number of suspected incidents involving submarines and fishing vessels, to twenty-five.

Michael Spicer M.P. for the Dept. of Transport was forced to concede that of seventeen Fishing vessels lost in unexplained marine exercise areas. Mr. Spicer conveniently forgot to mention the Scottish Fishing vessel 'Mhari L' which disappeared with all hands in calm seas, in a submarine exercise area, in the South-East Irish Sea.

As a result of the new publicity, several M.P.'s including George Foulks and Dafydd Wigley, are calling for a full enquiry into the disappearances. The International Maritime Organisation (I.M.O.) is also under pressure to 'beef-up' its resolution, which is set down for ratification at its November meeting in London. Irish Government ministers and U.K. Parliamentarians are meeting in May to discuss a united approach to the I.M.O.

The latest developments are a complete vindication of the Celtic League's campaign to monitor military activity which first brought the problem to light. League activities in this sphere will be stepped up and in addition to a petition calling for a curb on sub-activity in commercial sea areas around the Celtic countries; a lobby of the I.M.O. is planned for November. Monitoring of naval activity in the Irish and Celtic seas is continuing, and contact has been established with sympathetic groups in the Faslane area of Scotland, who have agreed to monitor the base complex there.

J.B.M.

**BREMAN**, monthly newspaper, 20 pages in Breton. Reports on the Breton language struggle (demonstrations, meetings, trials, courses, publications, also on struggles for freedom in other countries. Subscription 120 FF Brittany/France, 150 FF other countries.

## CELTIC STUDIES IN MANNIN?

One of the suggestions to come from the Gaelic Forum (see Carn 57) was that the Island should site a centre/college for the Celtic languages. Those putting forward the notion were either aware of, or have had direct experience of the lack of altruism of government, for they suggested that such an establishment might be run by private enterprise and so would of necessity be self-financing.

The press reported in April that an unnamed group of local and off Island companies and individuals have plans to launch a Manx university which will primarily centre on courses on international finance and attract students from around the world. Courses will not they say, be limited to the subjects mentioned in the report, one of which is Celtic studies.

A feasibility study is being carried out. Could it be that the finance subjects will help subsidize such subjects as Celtic studies, or is there a greater potential in Celticism than even we realize?

## SPEAKER OF THE KEYS ATTACKS DEFENCE LINK WITH THE U.K.

A fierce attack on the annual defence contribution, from the Manx Government to the United Kingdom, was called for when Tynwald debated the issue in March. The contribution fixed at 2½% of the Custom and Excise revenue, estimated at £1.15 million, was proposed by Treasury Minister David Cannan. The Minister indicated that the figure was being retained at the 2½% level for economic reasons; however he stressed the United Kingdom were pressing for a contribution based on 5% of revenues. It was also pointed out that other "off-shore" islands (Jersey and Guernsey) were also, from this year, paying the levy. The Minister's statement provoked a strong attack from Sir Charles Kerruish, Speaker of the House of Keys. Sir Charles, an outspoken opponent of the contribution for many years, called on Tynwald to reconsider the whole issue. He indicated that it was more likely that the other "off-shore" islands had been "squeezed" to pay the contribution this year, with the Isle of Mann being used as an example. Sir Charles went on to point out, that unlike the Manx who allowed the money to be taken off the Island, the Channel Islands were taking steps to ensure monies contributed, were spent within the community. Despite a strong argument against continuation, coupled with allegations that the Ministry of Defence was maintaining certain installations on the Island, of which the Manx Government had not been informed, the decision to continue the contribution was carried.

J.B.M.

## GAELIC MEMORIAL FOR DOUGIE FARGHER

At the Annual General Meeting of Yn Cheshaght Ghailckagh, the Chairman announced the setting up of a fund to the memory of the late Douglas Fargher. The intention is to erect a memorial stone on his grave which will be entirely in Manks Gaelic. Those wishing to make a contribution to the fund may do so through the Secretary, Joan Caine, 23 Straid ny Keeilley, Purt ny h'Inshey, Mannin.

## M.O.D. EMBARRASSMENT

The Ministry of Defence was accused by the League of lying, over an incident involving the use of an Airfield in Mann, by Army Air Corps aircraft from Aldergrove in Northern Ireland.

League attention was drawn to the fact that the aircraft were using Jurby Airfield in N.W. Mann without any facilities for crash rescue or air traffic control. Following protracted correspondence with the M.O.D. it was stated that "all flights were made under the control of A.T.C. Ronaldsway" (the Island's Civil Airport). The Island's A.T.C. authorities however, in a statement to the League, said it could not agree with the contents of the M.O.D.'s letter. When questioned about the curious contradiction, a Mr. J.B. Calvert for the M.O.D. could only say they would contact the League, when they had "looked into the whole matter again".

J.B.M.

## FISHERY PROTECTION VESSEL

Some ten years or more after Mec Vannin campaigned for the government to make provision for our own fishery protection vessel, Enbarr has just completed some weeks of sea trials before being put into service.

There is a rooted aversion by government to take up sound advice if it comes from nationalist-based organisations. The great days of the fishing industry are over unless stringent conservation measures are taken and our territorial waters extended to a median line. Government negotiators seem to be content with being fobbed off by second rate civil servants in London.

**ARMOR** Magazine depuis 19 ans presente, commente et illustre la vie politique, economique, culturelle et sociale de la Bretagne et toute independance. 60-80 pages. Le No. 12FF. Mensuel, Abonnement 120FF/an Armor Magazine, BP123, 22404 Lamballe-Cedex, Brittany.

# CELTICA

## CELTIC VISION

Our exhibition of paintings by contemporary artists from each of the Celtic regions has already been shown in Madrid (its inauguration was by the Mayors of Madrid and La Coruña, Galicia), La Coruña, Cork, Glasgow, Llandudno, Jarrow (Bede Gallery), Newlyn-Penzance and will go on to Cardiff — June 13th-July 4th. Then Nantes, Brittany Sept. 7th-Oct. 11th.

We would appreciate some mention of this project which is the first exhibition to be shown in each Celtic region and including artists from each of the regions.

The idea of Celtic Vision originated from a series of discussions between artists John Bellany, myself and Derek Culley during Windsor Arts Centre's Celtic Week in 1981. Gradually these artists gathered contacts, support and, of course, pictures; the concept took form, and now the show is on the road.

Celtic Vision is an exhibition of contemporary art chosen by artists, not

academics or researchers, and does not seek to define or categorise. The Celtic people are essentially, originally European. So if you can find a Europeaness in art, then it can't be far off what is a Celticness, but I've been very careful not to say that Celtic Vision is Celtic art — it's merely to illustrate the contribution Celtic artists have made to the mainstream movements in art."

Nevertheless, on the surface the Celtic world is fragmented and peripheral to European, and now, global culture. Yet set deep in the European mind, Celtic love of infinite things and acceptance of the inexplicable lies alongside the orderliness of classical reason and logic. Here then is the excitement of Celtic Vision; it is neither twee nor backward-looking. The Celts are notorious for nostalgic dreaming of the glory of the past; this time we are looking at Celtic artists as they are, working within a larger cultural milieu, and not as a race apart.

Our logo is taken from the Book of Durrow. We were not able to find exhibition facilities in the Isle of Mann and unfortunately we were not able to send our exhibition there.

DENIS BOWEN

## CELTIC FESTIVAL

The date of this year's Lowender Peran ("Festival of the Celts") is the 14-18 October and as usual will be based in the Ponsmere Hotel, Perranporth. There will be artists from all six countries involved in dance spectaculars, concerts, theatre, music sessions, ceili's, choirs, street entertainment and workshops. For further information, Festival Office (c/o Dave/Pat Crewes, 8 Tywarnhayle Road, Perranporth, Kernow/Cornwall).

## McRAE MEMORIAL CAIRN

The second anniversary of the mysterious death by shooting of veteran Scottish nationalist Willie McRae on April 6th, 1985, was marked by the erection of a memorial cairn at the remote spot in Inverness-shire where Willie McRae met his death at the hands of "agents of the State" (see CARN 54).

The erection of the cairn marks the determination of Willie McRae's former comrades not to give up the struggle to force the Crown to hold a Fatal Accident Inquiry into his killing. It was heartening that the event was given widespread publicity by sections of the media, and it is to be hoped that the Crown will eventually give way to the growing public demand for a Fatal Accident Inquiry.

A.B.

**IRISH DEMOCRAT.** Monthly organ of the Connolly Association. 8 pp in English. Stg£5 per annum, to 244 Grays Inn Rd., London WC1. Comments on the Irish political scene and on Anglo-Irish relations from a socialist-republican viewpoint. In the May issue, several articles argued in favour of voting NO in the Irish referendum on the Single European Act. The EEC is denounced as being the political expression of the transnationals in Europe and as having resulted in the worst unemployment in the history of the Irish State.

● A 32 page booklet "Les Classes bilingues en Bretagne" about the work of the five schools in which bilingual streams exist (with a total of 170 pupils) can be obtained for 15F from APEEB before the Rennes Administrative Court (see CARN 57, p. 7) were upheld: the court decided in particular that the onus was on the State to replace the teacher of one bilingual class who had been arrested and dismissed.



"Celtic Vision", Newly Art Gallery Opening. May 1987.

**AL LIAMM.** Literary magazine in Breton, 6 times a year, 80 pages. Founded 1946. Subscription Brittany/France 130FF, other countries 140FF surface mail, 180FF airmail to P. Le Bihan, 16 rue des Fours a Chaux, 35400 St-Malo, Brittany. AL LIAMM also publishes novels, poetry, children's books, dictionaries, etc. Catalogues from/Orders to Ronan Huon, 2 Venelle Poulbriquen, 29200 Brest.

**ETNISMO,** a 12 page periodical (3 times a year) in Esperanto published by IKEL (International Committee for Ethnic Freedom). Information about ethnical problems. DM22/annum to Universala Esperanto Asocio, Nieuwe Binnenweg 176, NL-3015 Rotterdam.

## REVIEW

**CELTIC WARFARE. 1595-1763**, by James Michael Hill, 204 pp John Donald Publishers Ltd., 138 St. Stephen St., Edinburgh. Stg£12.50 ISBN 085976 151 7.

Here, the publishers claim, is the first comprehensive study of the way the Celtic peoples fought and of the weapons they used. The book deals however with a relatively short period in the history of only two of the Celtic peoples, the Scots and the Irish, and for the latter it is only the fateful years during which the Ulster chiefs struggled to prevent the English conquest. The wars conducted by the Scottish Gaels for more than a century until they were defeated in Culloden are the main subject of the author's attention. Within these limits we have indeed a thorough study which justifies the title. Reference is made in the introduction to characteristics of the Ancient Celts' warfare. Eighteen battles are analysed in great detail, four of them having taken place in Ireland and three in North America: they exhibit an amazing continuity of strategy and tactics.

Of particular interest to me is the chapter "A conflict of cultures" and the observations made in the conclusion about the cultural contrasts between Celts and Anglo-Saxons evidenced in the conflict which opposed South and North in the American Civil War: up to 1850, says Hill, who is American, the South from Virginia to Texas was probably three-quarters Celtic (I suppose he has only the white peoples in mind). The battles between the English and the French in Canada illustrate how cunningly the former were able to turn the Highlanders' fighting qualities to their advantage. Most significant in the continuity referred to above was the practice of the tactical offensive in which the Highland charge played a capital role. Celts are shown here to be admirable fighters but poor soldiers, adverse as they were to discipline and patience, though most successful when emotionally driven (is there a lesson there for our present political movements which seem to rely overmuch on economic arguments?), good at guerilla warfare in which they knew how to exploit the natural environment but lacking in tenacity and in the ability to build complex logistic systems or large scale organisations (of course Culloden came after the English industry had provided Lord Cumberland with overwhelming equipment). Defensive strategy was another crucial element in their warfare: they fought best on the home ground, they lost when they ventured far from their base, as at Kinsale (1601) and at Preston (1715).

Readers who are not interested in military matters will still gain valuable insight into the cultural characteristics of the two peoples concerned at that stage of their development. Other researchers may wish to check James M. Hill's conclusions. It would be interesting to know if they apply to other periods in the history of Ireland and Scotland, as well as to other Celtic countries. Guerilla tactics feature prominently in the battles led by Hugh Ó'Neill prior to Kinsale, and by Alasdair Mac Colla.

Did the Irish fail to use them in their resistance to the Norman conquest? What about the Welsh in the days of Llywelyn and Owen Glyndwr? Could Brittany have saved its independence if instead of opposing the French army in open battle her forces had resorted to hit and run attacks, as the Chouans did for several years in their resistance to the

tyranny of the French revolutionaries? It is surprising that nothing is said in this book about the Chouans, as well as about the I.R.A. Probably the author belongs to the school of thought according to which no Celts survived after Culloden. Yet his book is well worth reading.

A. HEUSAFF

## WELSH and HEBREW

For a long time in the history of the study of the Welsh language people have supposed a close connection between Welsh and the language of the Bible, of the Old Testament, Hebrew. Claims of this type have been made for other languages as well. All these suppositions disappeared in the last century as a result of the rise of comparative linguistics as a new branch of science. Since the publication of the Celtic grammar by Zeuss in 1853 it is clear beyond all possible doubt that the Celtic languages are related to the other languages of Europe, being one of the branches of the great Indo-European language family.

In this century some scholars have again adopted the idea of a closer relationship between Welsh and the Semitic languages (of which language family Hebrew is a member). This was done, e.g. by the well-known grammarian of Welsh, Sir John Morris-Jones. Others studied the relations between the Celtic languages of the British Isles and Semitic, e.g. Julius Pokorny who, apart from studies of this type, is known as the author of a grammar of Old Irish, which is still a useful tool.

The ideas of Pokorny, who published on this topic for many years from the twenties almost until his death in 1970, have been ridiculed and have met with scorn, because nobody could imagine how there could be a historical link between the insular Celtic peoples and those speaking Semitic or related languages in the Middle East and North Africa.

Now it may be true that a historical relation cannot be proved, that it is even rather unlikely, but this does not mean that all those who saw similarities between e.g. Welsh and Hebrew were wrong in this respect. The explanation may have been refuted, the similarities remain.

We will first take a look at some of the more important of these similarities to give an idea of the extent of the phenomenon. We use Welsh and Hebrew in this comparison, but when you know other Celtic and/or Semitic languages, you will see that many of the examples could have been taken from other members of the two language families involved.

The Hebrew examples are all taken from the Bible, presented here in transcription (in which vowel-length is not indicated; ' indicates the glottal stop, h sounds like Welsh ch, it has the same sound as t, <sup>o</sup> is a laryngeal peculiar to the Semitic and related languages, s sounds like sh. Because we do not want to rely on our rather scanty knowledge of Welsh, the Welsh examples are taken from Stephen Williams' Welsh Grammar, or, where appropriate, from the Welsh Bible.

a) The combination of substantives, dependent on each other in a way expressed by a genitive case in e.g. the classical languages, and by means of a preposition in many other Indo-European languages. In Hebrew and in Welsh this combination is effected by simple juxtaposition of the words involved:

H.: šem ha-'iš (Ruth i 2)

name the man

W.: enw y gwr meaning "the man's name."

It is remarkable that both in Hebrew and in Welsh the rule applies that, when the second part of the combination is definite, the first part is definite too, but that the first part cannot be preceded itself by the article (enw y gwr = *the* name of the man).

b) When a noun is combined with an adjective the normal word order, both in Hebrew and in Welsh is: Noun — Adjective:

H.: be-sade 'aher (Ruth ii 8)

in field another

W.: mewn maes arall = in another field.

c) The word order in the normal indicative sentence is Verb — Subject — Object in both languages:

H.: wa-tiqqah no'omi 'et ha-yeled (Ruth iv 16)

and took Naomi (object marker) the child

W.: gwelodd y plentyn geffyl (Williams 240) saw the child a horse (the child saw a horse). (We cannot use the Welsh Bible in this case because most normal Hebrew indicative sentences are represented by another sentence type in the Welsh translation).

d) In both languages so-called nominal sentences occur, in which no verb is extant:

H.: šem ha-'iš 'elimelek (Ruth i 2)

the name of the man (see sub a)) "was" Elimelech

W.: pechodau athrawon athrawon pechodau (Williams 241).

e) forms of a verb meaning 'to be' may be inserted, however, between predicate and subject, cf.:

H.: 'emet haya ha-dabar (i Kings x 6)

truth was the word

W.: nid aur yw popeth melyn (Williams 241), liter. "not gold is everything yellow" (all that is yellow is not gold).

f) A number of prepositions in Welsh may be combined with pronominal expressions in such a way that one can speak of conjugated prepositions (thus e.g. Williams, 188f). In the Semitic languages there exists a special form of the personal pronoun that can be suffixed to nouns (to express "possession"), verbs (indicating the object), and prepositions. The combination with prepositions is comparable to the usage in Welsh:

with me	H.: 'itt-i	W.: at-af
you (m)	'itt-ka	
you (f)	'itt-ak	at-at
him	'itt-o	at-o
her	'itt-ah	at-i
us	'itt-anu	at-om
you (m, pl)	'itt-kem	
you (f, pl)	'itt-ken	at-och
them (m)	'itt-am	
them (f)	'itt-an	at-ynt

(hyphen is used to separate the prepositional element from the pronominal one; Hebrew k in these instances is pronounced like Welsh ch).

g) To strengthen the pronominal element in such a combination Hebrew uses the full, independent form of the pronoun, following after the combination preposition + pronominal suffix. In Welsh the independent pronoun may also be used to strengthen a possessive pronoun or a pronoun combined with a preposition:

H.: b-i 'ani (I Sam. xxv 24)

on me, I

W.: arn-af fi. (same meaning).

h) The word indicating a relative relation between two sentences in Hebrew is not a real pronoun. This may be seen in those instances where the relative pronoun is dependent of a preposition, because in that type of sentence a pronoun referring back to the previous sentence has to be used within the dependent sentence, together with the preposition; the same construction is found in Welsh, where "y" is called a particle used as the relative governed by a preposition (Williams 81):

H.: Sem ha-'is 'ašer 'asii 'imm-o ha-yom bo'az (Ruth ii 19)

name the man (relative) I-worked with-him today Boaz

W.: enw y gwr y gweithias gydag ef heddiw, yw Boaz. Literally "name the man I-worked with-he to-day Boaz" (the name of the man I worked with to-day is Boaz).

i) A comparable construction can be observed in those instances where the relative stands in a genitive relation to a word in the dependent sentence (cf. Williams 80).

H.: 'elohe yisra'el 'ašer bat la-hasot taht kanaf-aw

God Israel (rel.) you-came to-see-refuge under His-wings

W.: Dduw Israel, yr hwn y daethio i obeithio dan ei adenydd (Ruth ii 12), literally "God Israel, the one/this you-came to hope under his wings" (the God of Israel under whose wings you-came to hope).

j) In both Hebrew and Welsh a special type of sentence is used to describe a circumstance accompanying the action mentioned in the main sentence. In Hebrew grammar this sentence type is called: circumstantial clause, whereas Williams (252) speaks of the absolute phrase. Both are introduced by the equivalent of 'and', and both can express simultaneity but also contrast. The sentence is nominal, i.e. does not contain a conjugated verbal form, cf.

H.: (the two angels came to Sodom) we-loš yošeb (Gen. xix 1)

and Lot sitting (i.e. while L. was sitting)

W.: a Lot yn eistedd

H.: (I am speaking to my Lord) we-'anoki 'afar (Gen. xviii 27)

and I dust (i.e. although I am dust)

W.: a mi yn llwch.

How to explain these similarities? For the time being we are not inclined to subscribe to the theory of a direct historical relation between insular Celtic and Semitic languages. There may be possibilities of contact between peoples from North Africa speaking languages related to the Semitic ones and Celtic speaking peoples in Spain many, many centuries ago, but we think that, before we proceed on those lines of investigation, it is worth while exploring the possibilities of the so-called language typology. Several scholars maintain that there are types of language, not just characterised by different features, but characterised by features that are connected to each other. So it has been observed that in languages in which the normal order in indicative sentences is Verb — Subject — Object (c) the combination of Noun and Adjective is mostly N — A (b). Close scrutiny of the similarities shared by Hebrew and Welsh may be very useful for our knowledge of and insight into that most important means of communication, language.

DR. K. JONGELING

## NOTE TO CELTIC LEAGUE MEMBERS

Assuming that this issue of CARN reaches you in time, we should like to remind you of the C.L. Annual General Meeting which is to take place, on August 14-16 at the Conservatoire de Musique Traditionnelle

Bretonne, between Lorient and Ploemeur. We hope you will be able to attend. Please notify your branch secretary, to whom you may also submit proposals, draft resolutions, suggestions for the agenda.

## 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£5.50, 60FF or US\$15. 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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### INTERNATIONAL BRANCH

Alan Heusaff, 9 Br. Cnoc Sion, Dromchonrach, Ath 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 Bancroíh, Támhlacht, B.A.C. 24, Éire.

Our next deadline for CARN 58 will be 8th August, 1987. I would ask regular or new contributors to meet this due date and would appeal especially for more photographs/illustrations (not necessarily accompanying articles).

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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# CAWPN

## A LINK BETWEEN THE CELTIC NATIONS

Nr. 59

AUTUMN 1987

80p Sterling

Prospects after the Election

Derry Language Survey

Stage Celtery

Y Tiroedd Coll

Dalleth

Neo-Celtic Art

Remove those Chains!

False legislation in MANN

Diwan: State help ON CONDITION

CELTIC LEAGUE



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 CYMRU: UNDEB CELLAIDD • ÉIRE: CONRADH CELTACH  
 KERNOW: KESUNYANS KELTEK • MANINN: COMMEEYS CELTAGH



# 1987 CELTIC LEAGUE A.G.M. RESOLUTIONS

## KERNOW

"In view of increasing concern about Ghettoization of Cornish people, this A.G.M. supports the carrying out of a sample census in Cornwall, to investigate Nationality, National Consciousness, and migration of Social class."

## CYMRU

This A.G.M. states its full support for Dafydd Wigleys Welsh Language Bill. The General Secretary is instructed to write to Mrs. Thatcher and to the Secretary of State for Wales, urging them to make it Government policy and have it enacted within a year. The A.G.M. calls on all Branch Secretaries to write to the Secretary of State for Wales, to state their support for the said Bill so as to indicate the solidarity of the Celtic League in this matter.

This A.G.M. notes the intention of the English Company Grosvenor Management, to build a Holiday Village of some 1,500 houses in Morfa Bychan, near Porthmadog, against the wishes of the local Council. The development would swamp the Welsh speaking community with English incomers overnight, since there is no local need for these houses. The League expresses its opposition to the development, and Branches are requested to write to Grosvenor Management Services and also Cyngor Dosbarth Dwyfor expressing opposition to the development, and also to the Welsh Office asking them to respect the local Council's wishes.

This A.G.M. expresses its opposition to the decision of the recent tribunal in Bae Colwyn which said that Arfon Borough Council was guilty of racial discrimination against English immigrants, by making Welsh a qualification for certain posts. The A.G.M. instructs the Welsh Branch to correspond with Cyngor Bwrdeistref Arfon in support of their possible appeal against the decision — the General Secretary to clarify the Race Relations Board's misuse of race laws in relation to this case.

## EIRE

This A.G.M. welcomes the action of the Irish Government at the Paris Conference held in Cardiff, in calling for the closure of the Sellafield plant, and regrets that Iceland alone was prepared to support the Irish demand. The Celtic League asks the Irish Government to pursue vigorously, a campaign to secure the closure of Sellafield, which constitutes a potential hazard to human life and well being of the first magnitude.

In addition, the League calls for the closure of the two nuclear power stations in N. Wales, and for the prohibition on the commissioning of any further installations around the Irish Sea coasts.

This A.G.M. notes with regret, the Taoiseach's statement that Fianna Fáil pre-

election promise to establish a Gaeltacht Television service, will not be put into effect at present. The League appreciates the service being provided by Radio na Gaeltachta but believes that the future of the Irish language, particularly among young people, is dependant on the provision of an all Irish Television station. We request this should be proceeded with, as a matter of urgency.

This A.G.M. condemns the lack of action on the part of the Irish Government to the recent claim of the U.K. Government to the North Channel (Sea passage).

## MANNIN

This A.G.M., considering the contribution being made to the Manx Economy by the Finance sector:

- a) urges that some of the money generated to government, be spent to arrest the dilution of the Manx national identity;
- b) demands that the government invests in all institutions, organisations and societies concerned with the national heritage

This A.G.M. supports the resolution to Tynwald by the Speaker of the House of Keys, (first formulated by Mec Vannin in a resolution at its 1983 A.G.M.) to develop first class Broadcasting services. We regard as essential, the levying and Full retention of a Licence Fee by Government.

## INTERNATIONAL

This A.G.M. deplores the erosion of political asylum throughout Europe as exemplified by the extradition of two Basques, Adrian Olacuregui Aiz and Alfredo Rodriguec Lambda, who were living peacefully in Lanejen, and who were not accused of membership of the E.T.A. The extradition would seem to be contrary to France's claim to be a champion of human rights.

## BREIZH

This A.G.M. aware of the work being done by Serge Richard in teaching Breton in the Secondary schools of the Versailles area, denounces his transfer to Lille in September 1987 as being completely at variance with the assurances given by the Attache Linguistique, in the French Embassy London, that "the French Government is very keen to support and develop all regional languages and cultures" This A.G.M. supports the Kevredigezh ar Gelennerien Vrezhoneg/A.P.L.B. in its demand for his reappointment and establishment as teacher of Breton in Versailles.

This A.G.M. notes with dismay that the Breton language is accorded no (significant) place in the publicity, and communications aspect of the L'Orient Inter-Celtic Festival, and considers this neglect detrimental to the image of this event in the other Celtic countries. The League is assured that the

organisers would obtain the co-operation of competent Breton speakers, so as to remedy this defect, and to contribute to the rehabilitation of the language.

(As a consequence of this resolution's adoption, the A.G.M. allocated the sum of £100 to be supported by other Branches if possible (for the promotion of a suitable play in the Breton language, during the Festival)).

The A.G.M. wishes to pay tribute to the memory of Marchard Gourlaouen for her life long service to the Breton language — is outraged to hear that her wish expressed in her Will, to have her funeral mass in Breton, was refused by the parish priest of Douarnenez, in spite of the willingness of a dozen other priests who were willing to officiate in his place. The Celtic League consider this action a gross violation of a right which should be considered sacred by all believers, and respected by Ministers of whatever Church.

## GALICIA & ASTURIES

This A.G.M.:

- (i) acknowledges that many vestiges of early Celtic influence persist throughout those parts of Europe once settled by our people.
- (ii) expresses the hope that, from such areas, might come the support and understanding we need to pursue our aims more effectively.
- (iii) recognises that in Galicia and the Asturias, not only do vestiges of Celtic influence remain, but that some people (still) consider themselves Celts
- (iv) and express therefore, friendship with the Galicians and Asturians and encourage them in their efforts to develop the Celtic elements in their heritage.

This A.G.M.

- (i) firmly reiterates that the Celtic League has a specific function within Celtia, i.e. to work for the reinstatement of our languages to a viable position, and the attainment of sufficient economic, cultural and political autonomy to guarantee the survival of our civilisation into the 21st century. This emphasis on the languages of our six nations marks us now as distinct cultural communities, and therefore as distinct nations. While this "special function" must remain undiluted, this A.G.M. considers that it would be condescending and inappropriate to offer a limited status to the applicant nations within the Celtic League.
- (ii) We would however, consider it appropriate to allow the applicants individual membership to the International Branch.

## EDITOR'S NOTE

Due to difficulties with the printers and postal system recent issues of Carn have been late getting to members and subscribers. We apologise for this but ask our members/subscribers to bear with us when difficulties arise due to matters outside our control. Steps have been taken to remedy the situation.

# ALBA

## NA COMPUTAIREAN URA

Mar a bha Domhnall Aonghnus a' dol a-steach do stèisean a' phoileis a dh'obair cho-dhuin e gun ionnsaicheadh e "moladh Beinn Dobhrain" bho'n t-seann chlar Gaelfonn 78 aige.

Ba e uamhasach toilichte gun robh Seairdeant Wilson air an "desk" bhon a bha e cho lan de spors.

"Ph. C. MacLeod, nuair a thig na litrichean a-steach, leughaidh tu iad agus bheir thu fios dhuinn nuair a chi thu cail sonraichte. Ach cha tàinig am posta fhathast", arsa Wilson.

Ba tìde gu leoir ann agus bhruidhinn iad le chèile gu aighearach gu h-araidh mu dheidhinn chomputairean agus am poileas.

"Smaoinichibh, a sheairdeant", dh'fheoraich P. C. Domhnall MacLeod "am bu choir dhaibh uiread de dh'airgid a chaitheamh air computairean a' phoileis?" Rinn iad gaire le chèile. "Ma bhithas am pobal cinnteach gum bheil tairbhe unnta, co chuireadh nan aghaidh?", fhreagair Wilson.

Leis an sin thainig na litrichean a-steach agus thoisich am poileasman Gaidhealach ga'n leughadh. Cia uime a bha iad a' toirt brath ach mu dheidhinn nam prìosanach a bha air an leigeil ma sgaoil o'n phrìosan.

Bha ceithir colbhan ann. 'San darna cholbh bha an t-ainm, 'san fhear eile an t-seoladh, ann an treas colbh a h-uile roimh-bhinn agus anns a' cholbh mu dheireadh am facal 'Fios'.

Chan fhaca Domhnall facal sam bith anns a' cholbh mu dheireadh gus an tainig e gu John Angel, 13 Paradise Street.

"Abair, Iain Aingeal!" ars esan "bha e air a dhiteadh da fhichead 'sa trì uairean air son gadachd, se sin ri radh, briscadh a-steach agus a' deanamh meirleann."

Chunnaic e anns a' cholbh deireannach na faclan seo a thaobh Iain Aingeal — ITHIDH E BIADH AN DEIDH GACH GADACHD. Dh'Innis Domhnall Aonghnus sin don Sheairdeant. "Nach gorach an truaghan a tha ann", arsa Wilson, le gaire. "bithidh duine mar sin a' tilleadh do'n aon amaideachd a ris agus a ris agus a ris. Leis a sin, bithidh e an sas a dh'aithearr."

Fichead mionaid an deidh sin sheirm am fon. Thog Wilson i. "Leadaidh Phrois, a bruidhinn, bhris duine air choireigin a stigh do'n taigh againn agus ghoid e a h-uile pìos airgid a tha aghainn."

"A h-uile cail airgid?" arsa an seairdeant, gu beadrach.

"Uill, airgeadaichte co-dhiu — EPNS — saor on spain-tea airgid a fhuair an duine

agams' 'on sheanmhair aige. . . . Ach, de do ghnòthach ris a sin?"

"Dearbhadh, a Leadaidh".

"Dearbhadh, gun teagamh".

"An cuir mi sibhse gu Roinn-rannsachaidh Computair a' Phoileis?" dh'fheoraich Wilson, ged a bha a ghuth curamach, rinn e snodhaghaire oir ba fios aige nach robh computair sam bith aig Domhnall Aonghnus. Ach chord fealla-dha ris.

Bha an conastapal ag eisdeachd ris an t-seardeant agus bha am PC deiseil.

"Roinn-rannsachaidh Computair a' Phoileis, a bruidhinn, a teadaidh", arsa Domhnall Aonghnus air am fon. Dh'eisid e ri Leadaidh Phrois agus an sin chuir e a' ceist oirre.

"An do dh'ith an gadaiche rud sam bith?"

"De do ghnòthach ris a sin?"

"Tha an fhios seo a dhith air an computair.

"O, gun teagamh, uill, tha sinn a paigheadh gu daor air son a h-uile computair a' phoileis. . . ."

Chuafa P. C. MacLeod ise a' dol a-mach agus, an deidh sin, thill i.

"Dh'ith e biadh, gun teagamh sam bith, agus dh'ol e botail Mhouton Cadet (fion dearg na Frainge) a bha aig an duine agams' cuideachd". Bha i uamhasach feargach, leis a sin.

"Gle mhath," fhreagair an Gaidheal, bhiodh e sporsail cuideachd. "am bi sibh aig an taigh fad uair a thide?"

"De do ghnòthach ris a sin?"

"Feumaidh sibh na nithean a dhearbhadh".

"Eu-comasach! Ach bi mi aig an taigh co-dhiu. . . ."

Stiuir iad car dubh a' phoileis air falbh a' lorg Iain Aingeal. Cha robh Paradise Street na Pharras idir, ach taighean salach na comhairle a bha coltach ri bocsaichean comhdaichte le im grod.

Thainig duine luideach le toitean cigarette na bhilean gus an doras aig 13 Paradise Street. "Iain Aingeal?" dh'fheoraich am poileasman.

"Seadh, de mu dheighinn sin?"

"Bhris thu a-steach do'n taigh aig Leadaidh Phrois an raoir, eadar uair is sia uairean 'sa mhadainn!"

"Gun teagamh sam bith, tha suilean agaibh air cul ar cinn. Bha mi fìor-chinnteach nach robh duine sam bith an lathair nuair a chaidh mi a-steach an raoir".

"Nach neonach; smaoinich Domhnall Aonghnus, 'mar a theireadh daoine 'cho gorach ris na h-eoin' ach chan eil na h-eoin cho gorach no cho coirbhte ris a' ghadaiche seo. . . . idir idir, agus ann an Beinn Dobhrain 'tha 'n eilidh anns a' ghleannan seo, 'S chan amadan gun eolas. . . . ach de an diofair. . . mur eil eucorach ann chan eil am poileas feumail. . . ."

Sgrìobh Domhnall Aonghnus sìos a h-uile facal na leabhar beag dubh agus dh'fhosgail e doras a' chair air son Iain Aingeal. Chaidh

an gadaiche a-steach gun fhacal, oir 's iomadh uair a rinn e seo roimhe.

"Nuair a bha an t-eucorach sa phrìosan, stiuir iad an car don taigh breagha aig Leadaidh Phrois; comhla leis a' bhocsa far an robh na nithean E.P.N.S. agus an spain airgid.

"Nach miorbhuileach Roinn-rannsachaidh Computair a' Phoileis. . . taing do na computairean aca fhuair sinn air ais gach pìos airgid a bha air chall. . . roimh uair a thide bhon a ghairm mi iad. . . ."

Theab nach do rinn an Gaidheal gaire.

"Suas gu seo, ghearrain mi nuair a chuala mi cho cosgail 'sa bha computearan ura a' phoileis. . . cha ghearan mi a chaidh. . . fhuair mi dearbhadh gum bheil Roinn-rannsachaidh Computair a' Phoileis dìreach miorbhuileach. . . dìreach miorbhuileach. . . ."

GILLEASBUIG MacMHURICH  
Gilleasbuig Lachlainn 'Illeasbuig.

## REVIEW

"Ten Questions for Scottish Democrats", by Robert Mulholland (available from the author, 2 Farr Cottages, Farr, by Inverness, Scotland; 50p plus 13p P&P).

Bob Mulholland's latest pamphlet deals with the basics of the Scottish question: the democratic right of the Scottish people to self-determination, complete political independence and national sovereignty, which, as the author states, "has nothing to do with Devolution; Autonomy; Home Rule; or "Independence within the EEC and Nato" etc."

Mulholland cuts away at the feeble ideas which have dominated so much of what passes for political thinking in Scotland, and gets straight to the heart of a large number of important questions: Democracy, Nationalism, National Sovereignty, Internationalism, Socialism, the EEC, Imperialism, Culture, etc.

The pamphlet is designed to promote discussion among Scottish nationalists, democrats and socialists, and the author correctly states that political independence "is the central question for all Scottish democrats — and there is no place for further dithering and complacency. . . ."

Coming at a time when Scottish nationalism, like the Labour movement in Scotland, is sinking ever deeper into the Slough of Devolutionary Despond, this pamphlet is a refreshing and important work and one which deserves to be widely read.

A.B.

# PROSPECTS AFTER THE ELECTION

The 1987 British General Election predicted a Thatcher victory for reactionary English Toryism. In Scotland and Wales the popular vote was overwhelmingly opposed to this outcome but the opposition to Thatcherism was dissipated by being spread between Labour, Alliance and Nationalists.

SNP and Plaid Cymru consolidated their overall representation by an increase of two seats to make a total of six. However tactical voting, long a part of Scottish practice gave the Liberals 2 gains (Argyll and NE Fife) and Labour the biggest beneficiaries, taking Hillhead from the SDP, Western Isles and Dundee East from the SNP and five seats from the Tories (Edinburgh South and Central, Cunningham North, Strathkelvin & Bearsden and Aberdeen South). Labour had especially targeted the SNP seats and their spokeswoman Helen Liddel found these victories "particularly sweet".

But the SNP benefitted from the quest to oust the Tories from Scotland, they won back Moray (Margaret Ewing), Banff & Buchan (Alex Salmond) and Angus East (Andrew Welsh) all of which seats the SNP held in the 1970s. With the media hype of a possible hung parliament and the clear Labour surge in Scotland voters forgot how almost impossible it is for Labour to win in England. Indeed their percentage swings there were miniscule compared to Scotland and Wales. The "sluggish bamboozled England" of Nye Bevan's time is now a self-satisfied, greedy and uncaring rat race as the SE corner draws more and more wealth into its coffers at the expense of the rest.

For Wales the Labour gains at Tory expense in South Wales was matched by the Plaid Cymru consolidation in holding Caernarfon, and Merionydd nant Conwy and gaining Ynys Mon (Anglesey) again from the Tories. But whereas the SNP increased its share of the vote to over 14% with 13 second places with only one lost deposit, the only other creditable Plaid results were third place in Carmarthen, 5,000 behind the Labour victor with 12,457 votes, fourth place in Ceredigion with 7,948 votes and second place in the Rhondda 30,000 behind Labour with 4,261 votes.

One result is a "Celtic Alliance" in parliament of 6 MPs (as opposed to the total SDP presence of 5 MPs for the whole UK).

The annus mirabilis for Labour where they gained 69.4% of Scottish seats (50 out of 72) on 42.39% of votes puts a heavy onus on them to defend Scotland. Early indications are that offers of cooperation with other non-Tories will be tested over the proposed poll tax due to be levied in 1989 and the likely privatisation of Scottish Electricity Boards. Above all what 10 Tories left in Scotland can do against 62 opposition MPs will be a test of the creaky Westminster system. Threats to draft in English Tory members to man Scots committees will maintain the tension, already a Scottish whip has been appointed from across the Border. But the appointment of Thatcher reject, Peter Walker MP to be Welsh

Secretary must point to another dose of insensitivity from English Toryism.

The Alliance dominance in the Highlands and Islands (Liberal 3, SDP 2, Labour 1 and SNP 1) has created something of a Tory free zone but constructive ideas how to thwart Tory policies, e.g. the extension of nuclear power and creeping militarisation and exploiting the "wilderness" for tax havens in estate property and tree planting, are awaited with interest. The victorious Charles Kennedy (Ross, Cromarty and Skye) called for recognition of the "Scottish dimension" through inter party cooperation. Only time will tell if this is genuine.

As for the Irish factor, which your readers have been regaled with in recent issues, there was no noticeable evidence of its meaning catching on. The Scottish Unionist Party withdrew the threat to contest key Tory marginals and advocated tactical voting much as Enoch Powell (the former UUU MP) had done before, i.e. vote Labour on the "mainland".

As for the one SNP candidate who made this issue prominent in the run up to the polls he gained 12.7% in Glasgow Shettleston a third place and a rise of 4% on the 1983 result. Whether Irish discontent is at the root of the SNP increase remains to be seen. No instant solution to detach Labour voters of Irish

descent has materialised. Indeed an appeal to the voters against the abolition of an international Scottish football team may be an even more powerful weapon in such seats. The SNP's well known non-sectarian attitudes will serve in future to moderate the likely backlash when Thatcherite school cuts force Labour local government moguls to slash separate school funding. Earlier this year Labour in Lothian Regional Council came unstuck in pushing one new Catholic school in Livingston in return for two closures in nearby West Lothian. The Catholic hierarchy has been notably supportive of anti-nuclear policies in Scotland and in no way opposed to a Scots parliament.

All in all the political prospects for Scots is one of even more distinctive survival apart from English Thatcherism. This can only focus on the best routes to self-government but this cannot wait for a Lib-Lab pact to try and oust Thatcherism in England. With the Alliance in turmoil and Labour pushed into a "Scottish side show" Scots will become very critical of the British opposition who claimed to have won Scotland — but after all they lost once again in England!

Labour and Alliance politicians should heed the recent comments of rejected Tory statesman John Biffen MP, who warned his Tory colleagues not to ignore Scotland — the nation, the government must always remember, he warned, that "from a country with that kind of history you cannot take for granted its future direction."

ROB GIBSON

## ON THE GAELIC FRONT

le  
*Frang MacThomais*

Since my last column was written (with apologies for missing the last issue of CARN), a number of interesting things have occurred. Collectively they indicate that Gaelic is surely, though slowly, making its welcome comeback with increasing support.

First, the Gaelic Books Council gave its report for the past year's activities. In the 20 years since this body was set up, more than 200 Gaelic books have been helped to publication, involving over £110,000. There is little doubt that had the Council not been in existence, many of these books would still be seeking the light of a published day.

But it is a pity that the literary side of Gaelic culture needs so much subsidy. The Gaelic book-buying public does its best to support Gaelic writers, yet the latter's rewards are very small. In a recent survey, it was shown that most Gaelic authors receive less than £100 each year from their writing. This fact is hardly an encouragement to up and coming writers who understandably would expect a better financial return for their efforts.

Part of the problem is the lack of bookshops throughout the Highlands and Islands devoted to the selling of Gaelic books. Indeed, were it not for the existence of the Gaelic Book Council's mobile book van (which sold over

£10,000 worth of books in the last year) writers would have even slimmer returns.

One fairly dark cloud on the literary horizon is An Comunn Gaidhealach's proposal to close its bookshops in Oban, Inverness and Stornoway, to remove an £8,000 per annum loss. This step is seen by both writers and publishers as removing a direct-buying facility much needed by the general public. The loss of these outlets will mean that, apart from the Book Council's mobile van, Gaelic book sales will decrease significantly. Yet An Comunn is supposed to be committed to 'Gaelic Arts'.

Perhaps the recent appointment of a Gaelic Arts Development Officer, shared between An Comunn and Comunn na Gaidhlig might offer some hope for the future of Gaelic literature. Chi sinn.

At the recent annual meeting of the Celtic Congress in Inverness, the former Director of the Bilingual Education Project in the Western Isles criticised the manner in which bilingual education was heading in the islands.

Between 1975 and 1981 the Project had established a bilingual approach in 38 out of the 50 primary schools in the Western Isles. Its example had been copied in other areas as far apart as Alaska and New Zealand. Now much of the lead established had been lost

mainly because of the concept of "Gaelic only" units being attached to one or two primary schools.

The ex-Director argued that in Gaelic-speaking areas like the Western Isles, all the schools should be involved. These units introduce a degree of being "separate" from the main school and would introduce a feeling that Gaelic was special, rather than being a fully-integrated medium in education.

Comunn na Gaidhlig has released a ten-year development plan for Gaelic in the Western Isles. The plan includes the use of Gaelic in all sectors of education and means to ensure a greater awareness of Gaelic in general public life. The primary aim is to create a community in which Gaelic is used as a medium through which business, personal services, leisure activities and public services. This is an ambitious programme which will mean the injection of time and money for its aims to be achieved. But at least the programme defines the objectives and identifies those areas which are readily amenable to development.

Among the other signs that Gaelic is being accepted in the public sector is the recent use of Gaelic by the Post Office on its buildings and vehicles in the Western Isles. This is a small but significant gesture by a public body; no doubt others will follow.

The Gaelic Playgroups Association, Comhairle nan Sgoiltean Araich, now cater for over 500 children in Gaelic-medium nursery groups throughout Scotland. The Comhairle was founded in 1982 and has pursued a vigorous policy of development in the five years of its existence. It has a full-time development officer with plans for the appointment of other staff to look after specific areas.

The body was instrumental in introducing Gaelic-medium primary schooling in Glasgow, Inverness, Skye and Lewis.

It is progress like this which augurs well for the future of the language. But what still needs to be done is to instil in the ordinary Gaelic speaker the sense of identity and pride in the language. Once that is achieved it will be a major breakthrough.



## NATIONALIST LAND PAPER

"Land: Ownership and Use" (68 pp., £3.00 incl. post) which was reviewed in the last issue of CARN, can be obtained from the Secretary, Andrew Fletcher Society, Wayside, Lomforgan, Dundee, DD2 5HA, Scotland.

The Andrew Fletcher Society is a nationalist organisation which exists to publish 'Fletcher Papers' in which ideas, issues, or developments affecting the life of the Scottish Nation can be analysed in depth. The first Fletcher Paper, "Gaelic: Looking to the Future" (56 pp., £1.50 from the same address) is a review by five authors, all active in the Gaelic movement. Further Fletcher Papers are planned.



## NEO-CELTIC DESIGN

Here is something you may deem important — the first Neo-Celtic 4-Dimensional design incorporating a 16th century Cymric cosmological concept of "Being" emerging from chaos, "Abred," into multifarious life forms "Gwynfyd," destined to fuse into Infinity (God) or "Ceugant". (See Rolleston, T. W., *Myths & Legends of the Celtic Race* (London: Constable, 1985), p. 334.

Also see: S. Begley, "Images of Hyperspace," *Newsweek Magazine*, Dec. 17, 1984, p. 87. I have incorporated two hyperspace forms. (4-d objects on a 2-d surface).

See: Geo. Bain's *Celtic Art*, p. 31, "dividing a circle", and compare with p. 34 of Robert Lawlor's *Sacred Geometry*, New York: Crossroad, 1982 (about \$10.00), regarding the "division of Unity". Lawlor explains the Pathagorean articulation of Celtic compositions — i.e., the meaning of proportions and geometrical forms in themselves (e.g., Platonic immutable archetypes, featuring the "Golden Section," 1:1.618...). This is the content behind the style of our European ancestors, also known both in India and Egypt. I have used the octagon to represent the first creation, mineral, giving rise to life forms, pentagonal

motif, in creating the highest creation, man, an example of the union of opposites, male and female, themselves a representation of universal duality, in its generative potential — the two squares' diagonal creating a new (triad?) gnomon, a rectangle of the "golden proportion". Thus the new form retains the old form, of which it is a reflection, and the new form bears the seed to regenerate its image.

But was every Celtic artist aware of this content? Repeating the style may have been the ultimate, singular purpose of the artist, who may not have been at all aware of his hidden content. But so what? It is enough that such content existed and was continued, however in ignorance.

Now I am reluctant to discard "pure geometric" forms when using ink as the medium. But not so completely unwilling in painting. In the painting medium I believe I can yet combine 4-D shapes, abstract expressionist application, which in ink is Early Medieval handling instead, and Celtic mythical-cosmological content — all in one work!

IAN BÀN

# BREIZH

## AMZER-DA-ZONT AR POBLOU KELT

Goulennet eo bet ouzhin komz diwar-benn amzer-da-zont ar pobloù kelt en Orrant e miz Eost tremenet. Goude ma n'emaon ket mui o vevañ e Breizh abaoe pell pell'zo n'on ket deut da vezañ profed c'hoazh. Gwall fin e rankfe bezañ an neb a vefe gouest da zarlavarout ar pezh a vo c'hoarvezet a-benn 50 pe 100 vloaz en hor broioù. n'eo ket hepken en abeg ma'z int renet gant galloudoù ha n'int ket chalet gant o mad met ouzhpenn en askont da gudennoù bras an amved, d'ar riskloù a sav gant kevezerezh ar c'healiadurezhioù, an armoù nukleel, saotradur an endro devoudet gant kresk dreistgoñvor poblañs ar bed, diviatur war hirdermen ar mammenoù energiezh-kondon. Ne glasker ket a-zevri lakaat harz da ziuennadur a bep seurt anevaled ha plant hag a zo frouezh un emdroadur kantmilionvloazel. Nebeutoc'h c'hoazh a vez graet gant an dud-e-karg evit diwall henevezhoù ha sevenadurioù diouzh an distruj.

Ar yezhoù keltiek a zo e-touez ar re ar muiañ en arvar. E pep lec'h e vez komzet bremañ soazneg pe galleg war an dachenn a zo bet o hini e-pad kantvedoù. Koulskoude e kreder en divyezhegezh. . . . Pa gomzomp eus pobloù kelt e soñjomp e poblañsoù hag o deus miret da vihanañ un emskiant dispis eus o dibarder istorel, ur skiant a gumuniezh hag o diforc'h diouzh ar Saozon pe ar C'Hallaoued. Seul heverkoc'h an diforc'hou all evel hini ar yezhoù, ha seul anatoc'h ar youl da zerc'hel bev ar gumuniezh-se, seul vui e c'haller komz eus broadoù kelt. D'hor meno n'eus ket a vroadoù kelt hep yezhoù keltiek. Ha hep ar broud a zo anezho d'an emskiant kevredel ez afe war zisteraat, betek steuziañ, kement str a c'hallfe bezañ d'ar meizad a bobl kelt.

Kealiadurezh ar Stad C'Hall koulz hag ar frankizouriezh a ren e Breizh-Veur, o harpañ war araezioù ar c'hehenterezh hag ar stummerezh-kedveno, a redi an *emsaverten* da stourm dibaouez. Ar stourm-se eo a ro bremañ buhez vroadel d'hor pobloù. Ret eo avat e teufe muioc'h anezho da labourat er park, ha ganto binvioù mat, dezho da vezañ gouest da luskañ ar yoc'h hor c'henvroiz hag a chom diseblant a-walc'h betek-hen pe teoget gant ur bruderezh arallekaus.

Ar galloudoù politikel ne daolint evezh ebet ouzh hon ezhommoù ma n'omp ket harpet-mat gant un niver bras a-walc'h a dud, un niver gouest da vihanañ da zirenkañ o jedadennoù dilennadegel. Hor c'hudennoù a zo politikel, muioc'h-mui. 'M eus aon n'o deus ket e-pad pell taolet hon emsavioù evezh a-walc'h da zezrannañ an nerzhioù kevredigezhel, armerzhel ha politikel, evit bezañ gouest da harpañ war ar re lañsus deomp ha dizarbenn re hon enebourien.

Faziañ a ra ar re a gred e taolle ar gouarnamantoù gall pe saoz muioc'h a evezh ouzh hor gouleenoù ma ne vefe ket eus hon emsavioù politikel broadel, ar re a gred e c'heller mont d'un tu bennak gant emsavioù

sevenadurel "glan" hepken (arabat loriñ hon daouarn . . .). Koulskoude e kondaone Doumergue ar brezhoneg kent da vroadelourien vreizhat bezañ savet o mouezhig! Ha Karta Sevenadurel Giscard, tanav an danvez anezhi a-dra-sur, zo deut da heul un dekvloaziad ma oa peuz taer an Emsav. Evel just, arabat d'ur strollad broadel gortoz e ve anavezet ez eo a-drugarez d'e nerzh mar vez pieget da anavezout hor gwir en ur mod bennak. Ne gomzer ket gant disrannourien, gant pennoù "trelatet". Met panevet ar vegenn galet ne vez ket toullat ar voger. Ma teu ar pobloù kelt diemren a-benn da c'hont un tamm frankiz e vo dre ma vo bet bountet-mat war ar genreizhad vougus. Estreget pedskridoù sinet gant 10.000 den a vo ezhomm.

Ne lavaran ket ez eo didalvoud kaout kevredigezhioù dibolitikel: a bep seurt kefridioù a c'hell ar seurt-se seveniñ. Ne lavaran ket kennebeut dianaout an doareoù-gwelout dihañval diwar-benn an darempredoù kevredigezhel: darn a-du gant an embregerezh prevez, re all kendrec'het e tleer lakaat ar sokialouriezh da bal. Me'gav din evelkent ez eo gwashoc'h enkadenn an emsav politikel breizhat eget hini Kembre pe Bro-Skos en abeg ma n'eo ket gouest an emrenerien vreizhat da welout ez eo pouezusoc'h d'ar mare-mañ klask ar pezh a zo boutin etrezo, an dachenn ma c'hallfent kenlabourat. Ezhomm bras a zo e Breizh da zistreiñ d'ar meizad a *strollad broadel*, unan gouest da unaniñ kleizourien ha dehouerien koulz ha kreizourien, betek an deiz ma vo gounezet da vihanañ ar frankiz da verañ hon aferioù hervez ma lazo deomp. N'eo ket dav d'ur strollad broadel bezañ en gortoz da sachañ a-du gantañ dregantadoù bras a voterien war verr- pe zoken war grenndermen. Ar pezh a dle bezañ e bal eo lakaat bec'h war ar strolladoù all, o rediañ da sammañ tamm-ha-tamm darn eus hon amkanioù broadel, eveshaat ar pezh a reont

pe na reont ket hag o disklêriañ ma vankont da zifenn hon lazoù (interestoù). Ret eo dere'hel da gomz eus ar pobloù kelt evel *broadou*. Adal ma asanter ober gant ar ger "rannvro" e teu hor gorread koulz hag hor gwirioù da vout dispis. Peurvuiañ ne spir ket ar gwir e-keñver an nerzh, met nerzh a zo er gwir ivez. Ha gwirioù a vez anavezet c'hoazh da vroadou istorel, nann da rannvroioù avat. Ar gwir da zivizout pesuert Stad a fell dezho, pergen.

Padal, penaos gonit harp ar bobl? Prederiet e vez an darn vrasañ eus an dud da gentañ gant o armerzh, o rez-bevañs. Pa vez re izel, ne reont forzh, ne deont ket zoken da votiñ. N'eus ket tu hiziv an deiz en hor broioù da gas war-raok un emsav war ziazez hon amkanioù yezhel pe sevenadurel hepken. Ma n'omp ket anaoudek-mat eus ar saviadoù armerzhel ha kevredigezhel, ha ma n'o deus ket hon emsavioù krog war ar gwikefreoù a bled ganto, e chomo disterhd levezon warno. Koulskoude diouzh hon abegoù sevenadurel eo e teuo dreist-holl ar youl da badout evel pobl. Skouer Bro-Skos, e-lec'h ma pouez an SNP nebeut-tre war an arvezioù yezhel a c'hallfed menegiñ a-enep d'ar menoz-se. D'am soñj en em vag ar vroadelouriezh skosat muioc'h diwar an hengoun istorel eget diwar ar sevenadur gouezeiek. Harpet eo evel just gant gwalllegezh gouarnamant London e-keñver armerzh Bro-Skos ivez. 'M eus aon n'eus ket aze un diazez ken start d'ar vroadelezh ha ma'z eus e Kembre, 'lec'h ma c'hoari ar c'hembraeg ur roll kreñv en emsav broadel.

Ret eo koulskoude anavezout ez eo skoret an emskiant vroadel gant un anaou-degezh pizh eus an istor. Da grediñ eo e vefe krenvoc'h an emskiant — se e Breizh, e vefe amañ estreget un trivliad breizhat gant ar muianiver, ma vefe gouezet gant an dud e oant dieub n'eus ket keit-all c'hoazh, ha gouest da ober traoù kaer gant o frankiz. Ar genreizhad c'hall a oar mat an dra-se pa vir na ve kelennet hon istor er skolioù muioc'h c'hoazh eget kelenn brezhoneg.

Daou arvez eus an envor kevredel a zo eus ar yezh hag an istor. Skiant-prenañ zo gorroet enno. Diwarno e c'heller krouiñ hag en evezteurel a-nevez. Un arvez all a zo: an hengoun miret er mojennoù, en danevelloù, en henvoazioù. N'eus ket anv evel just da zistreiñ d'an doare-bevañ kozh, met daoust ha ne c'haller ket talvoudekaat an elfennoù-se eus hon herezh ivez?

Ar gwashañ zo eo emañ an araezioù a c'hellfemp tennañ mad diouto evit diskouez talvoudegezh an herezh-se e dalc'h hon enebourien. Ret eo tennañ ar muiañ a c'honid ma c'hellomp eus an deknologiezh evit skignañ hor c'hellenadur.

Ha pa c'hallfemp lakaat hor mouezh da ziraez kement den en hor broioù, daoust ha selaouet e vefemp evel ma karfemp? Kreñv e chom ar rakvarnoù, da skouer e vefe un

dislavar bennak etre hor broadelouriezh-emzifenn hag ar c'hengred etrevroadel, pe ur gerentiezh etrezi hag ar faskouriezh pe ar ouennelouriezh. Ha doujañ a ra an dud galloud ha fculster ar Stadoù pa glasker lemel darn eus o beli diganto.

Evit d'ar pobloù kelt dreistbevañ e rankont eta kadarnaat o broadelezh, ha da gentañ kaout youl da vevañ evel kumuniezhoù a-ziforc'h. Marteze e c'heller kontañ war c'hoant pe ezhomm an den da vezañ ezel eus ur gumuniezh ma c'hall merzout an harzoù anezhi. Met n'eo ket war startaat ez a bremañ liammoù hor c'hevredigezhioù; ha tra ma c'hallont gonit kalz pa zeu tud eus broioù estren da vevañ en o metoù, keit ha ma toujar re-se d'o doareoù sevenadurel, diaesterioù nevez a c'hell sevel ivez ma teu ar re-se a-dolpadoù. Gwelout a reer an dra-se en Enez Vanav, e Kerneveur hag e Kembre — da skouer pa glask Gwynedd goprañ kembraegerien evit ar servijoù foran. Ma c'houlennfed bremañ e ve miret un diriegezh dezhi hec'h unan da bep kumuniezh sevenadurel evel ma rae Jac L. Williams, e rankfed bezañ prest da glevout a bep seurt kunujennoù. Koulskoude evidon ne welan ket peseurt dazont a zo d'ar geltiegerien ma n'eus ket tu d'ober evel-se.

N'em eus ket komzet kalz eus ar c'hendivizoù-diavaez, goude ma 'z int ken pouezus, ha pouezusoc'h zoken, eget ar re ziabarzh. Da ober hon eus ouzh daou c'halloud ha n'o deus ket kroazet war o youl da vestroniañ pobloù all, d'o lakaat e servij ar mennadoù a fell dezho sevenañ war an dachenn vedel, dre virout outo da emskiantekaat ouzh o broadelezh wirion. Bez'z eus ivez nerzhioù all, dreistbroadel, hag a ra fac war an traoù a brizomp. Ret eo d'ar pobloù kelt dere'hel penn d'an nerzhoù-se. Bez'e c'hallont — int ha da gentañ o emsavioù broadel — klask mignoned e-touez ar pobloù all, e-touez ar Saozon hag ar C'Hallaoued ivez, e doare ma vo gallet lakaat bec'h war hon enebourien gant harp an dud-se. Mat eo diskouez e vez roet frankiz da bobloù bihan all hep-Stad hep mas rafe gaou da zen, da skouer en Alamagn-Gornog, e Bro-Suis, en Italia, zoken e Bro-Spagn, muioc'h a frankiz eget na roer deomp. Ret eo gwelout penaos krenvaat hag efedusaat ar skiant a gengred etre ar pobloù hep Stad: dleout a rafe hon emsavioù bezañ perzhiek estreget er c'henobererezh etrekeltiek, en aozadurioù evel ar C'Hevredad Europat Dieub (A.L.E.) pe CONSEO Abeg mat hon eus da zisliziout diouzh ar "Gevredigezh Armerzhel Europat" met faziañ a reomp ma ne glaskomp ket he sturiant war-du ur C'hevredad hag a roio tu d'hor broadoù da vevañ.

Da c'honit hon eus ahendall o kenlabourat gant ar c'hevredigezhioù ekologel pe enep-nukleel, o tisturel kement stumm a impalaerouriezh.

A. HEUSAFF

*(In this article, I have reproduced the last part of a talk given in An Oriant in August about the situation in the Celtic countries today; I have tried in it to outline the conditions for their survival as nations).*

## Bilingual Roadsigns would cost less



At the courthouse in Gwengamp.

Four members of Stourm ar Brezhoneg were on trial in Gwengamp on May 15, accused in connection with the S. ar B. road sign campaign. In spite of the strong opposition of the public prosecutor, the defendants were allowed to speak in Breton. Herve ar Beg admitted that he had been present at the first "painting" operation in 1984 but denied that he had put a hand to it. He and Mikael Korle were also accused of having taken part in the Montroulez demonstration at the end of 1984 when dozens of road signs were brought into the town centre, but they were acquitted on that count for technical reasons. Jack Mac Arthur, president of the European Bureau for the Lesser Spoken Languages, spoke as a witness for the defence. Ar Beg was sentenced

to pay a heavy fine (20,000 Fr of which 15,000 Fr will be remitted if he behaves . . .) PLUS 15,000 Fr to the State and 18,300 Fr to the Department for damages. The fine was a fivefold of the amount claimed by the prosecutor.

In the past 12 months bilingual road signs were put up in 53 more communes bringing the total for Brittany to 150. Skol Unel ar Vro has issued a booklet to help the municipalities which are willing to follow that example, indicating the right spelling of the place names and how to go about replacing the existing signs. So far about a quarter of the communes of the traditionally Breton-speaking area have made the change. Would it have happened if S. ar B. had not acted?

## REMOVE THOSE CHAINS!

Numerous protests have taken place against the shifting of the Breton language T.V. programme "Chadenn ar Vro" (which means "the country's channel") from the peak viewing time of 1 to 2 p.m. on Sundays to Saturday evening when televisioners have a much wider choice of programmes in French. The time allotted to Breton on TV, one hour for that programme and 5 minutes of news on week days, and the squeletic staff allocation (2) necessarily affects the quality of the service. Attention was drawn to this muzzling of the Breton speakers on April 25 when about 100 members of Stourm ar Brezhoneg walked from the Rennes railway station to the FR3 TV station pulling iron chains with which they locked its gate. Their demand however went beyond the mere restoring of "Chadenn ar Vro" to the Sunday hour: they urged the setting up of a Breton language TV station, covering all of Brittany. FR3 Rennes covers also the Pays-de-Loire Region (which includes Loire-Atlantique). 25 cultural associations of the Nantes area recently wrote to the FR3 director Pol Guguen strongly protesting

against a plan to broadcast another programme during half of the hour at present reserved to Chadenn ar Vro.

Commenting about the project of a private Radio Television Bretagne, broadcasting for the 5 Breton departements, a project being mooted by "big" Breton business, EMGANN notes that it makes no mention of Breton. If it is just going to be commercial trash, they could "stuff it".

In this context, we wish success for the Breton radio project ALTERNANTES which was launched last November by the Comité pour l'Union Administrative de la Bretagne (CUAB), with a view to provide a free community service. They offer broadcasting time to groups which are prepared to contribute to the initial funding. One of the aims is to counteract the intense campaign to accustom the population to the notice that Loire Atlantique is not part of Brittany.

BREMAN monthly newspaper. 20 pages in Breton. Reports on the Breton language struggle (demonstrations, meetings, trials, courses, publications, also on struggles for freedom in other countries. Subscription 120FF Brittany/France, 150FF other countries to 8 Rue Hoche, 35000 Roazhon/Rennes.

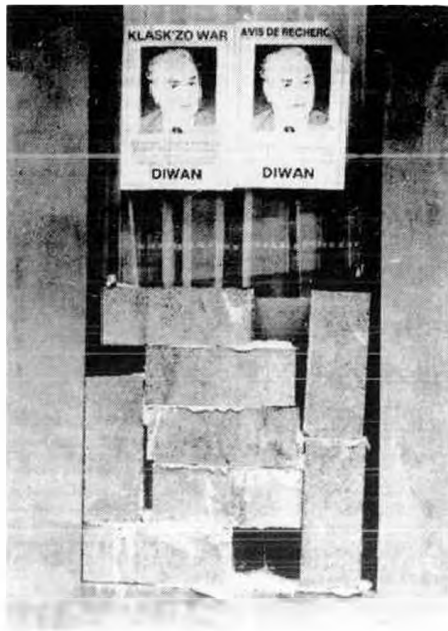
# DIWAN: STATE HELP ON CONDITION

The president of DIWAN, André Lavanant, was informed on July 2 that the French Minister of Education, who had wanted the Breton schools to give one-third of the teaching time to French, was prepared to sign simple contracts with the association in respect of its classes up to the third year of primary education. As we write it is not clear how many teachers will be taken in charge by the State. There is talk of only ten who would be paid directly by it and of Diwan continuing to receive a 1 1/2 million francs subvention in support of its scheme. This is much less satisfactory than the terms agreed by the State in February 1986, according to which 31 teachers would have been on the public payroll by 1988.

This reluctant concession was won after four months of ceaseless efforts to save the schools. International solidarity with and elected representatives' support for DIWAN were evidenced on May 15th in Montroulez/Morlaix when a number of public figures from other countries testified to the soundness of its educational method in linguistic immersion. This method requires that the weaker language be "privileged" during the first school years, the stronger one being then gradually introduced so that the children acquire a similar ability in both languages. This should meet the parental need for reassurance regarding their children's prospects in life as well as the political requirements.

Speakers at this gathering included T.J. Maher (Irish), J. Mac Arthur (Scot.), G. Dalgalian (World Information Centre for Bilingual Education), Natalie Nowick (U.S.A.), J. Arenas, director of the Catalan Education Service. The latter reported that 50,000 Catalan children follow the immersion method every year and acquire thereby equal proficiency in Catalan and Castilian. Breton elected representatives of all tendencies attended in sufficient number or sent messages of support for the MP J. Cozan to be able to

state that the great majority of the Breton people were behind DIWAN. Lavanant regretted however that the Regional Councillors were not very noticeable in the crowd.



*Inspector's door barricaded.*

Perhaps they need the kind of nudging that was given on May 9 to the senator-mayor of Kemper, M. Becam, by the local Diwan-Support Committee. As he spoke to a group of people about embellishing the town by planting flower shrubs, the hail was invaded by demonstrators who wanted to know what he was doing to prevent the closing of the Diwan schools. He was rather short of an answer, though it is true that the Kemper municipality has consistently been well disposed to the local Breton school.

Attention had already been drawn to the official stonewalling of the DIWAN demand for public funding on May 3 when the door of the Education Inspector's Office in Kemper was barricaded at night by means of concrete blocks and mortar. Brickwalling for you!

It took several trips to Paris by Diwan representatives and politicians to achieve the present result: Perhaps the minister took note of a motion adopted by the Committee for the

Coordination of Breton Interests (C.E.L.I.B.) on June 26 urging the Regional Council (Rennes) and the Breton Departements to take charge of the Diwan schools if the Ministry of Education failed to do so? Answering the letters sent by several of our readers in answer to the call for support from the C. League Breton Branch, the Attaché Linguistique of the French Embassy in London pretended that his government was VERY KEEN to help and to develop ALL the regional languages and cultures! But DIWAN he said, "seems to be a strictly regional matter: it would be up to the democratically elected local authorities to deal with it rather than for the central government". Indeed that is what common sense would dictate if it were not overruled by State doctrine.

If the government were keen it could begin with acceding to the demand for a Diplôme d'Etudes Universitaires Générales (D.E.U.G.) in Breton, create more CAPES posts (instead there is a rumour that there will be no CAPES competition in 1988, only three students got this diploma this year) and train enough teachers to satisfy the demand of all the secondary school students who want to learn Breton, it would also ensure the continuity of teaching where courses already exist. The latest example of its will to break this continuity is the decision to transfer Serge Richard, who has taught 6 hours a week of Breton in the Versailles area for the past four years, to the Lille "Académie" in September. (The Celtic League has joined in a campaign urging the minister to cancel that decision. We don't know the outcome yet.) The resistance put up by Ronan Tremel, who teaches our language 18 hours a week in various secondary schools and in Paris University VIII, to the repeated attempts to assign him to other subjects (see Carn 57) was successful but not until four months of the school year had elapsed. Would that not discourage teachers and students alike? Yet some 400 young people learn Breton from 12 teachers (of which 5 are in State pay) in or around the French capital, where a million people of Breton origin are living, and 131 of them chose the language as a baccalaureat subject this year, an increase of 28% over last year.

The French Students Annual Conference held in Paris in April expressed support for a DEUG in Breton and for the language to be given official status in Brittany.

## LETTER

"I shall be writing to the French Ambassador to Canada to express my concern about French government treatment of the Breton language schools. I am disgusted at the double standards practised by French-language enthusiasts. To quote just one example. I recently published a book called "Jura Separatism in Switzerland" (Clarendon Press, Oxford). When writing the book I interviewed Roland Bèguelin, the Jurassian leader, who complained bitterly about the German-Swiss buying rural homes in the French-speaking Jura. Later in the interview he revealed that he himself owned a summer cottage in Brittany! When I suggested that perhaps there was a parallel situation there to his claims of 'arrogant German-Swiss efforts to germanize the Jura' he said that the situation in Brittany

was 'completely different', and that the Bretons all thought of themselves as French! Of course he is a strong supporter of the concept of an 'Ethnie Française' whereas most of his supporters were and are more moderate, and believers in the Swiss system (which I admire greatly).

As regards the Celtic League, the only area in which I might disagree slightly with the young, more impatient members is that I am more centrist (rather than leftist) in my views. I am a strong believer in the importance of entrepreneurship (and small business in general) in helping to provide employment in "indigenous linguistic territories", in order to prevent young people having to leave, thus helping to preserve the culture of a community. (I have written a paper on industries in the Gaeltacht, and worked with

indigenous native peoples in the Canadian Arctic, in the U.S. South-West, in Australia and New Zealand, to help them establish successful small businesses).

**PROF. JOHN R.G. JENKINS**

**EMGANN**, monthly organ of the party of the same name. 20 pages, Breton and French. Sub. 100FF but 120FF outside French State, BP71, 22202 Gwengamp-Cedex. Its June issue denounces the Celticland leisure park project which outside financial interests want to build in Gwengamp, using false promises of employment to lure elected representatives into supporting it.



## BRETANGE TERRE SACRÉE

By Gwenc'hlan Le Scouézec, 220 pages. Published by Editions de Beltan, 43 Straed St Mikael, 29190 Brasparzh, Brittany. ISBN 2 905 939 05 2. Price 125Ff.

The subtitle of this book may put off those who find in Christianity the satisfaction of their religious needs as well as those who would maintain a sceptic attitude towards every sort of cult, whether labelled "Celtic" or otherwise. Indeed there is good reason for distrust when we hear of the multiplication of supposedly religious sects and of the manipulations associated with some of them. It is certainly advisable if one is not of adventurous mind, to keep close to the path of rational knowledge, or if one wanders far into the realms of intuition and imagination to leave, like Tom Thimble, landmarks for a return trip.

Yet we should not forget that culture is what we are concerned with, and every culture is in its origin based on a system of religious beliefs. We may even ask if it can subsist once it has lost the underlying beliefs which distinguish it from the cultures of other peoples. It seems to me that in order to rebuild our nations we ought to take account not only of our languages and of our histories but also of our traditions and customs. We are not going to use again a lot of words or

expressions which bear no relation to our present communication needs but some of them could be brought back with modified meanings to help adapt our languages to these needs. A knowledge of our histories *should* warn us against a repetition of mistakes. Similarly, we should be able to learn something useful about our peoples' mentality from investigating that third form of our collective memory, the store of experience expressed in our myths, traditions and customs.

It is in that sense that I believe *Bretagne Terre Sacrée* will interest many of the readers of CARN and not only in Brittany because there are numerous references to the common Celtic past and to the other Celtic countries. If some among them are seeking a specifically Celtic religious philosophy or possibly some form of "initiation", they will perhaps find in Le Scouézec a persuasive guide. One thing which he throws into relief and which links the cultural and ecological concerns is the constant evidence of the close communion of the Bretons and the Celts in general with their natural environment: in pages after pages he shows how important a place water and stone, plants and animal occupied in their perception of life.

I found three chapters particularly instructive. It is often said that nobody knows why our ancestors (pre-Celtic?) built menhirs and dolmens: Le Scouézec fairly convincingly establishes them as symbols or expressions of

the male creative power and the female power to transform being of the giam-sam druidic philosophy. Further he shows that the land of Brittany bears a number of high landmarks, dedicated today to St Michael but in his view originally to the Celtic god Belenos; they form a cross (across the length and breath of the country), the long arm being directed towards the points of the horizon where the sun rises on May 1 (Lá Bealtaine, Belenos' Day) and sets on November 1 (Samhain), they form also a perfect lozenge in the central parts of Brittany. It appears then that the Bretons had a cosmogony comparable to that which Alwyn Rees and Brynley Rees show in "Celtic Heritage" to have existed in Ireland and Wales. In a third chapter, an interpretation is given of the Breton folk tales which show them to be very similar to old Celtic tales such as the stories of Peredur/Parcival, Tristan and Isolde, or to the originally Celtic Quest of the Grail. In them Le Scouézec recognises also figures of an Other World, which often intersects with this one, such as Fand, Niamh, Morgana, Viviana. If nothing else this book reveals what a rich body of traditions existed in Brittany until quite recently. How much of it remains? Such songs as Gwerz Skolvan and such stories as Margodig an Dour Yen, collected quite recently yet and shown to be linked to the tradition of Merlin/Suibhne Gealt attest that it is not all lost.

A. HEUSAFF

## A GRAMMAR OF MODERN BRETON

By Ian Press, 406 pp. Published 1986 by Mouton de Gruyter & Co., Genthinerstr. 13, D-1000 (West-) Berlin 30. ISBN 3-11-010579-9. Clothbound DM98.

This book was mentioned in Carn 56 as one of the works which will help those interested in learning Breton and who know English but not French. The author has been teaching our language in London for some years now. He deals with the Standard Breton used in the bulk of present-day publications. He rightly leaves aside consideration of the dialectal variations which would complicate the task of the beginners. It will be hard enough for them and even for more advanced students to assimilate the detailed knowledge presented in these pages. This will enable them to communicate with today's *active bearers* of the language, those who like the members of *Stourm ar Brezhoneg* and of *DIWAN* will ensure its survival. Having secured that basis, they can proceed to acquaint themselves with the dialects which will give them access to the passive, much too passive, "native" speakers, too many of whom equate Breton with privacy and "passéisme" in their acceptance of the francophony imperialistic mottoes.

Ian Press recognises how they have been brought to this by a state proclaiming a unique civilising mission. He ranges himself on the side of those for whom Breton is not a relic for academic studies but a language to be developed for everyday use in the 21st century. The book comprises a 42 page Phonology

section and a 126 page Morphology. Whereas only 28 pages are devoted to Syntax, which is rather short. Several appendices covering 175 pages provide additional guidance on pronunciation by means of selected texts and phonetic transcriptions as well as useful information: a bibliography of grammars, dictionaries, handbooks, literary works, a glossary of grammatical terms, a glimpse of the Breton literature, a section on word formation.

In formulating the grammatical rules, I. Press runs the risk of being hard to understand by the students who are not familiar with the vocabulary of linguistics. Generally the layman will know what he means by referring to the examples given in illustration of these rules. It seems then that it is a book which will profit above all the advanced students and the scholars. One could put it on the level of F. Kervella's *Yezhadur Bras* were it not for a few faults. He *appears* uncertain regarding the correctness of some phonetic or morphological forms — this could be due simply to the absence of agreed standards in such cases, but the reader is left in doubt. There are also some instances of quite incorrect forms in the examples provided. This "daou eus he moerebed" instead of *div* (p. 23); *daou zor* (p. 140); *ar merc'h vihan, ar plac'h mezh*. Such errors are I am sure only due to inattention. I was also taken aback by some of the examples illustrating the flexibility in the order of the different elements of the Breton sentence, e.g. "er gegin he boued // e tebr Mona", "emañ va breur fur", "me oa pesketaer ac'hanon". I am not acquainted with all the dialectal forms but I would not consider these expressions to be standard or correct.

These errors or mistakes are isolated ones. They should not detract from the fact that Ian Press' knowledge of the intricacies of Breton is most impressive, and even after almost fifty years of practice of standard Breton I have much to learn from him.

MARC'HARID GOURLAOUEN who was from 1932 to 1972 in charge of the OBER Breton correspondence school, died recently aged 84. She took over from Roparz Hemon soon after its foundation, leaving him free to devote his spare time to the magazine GWALARN, around which a modern Breton literature was growing, and to the writing of dictionaries, grammars and hand books which were needed to propagate the language at a time when the number of the native speakers, having reached its all-time peak of about 1,200,000, was beginning to fall before the onslaught of the State apparatus. Marc'harid, an unassuming woman, carried out her task with singular perseverance, using the time she could spare from her family business to correct the exercises of her increasingly numerous students. For many years she did this single-handed. This absolutely peaceful activity did not spare her, like thousands of others, being imprisoned in 1944. As soon as she was released, she resumed her work.

SKOL OBER has today hundreds of students and runs correspondence courses in Irish and Welsh as well as in Breton. Being a former "pupil" of Marc'harid, I should like here to pay my tribute to her as one of the Bretons who, quietly but determinedly, will carry Brittany into the 21st century.

A. HEUSAFF

# CYMRU

## Y TIROEDD COLL

Llyfr diddorol dros ben a argraffwyd ym 1969 ac sydd, hyd y gwn i, ar gael o hyd yw *Welsh Administrative and Territorial Units* gan Melville Richards. Ynndo y ceir rhestr o enwau llefydd yn Gymraeg ac yn Saesneg o'r Canoloesoedd ymlaen a daearlenni hefyd. Dengys y rhestr ym mha siroedd y mae'r trefi, pentrefi a phlwyfi, hynny yw'r siroedd cyn ad-drefnu llywodraeth leol yn y saith-degau. Cydnabyddid bod tair sir ar ddeg yng Nghymru y pryd hynny, fel Sir Benfro, Sir Gâr, Sir Feirionnydd, Sir Fflint ac yn y blaen. Ychydig iawn o sôn am Ddyfed, Gwynedd a Phowys sydd yn y llyfr ond y mae cyfeiriadau ddigon am siroedd ar wahân i'r tair ar ddeg, sef siroedd Amwythig, Henffordd a Chaerloyw lle y mae enwau llefydd Cymraeg. Yn Sir Amwythig a Sir Henffordd y mae ugeiniau o lefydd nad oes ond enwau Cymraeg ganddyn nhw a hefyd ddigonnedd o drefi a phentrefi a chanddyn nhwythau enwau yn Gymraeg ac yn Saesneg fel Croesoswallt, Llwydio, Llanllieni a Llanddewi Cilpeddeg. Y mae ychydig o enwau Cymraeg yn Sir Gaerloyw fel Llangewydd a Fforest y Ddena yn Ystrad Hafren.

Faint o aelodau Cangen Cymry'r Undeb Ceitaidd a wyr fod Cymry Cymraeg cynhenid yn byw yn Sir Amwythig yng nghyffiniau Croesoswallt?

Hyd at drydydd chwarter y ganrif ddiwethaf

yr oedd gwasanaethau Cymraeg mewn rhai o eglwysi gorllewin Sir Henffordd. Y pryd hynny yr oedd y sir honno'n Gymreiciach o ran iaith nag y mae Gwent heddi. Cofia'r Bedyddwyr yn iawn taw Cwm Olchon yn Sir Henffordd oedd crud yr achos Cymraeg yn eu henwad.

Siaredid Cymraeg yn Fforest y Ddena yn amser y Tuduriaid ar orseddfainc Lloegr.

Beth yw arwyddocâd y gwirioneddau hyn? Bod ffin swyddogol rhwng Cymru a Lloegr yn y man anghywir. Yr oedd cyndeidiau'r bobl sy'n byw yn y parthau hynny'n Gymry Cymraeg. Er nad yw'r allwedd gan lawer o'u disgynyddion i'n trysor cenedlaethol pennaf, ein hiaith ni, eto i gyd, cydetifeddion yn nhw iddi gyda phob yn a gydnebydd ei G(Ch)ymreictod yn y diriogaeth dan awdurdod y Swyddfa Gymreif.

Beth a ddylid ei wneud am diriogaethau ein cydetifeddion ochr draw'r ffin swyddogol? Mynd ati heb golli amser i ddechrau ymgyrch i ailfeddiannu'r tiroedd coll ac adfer ein hiaith genedlaethol ynddyn nhw unwaith eto. Sefydler ysgolion meithrin Cymraeg ynddyn nhw gan anelu at ysgolion cynradd Cymraeg ac ysgolion uwchradd Cymraeg nes ymlaen. Anodd fydd y gorchwyl ond gyda phenderfyniad a dyfal barhad ar ein rhan ni ni all neb ein hatal. Bydded Clybiau Cnio Cymraeg a changhennau o Ferched y Wawr yno a rhagor o gyrddau crefyddol Cymraeg.

Arddeler un o hoff egwyddorion y diweddar Jac L. Williams a ddwedai fod rhaid i'r Cymry fod yn feddiannol.

Yn y maes gwleidyddol nid oes rhaid i Blaid Cymru ei chyfyngu ei hunan i'r deunaw sedd Seneddol ar hugain a ganiateir i Gymru'n

swyddogol. Fel dechreuad dylai fod ymgeisydd mewn etholaeth Seneddol yn Sir Amwythig ac un arall yn Sir Henffordd.

Ai dwli yw hyn oll? Nage. Dwedodd Niccolo Machiavelli fod rhaid i ddyn wneud rhywbeth mentrus ac anghyffredin er mwyn ennill cdmgyedd a chefnogaeth ei gydwladwyr. Nid twpsyn oedd Machiavelli o bell ffordd. Meddylier am y cyhoeddusrwydd a darddai o ddilyn yr awgrymiadau i helaethu Cymreictod a adennill ein tiroedd coll. Byddai sgrechfeydd yn Sefydliad Seisnig yn groch. Câl Plaid Cymru sylw mawr yn y papurau newyddion a'r cyfryngau eraill am fisoedd lawer a rhagor. Onid un o brif achwynion Plaid Cymru yw'r diffyg sylw iddi ar y cyfryngau? Dyna gyfle iddi na chafodd hi erioed o'r blaen. Dilyned hi yngor Machiavelli yn hyn o beth.

Ailfeddianwn ein tiroedd coll! Lleder Gymreictod! Dechreuwn yng ngorllewin Sir Amwythig a Sir Henffordd a helaethu'r ymgyrch wedyn.

'Na sbardun i wladgarwch a hunanhyder fyddai hyn oll yn ein gwlad! Safed y Cymry'n syth, yn falch o wlad eu tadau fel na fuon nhw ers canrifoedd! Byddwn yn feddiannol! Adeniller ysbryd a gwledigaeth Owain Glyndŵr yma unwaith eto!

MERFYN PHILLIPS

*(This article is about the lost lands of Wales, at present in Shropshire, Herefordshire and Gloucestershire, and how to take steps to regain the territory which is rightfully part of Wales).*

## Y BYD CELTAIDD

### Athrawon yr Aeleg yn yr Alban

Gyda'r cynydd bychan mewn dysgu trwy'r Aeleg gyda 11 o athrawon mewn unedau Gaegleg erbyn rwan yn Glasgow, Inverness, Skye a'r Ynys Hir, mae Comunn na Gaidhlig wedi dechrau astudiaeth o'r anghenion ar gyfer y dyfodol trwy'r Alban, er mwyn ceisio darganfod y galw yn y dyfodol. Dechreuir dysgu trwy'r iaith brodorol mewn rhai pynciau mewn ysgolion uwchradd yn Lienel a Shawbost ar Ynys Lewis, a dysgir o leiaf ddau bwn trwy'r Aeleg mewn un ysgol uwchradd yn Glasgow ar ôl derbyn plant o'r uned Gaegleg yn y ddinas.

### Y Mod

Cynhelir y Mod eleni yn Stirling. Ym 1988 lleolir y Mod yn Glasgow fel rhan o'r Wyl Gardd yna, gyda nawddogaeth o £50,000 oddi

wrth banc T.S.B. yr Alban, gyda £5,000 ychwanegol ar gyfer costiau teithiol y côrau plant.

### Gwariant ar yr Aeleg 1987

Gwerir £5.42 y pen ar gymorth i'r iaith ym 1987, yn cynnwys £58,000 i Gyngor Llyfrau Gaegleg. Yng Nghymru gweir gwariant o £6.42 y pen.

### Llyfrau "Spot"

Erbyn hyn cyhoeddir Llyfrau Spot ar gyfer plant mewn 47 o ieithoedd, yn cynnwys Gaegleg, Gwyddeleg, Cymraeg, Manaweg, Cernyweg a Llydaweg.

### Ysgolion Meithrin yr Alban

Dechreuir ysgolion meithrin newydd yn ardal Greenock/Gourock ac yn y Gairlock yn yr Hydref.

### Manaweg ar y Cyfrifiadur

Trwy ddefnyddio'r "Times Network System", rhoddwyd dwy adran o 14 ar "database" y cyfrifiaduron ynglyn a'r Aeleg Manaweg a Llenyddiaeth Manaweg.

Cydnabyddir cynnwys yr elfennau icithyddol gan Fwrdd Addysg Ynys Manaw.

### Sabhad Mor Ostaig Ynys Skye

Ar ol rhedeg cwrs H.N.B. mewn Astudiaethau Busnes a'r Gaidhealtachd am nifer o flynyddoedd, dechreuir cwrs newydd yn yr unig coleg addysg pellach Gaegleg am H.N.D. mewn Astudiaethau Busnes a Thechnoleg Gwybodaeth — yn gyfangwbl trwy'r Aeleg. Yn ystod yr haf eleni, 'roedd y cyrsiau ar gyfer dysgu'r Aeleg yn orlawn, gyda dros 100 o fyfyrwyr yn y Coleg unigryw hwn yn Sleats yn Ne-Orllewin Ynys Skye.

### Y Wyddeleg yng Ngorllewin Belfast

Gwnaethpwyd arolwg gan Glór na nGael yng ngeaf 1984/5. Holwyd 223 o ddysgwyr mewn 14 canolfan. Gwelir y twf ar y cŷd gyda llwyddiant y Bunscoil Gaelach ar Shaw's Road ac agoriad dwy ysgol feithrin newydd yn Ardoyne a Twinbrook, a chodir arwyddion ffyrdd Gwyddeleg yn yr ardal. 'Roedd tri chwarter y dysgwyr o dan 35 oed a dros y spectrwm socio-economaidd.

## Cwmni Marchmata Gaeleg

Sefydliwr cwmni "Storas" i werthu nwyddau Gaeleg — llyfrau, offer cerddorol, tapiau, a.y.b. Cyfeiriad y cwmni yw 111 Straid an Academaidd, Inbhirnis, IV1 1LX.

## Cymdeithas Cymru/Breiz

Yn ystod Eisteddfod Porthmadog eleni sefydlwyd cymdeithas newydd i greu gwell gysylltiadau rhwng Cymru a Llydaw. Bwriad y Gymdeithas yw helpu Cymry i ddysgu'r Llydaweg a Llydawyr i ddysgu'r Gymraeg. Hefyd gobeithir y paratwir cyfres o dallenni gwybodaeth am y ddwy wlad. Gellir derbyn mwy o wybodaeth oddi wrth Gareth Matthews, Bronhaul, Bronwydd, Caerfyrddin, Dyfed SA33 6JA (Ffôn: 0267-235197).

CLIVE JAMES



## A DOCUMENTATION ON ETHNIC CONFLICT AND NATION BUILDING

By Dr. Yvo J. D. Peeters, director of the Centre for the Study of Ethnic Group Rights and Federalism, Brussels. This is a select bibliography covering material published in Europe and North America during the period 1960-1985. Dr. Peeters remarks that the U.N.O. is not really concerned with the fate of ethnic minorities. It is only thanks to the activity of militants and the work of scholars that the international community has been forced to pay attention to them. Since 1960 the volume of publications dealing with their situation has increased to such an extent that it is now impossible for a single scholar to account for them all. This bibliography will help to make the public aware of research in various linguistic areas (French, English, German, etc.). It lists 244 books and 15 periodicals of overall interest as well as twenty non-governmental organisations dealing with or working for ethnic, linguistic and cultural rights. So far, Dr. Peeters says, in spite of great devotion to their aims, these associations have not achieved a consensus on the kind of international instruments appropriate to the protection of those rights. A first attempt at coordination and cooperation was made about a year ago by the F.U.E.N., the AIDLCM and INTERREG when they held a joint congress in Geneva.

From Dr. Peeters there is also a bibliography of books, articles and studies (published mainly in French) by Prof. Guy Heraud, a specialist of linguistic minority rights, self-determination and regional autonomy and a federalist who advocates a European Federation based on ethnic identity. His work deals in particular with people's problems within the French, Spanish and Italian borders.

These bibliographies are available from the author, Lenoistr. 13, Brussels 1090, for 200 Belgian Frs. each.

# NEWS FROM WALES

**TEXTBOOKS:** 120 school textbooks have been published in Welsh since 1978 — not enough but a step forward. Now the Welsh Office is to inject a further £95,000 for primary school books to bring the total to £1,700,000.

**YOUTH CAMP:** Following the £250,000 upgrading of the Urdd Gobaith Cymru camp at Llangrannog in Ceredigion, £536,000 has now been spent at Glanllyn near Bala.

**TEACHER TRAINING CUTS:** Moves are afoot to centralise teacher education in Wales in four centres. Two would be in the public sector in Bangor and Cardiff and two in the university colleges at Aberystwyth and Swansea. This would involve closure of Wrexham college and university departments at Bangor and Cardiff!

**RADIO FOR YOUTH:** Is BBC Radio Cymru a success for the youth of Wales? With the BBC's own figures showing 29% of young Welsh speakers aged between 15 and 24 listening more than three times a week, the Cymdeithas yr Iaith Gywreg say NO. In answer the BBC state that the comparable figure for the UK as a whole is 20% in the mornings, 18% afternoon and 6% after 6 p.m.

## LANGUAGE GRANTS

The Welsh Office is to spend £1.164 million to aid the Welsh language outside the fields of education. This is an increase of £85,000 on last year. The beneficiaries include:

Family Planning Association	£3,000
Welsh Books Council	£400,000
National Eisteddfod	£260,000
Welsh Nursery Schools	£265,000
Nant Gwrtheyrn Language Centre	£47,740
Community Newspapers	£26,000

**RACIAL DISCRIMINATION:** After Borough Council has been found guilty of racial discrimination under the Race Relations Act for refusing a non-Welsh speaking English woman a job in their housing department where the Council regarded Welsh speaking an essential qualification because of contact with the public (three-quarters of the council's electors are Welsh speakers). This is another reason for insisting on a new Welsh Language Act.

**WELSH GAS:** After banishing Welsh from their vans and signs 10 years ago British Gas Wales have asked their London headquarters for permission to use the word "NWY" again!

**BUSINESS SKILLS:** Mr. Merfyn Morgan at Coleg Perceiraig Llangefni is leading a £100,000 investigation of the needs of employers in business, catering and the caring professions for Welsh speaking staff. This follows a survey of 300 employers in the three fields.

## HEARING TEST

For the first time a test to assess the hearing problems of Welsh speakers has been devised. It has been developed by lecturers in Cardiff.

**CARE CURRICULUM:** The Secretary of State for Wales (West England?) has declined to make the Welsh language an essential part of the proposed care curriculum for secondary schools. As in England this is proposed to be English, Mathematics, Science and a series of approved subjects.

CLIVE JAMES



Delegates at the Celtic League A.G.M. near Lorient, Breizh in August.

# ÉIRE

## CUAIRT AR GALIZA

Aineoin go bhfuil ceist na Gailíse a plé ag an gConradh Ceilteach le bliain anuas, déarfainn gur beag ball den eagras a fuair, nó a thóg, an deis cuairt a thabhairt ar an tír sin ariamh. Bhí sé d'ádh ormsa an deis sin a fháil i mí na Márta seo caite nuair a dheachaidh mé ann ar cuairt staidéir de chuid an Bhiúró Eorpach um Teangacha Neamhfhorleathana, an Biúró atá bunaithe faoi Chomisiún na hEorpa. Cé nach maireann na cuairteanna staidéir seo ach 5-6 lá go hiondúil, de bharr cúrsaí taistil agus eile, b'éigean dom féin fanacht ann deich lá. Is gearr an tréimhse é le haithne a chur ar tír ar bith, ach ag cur san áireamh gur chaith mé an tam uilig i gcomhlúadar mhuintir na Gailíse, ag plé, ag éisteacht agus ag bailiú eolais, d'éirigh liom léargas réasúnta a fháil ar shaol na tíre.

An chéad rud is féidir liom a rá sé go mbraitheann muintir na Gailíse nach Spáinnigh iad, agus nach tír Spáinneach í an tír s'acusan. Suite mar atá an Ghailís sa chúinne iarthuaisceartach de ríocht na Spáinne, leis an Mhuir Atlantach ó thuaidh agus thiar, an Phortaingéil ó dheas agus Asturias soir, is fada í ó Spáinn na meánmara. Mar a deir siad féin nach leor í an aimsir chun aithint nach bhfuil tú sa Spáinn. Níos cosúla le haimsir na hÉireann go deimhin, báisteach chuile lá nach mór; ba bheag teas a bhí ann an tráth sin, ach san iomlán bíonn teodhacht níos airde acu agus a rian sin le feiceáil ar an bhfás agus an bláthú a bhí faoi crainn agus plandaí. Ba bhreá an radharc na crainn Camelia faoi lán bhláth ar shráideanna Santiago de Compostela.

Tá go leor cosúlachtaí eile idir an Ghailís agus Éire. Daonra de 3 milliún — níos lú ná daonra an Stáit seo, agus is pobal tuaithe is mó atá ann, a bhfuirmhór ina feirmeoirí beaga, cé go bhfuil an iascaireacht ina tionscal tábhachtach i Corunha, i Vigo agus i mbailte beaga eile ar an gcósta. Seachas i gcathair Vigo agus cúpla baile mór eile, níl an tír forbartha ó thaobh na tionsclaíochta de. Bhí agus tá go fóill, ráta an ard eisimírce ón tír. Go Meiriceá Theas, go háirithe an Airgintín, a théann a bhfuirmhór, cé go dteann go leor ar imírce go Londain agus siú go dtí an Ghéarmáin Thiar. Bean óg amháin a casadh orm, is i Londain a ndeachaidh sí ar scoil agus d'inis sí dom gur ar éigean go raibh páiste Sasanach ar bith sa scoil chéanna — Éireannaigh, Pacastánaigh, Gailísigh agus eisimircigh eile, agus ba bheag Bearla a bhíodh a labhairt acu, chuile dream ag labhairt a dteanga féin! (ní fheadar i dtaobh na nÉireannach). Ach ar nós mhuintir na hÉireann fanann muintir na Gailíse le chéile i gceantracha áirithe, rún acu filleadh ar an bhfód dúchais chomh tuisece is a mbíonn na pingineacha bailithe le tábhairne nó gnó beag éicint eile a thosú sa mbaile.

Is daoine an lách, cineálta nadúrtha iad muintir na Gailíse. Ní raibh foirméaltacht dá laghad ag baint le haon ocaid a soeraíodh dúinn le linn na seachtaine cuma an ag casadh ar Uachtarán na Pairliminte a bhfomar nó ag

caitheamh béile leis na daoine gnáíula i ngluaiseacht na teanga. Is leasc leo éirí go luath ar maidin, agus is annamh a cuireadh tús le haon gnó roimh 10 a.m., ní bhíonn aon deifir orthu dul a chodhladh chan oiread. Níos minicí ná a mhalaire ní bhíonn an béile tráthnóna thart roimh meanoíche, ach ní bhíonn an oíche ach ina tús ag an am sin nuair a thosaíonn an bogadh timpeall ó thábhairne go tábhairne, agus go hiondúil bíonn sé ina oíche go maidin ina dhiaidh sin.

Dár ndóigh ba le cúrsaí na teanga is mó a bhí mise agus na daoine eile a bhí ar an chuairt staidéir ag plé. Canúint den Phortaingéilis atá i dteanga na Gailíse agus labhraíonn 75%-80% den phobal an teanga. Ach ba cháil teanga a bhain le pobal bocht tuaithe a bhí uirthi i gcónaí agus thuill sí drochmheas dá réir.

Is cinnte go bhfuil dul chun cinn suntasach i bhforbairt na teanga ó bunaíodh an rialtas reigiúnda eúig bliana ó shoin; tá stad as leath-oifigiúil bainte amach ag teanga na Gailíse, cé nach bhfuil sí ar chomhcheim leis an Caistilís mar gur chuir Cortes na Spáinne veto ar an moladh sin ón rialtas reigiúnda — tá a leithéid de chumhacht ag an Cortes. Níl ach eumhacht teoranta ag an rialtas reigiúnda a thugann smacht do ar chúrsaí oideachais, sláinte, rialtas áitiúil agus comhshaoil. Siad an dá cheim is tábhachtaí atá tógtha ag an rialtas reigiúnda ó thaobh forbairt na teanga (a) ceapadh teangeolaí ina stiúthóir ar roinn pholasaí teanga sa chóras oideachais agus (b) bunú stáisiúin teilifíse a chraolann go hiomlán sa teanga Gailíseach. Múinteoir an teanga i ngach bunscóil agus meanscoil agus deantar roinnt teagaise trí mhean na Gailíse ins na bunscóileanna. Tá sé leagtha síos go gcaithfead 25% den am scoile a thabhairt don teanga.

Ins na meanscoileanna tá cead ábhair eile a theagasc trí mhean na Gailíse ach tá seo ag brath ar mhúinteoirí a bheith ar fáil atá sásta agus oile a leithéid a dhéanamh. Tá a lán oibre fós le déanamh ó thaobh caighdeánú na teanga, teacsanna a sholáthar, curaclam a cheapadh; ba mhúinteoirí óga iad cuid mhaith de na daoine a casadh orainn le linn na seachtaine, agus bhí a bhfuirmhór ag dul don

obair sin ina gcuid ama saor agus iad lán de dhíogras. Tá feachtas ar bun chomh maith chun an ceatadán den am scoile a chaitear leis an teanga ins na scoileanna a ardú go dtí 50%. Tá cúrsaí ar leith a reachtáil leis na múinteoirí a oiliúint le dul i mbun teagaisc trín teanga dhúchasach. Is cinnte nach bhfuil an díogras in easnamh, ní amháin imeasc na múinteoirí, ach imeasc mic léinn, scríbhneoirí agus lucht Ollscoile. Níl oideachas tríú leibhéal faoi smacht an rialtais reigiúnda, faoin rialtas lárnach atá na hOllscoileanna. Mar sin brathann sé ar an ollamh nó ar an léachtóir aonarach cúrsaí ollscoile a chur ar fáil trín teanga.

Is stáisiún a tógadh as an nua é an stáisiún teilifíse agus é an nuaaimseartha leis an treallamh is déanaí idir ríomhairí is eile. Le dhá bhliain atá sé bunaithe agus tá stáisiún raidió Gailíse sa foirgneamh céanna. Timpeall deich n-uair a chloig sa lá de chláracha teilifíse a chraoltar; tá méid réasúnta de chláracha baile a gcur amach, ach dár ndóigh bíonn na scannáin Meiriceánacha agus Dallas agus Dynasty freisin, le fuaimrian sa teanga Gailíseach curtha leo; tá aonad ar leith sa stáisiún ag dul don obair sin. Níl ach timpeall céad seasca duine san ionlán ag obair go lán-aimseartha sa stáisiún teilifíse ach fostaítear roinnt daoine breise lasmuigh le haghaidh aistriúcháin agus scríoptanna a chur ar fáil. B'oth le cuid againn sa ghrúpa staidéir go raibh stáisiún náisiúnta ag cur amach an gallúntraí Meiriceánach — cúrsaí eacnamaíochta a dúradh linn agus tá éileamh air. Agus b'ole an mhaise dúinne bheith a lochtú, idir Éireannaigh, Briotanach agus Occiteanach ón bhFrainc móide leath-dosaen éigin de mhionlaigh ón Iodáil, agus gan oiread is leath stáisiúin eadrainn in ár dteangacha dúchasacha le maíomh as. Go deimhin bhí éad orainn le muintir na Gailíse bealach teilifíse chomh breá sin a bheith acu. Ní tír shaidhir í an Ghailís, ach a mhalaire; ní haon ionadh náire a bheith ar dhuine, ar Éireannach go háirithe toisc stát de chineál éicint a bheith againn sa tír.

Níor phléigh mé na gnéithe ceilteacha den Ghailís san alt seo, seachas na daoine féin, agus ní hé nach bhfuil siad ann, mar tá, ach go mbaineann siad níos mó le stair agus seandálaíocht agus tá ábhar ailt eile sa méid sin uilig.

*The article above describes some of the impressions gained by the author of life in Galicia during a study visit of the European Bureau for Lesser Used Languages, in which she participated at the end of March this year. Developments in the promotion of the Galician language in the education system, and the establishment of an all-Galician T.V. station by the Regional Autonomous Government in recent years form a large part of this article. A further article will deal with other aspects, including the celtic ones, of Galician life and history.*

BRÍD HEUSSAFF

# AN FHILÍOCHT CHOMHAIMSEARTHA 1975-1985

Editor: Ciarán Ó Coigligh — Publishers: Coisceim

A new anthology of poetry in Irish has just been published. It is entitled 'An Fhilíocht Chomhaimseartha 1975-1985': in English 'Contemporary Poetry' and it is a very fine book indeed.

The editor Ciarán Ó Coigligh is a third level lecturer in Irish and a poet in his own right who has also some of his work included in the anthology. The publisher is Coisceim (Footstep), i.e. Pádraig Ó Snodaigh, whose name is very familiar to readers of Carn. Coisceim is somewhat like the bottomless pitcher of Greek mythology, an ever-fruitful source of books in Irish, especially collections of poetry.

This article is not a literary review of the anthology, but an announcement that the book is at hand and an attempt to give Carn's readers some general details about what I would describe as a great and well-worthwhile achievement.

The anthology consists of 397 poems chosen by the editor from 94 collections, representing 59 poets for the decade in question: undoubtedly a very considerable feat. It is a very exciting book and I would imagine that it will be kept near at hand by a multitude of readers for many a year to be picked up for five minutes, or a half-an-hour, or longer until it becomes a much-loved (and very dilapidated) friend.

To undertake such an ambitious venture definite formulae were essential, no doubt, to enable the editor to solve many of the problems that an anthologist has to deal with: for example from what sources should the poems be chosen. As already indicated it is based on collections of poetry and consequently poems that appeared only in magazines or poetry broadsheets contributed to by several writers are excluded. This results in such an important and full-time poet as Pearse Hutchinson being excluded (though the editor gives recognition of this in his introduction.)

An even more difficult task would be deciding on what poems from a collection to include. In the nature of things many readers will not be a hundred percent satisfied with the editor's choice and worse still some poets themselves may be unhappy with the selections made from their own work. But this is all, probably, inevitable.

The editor sets out his objectives in compiling the book: to provide the public with an opportunity of reading the poems of those writers who are most productive at this point in time; to provide access to modern poetry for those who are involved in third level education; to give an opportunity to literary critics to experience the variety and excellence of contemporary verse and finally to draw attention to the poetry of certain writers of worth who have been, until now, greatly neglected.

Ó Coigligh indicates that he generally omitted very long poems. Occasionally one is included if he thought its overall worth warranted its admission rather than other shorter poems in the same collection. So we find, for example, that one long poem is selected from Gearóid Denvir's collection, 'Trudaireacht' (1984). The poem in question is 'Athreim an Trudaire' and it consists of roughly 150 lines. Incidentally many of the lines consist of as little as one or two words and were the poem to be recited (and isn't that the whole idea) it would seem much shorter than it appears to be on paper.



*The late Caitlín Maude, some of whose poems are included in the anthology.*

Finally the editor says that he excluded poems "too obscure in meaning". Yet, in an anthology of 397 poems one or two might have been included and left for the reader to struggle with. But then, again, the author had to lay down his own guidelines and keep to them.

The poems are arranged in sequence according to the years in which they were originally published so that many poets appear several times. For example, Cathal Ó Searcaigh's work appears under 1975, 1978 and 1983, taken from collections published in those years. Conleth Ellis and Micheal Ó hAirtneide feature five times each.

Such an arrangement gives the reader an opportunity of seeing the development of a poet's technique; if a poet is going in a certain direction or of assessing the growth and process of maturity in a poet's work, although, admittedly, the span of years that the anthology covers is not very great.

Some readers may experience difficulty with that part of the introduction in which Ó Coigligh divides the poets into different

groups. The first group is of poets from the Gaeltacht and these would seem to be those most favoured by the author. He writes "the amount of Gaeltacht poets in the anthology is worthy of attention, reason for optimism and a healthy sign" (this writer's translation.) But surely it should read, not in the "anthology" but in the "Gaeltacht". But furthermore, the editor names thirteen in this category but of those thirteen three, alas, are dead, six no longer live in the Gaeltacht and, whilst age, indeed, is honourable, of the four who do live in the Gaeltacht, one is 79 and another is 81. This, definitely, is worthy of attention but neither a cause for optimism nor a healthy sign.

The next group to which the editor draws our attention is composed of people who are not from the Gaeltacht but who confine themselves to the use of a dialect of one of the different Gaeltacht areas and to that one only, (if you will excuse the tautology).

Is there a particular virtue in this type of restriction? I am minded of what the great Irish prose writer, Mairtín Ó Cadhain said in respect to his own work. He had used words from his own townland in the Connamara Gaeltacht which were, in a sense, dying as he used them. He took words from Irish literature of previous centuries and even stole from Scottish Gaelic.

At times one might feel that the richness of the language of some of the poems weighed more with the editor than other considerations. By richness I mean that quality of the language which is found in its usage in the Gaeltacht rather than, say, in Dublin.

Yet, in the Gaeltacht Irish has an aspect that does not indicate the vibrance of a living language. A bicycle in the Gaeltacht is not a "rothar" but a "bicycle" and a computer is similarly not a "ríomhaire". But they are both rothar and ríomhaire outside the Gaeltacht.

Many non-Gaeltacht speakers of the language are conscious of the fact that they are not merely speaking Irish but they are also creating it; extending it to apply to new concepts, circumstances, inventions and the whole paraphernalia of an increasingly sophisticated and technological society.

Ó Cadhain, referred to above, spoke about Irish literature of the future being a more urban one than in the past. The age of great Gaeltacht literature was past, he claimed (1970) Rural society is in decline all over the Western World and similarly in Ireland. If Irish is to be a national language many new challenges have to be met.

Mairtín Ó Díreain, the doyen of Irish language poetry today, left his native Aran Islands over 50 years ago. I recall him saying on one occasion that many people criticised Irish as spoken in Dublin but that if everybody in the country could speak Dublin Irish the harvest would be home and dry and the language saved.

Yet the survival of the Gaeltacht is crucial to every aspect of the language and the Gaeltacht people are the direct inheritors of a language that has come down to them in an unbroken line of succession for 2,500 years or more.

Mairtín Ó Díreain's work is featured in the anthology as well as that of some others of "the greats" of Irish poetry, some, alas, who

have died during the decade celebrated, such as Caitlín Maude, Eoghan Ó Tuairisc and Seán Ó Riordáin.

There are many other facets of this grand book that one could discuss but space does not allow.

Ciarán Ó Coighligh has produced the finest anthology of modern Irish poetry there is. He obviously expended an incredible amount of time upon it and thought long and hard on many difficulties that a work of this nature would give rise to. We are greatly indebted to him.

It is appropriate that it is dedicated to that great anthologist, Séamas Ó Céileachair, who realised many years ago that it is through the anthologies that the best poetry survives.

The book itself is most tastefully presented in the "Coisceim" tradition. The layout by Máire Davitt of "Vermillion" is well up to her constantly high standards. The cover is designed by Rhoda Uí Chonaire and is elegant and, indeed, contemporary.

The anthology is in paperback (450 pp.) and priced at £6.50. It is available from Coisceim, 127 Bóthar na Trá, Baile Átha Cliath 4.

PÁDRAIG Ó CLÉIRIGH

## SURVEY ON ATTITUDES OF DERRY TO THE IRISH LANGUAGE

A cultural working unit was formed in the Bogside, in the Autumn of 1985, with the aim of promoting the Irish language in the local community. The unit consisted of five full-time workers under the auspices of Craobh Cholm Cille (the local branch of Conradh na Gaeilge). To help undertake this task, it was decided to engage in an extensive survey which would investigate local people's attitudes to Irish and gauge the status of the language in the city. It was hoped that the knowledge gained from the survey would be helpful in guiding the work of the unit in its future endeavours.

Altogether, four hundred people answered the surveyors' questions and we believe that the sample of people's opinion in the survey is as wide and representative as it was possible to achieve.

On the whole, the survey has illustrated widespread support for the Irish language. The majority of respondents say that they would like to see Irish more widely used; they would like to speak Irish themselves and they want their children to speak it; they think the revival of Irish would benefit the Irish people and that the language has a place in a modern society. Besides the respondents' obvious sympathy for Irish, it is clear from the above mentioned expressions and from the answers throughout the survey that the community has great confidence in the future of the Irish language. This is a definitive statement on the desire within the community to retain the Irish language as part of their social structure, of their culture and of their public image. All these factors are a sign of hope for Irish in the future.

It is interesting to note the level of support that exists for education through the medium of Irish, and the high percentages of respondents who claimed they would send their children to Irish language schools if they were available. This is a good example to us of the trust the community expressed for Gael-scoiléanna, especially since the third Naiscoil was started recently in Derry, in Pilot's Row Community Centre, Rossville Street. Gaelscoil Dhoire Cholmille in Steelstown has also recently expanded its capacity for Primary education through Irish. Indeed it is not enough to develop the existing Naiscoiléanna and Gaelscoil in Derry; it is clear now that what is needed is new schools to cater for the demand from the community as expressed in the survey. 82.25% who said they wanted to learn Irish themselves and almost the same number who wanted their children to learn it.

When one compares the British Government's at best, indifference towards the Irish language with the stated policy of the European Parliament on the issue of lesser used languages, one can see that the demands of the Irish-speaking community in Derry are in no way unrealistic or exorbitant. The Arfe Report and Resolution,\* formally adopted by the European Parliament, requests "the promotion of educational facilities in the regional languages in official curricula right through from nursery school to university," and also asks member Governments "to ensure that individuals are allowed to use their own language in the field of public life and social affairs, in their dealing with official bodies and in the courts."

A concerted effort must be undertaken in the Derry area, by all the groups interested in promoting the Irish language and culture, to produce the kind of results demanded by the people who answered the survey questions.

\*The Arfe Report to the European Parliament (1981).

## THE LONDON EMBASSY STRIKE: THE SECURITY ASPECT

At least one Irish writer in recent times was "less than grunted", as Dubliners say, when he appealed to the staff of the Irish Embassy for help when stranded, in getting home to Ireland.

Around the same time some of the staff there went on strike because they were in the normal way of staff rotation being returned home on transfer. The strike failed it seems and certainly there was less than support among the membership of the Civil Service unions in Ireland.

Among the arguments being used against the transfer were that the cost of living in London was cheaper than in Dublin, that some had become accustomed to the English way of life, that some had married English spouses and that some, because of their domestic arrangements (schooling, matrimony, social

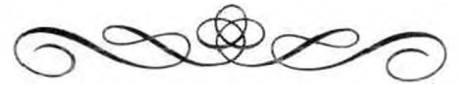
networks) did not want to go back ever to Ireland.

Now it was obvious that some of those concerned can no longer be regarded as Irish; that some are vulnerable to pressure through non-Irish liaisons; and that others have in effect transferred their loyalty to another state, another country.

Recent spy books have shown, when many believed but more refused to believe, that the English government's intelligence agencies are active in the Republic of Ireland. One should expect them therefore to be trying to establish contacts within the Irish Embassy in London. That is a "norm" in the dirty world of spying. And because it is a norm, sovereign states try to reduce the possibility of access by rotation of staff. (And any taking up a career in the diplomatic service knows *ab incunio* that such transfer is a condition of service).

One wonders at the loyalty to Ireland of those in the Embassy who have refused to return. One wonders too how accessible some may be to the intelligence services of the state which they so obviously prefer.

P. PLUNKETT



## "AN POST" DISREGARDS THE RIGHTS OF IRISH SPEAKERS

Conradh na Gaeilge has strongly criticised "An Post" for disregarding the rights of Irish speakers — those living in Gaeltacht areas and those residing elsewhere in the country.

"An Post" boasts of the efficiency of their campaign to ensure that people who have a television set in their possession, purchase a television licence.

It is clear from many complaints received by Conradh na Gaeilge recently that it is the common practice of "An Post" to send informative circulars and threatening circulars regarding television licences to people in England. "An Post" rarely takes the trouble to deal fairly and courteously with the Irish speaking public by sending Irish versions of those circulars to people whose names are in Irish. That practice by that state-sponsored body is a blatant infringement of the rights of Irish speakers.

Not only is "An Post" sending English-only circulars to people in Gaeltacht areas but they are also putting English translations of Gaeltacht place-names on the letters they send them. Conradh na Gaeilge calls on the Chief-Executive of "An Post" to ensure that that disgraceful practice is ended.

Worse still, it is clear from complaints which the Conradh has received that surnames have been translated into English on letters concerning television licences received in Gaeltacht areas and sent to people by the relevant Head Postmasters. That is

inexcusable.

Galway's Head Postmaster recently sent three letters to the noted broadcaster and journalist, Proinsias Mac Aonghusa. The letters were delivered to his house in Doire Iorais, Ros Muc, in the heart of the Gaeltacht.

His name thereon was altered and translated to read 'Prionsais (sic) McGuinness'. His name is Proinsias Mac Aonghusa, it is the only name he uses and it is by that name alone that he is known.

Conradh na Gaeilge strongly castigates "An Post" for so gratuitously insulting a member of Conradh's National Executive.

To compound insult with injury place-names in English rather than the correct Gaeltacht place-names were used on the letters sent to him.

Not only that but the circulars regarding television licences and sent to Proinsias Mac Aonghusa by "An Post" were in English only.

It is disgraceful for "An Post", a state sponsored body, to send circulars in English with addresses in English to their customers in the Gaeltacht and to other people who wish to conduct their business through Irish. It is absolutely scandalous for "An Post" to translate names of their customers into English.

Conradh na Gaeilge states that "An Post" will not be dealing justly with Irish speakers until the forms and informational material issued for the public by "An Post" are published bilingually.

## BRIT POLICY ON IRELAND

British policy in Ireland was outlined during the course of a lecture given at the Merriman Summer School by Seamus Ó Tuathail (one-time editor of the *United Irishman* and active in many agitations — Ground Rent, Waterways Restoration, Irish Language — over the years.

Mr. Ó Tuathail said that throughout all the political flux of the past 20 years, the British Government's policy to remain on this island had survived intact and virtually unchallenged.

The Anglo-Irish Agreement, Mr. Ó Tuathail said, represented the triumph of the British policy objective in that the cardinal premise of the agreement was the recognition of the respective sovereign positions of the British and Irish Governments on the island.

"The success of the British policy objective in maintaining and further securing its position on the island, underlines Britain's real interest in Ireland: as long as it remains in Ireland, it exercises significant direct influence over the politics of the whole island, a reality seldom perceived and even less frequently mentioned in the politics of the Republic."

Given this success Mr. Ó Tuathail said, it was impossible to reach any national constitutional settlement with a Unionist population alienated by the Anglo-Irish Agreement. "Is it any wonder that British Ministers of late have been making open demands for changes in the Irish Constitution?"

Learn Irish  
through cartoons!



# IRISH IS FUN!

Y Lolfa

New, amazing, PAINLESS Irish course!

## IRISH IS FUN

At the end of June 2, a completely new type of Irish tutor was launched at Club Chonradh na Gaeilge, 6 Harcourt St., Dublin 2. Called *Irish is Fun*, it is based on a bestselling Welsh course, *Welsh is Fun*. This course, using cartoons as the main teaching medium, has sold over 100,000 copies in Wales, having gone through two editions and thirteen impressions since its initial publication in 1971.

The publishers of both Welsh and Irish books are Y Lolfa, a Welsh printing and publishing company located at Talybont, a small village near the centre of the Welsh coastline, facing Ireland!

The new Irish course is the result of co-operation between this company and several bodies. The initial impetus came from John Dudley Davies, Marketing Director of the Welsh Books Council, who secured a firm order for the proposed book from his corresponding body in Ireland, AIS, the Irish language book distribution agency. Conradh na Gaeilge has also been involved with typing, editing, proof-reading and publicity.

The translation of the book has been expertly done by a Belfast teacher, Aodán Mac Póilín. His royalties will be used to support OIDEAS LOCH LAOI, a charity founded to assist Irish-language education in the Six Counties. Mr. Mac Póilín was persuaded to undertake the task by Liam

Andrews, another Belfast teacher who is married to a Welsh girl from Swansea, from which town also comes Heini Gruffudd, the original author!

The last twenty years in Wales has seen a language revival which has embraced all the popular media — the record industry, television and publishing. The publication of *Welsh is Fun* was a small part of the revival. It does not pretend to be a self-sufficient language course, but has proved very effective as an initial arouser of interest and enthusiasm.

This new book *Irish is Fun* will be of great interest to Irish people who wish to brush up on the Irish they still retain from their days at school. Tourists will of course find it fascinating.

The author, Aodán Mac Póilín, has expertly graded the light-hearted lessons to let the reader grasp the basic rules of sentence construction in Irish and to enable the reader to start speaking the language right away. Succinct but well-devised notes on grammar have been included in each lesson. The book also contains a guide to pronunciation, exercises at the end of each lesson, a detailed grammatical section, as well as English-Irish and Irish-English vocabularies.

This book prepared in a true Celtic spirit of co-operation certainly lives up to its title and proves that IRISH IS FUN.

## International Colloquium

The third international colloquium organised by IONA and THE SCORPION magazine will be held in London on October 24. The theme: *For the Europe of a Hundred Flags* (echoing the Breton Yann Fouere's book title). The meeting will seek the way which could lead to a *Europe of the Regions*. Speakers from many European countries will take part. Further details from the editor, The Scorpion, BCM 5766, London WC1N 3XX or

Alessandro Michelucci, Via Trieste 11, I-50139 Florence.

**Editor's note:** We would be interested in getting reports on this conference from those members of C.L. who will attend. Let it be specified that we are concerned with the Celtic nations forming as close an association as possible. We have not defined any policy concerning a wider European association. If a European federation were to come about, we would certainly want it to be based on historic nations such as ours, and our aim should then be for the Celtic nations to form a subgroup within it.

# KERNOW

## THE SEVENTH PERRANPORTH CONFERENCE

The seventh in the series of Conferences on Cornwall was held at the Ponsmere Hotel, Perranporth, on 30th and 31st May 1987. Its aims were:

- (1) To examine the way in which Cornwall is served by her Press, Radio and Television.
- (2) To discuss the current state of Cornish Sport.
- (3) To discuss the situation in South-East Cornwall.

In addition, the conference was addressed by Dr. A. L. Rowse on the subject of "Cornishness", and Ann Trevenen Jenkin presented a statement on the forthcoming Celtic Congress in Cornwall in 1988. There were reports from working parties, and the Conference was used as a platform for the formal launch of the *Cornish Office of Information*.

### Radio, Television & Film

Michael Hoskin, the Manager of BBC Radio Cornwall, spoke of the ways in which he attempted to serve Cornwall. He recognised that there was a distinction to be drawn between "Cornish people" and "people in Cornwall", and considered that it was important to devote time to specifically Cornish cultural issues. He hoped to include more items on the Cornish language in future and was anxious to look at the problems of modern Cornwall, including where possible comparisons with Brittany.

Michael Read, the Regional Television Manager of BBC TV, explained that he was less able to meet Cornish aspirations than either Radio Cornwall or TSW, for "regional" television had been created centrally without much concern for the nature or needs of the regions themselves. However, recent re-organisation had gone some way to overcome the more deleterious aspects of this (for example, he could now work more closely with Radio Cornwall) and he felt that of late some excellent Cornish material had been produced (such as the documentary on Geevor Tin Mines).

Michael Reinhold, the Director of Programmes for Television South West, explained that he aimed to serve Cornwall in a number of ways. TSW had emerged as a major sponsor of the Cornish contribution to the Celtic Film Festival, and had produced a variety of Cornish documentaries — some of which had sold overseas. There were plans, he said, for a major series on Modern Cornwall, for Cornish drama programmes, and for a "post-Poldark" series — all this being in addition to TSW's principle task of providing comprehensive local news coverage.

Judith Higginbottom, the Film and Television Officer for South West Arts, was the final speaker in this section. She stressed

that television had become the dominant medium (especially for young people) and that Cornish groups ignored it at their peril. She accepted that TV did not always seem to match Cornish interests or aspirations, a problem exacerbated by the effects of London-orientated training, but argued that Cornish groups should try to counter this by becoming more closely involved with TV. She urged greater support for the SW Arts Film & Video workshops, and noted that the high quality of local Videos (notably the "Dalleth" film) had been instrumental in getting the Celtic Film Festival to Cornwall in 1990.

### The Press

The Editor of the *Cornish Times*, John Collings, was the first speaker in the session devoted to the Press. He emphasised that, since becoming editor of his newspaper in 1978, he had tried to perpetuate its "community" identity by developing close links with the local population and by actively supporting Cornish campaigns — most notably the "Hands off Cornwall" campaign, designed to deter Plymouth expansionism.

Mark Humphreys, assistant editor of the *Western Morning News*, stressed what he saw as the "West Country" orientation of his newspaper, although he recognised the difficulties of maintaining this stance — for example, Cornish readers wished for greater coverage of Cornish events, whilst readers in Exeter wanted more UK and international news. John Marquis, of the *Packet* group of newspapers, emphasised that the existence of 10 distinct titles enabled his group to cater for the requirements of specific regional locations within Cornwall.

He strove to make the *Packet* accessible to the local communities, a forum in which Cornish people could express their views and also a platform from which the *Packet* could deliver its own opinions on local affairs. In

outlining his editorial policy, Mr. Marquis said that he rejected the "Isolationist" stance adopted by some Cornish people, and that he promoted Cornish economic development, including tourism.

Unfortunately, Max Hodnett — editor of the *West Briton* — was unable to be present but he had submitted a paper, part of which was read out by the Conference Chairman (Paul Smales), in which he outlined the problems of running a weekly newspaper in Cornwall. The last speaker in this section was Sarah Foot, editor of the bi-monthly *Cornish Scene*. She pointed to the great diversity of literature being produced in Cornwall and, taking issue with John Marquis, attacked the view that pride in being Cornish was "isolationist". On the contrary, she argued, by understanding our own nationality and culture we are better placed to respect and appreciate other nationalities.

Again, the ensuing discussion periods proved lively and constructive. The *Cornish Times* was singled out for especial praise, and John Marquis of the *Packet* group admitted that he was prepared to reconsider his position on a number of issues in the light of opinions he had heard expressed in the discussions.

### Dr. A. L. Rowse

The evening lecture delivered by Dr. A. L. Rowse, the noted Cornish historian, was a provocative but entertaining examination of the nature of "Cornishness". Dr. Rowse pointed to the unique contribution made by Cornish folk throughout the world and, in pinpointing the various strands of the Cornish identity, demonstrated how different the Cornish were (and are) from their English neighbours.

### Cornish Sport

In introducing this session, Michael Williams spoke of the enormous pride felt by people in playing for Cornwall. This was echoed by J. M. Jenkin, the Chairman of Cornwall Rugby Selectors, who outlined the proud history of Cornish Rugby. However, Mr. Jenkin admitted that Cornish Rugby was today faced by a number of deep-seated socio-economic problems — not the least of which was that many of the best Cornish players left Cornwall and ended up playing for English clubs such as Wasps or Saracens. But he was optimistic for the future, and argued that the way ahead might well be for local teams to merge to produce "district" clubs (e.g. in Penwith).

Tom Meneer, Secretary of the Cornwall County Cricket Club, spoke on cricket in Cornwall, noting that there had been a Cornish Cricket Club as early as 1813, with the present Cornish League dating from 1905. Graham Roach, Manager of the Cornwall Association Football Team, spoke on Cornish



soccer but admitted that all was not well with the sport. He felt that a sense of pride in playing for Cornwall was sometimes lacking. This was partly a result of the rules of qualification, which led to many non-Cornish becoming involved, but also reflected financial problems, the low media coverage devoted to the sport, and the sometimes rigid attitudes of the controlling body.

However, he too was optimistic for the future, now that the problems had been identified and were being addressed.

In the following question-and-answer session, much discussion centred around the desirability of a Cornish Sports Council, promoting co-operation between the various sporting groups, and there was considerable support for the idea of a "Celtic Olympics" in which Cornish teams could compete against teams from the other Celtic countries.

#### The Cornish Office of Information

The conference was the occasion of the official launch of the Cornish Office of Information (formerly the Cornish Resource Centre). A full presentation of aims, costings and potential sources of funds was made by Mr. Andrew George and Mr. Neil Kennedy. They explained their progress towards charitable and company status, and outlined the many likely roles of the Cornish Office — from forum for discussion and centre for resources and skills, to co-ordinator of Cornish activities and focus for people concerned for the future of Cornwall. The Office is "non-aligned" but would be available for consultation by political parties, along with other Cornish groups. The launch was greeted enthusiastically by the Conference, which wished the Office (Neil Kennedy/Andrew George, Tregenza Vean, Antron Hill, Mabe, Rennyng) well in all its endeavours.

#### The Celtic Congresses

Ann Trevenen Jenkin reported on the progress towards organising the Celtic Congress meeting in Cornwall in April 1988. The venue would be Newquay, and the provisionally agreed theme was "The Celtic World and the Sea".

#### Working Parties

Reports of progress and current activities were received from the following working parties: 1) The Celtic Film and TV Festival Committee (SKESOW); 2) Groups engaged in European-related activities; 3) Cornish Legal Group; 4) Cowethas Ylewydhyon Gemewek; 5) "Cornwall Comes to London"; 6) Cornish-Breton links; 7) "Think Cornish Buy Cornish" campaign; 8) Cornish Flag Fund.

#### South-East Cornwall

Significantly, Plymouth City Council had felt unable to send a delegate to the Conference to participate in the debate on SW Cornwall but articulate and impassioned statements of the Cornish position were given by Mr. Charlie Hampton (until recently Mayor of Saltash) and Mr. Harry Callender of Torpoint (a Caradon Councillor). Mr. Hampton explained that Saltash was in an uneasy situation. Development of the A38 road would

release more land in Saltash for building purposes, with land-hungry Plymouth once again looking across the Tamar for potential expansion. At the same time, Plymouth was jealous of Exeter's dominant position within Devon, and was anxious to revive the "Tamar-side" concept in which parts of the South-East would be removed from Cornwall and placed under the control of Plymouth. Mr. Hampton felt that Cornwall Council and people in other parts of Cornwall were not sufficiently aware of the threat to Saltash.

Harry Callender emphasised that the River Tamar was an historic and sacrosanct border, but reminded the Conference that Plymouth's designs on the South-East could be traced back at least as far as the "Abercrombie Report" of 1943. He also argued that, should Saltash and Torpoint ever be taken over by Plymouth, then the Caradon District Council area would no longer be viable — and, in the longer term, the whole of Cornwall would come under threat.

The conference felt that the situation in South-East Cornwall was now so grave and so urgent that the next Conference on Cornwall — to be held at the Ponsnere Hotel on 14th and 15th November 1987 — would be devoted in large measure to further consideration of the problem.

PHILIP PAYTON

### CORNISH LANGUAGE EXAMS SUCCESSES

Although there has been a fall in the number of new enrolments this year, the third annual report on the work of "Kernewek Dre Lyther" the Cornish language correspondence course marking its fourth year, has reported success in getting its students through all three grades of the Cornish Language Board exams.

The report comments on the marked interest being shown in the language by the Cornish in Australia. One of KDL's Australian students has just achieved a distinction in the 3rd grade (final grade) and, as well as having written a paper on Cornish forms of words like "Australia and Australian" etc., is acting as KDL organiser in that country and can be contacted as follows: Ron Dawe, 1 Maidos Grove, Valley View, 5093 Adelaide, South Australia.

Of the 111 students that KDL has on its books 33 are based in Cornwall and 38 in England. There are sixteen students of Cornish in the other Celtic countries. Out of this total 10 have completed the course and passed the third grade exam. Others have passed the grade they enrolled for and many, the KDL report states, have discontinued without completing their course.

The fact that Ray Edwards, the KDL organiser originates from the English midlands as well as being based there at present has attracted the attention of the English media. BBC Radio 4 to the Birmingham Post have all run stories on KDL, its organiser and the fact of it having so many students from such a large number of different countries.

Information on K.D.L. from: 6 Halton Road, Sutton Coldfield, England.

## THATCHER REBUFF FOR MINISTER IDEA

English Prime Minister Thatcher has told a Cornish MP that she does not believe that the appointment of a Minister or Secretary of State for Cornwall would be of "advantage to the county or to the efficient government of the United Kingdom". The idea had come from the Cornwall County Council's policy committee.

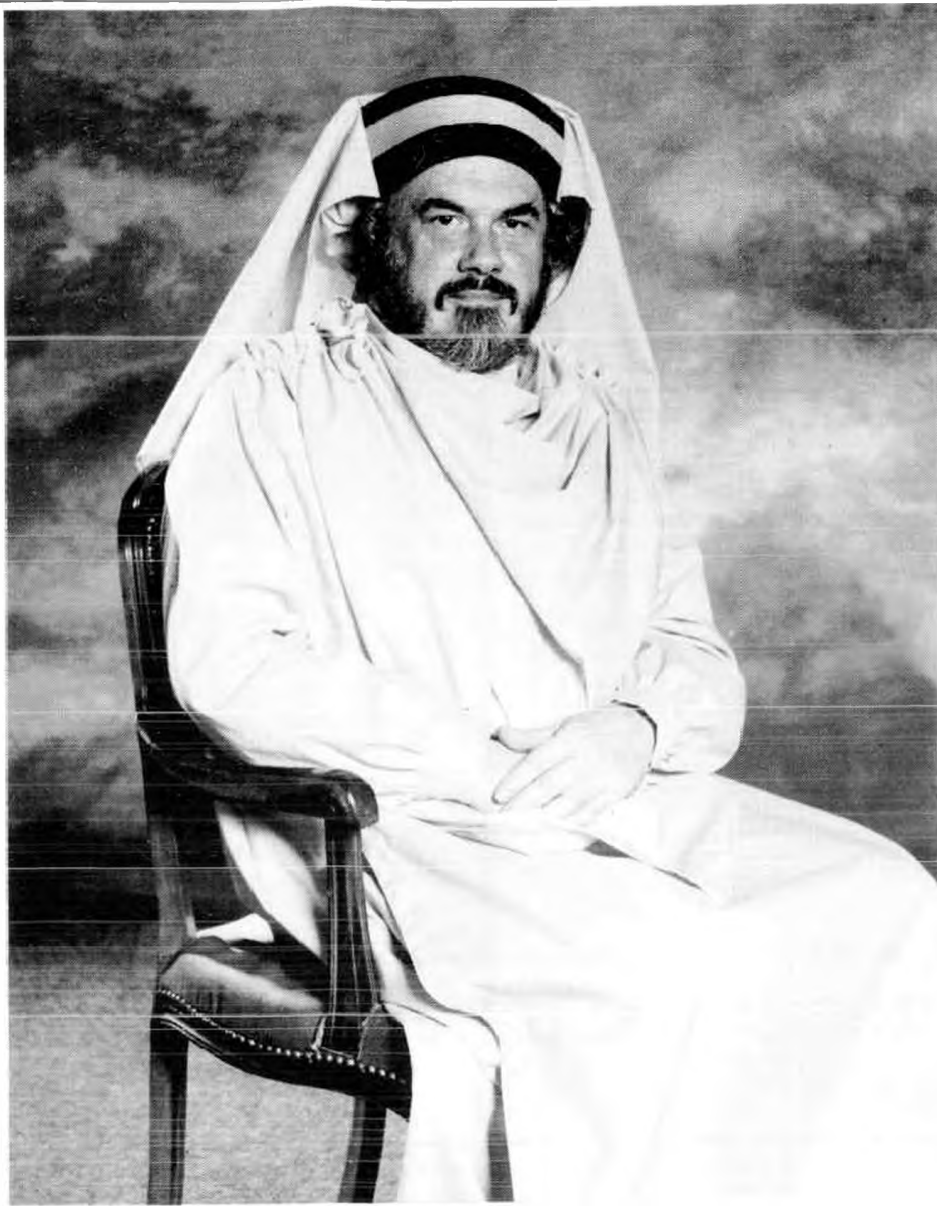
Although it seemed that the policy committee had modified their initial idea of a special Minister for Cornwall and now only wanted one of Cornwall's present MPs to be given some special status in recognition of its special needs, their original suggestion that Cornwall should have a Secretary/Minister of State is the one that has been brought to Thatcher's attention.

The MP concerned in passing the policy committee's views to Margaret Thatcher, Tory David Mudd, was delighted at the support that his leader's reply seemed to give to his own personal view on the Minister idea and is quoted as saying: "I am glad the Prime Minister has spoken so bluntly on this issue. It proves that she and her Cabinet team are united in trying to achieve something practical for Cornwall's recovery, rather than jumping at the offered chance of buying time by setting up a useless department and hiding behind a smokescreen."

No doubt many in Scotland, Wales or the 6 counties, who have practical experience of the degree of usefulness of appointments such as the one suggested for Cornwall may agree with David Mudd's comments if not the sentiments behind them. Mudd's reaction is possibly to do with the fact that the council committee concerned is dominated by his Alliance opposition (and fellow travellers), the same opposition that cut his electoral majority so substantially as to put his parliamentary seat within easy reach of a SDP/Liberal candidate in a future election.

As for the motives of the policy committee itself in calling for such a radical policy: It is hard to believe that a majority of the individuals making up that body have their "heart and soul" behind the move. It is more likely that the initiative has come from one or two Alliance members with a "nationalist tendency" who have, in a Thatcherite era with no end in sight, been able to cohere a majority into supporting any kind of move, in the present economic climate of despair, which could be construed as being positive however tenuous.

EUROPA ETHNICA, a quarterly for problems of nationalities, in German and in French, occasional articles in English. Official news of the Federal Union of European Nationalities and of the International Institute of Ethnic Groups' Rights and Regionalism. Subscription ATS 350. — Editor Wilhelm Braumueller, Universitaetsverlag-Buchhandlung, A.1092, Vienna, Servitengasse 5.



*Peter Berresford Ellis.*

## **CORNISH BARDSHIP FOR CELTIC LEAGUE MEMBER**

Among the new Bards initiated in the Gorseth Kernow (Cornish Gorsedd) at Torpoint on September 5 was the historian and novelist Peter Berresford Ellis, also a long time member of the Celtic League. Peter Berresford Ellis was invited to become a Cornish Bard in recognition of his work not only on the history of the Cornish language (The Cornish Language and its Literature, Routledge & Kegan Paul, 1974, has been a standard textbook used by the Cornish Language Board in their examination courses) but for his work in promoting the interests and welfare of the Celtic peoples generally.

At the suggestion of Richard Jenkin (Map Dyvroeth), the Grand Bard of Cornwall, Ellis takes the Bardic name of 'Gwas an Gelyton' (Servant of the Celts).

Ellis has been a member of the Celtic League's London Branch since 1966. In 1969-70 he was chairman of the League's Publicity Committee and in 1985 and 1986 was

chairman of Scrit-Celt, the Celtic Languages Book Fair, organised by the League.

He has published over 40 books, under his own name and his pseudonym (Peter Tremayne). As well as works on Irish history, such as 'A History of the Irish Working Class' (first published by Gollancz, 1972, and still in print from Pluto Press in an updated version, 1985) he has written works on Celtic history as well as polemic works such as 'The Celtic Revolution' (Y Lolfa, 1985).

More recently, his 638 page epic historical novel 'The Rising of the Moon' (Methuen UK, St Martins USA) set against the Fenian invasion of Canada in 1866 has been widely acclaimed among critics on both sides of the Atlantic. The UK first printing was sold out within ten days.

In spite of a busy writing schedule Ellis still tries to find time to travel and lecture, specifically promoting the cause of the Celtic League. He will be in Canada in October as one of the main speakers at the International Conference for Gaelic Language and Culture hosted by the University College of Cape Breton, Nova Scotia. He will be addressing the conference on 'Language, Politics and Celtic Survival'.

## **DALLETH CAMP**

Dalleth, the organisation that supports and encourages the Cornish language among families and children, held its first annual camping weekend in August. One of the organisers and secretary of Dalleth, Sue Smith, said that she was very pleased at the success of the camp which was attended by five families, at least four of whom use Cornish as one of their languages in the home, and 11 school children who are students of the language.

The venue of the camp was at Cusgarne in country between Truro and Redruth near to An Gresen Gernewek (The Cornish Centre) run by Loveday Jenkin. Apart from activities to keep the children, whose ages ranged from 2-15 years, occupied and using Cornish, there was a barbecue and ceilidh which was well supported by those camping and others who came along just for the evening.

The relative success of this first camp will certainly encourage the organisers to prepare for a follow-up in 1988. Further information from Dalleth, Chy Crowshensy, Park Bottom, Redruth.

## **A Future Time (with an Earlier Life)**

by E. T. Hunter-Blair

In English 21 pages of poetry and 28 pages of autobiography. The poems are in free verse, inspired by love of Scotland, love of woman, biblical themes, the present international tension. One is titled: "Scottish National Anthem". From the biography we learn about the author's aristocratic background, his time as a student in Oxford and in France, his unsuccessful training as a cadet in World War II, his activity as a newspaper reporter and editor. We get his views on the East-West relations and the nuclear race: I find his scenario (on page 51) for World (Nuclear) War II most improbable — a front line dividing Ireland from Britain. . . . Such a hypothesis could only reinforce our determination, here in Ireland, to hold firmly to a neutrality which enables this State to do something to help reducing international tensions and thus render the hypothesis irrelevant. I looked for passages indicating an interest in Scotland's own culture, in Scottish self-government which might enable the country to pursue a line of its own in international politics, but there is no mention of that kind, let alone of Celtic matters. It is a bit disappointing on the part of a CARN reader of long standing.

A. HEUSAFF

### **URGENT APPEAL**

We are looking for a regular contributor for the Cornish language section. Anyone willing to write or collect articles should contact the Cornish Branch Secretary Ian Williams.

# KERNEWEKHE THE POSTAL SERVICE

The issue of the Postal Service in Kernow was again raised in Paul Smales report on the Sixth Perranporth Conference in the Spring issue of CARN. Yet against the Post Office can promise little hope for reform, so it seems it is time for the people of Kernow to force these issues by bringing financial pressure to bear. In this "Thatcherite" economy were "money talks" any actions that increase costs or reduce profits are corrected quickly, conversely any actions that cut costs or raise profits are encouraged. So what better way to Kernewekhe the P.O. than with a two pronged attack on the issues of postcodes and the production of a Regional Stamp, based on the probability that the P.O. will lose money if they fail to respond to the measures proposed.

The two issues need different methods in order to tackle them and show the P.O. that we will no longer be ignored. A third issue, namely the use of Kernewek in addresses (without the need of English translations) can be closely linked with the satisfactory conclusion of that of the postcodes.

## 1. POSTCODES

All postcodes in Great Britain and Northern Ireland are based on areas around major Cities/Towns sorting offices where letters are encoded and then electronically sorted. These postcode areas have been running for many years now and it is unlikely that the P.O. will change their collections and deliveries in them, but they could be persuaded to change the actual codes in certain areas, especially if their system was being superseded by a more popular one which also (at the same time) disrupted theirs. Due to there being no Country/County codes, the use of KN for Kernow would be inconsistent and therefore meaningless for electronic sorting. As the P.O. already use TR for the Truro sorting office, it would seem appropriate to give all Kernewek addresses codes based on the TR suffix, by using this system all mail would be sent to Truro, unless the P.O. recoded them, or recognised the codes and sent them to Plymouth or Exeter. Of course initially there will be delays, but there can be no excuses for lost mail: as all items will either be recognised and "translated", or sent on to Truro for further sorting. Either way it means that mail will be guaranteed to end up in Kernow even if the rest of the address is written totally in Kernewek.

The system suggested relies on Truro having postal districts only going up to TR27, therefore any districts in the 300's or 400's are not being used. Thus all current Truro postcodes do not change, only those parts of Kernow with Plymouth and Exeter codes are

"modified". Plymouth codes have the PL suffix replaced by TR3, therefore the code PL12 6EL becomes TR312 6EL. Exeter codes similarly have the EX suffix replaced, but this time TR4 is substituted, thus EX23 4NP becomes TR423 4NP.

Using this system, Kernow's three code areas are thus transformed to:

West Kernow TR1 to 27 — TR1 to 27  
East Kernow PL10 to 15 — TR310 to 315  
PL17 to 18 — TR317 to 318  
PL22 to 35 — TR322 to 335  
North East Kernow  
EX 22 to 23 — TR422 to 423

Therefore the address of Wella Brown, the General Secretary of Kesva an tavas Kernewek becomes:

Chy an Gell,  
9 Frith Road,  
Essa,  
Kernow.  
TR312 6EL.

## 2. KERNEWEK REGIONAL STAMPS

At present the Post Office issues Regional Stamps for three areas:

Alba  
Cymru  
Northern Ireland

They can be bought at all Philatelic Counters, and are valid throughout Great Britain and Northern Ireland (Mannin and the individual Channel Islands run separate postal systems and issue their own stamps).

Before the P.O. issues any Kernewek Stamps it is obvious that certain criteria must be fulfilled, what these specifically are is open to speculation. But it is possible to make a few educated guesses, and recommend measures to ensure they are satisfied (it is obvious that the P.O. were not satisfied with the claim of Kernow, when it was last suggested that there should be a regional stamp issue).

Six major criteria come to mind:

1. Is there a defined Regional Area (historical, cultural and political)?
2. Is there popular support (by the people and politicians)?
3. Will the stamps be used?
4. Will it be a profitable operation for the P.O.?
5. What emblem will be used?
6. What will the design of the emblem be?

The most difficult criteria to fulfil would be that of being an accepted Regional Area; as all the other areas have widespread International recognition of their National status. The P.O.'s main objective would be

that they could not be seen to "give in" to every county who demanded their own stamps, as it would lose them money and cause great confusion. The counter argument must be that Kernow is not a county, but a nation (and it would help if Nationalists stood in elections at EVERY level within the country to reinforce this). It would seem that Kernow still has a long way to go before it is Internationally recognised as a nation. Nevertheless it may be possible to lessen the significance by being able to show strong popular support, the prospect of high usage, and the prospect of a good profit for the P.O. Popular support must be seen to come from all the political parties and cultural organisations, and be backed up by a authenticated Opinion Poll (to be held after a petition campaign throughout Kernow). An Opinion Poll could also show the populations commitment to using the stamps. The profitability angle probably has the greatest potential not only from the people and tourists in Kernow, but also from philatelists around the world. An organised boycott of the Postal Service during one of the winter months may serve to remind the P.O. of its potential loss of profits.

The emblem to be used, and its design, are much easier problems to be solved. It seems inconceivable to expect anything other than the Chough as the emblem for Kernow, and a competition to provide a design is relatively easy to set up.

The one trap that must never be fallen into, is to accept the promise of only a commemorative issue, there must be definitive stamps like the other three Regions.

What immediately people can do to support the campaign for Kernewek Stamps, is to use other Regional Issues instead of ordinary definitives. They can be purchased from local Philatelic Counters or the British Philatelic Office in Edinburgh and are available in a range of values including 1st and 2nd class. As Cymru is the closest neighbour, these would seem the stamps to use first, with Kernow printed underneath (overprinting the stamps could be illegal!). If this was to happen, it would cause a noticeable increase in the usage of these stamps, and possibly even shortages.

## SUMMARY

The only way to ensure that the proposed system of postcodes works is to try it for yourself, maybe by sending a letter explaining the system to a friend. Once you are convinced, use it all the time by converting the codes for mail in Kernow, and explain it to others so that they may use it too. Of course the Regional Stamps issue is not as easy, but if enough people use other Regional Stamps and write Kernow underneath, maybe, just maybe, the P.O. might start taking notice: the answer is to keep plugging away until the aim is achieved.



# MANNIN

## YN SAASE KODÁLY SON MANNIN

Tammylt beg er-dy-henney va mee kionefenish ec coorse ayns Doolish son fir-ynsee. Va shin er shen dy gynsaghey yn saase er-lheh v'er ny chroo ec Zoltan Kodály son paitchyn aegey gynsaghey kiaulleeaght ayns e heer hene. V'eshyn jannoo ymmyd jeh carryn theayagh Ungaaragh, agh er-dyn e lhing-hene ta'n saase echey er vishaghey, as ta shimmy cheer mygeayrt y theihll boayl t'ad geiyrt er as jannoo ymmyd jeh nyn garryn hene. S'mian lesh yn stuireyder-kiuall ain. Alan Pickard, cur stiagh yn saase dys Ellan Vannin, currit er bun lesh carryn vannin.

Shegin dou soilshagey magh dy vel ny carryn ymmyrchagh da'n saase shoh nyn garryn quieg-sheeanagh (pentatonic), as cha nel monney jeh ry-gheddyn mastey ny carryn vannin. T'eh orrin kiart ec y toshiaght feddyn car ennagh ta jannoo ymmyd jeh'n eddyrchiem Soh — Mi ny lomarcan. Cha nel y lhied ayn, choud's ta fys ayn. Tra ta'n eddyrchiem shen shicky ayns king ny phaitchyn t'ou g'earree fer lesh Soh — lah — Soh — Mi, as myr shen derrey ta'n slane aarey quieg-sheeanagh troggit as shicky ayns nyn ging. Lhisin imraa dy vel cowrey-lane son dagh sheean ayns yn aarey as ec-y-jerrey lhisagh ny paitchyn cur enney orroo as goaill arrane vouc. Maghey shen t'ad gynsaghey dy aashagh lhaih kiauill screeuit.

Ayns ny cheeraghyn elley boayl t'ad geiyrt er'n choorse shoh t'ad goaill toshiaght lesh nyn garryn bunneydagh hene marish fockleyn voish daanyn phaitchyn. Er-hoh dooilleid elley dooin, ga nagh row ooilley ny daanyn phaitchyn ain mychione ny carryn va betyn daue. Cre erbee lhisagh shin jannoo? Ta

carryn dy liooar voish Bretyn as Nalbin ymmydoil da'n chooish as fodmayd cur ny carryn shoh marish ny daanyn ta foast ain. Ta ourys aym fodmayd jannoo ymmyd jeusyn ayns Gaelg. Bee eh dooillee dy liooar cur er ny fir-ynsee goaill toshiaght er saase noa eer ayns baarle. Dy beagh ny daanyn ayns Gaelg er-lhams dy jinnagh ad g'obbal ymmyd y yannoo jeh'n saase noa er-chor-erbee. Aghterbee ta mee shieltn dy beagh eh jantagh jannoo lhieggany Gaelgagh dauesyn ta graihagh er'n Gaelg.

Ta'n saase Kodály er ve feer speedeilagh ayns shimmy cheer hannah as cha nodmayd agh goaill foays voish my ta shin goaill toshiaght er ayns shoh. Cheayll mee claare er'n B.B.C. mychione sleih ayns yn Ungaar, yn cheer Kodály-hene, boayl ta'n sleih aegey mysh feed vlein dy cash as ny smoo chaglym cooidjagh ayns Tanz-hausen (thieyn-rinke) ayns ny ard-val jyn dy yannoo ny rinkaghyn dooie oc-hene. Ny smoo ny shen: ta kiauulleyderyn cur shilley er'n shenn sleih ayns

Transylvania, keayrt va ayns jeh'n Ungaar, dy ynsaghey carryn, arraneyn as rinkaghyn vouc.

Va ooilley shoh ayns yn treilys bunneydagh Kodály. V'eh g'earree dy chooilley pheiaagh ayns Ungaar ve moyrnagh jeh nyn giaull hene as dagh red bentyn da.

S'treisht lhiam dy ghowee ny fir-ynsee Vannin yn caa shoh dy chur er-y-hoshaight gleashaght oddagh cur crash dys paitchyn Vannin nyn giaulleeaght. Ga dy been dooilleidyn dy-liooar ayn bee eh lanc feu dooin cur cheb er. Ta'n saase-hene speedeilagh erskyn insh. Ta'n yeearee jerrinagh jeh'n saase Kodály cur lettyraght kiaulleeaght as cunnaghtyn co-vingysagh da ny paitchyn. Eer nagh vel agh shey carryn Manninagh quieg-sheeanagh ayn, nagh share daue eh gynsaghey kiaulleeaght Celtiagh daue voish Bretyn as Nalbin leideil ad, ec-y-jerrey, dys carryn Manninagh. Ayns yn Ungaar ta'n sleih aeg er ny choirt shaghey yn kiauill noa emshiragh voish America, as eer t'ad er n'ghoaill toshiaght er caghlaa yn agh t'ad coamrit, as nyn oashyn fuult. T'ad jeeaghyn dy ve smoo Ungaaragh.

COLIN Y JERREE

*An attempt is being made to introduce Manks teachers to the Kodály method of teaching music to young children. It is hoped that a way may be found to adapt the system to give a Celtic dimension applicable to Mannin. In Hungary, the use of the method has led to the emergence of the "Hard Folk" movement, in which today's young people are expressing their country's ancient musical heritage in a modern context.*

## CELTIA GHYS AYNS EEBYRTYS

Shimmy Celtiagh ta eliahtit rish cheer yoarree ennagh y ve sheiltyn ny smoo "Celtiagh" na'n cheer echey ny eck hene. T'eh jeeaghyn dy vel eh myr shen ayns Lunnin ec y traa t'ayn son Yernee dy liooar ta cummal ayns shen. Goll rish dy chooilley heer, bunnys, ta Nerin surranse dy hagglagh er y fa dy vel ny thousaneyn jeh'n phobble eck fegooish obbyr. Kyndagh rish shen, ta thousaneyn dy Yernee aegey er naagail Nerin dy hirrey obbyr ayns America as ayns Sostyn. T'ad gra dy vel feedy dy housaneyn jeh cummal dy hanleihalagh ayns America. Ta ny Americanee goaill toshiaght dy phrowal dy cheau paart jeh magh ass y cheer nish.

Son shickyrys, cha nel ny Yernee shoh ta cummal ayns eebyrty goll rish ny cretooryn treih va eginit faagail Nerin lurg yn Gortey Mooar mysh keead dy lich blein er dy henney. Agh ny yeih shen as ooilley, s'goan yn eebyrtyagh ta dy firrinagh maynrey. Er agh

ennagh, ta Nerin er vailleil — myr ta Sostyn as ymmodee cheeraghyn er vailleil.

Bare dou gra nagh vel ny cheeraghyn shen er vailleil er chor erbee. Dy firrinagh, channel monney niart ec cheer erbee nish er ny reddyn ta goll er aynje. Ta gagh red goll er stiuere liorish ny bancyn as ny colughtyn eddyr-ashoonagh. Aghterbee, ta'n arraghey magh ass Nerin er ngoaill toshiaght reesht. Smooinee shin dy row y doghan shoh er ny lheihs.

Ta'n chooid smoo jeh ny Yernee shoh ren goll gys Sostyn er ugoll gys Lunnin, yn ard-valley jeh cheer fritlagagh y Thooder, benjee ny Thoreeyn (jeeagh er y vun jeh'n 'ockle 'thoree' ayns fockleyr Chregeen!). As ga dy vel eh ny red beggan foalsey, ta'n cultoor Yernagh jannoo mie dy liooar ayns Lunnin ec y traa t'ayn. Ta ny Yernee geddyn ram cooney voish ny cooinseilyn ta sleih gra 'loony left' roo. Ta brastyllyn ry gheddyn ayns Yernish, daunsin Yernagh, kiaulleeaght Yernagh as dy chooilley red Yernagh. Ta ny cooinseilyn shoh, goll rish Brent as Haringey, pointeil sleih-coyrlee as Yernish oc (er-nonney t'ad 'arryltagh dy ynsaghey yn chengey').

Ta'n sleih keoie shoh reaghey feaillaghyn jeh scannaneyn Yernagh as screeuaght Yernagh. Dy row keoieys myr shoh ry gheddyn ayns paart dy valjyn ayns Nerin hene. Ta feaillaghyn Yernagh stoamey er ve goll er ayns Lunnin rish paart dy vleeantyn nish. Er y hon shen, ta peeshyn jeh shenn ard-valley y noid sheiltyn ny smoo 'Yernagh' na Nerin hene!

Son shickyrys, ta ny cooinseilyn 'keoi' ayns Sostyn er nyannoo reddyn keoi dy liooar. Agh son y chooid smoo, ta ny creeaghyn oc dooie. Ta'n chooid smoo jeh'n stoo ta goll er clou ny nyn gione ayns pabyryn cughtee goll rish y 'Sun' lane dy voghtynid.

Agh nagh vel eh agglagh dy nhegin da whillin Yernee ayns Sostyn croghey er cooinseilyn Sostnagh son yn obbyr as y cultoor oc? Ta rour gombeenyn Yernagh laecal geddyn rey rish pobble as cultoor ny hErin syn ennym jeh eddyr-ashoonaghys (yn ennym jeh cosney argid, bare dou gra).

*Irish exiles in London are benefitting from the growth in Irish cultural activities there, some of which is backed by so-called 'loony left' councils.*

BRIAN MAC STOYLL

## TYNWALD DAY — DISTURBING RESTRICTIONS

The problem for dancers and musicians at Tynwald Fair continues. . . .

In February, Sleih Gyn Thie first heard that the Tynwald Arrangements Committee was going to refuse to allocate plots, for the purpose of playing music and dancing at St John's Fair on the National Day. Since then, much correspondence ensued in an attempt to discover the Committee's reason for wanting to stop these harmless activities and to persuade them to change their minds. Had there been complaints? If not, why had the Committee made such a decision? None of the questions was properly answered, and the excuse trumped up, was that music and dance would interfere with the Ceremony.

Despite assurances that all performances would stop as usual during the actual ceremony from Tynwald Hill (the Fair is in any case cut off from the Ceremony and each is oblivious to the other . . . see Carn 58); there was no change of heart. Another supposed reason for denying space was, that it would deprive other traders. Observers on the day claimed that not all plots were in use.

Eventually, the Committee, not wishing to back down in the face of reasoned argument against their actions, gave permission for Sleih Gyn Thie to use a piece of ground completely



Photo: taken from current Tourist Board literature! featuring dancing at Tynwald Fair.

out of the way of the activities of the Fair. Realising that this amounted to the same thing as being banished, S.G.T. applied for plots to sell music books and tapes, and a committee decision was taken by them, to perform nearby. The place they had been given permission to use proved totally useless, due to interference from the P.A. system, broadcasting Manx Radio's commentary of the proceedings.

Mr. Robert Quayle, former Clerk of Tynwald (he no longer has any official connection within government or with Boards of Tynwald) seems to be carrying out some

sort of personal vendetta against dancers and musicians, by assuming powers he does not, and in fact never did, possess. He was said to be very annoyed that dance and music had been performed at the Fair and has sent a letter from the Clerk of Tynwald's Office, to a representative of S.G.T., who also happens to be a civil servant, requesting an answer to the charge of deception by S.G.T. and also whether this sort of action is compatible with that of an employee of the civil service. *It is doubtful if he would have the right to issue veiled threats of this nature even were he still Clerk to Tynwald.*

It would not be unreasonable to suppose that Mr. Quayle's vendetta against S.G.T., derives from a row over refusal to provide proper payment (agreed verbally) for entertaining delegates of a conference of the Commonwealth Parliamentary Association, some three years ago.

In many countries of the world, governments recognise the national asset of their traditional artists, and accord them high status. A dangerous precedent will be set if the Tynwald Arrangements Committee is allowed to succeed in preventing those who wish to contribute a cultural dimension to the proceedings on our National Day from so doing. It should stop acting in this absurdly officious and unreasonable way. Mr. Quayle is now no longer involved and should have no influence on those responsible for organising Tynwald Day.

C.J.K.

## LEABHAR-LORE

The Dublin based publisher Coisceim recently released *Sneachta*, a very fine adaptation by Co. Down author, Maire Nic Mhaoláin, of the Welsh adventure story for teenagers *Pemwythnos i'w Chofio* by Mair Wynn Hughes.

Padraig Ó Snodaigh of Coisceim and sometime editor of *Carn* gave a lecture on modern literature in Irish to branches of the Connolly Association in Liverpool and London as well as to the Birmingham branch of Conradh na Gaeilge some time ago. That has now been published as a pamphlet, *Modern Literature in Irish: Survival, Revival, Arrival*, at £1 by the Four Provinces Bookshop (Gray's Inn Road, London).

Ó Snodaigh and Liam Prút have combined to give Irish versions of Mairi Nic Gumaraid's Gaelic poems in a forthcoming publication *Eadar Mi 's a' Blireug*, by Coisceim with the assistance of An Comann Leabharáichean.

**LA VIE DE PATRICE PEARSE** by the Breton writer Louis Le Roux is being republished. It is a pity perhaps that it had not a critical introduction such as could have been written perhaps by Eamonn Ó Ciosáin of Roazec University who is compiling data on Le Roux sometime editor of *An Phoblacht*. Le Roux also wrote a life of Thomas Clarke — a much better book than his Pearse study, it must be said.

P. PLUNKETT

## KIAULL VANNIN

A source book for Manx tunes, transcribed from the collections of Dr. J. Clague and others. By C.W.P. Jerry. £5.00 plus 50p postage.

This is the most complete collection of traditional music collected in the Isle of Mann, both previously published and hitherto unpublished. Over 400 tunes and variants have been transcribed into a restricted number of simple keys to assist comparison, from the Clague manuscripts and other collections, including Manx Ballads and Music published by A.W. Moore, those published and unpublished by Miss Mona Douglas and other isolated tunes.

CWP Jerry, 6 Glenfaba Road, Peel, Mammín.

## LAND DEVELOPMENT

Mr. Noel Cringle, former M.H.K. has gone to review after his application to build on his land at Balladoole was refused. That area of land is not due for development. Let us hope that there is an innocent explanation for the J.C.B. which has appeared on the scene and that it is not due to confidence that the application will go through on appeal.

## FALSE LEGISLATION

Quotation from a letter to the Secretary of the Welsh Branch of the Celtic League, signed by R. B. M. Quayle, Clerk of Tynwald.

"The most recent legislation on marriage is contained in the Marriage Act of 1984 . . . and that Act provides that a marriage can be solemnised in either of two ways. If it is solemnised according to the rites of the Church of England it must be "in the form prescribed in the Book of Common Prayer, or in any other form for the time being authorised by Canon under the Church of England (Worship and Doctrine) Measure 1974 (a measure of the general Synod)". Since there is no Manx translation of the Book of Common Prayer, this does mean that Church weddings cannot be undertaken in Manx. . . ."

The Mannin Branch has informed the offices of the Clerk of Tynwald and the Attorney General of their misinformation. It is difficult to understand how offices in charge of legal aspects of government appear to be unable to find out the existence of a translation which was made over three hundred and fifty years ago, even though it was not in print until much later. I have yet to discover whether our legal system has in fact legislated against the use of Manks in the Marriage Act 1984 or whether this revelation to the Attorney's Office makes the 1984 Act null and void.

# CELTICA

## THE FEDERAL UNION OF EUROPEAN NATIONALITIES

Between World Wars I and II the European national groups worked together in the "Congresses of Nationalities", annual Congresses with lectures, situation reports given by the minorities represented, etc. The Nationality Congresses, with headquarters in Geneva, advocated national group rights at the League of Nations. As their organ, the journal "Nation und Staat" was published by the editing house Braumüller in Vienna. It was also in Vienna that the manual "Die Nationalitäten in den Staaten Europas" appeared in 1931, edited by the Secretary General of the Nationality Congresses, Dr. Ewald Ammende.

This cooperation continued — with difficulties inevitable between so different groups — until 1938: World War II brought the cooperation to an end.

For political and geographical reasons, the minority situation of Europe after 1945 is completely different and presents other problems than before the war.

In 1949 a new association of European national groups was founded in Paris: The Federal Union of European Nationalities (FUEN). According to its Statute it is in the service of the European national groups, and its purpose is "the preservation of the national characteristics, languages, cultures, and vital rights of the European national groups, and the creation of an internationally recognised code of rights for the national groups". "The Union supports the work of the United Nations and the Council of Europe for the securing of Human Rights and fundamental freedoms, based on a federal structure of the European community which will secure for the national groups their local autonomy and particular characteristics."

The term "national group" as an object of the FUEN's activities is defined by the Statute as follows: "A national group in the sense of Art. 1 is a national community which manifests itself by criterions such as its own language, culture, or traditions. It does not have its own state on its native soil or is part of a larger nation outside the state of its nationality."

The activities of the FUEN lie in the following fields:

- Appeals, complaints, and petitions to governments and other authorities in cases where a national group asks for the FUEN's help.
- Informatory activities. The FUEN publishes its own bulletin, "INFORMATION" (started as "Small Nations" in 1952), where present-day problems of the national groups are treated.
- Since 1961 the editing house Braumüller in Vienna publishes, in cooperation with the FUEN, the journal "Europa Ethnica"

(formerly Nation und Staat), where, among other things, the FUEN's official communications are printed.

- Great success in political and scientific circles was also achieved by the Handbuch der Europäischen Volksgruppen", published in 1969 by the FUEN's Secretary General at that time, Povel Skadegard, through the editing house Braumüller, Vienna, in cooperation with Prof. Dr. Manfred Straka, Graz, as Chief Editor.
- Annual Congresses.

The FUEN works on two levels: On one hand it tries to solve particular, present-day problems of the different national groups, on the other hand it endeavours to convince the European governments and intergovernmental organisations that a correct planning and realisation of a future Europe is impossible without consideration of national groups; but, and this should be emphasised here, the FUEN does not pursue any kind of irredentism or take up positions to general political or ideological matters. The criterion for the FUEN's activities is that the state in question should always respect the rights of the national groups living within its borders.

The FUEN's conceptions in this connection were laid down for the first time in the "Basic Principles of Rights of Nationalities", stipulated by the Congress in 1967 in Aabenraa/Apenrade, with the purpose of the acknowledgement of those principles as part of a general European code of international law. The Basic Principles of 1967 have been succeeded by the version mentioned below, elaborated in 1985 together with the A.I.D.L.C.M. and the INTEREG.

In order to obtain a better position for bringing its conceptions to bear, the FUEN aims at the establishment of a contact committee between the European Parliament and itself, as existing in Bonn and Copenhagen between the Danish and German minorities and the respective Government. Equally, the FUEN aims at obtaining consultative status with the Council of Europe.

Politically as well as financially the FUEN works under difficult conditions. After more than 30 years of activity it still exists through the close cooperation of its members, which in most cases have equal problems. Thus, the mere fact that the members are prepared to provide both material and personal resources to secure the existence of the FUEN shows that there is still need for cooperation between the European national groups.

All members of the Presidium work for the FUEN in an honorary capacity. The Statute rules that regional distribution and the various language groups shall be considered at the election of the Vice Presidents. And to guarantee even more the wide influence of all members it has also been decided that the President can only remain in office for four years; then the President has to be provided by another national group.

The FUEN has always regarded itself as the successor of the European Nationality Congresses 1925-1938, and in 1985 — from the 16th to the 18th — it revived the Nationality Congresses (after a break of nearly 50 years) and arranged successfully the 15th Nationality Congress in Geneva in cooperation with the International Association for the Defence of Threatened Languages and Cultures (A.I.D.L.C.M.) and the International Institute for Ethnic Group Rights and Regionalism (INTEREG).

At this Congress the three organisations presented the already mentioned common Basic Principles of the European Rights of National Groups, to replace the Basic Principles of 1967.

The address of the FUEN Secretariat is: Norderstr. 74, D-2390 Flensburg.

### LETTER

I would like to react on a letter to the editor by Mr. Alfred Jenkin on page 11 of CARN 57. I do not know when Mr. Jenkin visited the Soviet Union, nor who led him around, and I must admit to have never been there myself. But I do know a lot of people in my direct surrounding, all linguists working on (minority) languages in the area of the SU, and they tell me quite a different story. For instance Lets and Lithuanians are rapidly becoming minorities in their own countries, because the SU-government forces so many (ethnic) Russians to move to those countries (as well as Lets and Lithuanians to move out of them). One may also mention recent problems in Kazakhstan.

L.T.

# CELTIC LANDSCAPES

Over the last half dozen years Richard Muir has established and consolidated his position and reputation as a leading populariser of landscape history. Books seem to roll from his pen at the rate of one every six months. Latterly he has turned his attention to the landscapes of Ireland, Scotland, Wales and Cornwall — and has given us the Shell Guide to Reading the Celtic Landscapes. I, for one, must admit to being very disappointed with the offering.

The book could be criticised on various grounds. There are small factual errors — as for example when he informs his readers that the Belgae were of partly Germanic stock where in actual fact they were wholly Celtic. He wrongly states the date for the Anglo-Norman invasion of Ireland as 1167, when it was 1169.

One could wonder at the appropriateness of a thematic approach (covering such topics as the home, religion and the landscape or villages, hamlets and country towns) in place of a regional or mixed regional/thematic approach. A section on place names would also seem to me to be essential. In addition one could ask why it is that his reading list omits to mention Frank Mitchell's superb book on the Irish landscape, or A. Orme's book on Ireland in the World's Landscapes series, or any of E. E. Evan's books — all of which are surely essential reading for anyone interested in the Irish landscape. All

of this is what is missing for just one Celtic country. (I might add that I can find no real evidence of that superb collection of essays edited by Glascock and Buchanan in 'Irish Geographical Studies' having been used either).

These then are all points which one could critically assess this book on but space permits me to dwell on just one — and one that I have not yet mentioned.

After establishing himself as a liberal minded Englishman with such phrases as: "... but how can understanding take root when masses still bray like donkeys at the degrading Irish jokes. . . ." Muir then precedes to dig at the national aspirations of the Celts: "What hope is there for the world if the different communities of this tight and tiny group of islands cannot live together in harmony?"

He goes on to tell us that the Celtic countries cannot exist in isolation. Of course they can't — but neither can England or France or any other country in the world; yet who would advocate that these countries should give up their rights to sovereignty?

This is all very interesting but is a book for tourists really the place for the debate? What about the landscape whose history Muir is supposed to be explaining?

My chief criticism is of the following sentiments "I do not believe that these countries are really Celtic . . . they are all far more English nowadays. . . ." He informs his readers that there are far more Celtic genes in Essex and Yorkshire than in Aberdeen or Shetland. Homework, or memory, have failed him here. Shetland is Norse anyway — and Aberdeen not necessarily an area particularly representative of a Celtic "gene-pool". Mr Muir then runs up that cul-de-sac of history

— race. He goes on at length about the blood groups in the Celtic lands being an indication of the Mesolithic origins of the latter day Celts. Now he does not get so far as actually saying that there is a high incidence of O blood which the Celtic share with such peoples as the Basques, North Africans (yes Bob Quinn), Icelanders and — would you believe — the Amerinds, but I suspect that the reason he doesn't is because this would show the stupidity of carrying blood group analysis too far. That school of thought which has made much of this blood group analysis omit to tell us why Scandinavia, Anatolia and Spain should all have such a high incidence of "A" Blood — for there is no racial connection. In short if the presence of "O" blood points to a common origin then surely "A" blood does the same? Given the close historical association of Spain and North Africa one would expect the two areas to share the same blood groups — but they don't. Clearly there must be some other explanation for blood group distribution other than racial connection and common origin. Stability of genetic stock might be one explanation. I can only conclude that it amazes me that in this "liberal" age even race is used to "disprove" that we are Celts. Like every other nation in the world we Celts are racially mixed. Our claims, our identity, do not rest on claims to racial purity. I would also like to assure Mr. Muir that we Irish at least among the Celtic peoples do not have roots older and deeper than the Celts; elements in a total cultural matrix yes, but it is the Gael which gave Ireland its distinctiveness historically. . . . In the mean time could someone offer us (re)reading the Celtic Landscape?

KEVIN COLLINS

# STAGE CELTERY

In English literature the tradition of Stage-Celtery stretches at least as far back as Shakespeare. A process of Celtic-stereotyping is an understandable aspect of the expansion of English, initially at the expense of her Celtic neighbours. Any devil's advocate could demonstrate that there has been no shortage of people ready to exemplify the rôle of stage Irishman, Scot or Welshman. The reward may be as ephemeral as a free drink or as substantial as the affluent life-style of the TV "personality".

There is a tendency to dismiss such personalities as clowns, which of course they are. They are nevertheless in a position to do a great deal of harm. During the last quarter century the process of anglicisation in Ireland has been highly successful. Television has been the most important agency in that process. Raidió Telefís Eireann was set up on the recommendation of a committee under the chairmanship of one of those teleclowns, Eamonn Andrews. With such a godfather it can hardly be a matter for surprise that RTÉ has been the abject failure that has proved to be the case.

Another example of the TV clown venturing out of his depth was the BBC television series "The Celts". Although experts in the various fields made their contributions their efforts were vitiated by the lack of any coherent interpretation. No doubt one of those experts would have been able to provide this. Alternatively a seeker after information, such as Frank Delaney, could have served to provide a vicarious introduction for non-Celtic viewers. Instead of that the series appeared to be designed specifically to provide an ego-trip for Delaney.

Many bad programmes are churned out and many programme-makers are egotists. What was unforgivable was that poseur's contemptuous dismissal of any claim by Cornwall to a Celtic identity. On an earlier occasion when a spark of "Celtic" fire from him would have been apposite it was sadly lacking. One of his literary interviews was with the late Gwyn Thomas, while Thomas was a living stage Welshman. Much of the interview was a continuous diatribe against the Welsh language and all those who spoke it. Making a virtue of his own ignorance of Welsh, he professed to be a Socialist and internationalist, but apparently equated internationalism with the speaking of English. Instead of querying some of these blantant inconsistencies, SuperCelt Delaney merely listened to the oracular windbag with open-mouthed admiration.

Apart from the BBC's coffee-table book issued in conjunction with the series Delaney has published a book on Joycean topography and one on John Betjeman. No doubt there is or will be postdoctoral thesis seeking to establish the Celtic provenance of the Joycean canon. Betjeman's work is arguably the quintessence of middle class England. But for being too loquacious and having a slightly outlandish accent Delaney could readily pass for one of those legendary creatures, a Hampstead thinker. He would certainly feel ill at ease in the more obviously Celtic environs of Andersonstown. According to Delaney's own terms of reference his failure to support the local Celtic language makes him decidedly less "Celtic" than the Cornish people he gratuitously insulted. Agus nach bhfuil locht ar an té a scríobh an aiste seo? Tá, gan amhras, ach bhí eagla air gurb fhada an lá ó bhí cleachtadh ag an Dubhshláinneach idir le cainnt agus le léamh na Gaeilge.

PÁDRAIG Ó CONCHÚIR



## A GROSS INSULT TO CELTIA (and others!)

The EEC has announced "The European Prize for Translation of Poetry" Worth 4,000 ECUs it will be awarded during the 9th European Poetry Festival at Leuven in Belgium in November this year.

But "the poems as well as the translations must be written in 1 of the 9 official languages of the European Community"! Talk of cultural commissars! Talk too of the great support for Irish in the EEC promised by Traolach Ó Raiftearaigh (latterly Secretary of the Department of Education) in his pamphlet in support of membership of the EEC some 15 years ago. At that time, as some recall, Pádraig Ó Snodaigh, then a professional civil servant in the same Department, wrote a pamphlet on social and cultural aspects of the EEC. His head was sought by the then Minister Pádraig Faulkner who however, did not succeed in having him sacked for taking part in what was supposed to be a 'National' debate.

But this poetry prize, this European Prize from the EEC not only excludes Welsh and Cornish and Gaelic and Manx and Breton, it even excludes Irish, the 1st official language

of the Republic of Ireland under its sovereign constitution! (And our comrades in Catalan and Basque are "included out" too as the old Hollywood song had it, as are translations to and from Sardinian, Occitan, Frisian and so on and on).

The latent arrogance in the centripetal nature of the French state, West Germany's basic insecurity, and England's residual imperial way of thinking triumph again over their begging bowl syndromed fellow members of the EEC it seems.

Works by Ó Direáin, Ó Snodaigh and Caitlín Maude which have been translated (some by Eamon Ó Ciosain) in recent years into Breton or Italian are not eligible, nor are Ó Ciosain's versions of Maude Ó Direáin *et al.* in French are. And while the Prú/Ó Snodaigh translations of Nic Gumaraid are out and Sorley Mac Iain from Gaelic to English is out, a Con Ellis book, written in English and translated into Italian, is in. We wish Con, a writer in Irish and in English, the best of luck.

P. PLUNKETT

### LATE NEWS :

The Irish Language has, following agitation, now apparently been accepted.



AL LIAMM, literary magazine in Breton, published 6 times a year. 80 pages. Sub. 130 FF/annum but outside French State 140FF by surface mail, 180 FF by air mail, to P Le Bihan, 16 rue des Fours a Chaux, St-Malo 35 400. In Nr 241, there is a tribute to the late Celticist Leon Fleuriot (see Carn 57), and two articles by him of which one deals with some Old Celtic words and the relationship between Brittonic and Gaulish, while in the other he reviews some of the questions raised by the Barzaz Breiz, the most important work of the Breton literature "if one measures its importance by its influence on future generations, their ideas, their dreams, their emotions, their loves and their works".

Illustrations supplied by P. Huisman.

L'AVENIR DE LA BRETAGNE, Journal National Breton et Fédéraliste Européen, monthly 20 pp Subscription 130Ff Brittany/France, 140 Ff other countries. BP103, 22001 St-Brieuc-Cedex. CCP Rennes 1132-86 J Of particular interest in the July issue, a 9-page contribution "Les Mefaits de la France en Bretagne" with subtitles: *La Bretagne mutilée. Industrie ou Tourisme? Culture imposée. Une agriculture sous tutelle. Le déménagement du territoire, surveying the most important aspects of the Breton problem.*

## 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£6, 60FF or US\$15. 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

Phil Mac Giolla Bháin, 40 Berriedale Ave., Baillieston, Glaschu, G69 7BT.

### BREIZH

Subscriptions: Youenn Craff, Talbodek, Beilh/Baye 29130 Kemperle/Quimperlé, Brittany. Correspondence: Yann Bonessel Du Bourg, La Haie d'Izé, Val d'Izé, 35450 Livré-sur-Changeon, Brittany.

### CYMRU

Merfyn Phillips, Parc y Ffrier, Llandudoch, Dyfed.

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Tomás Scott, 16 Páirc na Cabraí, Baile Atha Cliath 7.

### KERNOW

Ian Williams, 6 Rose Row, Redruth.

### MANNIN

Cristl Jerry, 6 Glenfaba Road, Peel.

### LONDON

Séamas Ó Colleáin, G.42 Du Cane Court, London SW17 7JR.

### U.S.A.

Elizabeth A. Fitzpatrick, P.O. Box 20153, Dag Hammarskjöld Postal Centre, New York, NY 10017.

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

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

Our next deadline for CARN 58 will be 6th November, 1987. I would ask regular or new contributors to meet this due date and would appeal especially for more photographs/illustrations (not necessarily accompanying articles).

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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FESTIVAL OF THE CELTS  
14th-18th October 1987

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