

CAWPN

A LINK BETWEEN THE CELTIC NATIONS

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CELTIC LEAGUE



ALBA: COMUNN
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COMMEEYS CELTIAGH

ALBA

Às an Eilean: Sgrùdadh 's Beachd

Air an naoidheamh là air fhichead dhe'n t-Sultain', airson a' cheud turais riamh an eachdraidh Gàidhealtachd Albainn Nodha, chaidh filmean Gàidhlig a shealltain an taigh-cluiche coitcheann. Mar bu fhreagarraiche, b'ann a chunnacas a' cheud taisbeanadh air Às an Eilean agus An Sealladh am Baile Antigonish: ionad dhen mhór-roinn far an do thuinich iomadach luchd-àiteachaidh Gàidhealach bho chionn, cha bu mhór, dà cheud bliadhna.

Steidhichte air dà sgeul sgrìobhte le ùghdar Iain Mac a' Ghobhainn, tha Às an Eilean air a shuidheachadh ann an eilean iomallach air a' chòrsa an iar do dh'Albainn. A dh'aindheoin fianh féin-aicheadh gu bhi oirre, 's e seo stòiri aig a' bheil buaidh air a bhi cuir muinntir an eilein an riochd mar dhaoine ùr-nòsach, co-ionnan ri gin a bhuineas do mhór-shluagh na Roinn Eòrpa. (Bu chòir dhuinn a' cheist a chuir, carson a bu thoil leò a bhi cho coltach ri càcha?) 'S iad seo, getà, daoine a tha an greim aig caitheamh-beatha an là-anduigh; a'strì 'nan coguis ri seann chreideamhan, aineolas sòisialta, 's fàsanann ùra: cothlamadh-inntinn a' sìreachd rèite.

Tha dualan sgeul Às an Eilean 'gan snìomh 's an aithris le trì naidheachdan air an gabhail 'na bhroinn. Tha té dhuibh sin a' rannsachadh buaireas càraid òig (aig a' bheil an cheud-ghaol air a' chéile) air impis dealachadh 's am fiùran deiseal a thogail aise gu h-oilthaigh air tìr-mór. Tha an darn a car 'na lùib le spìeadh 'ga thoirt gu ìre air banaltrum a' bhaile a tha air gealladh-pòsaidh aig fleasgach air falbh on taigh an Texas. Mar is dual do fhear dhe "na trì nìthean a thig gun iarraidh," 's ann a ghabhas i gaol air maighstir-sgoileadh: bantrach cràiteach, trom air an òl as deaghaidh dha a dhreuchd a leigeil dheth. Gus dìomhaireachd a chuir ris an sgeul, thig air lom coigreach balbh a tha còmhnaidh 'na aonaran am bothan beag, luideach air cladach an eilein. Gun fhios có e no seud eile mo dhéidhinn, tha pàirt dhe na h-eileanaich 'ga mheas mar chulaidh-mhagaidh 's pàirt eile am barail gur e seòrsa buidsich a th' ann.

Ged nach robh ann leithid iomairt nan geur-lann a bheireadh air duine clisgeadh le rùdannan geala 's an t-suidheachan aige, b'fhìor-thàiteach film Gàidhlig mar a tha

seo fhacinn 's an fharsaingeachd. Ach bu chòir do bheachd na dhà a bhi 'ga chuir an cèill air puingeann teigniolach a dh' fhaodadh a bhi leasaichte air na tha ri teachd.

Feuamr aideachadh gun cualas aig feadhainn gu robh fuaim nan còmhraidhean tuilleadh 's bog, agus cha bu shuarach a' chasaid sin. Bha seo 'na dhuighleadas gu h-àraid ro' dhaoine nach b'còlach air dual-chaint nan cleasaichean. Ghabhadh sìod tuigsinn furasda gu leòr, ach a-mach bhuaithe sin, bha a' Bheurla fhéin - uaireannan - car doirbh a thogail. Faodar a dh' ràdhainn cuideachd gu robh beagan strì ann mu na fo-thiodalan; 's iad an darn a cuid 'nan cuideachadh agus 'nam bacadh air tuigse an t-seanachais. "S e gu bhi cuir an fhiosrachaidh seo air a bhonnaibh, gu robh neach a' faireachdainn mar gum biodh e a' feuchainn r' a cheann a shliopadh agus a bhrù a shuathadh aig a' cheart an. Gun teagamh, theid an deasbud air adhart fhathast air gu dè an riatanas a th' anna - gu math na gu h-òle, le feadhainn a' thogail na cùiseadh gu cothromach air gach taobh.

Gun a bhi dol na 's doimhne 's an ruamhar air oidhirp airidh air moladh mar cheum air adhart aig meadhan-ealain ceangailte ri brosnachadh cànan, 's ann a bhios sùil againn ris a' chòrr a thig. A-rèir àireamh 's freagairt luchd-coimhid an làthair air an oidhe ud 's "a' Choillidh Ghruamaich," cha n-eil cùram sam bith gu bheil cion-sùim 'na cnap-tuislidh air filmean Gàidhlig mar shrearas-chuideachd ùarraingeach anns a' cheàrnaidh seo dhe 'n t-saoghal Ghàidhealach. Dha rìreadh, 's mór an càil do thuilleadh a bhi 'nan cois.

Seumas Mac Bhàitair

Summary

For the first time in the history of Gaelic speaking Nova Scotia, Gaelic films were shown in public theatres. Featured were Às an Eilean and An Sealladh.

While Às an Eilean was not a gripping tale, it was of interest on the whole and well received by its audience. The film's sound quality might have been better with comments that dialogue was occasionally difficult to follow. It is hoped that other Gaelic film productions will be available in the future.

Spring 1994



Celtic Connections '95

Glasgow's Concert hall hosted the second and even more successful *Celtic Connections* from 5th to 22nd January 1995. From a standing start last year it logged 35,000 listeners who helped gross £160,000. This year saw over 50,000 seats sold and over £300,000 grossed at the box office. From the 2,000 seater Main Auditorium to three smaller venues the whole gamut of Celtic music held sway.

Lorient in August now has a winter equivalent, without the warm summer weather! Glasgow in January has captured a new focus for the vitality of Celtic roots music. In addition to Wales, Mann, Brittany and Ireland. Guest artistes flew in from Galicia, Asturias, the USA and Canada. The workshops and packed out ceilidh dances spoke volumes for the local participation as well of the Scots who joined their Celtic cousins on stage.

Inevitably some critics enthused over slick Irish presentation and the big audiences for tried and tested sounds like the Fureys, The Dubliners, the Rankin Family, Sharon Shannon and Moving Hearts, but this was far from the full story. Anúna performed their Riverdance, the acclaimed centre-piece of the 1994 Eurovision Song Contest.

While American influences loom large particularly Irish contributions, Luka Bloom, Paul Brady etc., the strength of traditions in Ireland and Scotland is there to be seen; Dervish, Liam O'Flynn, Dougie MacLean, Irish Horse and Hamish Moore all shone.

The Celtic languages find a showcase on a bigger stage than usual. Y Moniers with their 'right-on' Welsh spirit; Emma Christian with her gentle evocation of old Mannin; the rocky old icon of modern Celtic music, Alan Stivell led off the series; and the robust, thoughtful and often delicate songs and airs of Triskell and Gilles Servat joined Scots Gaelic singers such as Ishbel MacAskill to provide the beating heart of Celtic consciousness.

The smaller stages gave interesting cameos for many of these artistes though

the big stage still has to come to terms with the democratic nature of our music. Critics too often class less known names as support acts, a trend which we can do well without.

Socially and politically Scotland reveals itself best in such circumstances. The healthy native music thrives, the rage for dance amongst the young spreads as we speak - from traditional set dancing onto re-introduced step dancing from Nova Scotia. Celebration of our Celtic music is widely appreciated as a most healthy focus in a rootless world around.

Constitutional Slings and Arrows Hits Westminster

As if they could side line it, Scottish self-government resurfaced with a vengeance thanks to the embattled UK Tory premier, John Major. In a calculated move to divert attention from his Euro-sceptical troubles at New Year he called Labour's plans for a devolved Scots parliament "teenage madness". The hysteria built up throughout January with the Tories claiming that devolution was the most dangerous proposition ever put to the British public.

Labour presented its plans for a Scottish parliament and a weaker Welsh Assembly in the context of decentralisation to strengthen Britain. Therefore English regions have to have Assemblies also. English reaction was sceptical. More oppose Regional Assemblies in England than support them at present but significantly opinion surveys in the Tory journals, The Times and the Daily Telegraph show majority support for the Scots to have a devolved parliament whether it leads to independence or not!

Meanwhile Labour had the cross to bear of Tam Dalyell raising his "West Lothian" question - a spectre from the 1970s debates. (see his book).

During January 1995 John Major's Conservative government, trailing badly to Labour in the opinion polls, attempted to regain popularity by attacking Labour's devolution proposals on the basis that they will "threaten the unity of the United Kingdom", hoping that a swell of opposition to this will rise in England. The subject has received greatly increased publicity and the nature of the debate in the Press is a matter of concern in several ways.

Firstly it is necessary for devolution to have the support of the English because of the vast English majority in Westminster. Yet the idea is being spread that the English should decide themselves how Wales and Scotland are governed rather than just grant us the type of government we wish. Ideas are being pedalled like "Devolution to Wales and Scotland would affect England (adversely). Therefore England should have a say in whether it happens." This is contrary to the principle of self-determination.

Secondly "How to save the Union" has become part of the debate, assuming that

The SNP leader Alex Salmond has been clearing the decks to welcome any chance for SNP candidates to contest elections on an independence platform. Therefore he has said that if Labour by some miracle of British politics get to set up their Assembly in Scotland SNP will contest for seats therein on an independence ticket, even if some fundamentalists like Jim Sillars don't like the SNP policy adopted to meet such an eventuality as far back as 1990.



Ben Bhraggie monument: the Duke of Sutherland's statue

Duke of Sutherland Statue - Latest

The campaigning group called the *Book of Ben Bhraggie* (see Carn No 88) met the millionaire, Denis MacLeod in the middle of January. He plans a major Highland Clearances project at Helmsdale, which he does not see as being in any way in conflict with the Statue Campaign. His

plans are set 20 miles North of Golspie in Sutherland which has been gripped with fever over the group's threat to remove their "Mannie", the 100 feet high statue of the greatest agent of enforced emigration from the North of Scotland in the Early 19th century.

The Duke's statue is an anomaly since there are no other statues to tyrants of the Scottish people such as the Butcher Cumberland who was massacred the Jacobites in 1746 or of English king, Edward 1st, the Hammer of the Scots who brutally executed Sir William Wallace the patriot leader in the 14th century. Why should the richest man in the England of his day continue to cast his stony gaze from a Scottish Highland hilltop?

Dougie MacLean, the lyrically militant Scottish singer performed a new song at his Celtic Connections concert on the subject - it is called *Tear down these images* he will be singing it in his country wide tour in February and March just as an amended planning application is lodged with the local council which seeks to remove the Duke, place him in the garden of nearby Dunrobin Castle, the family home and replace his effigy with a huge Celtic Cross in honour of his victims.

This is given added impetus by the recent publication of a book by James Hunter, title *A Dance Called America* which maps the privations of the enforced voyagers and also the success stories of those who rose to fame and fortune in the New World.

If they could do it in America then - the message runs - why not create similar conditions in Scotland to ensure the nation's sustainable well being today.

**A Dance Called America* subtitled, *The Scottish Highlanders in the United States and Canada*, by James Hunter is published by Mainstream, 7 Albany Street, Edinburgh. Price £14.99.

Rob Gibson

Welsh and Scottish self-government

complete self-government is an evil to be avoided at any cost. By making it taboo to contemplate "independence" for Wales or Scotland it will become even more difficult to gain support for this in England in the event of Wales or Scotland wanting it. And yet unless we are to have more Wars of Independence the English must be willing to surrender their power over us if that is what we demand.

Thirdly Labour have been struggling to answer the "West Lothian Question", raised again by anti-devolutionists as it was in the devolution debate during the 1970s. The question is: "If there were a Scottish parliament English MPs would no longer be able to vote on many Scottish matters.

So why should Scottish MPs be entitled to vote on English affairs?"

There is an implication that the number of Scottish MPs in Westminster should be reduced if Scotland were to have its parliament. However the question is based on a false premise. Under devolution within the English state absolute power would remain with Westminster who could overrule or abolish the Scottish parliament whenever they wished, so that English MPs WOULD retain the right to control Scottish affairs. We do not want Westminster to have absolute power over Scotland and Wales and we do not particularly want our representatives in the English parliament with influence over English Affairs. But until Westminster surrenders its ultimate control over Scotland and Wales we would be best opposing the idea that our limited representation in Westminster should be reduced.

Labour, for reasons we can guess, seem reluctant to take up this line

Robert ap Tomos

BREIZH

Darempredoù arvarus...

Digant ur c'henskriver em eus gouezet ez eus bet embannet ul levr nevez gant R. Faligot, "La Harpe et l'Hermine" e anv. "Ennañ, emeañ, "e tielfenn—sañset—an darempredoù zo bet etre emsav Iwerzhon ha hini Breizh. E gwirionez e tisplij da Faligot he defe troet Breizh he sell war-du Iwerzhon, da vare Breiz Atao ha da vare an F.L.B. Evitañ n'eo nemet ur sell 'romantel' a c'halle lakaat tud eus ar vro-mañ da gemer skouer war ar vro-se. Ne welan netra drec'hlikek en emzalc'h ur den a ginnig istor ar mare tost deomp evel marmouzerzh ha faezhidigezh. N'eus ket peñl c'hoazh ez eus bet un heuliad pennadoù en Telegramme ma tisplege ar c'hazetenner Ferdi Motta e oa diwanet en Emsav arnevez eus... Bro-Euskadi, da brouenn e tegase ar skolioù *Diwan* hag ar skoazell roet da stourmerien ETA pe d'o harperien cuskarat...

M'he defe Breizh graet diouzh patrom an Arvern pe ar C'hustentin e vefe bet dereatoc'h d'an dud-se?"

J.J. Monnier a soñj ez eo "un bel essai sur l'histoire d'une liaison dangereuse." Evel Iwerzhoniz'zo, emezañ, e tibabas Breizhiz stourm gant armoù ouzh ur galloud a gave dezho bezañ gwaskus. ("jugée oppressive" zo iskis a-walc'h, mar deo menoz ez-rener ar P.B.). "Heuliadoù reuzus zo bet d'an diviz-se." (Hag a-raok 'ta ne oa ket reuzus obererezh ar galloud-se en hor bro?). "Breizh ne oa ket heñvel he stad ouzh hini Iwerzhon." (Daoust ha ne oa ket gwashoc'h, sanket ma oa donoc'h en arallekadur?)

E Combat Breton. A. Guillerme a bled gant ar pezh a lavar Faligot a-zivout an F.L.B. hepken. Diouzh e du e tegas Y. Puillandre reizhadennoù d'ar pennad gant Th. Guidet en Ouest-France ar 24-11-diwar benn an daveoù d'an F.L.B. ivez en hevelep levr. Diskouez a ra an daou-se ez eo kelaouet fall an aozer evit a sell ouzh istor tostañ an Emsav breizhat. Hervez Combat Breton e fell dezhañ prouñ n'o deus bet stourmerien Iwerzhon c'hoant hiskoazh da gevrediñ (= d'ober "alliance") gant disrannerien Vreizh.

Daoust hag e vefe se un abeg da Vreizhiz da chom hep treiñ war-du Iwerzhon? Pezh zo gwir eo e vez skoulmet emglevioù, kevredadoù, e sell da c'hounidoù evit ar re a gemer perzh enno.

evit an daou du. En drederenn gentañ eus ar c'hantved-mañ ne oa ket diorroet a-walc'h an Emsav broadel e Breizh evit gallout degas harp pleustrek da Iwerzhon. P'he dues adkroget an IRA da stourm e 1939, e oa bec'h war re Vreiz Atao. Koulskoude n'eo ket kelaouet Faligot ken mat ha ma karfe reiñ da grediñ a-zivout skoazell a voe roet d'ar mare-se gant daou vroadelour breizhat d'an IRA. Gwelit levr Mordrel, "Breiz Atao", p. 252. Diwezhatoc'h pa savas Iwerzhoniz da stourm er C'hwec'h Kontelezh e oa krog an FLB da gas taolioù da benn ivez. Gallet o dije ar Vretoned efedusaat o c'hadoniezh m'o dije roet Iwerzhoniz kentelioù dezho diwar-benn an obererezh kuzh. Ar re-mañ a ranke moarvat gouestlañ hoñl o nerzh hag o evezh d'o stourm. Ne oa ket gouest an FLB da reiñ harp danvezel dezho. Ha war am eus klevet e kave dezho e tlec ar vroadelourien vreizhat gounit muioc'h a dud d'o zu a-raok klask kregiñ gant ur meni gouvrezel, pezh a oa reizh. Un dra all a c'hall bezañ o lakaet da brederiañ: re vuan e teue ar bolis c'hall a-benn da freuzañ rouedadoù an FLB. No oa ket evit atizañ fiziañs...

Lod eus ar vroadelourien iwerzhonat a blij dezho envoriñ an darempredoù a oa bet er 17vet hag en 18vet kantved etre o hendadoù ha gouarnamantoù Bro-C'Hall. Emic'hañs n'int ket eeunek a-walc'h evit krediñ ez eo dre gengred gant youl a frankiz an hendadoù-se e kasas Loeiz XIV ur rejimant gall da vrezeliañ en Iwerzhon ouzh soudarded Gwilhem Orañj (1689-91). Ne gav ket din e c'houlennas an harluidi enrollet er Vrigadenn Iwerzhonat e Bro-C'Hall ur gouestl politikel bennak digant ar Vourhoned pe digant Napoleon en eskemm evit o servijoù. N'eo nemet an Directoire a reas ur striv dereat da harpañ Wolfe Tone hag eñ o klask dieubiñ Iwerzhon, met se ne oa ket evel just hep soñjal en o mad o-unan ivez. Da vare Stourm an Dieubidigezh (1919-1921) e klaskas ar vroadelourien iwerzhonat gounit ar gouarnamant gall d'o zu. En aner: ne oa ket hemañ o vont d'ober diaes d'ar c'hevredad saoz. Goude 1970 e oa unanoù e Sinn Féin o soñjal e c'hallfent c'hoazh kaout e Pariz un harp diplomatek paneveken. Nebaon! E Breizh eo o deus kavet tud Sinn Féin ar gwellañ degemer ha kensant, a gredan: Ne oa ket hepken a-berzh ar vroadelourien, met ar re all a oa

lusket sur a-walc'h gant ar skiant a gerentiezh a verzer en hor bro e-keñver Iwerzhoniz.

Pa reer brezel, ret eo hen anaout, ne reer ket diouzh santimantoù. Pezh a c'hall degas gounit fetis eo a gont dreist pep tra. Kement-se n'eo ket da lavaret ne rae forzh ar vroadelourien iwerzhonat gant re Vreizh. Daou eus rennerien ar Republikaned —n'emaint ket bremañ en hevelep kostezenn—o deus diskouezet bezañ dedennet gant ar meizad a genlabour politikel etre ar Gelted. An IRA n'he deus graet argad ebet er broioù kelt all. Kement-se n'eo ket hep rat, a lavarfen.

Gouzout mat a reer e kavas meur a vroadelour breizhat repu en Iwerzhon goude ar brezel bed diwezhañ. Da Spagn ez eas unanigoù ivez met e bro all ebet ne voent degemeret ken mat ha ken niverus hag en Iwerzhon. Ha gant an Iwerzhonat brudetañ ivez! Ne oa ket gouest gouarnamant Iwerzhon da bourchas labour d'ur bem tud eus ar vro, n'haller ket klemm eta ma rankas ar Vrezhoned-se ober o diluzioù o-unan evit kavout labour hag all. Dibell a-grenn e vijent bet, dleour evel ma oant d'ar gouarnamant evit ar goudor roet dezho, ma vijent aet e darempred gant un aozadur kuzh a ranke ar Stad enebañ outañ evit mirout ar peoc'h gant Bro-Saoz.

Ar rebech a reer ouzh ar vroadelourien vreizhat eo bezañ kemeret skouer war Iwerzhoniz o vont da glask skoazell ur galloud bras. Ha disoñjal a reer 'ta e klaskas ar Vrezhoned, goude 1488 harp Bro-Saoz (lenn pennadoù nevez-embannet e Gwenn-ha-Du), harp Bro-Spagn (1719) ha moarvat harp an Izelvroioù (1675) evit adkavout o frankiz vroadel. Ne oa ket hepken skouer Iwerzhon! Gwir eo e oamp awenet gant stourm ar vro gelt nemeti a oa deuet a-benn d'an em zieubiñ diouzh he gwaskerien a-viskoazh. Ar "réalité irlandaise" oa disheñvel. Ya, gwasket e voent muioc'h e-keñver o danvez, met e-keñver o spered, o yezh, e oa heñvel. An hevelep seurt arallekadur. Ne gemeras nemet 1000 den bennak perzh en Emsavadeg 1916 tra ma 'z eas 75000 Iwerzhonat eus o fenn o-unan da stourm a-du gant Bro-Saoz, en ur brezel evit petra? Ne nac'han ket evelato e oa kalz kreñvoc'h en Iwerzhon ar youl d'en em zieubiñ diouzh ar galloud estern eget ma oa e Breizh e 1939 pa voe degaset armoù gant ar Gwalarn! Ar gourdonerezh a voe graet gant ar Gwazerezh Arbennik (1941-43) a dlee talvoud evit ur gouvrezel heñvel ouzh an hini a voe renet en Iwerzhon e 1919-21 met a-benn 1943 e oa disheñvel-krenn ar

plegennoù e Breizh, ha ne oa ket anv mui da ober diouzh skouer Iwerzhon. Ne oa ket tu mui abaoe miz Gwengolo 1939.

Daoust ha didalvoud e oa evit Breizh ober diouzh ar ger-stur "Enkadenn Bro-Saoz, chans Iwerzhon?" Ma komzer eus "dibab fall", petra a c'halled ober ahendall nemet chom hep ober netra? Pezh a vije koulz hag anzav: lezomp pe zoken harpomp Bro-C'Hall da adsevel, ma kendalc'ho da zistrujañ hor yezh, hor broadelezh!

Goulenn a ran: petra en deus graet R. Faligot evit m'en kemerfed da gelenner an Emsav? N'ouzon ket hag eñ eo Breizhad met sklaer a-walc'h eo e karfe gwelet ar Vrezhoned o chom klet er bedig gall. Se, evel ma lavar ur c'helenner all, n'eo ket arvarus. Breizh evelato, n'hall ket bezañ dieubet hep kemer riskloù, ha sammañ ar riskl d'ober faziou.

A. Heusaff

Summary

In a recently published book R. Faligot—claimed as a specialist of the present-day political evolution in Ireland—argues that the Breton nationalists were mistaken in taking that country as an example both in resorting to armed means and in looking, during World War II, for support from an external power. No doubt the Irish and the Breton situations presented dissimilarities as well as similarities, the main difference being in the strength of national consciousness in the populations concerned but it was quite natural that Ireland, as the only Celtic country to have achieved independence, would provide powerful inspiration to the Bretons seeking national freedom. As for the double example referred to, the latter found it also in their own post-independence history: the preparations for guerilla activities (1937-1943) bore more relations to the experience of the Chouans (1793-1797), and the leaders of the rebellions of 1675 and 1720 had sought help from the Netherlands and Spain respectively. R. Faligot, like others more committed, seems to believe that if we had all confined ourselves to regionalism within French borders the French grip on our people's minds would have been relaxed.

All-Breton Dictionary

In an interview given to *Combat Breton* (Dec.'94) the head of the publishing Company *An Here* announced that *Geriadur ar Brezhoneg*, the first all-Breton dictionary would come out towards the end of January. He informed us on Jan. 24 that it was being printed and would be published in the early days of February. This will have brought to a conclusion work, begun in 1987, in which dozens of voluntary participants were involved under the direction of J.Y. Lagadeg. It is a historic landmark for our language. Many other languages reputed to be in a stronger position have yet not such dictionary. *Geriadur ar Brezhoneg* can be ordered from *An Here*, Kergleuz, 29480 Ar Releg-Kerhuon, Brittany. It costs 520F.

Centenary of An Uhel's death

It is now one hundred years since the death of the poet Fañch ar Uhel (officially François Luzel). He was in the nineteenth century our greatest collector of Folktales and songs. Thanks to him a good deal of the treasure of our oral tradition was saved from oblivion. The material gathered by him is immense: only part of it unfortunately has been published. During the past ten years however Al Liamm has brought out five volumes of the tales. They are a pleasure to read in their clarity and priceless in revealing the wit and outlook of the common people of the Tregor area in the North of Brittany. The tales were told by monoglot Breton speakers and are free from the turns of phrase taken from the French and the deficiencies in expression which have become far too common during the past 50 years as the language was commonly pushed into the background. It was that quality of purity which made the much-regretted Professor Leon Fleuriot urge that the Breton taught to the young should uphold the standard of those folktales instead of conforming to the corrupted idiom used by the 'terminal native speakers' (under the pretext that you have to stay close to the people).

To commemorate An Uhel, a committee was set up last year by Skol Uhel ar Vro so as to organise various events, such as recitals of tales and songs in places where he collected, concerts, conferences a travelling exhibition, unveiling of plaques, radio broadcasts, etc.



Photo from *L'Avenir, Dec or Musique Bretonne No 130.*

Further information from the Luzel Committee, Skol Uhel ar Vro, BP 3166, 35031 Roazhon (Rennes) Cedex. The Presses Universitaires de Rennes has recently published a book of 224 pages, titled "Luzel - Journal de Route" - reproducing the notes taken by An Uhel while collecting. They are not dealing with tales and songs, but with plays which he also collected. Y Bouessel de Bourg praises this diary highly as a testimony about the life and culture of the rural people of Brittany up to the end of the 19th Century (review in *Imbourc'h*, Nr 296).

LIZHER

(Digant José Calvete, ur Galisiad, hon eus resevet al lizher-mañ skrivet en doare etrerannyezhele. Gant e aotre e embannomp e peururvan).

"Me zo bet ganet d'an 29-10-1971 e Bayonne. Met ma c'herent a zeu eus Bro-Spagn, ma zad eus Galisia ha ma mamm eus Asturias. En Elzas emañ o chom bremañ.

Lakaet em eus em soñj deskiñ komz brezhoneg. C'hoant am eus da gomz mat. Emaon o teskiñ ma-unan gant ul levr. Ne fell ket din mod ebet e vefe divreizhekaet ha divrezhonekaet Breizh!

Ar Vretoned o deus ur yezh etrevroadel, ar galleg. (Piv 'oar ha ne vo ket kemeret e blas gant ar saozneg, dez pe zeiz). Mat. Aes eo kavout ur yezh etrevroadel. Met bremañ eo mil boent dezhe adc'hounit yezh o bro. Mat eo studiañ skridoù kozh brezhonek, mat eo selaou ha kanañ kanaouennoù brezhonek, mat eo lenn barzhonegoù. Gwelloc'h zo d'ober c'hoazh: ober eus ar brezhoneg ur wir yezh pemdeziek en-dro!

N'eo ket disi ma zamm brezhoneg ganin, kaer am eus ober.

Neuze, m'hoc'h eus kavet faziou gant al lizher-mañ, ho pet ar vadelezh da'm digareziñ: ar wech a zeu e vo gwelloc'hik an traoù 'mechañs! Forzh penaos, ne gollan ket kalon! Desket em eus iwezhoneg e-pad ma c'hoñje gant Seán Ó Conaill e Pariz. Met ret eo din addeskiñ... Emaon o kregiñ gant ar c'hembraeg hag ar c'herneveureg bremañ. Deskiñ a rin. Hep Brezhoneg Breizh Ebet!"

Nebeut-tre a faziou yezhadur a oa el lizher. Lakaet hon eus "Kerneveureg" e-lec'h "kerneveg" evit diforc'h diouzh ar rannyezheg vrezhonek. Gwellañ gourc'hemennou d'hor c'henskriver, spi hon eus e vroudo dam eus hor c'henvroiz da strivañ da beurzeskiñ hor yezh ivez.

Letter from a Galician living in Alsace. He expresses his enthusiasm for the Breton language, which he has learned well. He is also learning Welsh and Cornish and intends to take up the Gaelic languages later.

THE BRETON ORAL HERITAGE

The association **Dastum** was set up in 1972 by a few young musicians to collect, preserve, disseminate, publish and develop the ethnological heritage of Brittany. The accent would be on the oral and the musical tradition.

Today, **Dastum's** central team is made up of five persons working three quarters of the time at its *mediatheque* in Rennes (16 Straed Penhoet), and there is a network of dozens of voluntary helpers and six local teams spread over the whole of Brittany. An administrative council numbers 18 members, presided over by Patrick Malrieu. Half of the annual budget of 1.5 million Fr. is contributed by the State, the "Rennes-Region", the local collectivities. The rest is from resources arising from **Dastum's** own activities...

There is now a collection of more than 30,000 recordings, 25,000 photos, 300 slides, 1,000 records and cassettes, 25,000 photocopies of songs and stories etc. at the Rennes Centre. All these items are in the process of being classified, computerised, analysed. About 1000 people a year make use of this material for research, concerts



Annie Ebrel singing at the Festival of the Breton Culture "Gouel Sked", Brest 24-26 Nov. 1994 (courtesy of Bremañ)

and other purposes. **Dastum** also organises courses about the oral traditions and trains teachers and musicians. In addition to its bimonthly magazine *Musique Bretonne* (mainly in French) which has reached Nr

132, it brings out records, cassettes, CDs. A special issue for December 1994 contains an 8-page catalogue giving details of the more than 50 titles published since 1972. They are grouped under various headings. There is a category labelled *Komz* (=speech) for tales in Breton the text of which are provided in accompanying booklets of size 10x21cm.

The latest of these, sixth in the series, is *Kontadennoù Groñvel*: it consists of four stories recorded 15 years ago by Jean Le Clerc de la Herverie near Rostrenen in Central West Brittany. It costs 88Fr (incl. postage), to be sent to **Dastum**, 16 Straed Penc'hoet, 35065 Raozhon/Rennes Cedex, (which is also the address for *Musique Bretonne*, subscription 120Fr but 150Fr outside state).

These stories are told by native speakers, two women and a man. They are not totally unknown. Tales similar to them were studied in "The Types of the Folktale" by Aarne-Thompson, Helsinki 1961. The first is a variation of the 'The Princess in the Shroud' (Nr 307), the other three resemble "The Search for the Lost Husband", "The Rich and the Poor Peasant" and "The Dragon-Slayer" (Nrs 425, 1535 and 300 of that classification respectively).

Battle of Ballon Commemoration

Every year, on the second Sunday of June, a festival takes place at Bains-sur-Oust, just N. of Redon, to commemorate the battle won in Ballon in 845 by the Breton leader Nomenoe against the Franks of Charles the Bald. This decisive victory compelled the Frankish king to recognise the independence of Brittany. It lay the basis for the extension of Breton control over the counties of Rennes and Nantes, a control sufficiently strong to establish Brittany in the limits of its present-day five départements and to assert independence

for almost 700 years (the Bretons had successfully resisted Frankish attacks and spurious claims during the previous 300-400 years, they were not incorporated in Charlemagne's empire, but were brought temporarily into subjection by Charles' predecessor).

The festival is organised by a committee, Poellgor Gouel Ballon, composed of representatives of ten cultural organisations and other agencies concerned with the protection of the Breton heritage. With the support of the Bains municipality it has become increasingly successful.

This year, the committee intends, during the weeks prior to that event, to hold a conference on the history of Brittany. There will also be a game/competition with

prizes for school children and adults and a fest-noz (cêfil).

The festival, following the commemoration itself, on Sunday 11 June, will be held on the site of the famous battle with the participation of Gouren (wrestlers' association), a "Celtic Circle" (dancers) and a pipe band. A cross, which stood on a mound and was removed last July, will be replaced by a new one together with a plaque explaining briefly the historical event.

Contributions to the costs from Bretons and friends of Brittany will be welcome to Poellgor Gouel Ballon, Mairie de Bains-sur-Oust 35600, Account Nr 0140 0265 0843, Credit Mutuel de Bretagne.

An Ti e Traon ar C'Hoad

by Frañsez Kervella. Published by

Mouladurioù Hor Yezh,

1 Placenn Ch. Peguy, 29260 Lesneven.

This book of 200 pages, written in a compact style, interests us particularly, not only because of the purity of its language, based on a dialect of Breton Cornwall belonging to the area of the Elorn river where Kervella grew up but also because of the very accurate description of a way of life that has totally vanished.

Belonging to a very poor family of which the father was killed in the First World War he draws a picture of his childhood with a wealth of exceptional detail: how the people dressed, worked, ate,

the plants, animals, birds which filled the environment of his "house below the wood", as the title says, and which one very seldom meets in recollections of this kind. From an early age he was a first class observer.

What a pity that illness and death prevented him from writing, as he intended, that which for us would have been the most precious part of his autobiography: an account of his life as a Breton militant. Kervella was indeed one of the first to join the national movement which grew after World War I around the periodical *Breiz Atao*. Later on he devoted himself mainly to his work for the Breton language. More than anyone else he contributed to make of it a fully styled literary language with his incomparable grammar of almost 500 pages. *Yezhadur bras ar Brezhoneg*, which

became the indispensable reference work of all those interested in speaking Breton correctly. We are indebted to him also for an excellent textbook, "Hent nevez d'ar brezhoneg", for learning the language, for lexicographical works on modern and middle Breton, a study of Breton prosody, poems, an account of the time he spent as a geographer in Gabon around 1939.

This unassuming man was one of the greatest in his generation in Brittany, a generation not lacking in personalities out of the ordinary. Here is the moving story of a childhood spent under great hardship. In reading it we sense sorrows which with his great discretion he preferred to leave unexpressed.

Yann Bouessel du Bourg

Anti-Diwan Cold War in Kemperle

Hardly anywhere is there opposition to the teaching of Breton nowadays, 529 of the municipal councils of Lower Brittany, i.e. 91% of the total, have signed a petition in support of official status for our language, and 103 have done the same in Upper Brittany where the campaign continues.

However, in Kemperle, the *Diwan* school attended by 36 children, is suffering from opposition by the State school teachers. Originally the children could have their midday meal in the canteen of a State School but this had to be discontinued this year as the teachers there argued that the *Diwan* schools were not entitled to use the precincts of the State schools, after getting a contract whereby the majority of their teachers were put on the Department of Education's pay-roll, and should now be considered as private school teachers.

Diwan has always demanded to be recognised as a public education body. After several protests, the Kemperle parents decided to organise a meeting, to be followed by a fest-noz, on Saturday 21 January. This meeting was attended by some 150 people, including Mr P. Le Treut, Vice



Representatives of all the teachers of Breton meeting in Kemper, on Dec. 10th 1994.
(courtesy of Combat Breton)

President of the Regional Council and president of the Breton Cultural Institute. A representative of the *Diwan* school committee in Sant Breig drew a comparison with the exemplary way the town council there helps *Diwan* and asked why the Kemperle Council could not do the same. (The latter accepts the responsibility of providing meals to school children, but the solution arrived at in recent weeks of having the *Diwan* pupils taking their meals with the town hall employees is unsatisfactory). The fest-noz drew a full house.

Diwan in Kemperle is the victim of the cold war which for more than 100 years has opposed the "école laïque" and the "école privée" in France. But there is an additional element here, in that the State school teachers have always been trained as shock troops for linguistic uniformity in France. Not that the private schools, administered by Catholic authorities were much better in that respect since 1939. But many of them have now begun to offer bilingual Breton-French education.

Skol an Emsav

which has been in existence for about twenty five years now, organises intensive courses of Breton for adults. Such a course, covering 14 hours, was held for five different levels during March 25/26 at the Per Roy Cultural Centre at Ti Kendalc'h, St-Vincent-sur-Oust near Redon. Two qualified teachers attended to each group. A special course was provided for secondary school students preparing for the Baccalaureat Breton test. Costs for the course, meals and accommodation at the Centre were 450F per person, but 350F for the students and the unemployed. Participants' children (3-12 years) were looked after by Breton speakers. Skol an Emsav, 8 Straed Hoche, 35000 Raazhon/Rennes.

L'Avenir de la Bretagne

monthly, *Pour une Bretagne Libre dans L'Europe des Peuples*. Subs. 180F/200F outside State to B.P. 4103, 22041 St-Brieuc Cedex 2.

In its Dec. and Jan. issues, Yann Fouere refers to an article in *Carn* No. 87 under the title "Quelle politique pour les Bretons?" He argues in favour of concerted

action by all those who want self-government. Even if free, Brittany could, no more than the French now, afford a different socio-economic system from that of its European neighbours in the European Union. In his view, the Breton parties' aim should be to obtain popular support for concrete measures to correct the defects of the system imposed by the EU and for powers and means (financial) to manage its working in the best interests of Brittany.

An Here

has contributed more than any other publisher to filling a gap by bringing out books for children in Breton for several years now. In 1994 they published more than 20 of them.

In order to better secure their financial basis, they have decided recently to publish also in French serious works relating to Brittany. The first, in three volumes, is to be Erwan Vallerie's Treatise on Breton historical toponymy in Breton, together with a translation by himself into French. It is based on a doctor thesis which won him unanimously the highest mention at Rennes University II. This, says *Combat Breton*, is undoubtedly the most important work of original scientific research, carried out in Breton, ever to be published. E. Vallerie was the Celtic League Breton branch secretary.

Al Liamm

bimonthly literary magazine in Breton. Subscription 150F/annum but 160F/airmail 200F to Per ar Bihan, 16 r. des Fours à Chaux, 35400 St. Malo.

The Nov.-Dec. issue, larger than usual, brings poems of which three, by the Russian Anna Mouradova and one, by Herve Seubil-Kernaodour, are skilfully turned out, and stories of murder (by Mark Kerrain) told briskly, of contacts with Baluchi dissidents in Pakistan (by Lan Tangi), of a brief erotic adventure (by Per Denez). There are translations from English of a story by the Tchech Milan Uhde on the themes of political corruption and of a passage from *The Prophet*, a book by the Lebanese Khalil Gibran which is being translated into Breton by K. Brisson. Reun ar C'halan writes a penetrating critique of the plays of Tangi Malmanche (deemed to be the best known Breton dramatist - he wrote during the first quarter of this century). Goulven Pennaod brings us up to date on research about the Gaulish language with his review of Pierre-Yves Lambert's book *La Langue Gauloise*, published by Edition Errance, Paris, 240pp, 1994. He praises the author though regretting that he did not deal with two forms of Old Celtic — Lepontish and Celtiberish.

CYMRU

PIGION CELTAIDD

Iwerddon

Drama Gaeilge

Gwelir adfywiad mewn drama Gwyddeleg o'r diwedd. Yn ogystal â chwmmiau amatur o dan Comhlachas Náisiúnta Drámaíochta ceir cwmni teithiol An tAraclann de lúde a fydd yn teithio trwy Iwerddon ar ôl wythnos o berfformio yn Nulyn.

Teledu Gaeilge

Mae'r llywodreath wedi cyhoeddi'r penodiadau cyntaf i Teilifís na Gaeilge: Cathal Goan (Pennaeth), Pádraic Ó Ciardha (Golygydd), Siún McNamara (Rheolwr Ariannol), Niamh Ní Bhaóill (Cynorthwy-ydd personol i'r golygydd), Anne McCabe a Micheál Ó Meallaigh (golygyddion comisiynu). Bydd y pencadlys yn Baile na hAbhann yng Nghonamara, gyda swyddfeydd ger stiwdio RTÉ ym 4, Argyle Square, Donnybrook, Dilyn 4 (ardal y nco unoliachwyr!)

Uno Béal Feirste

Gyda chwblhau'r ddwy bont newydd dros Afon Lagan yng nghanol dinas Béal Feirste - un ar gyfer moduron a'r llall er mwyn

uno'r sustem rheilffordd a galluogi gwasanaeth maestrefol ar draws ail ddinas Iwerddon - gellir gweld cyfle arall i uno pobl y Gogledd.

Yr Alban

Galwadau Di-Albaneg

Codwyd arwyddion newydd yng nghabanau ffôn cyhoeddus Ynys Leodhas/Lewis yn ddiweddar - un o gadarnleoedd yr Albaneg. Roedd y cyfarwyddiadau yn Saesneg, Cymraeg, Ffrangeg, Almaeneg, Eidaleg a Sbaeneg, ond dim yn yr Albaneg frodorol!!

Canolfan Ddechongli

Lansiwyd cynllun am ganolfan ddechongli Geltaidd a fyddai'n costio £1.5 miliwn ac yn creu 15 swydd ar gyfer Beinn a' bhaoghla/Benbecula. "Y Gael yn Iwerddon, yr Alban ac ar draws y byd" fyddi y thema.

Hyrwyddo'r Albaneg

Cynhaliwyd cynadleddau un dydd o dan Fionan ym Mallaig ac An Gearasdan/Fort William yn ddiweddar er mwyn ceisio

dylanwadu ar fusnesau lleol i godi statws yr Albaneg ar gyfer ymwelwyr a'r brodorion.

Twristiaeth Diwylliannol

Mae Comunn na Gàidhlig wedi lansio llyfryn newydd "What's on?" yn Albaneg, Saesneg, Ffrangeg ac Almaeneg, sy'n hyrwyddo cyfleusterau, llety a digwyddiadau gyda blas Gàidhlig, gyda 250 o fannau aros lle siaredir yr Albaneg.

Arwyddion Dwyieithog

Mae grantiau yn cael eu cynnig yn ardal Gorllewin Rois/Ross - Ullapool, Gairloch a Lochcarron - i godi arwyddion dwyieithog ar fusnesau lleol.

Cyllideb Teledu

Mae'r grant i'r Comataidh Teilebhisean Gàidhlig wedi codi gyda chwyddiant i £8,930,000 ar gyfer 1995/6. Mae'r arian yn cynnal 300 o swyddi. Y llynedd cynhyrchwyd 175 o raglenni - 50 am ddim gan y BBC.

Papur £5 Albaneg?

Gyda'r bwriad i ail-lunio arian papur yr Alban cafwyd galw am ddefnydd o'r Albaneg ar y papurau.

Clive James

Ymgyrch Rhyddhau Siôn Aubrey

Lansiwyd yr ymgyrch hwn ym mis Tachwedd trwy'r papur newydd wythnosol 'Y Cymro', ac y mae'r ymateb wedi bod yn foddhaol iawn. Mae cannoedd o bobl, enwog a chyffredin wedi mynegi eu cefnogaeth cyhoeddus i'r galwad am gyfiawnder i Siôn Aubrey Roberts.

Hefyd, mae mudiadau cenedlaethol, megis Merched y Wawr, y Bedyddwyr (yn ogystal â Chymdeithas y Cymod Carn 88), wedi datgan cefnogaeth i'r ymgyrch.

Bellach, mae'r arweinwyr yn targedu cynghorau ac undebau (mae Cyngor Dwyfor (Gwynedd) wedi ymateb yn bositif yn barod trwy ofyn i'r ysgrifennydd cartref ail-agor yr achos).

Gobaith yr ymgyrchwyr yw dangos bod consensws cryf o bobl Cymru (a thu hwnt) yn anfodlon gyda dedfryd Siôn.

Dangoswch eich cefnogaeth i'r ymgyrch trwy ddanfôn at:- 'Y Cymro', Parc Busnes, Yr Wyddgrug, Clwyd neu Eilian Williams, 55 Stryd Kennard, Ton Pentre, Cwm Rhondda.

Ymgyrch Siôn Aubrey



Cofiwch ddanfôn lein, neu gerdyn at Siôn:

Siôn Aubrey Roberts, BJ3795, HMP Full Sutton, Moor Lane, Full Sutton, EFR0G (York) YO4 1TS, Lloegr.

Summary

This article seeks to keep Siôn Aubrey's name and cause in Carn readers' minds. It reports of a new campaign for his release which has attracted widespread support by individuals and national movements. The organizers aim to create a broadly based consensus of support for his release. Supporters should write to the given address, the Welsh Newspaper 'Y Cymro', Eilian Williams or Jina Gwyrfa.

Siôn would also welcome post from any fellow-Celts.

Gwyddeleg yng Nghymru

Mae 'na gysylltiadau' ieithyddol rhwng Iwerddon a Chymru.

Mi gafodd Cysia' Gwyddeleg eu cynnal drwy gyfrwng y Gymraeg ym 1994.

Mi fydd mwy ohonyn nhw yn y dyfodol ar gyfer siaradwyr sy 'n ddechreuwr neu brofiadol (yn y Wyddeleg).

Mi gewch chi ddysgu 'r Wyddeleg Gyfoes fydd yn cael ei defnyddio 'n rheolaidd yn y Gaeltachtaí (Broydd Gwyddeleg) yn Iwerddon.

Mae 'r athronon yn frwdfrydig iawn wrth ddysgu 'r Wyddeleg ac y mae 'na 'hwyl' yn ystod y dosbarthiadau' hefyd.

Os ydych chi isio mwy o fanylion am y cysia', hyn, a 'newch chi gysylltu â 'r:

Canolfan Iaith Genedlaethol, Nant Gwrtheyrn, Llithfaen, Ger Pwllheli, Gwynedd, LL53 6PA, Cymru/An Bhreatain Bheag.

Bydd Croeso Mawr ichi (Beidh Céad Míle Fáilte Romhal)

Da iawn yw'r Cysia' fanna (Is an-mhaith atá na cúrsaí ann).

Pob Hwyl (ádh mór ortsa).

John Hunter

Iwerddon - Gwleidyddiaeth Heddwch - cynhadledd yn Llundain

Cynhaliodd Mudiad Milwyr Mās yn Lloegr gynhadledd ar y 26ain Tachwedd yn Llundain i ddatblygu'r ymgyrch dros dynnu allan o Iwerddon a gadael i'r Gwyddelod benderfynu eu tynged eu hunain, yn sgil y Cadoediad Mawr. Aeth dau aelod yno i gynrychioli cangen Llundain o'r Undeb Celtaidd.



Gerry
Adams

Mewn sesiwn am Ideolog a Sensoriaeth siaradodd Micheál Mac Donnacha, golygydd An Phoblacht, papur Sinn Fein. Disgrifiodd agwedd y Toriaid fel "We are the Conservative and Unionist Party - we are not in the business of breaking up the United Kingdom". Toriaid ddaeth â gynnau i mewn i wleidyddiaeth Iwerddon ddechrau'r ganrif hon wrth roi arfau i'r Ulster Volunteers. 'Roedd Carson ei hun wedi cydnabod yn y diwedd mai dim ond eu lles eu hunain oedd gan y Toriaid mewn golwg pan ddywedodd "What a fool I was! I was only a puppet and so was Ulster and so was Ireland in the political game that was to get the Conservative Party into power."

'Roedd MI5 y tu ôl i bropaganda ar y cyfryngau fel y stori am lwyth o arfau a "ddarganfuwyd" gan yr awdurdodau yn Teesport yng Ngogledd Lloegr ym 1993, y dywedwyd eu bod ar eu ffordd o Wlad Pwyl i ddwylo'r gweriniaethwyr. Rhoddwyd llawer o gyhoeddusrwydd i'r darganfyddiad ond pan ddatgelwyd bod y cwbl wedi'i drefnu gan MI5, MI6 ac awdurdodau Gwlad Pwyl ('roedd rhywun o Wlad Pwyl wedi gollwng y gath o'r cwd) rhoddwyd "D-notice" ar y cyfryngau yn eu gwahardd rhag dweud gair mwy, yn enw "national security". Dyna'r adeg 'roedd llywodraeth Llundain dan bwysedd i ymateb yn gadarnhaol i ddatganiad Hume-Adams. 'Roedd Major wedi dweud wrth lywodraeth Dilyn i wrthod Hume-Adams, ond nid oeddent am wneud. Cyfeiriwyd at y bomiau yn Nulyn a Muineachán/Monaghan ym 1974 fel enghraifft arall o MI5 yn ceisio dylanwadu ar lywodraeth Dilyn.

Dywedwyd bod y cyfryngau fel petaent yn credu bod y rhyfel drosodd ers y cadoediad. Nodwyd bod y nifer o filwyr yn y chwe sir wedi cynyddu ers y cadoediad.

Trafodwyd Adolygiaeth ("revisionism") - y duedd gan rai haneswyr i ail-ysgrifennu hanes Iwerddon o safbwynt imperialaeth Lloegr a'i hybu felly, a diffiniwyd y duedd wleidyddol sydd yn cyfateb iddi fel Neo-unoliaeth ("neo-unionism"), a arddelir gan e.e. y Progressive Democrats. Credai M. Mac Donnacha fod Adolygiaeth wedi pasio ei phenllanw erbyn hyn, ond iddi gael dylanwad mawr yn barod.

Dywedwyd hefyd ei bod yn bwysig i boblogeiddio'r neges a gwneud yr achos o blaid tynnu allan o Iwerddon yn berthnasol i bobl gyffredin yn Lloegr (a Chymru). 'Roedd angen treiddio i mewn i'r prif bleidiau gwleidyddol, lle'r oedd ofn y pwn "Iwerddon".

'Roedd sesiwn yn y p'nawn am "Unoliaeth, Teyrngaroldeb a'r Presenoldeb Prydeinig". Dywedwyd mai am resymau strategol 'roedd Lloegr wedi meddiannu Iwerddon yn y lle cyntaf. 'Roedd y syniad o "Deymas Unedig" yn bwysig i ran o'r Blaid Geidwadol. Pwysleiswyd bod y gymuned Brotestanaidd yn Ulaidh/Ulster yn mynd yn ôl ymhellach na'r coloneiddio a ddigwyddodd yn yr 17eg ganrif. Dechreuodd Protestaniaeth yno yn yr 16eg ganrif, adeg 'roedd Lloegr yn dal yn wlad babyddol. Gwyddeleg oedd iaith Protestaniaeth ar y dechrau. Dechreuodd Unoliaeth yn ail hanner y 19eg ganrif fel gwrthwynebiad i ymreolaeth i Iwerddon. 'Roedd gan y gair "British" ystyr arbennig i'r unoliaethwyr. Nid oeddent yn ddacaryddol Brydeinig nac yn ystyried eu hunain yn rhan o "genedl Brydeinig (Seisnig)" yn yr ystyr Thatcheriaidd. Eu disgrifiad ohonynt eu hunain oedd. 'Roedd dwy fath o unoliaethwyr - y rhai yr oedd yr undod â Lloegr yn bwysicach na dim arall iddynt (fel Molyneux), a'r Teyrngarwyr ("Loyalists") oedd yn Brotestaniaid Ulaidh yn gyntaf ac nad oedd mor hoff o'r Saeson. Nodwyd amlygrwydd sydyn y pleidiau gwleidyddol bach sydd i fod i gynrychioli'r grwpiau paramilitariaidd teyrngarol.

Mynegwyd pryder y gallai'r angen am bleidleisiau sydd ar y llywodraeth yn San Steffan ar hyn o bryd beryglu dyfodol y broses heddwch.

Robot ap Tomos

Summary

A report of a conference held in London in November by the Troops Out Movement with the aim of developing the campaign for English withdrawal from Ireland, in view of the Provisional's ceasefire. The situation in the six counties is not as the English media would have us believe.

A PARLIAMENT FOR WALES

The October open meeting of the London branch of the Celtic League was addressed by Dr. Alan Williams of the English Labour Party, the Member of Parliament for Caerfyrddin/Carmarthen, on the subject of the Labour Party's plans for a parliament for Wales.

The Labour Party leader, Tony Blair, had said in Cardiff in July "In our first year of government... Labour would legislate for an elected Welsh assembly." Since then the Labour Party has produced a document "shaping the vision - a consultation paper on the powers and structure of the Welsh assembly." Dr. Williams outlined the content of this document in his talk, and although he has been criticised by nationalists in recent years for his support for English colonials in West Wales who were trying to reduce the status of Welsh in schools, he was solidly in favour of his party's plans for a Welsh parliament and also stated that he was in favour of completely equal status for Welsh and English in Wales.

The speaker said that constitutional changes did not involve great expenditure for the state and that this would facilitate establishing a Welsh parliament in the first year of a Labour government.

The above document lists the possible options to be considered for the powers to be given to the parliament which includes the option for legislative powers covering all internal Welsh affairs. It lists also options for financing the assembly and possible electoral systems to be used.

From the Celtic League point of view these Labour Party proposals do not go far enough. However, the conservative Party's total opposition to any degree of self-government for Wales, and Scotland, remains uncompromising being reinforced yet again this winter by Prime Minister John Major when he attacked Labour's proposals in a flurry of thinly disguised English imperialism on the basis that they would "threaten the United Kingdom" (i.e. weaken English rule over Celtic territory). Public opinion in Wales and Scotland is overwhelmingly in favour of a degree of home-rule and the Tories maintain the attitude they had towards home-rule for Ireland at the beginning of this century. Therefore a priority for us if we are to make progress is the removal of the Tory government at the next General Election. The only other possible government party is the Labour Party though the higher the number of Plaid and SNP MPs the higher the likelihood of self-government being delivered.

Robot ap Tomos

ÉIRE

Seodleabhar ar Oidhreacht Cheilteach Mhanann



Philip Moore Callow Kermodé (1855-1932)

Cros Mal Lunkun, Micheal

Athfoilsíodh anuraidh leabhar atá bunúsach do stair Mhanann agus, go deimhin, do stair na nGael sa Mheánaois. Sin *Manx Crosses* le P.M.C. Kermodé (The Pinkford Press, 1994, clúdach cruá (£32). An t-údar féin a chéadfoilsigh ar a chostas féin i 1907. D'íoc sé £291.10s le clódóir in Albain as 400 cóip - airgead ollmhór ag an am.

Is éard atá sa leabhar ná cur síos láncruinn ar na séadchomharthaí a raibh colas orthu i 1907 mar aon le pictiúir díobh. Kermodé (Mac Diarmada) féin a rinne na líniócháí agus ní foláir gur chaith sé na blianta fada ag gabháil den obair cháireiseach sin. Rinne sé plátaí freisin ó ghrianghraif agus ó dhobhardsathanna i Músaem Mhanann. Rinn Kermodé ceannródaíocht maidir le brí a bhaint as na hinscribhinní ar na crosa agus leaca.

Sa réamhrá a scríobhadh ar Lá Nollag 1906 deir Kermodé faoi na séadchomharthaí sa leabhar: 'They constitute a continuous series of monuments dating from the introduction of Christianity into these parts to the beginning of the 13th century.' Ní miste a mheabhú gur Gaeilge a bhí mar

ghnáthurlabhra Mhanann, na hÉireann agus an chuid is mó d'Albain ar feadh na tréimhse sin. Tá a rian sin ar na séadchomharthaí agus tagraíonn Kermodé ina réamhrá don cheangal idir crosa Mhanann agus leaca inscríofa na hÉireann agus crosleaca na hAlban chomh maith le clocha tuarna na Breataine Bige.

Chaith na Lochlannaigh 400 bliain i Manainn sular comhshamhláíodh isteach i nGaeil Mhanann ar fad iad. Tá taifead in *Manx Crosses* ar na séadchomharthaí a d'fhág siad sin ina ndiaidh agus deanann Kermodé ceangal idir iad agus clocha Lochlannach i dtuaisceart Shasana. Tháinig roinnt beag Aingliach ó Northumbria inéindí leis na Lochlannaigh agus tá taifead ar chlocha dá gcuid sa leabhar.

Ba dhliodóir as Rhumsaa é Philip Moore Callow Kermodé (1855-1932) a ceapadh ina choimeádaí ar Mhúsaem Mhanann tráth a bhunaithe in 1892.

I réamhrá leis an eagrán nua de *Manx Crosses* deir David M. Wilson, iarstiúrthóir ar Mhúsaem na Breataine nach bhfuil an saothar sáraithe fós féin. Tá achoimre san eagrán ar shéadchomharthaí a dtángthas orthu ó 1907 i leith chomh maith le beathaisnéis ghairid ar Kermodé. Imleabhar galánta cásáilte faoi cheangal ornáideach é.

M. Mac A.

A new edition of *Manx Crosses* by P.M.C. Kermodé records the work of Manx stonecarvers in the Middle Ages.



Language News

Continued Support

The new three party Coalition government which came into being at the end of 1994 contained commitments to the Irish language in its programme. "The Irish language has an integral and creative role to play in defining Irish identity. We accept that the State must play a leading role in expanding the degree of bilingualism in Irish society and, in particular, in achieving greater use of Irish" the programme stated and continued "We will continue to improve the availability of State services through Irish and bilingually, generally and especially for the people of the Gaeltacht. A list of services which will be provided through Irish or bilingually by the State will be drawn up by all Departments annually."

Aspirations of course come easy, what is needed is concrete action.

Teilifís na Gaeilge

It was announced in late January that the new station in Irish will broadcast for two hours each evening instead of the three hours proposed previously. So much for general aspirations in Government programmes! £2.5 million is provided for running costs in 1995. However, better news was the commitment of £16.1 m in total for the capital cost and that of £10 m per year from next year onwards for running costs. The Head of TnaG, Cathal Goan, said it would be a challenge to have the service on the air by the end of 1996. While disappointed with a two hour start he was satisfied with the promised finance. R.T.É. would continue to supply one hour's programming in Irish to the new station.

Arts Council Plan for Irish

In its three year plan 1995-7 the Arts Council included some Irish projects. One of these is a plan to found a residential centre in Ros Muc, in the Connemara Gaeltacht for all artists who speak Irish. This would be in co-operation with Udarás na Gaeltachta, Bord na Gaeilge and Galway Co. Council. It is also intended to found an Irish theatre company in Galway directed at schools. Another proposal is to establish a national agency for the arts through Irish which would be located in the Temple Bar area, the 'Left Bank', of Dublin. This is the first time that plans for Irish language developments have been proposed by the Arts Council and it is a welcome development

Northern Arts

The Cultúrlann (Culture Centre) McAdam Ó Fiaich is to receive a grant of £50,000

this year from the NI Arts Council. The Director, Brian Ferran said "The biggest increase in Irish language funding this year goes to the Cultúrlann to act as a co-ordinating centre with a full-time paid official with responsibilities for all Irish language arts and activities throughout Northern Ireland." A total of £95,000 is to be devoted to arts in Irish including £4,000 to Newry and Mourne Council where a bilingual radio station will broadcast in the autumn and a feis will be run around St. Patrick's Day. Other grants went to various festivals and magazines including a £1,000 grant to "The Celtic Pen".

Bord na Gaeilge meets in Belfast

At the end of February the first ever meeting of Bord na Gaeilge north of the border was held in the Europa Hotel in Belfast. An Bord visited the Irish medium schools in the city and various Irish language projects. The Lord Mayor of Belfast (a Unionist) attended the reception hosted by the Bord and stated that Irish was the common heritage of those in the North and that this should be the context in which to promote it.



*Micheál Ó Muircheartaigh, Chairman,
Bord na Gaeilge*

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Irish Broadcasts on Satellite

Raidio na Gaeltachta, Ireland's national Irish language radio service is now broadcasting live on the Astra satellite on Saturday mornings from 11.00 to 13.00 (Irish time). This service is part of Ireland's national broadcasting service's 24 hour radio transmission on Channel 22 of Astra which broadcasts to most of Western Europe at an audio frequency of 7.56 MHz. To tune into the Irish language broadcast switch to Channel 22 and tune into the 7.56 MHz sound frequency. You will receive the programme in reception as clear as FM radio through the speakers of your TV set, albeit with an unwanted picture. Technical details: Astra 1b satellite at 19.2 degrees East, Channel 22, 11.538 GHz, vertical polarisation, audio subcarrier 7.56 MHz).

Famine Commemorations

1995 is the hundred and fiftieth anniversary of the Great Irish Famine of 1845, an event etched in the Irish folk memory. It is being remembered in various ways ranging from book launches, to seminars, exhibitions and artistic events. Paddy Moloney of the Chieftains has been commissioned by Concern to write a Famine Symphony which will premiere at the Quebec Festival in Canada on July 12th following which it will be performed at various venues in the U.S. and Ireland. In Cashel, Co. Tipperary a pageant commemorating the Famine through drama, music, song and dance will run Monday to Friday (8 p.m.) from mid June to the end of September.

R.T.É. is coproducing with Great Northern Productions, Canada a television drama and have also commissioned independent producer, Louis Marcus, to produce four 30 minute programmes. BBC 2 is making a three part documentary series on the Famine to be broadcast in the autumn. There will be a series of 16 lectures on R.T.É. radio, the book of the series 'The Great Irish Famine' (Ed. Cathal Póirtéir) is available from Mercier Press.

The Famine Museum at Strokestown House, Co. Roscommon was opened last May. In the Ulster Folk and Transport Museum, Holywood, Co. Down, a major exhibition "Famine" opens on March 31st including the Irish, Somalian and Ethiopian famines. Many events are also being organised in Britain and Australia, the U.S. and Canada.

Celtic League Submission to Forum

First may we state that the aim of this organisation is to contribute to the struggle of the six Celtic countries, Scotland, Ireland, Mann, Wales, Cornwall and Brittany, to secure their political, cultural, economic and social freedom. In particular it advocates the setting up of a formal association between them as soon as two of them achieve such freedom. While this may be a long term aim, in the short term the Celtic League seeks to promote better understanding, closer relations and cooperation between the Celtic peoples and their national movements.

Irish-Scottish ties

Opponents of the unification of Ireland in the Six-Counties often refer to their Scottish origins in order to stress the differences between them and the rest of the Irish population. It is therefore relevant to the search for a solution to the problem of Northeastern Ireland to consider the historical and cultural ties which exist between Ireland and Scotland. If the people of the Six-Counties were more aware of these ties, Unionist politicians would not be able to assert so glibly that the Republic of Ireland was a foreign State, that the people of the Republic were foreign to them.

The Celtic League does not consider the *religious differences* as a prime obstacle to Irish unity. Our membership includes, in approximately equal proportions, Protestants, Catholics and people of other or no religions. In our view, religion should not enter into politics. In N.E. Ireland, it is used as a means to keep people divided. One might remark that in an age when a growing percentage of people all over Europe is becoming indifferent to religion, genuine Christians should surely put reconciliation and cooperation between their different denominations before sectarian politics. To the extent however that Protestants fear that a united Ireland would be dominated by the Catholic Church, we advocate the strongest possible guarantees to be given to them by the Irish State: that their rights in the fields of religion, education, housing and employment would not be endangered; that their civil rights would not be encroached upon by legislation influenced by the Roman Catholic philosophy when this differs from theirs, particularly in the areas of marriage and family planning. We

recommend a study of the way Catholics and Protestants co-exist peacefully in such countries as the Netherlands and Germany – where both groups constitute large percentages of the population – and that, if found appropriate, their example be followed here.

Ethnic and cultural background

The population of the Six – as well as that of the 26-Counties – is undoubtedly of mixed ethnic or racial origins but it is of predominantly Celtic origin. To quantify the “genetic mix” is not possible nor necessary. It is well established however that the Irish Gaels, the Scottish Gaels and the Lowlands Scots contributed a good deal more to the pool than the English. Most of the Lowlanders who settled in Ulster were of predominantly Celtic stock. For centuries, Scot was synonymous with Irish. The area between the Clyde and Forth Rift Valley on the one hand and the Scottish-English border on the other was occupied by the same people (Ancient Britons) as the Welsh up to the end of the first millenium of this era. Though there were non-Celtic newcomers to the East of that region, its population at the time of the Ulster plantations would still have been of essentially Celtic origin, reinforced as it was by Irish settlements in the period from about 400 to 700 A.D.

Movements of population to and fro across the sea between Ireland and Scotland have gone on since time immemorial. The Planters from Scotland were not the latest wave in that ebb and flow alternation. Think of the number of Glaswegians of recent Irish origin!

Some Unionists, in their desire to distinguish themselves from the “mere Irish” insist on their “Britishness” but lately in order to boost an identity which they find wanting they have put forward theories about the “Ulidians” being racially distinct from the Gaels. An issue (1984) of the Irish language magazine *Lasair* contains a refutation of such a thesis, published as a book by Dr. Ian Adamson. It may be noted that he, like others claiming U.V.F. links, recognises Ulster’s Celtic background. The use of the Red Hand symbol borrowed from sagas with undeniably Celtic contents

is only one example of this. But while in our view it should be contributing to a sense of Irish unity, such a recognition is subordinated by them to the notion of an hereditary hostility between the people of North-Eastern Ireland and the rest of Ireland.

We believe such theories to be contrived and hold on the contrary that they, like the Scots and the Welsh, have been deliberately kept ignorant of their history and of many aspects of their cultural background in order to tie them to England. If they were acquainted with all the elements of their heritage, they would have to recognise that they are much closer to the “mere Irish” than to the English. It would help them to revise attitudes which are best understood in terms of cultural deprivation and alienation: alienated people are bent on decrying their ethnic and linguistic background; being ashamed of it they seek to imitate those who dominate them but seldom succeed in that ambition, so that they are left with a sense of insecurity. The Irish media and particularly television have an important role to play in making the people of the whole of Ireland more aware of their common cultural heritage and historical roots. It should be technically possible for RTE to broadcast programmes to that effect that would reach all parts of this island.

Language

Today Irish is no longer the vernacular of the people of Northeastern Ireland except on Shaw’s Road in Belfast in isolated families but it is not more than some decades since it ceased to be commonly spoken in the Glens of Antrim, parts of Tyrone and of other counties. For instance, in the 1911 census, 106 persons recorded themselves as Irish speakers on the Shankill, 547 in Smithfield, 529 in Ormeau, 302 in Windsor and 98 in St. George, all Belfast districts. There is much in common in the way English is spoken by the people of all Ulster, be they Catholic or Protestant, and by those of Scotland. But what is not sufficiently well known is that Irish and its Scottish Gaelic counterpart belong to the cultural background of well over half the Six-County population. Three studies have shown this in particular: “Hidden Ulster” by Pádraig Ó Snodaigh, “Some Ulster Surnames” by Pádraig Mac Giolla Domhnaigh and “I mBeal Feirste Cois Cuain” by Breandán Ó Buachalla. In

for Peace and Reconciliation



P. Ó Snodaigh, author of Hidden Ulster

the 1659 Survey, the population of Ulster was returned as 103,923: of these 63,272 were Irish and 40,651 were listed as "English and Scotch". In every county the Irish outnumbered the others. Irish was the majority language except in some towns, in East Donegal, in the barony of Coleraine and in the area between Lisburn and Larne. P. Ó Snodaigh shows also (*Hidden Ulster* pp 5-9) that most of the settlers from Scotland came from Gaelic speaking areas.

A knowledge of Irish is essential for an understanding of hundreds of the surnames listed by P. Mac Giolla Domhnaigh but more so for knowing the meaning of most geographical names in the Six-Counties. The increasing social disintegration that can be observed in many countries today is due in no small measure to the fact that people have no longer a sense of belonging to a place or to a community: they are uprooted. A proper education would have to acquaint them with the meaning of the names of the people and of the places around them. In that respect, replacing the names of townlands in postal addresses by numerical post codes is objectionable as being a further step towards alienation.

Let us just mention another important aspect of Irish culture which belongs to the heritage of all the Irish, namely music. It was in 1796, in the house of the McCracken "in the bosom of the rationalist Presbyterian Belfast (that) the renaissance of Irish music took place, the precursor by a century of the Irish Gaelic revival "(Mary Mac Néill, *The Life and Times of Mary Ann McCracken*)".

It should therefore be possible for the people of Northeastern Ireland to understand how important it is to give the Irish language adequate recognition in

education, the media and public life. It is so intimately bound with the history and geography of the province that it cannot be treated like a foreign language devoid of interest as is being done at present. A knowledge of it would indeed make the people feel more secure by restoring to them that sense of identity which they seem to lack now: it would be a factor of unity and stability.

Efforts being made to promote Irish language medium schools should not be discriminated against by denial of recognition and funding. The most blatant examples of this recently have been the refusal to grant recognition to *Meanscoil Feirste* and *Bunscoil an Iúir*. The experience in Scotland and Wales and the support available in those countries for Welsh and *Gáidhlig* medium schools even when numbers are small should be looked to.

The Celtic League is fully committed to the promotion of Irish and to all efforts being made to restore the language as a living and vital cultural component in our country. The potential of the language to encourage cross community links in the North should be recognised and support given to efforts such as these by a group of women from the Shankill Rd area (who visited Irish medium schools in the Cork area in November) to found an Irish medium primary school in their area.

The place of the Irish language and the facility to promote its use in the education system and in other areas must be guaranteed in any settlement.

Economy

We shall not discuss at length the economic aspects. The benefits to be derived from interconnection of the electricity systems is one such. Cooperation in the areas of agricultural, fishing and tourism have obvious advantages. The Celtic League would consider that membership of the EU has been of dubious benefit to Ireland. While money has gone into agricultural and infrastructural projects the number of unemployed has steadily increased to exceed the quarter million mark. EU support however is essential to ensure that a political settlement will be connected to economic benefit and this aim must be pursued. The cost of the maintenance of partition has been clearly stated many times and the advantages of

releasing resources to tackle problems such as unemployment are obvious.

Neutrality

For the Celtic League, eventual unification must not affect Irish military neutrality. Ireland must remain neutral in order to press more effectively for nuclear disarmament and a reduction of world tensions.

Efforts to gain support for a solution must not lead to a corruption of Ireland's stance as an independent voice in world affairs.

Conclusions

A solution to the Six-County problem must be found by Dublin-London agreement in an All-Ireland framework. Irish sovereignty over the whole island must be recognised, with a concomitant reorganisation of political structures to allow for the differences between the Protestant communities and the rest of the Irish population if necessary. Various arrangements existing in other countries should be examined: the German *Laender* system, autonomy as in the Faroes, the Swiss canton of local government, etc.

Any solution must address the issues of community policing and demilitarisation and set up structures to ensure that no discrimination exists in social and linguistic fields or in employment.

If London has declared it no longer has any strategic interest in the North of Ireland it should become a persuader in promoting an agreed settlement. An essential element in this is to set a date for long term withdrawal. The interim period can be guaranteed by a United Nations peace-keeping force to oversee transitional arrangements.

Any agreement reached should provide that the funds now going to the North should be guaranteed over the transitional period with control over disbursement being ceded gradually to the new agreed structures set up.

J.B. Moffatt,
General Secretary,
Celtic League

Dec. 1994

The Framework Document

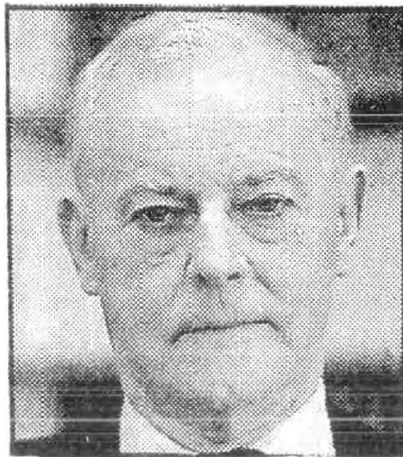
The long awaited *Framework Document* was eventually unveiled on February 22nd by John Major, British Prime Minister and John Bruton, Irish Taoiseach. A somewhat tortuous and complicated document its most significant feature is that it is not an agreed outline for a political settlement but a set of proposals for discussion by all parties involved. The document suggests possible structures and while stressing the need for cross community agreement states that the structures would be most effectively negotiated as part of a three stranded process in direct dialogue involving the relevant political parties in the North who would be called on to operate them.

The possible arrangements include a 90 seat Assembly elected by proportional representation, along with a Panel (of possibly three) elected from the six counties as one constituency. These would operate with a system of Assembly Committees where make up would be proportional to party strengths in the Assembly to oversee the work of Government Departments. The Panel's powers might include the right to nominate Assembly Committee chairmen (who would effectively act as Ministers) and vice Chairmen and to scrutinise and if necessary block legislation - Panel decisions to be taken by consensus.

A North-South body of Irish Government and Northern Heads of Departments should be set up to carry out executive, harmonising, or consultative functions in areas designated initially by the two Governments or later agreed between Dublin and Belfast administrations. The British Government recognise that it is for the people of Ireland alone to bring about Unity if that is their wish while the Irish Government accept that self-determination by the people of Ireland as a whole is subject to consent of a majority in the North. Reaction was predictable with all Dáil parties welcoming the document. In the North Sinn Féin

President, Gerry Adams welcomed the publication of the document as clearing the way for inclusive peace talks and for the next phase of the peace process but said no definitive response would be forthcoming from his party until after their Ard Fheis. The main Unionist Parties as may have been expected from their reaction to leaks some weeks previously were virulent in their criticism calling the document "a manifesto leading to the creation of a new United Ireland".

It may in fact be no such thing, however, with such a reaction and the emphasis in the document itself on the need for consent it will be interesting to see what tactics the Unionists eventually adopt in relation to it. No doubt in the



*James Molyneaux,
Ulster Unionist Party Leader*

months ahead much more will be written on the possibilities of interpretation. If there are no negotiations and no agreement is forthcoming what happens? If the ceasefires hold will the British Government in any case be prepared to develop the North-South institutions it committed itself to in the Joint Declaration so Unionists might as well start negotiating in their own interests.

English ruling class to absorb and assimilate their Celtic neighbours. Being in a situation of complete subjugation to England it would not be possible for Alba etc. to participate in any other comparable association at the same time.

The principle that Cymru, Alba and Kernow should have a special association with England, as inhabitants of the island of Britain, to deal with matters affecting the whole island, in addition to being part of the Celtic confederation, may have some value. However such a set-up would in no way be a continuation of the "U.K." We can hope to co-exist peacefully with England, but not with English imperialism. Lhiats

Robot ap Tomos,
London Branch Secretary.

A Campaign Too Far

Before the United Kingdom's media embrace too readily the "bandwagon" which is rolling to seek the release of convicted murdered Lee Clegg, they might consider the record of Clegg, the Parachute Regiment, and the British Army in general during many tours of duty in Northern Ireland.

Clegg is being elevated almost to the level of a living martyr by the media. This latter position is surprising in a body which finds similar eulogising by the IRA of its dead distasteful. The United Kingdom media is quick to condemn, what it calls, the callous use of violence by the IRA, it however undermines its own credibility when it effuses the sort of coverage provided for Clegg.

The British Army in Ireland has a bad record, but its only fair to say that, for the most part that tarnished image devolves from the behaviour of key regiments such as the parachute brigade and Royal Marine Commando. No better illustration of this can be used than that depraved and obscene little tableau constructed at Private Lee Clegg's base to symbolise the "paras" glee at the murder of Karen Reilly and her colleague. These are not men, they are animals, and Lee Clegg whom we are now to believe was a victim of the system, was one of them.

Majella O'Hare, 12 years old, was walking with a group of friends to her local chapel near Whitecross in South Armagh in August 1976. Two bullets penetrated her back and ripped out her stomach. She was dead by the time she reached hospital. The ritual cover up eventually ended when the RUC admitted they were "now certain that Majella was hit by two bullets from a machine-gun fired by a soldier of the Third Parachute Regiment".

The Clegg family and the retired parachute regiment Officers, so vociferous in support of justice for Clegg, might ruminate on the lack of justice and humanity shown by the Parachute Regiment to its victims, many of them young people killed in Northern Ireland.

Now Northern Secretary Mayhew has decreed that Clegg's sentence is to be reviewed in June; an unprecedented move as review is normally not carried out until ten years of a sentence have been served.

We call upon the Secretary of State for Northern Ireland to verify Clegg's sentence and to launch an enquiry into the murderous behaviour of the Parachute Regiment in Northern Ireland over the past twenty five years. Perhaps when the British media settle and consider more dispassionately the situation of ex Private Clegg they might support our call.

J.B. Moffatt

Letter

Y Charrey

The diagram on page 23 of *Carn* 88 showing a harmonious compromise between "Aontacht na nGael" and the "United Kingdom" does not take into account the nature of the latter. The "U.K." is not an amicable association of nations but a single centralist imperialist state. It corresponds to England in the same way that the French Republic corresponds to France. The English parliament has absolute power to treat the Celtic territory under it as it pleases, without the limitations imposed by constitution (it hasn't one) or the need to take notice of our people's wishes. It has long been an aspiration of the

KERNOW

Pewa an Kernowian Radn 5

Ooz an rebellians en Kernow a theath the thuath en 1549. En vlethanma Arundell Hellan a leadias lu thur Bosvena, kelmez tha Loundres rag protestia bedn an Lever Pedgadow noweth lebma dalvea pubonen usia an Sowsnack en eglezow. Suas, na reeg an Kernowian wheelas dressa an ordenal boaz en Kernuack, buz na ressava boaz en Lathen alena rage! Na reeg traveeth doaz meaz an veadge ma, conorea.

En nessa radn an cansblethanma teez Kernow ve tednez nevra mouy tha gwary parth en story Pow an Sausen, a kelly nebas ha nebas an bownas enwedgack anye, ke nag o hebma kellez warbarth. E ve tua 1600 dreeg Carew merkia fatel veng an Kernowian gorriby, *Me na vadna cowz a Sowsnack*, mor quessa onen goofen thur anye an vorr own en Sowsnack!

Dehogall, nag o matter an streef treeth an Kernowian han Sausen nakevez, ha pa reeg skidnia an Bressel Civil gye a gawas labm spladn rag settia an reken. E ve

suppogez dreeg an Kernowian scoothia an Matearn Charles I, whathe thera rag fra nag era dotha hanow daa gena nye, rag e a dowlas Jooan Elyot tha pressen rag drigava derevall aman Lever Bean an Gweer, naha than Matearn an gweer a thrassa tollow heb kibmias an Parliament; Elyot a verwez en Tour Loundres, ha na veng a Charles gotheffia dressa e gorff marow doaz trea tha Kernow rag boaz anclethez. Mouy dewethas, na ve dowesez en Kernow edn an ombroviers official benag o henwez gen an Gurin rag Parliament; en gweer, e ve leaders anye reeg an Kernowian scoothia ken. vel an Matearn, ha pa reeg an bressel dallath na ve tra seer mesk rima pewa dalvea anye scoothia; e ve drizlebmoll dreeg an Kernowian ombra rag an Matearn.

Pewa benag, thera nye parrez tha moaz meaz bedn an Sausen heb daunger, ha gon lu a ombrovas mar gallish ha creve na olga hedna an Parliamentarian savall wor agon bidn mulbew dabm. Ouga Grenville tha voaz lethez, e valga than lu Kernuack dro an wheal anye gwreze, ha gye a drailias tua trea. Pa reeg Fairfax deffola Kernow en 1646 nango an lu Kernuack squatchez aman... nag era eve enna tha erria wor e bidn... buz en mean termen tho an Kernowian contentez, rag war an duath tho tastez gen an Sausen fatel ova boaz fethez gena nye, ha lecas turn!

Eneth mouy nye reeg derevall aman ha thew an Gurin Sowsnack, ha hedna ve en 1688 pa ve an Espack Trelawney towlez tha pressen, buz e ve dillez ha reeg walkia ken an Kernowian tha moaz rage buz polge bean.

Ma hebma merkia duath an rish heer a sordians bedn an Sausen; alena rage an deez Kernuack ve kevez aman mouy ha mouy en veadge an wheal stean han jin tanc, ha hedna reeg usia oll go nearth tereha fall an whealoberma tua duath an 19vas cansblethan... heb comptia peth an wheal pusgetsha ha gunnez teer, han lecas Kernow reeg servia vel teez moer drez oll an bez. Buz kene daralla ew hedna.

Richard Gendall

Summary

For Cornwall the age of rebellion came to an end with the Great Prayer Book Rebellion of 1549, but Cornishmen had not forgotten their quarrel with the English. They settled old scores in the Great Civil War when, supporting their leaders rather than the King, the Cornish Army proved invincible. They threatened to rise again when Trelawney was imprisoned, but he was released before the uprising had got under way. Thenceforward Cornish energies were taken up by the expanding tin industry until this collapsed towards the end of the 19th century, and by fishing and farming.

Dastrehevel Yethow

Ny yll yeth sevel stag yn unn savla hepken. Po koedha dhe enewores po sevel yn fyw a wra hi. Pan gewsir a-dro dhe'n yeth kernewek y hwelir hy bos ow mos yn rag gans nerth an bobel a glapp ynni pub dydh. Mes treweythyow y'gan deur a woslowes orth tus a-ves a-gan bys agan honan ha synsyr meur yth ov dhe Diarmuid Cieren O'Neill, neb a dryg yn Kanada, ow tri dhymm rannow lyver skrifys gans Professor J. Fishman. An lyver ma yw 'Reversing Language Shift'. Orth tybyans an den skiansek ma, y hyllir musura savla an yeth kernewek par dell yw hi y'n eur ma hag ervira py par fordh a vydh gwella dhe holya. Professor Fishman a lever bos eth gradh mayth yskynno yeth ha bos dastrehevys. An isella oll, an ethves, yw 'daswruthyl' an yeth yw gyllys gwann, ow sawya hy gerva ha'y grammar. Pan vo hemma gwrys y fydh res dewis py par rannnyeth a vydh an huni gemmyn dhe dhyski.

Ni a woer pub yeth keltek dhe berthi galar an gradh ma, yn sompel Gwydhelek ynter an blydhynewow 1945 ha 1949 a

wodhya ewnans pan veu kempennys lytherenns an yeth, yn sompel *scriobhtha* 'written' a dheudh ha bos *scriofa*, *congnamh* 'help' a janyas dhe *conamh*, ha lies ger a holyas an keth fordh dhe vos sempelhes rag diskwedhes gwir son an ger.

Ha Kembrek ynwedh a-ji an termyn a 1893 bys dhe 1923 pan veu dyllys *Orgraff y laith Cymraeg* gans Morris Jones a berthi dadhal yn mysyk an re a vynnna ewna lytherennans an yeth.

Ni a woer bos hwath dew system yn Breten Vyghan, an eyl UB ha'y gila ZH.

Ytho nyns eus sowdhan an keth tra dhe hwarvos yn Kernewek. Mes dres oll y fydh an re a dhevnydh an yeth y'ga bywnans pubdydhek a wra dewis wostiwedh an furv a blegyo dhedha heb mellya gans gans an re na gews Kernewek.

Herwydh towlenn Professor Fishman rannnyethow a yll bywa ryp an yeth kemmyn.

Hag a-ji an ethves gradh ynwedh yma edhomn a dhygha may fo bagasow a dus ow tyski an yeth ha'y usya.

An seythves gradh a vydh ordena kuntellesow a lies eghenn may fydh an yeth kewsys.

Ytho y hyllir leverel an yeth kernewek dhe dhredhedhes an gradh ma, gradh scyth.

Herwydh Professor Fishman an hweghes gradh a vydh an huni a veur vern. Ynno an yeth a dremen a'n vamm dhe'n fleghes avel 'yeth an varlenn', yndella ow resek a henedh dhe henedh. Gwynn agan bys bos genen yn Kernow teyluyow may fydh Kernewek kewsys ynter an gerens ha'n fleghes. Ny woer den y'n bys mar kwra homma pesya mes ny a'gan beus an dhallethva.

Pella hwath skolyow may fydh dyskys an yeth a vydh sevys ha pan vo dhredhedhs an ughella gradh oll, gradh onan, y hyllir kewsyl ha skrifha an yeth yn pub sorn an bywnans pubdydhek a-denewen an kreffa yeth.

Dres agan golok yma hwath an gradh ughel ma mes srivyn ni may fo krevhes an yeth yntredhon heb skoelya na termyn nag arghans na nerth a-dro dhe draow cuver, peub ahanan herwydh an galloes eus ganso po gensi.

Summary

Review of the book "Reversing Language Shift" by Professor J. Fishman.

Celtic Myth and Arthurian Romance

Roger Sherman Loomis
(Constable, London, 1993)
Stg£14.95 (hb)
ISBN 0-09-472800-3.

This book, originally published in 1926, is Loomis' ground-breaking study of the pagan Celtic background to the Arthurian romances of the Middle Ages. Seeking to work back from the romances to their ultimate mythological origins, Loomis uses as his sources pagan Irish myths (reworked by Christian commentators), old Welsh and Breton legends, French, German and English romances.

As in his *The Grail: From Celtic Myth to Christian Symbol*, Loomis' scheme of Arthurian evolution is important and clearly laid out. The starting point, he asserts, is pagan Irish mythology. On the basis of personal names and story motifs he suggests a strong Welsh tradition of borrowing Irish themes, and although the earliest certain dating of such cultural borrowing is 795 AD, he is of the opinion that Irish mythology had found its way into Welsh legend by the sixth century at least.

This Welsh material was then adopted in Brittany, and was being adapted by Breton *conteurs* for French society as early as 1050 AD. By the 12th century, the resultant Arthurian romantic tradition was extremely popular on the continent, and was reintroduced to Britain in its new form by the Anglo-Norman nobility.

Having dealt with the evolution of the Arthurian legends, Loomis turns to an analysis of the various elements. The sophisticated, knightly inhabitants of Arthur's court are stripped of their chivalrous veneer and stand revealed as a rather unexpected gathering. Gawain is uncovered as Cu Chulain (who is further revealed as a 'young' Curoi Mac Daire); Lancelot, Lot king of Orkney, Lac and Lambegues are discovered to be Lugh; while Geraint, Gaheris, Agravaing and Erec are identified with Curoi Mac Daire. All of these are further solar figures: truly a

collection of knights in shining armour! Merlin too, rather than being begotten by an incubus is shown as the son of the sun, and another Curoi figure. Loomis defends this preponderance of solar imagery by reference to early mediaeval religious language. St Patrick, he suggests, took great pains to depict Christ as *sol versus*, the "True Sun", while Gildas in sixth century Wales implied that Christ was literally the sun. Even those bishops who in 697 AD ratified St Adaman's law against women fighting in war invoked the sun as an element of God. The implication is clear: solar worship was incorporated in Celtic Christianity due to the identification of solar divinities with Christ by early mediaeval theologians. Its religious inoffensiveness allowed it to be included in the early Arthurian material, and it was preserved (although unrecognised) throughout the evolution to courtly romance.

If the knights are disguised solar deities, what of the ladies? Loomis traces the women of Arthur's court to flower maidens such as Blathnait/Budeuwedd and vegetation deities such as the Green Demeter (a reference taken from the classical geographer Strabo, who compared pagan British religion to the worship of Demeter on the Island of Samothrace). Like their knights, they are essentially pagan deities who have been disguised, Christianised, and forgotten.

Finally Loomis turns to the central figure of Arthur: if his knights are solar deities while the ladies are flower maidens, what is Arthur? Is he too a god? Loomis thinks not: unlike the other inhabitants of the court of the Round Table, who are gods disguised as humans, Arthur is a human disguised as a god. Loomis sees the name as having no mythological connections, and as probably being derived from the Roman "Artorius". Arthur, Loomis suggests was a historical figure, a Romano-British war leader who sought to unify Britain against the Saxons. His success led to his mythologisation, marrying him to a vegetation goddess, making his best friend a solar divinity, giving him a son from a (typically divine) incestuous union. This British chieftain rode out of the squalid world of sixth-century war, and into myth. As Loomis says, "(i)t was a singular trick of fate that this obscure leader of a temporary resurgence of the Britons should have become not only the perpetual embodiment of the British hope, but should also have become the central figure of the accumulated mythology of a thousand years" (353).

Although originally published almost 70 years ago, this book remains valuable. Loomis sets out his case clearly, with many illustrating examples, and does not presume that the reader has knowledge of the original languages of the source material. A general readership may thus benefit from his scholarship in this wide-ranging book which lays the groundwork for later, more specialist Arthurian studies.

Lesley Grant

Letter

Dear Editor

R.R.M. Gendall's article in *Corn Winter 1994/95: Modern Cornish and Standardisation* begins "There appears to be considerable misunderstanding as to what is meant by *Modern Cornish* as well as by the *standardisation* of its orthography' and sets out in fact what Mr Gendall and the Cornish Language Council (not to be confused with The Cornish Language Board) mean and think everybody else should mean and understand by "*Modern Cornish* and the *standardisation* of its orthography". If the term "modern" had been around in the Middle Ages then a contemporary commentator might well have applied it correctly to describe the Middle Cornish he heard around him. It would have been quite incorrect on the other hand to refer to *Modern Cornish* between the end of the 18th century and the beginnings of the revival in the 20th, for the simple reason that *Modern Cornish* of any kind (Late or Revived) to all intents and purposes did not exist. Mr Gendall concludes "It is quite incorrect to term the revived forms of Cornish known as *Unified* and *Common* as *Modern Cornish* for they are based upon *Mediaeval* (or Middle) *Cornish*, as their protagonists have been at pains to reiterate".

My understanding of Modern Cornish is as follows: (1) Modern Revived largely Medieval Cornish with (a) an invented somewhat idiosyncratic spelling: *Unified*

and (b) a 'fine-tuned' but historically justified phonemic spelling: *Common*, representing as accurately as possible the distinctive sounds of Middle Cornish [incidentally does anybody seriously believe that the classic 'Passyon Agan Arloedh' was originally written in *Unified* or worse, *Common*? If anybody does it would take less than five minutes to disabuse them], and (2) Modern Revived Late Cornish with largely historically attested spellings, or if Mr Gendall will insist on playing with words Modern Revived "Modern" Cornish. He should not play on the senses of the word "modern" in order to make us believe that there was no break in cultural transmission between his Modern Cornish of the 17th to 18th centuries and his Modern Revived "Modern" or Late Cornish. Given that there was a break it is a perfectly legitimate exercise to base a modern revived language on earlier, i.e. less historically recent forms of the original, providing it is made clear how and why one is doing it. Likewise if what Mr. Gendall is doing is a bridging operation he should say so and not deliberately exploit the ambiguity of the term "modern" to imply the Modern Revived "Modern" Cornish is somehow better (because more "modern"?) than Modern Revived Medieval Cornish and thus purely on his definition the only kind of "Modern Cornish" worthy of the name and indeed worth bothering about.

Gorhemynnadow an gwella kentek.

Philip Chadwick

MANNIN

Giarrey Seose y Reeriaght Unnaneyssit?

Ta sleih dy liooar ayns Sostyn smooinghtyn dy vel ny hanschaslyssyn eddyr ny Thoreeyn as yn Cheshaght-Obbree Ghoaldagh cheet dy ve ny sloo gagh laa. Foddee nagh vel shoh kiart er chor erbee. Ga dy vel Tony Blair cur yn olk er niart sleih sy Cheshaght-Obbree liorish geiyrt er fassan dy mooar, t'ch bunnys shickyry nagh beagh reiltsys ayns Lunnin fo'n Cheshaght-Obbree goll rish reiltsys fo ny Thoreeyn. Er y chooid sloo, veagh reiltsys Sheshaght-Obbree prowal geddyn rey rish ny deiney keoi er y skian jesh va lhiggit magh ass ny thieyn baanrit ec y Thooder. Foddee nagh bee yn eab slane speeideilagh, agh veagh yn Cheshaght-Obbree prowal dy gheddyn rey roo as dy chaghlaa ram reddyn elley ta er ve jeant ec ny Thoreeyn Sostnagh.

Agh erskyn ooilley, ta un anchaslys feer vooar eddyr ny Thoreeyn as yn Cheshaght-Obbree Ghoaldagh. Shen pollys (policy) yn Cheshaght-Obbree mychione reiltsys-hene ayns Nalbin as ayns Bretin, as y treecaltys dy chur quaiyllyn da ny rheynnyn-cheerey ayns Sostyn. Dy firrinagh, cha nel yn Cheshaght-Obbree Ghoaldagh ayns foayr jeh cur monney pooar da ny Bretnee: quaiyl veagh oc, gyn pooar harrish keeshyn. As ga dy beagh yn ard-whaiyl Albinagh abyl dy chaghlaa keeshyn, cha beagh y pooar shen feer niartal. Agh ny-yei shen as ooilley, ga nagh bee Celtice ennagh coontey monney jeh treecaltysyn yn Cheshaght-Obbree Ghoaldagh mychione jee-veanaghey (devolution), ta ny treecaltysyn shoh jannoo anchaslys mooar eddyr ny Thoreeyn as lught Blair. Ta ny Thoreeyn slane noi jee-veanaghey erbee. Dy jarroo, ta ny Thoreeyn er chur bunnys ooilley y pooar ayns Lunnin ny lomarcán.

Mysh feed blein er dy henney, va'n arganys cheddin goll er sy Reeriaght Unnaneyssit mychione reiltsys-hene da ny hAlbinee as Bretnee. Y red noa nish, shen y treecaltys dy lhiggey da pooar ennagh goll ennagh voish Lunnin dys rheynnyn-cheerey Hostyn. Oddagh shoh ve ny red gaueagh da'n Cheshaght-Obbree Ghoaldagh, er y fa dy nhegin daue goaill toshiaght veih'n vun ayns Sostyn. Ta fys mie dy liooar ec ny hAlbinee as ny Bretnee cre yinnagh adsyn dy beagh jee-veanaghey cheet. Cha nel y

fys shen ec ny Sostnee. Ta ram jeu cliaghtey smooinghtyn dy vel jee-veanaghey ny red quaagh ta boirey er Celtice keoi nyn lomarcán. Cha nel eer fys ry-gheddyn er ny rheynnyn-cheerey Sostnagh veagh ayn. Beagh Merseyside fo Manchuin ny beagh eh 'seyr' ny lomarcán? Beagh Sheffield fo smaght Leeds? Beegh ny shenn reeriaghtyn Anglo-Hostnagh a-vioghit? Ta ram obbyr dy ve jeant, as ta ny Thoreeyn jerkal dy bee brock jeant vees vondeishagh dauesyn.

Bentyn rish Nalbin, ta paart jeh ny shenn noidyn cheet roo reeshtagh. Ayns ny bleecantyn jeh as tree feed, ren sleih goll rish Tam Dalyell as Neill Kinnock stroie yn eab dy chur reiltsys-hene da Nalbin as Bretin. Dy jarroo, ta'n chooid smoo dy 'leih er nyarood dy ren yn eab shoh marroo reiltsys Callaghan as lhiggey da'n Thooder cheet stiagh.

Cha nel Tam Dalyell, yn oltey jeh Kiare as Feed y Ghoal son Lothian Hcear, er nynsaghey veg. T'eh foast noi seyrnys Nalbin. My vees ard-whaiyl ayns Nalbin, t'eh feer voirit mychione olteyenyn Albinagh vees foast ayns Kiare as Feed y Ghoal. Veagh smaght oc er cooishyn Sostnagh! Foddee nagh vel Dalyell boirit dy row (as dy vel) wheesh smaght ec Sostnee er Albinee nagh vod ny Albinee breimney gyn kied veih Lunnin. Agh cha nodmayd jerkal dy jean Dalyell caghlaa yn aigney echey. She dooinney lajer as neu-loobagh t'ayn. Cooince er yn agh ren eh geiyrt er y Thooder mychione cooish y Belgrano. Agh ec y traá cheddin, cha nel monney sleih ayns yn Cheshaght-Obbree ta goll rish Dalyell. Myr shen, lhishagh Blair ve abyl dy chur jee-veanaghey er e hoshiaght, ga dy bee eh doillee pollys baghtal 'yannoo da Sostyn.

By vie lesh ny ravallyn (rebels) mastej ny Thoreeyn goll crash dys Sostyn Veg.

S'olk lhieu dy vel laghyn gloyroil yn impiraght ersooyl. T'ad cur feoh da joarreeyn quaagh ayns yn 'Oarpey' as gobbal dy vel Sostyn hene syn Oarpey. T'ad goaill greim er gagh skeal (firrinagh ny foasley) oddys soilshaghey magh y smaght ec sleih keoi sy Vrushey (Brussels) er sleih surransagh y Ghoal. Son shickyrys, by vie lesh ymmoddey Thoreeyn tayrn y Ghoal magh ass yn Unnaneyssit Oarpagh dy

bollagh. Cha nel y chooid smoo jeh ny Sostnee toiggal dy vel yn ashoonaghys oc hene feer lajer. V'ad rieu coontey y Reeriaght Unnaneyssit dy ve yn un red as Sostyn Voovar as cha mie lhieu red erbee oddys soilshaghey magh nagh vel shen kiart.

Ta ny mynlee (minorities) syn Oarpey ayns foayr jeh 'Oarpey ny Rheynnyn-Cheerey'. Ta shen dy ghra, brishy seose ny steatyn mooray ayns rheynnyn-cheerey as cur pooar ennagh da ny rheynnyn-cheerey shen. Ta'n lheid er ny yannoo sy Spaaney as va vondeish ec ny Giamaanee hannah veih ny shenn laghyn. Agh ta'n Reeriaght Unnaneyssit (ta shen dy ghra, Sostyn) as y Rank slane noi shen, ga dy vel y Rank er jee-veanaghey red ny ghaa. Tra ta reiltsys Lunnin gaccan mychione smaght yn Vrushey, t'ad jarroo dy vel ny Celtice er surrans y red cheddin (as foddey ny smessey) rish keeadyn dy vleecantyn. Bee eh doillee dy liooar dy chroo 'Oarpey ny Rheynnyn-Cheerey'.

Orree Crennell

The dominant nationalisms in the larger European states make it difficult to achieve a Europe of the Regions.

Yn Ghaelg

Summer Courses in Manx Gaelic

The courses are meant for all those interested in learning the native language of the Isle of Man. The 1995 courses will be slanted towards those who already have some knowledge of Manx, but committed beginners will be able to cope.

There will be opportunities to experience other aspects of Manx culture, such as the music and songs.

Course A: Monday 7 August until Friday 11 August 1995.

Course B: Monday 14 August until Friday 18 August 1995.

Course B will be slightly more advanced than Course A, but you can take either Course A or Course B on their own (Course fee £30), or Course A followed by B (Course fee £45).

Information on travel and accommodation from the course organiser, Dr Brian Stowell, Manx Language Officer, Murray House, Mount Havelock, Douglas, Isle of Man, IM1 2SG, British Isles. Tel: +44-624-685813.

First Manx Literature Award

Ard Aundyr Lettyraght Ghaelgach (The Manx Literature Award) was awarded to Bob Carswell for his book of poetry in Manx, *Shelg yn Drane*, (Hunt the Rhyme). The book contains 14 poems in Manx and 2 in English. It also carries translations of the Manx poems.

Ard Aundyr Lettyraght Ghaelgach is a biennial award; the trophy was commissioned by Caarjyn ny Gaelgey.

The AIB Bank has sponsored the award by putting up the prize money of £500.

The Chairman of Caarjyn ny Gaelgey (The Friends of the Manx Language), Mr. Peter Karran, MHK, expressed his delight that the AIB Bank had the vision to see the importance of protecting the culture of the Isle of Man and he hoped to see more support in the future from the finance sector for the Manx linguistic heritage.

He went on to say that the £500 prize money sponsored by the AIB Bank should help to encourage, and off-set the costs, of those Manx authors who wished to write through the medium of Manx, which will



Bob Carswell

in turn provide more literature and promote a greater interest in the language in the future.

Copies can be obtained from Bob Carswell by ringing 629928 with appropriate code.

Cregeen Memorial

On the 20th November 1994, a special service held in Manx at Arbory Parish Church saw the unveiling of a plaque to the memory of Archibald Cregeen, the compiler of the first published Manx English dictionary (first impression 1835).

The date commemorated the 220th anniversary of Cregeen's baptism in that same church, and the event was arranged by Mec Vannin and Yn Cheshaght Gailckagh. Cregeen's great-great-great-grand-daughter, Mrs Vivienne Foley performed the unveiling of the plaque which carried a gilded inscription upon distinctive black Pooil-Vaaish marble obtained from a nearby site. This was



Archibald Cregeen

particularly appropriate, since Cregeen was a stone-mason by trade and would have undoubtedly worked the same material.

Thank must go to the Reverend Geoffery Clayton, Vicar of Arbory, Cathy Clucas and T.E. Cubbon, Monumental Mason for their efforts in bringing this memorial into being.

Apart from the dictionary itself (which is an invaluable reference for modern students) and his own grave-stone, this plaque is believed to be the only commemoration of the man who worked so hard and left so much for Manx heritage. Earlier in 1994, the Manx government spent thousands of pounds erecting life size bronze replicas of English comedians George Formby (who spent a fortnight in Mannin in 1936 making a spoof file in the T.T. races) and Norman Wisdom (who has retired to the island) as part of the aborted "Douglas 2000" project.

MANX DANCE IN SCHOOLS

The English National curriculum in its first form seemed bound to drive various forms of Local Studies off the curriculum. The time which was to be devoted to the so-called core subjects was leaving little time for a range of other activities. The latest version of the National curriculum which will arrive in schools shortly is asking for time to be found on the Physical Education syllabus for Country Dancing. A meeting was called recently to look into the viability of Manx Country Dance to fulfil this new requirement. Attending the meeting were teachers who have for years been introducing Manx Dance to children, often on a voluntary basis, and others who see this as an opportunity for putting it on an official footing. A working party has been set up to look into the matter further.

Chronicles of Mann

There is no doubt that as the various factions square up to do battle over funds to develop the Peel Heritage Centre the Manx Museum is clearly demonstrating the efficiency of its PR machine.

A presentation in the main foyer of the Museum buildings in Douglas, complete with scale model, conveys vividly the attractive nature of the project envisaged.

In addition the Museum has produced a glossy brochure, at present only unveiled to the select few, which sets out in considerable detail the range and scope of the historical message the new centre would convey. Interestingly the Museum, in pursuance of their goal of achieving the go ahead are even prepared to adapt previously held positions on key issues.

Their apparent ambivalence to the fate of the *Chronicles of Mann and the Isles* has long been a bone of contention between the Celtic League and the Museum. Indeed to date far from assisting in the return of the manuscript from the British Library to its rightful home, the Museum has tended to adopt a position of partisan support for the *Chronicles* theft.

In the Museum's glossy presentation pack for MHKs etc. (mentioned above) there is evidence that the Museum hierarchy has undergone an almost "St Paul like conversion". In section 3.15 of the document under the heading *The Chronicles of Mann* we are told "from cubicles within the framing vaults come the voices of the monks of Rushen Abbey who are carefully recording the deeds and events of Viking rule - on the opposite wall enlargements from the pages of the original 'Chronicles of Mann' reveal more of the Island's unique store." Obviously as this is part of the planned display the Museum recognise not just the historical significance but also the indisputable origins of the *Chronicles*.

The Celtic League support the Museum in its objectives in establishing the Peel centre but the credibility of the stages in history that are portrayed will only be enhanced if it recognises that the *Chronicles* belong on this Island in their charge. It is past time they dispensed with the academic and institutional niceties between themselves and the British Library and joined our call for the *Chronicles* return.

As indicated above the Museum have clearly demonstrated their willingness to confront bitter critics of the Peel Heritage Centre and argue strongly with politicians and others on the island, their case for funds. *If they have the courage to fight here for that project, surely they have the ability to do likewise in London and demand the Chronicles return... now!*

Ned Maddrell Memorial Lecture

On Friday, 25th November 1994, the tenth annual lecture was held at the Manx Museum, Douglas, in memory of the last of the old native speakers of Manx, Ned Maddrell (1877-1974). The guest speaker on this occasion was the Cornishman Richard Gendall (accompanied by his wife Jan and by Merfyn Phillips), who spoke in some detail about certain chapters in the history of Cornish, notably its retreat in the face of the slow, steady encroachment of English, its disappearance in the last century and the spectacular revival during the past decade of the historically authentic form of the language which survived into the age of the Industrial Revolution and which comes down to us in a good number of prose writings of the time.

It is sad but true that Manx Gaelic revivalists have usually looked to Ireland or Scotland rather than to Cornwall for their inspiration, as the parallels between Manx and Modern Cornish (i.e. that spoken between 1550 and 1800) are many and striking, and these go further than simply their designation as "dead languages" by most academics in contrast to the languages of the other Celtic countries. Firstly, although belonging to different branches of Celtic, we know that both were pronounced in a vigorous and, it seemed (at least to those unfamiliar with the languages), almost angry manner not found in their sister languages. Secondly, they developed, before the final stage in their history, a certain long a vowel otherwise found only in the moribund Gwent dialect of Welsh (I am indebted to Merfyn Phillips for this fact), and also intrusive b and d sounds before m and n respectively in certain positions, a phenomenon not occurring elsewhere in Celtic. Thirdly, Manx and Cornish developed grammatically in a similar direction; for instance, many personal verb endings were dropped in favour of separate personal pronouns, auxiliary verbs were endings were employed to form the tenses, initial mutations were to some extent abandoned and possessive markers after the noun came to be used as well as, and sometimes instead of, the older possessive adjectives. It is astonishing that these changes, having occurred in the later stages of Cornish were independently to be echoed in Manx a century and a half afterwards.

The two languages unfortunately share another feature: both Yn Çheshaght Ghailckagh and Teere ha Tavaz, the organisations which promote Manx and Modern Cornish respectively, suffer from a complete lack of official funding. However, although Cinderellas in the world of Celtic language revival, they both nevertheless manage to exist and indeed thrive. The very vigour of these movements must surely come from the popular support they now enjoy, and this alone should guarantee their

Illiam Dhone Commemoration

A £4,200 Memorial to Manx martyr Illiam Dhone will be constructed in the House of Keys' members' room. (Manx Parliament)

The suggestion was the result of almost three years' deliberation by the Tynwald Management Committee.

Illiam Dhone was executed as a traitor at Hango Hill in 1663 after attempting to seize control of the Island to prevent it being taken over by parliamentarians. But his appeal was upheld after his death.

The commemorative stained glass window will face the stairs leading from the Keys' lobby to the Tynwald chamber.

Tony Brown, MHK (Castletown), who first moved that Illiam Dhone should be commemorated within the Tynwald precincts said: "I am saddened it has taken so long to get to this stage but, that being said, I think it's correct that we should commemorate William Christian, or Illiam Dhone - someone who, no matter what people say, at the end of the day his actions secured the future of Tynwald Court in the form we have today."

For almost 20 years now, Mec Vannin and the Celtic League have organised an annual Illiam Dhone ceremony at Hango Hill. It is through their efforts and the publicity spin off that the Manx Government at long last gave recognition to Illiam Dhone.



Illiam Dhone



future prospects. It is to be hoped that their new-found mutual collaboration will long continue. May they both prosper raah dy row orroo ny-neesh! Sowena tha go deaw!

Adrian Pilgrim

*Participants at the
Illiam Dhone Ceremony
2nd January 1995*



Mec Vannin News

*Mec Vannin Speak
Directly to Europe*



Iliam Costain

Manx Radio

Mec Vannin has written to Manx Radio Station Chief, Stewart Watterson, expressing the organisations concern at changes to radio news presentation format.

The letter makes the following points:

Recent changes that place IRN news before the Manx news seriously undermines the notion of a National, as opposed to local radio station. (IRN news bulletins are UK news bulletins supplemented with international items perceived to be of interest to the UK).

The use of live IRN bulletins does not allow for editing of news items, particularly where inappropriate terminology is used eg. "the Prime-Minister" instead of "the UK Prime-Minister", "the Government" instead of "the UK Government".

On the broader topic of Manx news coverage, the IRN reports also take precedence over Manx news, being broadcast fully on the hour every hour. The Manx news is only available intermittently and is all but non-existent in the evenings and weekends.

The change in news format clearly demonstrates that someone at Manx Radio station considers UK news more important than Manx news

Mec Vannin give a list of suggestions that would make Manx Radio more like "The Voice of Mann" and less like "The Voice of English Rural Backwater".

- * Manx news headlines to be broadcast every hour, on the hour, during station transmission.
- * Full Manx news reports to always precede any other news.
- * Manx news to be introduced as such, not "local news".
- * IRN news to be called such, not "international news".
- * Where possible, IRN news bulletins should be edited to use relevant terminology as mentioned above.
- * A rota system should be devised to allow proper news coverage at weekends and holidays; the "9-5, five days a week" approach to national news is not appropriate.
- * A news magazine programme should be broadcast sometime during Sunday, carrying a round-up of the preceding week's major items. Currently, the nearest to this is Bob Carswell's news in Clare ny Gael which, by necessity, is far too brief and inaccessible to non-Manx speakers.

Mec Vannin's International Relations Officer, Iliam Costain (currently studying for a Doctorate in International Relations at St. Andrew's University, Scotland) went to Brussels last November on Mec Vannin's behalf to investigate alternatives to the current relationship with Europe under Protocol Three. For many years, Manx governments have regarded this as the be all and end all of agreements, but Mec Vannin believes that, particularly in light of developments in Europe that will effect the finance industry, alternatives must be investigated.

The report compiled by Iliam after his visit will be the subject of an AGM debate, but in the meantime, the news of his visit and his findings rocked the Manx government. The immediate and predictable response from the Chief Minister's Office was "Protocol Three is the best possible arrangement for the Isle of Man at the current time."

Since then, however, the central administration has been desperate to demonstrate that it is looking at developments in Europe and, surprise, the Manx government's European Advisory Unit has now written to Mec Vannin asking it if would be possible to talk to Iliam about his findings!

BBC Rip off Manx Public

In May 1994 the Manx Nationalist Organisation, *Mec Vannin*, adopted a resolution at its Annual General Meeting, criticising the levying of broadcasting licences within the Isle of Man by the British Government. That criticism was further echoed when our own organisation supported the sentiments expressed by *Mec Vannin* at the Celtic League AGM in Dublin in late August 1994.

The situation presently is that the BBC (British Broadcasting Corporation) derives benefit from a system that allows it to levy a charge within the Isle of Man, a Crown dependency which is not an integral part of the United Kingdom, whilst evading all responsibility to provide those services it provides elsewhere.

The Manx people in fact suffer a double jeopardy type situation. Not only do they subscribe that component of the licence fee utilised for regional broadcasting and local radio services, they also part fund, via direct taxation, their own National radio station.

The BBC's provision of Television coverage of Manx news and current affairs is abysmal. Its fair to say that when items

are identified, on rare occasion, on the North West news component of BBC television, they are invariably characterised by an ignorance on the part of both presenters and researchers. Incidentally, the service provided by the Independent Operator (Border TV) not only outperforms the BBC, but is characterised by a commitment and familiarity with subject content deficient in BBC coverage.

Radio services provide however the best example of the manner in which the BBC has 'ripped off' the Manx public. Bearing in mind that the Manx people, despite paying their contribution to the BBC, fund and maintain their own station, a station that then has to buy in news from IRN for its "International" news component.

Mec Vannin and the Celtic League will be continuing efforts to rectify this situation. Specifically they will continue pressing the Manx government to terminate the BBC's right to levy licences, or control broadcasting facilities within the Island.

A campaign of direct harassment of BBC licence evasion crews who visit the Island periodically is also being considered

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CELTICA

Human Rights on the Celtic Fringe

Any consideration of Human Rights, both individual and collective freedom, within the Celtic countries must be set against the State framework the particular Celtic country is contained in and the international obligations and the interpretation of those obligations each state adheres to. The Celtic countries are part of the 'developed' world and without exception the governing authority of each Celtic area is committed to International Treaties and Conventions guaranteeing human rights.

The State Groups

Alba (Scotland), Cymru (Wales), Kernow (Cornwall), and part of *Ireland (the six counties)* are contained within the United Kingdom. The UK is a signatory to the UN Universal Declaration on Human Rights and is also a member of the EU. It is a member of the Council of Europe and allows its citizens the right of individual petition under the appropriate article of the European Convention on Human Rights. In addition it ostensibly subscribes to the rights and democratic principles of both the North Atlantic Treaty Organisation and the Commonwealth.

Mannin (Isle of Man), is linked to the United Kingdom by virtue of its status as a Crown dependency. The UK is responsible for its international affairs although it remains outside the European Community and is a member in its own right of the Commonwealth. It is linked either by association or directly to most of the institutions to which the UK is a signatory. The UK enters into obligations on its behalf and maintains those links via consultation from time to time with the Isle of Man government. One might conclude that this will mean Manx and UK commitment to treaties is synonymous, however this is not always the case. The best illustration of this is that for approximately 15 years from 1976 the Isle of Man government refused to allow the UK to enter an obligation on its behalf under the European Convention on Human Rights which would allow Manx people to petition the European Commission. The Manx government had taken exception to a judgement made against it in relation to the retention of corporal punishment

(birching). In respect of both corporal and capital punishment the Isle of Man retained both long after the UK had abandoned them and indeed capital punishment was only revoked last year.

Ireland (26 Counties), the one totally independent Celtic State is committed to various treaties both International and European. As with the UK it is a member of the UN and subscribes to the principles of the Universal Declaration. It is a member of the EU and involved via the Council of Europe in maintaining the human rights provisions of the European Convention on Human Rights. Ireland is not a member of either NATO nor the Commonwealth.

Breizh (Brittany) is contained within the boundaries of the French State. French obligations are identical to those of the UK although of course it is not a member of the Commonwealth. It subscribes to the European and UN principles on human rights and is involved with NATO (though not part of its military command structure).

Ireland, the United Kingdom and France are all participating members of the CSCE (Conference on Security and Co-operation in Europe) and committed to the principles of the 'Final Act'. These define respect for individual rights, freedom of association, rights of detainees, democratic principles and social and cultural rights.

The three countries are also signatories to various Conventions of the International Labour (Organisation) Office, which provide safeguards in respect of workers rights, freedom of association and the right to organise. Both Ireland and France are also full participants in the EU Social Chapter which aims to standardise rights for workers of the member States of the EU.

No Cause for Concern

One might believe that with such a solid raft of conventions and principles safeguarding individual and collective rights the population contained within the Celtic areas of France and the United Kingdom and their fellow Celts in Ireland and Mannin would enjoy a level of freedom and tolerance unrivalled by previous generations.

Many of the conventions have been in place for over 50 years. The institutions which administer them have in that period developed, providing practical effect to the broad principles and ideals originally drafted. Case law has been established, conventions modified and procedure enhanced. During this period the 'three States' have enjoyed relative stability and democracy. There should be no cause for concern.

The Reality

The reality is somewhat less positive. In all three states and also in the Isle of Man respect for both individual and collective human rights has, if anything, diminished over the past two decades. Individual rights have been restricted and for example in the Isle of Man and Ireland it is only in recent years that reforms of discriminatory legislation against homosexuals has been initiated. In the Isle of Man inhumane forms of both corporal and capital punishment have only disappeared in the last decade. In all the Celtic areas repressive legislation, such as the Offences Against the State Act in Ireland, is in place.

Even where cases are brought under the conventions to which the States are signatories there is a grudging reluctance to accept judgements handed down.

The UK in particular has been indicted for the use of torture of prisoners and political detainees in the North of Ireland. The UK has also introduced judicially flawed procedures into Courts in the six counties which it occupies. Like the Irish government it has applied a series of restrictive measures under the Prevention of Terrorism legislation which have been operated in an unfair and discriminatory fashion against Irish people and extended to address perceived terrorist threats in other Celtic countries (Wales, Scotland & Mann).

The UK also encouraged its 'satellite' government in the Isle of Man to introduce similar legislation.

In addition to torture of prisoners in both the UK (six counties) and Ireland (26 counties) political prisoners have been subjected to abusive and restricted regimes. The distinct judicial processes in both parts of Ireland, introduced ostensibly to respond to the security situation in the North, have been used to distort democratic rights and the 25 year period from 1969 to date is strewn with examples of human rights abuse.

In addition to these open manifestations of rights abuse minority groupings are also subject to 'special treatment', an example of this is the attitude of both the public and the authorities towards travellers/gypsies in the Celtic areas of the British Isles.

A dissociated but equally as restrictive regime of intolerance exists in Brittany. The French governments (of whatever persuasion) have a peculiar philosophy towards minorities within 'their' boundaries which borders on the psychotic. Whilst cultural tolerance has been grudgingly conceded in some of the United Kingdoms Celtic areas France seems to have a profound difficulty with acceptance of any culture other than her own.

The birth of modern human rights legislation between 1946-55, which France apparently embraced whole-heartedly, was accompanied by extreme repression in Brittany. Using the excuse of alleged Breton collaboration in World War 2 attempts were made to savagely restrict the national aspirations of the Breton people.

Since that time various excuses are seized on by the French to restrict Breton cultural aspirations. The campaign by militant nationalists in the late 60s is one example and more recently the assistance given by Bretons to Basque refugees, fleeing repression in their homeland, has also been used as an excuse for a new round of repression.

The French attitude is best exposed however by the difficulties it created during the formulation of the CSCE (Final Act) provisions when it undoubtedly succeeded in 'watering down' the provisions on social and cultural rights for minorities.

Interestingly there is an historical parallel for this as when the League of Nations was founded, both the United Kingdom and France successfully excluded national minorities within their own territorial boundaries (and Empires) from the provisions for minorities, allowing these to be used only to dismember the old German and Austro-Hungarian empires and minor initiatives in eastern Europe.

Repression of Social Rights

The repression of social rights is best epitomised by the raft of anti-worker legislation introduced in the UK and its satellite the Isle of Man. This legislation has impacted on workers in five of the six Celtic countries (Scotland, Wales, Cornwall, Mannin & Ireland - six counties).

The legislation has been the subject of complaints upheld by the International Labour Office.

The United Kingdom (and by association the IOM) has also refused to accept the Social Chapter of the Maastricht Treaty. The UK's intelligence services, it is now generally accepted, have been used over many years to destabilise trade union organisations.

France has also developed policies to contain social discontent. It has for many years deployed a quasi fascist paramilitary police force, the CRS, which has been used extensively to suppress both agricultural and environmental protest in Brittany.

This body was also undoubtedly the role model for the integrated police force developed in the UK and used in the 1984 miners strike to confront Scottish and Welsh miners.

The Insidious Threat

The reference to the mine workers dispute leads conveniently to the most insidious form of human rights abuse. It has become apparent, from evidence that has emerged in connection with that dispute, that the Security Services deployed secret, covert and increasingly dirty tactics against individuals engaged in democratic dissent.

The role of the Security Services in infiltrating nationalist groups in Brittany, Wales and Scotland in the late 1960s is now well known. The British and French States could at least advocate some justification for their actions against those who threatened violence. The new revelations however indicate a clear and malicious strategy to acquire intelligence to infiltrate, disorientate and discredit legitimate groups.

A parallel situation has existed in Ireland where British intelligence has waged an increasingly bloody war in which the State has participated in bombings, robbery and murder.

Conclusion

There is no doubt that the human rights obligations that all the States administering the Celtic countries have embraced contain real safeguards for individual and collective freedom. It is equally clear that there is no will or commitment to honour those obligations.

The situation can continue as at present with sporadic and disparate action to remind the host governments of their responsibilities.

- *Political organisations and prisoner rights groups can campaign for political status for Celtic prisoners, this best epitomised by the successful but in human terms costly H Block campaigns.*
- *Nationalist groups can campaign for linguistic and cultural liberation, as was the case in Wales with the campaign to establish SAC.*
- *Trade Unionists can complain to the ILO, as Manx trade unionists did successfully.*
- *Social reformers can demand legislative change, as civil liberties groups have done in Ireland and Mannin for reform of anti-gays laws.*

All these have enjoyed some measure of success but sometimes the price, as with the H Block protest mentioned above, is heavy. Irish political prisoners do enjoy considerable, though unacknowledged, political status. A dozen men died and countless hundreds of men and women were abused to achieve it.

Homosexuality was de-criminalised in the Isle of Man but not until the trauma of a show trial attracted international condemnation and suicides shocked and shamed the Manx people.

Breton and Welsh language activists have won grudging concessions after years



B. Moffatt, author of the pamphlet

of campaigns, civil disobedience and imprisonments. (In Ireland the long promised Irish language TV service is still awaited).

The iniquitous activities of MIS have been exposed, but they remain an ominous threat with evidence of continuing activity in Wales and Scotland and a potentially destabilising factor in the Irish peace process.

Success by individuals and organisations in sustaining and defending human rights, in exposing State abuse is heartening. How much more effective it would be if efforts could be pooled, resources shared.

The Celtic countries need the diversity of their individual cultural, political and social campaign groups. They also need the collective strength of a body which bring these groups together to co-ordinate their efforts. The main threat to civil liberty comes from the centralised administrations that administer the Celtic countries. The excesses of the host States in Scotland, Wales, Cornwall and Brittany or the quasi autonomous and independent governments of Mannin and Ireland are best addressed by collective action.

Our greatest strength is the knowledge that they have given international commitments to respect human rights and fundamental freedoms, we must make sure they honour them.

A Celtic Commission for Human Rights would go some way to ensuring we achieve that goal.

J.B. Moffatt

The above text is taken from a pamphlet published by the Celtic League. Part one sets out details of the various conventions and provides some historical background to the development of Human Rights this century. Part 2 (above) shows the failures on the part of the UK, France, Ireland and Mann to honour their commitments. We do not claim this to be a definitive work on Human Rights, our aim is to open the debate on the desirability of establishing a Celtic Commission for Human Rights.

Footnote

Within weeks of the publication of the above pamphlet graphic confirmation of our concerns was provided. The United Nations issued a damning indictment of the United Kingdom and in particular cited its policy on the custody of children. The conclusions of the UN are a further illustration of the desirability of establishing a Standing Commission on Human Rights for the Celtic Countries.

The Grail: From Celtic Myth to Christian Symbol,

Roger Shaman Loomis (Constable, London, 1992). Stg £9.95(pb),

ISBN 0-09-472310-9

Loomis' study, first published in 1963, has been reissued in a handsome edition by Constable, the cover design striking a neat balance between simple austerity and complex Celtic motif. Are the thirty year old contents of this most attractive modern package worth sampling however? The answer must be a definite yes, and Constable are to be commended for making this volume available to a new generation of readers. Loomis, a renowned Arthurian scholar, first published his research on the grail in 1926 in *Celtic Myth and Arthurian Romance*, a work whose findings were subsequently revised in *Arthurian Tradition and Cretien de Troyes* (1949). He also published some monographs in the 1950's. His research on the development of the grail motif in Arthurian literature is most clearly and fully presented in the volume under review, which may be seen as a distillation of four decades of study on the subject.

Loomis' theory of the development of the grail motif sees it as deriving originally from Celtic (specifically Irish) myth, and through the works of continental writers of the late 12th century gradually becoming a completely Christian and eucharistic

symbol. Motifs in the grail stories such as the invitation from the owner of the castle, the appearance of a young woman carrying a vessel of gold, the sumptuous furnishings (especially chess sets), the vanishing of the host and the blighted land in need of magical cure all show a dependence on the early Irish *echtraí*. Loomis traces the influence of this Irish tradition on the Welsh material, which, blended with native motifs, gave the Arthurian literature some of its most important grail characters, Pelles, Perceval and Gawain. This blend of varying Celtic traditions was then introduced to continental Europe via Brittany, being taken up and adapted, then re-introduced to Britain in a French courtly form after the Norman conquest. The material had changed significantly, mainly due to the differing needs of the feudal writers and their patrons. The non-Christian elements in their sources were toned down considerably, being translated to the new situation. Loomis cites one especially important development: the *cors beneiz/benoiz* (a blessed drinking-horn) and the *sains graaus* (a magical dish) of the Welsh figure Bran became irrevocably linked, and the *cors* (horn) was persistently

mistranslated as *corpus/corps* (body). The resulting "hold body" was identified with the eucharistic host, and the "holy dish" with a eucharistic vessel. This became a fertile source of speculation on the nature of the grail: was it a dish Christ had eaten from at the Last Supper? A cup which caught his blood as he died on the cross? The Arthurian material in general and the grail legends in particular became classics of Christian literary spirituality, despite the material being, in Loomis' neat praise, "the bright afterglow of Celtic heathendom" (276)

Loomis himself felt his contribution in this book to be the identification of the influence of mistranslations and misinterpretations by the medieval writers which led the grail to develop from a magic serving dish to a definite eucharistic chalice. The reader's appreciation of this identification is greatly aided by the extensive translations of the continental material Loomis provides, greatly illuminating his argument, and enticing the reader to seek out for themselves the complete texts. Unlike Galahad or Perceval, the reader undertaking such a quest has a far better chance of easily completing their journey, and the volume under review stands as an excellent guide along the way.

Lesley Grant

Fishermen's Leaders all at Sea

Fishermen's leaders announced this week the launch of a political campaign to reverse the EU policy allowing access to the so called 'Irish Box' area to Spanish vessels. They argue that a reasoned political campaign is more likely to win public support than direct action such as blockades or other militant protest.

One is tempted to ask if the fishing communities are receiving sensible direction from their increasingly bureaucratic organisations. The Thatcher government agreed the ten year transitional arrangements for the Spanish as part of a deal in 1986 at the same time they confirmed the disastrous TAC system which has applied since to all Community vessels.

At the time the deal was confirmed that same Conservative government drew considerable support from constituencies that included many fishing communities including of course the Unionists of N. Ireland. Last week those same Unionists and many of the Conservatives one would have hoped would make common cause with the fishing communities again voted with the government.

It is extreme folly therefore for the fishing communities to be led to believe that these political interest groups are going to undergo a 'Saint Paul like conversion' and reverse their position.

Compare the direction being given to fishermen from England and the Celtic

countries with that of their continental opposite numbers. Their vibrant and militantly active campaigns particularly at the time leading up to the 'Thatcher accord' in 1986, but also since, have ensured that fishermen from Northern France, Brittany, Northern Spain and Galicia have had their problems addressed.

The Celtic League is acutely aware of the importance of the fishing communities of the 'Celtic fringe area', spanning communities from northern Scotland to Brittany, to the economic survival of those communities. We are also aware that political campaigning to date has not markedly effected the decline of the industry in the British Isles. In 1986 we condemned the deal, in 1989 we again called for a reversal of policy and again in 1993 we urged the EU to initiate a moratorium on the changes until an environmental impact study could be undertaken. Throughout this period also individual fishermen and their groups have pleaded the industry's case. No one in Brussels is listening to reasoned political protest.

They will sit up and take notice only when the industry takes the gloves off, as their Continental colleagues had done. Until then the National Fishermen's organisations policy of reasoned political protest is about as effective as a freshly landed cod 'flopping' around on the deck.

J.B. Moffatt

The Book of Deer

Library of Celtic Manuscripts,

Roy Ellsworth and
Peter Beresford Ellis,

Constable and Co. Ltd.,
ISBN 0 09 4732108

The first thing which will strike the reader is the naivety of the illustrations compared with other more famous manuscripts. Also the technique used in the portraits contrasts with the five initial letters reproduced. Each illustration is analysed and discussed in detail and an introduction sets the manuscript in its historical context. There is also a sample of the calligraphy. Attention is drawn to the similarity of poses in the portrait pages to examples from pre-Christian times. It stimulated me to look again at some of the Manks cross figures and I found some analogies there. I am sure there are many more in other places.

This is the first of a planned series dealing with the Celtic illuminated Gospels and manuscripts. Whereas many of us will be familiar with the images from other sources, we are probably ignorant of their context both artistically and historically. This series will deepen our understanding of them.

Colln Jerry

CELTIC HISTORY REVIEW

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Political Correctness for Celts

Number 1

There is much concern nowadays with the use of "politically correct terminology". It has been noted that terminology can subtly colour the image presented of what is being referred to and condition people to think in certain ways without them realising it. This series of points highlights terminology which can be used to reflect our way of thinking.

County

Do not use this word in relation to Cornwall. Cornwall is a country. Cornish national movements object to the frequent use of "county" in the Press.

Number 2

Mainland

Referring to the island of Britain as the "mainland" in relation to Ireland or Mann implies a degree of subordination as if Éire and Mannin were something less than full nations. The frequent use in the English media of the term "British mainland", as opposed to the six counties, is doubtlessly deliberate doublespeak used to condition people to accept the English occupation. On other occasions use of the term seems to show unconscious acceptance of a little world view with London as the centre.

Robat ap Tomos

Celtic League AGM

19th August 1995
Inverness, Alba

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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£9; Stg£9; 85FF or US\$20.00 (US funds, cheques drawn on a US bank). Europe Stg.£10 and airmail outside Europe Stg.£11.50

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ALBA Mairi Denovan, Old Mission House, Nth. Erradale, Ross-shire IV21 2DS.

BREIZH Subscriptions: Youenn Craff, 145 Straed Talbodek, 29300 BEI/BAYE, Brittany.

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