

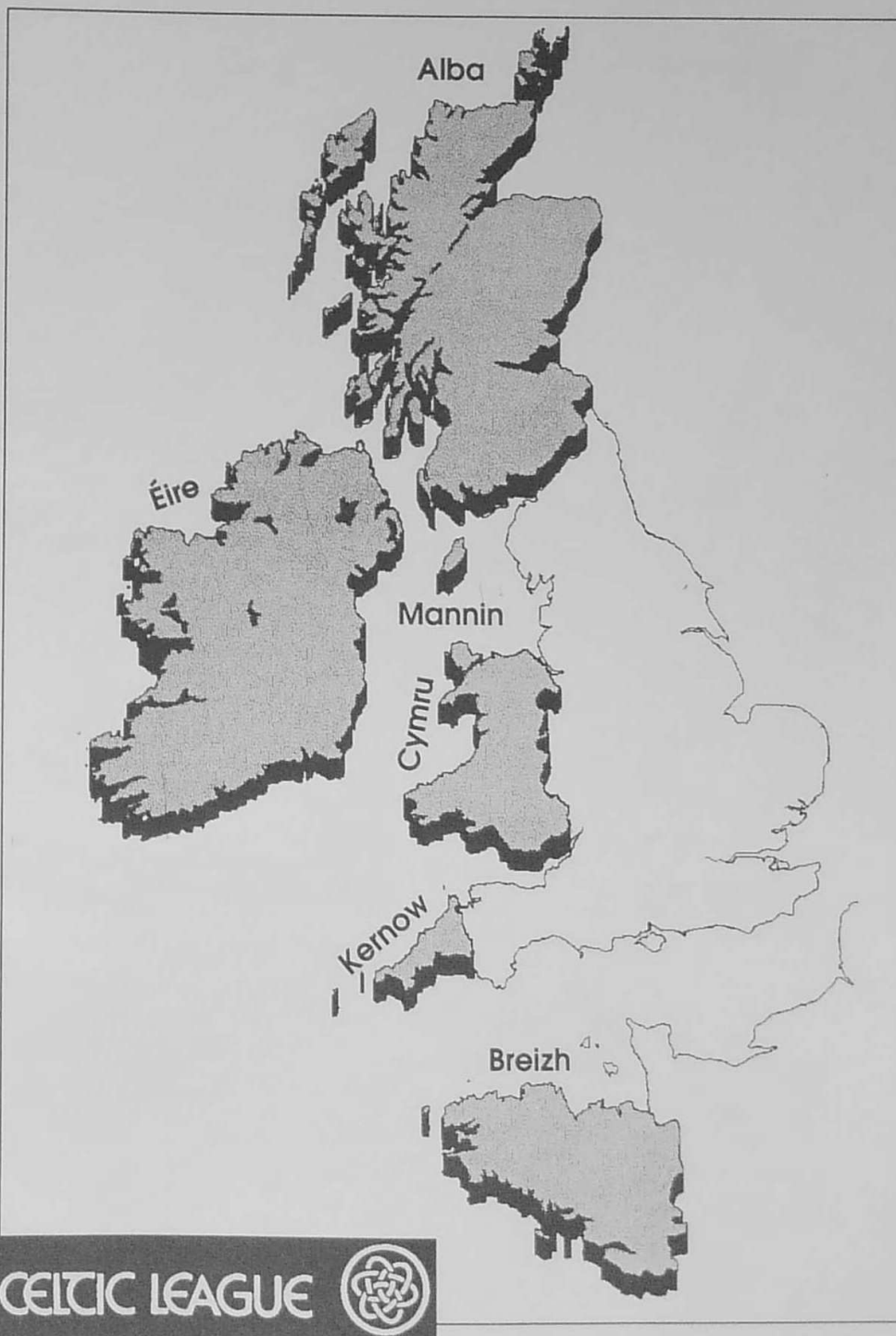
CAERN

A LINK BETWEEN THE CELTIC NATIONS

No. 96

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£1.70



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- Theatre in Breton
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- St Kitts Irish Slavery Monument
- Teanga na Máthar
- Mil-Tec the Manx Connection
- Prospects for a Pan-Celtic Language

ALBA: COMUNN
CEILTEACH • **BREIZH:** KEVRE
KELTEK • **CYMRU:** UNDEB
CELTAIDD • **ÉIRE:**
CONRADH CEILTEACH •
KERNOW: KESUNYANS
KELTEK • **MANNIN:**
COMMEEYS CELTIAGH

CELTIC LEAGUE



ALBA

An Diugh 'S Am Maireach

Fad bhliadhnan, nuair nach robh dochas ann gum biodh Israel neo-eisimealach a chaidh, bha buidheann ann, ann an Tel Aviv d'am b'ainm *The Jewish Agency* agus bha e daonnan a' smaoineachadh air cumartan agus cotroman a bhiodh a' bagairt air Israel ma bha i d'ir neo-eisimealach. Agus bha ciste-tasgaidh (*safe*) anns an oifis aca. Chuir ann a sin na paipearan is leabhran far an do chuir iad sios a h-uile sgeam is rùn a bha aca, eadhon mbeis is foghlum na canan aca (an Eabhra).

Latha air chuireigin cò thàinig air chuairt ach Sasunnach.

"Seo, sa chiste-tasgaidh, far a bheil a h-uile beachd freagarrach a tha againn nuair a bhios Israel na rìoghachd a rìsd," urra fear na buidhne (*The Jewish Agency*).

"Pigs might fly... thegamh itealaidh mucan... threagar an t-Sasunnach, oir bha an Impireachd Bhreatannach anabarrach làidir sna làithean ud oir, an uair sin, bha a h-uile duine cinnteach gum mhairteadh an Impireachd seo fad mìle bliadhna agus cha robh dochas sam bith ann gum biodh Israel (no Alba) neo-eisimeileach a chaidh.

Mata, an deidh sin thuir Israel a saorsa agus tha fios againn gum bi Alba neo-eisimeileach fhathast!

Bha aiseirigh na h-Eabhra soirbheachail gu lèir, bhon a bha iad cinnteach na bhiodh feumail bhon a' chiad latha a bha an rìoghachd aca stèidhichte. Theagaisgeadh iad anns a h-uile sgoil, colaiste is oilthigh tre na h-Eabhra gun àite sam bith fhàgail a-mach.

Mo thmàighe! Bithidh ar canan fhìn a' dol a dholaidh mur eil sinn a' smaoineachadh mar sin cuideachd! Tha sinn a' creidsinn gum bheil foghlam tre na Gàidhlig an duigh gar mealladh, bhon a tha an t-òrach air guallean nam parant agus tha an Rìghaltas is Scribhna na Stàite neophairteil eadhon coma-co-aca... Seadh, th nthean fada nas fhèar na bha iad fichead no deich air fhichead bliadhna air ais, ach chan eil an riaghailt an duigh ach cumarrach bhon a tha moran dhaoine a' fàs caran somalta.

Tha feum againn a bhith cho dèine ri ridrean nan cogaidh-croise nuair a bha na Moslamach a' bagairt air an Roinn Eorpa sna Meadhan Aoisean dìreach mar a tha a

Bheurla Shasunnach a' bagairt oirnn an diugh. A reir aithris ma tha eadhon aon *Higher* againn ann an Israel feumaidh duine Eabhra ionnsachadh gu inbhe na *Higers*. Nach biodh an riaghailt seo freagarrach a thaobh na Gàidhlig?

Eadar-Theagachadh

Thionndaidh a h-uile cail gu Gàidhlig as fhaic na Bheurla Gallda... dìreach mar a thionndaidh Ruairidh MacDomhnaill a bhàrdachd aig Burns gu Gàidhlig... le sin cha bhiodh na Gail a' faireachdan air chall nuair a theagaisgadh a h-uile cail tre na Gàidhlig! Chuala sinn cuideachd gun robh an t-Aonadh Eorpach a' tairgse argid air son eadar-theagaidh o cànainan eile gu Gàidhlig!

Bhon a tha TV cudthromach an duigh feumaidh sinn tuilleadh TV a sgrìobhadh agus TV dhutheannan ceine a thionndadh gu Gàidhlig mar a tha iomadh duthchannan Eorpach eile a' dèanamh gus a' chaint aca fhìn. Feumaidh sinn tuilleadh cànainan Eorpach... agus a' Bheurla... a theagas. Ach teagaisgidh sinn gach canain tre na Gàidhlig a-mhàin... a h-uile facal. Thionndaidh sinn na cùirt-ean-lagha agus an lagh gu Gàidhlig cuideachd... abair gum bheil na smuaintean seo a' ruith cho luath ri each coisde tre na h-inntinn againn!

Seall timcheall ort agus chan fhaic thu ach a' Bheurla... tha barrachd sa chnanain Shineach ri fhacinn na sa Gàidhlig!

Ach, 's chì sinn a h-uile comharradh feadh Alba uile ge lèir sa Ghàidhlig is sa Bheurla fhathast. Chì sinn dà-chànannachas san Eilean Sgrìtheanach. Chunnais sinn Gàidhlig gu leoir ann am Blàr Ghobharraidh feadh àm a' Mhoide am bliadhna cuideachd. Dh'fhalbh mòran ach mairidh ar cànain gu brath an sin an deidh a' Mhoide anns gach stràid far a bheil an t-ainm sa Ghàidhlig is a' Bheurla.

Bhiodh an dà-chànannachas air comharradh gu bheag mar bileag-phris, no mar bhileagan a' nochdadh nthean ann an taigh-tasgaidh no dealbhan ann an gailearaidh-ealhdhain... agus an deich fichead no da fhichead no trì fhichead bliadhna bhiodh a h-uile comharradh sa Ghàidhlig a-mhàin!

Chitheamaid cosnadh air son nan Gàidheal – stuibhlach is fileanta – air radio

is TV... feumaidh sinn brosnachadh teagasg tre na Gàidhlig... seadh... agus deagh chosnadh sa Ghàidhlig ann an t-Seirbheis Shìobhalta na Stàite, sna ùghdarrasan ionadail agus sna companaidhean prìobhaideach a bhiodh a' niste cleachdadh na Ghàidhlig.

Far nach eil taisbeanadh, theid an sluagh a dhith...

Gillesbug Lachlainn 'Illeasbuig (Gillesbug MacMhuirich)

Pàipear Dà-chànannach Ùr

Tha an Comunn Gàidhealach air pàipear naidheachd ùr a thòiseachadh. 'S e "An Gàidheal Ùr" an t-ainm a th' air agus bidh e air fhòillseachadh ceithir tursan gach bliadhna. Airson tuilleadh fiosrachaidh, sgrìobhaibh gus: An Comunn Gàidhealach, 10 Iomair Sligeach, Steornabhagh, Eilean Leòdhais, HS1 2EA.

CLI Update

The membership of Comann an Luchd-Ionnsachaidh (CLI), the society for learners and supporters of Gaelic, has increased by 15% during the past year according to the CLI annual report for 1996. CLI aims to act as the voice of Gaelic learners, to disseminate information on Gaelic affairs, to promote improved Gaelic learning facilities and to promote the participation of learners in Gaelic affairs. CLI also publishes "Cothrom", the bilingual quarterly magazine which is free to members. Why not join the growing band of CLI supporters?

A recent and much needed innovation by CLI has been the production of enamel badges with the CLI logo. The new badge will enable you to see and be seen by other friends of Gaelic. The badge measures 12mm in diameter and costs £1 (postage 25p UK, 30p EU, 50p other). Buy one and you'll probably be surprised by how many Gaelic speakers you find!

CLI have recently moved to new premises in Invergordon. Their new address is 62 Pritomshraid, Inbhir Ghòrdain, Siorrachd Ròis, IV18 0DH and they can be reached by phone/fax on 01349 854848.

Dounreay Nuclear Hazard Exposed

Carn readers are kept well informed about the threat of pollution and emissions from Sellafield, the Atomic Energy Agency super-plant in Cumbria, NW England. Man, Ireland and Scotland receive sea-borne radiation on the currents which lap our western shores.

On a much smaller scale but nevertheless potentially disastrous is the 45 year old plant at Dounreay, Caithness which uses the Pentland Firth as its outfall. The former remote test bed for fast breeder nuclear power technology is now in a hundred year circle of decommissioning and the mistakes and lax management practices of these forty years has been revealed in graphic detail. Long condemned by the SNP, the Scottish Green Party and many environmentalists as a potential time bomb, now BBC Scotland's investigative Frontline Scotland programme "A Nuclear Dustbin" along with the Scotsman newspaper in early October this year revealed the stark catalogue of nuclear accidents down the years.



These include a potential nuclear explosion in 1962 in a fast reactor overheat where bent nuclear fuel pins are still in place and the real effects of a waste shaft packed with a nuclear cocktail which exploded in 1977 and whose real proportions were not disclosed to COMARE the medical research team investigating leukemia clusters in the West Caithness area. Now the medical team will re-open its file to ponder new and damning information about hot spots on local beaches which could be affected the child victims in the 70s and 80s.

Radiological incidents recorded at Dounreay from 1974 to 1991 amount to a total of 2,927, of which 10 were considered serious, 72 significant and 823 minor and 2,022 others. However the vastly increased population of the area has gained well-paid employment over forty years and has been very protective of their

plant. Undoubtedly a skilled and dedicated workforce with high engineering ability have been employed. But the dead end nature of the project was finally sunk by Michael Parkinson, Tory Energy Minister who pulled the plug in the mid80s on the whole fast breeder project. Ironically the unacceptable and escalating costs were his gripe.

However in an attempt to create new income AEA have touted for reprocessing business for spent fuel from around the world. This is a new source of increased emissions and radiation hazards which is absolutely unnecessary. Storage of waste till it cools sufficiently for twenty-five years would in theory lead to its repatriation to the country of use. The business generated isn't from the likes of Russia and similar unstable sources but Australia, Germany and the like who have endangered the sea and land routes. Because road convoys were stopped by demonstrators at the Kessock Bridge, Inverness some years back, air flights with nuclear fuel rods have flown direct to Wick airport thirty miles from Dounreay.

An independent Scotland would continue the careful decommissioning of the plant and move the skills to clean energy production such as wave and wind power which have been stymied up till now in the UK by being placed by successive governments into the tender care of the AEA itself! Indeed Tony Benn, former Labour Energy Minister admitted that the AEA had fiddled the figure to ditch the Salter's Ducks proposal for wave power in their zeal to boost a nuclear future. Questions must be answered under-oath about the knowledge of successive Labour and Tory governments of the conduct of Dounreay and its effects on the surrounding land and sea areas. Several countries such as Norway, Faeroe and Iceland have stated their concerns, the time is ripe for change.

What the SNP and others now want is a European scale investigation, if possible under oath, so as to reach the truth about the complicity of governments in this disaster.

Caithness citizens have had two referendums in the past decade which show their underlying concern despite the jobs implications. In 1986 an official District Council postal ballot came out overwhelmingly against Caithness becoming a possible site for a permanent nuclear high level waste dump under NIREX proposals. In autumn 1995, Caithness Against Nuclear Dumping (CAND) backed by Greenpeace gained a two-to-one majority in a postal ballot to condemn the import of US origin nuclear spent fuel for reprocessing. The turnout was above the level of voting in recent local council elections and was achieved in the face of a campaign of vilification of

CAND's backers. So the light is dawning that a future for Caithness's Fragile economy will never be built on a dirty nuclear plant.

The European implications are enormous. La Hague in Normandy is spilling waste into the Channel Islands, and possibly Breton beaches. Sellafield is using the Irish Sea as a nuclear sewer, while Dounreay spews nuclear effluent into the tides which flow down the east side of Scotland and England and round



onto Belgian, Dutch and Danish shores. It is high time the clean reputation of the Atlantic Arc, whose lands are reliant on independent Ireland for an anti-nuclear voice at the European top table sought a careful, phased end to the dangerous era of nuclear power, whether military or civil. The spotlight must be turned on EURATOM one of the founding European Treaties to turn off the tap from the nuclear pollution which targets the near defenceless "Green Islands" of the Celtic west.

Rob Gibson

New Radical Bookshop

A new radical bookshop, namely "Alba Publications" has been opened in Glasgow by republican socialists. The shop which is situated close to the Barras sells nationalist, socialist, green, anti-nuclear and other radical publications. Alba Publications also specialise in photocopying, printing, second hand books and t-shirts. The address of the shop is: 135 London Road, Glasgow G1 5BU. Tel: 0141 552 7304. Fax: 0141 357 3690.

GALLOWAY: A CELTIC COUNTRY REDISCOVERED

It is probably John Knox's Reformation, that second great success for English imperialism in Scotland after the imposition of Margaret the Curse as Malcolm Canmore's queen, that is to be blamed for the role Galloway once played in Celtic Scotland being all but forgotten. If we want to reclaim and re-empower our Celtic heritage as a whole, we cannot afford to leave any single part of it out, and Galloway's up till now unrecognized potential for contributing to that goal's achievement must now be considered.

Virtually independent until the time of Robert the Bruce, and retaining a strongly and sometimes troublously independent streak for a long time after that, Galloway has an epic, barely known history of its own which popular historians like Innes MacLeod and Daphne Brooke are only now beginning to stimulate a new and long-deserved interest in. Galloway was once central in the surrounding community of territories linked with each other and with the Continent by seaborne trade; it's not beyond it to occupy a useful centrality in Celtic affairs again.

One foundation of its autonomy was cultural: its post-7th century Gaelic language and customs. Gaelic in fact represented a second political and cultural transference from Ulster distinct from its ultimately more successful and so better remembered sibling colony in Argyll, Dalriada. Connection between the two is exemplified and was perhaps partly founded by its reception of Gaelic refugees from Argyll in the mid-8th century after Dalriada had been dealt a "smiting" by its enemies the Cruithnich, who were racially more akin to the Britons and were only properly called Picts in northern Scotland. In Galloway the Gaels were at first vassals of the Picts' British kin; after the latter migrated to Gwynedd in the mid-9th century, their remnant, the "Kreenies" (Cruithnich, Cruthin) were to be accounted "foreigners" by the new Gaelic population.

As Gaelic power rose in western Scotland, the name Gall-Ghaidhealabh, the Irish annalists' "land of the stranger Gael" (i.e. of Gaelic Scots with Norse admixture), came to mean much more than the rump which is called "Galloway" today. The term embraced parts of the southern Hebrides and Ulster, and included Man and on the mainland, the east central Lowlands. By the time power distribution stabilised, however, it was restricted to modern Galloway and Carrick, where its isolated vulnerability to the expansionist and by then Anglian east had by the mid-17th century effectively put survival beyond Gaelic, though the poet William Neill notes a reference to the last recorded speaker of Galloway Gaelic

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Why then would they want to reclaim it, and how could they? What need or purpose of theirs would be served, what benefit would they derive? These are the basic questions Celtic revivalists everywhere must face, and Galloway must help to answer if it's to be part of their cause. In addition, Galloway Gaelic has no recent history of being a living speech, unlike the Celtic tongues being revived or sustained in other areas. Galloway has been steadily losing its native population and character for over 300 years, and the present-day natives, while still just about a majority, are like their culture increasingly on the defensive in the face of an aggressive inpouring of English colonists into the most native areas and the most influential roles.

However, although a native language can be destroyed, it's much harder to destroy a native psychology. Even an imposed English must carry something of its stamp, as it has in recent years in Scotland when instinctual revulsion in the bearers of what might be termed "commonality" neutralised the invasion of Margaret Thatcher's very English ultra-individualism, which had even been socialised by an English working class which exposed itself as always having seen social improvement as personal, even when advanced by collective means, by embracing individualist, Tory means to the same private gain, showing an inbuilt, permanent cultural affinity with the Tories which must have left them much more relaxed about their long-term future as England's natural leaders, an insight not lost on Tony Blair.

Psychology creates culture. Given the same free rein, Anglo-Saxon traits and tendencies would produce a society built by and for socialised individualism, the Celtic equivalent one of truer commonality, with each society's components - economics, education, law, social values, everything right down to interpersonal behaviour manifesting and serving either common being and interest or enemythink, with both systems representing a moral sense particular to their creators. The Celtic psychology of common being is still exhibited; add language, which contains and focuses the

psychology and helps to ground, define and protest a culture, and helps people to define and identify themselves with it and to make use of both, and the rest, with attendant benefits to those who are the culture and therefore the society, could follow under that stimulus. Special experimental charities and cultural bodies could be set up to work primarily at community level to enable people who contain their world in their character in this way to play the full role that linkage, which is both subjective and objective, and the abilities education working to the same principle will enhance, will allow them to play in building that world, in their own image.

A bicultural approach one's role in life would make that strategy even more important, with the benefits flowing through a pragmatic, self-preservingly necessary biculturalism into the wider world allowing Gaelic culture to stand any comparison. In a Europe not just of regions but even more importantly of cultures, such ideas can be contributed to the European pool by Gaeldom, stimulating the adoption and practicalisation of a continental strategy of sharing each other's cultural strength to minimise each other's weaknesses, enhancing a common identity and so a common strength for the right reasons.

To do this, a special sort of community economy, treating economies as a branch and tool of culture, could be set up to give its roots based on the old local "fair" economy, a set of co-operatives the special constitutions of which would demand they formed a closed market, but also linked to the modern open market and providing it through the essential and legal medium of the right kind of cultural charities with a way of turning money otherwise lost in tax into extra sales - even in low volume, thanks to the closed economy's special elasticity of demand, capable of returning vast profits for use elsewhere during the tax year - redistribution of wealth the established enterprise class can't complain about, and which can only come about through a Celtic symbiosis with the re-empowered people, who would make sure hospitals etc didn't lose out on funds.

There are particular problems with Europe a two-economy system like this could solve; in Russia, too. Europe-wide, thinking like this, created by functioning Celtic culture, could make possible Europe's third Celtic foundation, the second since Rome fell - and there is the Celtic number of balance, harmony and perfection. It might be the only thing that can save future "uneconomic" human beings from being disenfranchised by a multinational-serving "Richtag".

This kind of dynamism would be made easier by Galloway's being much closer to Glasgow, Edinburgh and Belfast than, say, the Isle of Skye. The proposed new university at Dumfries could prove an important catalyst if active enough Gaelic interests could win priority for links being established through it with Celtic,

Education and possibly Sociology Departments of the universities in the three cities mentioned for Galloway Gaelic projects to have their importance enhanced. Links with the Isle of Man could be made more solid. Galloway, far from being marginal, could well regain much of its old centrality, along with Ulster.

Many of today's Gall-Ghaidheil have an affinity and some measure of sympathy with mainstream Protestant Ulster, sharing as they do the same (whatever Ian Adamson thinks) Gaelic ancestors. If Galloway's people were to reassert their own Gaelic credentials, these could be incorporated in the Ulster Protestant identity too, giving that culture the same right to be there in one of its own ancestral lands as the people alien forces have made them oppose. By giving Protestants roots there that far antedate the 1640s, in fact, the conflict might be reduced to the sort of intercommunal economic competition, using the closed market while opening up, not reinforcing, the ghettoes, which is integral to and characteristic of peaceful democracies being used to demonstrate which religious tradition is of more benefit to the whole. We might even see the two religions also being intertwined by a "relational" theology which is radically different from adversarially individualist denominationalism, Vicarism.

These suggestions could almost form part of the methodology for restoring the language, at least as far as the social dimension of that task goes, but we still need a language to occupy it. Professors John MacQueen and W.J. Watson, and one or two others, have begun its description based on what we have left, but this needs to be built on, applying the science of dialectology seriously to identify affinities with the Gaelic of other areas, aided by their development and by history, and to add the influences and affinities together to arrive at the closest approximation the language's truncated history allows us to today, or more recently deceased. A full-blown dialect with all the dimensions of those still alive in the Highlands would be an achievement comparable to producing a new-born dinosaur, but gaps could be filled in legitimately, if we accept that promoting the Ulster interest, and this providing an indispensable motivation for Galloway people to re-adapt their Gaelic, dictates that Ulster forms, probably the chief historical influence anyway, be used as the most suitable fit, perhaps in what research will suggest are appropriately variant forms. As long as we end up with a language which is particularly, even if barely, Galloway's, one its people can identify with, and use to identify themselves with others on different levels of culture. The very thoroughness and efficiency of the Anglian effacement of Galloway Gaelic may have left us with a blank page on which we can write any future we like.

Iain Mac Shuibhne

Constitution Centre Stage In Pre-Election Scottish Battleground

The summer's chaos in the Labour Party in which leader, Tony Blair, imposed a two question referendum on Scotland and Wales as a precursor to legislating in London for proposed devolved assemblies has been accepted reluctantly by its badly let down allies. The LibDems, Scottish Trades Union Congress and Scottish churches who were Labour assiduously cultivated during the six long years of negotiation in the Scottish Constitutional Convention recognise that if Labour were to be returned as the government of the UK with an absolute majority that they would have little leverage over its expedient behaviour.

Meanwhile the tartan tax jibes of Michael Forsyth, the hyper-active Tory Secretary of State for Scotland has been blunted but not buried. This was claiming that Labour would impose higher taxes in Scotland through a power to vary UK taxes by 3% up or down. Hence the cynicism amongst Labour's pro-devolutionists and many others sympathetic to a devolved parliament inside the UK.

Rob Gibson

SCOTVEC

The Scottish Vocational Education Council (SCOTVEC) has recently found itself on the wrong side of Gaelic activists due to its refusal to produce diplomas/certificates of achievement in Gaelic for courses taught entirely through the medium of Gaelic. Students graduating from Sabhal Mòr Ostaig in September received certificates entirely in English which led many of them to complain. Unfortunately, SCOTVEC seem extremely unwilling to rectify the situation and in a letter told Celtic League member and Sabhal Mòr graduate Alasdair MacCalum that although they would feed his comments into the review system "it is very unlikely that our policy will change in the near future". The battle is not yet over however and both CL and the Celtic League (Alba Branch) have written to SCOTVEC in support of Gaelic certification. The director of Sabhal Mòr Ostaig, Norman Gillies, told the West Highland Free Press newspaper that "We have been and are still trying to change

SCOTVEC's minds to have Gaelic translations on certificates. We do not see any reasons why they should not be able to do this".

Although SCOTVEC's treatment of Gaelic is a relatively minor incident in itself, it is all too typical of major public bodies and is yet another reminder of how much Gaelic needs legal status. Until we gain official status however, why not write to SCOTVEC and demand that Gaelic/bilingual certificates are made available to those wanting them - particularly those who have attended courses taught through Gaelic. As SCOTVEC is to be merged with the Scottish Examination Board in April 1997 to form the Scottish Qualifications Authority (SQA), it would be most useful to ask that the new authority adopt a more enlightened position on Gaelic certification.

Write to: Mr Tom McCool, Chief Executive, SCOTVEC, Hanover House, 24 Douglas Street, Glasgow G2 7NQ. The Scottish Branch of the League would be interested to see any replies that you receive.

Alasdair MacCalum

Anyone who thinks they can help with the Galloway Gaelic project should write to me at:

48 Lewars Avenue, Lochside, Dumfries DG2 0LS.

Cum 5

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However, although a native language can be destroyed, it's much harder to destroy a native psychology. Even an imposed English must carry something of its stamp, as it has in recent years in Scotland when instinctual revulsion in the bearers of what might be termed "commonality" neutralised the invasion of Margaret Thatcher's very English ultra-individualism, which had even been socialised by an English working class which exposed itself as always having seen social improvement as personal, even when advanced by collective means, by embracing individualist, Tory means to the same private gain, showing an inbuilt, permanent cultural affinity with the Tories which must have left them much more relaxed about their long-term future as England's natural leaders; an insight not lost on Tony Blair.

Psychology creates culture. Given the same free rein, Anglo-Saxon traits and tendencies would produce a society built by and for socialised individualism, the Celtic equivalent one of truer commonality, with each society's components — economics, education, law, social values, everything right down to interpersonal behaviour manifesting and serving either common being and interest or enmitythink, with both systems representing a moral sense particular to their creators. The Celtic psychology of common being is still exhibited; add language, which contains and focuses the

psychology and helps to ground, define and protest a culture, and helps people to define and identify themselves with it and to make use of both, and the rest, with attendant benefits to those who are the culture and therefore the society, could follow under that stimulus. Special experimental charities and cultural bodies could be set up to work primarily at community level to enable people who contain their world in their character in this way to play the full role that linkage, which is both subjective and objective, and the abilities education working to the same principle will enhance, will allow them to play in building that world, in their own image.

A bicultural approach one's role in life would make that strategy even more important, with the benefits flowing through a pragmatic, self-preservingly necessary biculturalism into the wider world allowing Gaelic culture to stand any comparison. In a Europe not just of regions but even more importantly of cultures, such ideas can be contributed to the European pool by Gaelicdom, stimulating the adoption and practicalisation of a continental strategy of sharing each other's weaknesses, enhancing a common identity and so a common strength for the right reasons.

To do this, a special sort of community economy, treating economics as a branch and tool of culture, could be set up to give it roots based on the old local "fair" economy, a set of co-operatives the special constitutions of which would demand they formed a closed market, but also linked to the modern open market and providing it through the essential and legal medium of the right kind of cultural charities with a way of turning money otherwise lost in tax into extra sales — even in low volume, thanks to the closed economy's special elasticity of demand, capable of returning vast profits for use elsewhere during the tax year — redistribution of wealth the established which can only come about through a Celtic symbiosis with the re-empowered people, who would make sure hospitals etc. didn't lose out on funds.

There are particular problems with Europe a two-economy system like this could solve. In Russia, too. Europe-wide, thinking like this, created by functioning Celtic culture, could make possible Europe's third Celtic foundation, the second since Rome fell — and three is the Celtic number of balance, harmony and perfection. It might be the only thing that can save future "uneconomic" human beings from being disenfranchised by a multinational-serving "Richtig".

This kind of dynamism would be made easier by Galloway's being much closer to Glasgow, Edinburgh and Belfast than, say, the Isle of Skye. The proposed new university at Dumfries could prove an important catalyst if active enough Gaelic interests could win priority for links being established through it with Celtic,

Education and possibly Sociology Departments of the universities in the three cities mentioned for Galloway Gaelic projects to have their importance enhanced. Links with the Isle of Man could be made more solid. Galloway, far from being marginal, could well regain much of its old centrality, along with Ulster.

Many of today's Gall-Ghaidheil have an affinity and some measure of sympathy with mainstream Protestant Ulster, sharing as they do the same (whatever Ian Adams thinks) Gaelic ancestors. If Galloway's people were to reassert their own Gaelic credentials, these could be incorporated in the Ulster Protestant identity too, giving that culture the same right to be there in one of its own ancestral lands as the people alien forces have made them oppose. By giving Protestants roots there that far antedate the 1640's, in fact, the conflict might be reduced to the sort of intercommunal economic competition, using the closed market while opening up, not reinforcing, the ghettoes, which is integral to and characteristic of peaceful democracies being used to demonstrate which religious tradition is of more benefit to the whole. We might even see the two religions also being intertwined by a "relational" theology which is radically different from adversarial individualist denominationalism, Vicarism.

These suggestions could almost form part of the methodology for restoring the language, at least as far as the social dimension of that task goes, but we still need a language to occupy it. Professors John MacQueen and W.J. Watson, and one or two others, have begun its description based on what we have left, but this needs to be built on, applying the science of dialectology seriously to identify affinities with the Gaelic of other areas, aided by their development and by history, and to add the influences and affinities together to arrive at the closest approximation to the language's truncated history allows us to the form it would have if it were alive today, or more recently deceased. A full-blown dialect with all the dimensions of those still alive in the Highlands would be a new-born dinosaur, but gaps could be filled in legitimately, if we accept that promoting the Ulster interest, and this providing an indispensable motivation for Galloway people to re-adopt their Gaelic, dictates that Ulster forms, probably the chief historical influence anyway, be used as the most suitable fit, perhaps in what research will suggest are appropriately variant forms. As long as we end up with a language which is particularly, even if barely, Galloway's, one its people can identify with, and use to identify themselves with others on different levels of culture. The very thoroughness and efficiency of the Anglian effacement of Galloway Gaelic may have left us with a blank page on which we can write any future we like.

Iain Mac Shuibhne

Constitution Centre Stage In Pre-Election Scottish Battleground

The summer's chaos in the Labour Party in which leader, Tony Blair, imposed a two question referendum on Scotland and Wales as a precursor to legislating in London for proposed devolved assemblies has been accepted reluctantly by its badly let down allies. The LibDems, Scottish Trades Union Congress and Scottish churches who were Labour assiduously cultivated during the six long years of negotiation in the Scottish Constitutional Convention recognise that if Labour were to be returned as the government of the UK with an absolute majority that they would have little leverage over its expedient behaviour.

Meanwhile the tartan tax jibes of Michael Forsyth, the hyper-active Tory Secretary of State for Scotland has been blunted but not buried. This was claiming that Labour would impose higher taxes in Scotland through a power to vary UK taxes by 3% up or down. Hence the cynicism amongst Labour's pro-devolutionists and many others sympathetic to a devolved parliament inside the UK.

Another issue which has the UK metaphorically in a stew is the continuing crisis over BSE. With a blanket ban on exports of UK beef, Scots in particular with low incidences of BSE want to see a regional and sectoral solution alongside Northern Ireland. They could lead the way out of the crisis with selective beef culls and computerised data tracing of herds. While the Tories dither and pander to the much larger dairy interests in England, Scots prime beef farmers are hung out to dry. Even the staunchly pro-Tory National Farmers Union for Scotland has begun to recognise a constitutional crisis when they see it. Their members and the public in general see Tory and Labour parties bled to UK solutions. These Westminster worshippers can't admit there must be a selective cull strategy. The hardening arteries of the Union of Parliaments should affect the long overdue general election results.

Rob Gibson

SCOTVEC

The Scottish Vocational Education Council (SCOTVEC) has recently found itself on the wrong side of Gaelic activists due to its refusal to produce diplomas/certificates of achievement in Gaelic for courses taught entirely through the medium of Gaelic. Students graduating from Sabhal Mòr Ostaig in September received certificates entirely in English which led many of them to complain. Unfortunately, Scotvec seem extremely unwilling to rectify the situation and in a letter told Celtic League member and Sabhal Mòr graduate Alasdair MacCalum that although they would feed his comments into the review system "it is very unlikely that our policy will change in the near future". The battle is not yet over however and both CL and the Celtic League (Alba Branch) have written to Scotvec in support of Gaelic certification. The director of Sabhal Mòr Ostaig, Norman Gillies, told the West Highland Free Press newspaper that "We have been and are still trying to change

Scotvec's minds to have Gaelic translations on certificates. We do not see any reasons why they should not be able to do this".

Although Scotvec's treatment of Gaelic is a relatively minor incident in itself, it is all too typical of major public bodies and is yet another reminder of how much Gaelic needs legal status. Until we gain official status however, why not write to Scotvec and demand that Gaelic/bilingual certificates are made available to those wanting them — particularly those who have attended courses taught through Gaelic. As Scotvec is to be merged with the Scottish Examination Board in April 1997 to form the Scottish Qualifications Authority (SQ), it would be most useful to ask that the new authority adopt a more enlightened position on Gaelic certification.

Write to Mr Tom McCool, Chief Executive, SCOTVEC, Hanover House, 24 Douglas Street, Glasgow G2 7NQ. The Scottish Branch of the League would be interested to see any replies that you receive.

Alasdair MacCalum

Anyone who thinks they can help with the Galloway Gaelic project should write to me at:

48 Lewars Avenue, Lochside, Dumfries DG2 0LS.

Cam 5

BREIZH

Efedusaat hor stourm

Ma skrivan ar wezh-mañ a-zivout Breizh e-lec'h a-zivout ur vro all, evel ma rajen hervez ur reolenn bet degemeret evit ar pennadoù e-yezhon keltiek, ez eo en arbenñ ma kafen ober un nebeut goulennoù pe evezhiadennoù diwar-benn an emdroadur a vezrañ em Emsav breizhat, e-keñver ar brezhoneg diouzh un tu hag e-keñver ar stourm politikel diouzh an tu all.

A dra sur ez eus bet graet kammedoù mat war-raok abaoe 15 pe 20 vloaz war dachenn ar yezh, er skolioù ha dre ar c'hentelioù a vez roet d'an dud-deuet dre ar vro. Met pet eus an tri mil skollad bennek a zesk anezhi er skolioù zo gouest da ober gant he pe a ziaester? Gant Diwan e vez strivet d'o "soubañ" enni er-maez eus ar c'hlasoù met gant ar skolioù-Stad divyezhek ne vez ket, n'eus ket aotre na tu d'eo ober, war am eus lennet. Hervei eo mervat er skolioù meret gant an Iliz. Deskiñ ur yezh er skol hep kaout tu d'he fleustrin er-maez ne varreka ket an deskerien d'he c'homz mat a-walc'h hep bezañ tehet da implij diouzh ar yezh ma 'z int boas out. Se zo bet anatet gant ar skolioù iwerzhonat: n'eus nemet ar grennarded donezonet a vez gouest da iwerzhoneg a-er e-vezh e dibenn o studioù eil derez. Ne goman ket eus ar skolioù holl-iwerzhonek hag a ya bremañ war baotat. Ar re all eo ne voe ket laketa a-walc'h a bouez gant war ar yezh keltiek. Saisset e vez gnet bremañ.

A-walc'h a aroerzioù zo o tiskouez emañ ar pennadurezhioù gall oc'h enebargidi ouzhal luskad diwanet a-du gant ar brezhoneg, deuet nec'h dezho e c'hallfe kas war gil ar galkadour a-er poent ma seblante bout penevenet. Ne vijent ket chaket ket ha ne vije nemet un toulladig skolioù divyezhek, ret-mat asantiñ dezho da c'hortoz ma c'halljent lavaret e oa marv an holl iwerzhonegerien "hengounel". Padal, setu ma reer darbaroù evit laketa ar brezhoneg da gemer e blas er vuzeh foran. Klasket e vo mirout outañ d'eo ober: Bremañ eo d'an Emsav ober diarbennnoù evit diwall an dachenn zo bet gounezet ha prientañ ar c'hentañ lamm all war-raok. War ar braz eus dilennid vrezhat ar c'hostennoù gall ne vo gallet koutañ nemet e teufe aon dezho da goll o sezioù en abeg d'o gwallgezh pe d'o eneberezh. Mat e vo evezhiñ ouzhal emzalc'h e-keñver ar brezhoneg ha laketa ar

geodedourien da zele'her kont anezhañ pa zeunit en-dro da glask mouezhioù.

Pouezs-bras eo labour ar re a-oz hag a laka da vont en-dro ar skolioù-hañ, stajoù, kampoù brezhonegerien, klasoù abardaez, h.a. N'ouzon ket pet den a denn splet eus an holl gentelioù, dougen a roont da gredivaat saviad ar brezhoneg e-touez ar bobl. Met daoust hag o devez an dud a zampred ar c'hlasoù pe ar skolioù-se to da ober gant ar brezhoneg er-maez anezho, elze e vuzeh penderziek? Miliadoù ha miliadoù zo c'hoazh en-dro dezho hag a vefe laouen ma 'z afed dezho e brezhoneg gant ma ne vefe ket re zishevili diouzh ar rannyezhañ a anavezont. Arabat ober fae war o stumm vat met kentoc'h en em laketa ar rez ganto. Er c'hevise-se ne gav ket din en deus roet an Emsav a-walc'h a breder da implij ur arouez evel ar "Faimne" (ar walemm). En Iwerzhon e talvez da reiñ da c'houlzout e c'hall an hini en doug war vruc'ed e wiskamant komz iwerzhoneg hag e vo deuet-mat gantañ ma 'z eer dezhañ er yezh-se. Daou seurt zo: unan aour evit ar re zo gouest d'he c'homz mat hag unan ar e hant evit ar re o deus boull'het-mat ar studi anezhi. Led e Breizh o deus bet c'hoant da ober diouzh ar skoueze met n'eo ket bet kaset ar mennad da benn. Koulskoude e vefe talvoudus-bras e seveniñ evit reiñ atz ha to da implij ar brezhoneg er-maez eus metoù an Emsav, dreist-holl pa 'z eo deuet e gomzerien da vezañ evel enezennoù hiban e mor ar gallez. Ezhomm a vefe koulskoude da ober bruderezh evit ma ouefe an dud prest eus a vefe d'an arouez. Perak ne samfe ket Servij ar Brezhoneg ar gefridi-se? Diskouezet o deus e renenier an intrudu, ar poell hag ar gendalc'husted rekis evit ma teufe da vat.

Padal, bevennoù zo d'ar pezh a c'hall bezañ graet evit ar brezhoneg gant aozadurioù an Emsav. Gant ar Stad c'hall emañ ar yalc'h. Ket ha ma vo evel-se e vo tonket hor yezh d'ar muiad da vezañ-bevaik. N'halla ket adkavout he nerzh hep harp ur Stad vrezhat. Kement eo ha lavaret hon eus ezhomm da gentañ eus un emsav politikel kref, gouest da ziskouez ur pal skiaer hag a c'halla kaout skoazell an darn vrasañ eus hor c'henvroiz. Hentoù disurt zo bet kemeret gant pobol all evit en em zuebiñ. An hini didrubuilhusañ eo hini an dilennadegoù hag a c'houlaka ez eo a-walc'h diskouezet ez eur harpet gant ar

muñanver evit laketa hoc'h enebour da seveniñ ho koulemañ. Betek-henn n'eo ket deuet ar strolladoù breizhat a-benn da grollat well-wazh muioc'h eget 2% bennek eus ar mouezhioù evit ar vro a-bezh. Koulskoude ez eus war-dro 20% eus an dud a lavar bezañ "Breizhiz da gentañ" (pezh n'eo ket a-walc'h na tost). Neur a abeg zo d'ar c'hwelladenn. Unan eus ar re zisbarzh ar disparitioù ha zoken an disarannoù kealladurel etre ar strolladoù, a vije ouzhal an hanter eus an dud a vije a-du gant an emrenerezh da votin evito. Emrenerezh a lavaran rak daoust ma kredan he deus ezhomm Breizh da vezañ dizalc'h, ken dizalc'h ha ma 'z eo gouest ur vro vihan evelhi da vezañ hiziv an deiz (ha ret eo kendele'her d'en embanñ) n'eo ket prest an darn vrasañ a-bell eus ar Vretoned da zegemer ar mennozh-se. Evit abegoù pleustrek e rank un emsav hag a zibab mont gant hent an dilennadegoù kinnig ur program "kerezh".

Breataet em eus bet c'hoazh er Peuple Breton - hag e Carn - a-du gant ur strollad breizhat eus ar seurt-se hag a vije harpet gant an holl vroadelourien da gervet dilennadegoù, da vihanañ ar re lec'hel ha "rannvroel". An UDB a seblante un nebeut bloavezhioù "zo bezañ tuet da dostaat ouzhal "ar c'heiz", pezh en dije roet tu dezhi da c'hoar roll ur strollad "broadel", hep an anv, met e-devoud. Ur skolioù ha hec'h englev gant strolladoù gall, a gawe spletus evit kaout dilennid. Bremañ he deus divizet en em glevet gant strolladoù all un tamm e pep lec'h e diabarzh ar c'hwec'hkogen, gant ar spi da gemmañ ar frammaridur politikel gall. Lavaret a ra ez eo deuet ar rannvroelouriezh da vezañ ur meizad araosus, en Europa nevez. Hag-oc'h eo kref a-walc'h al luskadoù rannvroel-se, peurgentek e-mesk ar gwir C'Halloued, er Pikardi, ar Franche-Comté h.a. evit ober d'ar Jakobined dilezel o c'hellenadurezh ha treuz-furmiñ Bro-C'Hall en ur Stad kevreadel? Souezhet-bras e vefe. Evit a sell ouzhal Breizh, emeur a-er o treiñ ken d'ar pal broadel evit foraniñ nerzhioù ar vrogourien, 'm eus aon, gant ur gudenn c'hall. Mantrus e kavan an disrann binimus zo savet etre an UDB hag EMGANN, seul vui ma hafvalent bezañ prest da genlabourat un nebeut bloavezhioù "zo. Ne welan ket a-du arall penaos e c'hallfe EMGANN en em glevet gant POBL. Ne vras eo an diforc'hoù mennozhioù kevredigezh etrezo. A-zivout implij ar nerzh evit gouzhe he frankiz da Vreizh, sur a-walc'h e vije ar stourmerien ar spi e kresko d'he heul e-touez ar bobl ul luskad a zuebidigezh vroadel. Ken gortiveñt all, ma n'eo ket muioc'h, eo e lakay an darn vrasañ eus hor c'henvroiz da enebñ n'eo ket hepken ouzhal o doareo-ober met ouzhal an Emsav a-bezh. Er c'hevise-se e tleer evezhiñ ez eo gouest. Stadoù bras Kornioeuropea da badout ouzhal argadoù kalz drastusoc'h eget ar re a c'hoarvez e Breizh abaoe 30 vloaz, hag ez eo gwall zister ar pezh zo bet gounezet en Iwerzhon, e Korsika hag en Euskadi gant ar C'hovrezelieren.

Ar re a zibab hent ar gwallnerzh a vez prest noarvat da c'houzav ha da aberzhiñ



Goul'chan Kervella, Naig Rozmor, Bob Simon

o frankiz personel ha marteze o buhez evit dieubiñ Breizh. Daoust ha ne vije ket efedusoc'h o stourm ma 'z afent gant hent an harzererezh gouzviat, o nac'h sentiñ ouzhal al lezennoù gall ha paeañ tailhoù, oc'h aloubiñ burevioù ar merezerezh, h.a.? Stourm ar Brezhoneg en deus diskouezet e toug an doareoù-ober-se frouezh. N'int ket bet implijet c'hoazh gant ur youl start a-walc'h ha gant tud a-walc'h evit kaout ur servij skingwel brezhonek. Kastizoù a vefe diwar, met ne vefent ket gwashoc'h eget ma vefe tapet o laketa bombez da darzhañ. Hag o vezañ na lakafe ar stourmerien-se buhez den ebet en arvar e vefent gouest da zegas un darn vat eus ar bobl a-du ganto. Ret e vije avat da gemer ensaver all o harpañ a-zevri, ha kement-se a vije da ober en un doare kendalc'hus. Kembreiz o deus diskouezet an hent-se hag o deus gounezet kalz. Perak ne rafe ket Breizhiz diouzh o skouer? Daoust ha ne zellez ket frankiz Breizh e riskfe an ensaverien ur bloaz pe zraou eus o yaouankiz evit?

A. Heussaf

Geriou diouhin

kevaladurel; ideologikal; e-devoud; in fact; kevreadel; federal; harzererezh gouzviat; passive resistance (diwar "gouzaviñ").

Summary

With the increase in the number of learners of Breton, young and adult, the question arises as to how frequently they learn to speak it and how frequently they can use it in a French-speaking environment. The wearing of a badge similar to the Irish Faimne would enable people to recognise others willing to use Breton and thus multiply the opportunities to strengthen its position in society. But its full recovery requires Brittany's control of its own affairs. Is the present political movement, divided as it is, geared up to secure that? Non-violent action has proved capable of achieving positive results: it is likely to win more popular support than other means.

Theatre in Breton

The company "Strollad ar Vro Bagan" is presenting six performances of a play by Naig Rozmor "Ar Mestr" (The Master) during the present season (Nov-Jan.). Apart from one in Lorient, they are being given in the area around Brest. Ar Mestr deals with an event which deeply affected Naig Rozmor and her family in the 30s. Her father, who ran a small farm to which he had brought many improvements, was told by the owner, a priest, to leave as he needed to sell his property. Although the local parish priest sided with the farmer, he had to leave without any compensation. One of the characters in the play represents Tanguy Prigent who was himself a farmer until 1935. Having been elected a deputy, he became minister of agriculture in 1946 and got the government to adopt a law to protect farm tenants and sharecroppers. Prigent (the name, by the way, means Brit(ish) born) was a socialist who supported the demand for the teaching of Breton. One of his conservative opponents, De Guébriant, headed the rather paternalistic Landerneau Cooperative which served well the interests of the bigger farm owners, but he also advocated the adoption of a tenant farmers' bill. The play reflects the different positions. It thus concerns an important social problem of that time.

Naig Rozmor, born in 1923, is a native Breton speaker who became interested in Breton literature in 1970 and worked for two years broadcasting in Breton on Radio Armorique. Having noted how little was written in our language about love, she wrote poems which were published as a collection under the title "Karantez ha Karantez" (= Love and Love). She has also written short stories including humorous ones, and several plays. She is now working, with the help of a Polish linguist, on the translation of an anthology of poetry in minority languages. She is a gifted story teller, has played for Ar Vro Bagan as well as in films and TV.

The company was founded in 1973 by Goul'chan Kervella with the cooperation of amateur actors in the coastal area West of Roscoff but since 1982 they are working full time, producing plays by the best Breton and foreign writers and themselves writing for old people and children in particular. They have risen to a high level of professionalism, making very imaginative use of sound and light, dance and mimicry. For some of the plays like "Ar Baston Vras" they use large numbers of occasional actors. The themes of their plays generally relate to Brittany, but they have also staged works from other Celtic countries. Popular theatre for Brittany, dealing with present day conditions in this country and drawing also on the culture of the other Celtic people is what Ar Vro Bagan is about.

They have had to adapt their productions to the situation where the majority of the population has little or no Breton. "Ar Mestr" is 90% in Breton, the recent "Amoko 2" (inspired by the struggle to get compensation for the damage caused by the 1978 catastrophic Amoko Cadiz oilspill) is 70%. Rouge Marc is based on the myth of the horse-stealer king in various percentages bilingual (depending on the spectators). For one performance of "Ar Mestr" they had 500, for one of "Ar Baston Vras" (based on the Breton Mystery plays) they had 800. They have staged plays in Eastern parts of Brittany, in Ireland, Scotland, Wales, Cornwall, etc. They are self-financing to 70%, the rest comes from subsidies from the Regional, Finisère and Plouegne Councils, for some plays also from "Europe" or the Breton Cultural Institute.

In view of the differences in dialect and of the fact that most native speakers are not schooled in standard Breton, the actors have to be careful to adapt their pronunciation or vocabulary to local usage unless playing in the Leon area around Brest or before people belonging to the language movement. They have often to rely on gestures and audiovisual effects. The language has greatly declined but many understand it well even if they don't speak it, so it is not too much of a problem. There are four other theatre groups which stage plays in Breton, though less frequently (Teatr Penn ar Bed, Chanvri, Strollad Speied, Strollad Plougin - these two doing mainly sketches). Here and there small groups do also pieces occasionally. Ar Vro Bagan is willing and preparing to give them a greater impulsion.

As regards the professional companies playing only in French, in Brittany, only 3 or 4 appear to use Breton material. Tuchten in Rennes, La Folle Pensée in St. Brie, the Kemper and Lorient Theatres. They are successful only in the larger towns. In the country, in Lower Brittany, the theatre in Breton or bilingual is doing better.

Strollad ar Vro Bagan is considering how to give such an impetus to the theatre in Breton, adapted to the dialects that there would be performances throughout the whole country; that is how they would visualize the development of a National Theatre in Brittany, for the people, close to the people.

A.H.

Cam 7

A MASTER'S DEGREE FOR BILINGUAL TEACHING

It is in education that most of the students who qualify in Breton find employment. But knowing the language however well does not mean being able to teach it or to teach other subjects through it. The University Celtic departments don't train in teaching skills. The bilingual schools or classes, like all the others, need teachers formed in other disciplines than languages. That applies particularly to the secondary schools in which science subjects and mathematics for instance are to be taught in Breton.

While the number of bilingual schools and streams goes on increasing, there are more and more difficulties in getting enough competent teachers for them. The State-run IUFM (training college) in Saint-Brieuc reserves only a few places for candidates wishing to teach Breton. The Catholic education authorities have taken more favourable steps in that direction in the past year. The DIWAN Association, however great its determination to offer an excellent service, is hampered by the lack of proper facilities, — money in the last analysis, — to undertake a thorough training for its posts. In-service courses are not sufficient. The State inspectors have to be satisfied regarding the educational standards, and the parents too, of course. So far, the DIWAN schools are very successful in that respect, so successful that the results of an investigation carried out in September 1995, on the instruction of the chief inspector in charge of Breton in the Rennes Education Offices, to assess the achievements of pupils in the bilingual state and DIWAN primary schools have not been released. This can only be explained by a fear that they would clearly show publicly that the immersion methods used by DIWAN and ruled out in the State schools are the only ones capable of making fluent speakers of both Breton and French.

To remedy the lack of trained bilingual teachers, the Department of Celtic of Rennes University II is now providing a new course for post-graduates interested in taking employment in bilingual Breton-French schools, either as multi-disciplinary teachers (in pre-primary and primary schools) or as specialised teachers (say in physics, maths or biology) in secondary schools. The course is open to graduates in any of the school subjects but they must have some preliminary knowledge of Breton.

The proposal for it came from Lukian Kergoat, head of the Rennes Celtic Department. It was adopted by the University's Administrative Council on

15-12-95 after considerable canvassing and modifications, and it was only towards the end of June 1996 that Prof. Kergoat was notified that the university was authorised to award a "Master's Degree in Regional Language and Civilisation, bilingual Breton-French teaching". It will thus be for professional purposes, not for research work. It comprises a great deal more lectures than there are normally for a Master's Degree, totalling 16 hours a week instead of a maximum of 4 as for MA's involving research. It has two aims: to improve the students linguistic competence for teaching in bilingual schools or classes at primary level and to enable them to teach various subjects bilingually at secondary level. It is also open to teachers already in employment so to enable them to take posts in bilingual schools. The training will include bringing up their knowledge of Breton to the appropriate level, giving them a sound grasp of its grammar and of its scientific/technical terminology, studying the interferences between Breton and French, acquainting them with the principles of pedagogy and teaching practices.

This work is being shared by the seven senior lecturers of the Breton section of the University's Celtic Department. They are to be congratulated for not confining themselves to "pure" scholarly pursuits but for taking their part in the task of transmitting our language to the younger generations, something which also behoves the universities in countries where minority languages are striving to survive. It is not new for Rennes II to undertake this task in Brittany. The now retired Professor Per Denez opened the way in the sixties, attracting hundreds of students to the study of Breton. Many of them are now active in promoting it. It was also due to Per Denez's untiring efforts that the status of Breton-Celtic studies was raised by his prevailing on the French educational authorities to institute four degrees in this subject (BA, MA, DEUG, CAPES).

STUMDI, an organisation for adult education, is offering this year 3 ways to learn Breton:

One day each month in Brest from Nov. '96 to June '97; intensive 5-day courses in seven different locations in Brittany; a year's intensive course (Oct. '96 to June '97), suitable in particular for those wishing to work as bilingual teachers.

Information from Stumdi, BP 2, 29450 Saint-Kadoù Sizhun, Phone 02 98 24 10 17, Fax. 02 98 24 10 19.

OBSTACLES TO OVERCOME

Thanks to the determined efforts of parents and teachers, 5 additional bilingual Breton-French classes were set up in State schools this year, bringing the total of pupils attending such classes at primary level to 1,014. In State secondary schools, Breton is taught under the heading of "regional language and culture", only one hour a week is allowed instead of two previously. Its teaching is now threatened by competition with a newly introduced Latin course. The Union of Breton teachers is fighting for it to be given the same status



"Patrig ar Goarnig, sculpting for DIWAN. He is refusing to pay his television licence because of French hostility to the Breton language and culture. (Courtesy of Combat Breton)

of First Living Language as enjoyed by Corsican (guess why the difference!) The total number of pupils in DIWAN schools is now 15,20; there is a slight drop in pre-primary schools, in increase of 1% in primary and of 20% in the two secondary schools compared to the previous year. No new school could be opened due to the restraints put by State supervision of their budgeting. A third secondary school is needed to take in pupils coming from primary schools in the south of Brittany. All the associations concerned (APEEB for State schools, DIHUN for the private-Catholic schools and DIWAN) had agreed to have a common college but this proposal was unacceptable to the State as contrary to Republican principles! DIWAN intends to proceed on its own. Where will the money come from? 51 teachers were to be paid this year from the public purse, but in fact it will be only 42. Donations are needed as urgently as ever. DIWAN, z.s. saint-Ernel, BP 156, 29411 Landerne Cedex.

The Ermine Collar

The Ermine Collar distinction, which is conferred annually by the Breton Cultural Institute, was bestowed on 28-09-96 on three Bretons and a Welsh woman, for their work on behalf of our language and culture. They were: Pierre Le Treut, president of the B.C.I., Job Lec'hvien, translator of the Bible in Breton, André Lavanant, president of DIWAN and Rita Williams, lecturer in Aberystwyth and author of several works in Welsh and Breton.

Alan Stivell, proposing A. Lavanant, praised DIWAN as a bridge between militants and the mass of the people, having set itself immediately realisable aims, but he pointed out that this in no way invalidated the need for parties which proclaimed the Breton nation and radical changes in its (lack of) status.



(From left to right) Pierre Le Treut, Rita Williams, Job Lec'hvien and André Lavanant (Courtesy of Combat Breton)

NEGLECT OF COMMITMENTS OR...

Several years ago the French State undertook to refund the Breton (and presumably other "minority") cultural associations of the costs resulting from the part-time employment of conscientious objectors, i.e. young people who refused to do military service. It was arranged that the associations would pay them, also their health bills and travel expenses, and would then get a refund from a State agency, the D.R.A.C. This worked out well at first but the reimbursements were more and more delayed in the past three years. This left the Breton associations with growing debts. Last Summer, total arrears due by the D.R.A.C. were exceeding one million francs. The matter was brought to the attention of the Breton Cultural Council which appealed to the senators and deputies of "Region Brittany". They intervened with four ministers whose departments were involved but received no guarantee of reimbursement. The burden on the associations is now so great that they face having to lay-off not only the objectors but also their permanent employees. They will then be unable to carry on their activities.

On October 22 an open letter was addressed by the association Skol an Emsav to the same elected representatives pointing out that it had got no refund for the past two years in spite of having submitted quarterly claims, which by October 15 totalled almost 165,000 F. SAE had twice to ask the bank for unsecured credit in order to remunerate its two half-time employees and two objectors. If these

had to be made redundant, the association which has done excellent work for 25 years now will have to depend exclusively on voluntary help and thus to curtail drastically its activities: information concerning the Breton language, evening language and history classes, crash courses, publication of the monthly *Bremañ* and of textbooks, bilingual minute service, conferences, etc. It would be a terrible blow to the Breton language movement.

We ask Celtic League members/readers of *Carn* to write to M. Philippe Douste-Blazy, Minister for Culture, asking him strongly to see that refunds be made immediately. Address: 3 rue de Valois, 75042 Paris Cedex 01.

This can hardly be a case of neglect or procrastination. Many signs indicate that the French authorities want to stem the growing movement of support for the minority languages which some call euphemistically "les langues de France".

Two years ago the Constitution was amended to include an article stating that "French is the language of the Republic", another amendment proposing some recognition of the other was pointedly rejected. New obstacles are being repeatedly placed in the way their teaching, broadcasting, periodicals. On Aug. 26 a journalist, Miguela Bramere, who had for the past ten years at least produced and presented a 35mm magazine in Provençal Occitan on France 3 TV Marseille was dismissed without given the reason. Yet she was very popular, got an award for the quality of her work, her program had the

highest rating. For the past 3 years the station's director has continuously put obstacles to the continuity of the broadcasts in Provençal.

In May a decree Nr 96-410 was issued to provide financial aid to regional weeklies on condition of being written in French. The Occitan *La Setmana* was hit by this measure. Answering a question by an MP, the minister for culture said that very few publications in regional languages would anyway have satisfied other criteria (relating to circulation/sales) and that all periodicals including those already benefitted from fiscal and postage alleviations to a total of 7.5 billion Francs. How much of this is shared by minority language periodicals was not said. The fact is that the decree precludes the possibility of founding any new weekly of that kind*. It is not going to facilitate the transformation of the monthly *Bremañ* into a weekly as had been hoped.

Decrees are the preferred instruments of dictatorial regimes. They need no public accounting.

* There is a new weekly "Bretagne-Breizh Info" which started publication in October, its aims being to provide information mainly in French about what is happening in the whole of Brittany — unlike the dailies and Radio/Television which with their compartmentalized editions weaken the awareness of our country's unity. BBI would certainly not qualify for State aid: it is too independently minded.

CYMRU

PIGION CELTAIDD

IWERDDON

Teilifis na Gaeleg

Dechreuodd yr orsaf teledu Gwyddeleg darlledu i 90% o gartrefi'r Weriniaeth ar 31 Hydref a disgwyllir bydd 95% o gartrefi yn medru derbyn y gwasanaeth ymhén dwy flynedd. Lleolir pencaidlys yr orsaf yng Nghonemara. Darlledir 360 awr y flwyddyn o raglenni Gwyddeleg RTE a bydd £10 miliwn y flwyddyn ar gael er mwyn comisiynu rhaglenni o gynhyrchwyr amlym. Un o bnf rhaglenni bydd opera sebon dyddiol. Disgwylir bydd y sianel newydd yn troseisio llawer iawn o raglenni o wledydd Ewrop.

Llywyddiant Economaidd

Mae pobol yn byw yn well yng Ngweriniaeth Iwerddon nag yng Nghymru, er gwaethaf y ddelwedd draddodiadol, ond ffug, o'r Gwyddel fel tioty. Erbyn hyn mae cynnyrch domestig y pen yn Iwerddon wedi codi i £10.513, sy'n uwch na'r ffugwr o £9.911 ar gyfer Cymru. Ers 1988 mae incwm y pen yr Iwerddon rydd wedi codi 62.4% o'i gymharu ag 11.4% yng Nghymru.

Cyfrifiad 1991

Yn ôl cyfrifiad yr Weriniaeth roedd canran y poblogaeth a oedd yn medru'r Wyddeleg mewn rhai o'r prif trefi fel y ganlyn: Dilyn 28%, Core 33%, Limerick 31%, Waterford 30%, Galway 43%, Kilkenny 29%, Drogheda 22%, Dundalk 29%, Athlone 28%, Wexford 22%, Ennis 43%, Killarney 40%, Tralee 35%, Westport 38%, Sligo 31%, Letterkenny 32%.

Arian o Ewrop

O dan cynlluniau newydd bydd dros 240 miliwn ECU ar gael o dan Rhaglen Heddwch a Chymodi'r Undeb Ewropeaidd yn y Gogledd a 60 miliwn ECU ar gyfer cynlluniau traws ffiniau.

Forbairt Feirste

Mae Caderydd Brdd yr Iaith Gymraeg wedi cefnogi gwaith Forbairt Feirste - asiantaeth dablgu economaidd ar gyfer yr iaith Wyddeleg wedi'i lleoli yng Ngorllewin Belfast. Yn ddiweddar bu aelodau'r asiantaeth ar dath astudio yng Ngogledd Cymru.

Addysg Gwddelg Y Gogledd

Gan fod disgwyl bydd unrhyw ysgol newydd tyfu i dros 200 a blant o dan polisi newydd yn y Gogledd, bydd bron yn amhosibl sefydlu ysgolion Gwyddeleg y tu allan i'r prif ddiwasoedd y Gogledd.

Pedwerydd Sianel?

Gan fod Teledu "Ulster" wedi tynnu allan o'r consortwm y tu ôl i'r sianel Saesneg newydd, bydd oedi pellach cyn dechrau darlledu.

Siaradwyr Y Wyddeleg

Yn ôl cyfrifiad 1991 mae'r nifer o bobl dros 3 oed sy'n medru'r Wyddeleg wedi codi i 1,095,000 - 32.5% o'r boblogaeth. Ceir y canranau canlynol yn y taletiau - Laignean/Leinster - 28.8%, Mumhan/Munster - 36.5%, Connacht - 40.2% ac Ulaidh/Ulster (rhan) - 31.3%.

YR ALBAN

Addysg

Ar ôl amser hir mae'r Ysgrifennydd Gwladol dros yr Alban wedi ymateb i adroddiad Arolygwyr ei Mawrhydi am addysg trwy gyfrwng yr Albaneg. Fel yr arolwg, mae'r Gweinidog yn erbyn addysg uwchradd ddwyieithog! Beth fydd dyfodol y ffrydiau dwyieithog mewn hanner dwsin o ysgolion uwchradd yr Alban, gan gynnwys Inbhir Nis, Portrigh a Glaschu? Yn ysgolion uwchradd Portrigh ac Am Ploc mae rhaid i bob plentyn astudio'r Gaeleg yn y ddyw flynedd gyniat.

Ar lefel gynradd bu rhad recriwtio athro ychwanegol ar gyfer y ffirwd Albaneg yn Mheairt/Perth. Fel canlyniad i ad-drefnu llywodraeth leol bydd cyfarwyddwr addysg Cynog Lannreg/Lanark, broder o Ynys Leodhas/Lewis sy'r rhugl yr yr Albaneg, yn gyfrifol am gyd-lynu addysg ddwyieithog ar draws ardal ben ranbarth Ystrad Clud.

Gwleidyddiaeth

Cyn diwedd y flwyddyn bydd mesur drafft yn cael ei baratoi i'w gyflwyno yn Senedd San Steffan i'w statws swyddogol i'r Gaeleg yn yr Alban.

Bu dadl am arwyddion dwyieithog yng nghyngor newydd yr Uchelid, ac aelodau o rai ardaloedd yn erbyn defnyddio'r iaith. Fodd bynnag, bydd enwau lleoedd a cherbydau yn parhau'n ddwyieithog yn ardaloedd "traddodiadol" yr iaith. Bydd y Cyngor hefyd yn ceisio creu cysylltiadau cryfach gydag asiantaethau datblygu'r iaith, fel sy'n digwydd yn barod ar yr Ynys Hir.

Yn wahanol i benderfyniad Cyngor yr Uchelid i ffurfio is-bwyllgor Gaeleg, ni fydd un gan Gyngor Earrha-Ghaidheal a Bòd/Argyll-Bute, ond gadewir y cyfrifoldeb i'r is-bwyllgorau ardal lleol.

Manifesto SNP

Pe bai llywodraeth SNP yn yr Alban ar ôl yr eholiad nesaf, mae'r Blaid wedi addo creu 116,000 o swyddi newydd, cyflogi 700 o athrawon ychwanegol ac adeiladu 20,000 o dai newydd. Mae gan y SNP cynllun am Senedd o 200 aelod efo prif weinidog, 15 gweinidog adranol - trysorlys, diwydiant, addysg, iechyd a pholisi cymdeithasol, tai, Ewrop, ynni, amddiffyn, cyfiawnder, trafnidiaeth, materion gwledig, amgylchedd, morwrol, celfyddydau, a 17 gweinidog iau.

LLYDAW

Anrhydedd

Mae Rita Williams, cym darlithydd yn y Llydaweg yng Ngholeg Prifysgol Cymru, Aberystwyth, wedi derbyn anrhydedd uchaf yr iaith a diwlylliant Llydaweg eieni.

Prinder Athrawon

Erbyn rwan prinder athrawon cymwys sy'n llesteirio twi y Llydaweg yn yr ysgolion. Er mwyn ceisio cyflenwi athrawon sefydlir cwsr cydnabyddedig yn Mhrifysgol Rennes, yn arbennig ar gyfer yr rhai sydd am ddsygu pwnc trwy gyfrwng yr iaith.

Cyfrwng Arholi

O hyn ymlaen bydd posibil sefyll arholiau ysgolion uwchradd yn Llydaw trwy gyfrwng y Llydaweg.

Campau

Faint o'n darlennwyr sy'n gwybod fod ciwb pêl-droed Gwengamp/Guingamp, tref i phoblogaeth o 12,500, yn un o btri glybiau adran gynatf pêl-droed Ffrainc?

CERNYW

Gwlad Diffeintiedig

Allan o'r holl ardaloedd cyngor dosbarth yn Lloegr a Chernyw, mae ardaloedd Kermer, Penwith a Carnick gyda'r gwaethaf o safbwynt oriau gwaith hir, lefel diweithdra, diweithdra i ddyddion dros 5 oed, pobl ifanc yn dibynnu ar gynlluniau hyfforddi'r llywodraeth, diweithdra 16-24 oed, salwch amser hir, diffeintiedig o safbwynt rwyddiau masnachol a chanran y poblogaeth dros 75 oed.

Cyngor Cernyw

Mae'r Cyngor yn cyfogi 7,250 o bobl amser llawn a 7,650 rhan amser er mwyn gwasanaethau poblogaeth o 477,000 a 3,222,000 o ymwelwyr. Ceir gwariant net y pen o £630. Mae 16% o ddisgybion ysgol yn derbyn prydau am ddim. Lefel cyflogau dynion mewn gwaith amser llawn yn 20% o dan lefel Lloegr gyda 20% o ddyddion yn ardal Redruth a Cambourne yn ddiwaith.

Etholiad

Yn Ward Gogledd Launceston, Gogledd Cernyw bu'r Rhyddfrydwyr yn llwyddiannus cadw sedd yn erbyn ymgeisydd amlymionol.

Clive James

NEWS FROM WALES

Elections

In Prestatyn South West Ward of Denbighshire Labour held the seat with 10% over the Independent candidate. Nearby in the Rhw Ward of Conwy Council the Conservative candidate came top with the defending Liberal in fourth place - the Council has no overall control. Labour has gained Penhithweiber Ward in Rhondda Cynon Taff from Plaid Cymru with a 2% switch. However Plaid Cymru won a seat from Labour on the Cwm Nedd community council.

Nursery Groups

The Mudiad Ysgolion Meithrin now has 632 nursery groups with 10,230 children. Of these 40% are first language Welsh. In addition there are 395 "Ti a Fi" groups for the youngest children, totalling 4,792, half of whom are first language Welsh.

New Welsh Secondary School

Cardiff Council proposes to create 1,000 new Welsh Medium secondary school places in the capital city by splitting the existing split site school into two separate schools and extending the buildings. The larger school will have 1,400 pupils from six feeder primary schools, the smaller 1,000 pupils from eight schools.

Quango Kings

The 350 quangos in Wales have 1,400 members - more than the 1,273 elected councillors. David Rowe-Beddoe receives £73,320 a year for chairing the Welsh Development Agency and the Development Board for Rural Wales. Sir Geoffrey Inkin receives £67,335 for Cardiff Bay Development Corporation and the Land Authority for Wales.

Bank Speak

Barclay's Bank is to encourage its 450 non-Welsh speaking staff to learn the language and join the 500 who already do so.

Papurau Bro

Hailed as one of the saviours of the Welsh language, there are signs that these Welsh language community newspapers are losing readers and failing to attract young volunteers.

Opinion Poll

In a survey of Welsh speakers, 45% were in favour of an Assembly and 23% undecided. 63% of those not against were in favour of PR voting, 44% wanting taxation powers and 70% legislative powers. 88% supported a referendum. Regarding the National Eisteddfod, 45% followed it in the press and media, 38% had visited it in the last 5 years, 25% were in favour of a bar on the Maes and 37% in favour of relaxing the all Welsh rule. As regards Radio Cymru 45% listened to it, 27% in the past week, 44% supported the revamped format and 48% thought there were too many English records. The playing of English music varies from only 11% during daytime in the week to 50% during weekday evenings.

S4C Audiences

These now stand at 20% of all Welsh speakers during peak Welsh broadcasting hours, with the weekly reach of all Welsh speakers at 85%. The most popular programme remains the daily soap opera "Popol y Cwm".

End of an Era

In a referendum in November, the last ever to be held, the hundred year old "Dry Welsh Sunday" came to an end when the new local council area, Gwynedd, which contained the only remaining "dry" district, Dwyfor, voted for Sunday opening of licensed premises. In favour of opening were 24,325 and against 9,839, a majority in favour of 14,496. In 1989 Dwyfor had remained dry by 5,951 votes to 4,563. In the only other area where a referendum was held, Rhondda Cynon Taff in the south Wales valleys, 24,863 were in favour of remaining open and only 3,427 against, a majority of 21,436 in a 16% turnout.

Clive James



New bilingual Catalogue now available. Stocks a wide range of items of Celtic/Gaelic interest, including ornaments, wall-hangings, games, books, calendars, cards and clothes etc.

Muilleann Dubh, Woodholme, Culbokie, Dingwall, Scotland IV7 8JH

Welsh – Easy or Difficult?

Given that some people have a greater aptitude for languages than others it may be inadvisable to describe the learning of Welsh as easy or difficult, but it should be possible to compare it with other European languages.

There is no point in trying to convince those who take pride in their ignorance that, after a lifetime spent in Wales, they ought to be able to pronounce it correctly. But the more open-minded may be glad to know that the language is not a jumble of consonants or impossible sounds. These are myths encouraged by those who like a little mystery in their lives. Enunciating the sounds may require a little more effort than speakers of English ('the thin language') are used to. As in Italian, full value is given to vowels; also 'r' is rolled, nasals are used.

So let's look at the 'easy' part. Welsh is written phonetically. In that respect it is simpler than English or French and comparable to Dutch. The only difficulty would be 'y', which has two sounds, as in 'diffy' and 'dyma'. Knowing that 'w' and 'y' are vowels resolves the visual impression of an excess of consonants. The sounds correspond to sounds found in various other European languages. ('L' is simply a breathed 'L'. That is, the sound is easily produced by placing the tongue in the position for 'L' and voicelessly blowing air past it. There is no excuse for saying 'Langelon'.)

Welsh is similar to most European languages in putting the adjective (usually) after the noun and in having grammatical gender. It is the opposite of German in putting the verb at the beginning of sentences.

Although it has a substantial 'native' vocabulary which requires the usual hard work to memorise, there are categories of words which relate to other (non-Celtic) languages. First, there are many words of Latin origin, such as *credu* (believe), *esgus* (excuse), *ffenster* (window), *ffadron* (thieves), *meddyg* (medic).

These are often ecclesiastic: *eglwys* (church), *mynach* (monk), and can be recognised in other contemporary languages. However, many have changed over two millennia and are not immediately obvious.

Second, there are modern technical words which have been adopted world-wide. They are written according to the Welsh scheme. For example, *teffon*, *teffonoleg*, *ffacs*, *newtron*.

Third, there are a large number of borrowings. Naturally, the vast majority are from the geographically closest language, English, even though they may have been English borrowings from French or Italian in the first instance.

Many are unnecessary, replacing Welsh words because they have become more familiar through books, television, officialdom and schools. The end result of this process is that the whole language becomes more familiar, one reason for the decline in Welsh this century. In 1960, inspection of a rural school revealed that pupils of a Welsh speaking family background did better work in English than in Welsh. Perhaps the cultural imperialism which leads to this situation is one explanation for the perception that Welsh is difficult.

Borrowings are easily assimilated by Welsh and subtly modified to suit its own purposes. The noun 'business' has resulted in a Welsh verb-noun 'busnesa' which means snooping or interfering. One cannot assume that loan words mean the same as the original.

If spelling, pronunciation and vocabulary are easy-to-medium, what about grammar? It can be as easy or as hard as you want to make it. Like English, it is easy to learn but difficult to master. The grammar is remarkably flexible, using inflected verbs or roundabout ways of saying the same thing. By using a few auxiliary verbs a learner can cover a lot of ground. Indeed, it is thought that English lost some of its Germanic rigidity by adopting the Welsh form of speech. That is, "We speak" is supplemented by "We are speaking".

The biggest bugbear for learners is the mutation of initial letters of words under the influence of preceding words, or for grammatical reasons (e.g. to distinguish his from her – ei ben, ei phen). This helps to make sentences clearer than, say, a French sentence where grammatical gender is dominant: "se dirigeant vers sa porte" could be her or his door.

While mutations may convey information, they cause difficulties when trying to find words in a dictionary. They have to be 'de-mutated' first. This is not a complicated process, but is a trap for beginners.

Another cause of confusion is that the Welsh dictionary order of words and letters within words follows the convention that Dd follows D, and Ng follows G (for example). So we find 'addd' after 'adyn' and 'tynged' before 'tyler'. I have suggested that these double letter sounds should be alphabetically treated as separate letters, and Dr. Bruce Griffiths, editor of the Welsh Academy English-Welsh Dictionary, agrees. There is no need for this complication.

Then 'allan' would come before 'Almaen' not after 'alsoddeg'!

I would guess that after mutations, most difficulty would be found in distinguishing between 'sydd' and 'mae', or in recognising words which have had internal

sound changes, such as *dangos*, *dengys*, *car*, *ceir*, when these are combined with suffix changes it becomes a matter of much practice to get control of them – then a pattern emerges.

So how do you start? You may like to begin with the 'lite' or cut-down version, called *Living Welsh* by T.J. Rhys Jones (Teach Yourself Books) or *Cwrs Carlam* by Dan L. James (Christopher Davies). For spoken Welsh, Gareth King's *Modern Welsh* (Routledge) is helpful, particularly on mutations. (I think he makes too much of the differences between spoken and written Welsh). For literary Welsh, David A. Thorne's *A Comprehensive Welsh Grammar* (Blackwell) or Stephen J. Williams' *A Welsh Grammar* (UWP) would be invaluable. Teach Yourself Books also have *Welsh* by Bowen & Rhys Jones, which shows the two pronunciations of 'y'.

A handy small dictionary is *The New Welsh Dictionary* by E. Meurig Evans & W.O. Thomas (Christopher Davies). Teach Yourself have a dictionary which cross-references mutated words with their standard forms, and includes irregular plurals. It is specifically for learners, as you might expect.

There is no convenient comprehensive W-E dictionary of the stature of the Welsh Academy E-W dictionary. That tome (1710 pages) is a grammar in itself and will soon dispel any idea that there is a word-for-word correspondence between languages. There are several grammars and dictionaries which I have not mentioned. The ideal is to collect as many as you can, as they all have different strengths and some explain points missed by others.

Peter H. Edwards

DALRIADA Celtic Crafts Directory



The 1996/7 Directory of Celtic Resources is now available – a guide to Celtic craftworkers, instrument makers, bookshops, music suppliers, publications, language resources and heritage centres within the six Celtic nations and Europe. A5 48 pp £2.00 per copy UK £2.50 rest of Europe N. America \$6.00 / Australia \$8.00 Cheques/Postal Orders payable to: Clan Dalriada, Dun na Beatha, 2 Bratwic Place Brodick, Isle of Arran KA27 8BN Scotland



Teanga na Máthar

Tá leabhar forshuímidil agus forúisdeach tagtha inár dtreo le déanaí, agus sin é "A Short History of the Manx Language" le Brian Stowell agus Diarmuid Ó Breasáin. Sa leabhar seo, rianaitear stair na Manainise ó luath-aois nuair a tháinig an teanga go dtí an 'oileán go dtí an lá atá inniu ann nuair atá laochra na hathbhochana ag iarraidh solta an dúchais a chur athuair i Manainn.

Dealraíonn sé go raibh coimhlint sna luathbhlianta sin idir teanga Bhriotanach (gar don Bhréithnach, is dóchas) agus an teanga Ghaelach (as Éirinn, glactar leis). Tá seanchas ann faoi fhlaithe Breathnach darbh ainm *Gwriad* agus a mhac *Merfyn* ó *dir Manau* (Merfyn ó thír Mhanann). Bhunaigh Merfyn flaitheas dó féin i dnuisceart na Breataine Bige. Ba í an Ghaelice a fuair an lámh in uachtar, dar ndóigh, agus is í stair na teanga Gaelice sin a rianaitear anseo.

Sna blianta tosaigh sin, ar ndóigh, ba aon teanga amháin í an Ghaelice ar fud na Gaeltachta uile – Éire, Albain agus Manainn – agus is deacair an Mhanainis a dheal amach léi féin mar theanga ar leith. Bhain teanga an oileáin go dlúth le lárshruaig an chluáir Gaelaigh agus mhair seanchas na bhFiann chómh láidir i Manainn is a mhair in aon áit eile sna críocha Gaelacha.

Ba é an chéad bhagairt ar an gcultúr Gaelach in Oileán Mhanann, dar ndóigh, ná ionramh na Lochlannach agus fuair eadarsan an-gheime go deo ar an oileán. Bhunaíodar struchtúr cumhachta agus riaracháin agus d'fhig a rian ar chuid mhaith de logainmneacha na tíre. Áirítear sa leabhar seo go raibh Lochlainnis agus Gaelice ag an uasaicme sa struchtúr seo agus Gaelice ag an fosaicme. Dealraíonn sé go raibh an uasaicme sin tugtha d'ainmneacha Lochlainnacha do na fir agus d'ainmneacha Gaelice do na mná.

Ó thaobh ainmneacha de, ní slóinne ó le fáil i Manainn ach tá Mac go tréan ann. Ciorraíodh an Mac go 'C' (b'fhéidir tar éis próiseas síniúidil *Mhac?*) agus tá a thianaise sin le feicte sin leaganacha Gallda a (sáidítear inniu – Comish (Mac Thómáis), Karmeen (Mac Eireannóin), Kermode (Mac Dhiarmada), Keg (Mac Thaidhng), Quaye

(Mac Aoidh), Quarry (Mac Guaire), Quailrough (Mac Ualtráigh), Quayle (Mac Pháil) agus Kinivg (Mac Cinn Bug). Ábhar spéise iad go léir.

Nuair a d'éag Mánaas, Rí deireanach Mhanann agus na nlnsí, sa bhliain 1265, chuaigh Ailsandar III na hAlban i mbun an oileáin ach breise is tríocho bliain ina dhiaidh sin bhí Manainn i seibh Eabhard I Shasana. Cé gur ghlac Roibeárd Breis thar n-as í sa bhliain 1313, bhí na Sasanaigh i réim athuair – arís tar éis breis is tríocha bliain – agus an babhta seo ba sheibh bhuan í. Ceaptar gur sa tréimhse sin a tháinig na mírdhíriochtaí idir an Mhanainnis agus an dá theanga Ghaelacha eile chun cinn agus thosaigh traidisiún neamhspleách Manainise ag fás. Is é an ghné is láidre den tsaocht dhúchasach seo ná na bailéid iomadilla áille a cumadh ann.

Faoi réimeas Shasana, tháinig Manainn faoi thionchar an phrotastínachais agus bhunaigh diune de na heaglaisigh sin. Isaac Barrow (caspaig idir 1663 agus 1669), córas scoláiochta ar fud an oileáin arbh í na phríomhadhma a bhí léi ná an Béarla a chur i mbeal mhuintir Mhanann. Ba oideachas éigeanach é seo.

Ba chóir a rá go raibh eaglaisigh eile na linne i bhfad níos bála leis an teanga ná a bhí Barrow agus thriail cuid acu obair



A Short History of the Manx Language

Brian Stowell and Diarmuid Ó Breasáin

Bharrar a chur ó mhaith. Ní nach ionadh, mar sin, níor éirigh go ró-mhaith le seilt Bharrar agus, sa bhliain 1764, d'fhogair Cumann Chraobhscaolleadh an Protastúnachais gur bheag den 20,000 diune san oileán a raibh Béarla acu. Bhí traidisiún na mbailéid faoi bhliáin i gcoáil, ar ndóigh – cruthúnas eile ar bheoch na teanga – agus tá roinnt de na bailéid fhíoráille a cumadh sa tréimhse seo fós á gcanadh – *Baase Illiam Dhíone* (Bás Liam Donn) agus *Ny Kírree fo Níaghtes* (Na Ceoirigh faoi Síneacht), mar shampla.

Bhí an creideamh Wesleyach láidir san oileán san ochtú haois déag ach níor léirigh Wesley aon bhá leis an teanga. Sa bhliain 1789, dúirt sé le searmóidín dá chuid "I exceedingly disapprove of your publishing anything in the Manx language. On the contrary, we should do everything in our power to abolish it from the earth, and persuade every member of our Society to learn and talk English. This would be much hindered by providing them with hymns in their own language." Arís, mar a tharla i gcás Bharrar, níor lean searmóidín Wesley comhairle a miúist agus fóilsíodh iomána sa Mhanainn i 1795 agus i 1799. Ach meastar gur chuir an Modhachas isteach ar thraidisiún na hamhránaíochta agus an rince san oileán agus gur chuir lena meadh.

Ba iad na hionsaithe a dhein rialtas Shasana ar thráidí Mhanann a dhein an dochar fadtréimhseach don Mhanainnis, áfach, agus chothaigh beartas daingean Shasana bochtaine agus imreac. Le tógáil bonneagair nua, bhóifíre go háirithe, san oileán agus iarrrachtaí treisithe na mbarbarthach frithMhanannais, thosaigh an taoide ag casadh in aghaidh theanga Mhanann. Sa bhliain 1840, scríobh William Kemish (Liam Mhac Aonghuis?) marbha na teanga – *Dobheran Chengey ny Mayrey* (Caoindeach Thonga na Máthar) – agus fóilsíodh ar *Mora's Herald* é. Tá cumbula le braithsiú na linne "Son mish, ta fys avd, ta scan' y chenns ghlaire, Ec cloan Vannin er ny hregel!" [Ionansa, tá's agat, tá scéthan an teanghóir! Tá clam Mhanann dom' threigint.] I ndaoineáramh 1931, tairfeadh 531 cainteoir Manainise a bheith ann.

Ach tá tréimhse nua anois againn agus tá laochra athbhochana na Manainise ag saothrú leo chun áit shuntasach a bhaint amach don teanga i Manainn an lae inniu. *Yn Cheshaght Ghaillkagh* atá chun tosaigh sna hiarrachtaí seo agus – mar is eol do léitheoirí CARN – ní gan toradh atá a geoid oibre. Má theastaim ó aon diune cultúr Mhanann a bhlaiseadh, ní rud ab fhearr a dhéanfaidís ná cuairt a thabhairt ar an bhFealliey Gaelgagh (An Féile Ghaelach) – féile nua bhliantúil a thosaigh anuraidh.

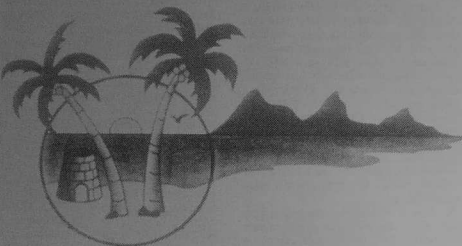
Leabhrán sráshuímidil é seo. Sárluach ar £2.50. ISBN 1-900286-02-5 available from An Clochán, 36 Fritthill Park, Béal Feriste, Ireland, price Stg £2.50.

Vivian Uibh Eachach

St. Kitts Irish Slavery Monument in the Works!

St. Kitts is one of those places vacationers dream about, beautiful unspoiled beaches on both the Caribbean and Atlantic sides of the island, luxury accommodations with all the amenities, tropical beauty preserved from overdevelopment by the strictest environmental laws in the Caribbean. A place where the most physically fit can test their mettle on a night drive or the more sedentary nature lovers among us can relax while revelling at the sight of migrating whales frolicking in the narrow one mile channel separating St. Kitts from sister island Nevis. History lovers in their glory can visit the birthplace of Alexander Hamilton on Nevis and tourists from around the world have marvelled at the massive Brimstone Hill Fortress. This 18th century series of fortifications and buildings are certainly among the most impressive and historically significant structures in all of the West Indies.

However, there is a bit of history of the



island which until recently has gone overlooked by virtually all visitors. That would be the Irish history involving the unfortunate circumstances the Irish found themselves in during Cromwell's reign in the mid 1600's. St. Kitts was at the time the jewel of England's possessions in the New World as its shipping hub and largest sugar producer. Today several former sugar plantations have been renovated into exceptional resort properties such as Rawlins Plantation. Yet the 25,000 Irish men and women shipped in bondage as slaves by Cromwell to St. Kitts worked on the sugar plantations long before five star meals and Pina Colodas were being served. Never before exposed to tropical heat, sun, and insects after being torn from whatever was left of their families after Cromwell's army ravaged the country needless to say, the Irish fared poorly as slave labourers.

English shipping of Irish slaves to the New World earlier in the 1600's has been

documented in many works including Gwynn "Anadecta Hibernica" - in 1612 Irish were sent to the Amazon River settlements, Smith, "Colonists in Bondage" - English Proclamation of the year 1625 urging banishment overseas of dangerous rogues (Irish political prisoners), Newton - Antigua & Montserrat occupied by English as early as 1632 with many Irish sent as planters and servants, Dunn, "Sugar & Slaves" - 1636 Ireland was already a prime source of supply for servants; by 1637 on Montserrat the Irish outnumbered the English colonists, 69% of all white people on the island were Irish.

By 1650 during Cromwell's unfathomable reign of terror in Ireland the numbers of Irish sent into slavery were unlike anything previously experienced. Remember that in 1641 Ireland had a population of 1,466,000 and by 1652 the population was decreased to only 616,000. According to Sir Wm. Petty, "850,000 were wasted by the sword, plague, famine, banishment during the Confederation

War 1641-1652." By the end of the war estimates vary from 80,000 to 130,000 Irish men, women, and children were captured for sale as slaves to labour in England's expanding empire. The English were quite proud of these accomplishments as can be noted in Prendergast, "Thurloe's State Papers" (pub. London 1742), "in clearing the ground for the adventurers and soldiers. To be transported to Barbados and English plantations in America. It was a measure beneficial to Ireland, which was thus relieved of a population that might trouble the planters; it was a benefit to the people removed, who might thus be made English and Christian, a great benefit to the West Indies sugar planters, who desired men and boys for their bondsmen, and the women and Irish girls to solace them". Under James I, Cromwell burned the Irish forests to prevent people hiding from banishment as well as clearing the countryside to pasture land to feed cattle for English beef.

Emmet asserted, "Over 100,000 young children who were orphans or had been taken from their Catholic parents, were sent abroad into slavery in the West Indies, Virginia, and New England, that they might lose their faith and all knowledge of their nationality, for in most instances even their names were changed. Many of the 25,000 Irish slaves on St. Kitts died from tropical heat, disease, or overwork. Any Irish caught trying to escape were branded FT for Fugitive/Traitor on their forehead. Other slaves were whipped, hung by their hands and set on fire, or beaten over the head until bloody for anything the English considered provocation. Over 150 Irish slaves were caught practising Catholicism and were shipped to the tiny uninhabitable Crab Island where they were left to die of starvation. Of these drastic conditions and their descendants many were eventually shipped from the West Indies sugar plantations to the new English settlements in South Carolina.

It is this moving human interest story that compelled the current Minister of St. Kitts the Honorable G.A. Dwyer Astaphan to meet with Tom Culhane of Union, New Jersey and discuss his proposal to erect a suitable monument on the island in memory of the Irish slaves. By respectfully honouring their memory near the site where the Irish were unloaded and put up for sale it is hoped the souls of those departed will be forever remembered and this dark period of Irish history not be allowed to pass from the collective consciousness of people today and of the future. Minister Astaphan, a calm and studious leader on the island hopes to make his mark educating the next generation on St. Kitts to be both aware of the island's long history and capable of competing in today's high tech world. The island has certainly started to see results from his philosophy of "high quality but low intensity" work style developing the island as a growing offshore financial center.

Minister Astaphan, eager to proceed and duly commemorate the saga of Irish slavery, recently introduced legislation before the St. Kitts Parliament to grant a suitable parcel of land for the monument. Culhane envisions a base of Connamara marble with a bronze statue, possibly a fountain, surrounded by four plaques representing the provinces of Ireland, and four sets of steps around the base representing the 32 counties. It is hoped that \$250,000 can be raised to cover all costs in this non profit venture. Culhane feels the Irish around the world have been given a rare opportunity by Minister Astaphan; another country is now willing to help us tell the story of our shared Irish history. Tourists from around the world will view this monument for generations to come. Artists are invited to submit early renditions of a sculpture subject to final approval based on a committee including St. Kitts residents formed to select the winning design. Donors, corporate or private, interested in seeing the project move ahead quickly are invited to contact Tom Culhane at 954 Stuyvesant Ave., Union, NJ 07083 (908) 964-2772.

Casement - The Manx Connection

Roger David Casement, who died for Ireland in Pentonville on 3rd August 1916, had always been proud of his Celtic origins. Bulmer Hobson wrote that "he literally gave away everything he had to help the national movement. He raised money to defend prisoners, to feed children in the Gaeltacht, to finance Gaelic colleges and to keep our small and insolvent newspapers in existence."

After his father's death, Roger was raised by his Uncle John at Margherintemple, Ballycastle, Co. Antrim. Here, if not from his father, he undoubtedly heard of the Manx origins of the family.

In 1710 a William Casement from Lezayre in the Isle of Man emigrated and bought a farm in the parish of Andreas (Ballycoory). We hear of an Alice Casement, possibly the grand-mother of the emigrant, for her husband's name was also William and their home was Lezayre, where Alice died in 1642, the year Cromwell ordered the killing and destruction of all Irishmen able to bear arms. Alice's husband died in 1649. These ancestors of the Casements then spell the name Casiment and some have assumed a French origin for the family; this is possible. However, P.H. Reaney in a *Dictionary of British Surnames* derives the name from Mac Asmund from the Celtic Mac "son" and the old Norse Asmundr, "god protector", citing as his source A.W. Moore, whose *Manx Names* was published in London in 1903. Reaney refers to a Mac Casmonde of 1429, a Casymound and a Casymyn of 1540 and a Casement of 1612.

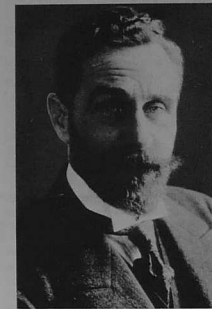
The old Norse origin of the name was certainly accepted by Roger Casement since when he wrote *Alsace, Ireland and a Poet*, it was accredited to Ruari Macasmond. He sometimes used this form of his name in his diaries and the Vice Consul in Rio had to pass on a postal item to Mr Mac-Asmund, British Consul-General (see Ernest Hamblcock, *British Consul; Memories of Thirty Years Service in Europe and Brazil* - 1938).

But why did the Casements leave Man? Possibly because the Cromwellian troops had left much land for the taking in Antrim and other parts of Ireland. Did they farm in Ulster as they had perhaps in Man or did they carry with them mining skills?

The great wheel known as "Lady Isabella" or the Laxy Wheel was constructed under the direction of a Robert Casement and was completed in 1854. This suggests that the family had interests in mining. Common factors linking Ballycastle, where the Casements eventually settled, and Lezayre, are farming and lead mining.

In 1726 the parish of Lezayre had the highest population of all the towns and parishes of Man, 1,309, and this increased

to 2,455 in 1851. Was therefore the parish becoming over-populated and the land more crowded, supporting larger families? This could have been a prime motive for William Casement's emigration to the sparsely populated Antrim. After 1851, the population of Lezayre declined until by 1881 it was down to 1,478, so it is apparent that the parishioners had moved away to other parts of Man or had emigrated.



Roger Casement

Any opinions or knowledge of why the Casements emigrated would be greatly appreciated.

There is yet another family connection with Man. Roger Casement's great-grandfather, Roger Casement of Harryville, Ballymena, married in 1756, Catherine, daughter of Julius Cosnahan of Peel, Isle of Man. Catherine died in Ballymena on 10th October 1809. It is desirable to know more of the Cosnahan and particularly of Roger David Casement's great-grandmother.

I am preparing an extensive account of Roger Casement's family since I believe it is most interesting to look at the origins of this international hero and patriot, who has been deliberately vilified in the forged Black Diaries, extracts of which were circulated in 1916 to ensure that the demands for his reprieve were diminished to such an extent that he could safely be hanged and America not dissuaded from entering the war on England's side.

John Garton
115 Woodlands Avenue
Wanstead
London E11 3RB

Vindicating Roger Casement

As one who has for several years been engaged in vindicating Roger Casement - Yeats' "Most Gallant Gentleman", may I suggest that Michael Cashman has failed to grasp the main point of the article in the spring edition of *Carn*. I suggest he reads the published work of E. O. Maille and his colleagues Uí Callanan and Payne and he will discover that by use of the now accepted methods used in linguistic fingerprinting in criminal cases and in literary controversy (e.g. the Shakespeare/Bacon/Marlowe argument), it is now clear that the 1910 Casement diary in the National Library, Dublin, fails to correlate to the "Black Diaries" held in London.

In my recent talk "I Accuse" - A vindication of Roger Casement - given under the auspices of the London Branch of the Celtic League and the London Association for Celtic Education, at the Roger Casement Centre, Archway, I endeavoured to show that the diaries were forged and the reasons for which they were forged. I have offered to give my paper to Amuch Linn at any time and am convinced that Michael Cashman would find nothing homophobic in it. I was not originally concerned in my research with whether or not Casement was homosexual, but the fact is that there is no evidence that he was apart from the *Black Diaries* and he himself denied it.

May I suggest that the homophobes whom Michael Cashman should attack are those Americans and influential British who withdrew support from Casement when the forgeries disseminated by Reginald Hall, Basil Thomson and their hirlings were carefully leaked by the Home Office - and for that, Asquith must carry a large share of responsibility.

If a man's sexuality is used against him, I assure Michael Cashman I shall be on the side of his defenders but if a false sexuality has been created by his enemies to destroy him, must we not condemn those enemies?

John Garton
115 Woodlands Avenue
Wanstead
London E11 3RB

Note: Mr Garton supplied a copy of his paper which is unfortunately too long to publish in *Carn*. To only publish parts would not do justice to an excellent paper. Mr Garton can be contacted at the above address.

Teilifis na Gaelige Arrives at Last

The long overdue Irish language television channel finally opened on Halloween night. The special opening show featured many wishing the new station well, provided samples of programme types to be broadcast in the following months and included many groups and bands partaking in the launch festivities. Amongst the well-wishers were the Celtic language TV services in Scotland and Wales. The service was well received in the media and of course welcomed by Irish speakers.

It broadcasts from 5 p.m. (6 p.m. on weekends) to 10.30 p.m. each evening and on weekdays, also broadcasts a half hour of cartoons between 12.30 p.m. and 1 p.m. The programmes cover the usual TV fare, drama, soaps, cartoons, sport, current affairs, and news and music programmes. The service seems to be well supported with advertising, with a range of manufacturers and products

presenting their wares 'as Gaelige'. Many programmes have English language subtitles available for those with little or no Irish.

The main evening news is at 10 p.m. and has achieved a good standard in diversity, outside reporting and coverage. Viewers of TnaG can see Spanish premier league soccer while the principal soap 'Ros na Rún', with a storyline involving a Dublin family returning to Conamara seems to be scripted virtually bilingually with even Gaelic characters regularly throwing in sentences and phrases in English, or is this to show us what is now the reality of the situation in the Gaelic today?

All the main Irish language dialects seem to have a share linguistically in both programming and presenters. Why is 'Euronews' a review of news from European countries (on weekdays) screened with a commentary in English only?

Irish and Manx Governments back Anti Thorp Case

The action taken by four Louth residents against British Nuclear Fuels has been guaranteed financial support by the Irish Government initially to the tune of £30,000. The Manx Government is also backing (morally only?) the residents in their fight to close down the nuclear reprocessing plant at the Sellafield complex in Cumbria.

The four claim the Thorp plant is endangering Irish people and are seeking an injunction from the Irish courts to close the plant, which is owned by British Nuclear Fuels Ltd.

The campaigners say Thorp contravenes the Euratom treaty, which governs aspects such as pollution discharges and the transport of radioactive matter, and a 1985 European Commission directive which requires that an environmental impact assessment be carried out before the disposal of radioactive waste.

The four campaigners - all residents of Dundalk - are company director Ollan Herr, artist Constance Short, organic vegetable grower Mark Dearey and their spokesperson, art teacher Mary Kavanagh.

They claim that the plant's owners, BNFL, is answerable to the Irish people and the Irish courts.

Ms Kavanagh says Dundalk is 112 miles away from Sellafield, much closer than most people in England, yet Irish people are supposed to live with the dangers without a say.

The four won the right to sue BNFL, despite the company trying to stop it by

claiming the issues had already been dealt with by the High Court in London, but the case is not expected to be heard until next year.

If successful, it will set a European and international law precedent.

ANOTHER CEASEFIRE?

At the time of going to press it is difficult to be optimistic about the possibilities of a second IRA Ceasefire and, even were it to come, about the possibility of real progress in the interparty talks. While there appears to be substance to reports of strenuous efforts being made by Gerry Adams and John Hume to bring about a ceasefire, whether the clarifications being sought and seen as necessary by the IRA on how long Sinn Féin must then wait for entry into the talks will be given or not by the British and Irish Governments remains the key question. Decommissioning (of arms) is still being used by the main Unionist parties to block progress. They had called for it to start previously as a precondition for entry of Sinn Féin into talks and now with rumours of a second ceasefire have upped the ante by demanding that not only must it have begun but that substantial armaments must be handed up before Sinn Féin would have access to the interparty talks.

Are the hopes of a ceasefire and real progress in talks to founder once again on the rock of Unionist intransigence?

Support for Unrecognised Gaelscoileanna

The campaign to win recognition for those schools refused Dept. of Education sanction in the Republic continued throughout the Autumn and Winter. It focussed mainly on fund raising activities with appeals being made for donations and at the end of November a big concert 'An Gig Gaelach' was held in the Olympia Theatre in Dublin. The well attended function heard music and songs from groups and individual artists who gave their services free, including Na Casaidigh, Kila, Dólos, Einnid, Mairín Tom Sheáinín, Tadhg Mac Dhonnagáin, Aine Ní Cheallaigh and Mairéad Ní Uistín. The proceeds will help unrecognised Gaelscoileanna in the Republic and the North. (The case of the multi-denominational Gaelscoil in Newry, Co. Down (founded in 1988) and other difficulties was reported in *Carn* previously. Happily this school will be granted official status by the Northern Dept. of Education from August 1997).

Two of the schools refused recognition in the Republic, Ballybrack in Co. Dublin and Cluain Eois, Co. Monaghan intend to initiate Court action against the Dept. of Education for a judicial review. While the schools are succeeding well at present finances will be the difficulty in the future.

Celtic League General Secretary Bernard Moffat received a reply from the Minister of Education to the letter he had sent. Apart from indicating the number of schools she had recognised over her tenure as Minister, Niamh Bretnach had little to say which would give hope to the unrecognised schools. More pressure is needed now from all sources to try to ensure that these schools will be given the official sanction they deserve, if not immediately certainly a guaranteed recognition for the next school year.



Universal Declaration of Linguistic Rights

The Congress of Deputies of the Spanish State has approved on the 18th September, 1996, unanimously, a resolution of adherence to the UDLR.

Work continued to canvass the Executive Council of UNESCO as its General Director, Mr Frederic Mayor Zaragoza indicated he hoped to introduce the UDLR to the Council at its meeting in Oct.



Keltean? Brittez?

War livan raage an kensa lavar an levar-termen *Hean Gernow*, never deag, ma havalder Wella Botterel a usya crya e hunnen 'Keltean'.

An gearma, 'Kelt', ew talvez than Greckians reeg e usya en pempas po whethas cansblethan ken Creste, but ouga hedna e ve kelte. Na reeg 'Keltean' Gaul na Britten omhanwall andelna, ha en gweer na oren nye henwyn rima buz dretre skrefow an Romans reeg o crya angye *Galli ha Britton*. E ve Edward Lhuyd reeg deskyvra an gear anoweth ha e dry derage nye adro tha vlieth an Arleth 1700 pereeg e screfa e *Archaeologia Britannica*.

Whathe, ma an deez mear letreth ha

deskez prest a proghat there na dale tha nye nevra crya onen 'Kelt'; rag, methan 'gve, an gear na dale boaz usyez lebn rag referya than tavas, than art, po tha kene enapp an heynes an 'Keltean'. Why ell gwallas kenz lebmen assewa callish omwetha rag usa an gear 'Kelt'.

Dar, pe na dale tha nye omhanwall 'Keltean', pewa o nye, than, eze a longia than deez eze a tregas en Alban, Worthien, Ennis Mann, Kimbra, Kernow ha Britten Vean, ha tha leb ma tavosow ew henwez, ha en cumpas, Kelteak? Mor kressa nye nakevy Gallia rag an termen, rag e reeg clamera ha perysya per scen ouga ooz an Romans, theran an bobell leb reeg clappia

Pobel An Bys

Ha ni yn Kernow owth assaya dassetghi agan yeth ha previ agan bos onan an kenechlow hyghan a dal kavoes agan galloes bobel agan honan, mires a wren yn fenowh orth kernowell crell an norvys may hyllir gwelhes sawleow haval.

Bagas henwys *Population Concern* yn Loundres (koden boset WIN STB) a wra meur a ober yn unn dhyllow meur a dherivadow ha data yn kever poblans an broyow, kevradh ynkrassys agan foblans, study agan yeghes, agan boghosoneth po sewena hag erell.

Herwydh an rol a dherivadow rag 1996 poblans an norvys yw 5,771,000,000 a dus hag owth ynkrassya y'n eur ma der 1.5% pub blythen may tyv poblans an bys yndellna:

Blythen	Poblans An Bys
1996	5,771,000,000
2010	6,974,000,000
2025	8,193,000,000

Hemm yw awos bos an kevradh genesigans 24 yn 1000 erbyn an kevradh mernans 9 yn 1000. Y'n powyow le displegys fleghes yn-dann 15 bloedh a wra tressa rann an bodel, erbyn an niver y'n powyow may displegys le may kevir unn pypmes rann a'n bobel yw fleches.

Y'n rol kampoellys augh yma 261 pow diblans diskwedhys. Lies anedha yw 'dres oil' an re esa kyns rann an Unyans Sovietek ha'y broyow loerell. Ynwedh yma

nebes broyow kudhys yn-dann an niverennow: rag ensampyl ny welir y' ga mysk Ynysow an Chanel na Manow y' n rol - yns y gorys yn-dann an Rewvaneth Unys?

Meur die les yw ynwedh rekna an niver a vroyow byghan a wra omrewlya, dell hevel, heb kaletar. Yn-mes a'n 261 pow y'n rol, 33 a'n jeves le a 500,000 (hantor milvil) a duo, honn yw dho leverel byghanna agas Kernow. Res yw aswonni bos lies anedha ynysow byghan dibertys pell diworth broyow erell. Lies moy yma gans le es milvil dhen).

Yn Kernow res yw dhynd ni pesya agan gorholoth a vos aswonny avel pow diblans, gans unnikter y honan ha gans gwiryow arbennik avow henna. Ny vern braster po byghander y'n dhadhel ma.

Summary
A group called *Population Concern* in London do a lot of work publishing data about world population.

In the latest list there are 261 different states. Many are 'new' to the world map - mostly from the former Soviet Union and it's satellite states.

Of more interest is the number of small self-governing states. Amid the 261 states are 33 with a population below 500,000. Some are of course small islands miles from any other country. It doesn't matter what size you are when it comes to running your own country.

G.M.S.

Kelteak a tregas en dew ennis ew henwez Worthien (leb rigans clappia Gohalack) ha Britten (leb rigans clappia Brethonack terebhan an Scottez tha anezza en Alban en Sas cansblethan, en dry barha angye go thavas Gohalack, han Sausen tha anezza en sooth-east, en dry barha angye go thavas Sowsnack). Per thegall, na reeg an Gohalans nan Brittez adgan go hunnen avel 'Keltean' nena, ha pereeg lecas thior an delow-orlewan moaz drez moar tha anezza en Arvorica en 4a ha 5a Sas cansblethan, gye a oyah go hunnen avel Brittez.

Per efan, nag ewa buz adewethas dreeg an defirans teez leithack an thew ennis nye dalla tha adgan e giltez vel dewethez a ldydyath comynn, ha hedna ew en termen leb o keltez gongans kebnyas a go heynes angye drova keltez rag nevra perogas, buz mero! thosympyas theran kenevrah wonnen an poblow ma adgan e hunnen avel Kelteak, ha grasz than Greckians, kevris tha Edward Lhuyd!

Whathe, mor te nebn Sows thort Loundres, Manchester ampasy, cavaz droag labm drez moar, pokecan boaz comerezh ha towlez en pressen wos mayellen suganaw po gwel neb droag obar orol, ma an nawthowh pub preze referya dotha avel Britten! Avel, 'Deaw Vreten reeg kely an bownas pe reeg an kitarean angye skeetia meaze an vor en Mynneu Frenk de'.

Pewa reeg lavarall dro angye Brittez?

Drez lictlaud thew angye 'Sausen'! Ez iggez a cowz dro than Governans Brethonack, car dre gowsez kenz dro than Empire Brethonack ew fyllez lebmen, ha besyn an 'luck Brethonack', ha 'Gwrewh perna Brethonack'! Car dre hevol, na ellen nye namouy hanawll gon hunnen Brethonack heb boaz jedger en kettermen tha voaz Sowsnack! Pell thurt boaz contentez gen ladra eker an pow nye, an Sausen vengla ladra ker aweath agan hanaw nye!

Dar, pandra ellen nye omhanwall gon hunnen, than, mor medn nye menegas oil dro nye idn bobell! An deez feere reeg gon defendya ny rag usya an gear 'Keltean', an Sausen reeg ladra ker gon hanaw cumpas! Ca!

Betha why shonick, an deez moar letreth ha deskez, ha zero nye tha usya ra' gon hunnen an hanaw a Keltean! Rag nag eze kene hanaw ell gon deskeefa nye, ha, eah! Keltean o nye ha Keltean one nye stella, pewa a veth e naha? Magata es drell an Sausen crya gon hunnen Sowsnack, kethens gwrez aman a pub sorrow teez, en kelte delna nye ell hanawll gon hunnen Keltean.

Nangew usyez an term Kelteak rag referya tha hole an powioyw nye. Preze ew tha regardyda gon hunnen avel idn deez, an Keltean.

Richard Gendall
Precis: We can thank the ancient Greeks for the name 'Celts' which, however, became lost to the world until c. 1700. But the inhabitants of Gaul, Britain and Ireland knew themselves as Gauls, Britons and Gaels.

Since the English have now taken over our words Britain, Briton and British, and men of learning tell us we must only use the word 'Celtic' when referring to

languages and culture, and never to call a person 'a Celt', how can we who regard ourselves as descendants of the Celts refer to ourselves as a people?

Be fair, you men of learning! If the English in all their variety can call themselves English, then allow us to call ourselves Celts, and call the union of our countries Keltia!

Mebyon Kernow



Launch Manifesto

Mebyon Kernow launched the party's new manifesto for the coming General Election, at a press conference in Truro on 8th November.

The manifesto entitled **Cornwall 2000 - The Way Ahead** was compiled by Mebyon Kernow's Press and Campaigns Team and involved wide-ranging consultations with MK members. The manifesto was then debated and democratically agreed at a conference in September.

At over 15,000 words in length, MK claim the manifesto offers a comprehensive and radical alternative to the Westminster parties. It includes a foreword by Cynog Dafis, Plaid Cymru MP. The manifesto was launched with speeches by three of MK's four parliamentary candidates.

John Bolitho (PPC North Cornwall) said "Westminster government and the Westminster parties have failed Cornwall. Cornwall continues to suffer high unemployment, low wages, social deprivation equivalent to inner city areas and a Gross Domestic Product that is only 70% of the UK average. A recent government report found that out of the 56 most deprived rural areas in Cornwall, Devon and Somerset - fifty-one were in Cornwall."

He added "It is manifestly clear to me that Westminster Government is not working for Cornwall. It is not working for Cornish communities, for Cornish farmers, Cornish fishermen or our workers and small business. We would be better off, having a greater say in our own future. We need policies produced in Cornwall for Cornwall."

In the coming election, only one party will have a manifesto produced in Cornwall, by the people of Cornwall and geared to the needs, hopes and aspirations of the people living in Cornwall. And that party is Mebyon Kernow."

Ruth Lewarne (PPC Falmouth and Camborne) gave a wide-ranging speech outlining the policies in the manifesto.

She said "Cornwall 2000 - The Way Ahead, the Mebyon Kernow manifesto is a positive alternative for Cornwall - founded on four important cornerstones. Our alternative is Cornish, green, left-of-centre and decentralist."

(See - **Car'n 95** for further details of MK's Cornish, green, left-of-centre and decentralist agenda.)

Also speaking at the press conference was Paul Dunbar (PPC South-East Cornwall). He said "Cornwall 2000 - The Way Ahead - the new Mebyon Kernow manifesto, has been produced at an historic point for our party.

Mebyon Kernow has four prospective parliamentary candidates in place to fight the General Election - more than ever before. We will also be fielding more Council candidates than ever before in May 1997.

I am proud to be one of those four prospective parliamentary candidates and I am proud to campaign on a manifesto as comprehensive and radical as this. Cornwall has suffered because the Westminster parties follow political agendas set outside of Cornwall."

Mr. Dunbar, who trained as a marine surveyor and is a skilled boat builder, said "If we take the example of fishing - it was our local fishermen who suffered when Westminster agreed to the Common Fisheries Policy, without full consultation with our fishermen. It was the Westminster government that signed away the right of Cornish fishermen to earn a living. It was the Westminster government that threw open Cornish fishing grounds to be plundered by all comers. The government knew that it was doing but did not care. Now it is trying to blame the European Union for its own stupidity, with the help of a smoke-screen provided by the Tory press.

The only realistic choice, which MK has publicised but Westminster has ignored, is the creation of a new Regional Fishing Policy. Such a policy would be hammered out by delegates sent by fishermen from European Regions such as Cornwall, dealing directly with Europe. Such a fishing policy would also give each region control of its own fishery. Sadly Westminster has shown no signs, as yet, of allowing such decentralisation of powers to local fishing communities."

A copy of the MK manifesto can be obtained from - Mebyon Kernow, Press and Campaigns Office, Shell Cottage, Moorland Rd., Indian Queens, TR9 6IN. It is priced only £2 (inc. p&P).

MK has also just printed a second edition of its report (updated and greatly extended), "An Assembly for Cornwall?" which outlines the views of politicians in Cornwall concerning decentralisation. It is priced only £1 from the above address.

Enquiries about membership of Mebyon Kernow should also be sent to the MK Press Office. Membership costs only £6 a year and members receive a quarterly magazine "Cornish Nation".

Porthia '97

The 18th International Celtic Film & Television Festival - Porthia '97 takes place at the renowned Tregenna Castle Hotel, St. Ives from March 19th to 22nd 1997, the first time that Cornwall has hosted the event. The festival, takes its title Porthia '97 from the town's Cornish name, Porthia, (the harbour of Ia), its Celtic founder.

The extraordinary quality of light has attracted artists from all over the world to live and work in the town which is now the home of the late St. Ives - a perfect setting to celebrate the visual world of film and television.

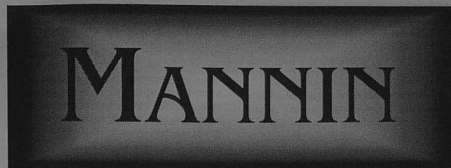
The International Celtic Film and Television Festival, hosted by Westcountry Television, is the celebration of a year's work and an opportunity for film/programme makers to see other productions and meet practitioners from other Celtic countries. The Celtic Film and Television Association aims to celebrate the best of Celtic film and television at the Festival and promote the richness and differentness of Celtic cultures.

The International Jury and Pre-Selection juries look for an inherent 'Celticness' in films and programmes entered in each of the Celtic countries and regions.

Celtic language productions are particularly welcomed. The quality of competitions is high and indigenous language films compete directly with English and French language productions.

Festival Office: 1 Camelot Court, Penzance, Cornwall TR1 2QN. Tel. 01736 333151. Fax. 01736 333153.

Porthia '97 is dedicated to the memory of Frank Cappelstone.



Lletyraght ayns Chengaghyn Joarree

Shynyn ta currit da cooishyn Celtiagh, foddee nagh vel shin smooinghyn dy bee bardagh Bretinagh screu ayns Baarle. Agh shen ny ta R.S. Thomas jamoo. As ta sleih dy looar smooinghyn dy re eshyn y bardagh Baarlagh share ta er mayn ec y traal t'ayn. V'eh ny haggryt ayns Agglish Vretin agh t'eh ny haue nish. Hie eh er emyssey son aundyr Nobel as t'eh er choney aundyr dy looar.

Ta R.S. Thomas dy bollagh ayns foayr jeh Bretinagh, agh cha dynsee eh yn chengey gys v'eh bunys jeh bleaney as feed dy eash. Ta trimshey er yn oyr nagh dynsee eh Bretinagh tra v'eh ny ghulley. T'eh tree bleaney as kiare feed dy cash nish. As peagh erbe ta cummal ayns Bretin nagh vel Bretinagh echeh ny eck, cha nee Bretinagh firringh t'ayn, ta Mnr Thomas smooinghyn. T'eh er chur magh keeadyn dy ghaanyn, bunys dy chooley nane jeh ayns Baarle.

Ta Sostnee enagh beggan inneagh er y fa nagh ren Thomas riau loayrt noi ny reddyn ta jeant ec Mee Ghlyndwr. Shoh possan Bretinagh ta er lostey thieyn ta Sostnee er chionnaghey ayns Bretin, erskyn ootley t'ieyn-source nagh vod Bretinee aegh ffordail kionnaghey. S'tiark y fer va goit son y losteyrys shoh: t'eh graat nagh vel peagh erbee er ve goit son echeh.

She fer-shee Thomas ta noi maroo sleih. Agh keavryt dy row dooyrt eh "C'ied ta bioys un pheag Sostnagh cosoylt rish cur moo ashoon?" As sreeu eh: "Ta shin nyn eebryete sy cheer ain hene; ta shin gee arran ec boayrd va jeant follym ro-lauie. 'Jeeagh-shiu dooin', ta shin guce, 'y raad dy valley', as 'al cradey moon.' Agh ta shu thie hannah. Tar-shiu stagh as cumshiu rish." Nagh jean peagh erbee soishaghey cre goll rish t'eh dy ve ruggt ayns staid callit? Amen, ta ny Manninee gra.

Cha row Thomas ny haggryt cadin. Keavryt dy row, ren eh goall rish dy beagh eh ny sassey da dy beagh sleih goll er bashtey, possey as oanuckey er y laa cheddin. Agh, myr saggryt, va caa mie dy lhah as sreeu.

Ta'n sliennoo shoh cur cooinaghtyn orrin jeh Thomas elley, emysst Dylan. Shimmye arganys va jeant mye-e-chone:

v'eh screu ayns Baarle ny lomarcen - nee Bretinagh firringh v'ayn ny dyn? Gyn ourys, dooinney elley v'ayn, va kiant seose lesh jiass Vretin, nagh row guce mollaht er ny Sostnee goll rish ny Bretinee agglagh shid ayns y twaite. Agh yiaragh ny Sostnee cheddin Bretinagh rish Dylan kiart dy looar, ga nagh row eh currit da Bretinagh ny da'n chooish ashoonagh.

Agh ta sleih ayns gagh ashoon beg toigall y doilleid, eer ayns ny h-ashoonyn beggey shen boayl nagh vel ny chengaghyn dooghysagh ayns staid cho gaeuegh as ny chengaghyn Celtiagh. My t'ou sreeu ayns y chengey dooghysagh ayd, s'cosoylagh nagh jean oo cosney ard-ghoo eddyr-ashoonagh. My t'ou sreeu ayns chengey voar, eddyr-ashoonagh, share v' caa ayd dy choney ard-ghoo, my she shen y red t'ou geearee.

Ny keavryt, ta peagh enagh goll noi'n tro shoh. Myr sampleyr, ren ughtar Eeslynnagh cosney aundyr Nobel shiartaneh dy vleeant er dy henney. V'eh grait ec y traal v'ayn nagh row ny brwynn croghey er chyndaghyn jeh'n obbyr echeh. Foddee dy jinnagh sleih granganaagh gra dy row v'ondesh echeh er y fa dy vel braaraghyn Loughlinagh stiuree ny h-aundyrn Nobel.

Shoh doilleid nagh vodmayd, ny Celtice, scaipal voish. As shoh doilleid elley. Foddee dy vel eh anasaagh nagh vel ooskealyne (novels) jamoo ro vie ayns ny chengaghyn Celtiagh. Ta draneyn foddey ny smoo speicidilagh Tro Celtiagh? Nee ughtar ta sreeu ayns chengey Celtiagh gra rhyt dy vel eh doilleid dy mennick dy sreeu ooskeal er y fa dy vel emey ec dy chooley pheigh er ny persoony'n t'ayn y skeal myr steh rieght t'er y teilh shoh was! My ta'n ughtar currit da'n ellyn echeh ny eck, bee eshyn na ish ceaut magh ass y cheer. Myr shen, t'eh ny sassey er agh enagh dy sreeu daany, ta ginh yn 'irriney dy neu-yearegh.

Gyn ourys, cha nod oo chynnda chengey gys chengey elley as geddyn y seihll cheddin. She seihll elley t'ayn. Dy beigns sreeu shoh ayns Baarle, she seihll elley veagh ayn. Agh son shickrys foddee oo geddyn meeryn moarey voish seihll y chengey dooghysagh voish looar ta

chyndaat gys chengey elley. Lhah mee y veer veg hoose va sreeut ayns Baarle ec R.S. Thomas as hug mee Gaelg urree. Liorish jamoo shen, v'eh er ny chaghlaa ayns, agh ta tresilt ayns dy vel dy looar faaght jeh smooinghyn R.S. Thomas oddys oo toigall.

Myr ta seihll eddyr-ashoonagh yn argid chionney stagh orrin, t'eh jeeaghyn dy bee ny chengaghyn dooghysagh ayns ny yntican redydy dooghysagh vees faaght dooin. Fodmayd soishaghey magh y Celtiagh ayn er agh enagh liorish chengaghyn eddyr-ashoonagh, agh share ny chengaghyn dooghysagh. Ta R.S. Thomas kiart dy ve boirt.

Orree Crennell
Mee Houney

The difficult position of writers who belong to small nations is exemplified by the Welsh poet R.S. Thomas.

"Mooijer Veggey"

The need for a pre-school Manx medium playgroup was identified at last year's Faeilley Gaelagh Forum. Since then, the idea has been translated into reality in a remarkably short space of time under the direction of a committee chaired by Mr. Phil Gawne, also chairman of Yn Cheshaght Gaelagh.

The greatest obstacle has been the question of premises. Most suitable premises are in outlying districts and require vast amounts of money spent on them. The group has finally been established in the Braddan School Lodge, which is just outside Douglas. Brenda Bridson, a proficient Manx speaker who has experience of running a Manx Playgroup ten years ago, is the Playgroup Leader and several other Manx speakers will be acting as assistants on a rota basis.

Financial support is being received from Caaryn ny Gaelgey, a Manx language support charity, and the Manx Heritage Foundation have promised to pay the leader's wages for the first year. Other assistance is being sought and fund raising events are taking place.

Anyone wishing information or willing to give support should contact Mr. Phil Gawne, Cooil Bane, Cregneash, Mannin.

Nationalist Candidates Contest Election

Two active members of Mec Vannin (Manx Nationalist Party) put themselves forward as independent candidates in November's election for the House of Keys (Manx Parliament).

Mark Kermode, outlined his reasons for opting to reluctantly stand as an independent.



Mark Kermode

"Mec Vannin's constitution defines it as a political party, committed to offering candidates at all levels of government in Mannin. In this, it has been successful in the past at both local and national level. In recent years, however, the group had taken on more the role of pressure group than political party. In his 1985 Iliam Dhone day oration, former chairman Paul Kelly firmly reasserted the agenda calling for a field of Mec Vannin candidates at this election.

Nonetheless, despite Paul's personal runaway success as a Mec Vannin candidate in the Braddan Local Authority by-election

in 1995, there was an apparent reluctance by anyone to commit themselves. I had always made it perfectly clear that I would stand for Mec Vannin, but not alone: a single candidate standing for a party is totally meaningless. The last Mec Vannin AGM held in April called for other potential candidates to make themselves known but none were forthcoming." Nevertheless, Mark Kermode contested the election taking a strong nationalist stance.

Under the first heading manifesto, Politics, he states:

"I have always believed that the Isle of Man has an absolute right to self determination. I also believe that such independence should be based upon providing a secure future for the Manx people as an independent Nation, justifiably proud of our past and with good reason to stay here to be part of its future.

Unfortunately, throughout my lifetime, I have seen a succession of governments which have been happy to let our greatest treasure leave - our talented youth - while bending over backwards to attract people to this country who's greatest love for it is its tax rate.

These two facts inevitably led me to become involved in the Manx Nationalist Party, Mec Vannin. I have held various positions in this organisation and, although I stand on my own behalf at this election, I am still a member of Mec Vannin."

Mark goes on to outline policy areas he considers important: External Relations - the government's over emphasis on legislating 'to bring us in line with the UK. Why? We are not part of the UK'. Government - The current ministerial system should be changed so that ministers are appointed by Tynwald and made accountable to Tynwald. Population - The

establishment of Manx Citizenship and immigration controls.

"The past ten years have seen a government that has over-spent, mispent, dithered and misled the public over various issues. The incoming administration has got a hard time ahead of it, with too much money already having been committed to ill-conceived capital projects. The protests of the Manx people at the destruction of our country and our way of life have been callously ignored on the excuse that we would benefit economically and socially. This, as was predicted, has not materialised."



Iliam Costain

The other candidate Iliam Costain, also a declared Mec Vannin member, attacks the present government's "ill-conceived policies". He states: "... that while the economy has developed over the last five years, bringing with it increased employment opportunities, there has also been an increase in violent crime, and social and economic inequality."

In his election manifesto he calls for the next government to maintain the economic growth but also show 'guts and vision' in dealing with the problems that have accompanied it.

"During the last five years the Manx Government has become divisive, secretive and increasingly unaccountable to its own people and too submissive and passive in its relations with Britain and Europe."

He believes the Manx Government should look beyond UK policies for inspiration and also take into account the likes of Norway, Ireland or Switzerland "whose respective experiences provide more successful models of democratic government, social provision, economic growth, social stability, education and environmental responsibility."

Other issues centred on specific local matters; more environmental controls and the need to improve the lot of local communities vis-a-vis jobs, housing etc.

Mylevreeshey

Stop Press

Unfortunately, both Iliam Costain and Mark Kermode failed to win seats in the election. Iliam was beaten by a mere 41 votes in Rushen constituency. Mark declared very late, less than five weeks before Polling Day, and was unable to mount a very high profile campaign. Nonetheless, he achieved a credible 559 votes, or 16% against six other candidates. The feedback he has received from people has convinced him that he should try again.

Mil-Tec the Latest Manx African Adventure?

The discovery of documents linking an Isle of Man registered company, Mil-Tec Corporation, to arms trading into the central African area were reported in British newspapers in mid November.

The Celtic League Manx branch immediately issued a statement attacking the Manx government's failure to regulate outside interests registered in the Isle of Man and expressed outrage that the Island's off-shore status allowed it to capitalise on the unfolding tragedy in places such as Rwanda.

The Times newspaper had reported finding conclusive evidence of multi million pound contracts linking the Island and other centres to the arms trade and pointedly the arms deliveries were in full swing at the time of the genocide of over one million people in that area in 1994.

The arms shipped included millions of rounds of small arms ammunition, thousands of rifles and other automatic weapons, mortar bombs, grenades and rocket launchers.

The Celtic League General Secretary told the BBC, Manx and International media that these latest revelations exposed the rotten edifice upon which economies in the off-shore centres were based. He called for money laundering, tax dodging and arms trading to be exposed and accused both the UK and Isle of Man governments of turning a blind eye to the abuses.

The Isle of Man government's PR machine swung into overdrive immediately to limit damage to the Island's "reputation" caused by the scandal. Ministers were variously either unable to comment, "because they didn't have the full details" or promising "full cooperation" with any enquiry. At each stage it was reiterated that the Island does not wish to have any involvement with scandals such as this and does all it can to avoid them. Somehow this did not ring true.

The chance find of paperwork at Sake, a former Hutu refugee camp in eastern Zaire, was not the first occasion on which the Island has been linked to alleged "African adventures" aimed at evading sanctions.

In January 1987 the UK Independent newspaper released information in which it inferred that the Isle of Man government had been holding "secret talks" with the Apartheid government of South Africa with a view to the South Africans taking "over its freeport as part of an audacious plan to evade sanctions". The allegations were in part refuted but the Independent provided comprehensive information to support its assertions.

A current critic of the Islands off-shore tax status, George Foulkes, was quoted in the articles saying that this was "the latest and worst of a series of scandals arising from the Isle of Man government's ruthless exploitation of its special constitutional position".

The Manx media warmed to the story with Island papers proclaiming "the South African connection has brought more bad publicity to the Island following recent insider dealing and money laundering disclosures".

Before the dust had settled on the Independent's stories much more serious allegations emerged which were not so easy to refute.

The UK Observer newspaper carried stories in May 1987 linking a prominent United Kingdom politician to a Company registered in the Isle of Man. This Company's background was complex being registered both here and with subsidiaries in Guernsey and at Shannon in Eire. The Company called IAS was also connected to an American air transport firm Southern Air Transport from whom it was alleged to lease C-130 transport aircraft. Operation by the air line, at the time being investigated by US Federal authorities, were reported to involve the ferrying of arms and munitions into areas such as Angola which were then subject to UN arms embargoes.

Attempts by the Manx government and others to portray the Mil-Tec Rwanda arms link as an "unfortunate" isolated incident are therefore untrue. It would appear that

despite the 'po-faced denials' of both Manx and British politicians the Isle of Man and other off-shore centres are still wedded to the illicit arms trade, much of which it appears is orchestrated from the United Kingdom.

B. Moffatt

Interim Census Report

Provisional results of the April head count, published recently showed there was a resident population of 71,714 - down 55 on the original estimate and up 2.8 per cent on the figure at the 1991 full Census.

The population consists of 13,483 children, 43,278 people of working age and 14,953 retired people.

There are 34,797 males and 36,917 females living in 29,377 households.

The first volume of the census report shows the number of people employed stands at a record 33,577.

Almost 18 per cent work in the finance sector, as many again in professional services, 10 per cent each in building and manufacturing, 8.7 per cent in shop work and only 2.8 per cent in farming, forestry and fishing and 2.3 per cent in tourism.

A second, illustrated volume of the report, providing more detailed results, will be published early next year.

British Labour Party and Tax Havens

A leading UK Labour Party politician has attacked off-shore finance centres including Mannin. Mr. George Foulkes, Labour's overseas development spokesman, tabled a question in the House of Commons asking of Chancellor of the Exchequer, Kenneth Clarke, how much money was being lost to the UK through off-shore centres such as Mannin and the Channel Islands.

Even though Labour's shadow home affairs spokesman, Douglas Henderson, denied any threat to tax-havens under a Labour government during a visit to Mannin earlier this year, it is believed that if Labour wins in the UK Mr. Foulkes may pursue the matter further, particularly in light of shadow chancellor Gordon Brown's promise to take a strong stance against off-shore tax avoidance.

The Manx Treasury Minister, Mr. Donald Gelling MHK, was quick to deny that this posed a tangible threat, claiming that Mr. Foulkes was not properly informed of Mannin's constitutional relationship with the UK.

The fact is, however, that Mannin is a British Territory and the UK still has ultimate responsibility for our "good government". New legislation requires UK

approval and UK legislation can and has been unilaterally extended to Mannin against Manx government wishes. This can include our responsibility for income tax.

The Celtic League and Mec Vannin are no lovers of the island's tax-haven status either, but for different reasons. The proven use of Mannin by drug money launderers and paramilitaries and the overdependence on an industry that has no vested interest in Mannin's long term security has often drawn criticism.

Any moves by a future Labour government to remove Mannin's independence status would seriously set back or even terminate Mannin's move to independence. The claim to independent national sovereignty under international law has been seriously undermined by the Manx government's own determined campaign to minimise the Manx people. Nor is there a definition of Manx citizenship. The situation is all too reminiscent of 1765 when Mannin's independence was removed by the UK's Revestment Act designed to kill the Manx "running trade". Then, as now, the loss to the UK was more perceived than real but that is no reason to invite a constitutional crisis.

M.K.

Reih Bleeaney Vanannan

Reih Bleeaney Vanannan, as its name suggests, is an annual award presented to an individual, group or organization, for the most outstanding contribution to Manx cultural heritage, by the Manx Heritage Foundation (MHF).

The first presentation of this award was made in 1986. Nominations are invited from the public and groups concerned with Manx culture, at this time of year. The successful nomination is announced in December and presentation of the award is usually made at the official opening of Yn Chruinnaght. This year, for the first time the recipient of the award will be invited to name a cultural cause, which will receive a £500 donation from MHF.

Mec Vannin and the Celtic League have been invited to make nominations this year for the first time.

CJK

CELTICA

Prospects for a Pan-Celtic Language

A good number of years ago, when I was a member of the then young Celtic League, I was in contact with a Breton, Alan ar Gow, who was trying to obtain support for a plan to set up a pan-Celtic community and to create a common Celtic language for use in it. As far as I know, nothing ever came of it, and perhaps the idea was doomed from the start.

He was, as it happens, by no means the first person to advocate a pan-Celtic language and, in fact, there is a whole bibliography on the subject of the history of attempts to bring into being international and pan-ethnic planned auxiliary languages, including Celtic ones. See, for example *Istoriya Vsemirnogo Yazika/Historio de la Mondolingvo* ("History of World Language" by E. Dreezen, latest edition 1991, "Progreso", Moscow, which lists such projects from earliest times to the present century. Of these almost countless attempts, only one has proved to be successful.

Although there are roots common to all of the Celtic languages (most of them very much altered with the passage of centuries) the existing languages of this family have grown farther apart than those in most of the other important language families, e.g. the Slavic, Germanic, Romance. Attempts have repeatedly been made to create pan-Slavic, pan-Germanic, and pan-Latin auxiliary languages, but none have come into use. Unless a community can be persuaded to adopt such a planned language, all the work involved in formulating it (and the task is a colossal one) is in vain and has no prospect of ever succeeding.

As Mr Roberts recognises in his article, the only planned auxiliary language that has succeeded to the extent of having a world-wide community of speakers and to have produced a culture and literature of its own is Dr L.L. Zamenhof's Esperanto. Esperanto incorporates the most useful and the most expressive features of the various languages of the Indo-European family, and as it has developed with a momentum of its own over the hundred and nine years of its existence, its vocabulary has been

enriched by words from languages outside this family (Chinese, Japanese, etc.). The number of words of Celtic origin is small (I have attempted a list of them), but our languages are not unrepresented in Esperanto.

I do not think he realizes just what is involved in launching a new planned language. Dr Zamenhof saw from the beginning that, to be of real value, such a language would have to be capable of expressing everything from poetry to science. It would require to have both a translated and an original literature, so he himself produced a version of the Old Testament, of Hamlet, of the works of the great Russian writers, of Hans Anderson's Fairy Tales (for the benefit of children), of numerous other specimens of world literature; and was himself author of a huge number of original works in Esperanto. He knew that every living language has proverbs, so he compiled a large collection based on national languages. He composed the first poetry in Esperanto. With the help of supporters he was instrumental in forming a world-wide network of speakers. An Esperanto bank came into being. Esperanto education centres, libraries and directories were created.

Following the guide-lines laid down by Zamenhof, the development of Esperanto has continued.

Esperanto has continued and still continues. Esperanto computer languages and machine translation projects using Esperanto as a bridge, specialised vocabularies for every branch of activity, publication, theatre, music, children's literature, slang – in short, everything that any developed language has and requires.

Not a few Esperanto speakers have been from the various Celtic countries and have found it to be the ideal means of interethnic communication – in fact, the only acceptable one, since it is an immediate confession of defeat to use English or French in inter-Celtic contacts and at pan-Celtic gatherings.

Although present-day Esperanto is basically the same as that spoken and written by Zamenhof and his earliest

followers, it has taken one hundred years to develop into a language for our age and for the future. I wish Mr Roberts a long life, but doubt whether he or anybody else will live long enough to do what Esperanto has done, i.e. to produce an inter-ethnic language which is anything more than a mere project on a page, like the misbegotten "Eirish" which appeared in Dublin a good number of decades ago and was never seen or heard of again.

It is cruel to pour cold water on another person's theoretically good idea, but it can also be cruel to encourage him to fritter away the one life we've got (note: the launching of Esperanto took Zamenhof an entire lifetime) reinventing a wheel that is never going to work, or planning a language that no-one will ever speak.

With Esperanto, Celts can talk not only to each other, but also to other Esperantists from almost every country in the world.

Zamenhof, who also published the first grammar of his own people's Yiddish language, encouraged everyone to cherish his or her native tongue within the community, while using Esperanto outside it.

Celts should do the same. Anything else is a waste of precious time (and money – there is no such thing as a free language).

Garbhan Mac Aoidh

GWENN HA DU nationalist bimonthly in French, 28pp. Sub. 150 F (Brittany, France), 170 F (other countries), to J. Le Maho, 190 bis, Ave. de Clichy, 75017 Paris.

The two issues Nr 116 and 117 devote respectively 7 and 9 pages to the continuation of A.-Y. Denis' *Histoire Généalogique de La Monarchie Bretonne*, from Pierre Mauclerc, who consolidated the dual authority at the beginning of the 13th century, to the end of the War of Succession in 1364, won by Jean IV who, like his 5 successors, was to stand firmly against the French encroachments.

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The Decline of the Celtic Languages

The Decline of the Celtic Languages by Victor E. Durkacz. John Donald Pubs. 258 pp. Price £16.00.

This book, first published as a hardback in 1983, was reprinted last year in paperback. As its subtitle, "A Study in Linguistic and Cultural Conflict in Scotland, Wales and Ireland from the Reformation to the Twentieth Century" indicates, it does not deal with the Manx, Cornish and Breton languages. Scottish Gaelic is given by far the most detailed attention, indeed the bibliography lists a great number of documents relating to Scottish religious organisations.

The political rulers held it to be necessary to impose the use of English in order to secure the loyalty of their Celtic subjects. The established Protestant churches were the willing instruments of that policy. English was made synonymous with civility, Celtic languages with barbarity, besides, in Ireland and Scotland, these were associated with Catholicism and rebellion. However, being concerned with spreading their version of Christianity, the religious bodies endeavoured to develop literacy among the speakers of Celtic languages so as to enable them to read the Bible. Different approaches were adopted, depending on whether priority was given to the political aim of assimilation or to evangelisation. They are all investigated scrupulously. The dogmatic attempt by the Scottish Society for the Propagation of Christian Knowledge to teach Highlanders to read the Bible in English with as little help as possible from their native tongue proved totally futile. Other societies, in Scotland and above all in Wales, where the Non-Conformists, for instance, were motivated solely by religious concerns, taught people to read their own languages, although generally they expected this would be the first step to learning to read and eventually speak English. The distribution of translations of the Bible met with strong opposition from the Churches of Scotland and Ireland, but in Wales the publication of the Bible in Welsh as early as 1567 and its use in the 18th Century circulation schools can be said to have saved the language by giving the people an appreciation of its value.

By 1870 all the voluntary organisations in particular the Edinburgh Gaelic School Society, involved in education had accepted the necessity of literacy in Gaelic for evangelisation purposes in the Gaidhealtachd but the 1870-72 Education Acts brought a set-back to its spread. Credit for advocating as early as the mid-18th century that Welsh should be cultivated not only for religious purposes

but for its own sake goes to Lewis Morris (from Anglesey and to the Cymmrodorion Society of London (!). In Ireland a realisation that the language was important in itself came only with the setting up of the Gaelic Union (1879) and of the Gaelic League (1893). In Scotland the publication of Macpherson's Ossianic poems and less controversially of songs and poetry collected later instilled widespread respect for Gaelic as a language of culture, but there were aberrations, such as the notion fostered by a "Celtic" Society (of lairds and lawyers) which saw the kilt as a more important characteristic of Scottish culture than Gaelic...

V. Durkacz insists that the negative attitude towards the use of the Gaelic languages in missionary work which predominated in the 17th and 18th centuries was not the main factor in their decline. He records several other causes, such as the prestige of English associated with political power, trade economic prosperity, seasonal migrations to the Lowlands. He gives also great weight to the fact that parents opposed the teaching of their language to the children as adversely affecting their chances in life. Of course this sort of argument can not be used to justify the government's policies of assimilation: it is they who impose such conditions that the peoples are obliged to abandon their languages. It was the development of a national awareness and of nationalist movements which made it possible, as V. Durkacz acknowledges, to slow down and (we may hope) to reverse the decline at least in Ireland and Wales. The author is obviously sympathetic to the efforts to restore the Celtic languages, but whether a stabilisation of bilingualism can be achieved, as he seems to believe, remains problematic. Education by means of the languages is necessary but so is their use in other fields. The results obtained in Ireland and Wales thanks to the schools should be monitored and analysed, and signs of the hoped-for strengthening of their position among the peoples watched for.

With its wealth of evidence this book should be read by all concerned to draw lessons from the history of the three languages up to the early part of this century. Care has been taken by the author to avoid academic jargon such as is found often in works of research of this kind, so that in spite of the mass of facts anyone with a reasonable knowledge of English will find it easy enough to read.

A. Heusaff

The Celtic Den

A quarterly journal, mainly in English, dealing with Celtic Language literature. Available from all good bookshops or direct from: The Celtic Den, 36 Fruithille Park, Belfast BC1 8GE, Ireland. Tel: 0232-232608 £1 per issue + 25p p&p Annual subscription (four issues) £5 (include p&p).



An Comunn Gaidhealach The Highland Association

There are Branches throughout the world and many members work on behalf of the language on a voluntary basis.

The Association has a wide remit for the development of Gaelic. Native speakers, learners of the language and others who are interested in the preservation of Gaelic will have a part to play.

For further information: Coinneach Mac Leòid, Oifigeir Leasachaidh Ballrachd, An Comunn Gaidhealach, 109 Sràid na h-Eaglaise, Inbhirnis IV1 1EY.

Letter

Dear Editor,

Remembering that a very brave member of my own clan was assistant to Ian Hamilton Q.C. in reclaiming the Stone of Destiny in 1950, I hesitate to mention it, but did the Lia Fail not belong originally in Ireland?

It was one of the treasures of the Danaans which fell from heaven, and the high kings of Ireland stood on it when they were crowned. It was supposed to confirm the rightful monarch by roaring under him as he stepped upon it.

Then in the 6th century Fergus the Great asked for the loan of it from his brother the King of Ireland for his crowning, and somehow or other it did not go back afterwards.

It hasn't been doing much roaring lately, but if it went back not to Scone but to Tara, it might roar with approval when Scotland is finally free.

Yours sincerely
(Canon) Ronald S. Matheson



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SC025061

AL LIAMM literary magazine in Breton, bimonthly. Subscription 180 F (Brittany, France), 200 F outside State but 250 F airmail, to P. Le Bihan, 16 r. des Fours à Chaux, 35400 St.-Malo.

The summer issue Nr 296-297 starts with poems by Per Denez, (in praise of the recently departed bard Glenmor), Per Diolier, Herve Seubil gKernaoudour ("Dead Souls", a masterpiece with rhymes and alliterations) and "Elpée" (in translation from French, "Eusa" about the island of Ushant assimilated to a man, worn out from the ceaseless embrace of the sea-woman). Jakez Konan writes about the tensions arising in a village concerning the choice of a place to construct a urinal. Seán Ó Casey's play "Nanny's Night Out" is given in a translation by Goulc'han Kervella. To me the most interesting contribution is by Reun ar C'Halán in his study of the letters sent by the pioneer of the modernisation of Breton, Fransez Vallée to his close collaborator Meven Mordiern, who was French by birth, between 1916 and 1948. There are 30 pages of "Notennoù" which as usual keep the readers well up-to-date on what is happening in the Breton movement.

Strì

The Scottish Branch of the Celtic League hopes to begin the production of a quarterly newsletter in 1997. The magazine, provisionally titled "Strì", will be free to members of the Scottish branch but will cost £6 a year to others (please make cheques made payable to "the Celtic League"). The bilingual newsletter will act as a forum for issues of particular interest to the Scottish branch like Gaelic rights campaigning as well as interviews, letters and reviews. You can be a supporting subscriber and have your name printed in each issue of the magazine if you send us a donation of £10. Send articles (anns a' Ghàidhlig gu h-àraidh), ideas, letters, donations, messages of support etc. to: Alasdair MacCaluim, 4/2 Sràid Mhioltain, Cnoc na h-Abaide, Dùn Èideann, EH 8 8HF.



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De Excidio Britanniae, Décadence de la Bretagne (insulaire)

Most readers of *Carn* will have heard of this work by the British monk Saint Gildas, written around 535. It has just been published for the first time in French together with its Latin text by Editions du Pontig, with the financial help of the Breton Cultural Institute. The translation is by Christiane Kerboul-Vilhon, agrégée in Classical Languages. There is a preface by Prof. Gwenaél Le Duc, Rennes-University II and notes by Christian Y.M. Kerboul. De Excidio Britanniae was held by Prof. Leon Fleuriot, author of "Les Origines de la Bretagne" (1980), to be the most important source for the history of Britain in the Roman and immediate

post-Roman period. It throws light on ill-known facts concerning kings and clergy. The translator sought also to convey her appreciation of Saint Gildas' literary talents and of his prophetic gift which keeps the readers spellbound. The volume, of 181 pages in paperback is divided in three parts; a History of Britain, and two "admonishments", one to the kings of the small British principalities and the other to the bishops and priests. It costs 120 FrF + 20 FrF (postage) and is to be ordered from Editions du Pontig, M. et Mme Kerboul-Vilhon, Les Tertreaux, 44880 Sautron, Loire-Atlantique, Brittany. (For quick delivery, postage is 35 FrF).

Membership and Subscriptions

All those who agree with the constitution and aims of the Celtic League are eligible for membership. The membership fee (including *Carn*) and subscription rates are IR£10; Stg£10; 90FF or US\$20.00 (US funds, cheques drawn on a US bank). Europe Stg.£10 outside Europe Stg.£13.00 airmail.

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