

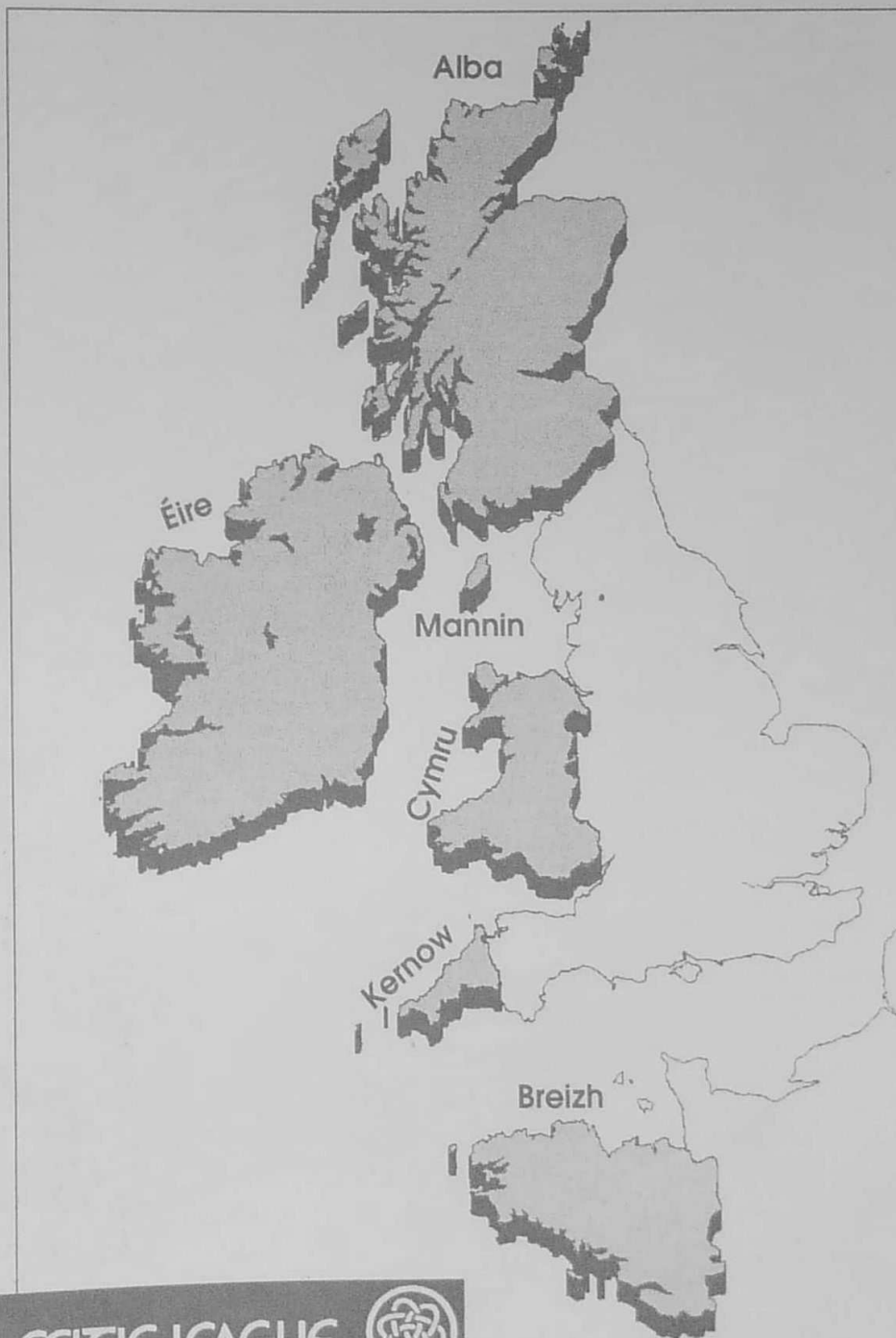
C&A

A LINK BETWEEN THE CELTIC NATIONS

No. 97

Spring 1997

£1.70



- **Somhairle MacGill-Eàin RIP**
- **Breton Education: Need for Comprehensive Policy**
- **Cymdeithas Renew Property Act Campaign**
- **Victory for Gaelscoileanna**
- **Manx Government does not exist in law!**
- **Kembreean Ha Kernowian**
- **Cornwall's Fishing Industry**

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

CELTIC LEAGUE



ALBA

Fa san ùr..... Na Féisean

Cha bhi fios math an tobar..... gus an tràigh e..... is math na mhàireas.....
Gu tric bhithidh daine ainmeil 'na ghinealach fhéin agus 'na dhùthach fhéin ged a tha sin doirbh ri dhéanamh... nach d'fhuir a Tighearna Iosa... "chan eil fàidh gun urram ach 'na dhùthach fhéin..." Mata 13:57.

Co-dhùb, tha an t-Athair Cailean MacAonghais sonraichte ann an dá dhùthach nar latha fhéin. Sa chiad àite ann an Alba far an do shuidhich e a' chiad Féis. Tha fios againn mar a tha e a' leasachadh cor truaigh nan daoine bochda ann an Eaduar ach de mu dheighinn Alba i-fhéin?

h-Eileanan... agus tha na Féisean a' sìor dhòl o neart gu neart... ged a tha ceistean gu leòr aca a thaobh airgid.

Seallamaid air trì Féisean agus leis a sin tughadh sim na tha a' dol feadh na Féisean uile gu leir... Féis Bharraigh... Féis Rois (an té as motha)... agus Féis an Earraich.

An urridh, 1996, sa chlad chola-deug den luchar nuair a bha na Geaman Bharraigh agus an Fhéis Bharraigh air an cumail daoine o fad is farsaing air son na Geaman is an Fhéis.

Thairg an Fhéis seo ionnsachadh a' bhosca-chùil, na h-ealdhaine, na clàrsaich, an dannsa Gàidhealach, dràma Ghàidhealach, teagasg air an druma, air an fhiodhal, na cànan Gàidhlig, an giotàir, na

an Inbhir-pheofharain aig ceann na seachdain nuair a tha na bancan air an làithean-saora aca... air sgath a' cheud inbheach a tha a' dol ann... agus seachdain na Caisge ann an Ullapull air sgath an fheadhainn òg agus seachdain air son nan deugairean meadhan a' mhìos Damhair.

Tha corr is ceud òganach a' dol do Féis an Earraich am Pìoc, Arù Sgoil Phortrigh is an Cille Mhoire. Tha Féis an Earraich fo stiùireadh Alison Beaton.

Chos na Féisean uile gu leir £205,000 agus gus a seo thog na daoine ionadail £114,000. Bha an Fhéis Bharraigh na bu chosgale aig £27,000 agus an te bu shaoire air Eilean Eige aig £1,400.

An urridh thàinig i 1972 òg is inbheach agus tharraing iad feadhainn ainmeil dás-rirebh mar Phil Cunningham, Cathy-Anne Nic a' Phì, Art MacCarmag, Iosbaid NicAsgaill, Jim Hunter, Wilma Cheannadaidh agus mar sin air adhart... agus taing don taic seo tha an luchd-tadhail deònach dealachadh ri £200 fad na seachdain air son am foghlum fhathainn.

Ach tha e doirbh a' cumail a' dol sa chiad trì no ceithir bliadhna bhon a tha e doirbh cairtel na cosgais fhathainn... ach chan fhaça duine cail cho math air na dualachas agus ar cànan.

Ma bhios leughadair air lorg tuilleadh fhiosrachaidh fhathainn mu dheidhinn Féis an Earraich gairm Alison Beaton air 01470 552328.

Gilleasbuig Lachlainn 'Illeasbuig (Gilleasbuig MacMhuirich)

Summary

This is an account of the Feis movement which hold weeklong or weekend courses in Gaelic language and culture from Aberdeen to Edinburgh but mostly in the rural or urban Highland and Inland areas.



Sabhal Mòr Ostaig offers a wide range of short courses throughout the year covering Gaelic conversation, music, dancing and Blas na Gàidhealtachd (a general introduction to the language and culture of the Gael). For further information contact: Gavin Parsons, Sabhal Mòr Ostaig, Sleite/Sleat, An t-Eilean Sgitheanach/Isle of Skye IV44 8RQ. Fòn: (+44) 01471 844 373 Facs: (+44) 01471 844 383.

e-mail - gavin@smo.uhi.ac.uk
http://www.smo.uhi.ac.uk

Scottish Sports and Games

For a country of its standing many sports have been played in Scotland. Generally they are of the small type and adapted for our climate.

Imports

Cricket/Craigear/Criogaid
Cricket is not a game many ordinary Scots play. Quite a few watch it however, for want of some other Scottish sport bar golf, and not so long ago Fraochach in Fìobha won the English village championships. Elsewhere in Celtica only the Glamorganites seem to be significant players. It has flourished in the English empire - Indian subcontinent, Africa and the West Indies - but not in Celtica, which I suppose is why they ram it down our throats.

American Football

This has achieved fame with "Big Gav" Hastings joining the Scottish Claymores. The Scots won the World League and were the only national, as opposed to regional, team in it. The World League is all Western European.

Exports

Football/Ball Coise

Scotland's team is appalling except when playing Estonia. Apart from being an ancient game, it is not a national one but an international one. It is blighted by sectarian bigotry in Glaschu and Dùn Èideann, but has virtually none of the international trouble that the Union Jack waving English fans have caused.

Rugby/Rugbaidh

At which we are a lot better than Soccer at a national level. Apart from the Na Crichean, it is the domain of the Middle class and is not played much North of Fìobha.

Did Rugby invent the game? Amongst other claimants, the Edinburgh Royal High says it was playing the game years before. Whatever the truth the first international was between Scotland and England, and we have a couple of Grand Slams under the belt.

Note: I understand why the Irish rugby team doesn't put Eire on their shirts, but Wales puts Cymru on theirs. Please write to the SRU (& SFA!) to put Alba on ours. Little things like this promote the language.

Tourist Attractions

Curling/Crolaidh

Bowls on ice it has been called. Polished stones with handles are propelled toward one another. There are two targets, one for each team. There are four players in a team

and a skip (captain) who gives "orders". Rather bizarrely the players then sweep in front of the stone as it goes on its way; this was originally to get rid of the twigs and stones that might block its path. It doesn't seem to be Celtic, and certainly similar games have been played in the colder parts of Europe.

Highland Games/Geamanan Gàidhealach

Scottish athletics. Some of the games resemble Basque and Icelandic ones - stone lifting and throwing events are probably older than the Greek versions.

Variety is the order of these days, every little place having its idiosyncrasies, due in part of the lack of proper equipment until recently. There is also a good deal of piping and dancing and little or no representation of the Scottish language. The biggest gatherings tend to be in the Eastern Highlands such as Branch Mharr which is incredibly convenient for the Balmoral holiday home. Amazingly it has only recently been introduced to Dùn Èideann.

The events are familiar enough - short putting, tossing the *cabar*, hammer throwing on a chain, tug o' war, wrestling, weight throwing over distance and over bars, and running and jumping events. Pre-Balmorality events were often crude e.g. who can rip the legs off the cow fastest, while modern ones are often banal e.g. haggis throwing and three-legged race type events.

With the likes of Geoff Capes competing it has become highly popular with tourists and expats. Although highly entertaining one fears it is another way of putting round the Lowland myth.

Common ridings/Marcachd

Not really a sport. Derives from pagan rituals of boundary marking, hence its predominance in Na Crichean. It has recently hit the headlines for its men only stance.

Board games

Many little games existed especially in Barraigh (q.v. Duwelly's Faclair Gàidhlig). Chess (Feoirne/Taileag) was popular too c.f. the Uig chessmen and the Cymraeg "Dream of Rhonabwy".

Some useful addresses

Camanachd Association, Algare, Badabries, Bannbhidh, An Gearasdan PH33.

Highland Games: Scottish Games Association, Andrew Rettie, 24 Florence Place, Peart.

Scottish Amateur Athletic Association, Caledonia House/Taigh Alba, An Geal (South G.), Dùn Èideann.

Curling: Royal Caledonian Curling Club, 2, Coates Crescent, Dùn Èideann.

Golf: Royal & Ancient Golf Club, Cille Rìmhinn, Fìobha.

Rugby: SRU, Murrayfield/Achadh Moire, Dùn Èideann, Fax: 01313 132810 (to put Alba on our national team).

Glossary

Fraochadh in Fìobha - Freuch in Fìte Braigh Mharr - Braemar Balmoral Holiday Home - Her Royal Trawley's Place Na Crichean - The Scots Borders



Clann Caman

Cam is "curved" in all the Celtic languages. Bandy/Bando, still played in Sweden on ice, is "bent". Variations of Camanachd were played all over the British Isles - Camag in Man, Hurling in Ireland, and Bandy in England and Wales. Indeed it is said Bandy spawned Cricket and Hockey, two very English games. If one looks at very old pictures of Cricketers their bats are bent and juts out. Do baseball and rounders come from this root? One hopes that Camag and Welsh bandy shall be revived, internationals are already played between Scotland and Ireland. Most of the aforementioned games are Celtic, but hitting a ball with a club is not our idea at all e.g. Pelota (Basque), Lacrosse (native American) and Polo (middle Eastern).

While Shinty was the winter game, Hurling was the summer version. Although I don't know why hurling died out in Scotland I certainly know that the Irish Gaelic Athletics Association outlawed Shinty as the "Scottish Game"... Before Colum Cille was driven to Scotland the row he had caused resulted in amongst other things a shinty match; they were often used to decide battles, no limits being placed on the number of players or the bounds of the field.

The word golf comes from the Flemish-Dutch *kolf* a club, but as different golf clubs, whether putter, 9 iron or driver have various sizes and angles so shinty sticks vary according to which position their players are in. Is it any coincidence *iomann* a name for shinty means "driving"? So a forward right at the centre has a different stick to the hall (goal) keeper. Cuchullin of Ulster practised his shinty with *clutche pòill* the hole game which involved hitting balls into holes.

Golf is our biggest game. Americans go wild over it, Japanese have heart attacks over it and sheikhs waste gallons watering their courses. Dùn Èideann and Inbhir Àir

have gamuts of courses. Turnberry and Cille Rinnhin are world class courses bringing in thousands of visitors. It is something we are still good at, but what delights some people is others boredom. Nor as Fife demonstrates was Camanachd an exclusively Highland sport. Last century at the expat club Bolton Caledonian it was said "the majority were good stiff Lowland Scotsmen". At present apart from Highlanders' clubs in the Lowlands there is Tayforth in Perth which draws a number of players from South East Scotland, but then again borders the Highlands. Uist recently had the game revived which goes to show that extinction is not a Lowland phenomenon.

When the Scots went to Canada they found the rivers frozen. Here Camanachd turned into Ice Hockey nicknamed shinny (Cf. Irish Gaelic Football -> Aussie rules, another articles?) and from that roller hockey. The game one played from Aberdeen to Cork was now played over the pond. Shinty may have died out in Fife but its successor is very popular, Kikicaily leading the way. However in '91 69 people from Kingussie & Skye reintroduced Shinty to Cape Breton - there is hope yet.

Iain C. Uallas

IONA: The Earliest Poetry of a Celtic Monastery

(Edinburgh University Press ISBN 0 7486 0531 2, price £12.95 Pb.)

The authors and publishers are to be congratulated for this book. In this Thomas Owen Clancy and Gilbert Markus draw together eight poems of the late sixth and early seventh centuries, written in Gaelic and Latin. Each poem appears in the original language with a translation and is accompanied by literary and theological commentary. There is an introductory chapter looking at the literary evidence with regards to buildings, diet, agriculture, literary output and missionary work. It is, however, the poetry and commentaries which occupy 160 of the 278 pages. Copious notes and extensive bibliography add to the work's value. Among the poems is the Alphabet of Devotion the importance of which lies in, as the authors point out, 'its use of Gaelic to express Christian ethics, its combination of classical and native influence... [and] most importantly... [as] a source for the thought world of the late sixth and early seventh centuries'. In it, the translators comment, we sense 'the

monastic ethos of Columba.' They also discuss Pelagian tendencies amongst the Celts, pointing out that on the evidence of these poems there is none. The themes which abound in them - well exemplified by the Audiatur Laborantium - are the importance of prayer for God's help, prayers to the saints, the belief that sinners can be saved through the mercy of God and the intercession of his saints - all good Catholic notions far from the harsh individualism of Pelagianism.

Coinciding with the appearance of Iona, Adomnán's C. 6th Life of Columba is now available in the Penguin Classics series (price £8.99), translated by Richard Sharpe. Like Iona it is a marvellous volume. The 133 pages of the Life are sandwiched between a 99 page introduction (discussing Columba's and Adomnán's background) and 144 pages of notes. Maps, bibliography and genealogical tables complete a wonderful book.

Kevin Collins

Andrew Moray's North Rising 1297-1997 Pageant & Re-enactment Project

This sustainable tourism project will be based at Avoch at the end of May. It is hoped to enlist support and involvement from the local community.

Andrew Moray's call to arms at Avoch in May 1297 on behalf of the patriotic Scottish cause was a highly significant part in the national rising against the English occupation of Scotland and the ancient nation's subjection by Edward I, King of England, later called Longshanks.

A Leader II application has been submitted to underpin the production of a pageant and re-enactment and associated events and materials on Saturday 31st May.

In order to explore community and educational involvement in this project those interested are cordially invited to contact Rob Gibson, Project Organiser, Tir nan Òran, 8 Culearn Road, Evanton, Ross-shire IV16 9YT. Tel. 01349.830388 or Fax 830599.

4 Cam

La Musique Celtique

by Didier Convenant, published by Hors Collection 1996 ISBN 2 258 04446 4 price 99FF. (for Carn and Green Scotland).

The second wind of the Celtic music upsurge is in full swing. It was invented in the 70s by Alan Stivell and enthusiastically joined by Tri Yann, Triskell, The Chieftains, Clannad and The Battlefield Band amongst others. The mood to link the Celtic countries was galvanised by the Lorient Interceltic Festival, now twenty six years old and the Pan-Celtic Festival begun in Killarney around the same time on a more informal level. Today Celtic music is a buzz word with world resonance in which Scots singing in Doric, Americans strangled thin by generations in the New World or Germans and Japanese recognise as a power in the musical firmament.

Didier Convenant, writing in French, has produced a colourful guide to 150 groups, the instruments of each country and the major traditional music events in Britain, Scotland, Ireland, Wales, Man, Cornwall, Galicia, Asturias. The last two have claimed their musical place among the Celtic lands through sheer *joie de vivre* despite scant evidence of linguistic, archeological or historical evidence of Celtic cultures there. ("Is Galicia Celtic?")

asks the July 1996 edition of *Ar Men* - no reply today's archeologists).

Brittany's catalytic role in keeping the Celtic faith leads the author to celebrate his own nation's musical output to the tune of 44 entries. Ireland's prolific contribution warrants 47 Scotland 16 and Wales with only 9. So it is to an extent an arbitrary choice and also to a degree imbalanced to Scots and Welsh eyes influenced perhaps by appearances at Lorient.

The idiosyncratic inclusion of Rod Stewart, the Silencers, U2 and Van Morrison nods towards Celtic rockers is an oddity when Scottish research should have recognised the Battlefield Band, Dougie MacLean and some Gaelic singers who grace our tradition.

1996 is a suitable pause for thought. In June the pioneering militant Breton singer, Glenmor was buried with over three thousand friends and admirers in attendance. Born Millig Ar Skanv at Mael-Carhaix in 1931 he deliberately chose a combined Scottish and Breton name to sing his anarcho-Breton revivalist songs. Many have followed the Celtic muse. Stivell laid

out his credo in the ground breaking album *Chemin de Terre* (From Celtic Roots) of 1973. It deliberately built on Celtic roots and acknowledged classical, American and oriental influences. He is still innovating and still provoking the purist critics who prefer the revivalist style.

This is a theme which Irish readers will recognise in the wake of the "River of Sound" programmes hosted by Micheál Ó Súilleabháin which prompted Tony MacMahon's "tricky" outburst on the Gay Byrne Show. (see *The Living Tradition* issue 17 July 1996). Nevertheless the Celtic collaborations initiated by Dan Ar Braz in 1993 between Donal Lunny, Capercaille's Karen Matheson and Donald Shaw, Gilles Servat, The Bagad Kemper etc. have taken the "Heritage of the Celts" show to gold disk status in the Celtic countries.

Didier Convenant does a service to the vitality of the Celtic idea which has world-wide resonance. The success of Glasgow's Celtic Connections festival, (the fourth event from 15th January to 2nd February 1997) shows the growing potency of the idea. It is more than coffee table but a bit too uneven to be dubbed the last word.

Rob Gibson

Letter

A charaid,

I read with interest Iain Mac Shuibhne's article about Celtic Galloway (*Carn* 96). While I agree that it is important that Galloway's Celtic culture should be promoted I firmly believe that attempting to recreate and revive the Gaelic dialect of Galloway would be detrimental to Gaelic as a whole. The Galloway dialect of Gaelic in common with many other dialects no longer exists. What does survive is modern Gaelic as spoken in the Hebrides and West Highlands. Surely we should be promoting Gaelic as it is spoken today and encouraging the standardisation of the language rather than inventing new dialects.

Modern Irish Gaelic has significant dialectal differences between the Northern and Southern Gaeltachts. Surely Scottish Gaelic should be considered fortunate due to the relative homogeneity of its extant dialects. Recreating the Galloway would cause division at a time when the Gaelic movement needs to be united in its aims. Border Television refuse to show Gaelic programmes and BBC Radio Scotland refuse to make *Réidio nan Gàidheal* available to southern Scotland. Gaelic activists throughout Scotland (including those in Galloway) have protested against such discrimination and argue that Gaelic is important to the whole country and thus support national official status for the language. Would it not be more useful for Mr Mac Shuibhne to unite with other Gaelic supporters to forward these aims rather than advocating a largely artificial Irish-based language for Galloway.

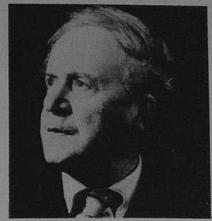
le deagh dhàrachd,
Alasdair MacCalum

Somhairle MacGill-Eàin (Sorley MacLean) 1911-1996

Somhairle MacGill-Eàin, the greatest Gaelic poet of this century, if not all time, passed away in November 1996, leaving a great gap in Gaelic and Scottish Literature.

Born on the island of Raasay, where the Gaelic culture, especially the tradition of song, survived within his family, Somhairle went on to achieve a first in English at Edinburgh University. The publication of his book of love poems "Dàin do Eimhir" gained him great acclaim which was added to by his later publications. He spent his working life teaching, having served in the African desert during World War 2 where he was wounded three times. Somhairle was a radical and this element comes through in some of his poems. He was also in the earlier half of his life an expert exponent of shinty. On retirement in 1972 he was free to add to his stature by becoming active in the reading circuit where his delivery of his poems in Gaelic was powerful and evocative. He was writer in residence at Edinburgh University for two years and was the recipient of a multitude of awards and honours not alone in Scotland but in Ireland, Britain and abroad. His poems read by himself are available on record "Barran agus Ashbuain" (Cèrmin Cladaigh).

Many tributes were paid to Somhairle and they all emphasised his generous nature which showed itself in many ways not least in his encouragement of the



Somhairle MacGill-Eàin (1911-1996)

younger generations of Gaelic poets. Over the last twenty years and more Somhairle was certainly a sympathiser of the broader Celtic causes and contributed a poem to *Carn* 21 which contained a special poetry supplement with poems in all Celtic languages. He was amongst the first group of Gàidhlig poets to initiate the exchange of Gàelge/Gaidhlig-Irish/Scottish poetry courts in 1970 (an annual event since then) and returned many times to read at numerous venues in Ireland. His loss will be felt not only in Scotland but amongst all Celts. Our deepest sympathy is extended to his widow, Renée and daughters Isobel and May.

Scottish Power

In reply to a recent letter requesting future Electricity Bills in Gaelic, Scottish Power said that "When we transfer to our new billing system there is a facility to issue accounts in different languages. We should have our new system in place by the end of the year. As you are the first person to have written to us about the possibility of receiving your accounts in Gaelic a copy of your letter has been passed to the Project Manager who is presently working on the new system". It seems likely therefore that Gaelic Electricity Bills will be made available if enough Gaelic speakers request them. As the first person to have written to Scottish Power on this matter, I would urge as many people as possible to ask for Gaelic Electricity Bills. Write to: Scottish Power, Customer Service Centre, Energy Supply Division, P.O. Box 3857, Glasgow G4 4BQ or simply stick a note requesting

Gaelic bills in the envelope along with your next electricity bill payment. For that matter, why not do the same with your next Gas and Phone bills too.

Alasdair MacCalum

Appeal: Scotland is the only Celtic country not to have a national anthem in its own Celtic language. Therefore the Alba branch of the *Celtic League* could organize a contest in order to choose one. The easiest way (and maybe the best one) would probably be to set words on an old Scottish tune (Lowland Or Highland). The *Celtic League* could then promote it and seek official recognition for it.

Séamas Ó Loingsigh

Carn 5

BREIZH

Da Biv An Douar E Bro-Skos?

Domaniñ eo e hon e Uheldirioù hag Inizi Bro-Skos zo perc'hennet gant "aotrounez" na labouront ket eno met "denn leve diwar ar feurmioù paet dezho gant ar gouerien amezet en tachennoù. An darn vrasañ eus ar re-mañ n'o deus nemet aiantoù bihan, crofters a reer anezho. Lodi eus an douaroù-se zo e dalc'h ar Stad ivez. Peurliesañ ne zeu ar berc'hennet nemet a bell da bell da velout e pe stad emañ an traoù hag evel-se e vez lezet an annezioù, ar savadurioù, an hentioù ha, da vont da fall. Ne dalvez ket d'ar gouerien dispign o zammig arc'hant evit o adaozañ mat pa n'int ket sur e c'hallint chom pell e lec'h m'emañ. Evit o broudañ da wellat o armerzh e rankfed lakaat an douaroù, tiez hag all, e dalc'h ar gouerien. Savet ez eus bet ur gevredigezh, The Scottish Crofters Union, evit degas ar mennad-se da wir.

Ar gwall stuz m'emañ ar verourien skosat zo un heuliad eus an drouzezh gouzañvet gant ar Ouezeled e Cùl Lodair (1746). Araok e oa urzhiet ar berc'henned douar en Uheldirioù hag an Inizi evel ma oa en Iwerzhon betek an 17^{vet} kantved ha zoken, an Ulster, betek dibenn ar 19^{vet} kantved. An douar a oa dalc'h en boutin gant ar c'hilian (pe pobl) an tuath en Iwerzhon hag a zilenne (h)e rener. Hemañ a oa e garg emellout eus revezioù an emzifenn hag ar brezel, lakaat ar reizh da dalvout, met ne oa ket perc'henn da zouar ar c'hilian. Dishenvel e oa ar reizh-se eta diouzh ar reizhiad c'h'haldalc'hel a rene e Bro-Saoz (dindan dreistveli ar roue evelato). Evit damasañ ar Ouezeled e tivizas ar Saozon heñvelaat douaroù perc'hennañ ar re-se ouzh o re-int. Hep goullenn o asant e voe disklêriet e oa hiviziken rener ar c'hilian perc'henn an douar, hag e oa d'al labourerien paeañ feurm dezhañ evit ar merourioù. En 19^{vet} kantved pa velas an "aotrounez" e oa tu da c'h'houint kalz muioc'h diwar ar magañ deñved e krogjont da argas ar gouerien diwar "o" douaroù. E c'hallent mont d'an trevadennoù pe e gopir er greantioù, pe e-barzh an arme... Evel-se e voe taolet tud dinver en dienez. Hetvel e oa en Iwerzhon, evel ma ouzer.

Adalek 1870 evelato e krogas pobl an Uheldirioù hag an Inizi da stourm evit o gwir da vevañ war he douar. E 1874 e savas kabaduilh en Enez Breneyr (Hebridez Diavaez). Gant ar c'heflusk oc'h en em

ledañ (evel ma rae, taeroc'h avat, en Iwerzhon dindan renerzh Michael Davitt) e rankas ar gouarnamant diogellañ d'ar verourien ne c'halle ket al "lairds" o argas hep abeg mat. Met kalz kouerien yaouank ne oant ket evit kavout douar da feurmañ. Er goañv 1887-88 e voe aloubet ganto an domani bras, Deer Park Forest. E Lewis ec'h argadijont domani A'ginish. Evit broudañ anezho d'em gannañ e 1914-18 a-enep... an Alamand e voe prometet e rojed douar dezho goude (!) ar brezel. Ret e voe dezho en em sevel adarre e Lewis, a-enep Lord Leverhulme pa ne rae hennezh netra evit sevenañ ar promesa-se.

Danevellet eo o emgannioù en ul levr gant Joni Buchanan "The Lewis Land Struggle: Na Gaisich", nevez-embannet gant Acair (£16.00).

Padal, e-leizh a gouerien e Norzh ha Kornôg Alba n'int ket c'hoazh perc'henn d'o douar na d'o ziez. Toleadoù ec'hon a chom e dalc'h "lairds" na zeont ket war-dro, graerien a c'hopont evit dastum ar feurmioù ha mat pell'zo! Ret eo kredañ n'o deus ket strivet ar gouerien a-walc'h evit cheñch penn d'ar vazh... Koulskoude e kred gwiraourien'zo ez eus tu da gefñveriañ o stad gant him ar V-Maoried e Zeland-Nevez hag an henvroed en Aostralia. D'ar re-se ez eus bet kedanañvezet "Gwiz'Fioù henvroed" (Rights of Indigenous People) hervez un Disklêriadur gant ur poellgor gwiriou denel eus ar Broadoù Unanet. N'eo ket bet spisaet-mat c'hoazh an diferedennioù anezho. Ar Vaoried o deus bremañ ar gwir da vout mistri war o douaroù ha fonderioù-kondom, da wareziñ o sevenadur, da zivizout reo a ferioù war-bouez ensavadurioù dezho o-unan.

Gouez da g-Caitrona Drew, Kevrenn ar Gwir Etrevroadel Kevredik, Skol-Veur Glasco'ho, e lefe ar seurt gwiriou talvoud ivez evit tud an Uheldirioù hag an Inizi: a-holl-viskoazh emañ diazezet eno, ur sevenadur hag un doare-bevañ dibar zo dezho, darn anezho a gomz ur yezh diout hec'h-unan, ar gouezeleg. Ma vije kedanañvezet gant ar Broadoù Unanet ez eus anezho "henvroed" e vijent war an diazeze-se gouest da arc'hñev e vije roet o douaroù dezho en-dro ha digoll ouzhpenn.

E c'haller bout sur e voe diazeze dezho gouit ar seurt dezvad. Gant dalc'h ar douarañ ha da gefluskañ e teuas ar Vaoried a-benn koulskoude.

Asoc'h e vefe treuzdougen d'ar gouerien skosat an tachennoù a zo e dalc'h ar Stad eget re ar berc'henned prevez. Ne asantfe ket buan ur mutur eus kannaded ar "Rouantelezh Unanet" d'ar mennozh ez eus ur bobl diforc'h en toleadoù-se. N'eus ket da gredañ e vije ar Strollad Broadel Skosat kennebeut a-du.

Forzh penaos, me'n dare ha gouest e vefe ar gouerien wihan o vevañ diwar un toullad hekiaroù d'ober gwelloc'h eget krakvevañ, pe da nac'h ma teufe kêriz pividik da gimig ur priz mat dezho evit o douar? Ret e vije lakaat harzoù da reolennoù ar Marc'had. Daoust hag e vefe kreñvoc'h divizoù ar Broadoù Unanet eget reolennoù an Unaniezh Europat? Danmark, war a glevan, a c'hall nac'h gwerzhañ douar da geodedourien eus broioù all an Unaniezh. Pa vez ur sevenadur hag ur yezh dibar da wareziñ e lefe bezañ graet diarbennioù politikel diouzh se. Met se ne c'hoarvez ket hep youl start ar bobl ma sell an dra-se outi.

A. Heusaif

Gerioù nebeut anavezet: kevredik: *public*, dezvad: *juridical status*.

Summary

A Scottish Crofters Union is campaigning for the return to the ownership of the crofters of the land formerly in clan ownership but after the battle of Culloden (1746) arbitrarily attributed to and appropriated by the "lairds". Legal experts believe that United Nations resolutions could be used to boost the claim to this restitution. They refer to the Rights of Indigenous People which are recognised for the Maoris and the aborigines of Australia giving them extensive control over their ancestral lands and safeguards for their cultures. The difficulties regarding a similar status for the crofters are not underestimated. Political clout is needed to back rights!

Gwenn-ha-Du,

nationalist bimonthly in French, 28 pp. Sub 150 F but outside State 170 F to J. Le Maho, 190 bis, Avenue de Clichy, 75017 Paris.

In Nr 118 Yann Fouere refutes with solid arguments based on first hand experience the contention advanced in *Le People Breton's* June and July issues that Breton-minded people had not been prosecuted after the war especially and discriminatorily because of their Breton opinions and that it was not without a regular process of law that some had then been executed. Read also in this issue the beginning of a hitherto unpublished biography of the founder and leader of the Breton National Party (1919-1940), François Debauvais.

Stad an Euskareg en Iparralde

Ar rannvro eus Euskadi e hanternoz ar Pireneoù a zo anvet Iparralde.

Iparralde a zo rannet e teir frovioù, da lavarout eo: Labourd, Basse Navarre ha Soule (e euskareg: Lapurd, Behe - Nafarroa ha Xuberoa). Iparralde zo rannet etre B.A.B. (da lavarout eo: Bayonne, Anglet, ha Biarritz, e euskareg: Baiona, Angelu ha Birritze) a zo ur rann eus Lapurdi, Lapurdi a - ziarbarzh hag an teirvet rann a zo Behe - Nafarroa + Xuberoa.

Nevez zo an INSEE hag an Institut Culturel Basque o deus embannet ur studiadenn sokio - yezhomel diwar - benn an euskareg. Hag an disorc'hoù a zo kentoc'h fall! Met un tamnik frealzus ivez, d'am soñj.

Evit an teir frovioù, niver an euskaregerien a zo 76 000 den (36% eus ar boblañs). An dud divarek da gomz gallek a zo 1 500 den (0.70%), an dud a gomz euskareg mat pe vadik a zo 54 700 den (25%) hag an dud divyezhek "gouzañvus" (da lavarout eo tud a oar mat euskareg met ne gomzont ar yezh nemet ral a wech) a zo 19 800 (9%). Met an darn vuiañ eus ar boblañs a zo stummet gant tud a zo unyezhek di-euskareg (136 400 den), da lavarout eo 64% eus ar boblañs. Pouezus eo treurl evezh e vev 64% eus an euskaregerien e Lapurdi (15% e B.A.B.) ha 36% e Behe - Nafarroa ha Xuberoa.

Ar pezh a zo nec'hus eo an diskar e - touesk an dud yaouank. Sellomp ouzh an daolenn - mañ o talvezout evit an teir frovioù.

oad	dregantad a euskaregerien
16-24	11%
25-34	14%
35-49	27%
50-64	32%
Ouzhpenn 65	37%

Diouzh an tu all, ul lod bras eus ar boblañs a zo a-du gant ar yezh: 49% zo douget-mat dezhi hag eus ar re-se 37% zo dedennet kalz pe ken-ha-ken gant. Er c'hontrol 24% zo dedennet nebeut hag en o zouez 13% zo enep dezhi. Errann BACHOC, prezidant an Institut Culturel Basque a garfe kaout ur statud ofisiel evit ar yezh. En tu all d'ar Pireneoù ez eo ofisiel hag he stad a zo gwelloc'h ha kreñvoc'h, zoken e - touesk an dud yaouank!

J. Calvete

Summary

A recent survey shows that in the Northern Basque Country, 2/3 of the Basque speakers live in the Western parts, that 1/2 of the total population is favourable to the language but that the percentage of those who know it falls to 11% in the 16-24 age group.

"Maouez ar Bloaz" Award



From left to right: Gi Keltik, Nathalie Brignonen, Sylvie Vigouroux (courtesy of Louis Blance)

A new Breton award has been created, called Maouez ar Bloaz (= the Woman of the Year). The idea came from a group, Keltik-Associations, which was formed in 1996 with the primary aim of fostering Celtic-related activities in Brittany. They have to date organised a demonstration of Gaelic football, an Irish dancing workshop, stage plays in schools, classes in Breton (and in English to facilitate communication with the other Celtic countries, this is where Brittaneg would be useful...), These events were reported by Radio-Glaz/Emeraude (the name reminds of Ireland!) on the 95.5 Mhz frequency which can be got in the North of Brittany, broadcasts being from Lezvenen. The programme "War bed ar Gelted" (The Celts' World) deals mainly with economic and social topics but also, being in Breton, with education and culture. One of the objectives of Keltik-Associations being the promotion of parity for women in employment, the programme seeks to bring about a greater appreciation of their role in the economy. The award is thus intended for executives in preference to elected representatives.

In this first try, Radio-Glaz was in partnership with the Crédit Mutuel de Bretagne (banking, insurance) and Saveol (Flowers and Tomato Growers) who helped in organising it and also with the monthly Bremañ and the daily Ouest-France (!).

The nominees were welcomed on Friday evening January 10th at the Brest regional Offices of the C.M.B. - Nathalie Brignonen, the singer in the GLAZ group (whose song Tro-ha-Tro is used as signature at the start and end of the programme, drew the ticket and

announced the winner: Sylvie Vigouroux, who is in charge of cultural activities (music, Breton classes, theatre, etc.), in Part an Arvorrig (Parc Regional de l'Armorique). Last year, she was interviewed on those topics by Radio Glaz, also about a new charter for the parc and its twinning with the Pembrokeshire one.

This year, Keltik-Associations proposed that the award should go to women working with CORLAB, an umbrella association the local community radios which like Radio Glaz give an important share of their broadcasting time to programmes in Breton. "Hopefully," says Gi Keltik, the Glaz reporter, "they will help us to encourage many candidates to come forward."

Dafydd ap Gwilym in Dutch translation

A bilingual anthology of 22 poems by Dafydd ap Gwilym was published last December in a Dutch translation from Middle Welsh. It includes an extensive introduction by Luanr Toorians discussing the poet's life, his work and the metrical forms of his poems. The title is: *Dafydd ap Gwilym; bloemlezing uit het werk van de meest gevierde dichter van Wales*. 195 pp. ISSN 0774-7253. Price: 650 BEF. Orders should be sent to the publisher: Knutsput, Boervertstraat 8, B-800 Brugge/Bruges, Flanders.

Séamus Ó Loingsigh

BREIZH

Da Biv An Douar E Bro-Skos?

Domaniou ec'h hon en Uheldirioù hag Inizi Bro-Skos zo perc'hennet gant "aotrour" na labouront ket eno met a denn leve diwar ar feurmioù paet dezho gant ar gouerien annezet en tachennoù. An darn vrasañ eus ar re-mañ n'o deus nemet atantou bihan, crofers a reer anezho. Lod eus an douaroù-se zo e dalc'h ar Stad ivez. Peurliesañ ne zeu ar bere'henned nemet a bell da bell da velout e pe stad emañ an traoù hag evel-se e vez lezet an annezioù, ar savadurioù, an hentoù h.a. da vont da fall. Ne dalvez ket d'ar gouerien dispign o zammig arc'hant evit o adaozañ mat pa n'hi ket sur e c'hallint chom pell el lec'h n'e main. Evit o broadañ da wellaat o armerzh e ranked lakaat an douaroù, tiez hag all, e dalc'h ar gouerien. Savet ez eus bet ur gevredigezh, The Scottish Crofters Union, evit degas ar mennad-se da wir.

Ar gwall stuz m'emañ ar verourien skosat zo un heuliad eus an drouzvezh gouzavit gant ar Ouezeled e Cùl Lodar (1746). A-raok e oa urzhiet ar bere'henned douar en Uheldirioù hag en Inizi evel ma oa en Iwerzhon betek an 12vet kantved ha zoken, en Ulster, betek dibenn ar 16vet kantved; an douar a oa dalc'hiet en boutin gant ar c'hlan (pe pobl) an tuath en Iwerzhon) hag a zilenne (h) rener. Hemañ a oa e garg emellout eus reterezhoù an emzifenn hag ar brezel, lakaat ar reizh da dalvouet, met ne oa ket perc'henn da zouar ar c'hlan. Dishveit e oa ar reizh-se eta diouzh ar reizhiad c'hliadalel hel a rene e Bro-Saoz (dindan dreistvel ar roue evelato). Evit dimesaat ar Ouezeled e tivizas ar Saozon hevelaat doaroù perc'hennañ ar re-se ouzho r-int. Hep goullenn o asant e voe diskliet e oa hiziviken rener ar c'hlan perc'henn an douar, hag e oa d'al labourerien pacañ feurm dezhañ evit ar merourien. En 19vet kantved pa welas an "aotrour" e oa tu da c'houit kalz muoc'h diwar ar magañ deñved e krogout da argas ar gouerien diwar "o" douaroù. E c'hallment d'an trespadnoù pe e gopre greantou, pe e-barzh an arme. E-vel-se e voe taolet tud diniver en dienez. Heñvel e oa en Iwerzhon, evel ma ouzer.

Adalek 1870 evelato e krogas pobl an Uheldirioù hag an Inizi da stourm evit o gant da veañ war he douar. E 1874 e savas kabarduilh en Enez Bernery (Hebriedez Duvaev). Gant ar c'heflusk oc'h en em

ledañ (evel ma rae, taeroc'h avat, en Iwerzhon dindan renerzh Michael Davitt) e rankas ar gouernamant diogelñ d'ar verourien ne c'halle ket al "lairs" o argas hep abeg mat. Met kalz koteren yavañk ne oant ket evit kavout douar da feurmñ. Er goañv 1887-88 e voe aloubet ganto an domani bras, Deer Park Forest. E Lewis ec'h argadont domani Aignish. Evit broadañ anezho d'ar em gannañ e 1914-18 a-enep... an Alamanned e voe prometet e rojed douar dezho goude (1) ar brezel. Ret e voe dezho en em sevel adarre e Lewis, a-enep Lord Leverhulme pa ne rae henezh netra evit sevenañ ar promesa-se.

Danevellet eo o emgannoù en ul lev gant Joni Buchanan "The Lewis Land Struggle: Na Gascich", nevez-embannet gant Acair (£16.00).

Padal, e-leizh a gouerien e Norzh ha Kornôg Alba n'int ket c'hoazh perc'henn d'o douar na d'o ziez. Toledoù ec'hon a chom e dalc'h "lairs" na zeont ket war-dro, graeter a c'hopront evit dastum ar feurmioù ha mat pell'zo! Ret eo kredñ n'o deus ket strivet ar gouerien a-walc'h evit cheñch penn d'ar vazh... Koulskoude e kred gwiraonien'zo ez eus tu da gefñeriañ o stad gant hini ar V-Maored e Zeland-Nevez hag an henvidoi en Aostralia. D'ar re-se ez eus bet kedanaevet "Gwirioù henvidoi" (Rights of Indigenous People) hervez un Disklêriadur gant ur poellgor gwirioù denel eus ar Broadoù Unanet. N'eo ket bet spisaet-mat c'hoazh an diferdannoù anezho. Ar Vaoned o deus bremañ ar gwir da vout mistri war o douaroù ha fondennoù-kondon, da wareñz o sevenadur, da zivout ren o aferoù war-bouez ensavadurioù dezho o-unan.

Gouez da g-Catrona Drew, Kevrann ar Gwir Etrevroedel Kevedrik, Skol-Veur Glas'ho, e tlefe ar seurt gwirioù talvouet ivez evit tud an Uheldirioù hag an Inizi: a-holl-viskoc'h emaint diazezet eno, ur sevenadur hag un doare-bevañ dibar zo dezho, darn anezho a gomz ur yezh diouti hec'h-unan, ar gouezeleg. Ma vije kedanaevet gant ar Broadoù Unanet ez eus anezho "henvidoi" e vijent war an diazeze-se gouest da arc'hiñ e vije roet o douaroù dezho en-dro ha digoll ouzhpenn.

E c'haller bout sur e voe diazez dezho gouest ar seurt dezho. Gant del'her da bouezañ ha da geflusk e teuas ar Vaored a-benn koulskoude.

Aesoc'h e vefe treuzdougen d'ar gouerien skosat an tachennoù a zo e dalc'h ar Stad eget re ar bere'henned prevez. Ne asanfe ket buan ur muiantver eus kannaded ar "Rouantelezh Unanet" d'ar mennozh ez eus ur bobl diforc'h en toledoù-se. N'eus ket da gredñ e vije ar Strollad Broadel Skosat kennebeul a-du.

Forzh penaos, me'n dare ha gouest e vefe ar gouerien vihan o vevañ diwar un toullad hektaroù d'ober gwelloc'h eget krakvevañ, pe da nac'h ma teufe kèrzh pinvidik da ginnig ur priz mat dezho evit o douar? Ret e vije lakaat harzoù da reolennoù ar Marc'had. Daoust hag e vefe krenvenc'h divizoù ar Broadoù Unanet eget trolennoù an Unaniezh Europat? Danmark, war a glevan, a c'hall nac'hañ gwerzhañ douar da geododourien eus broioù all an Unaniezh. Pa vez ur sevenadur hag ur yezh dibar da wareñz e tlefe bezañ graet diarbennoù politikel diouzh se. Met se ne c'hoarvez ket hep youl start ar bobl ma sell an dra-se outi.

A. Heusauff

Genioù nebeut anavezet: kevredik: public; dezvad: juridical status.

Summary

A Scottish Crofters Union is campaigning for the return to the ownership of the crofters of the land formerly in clan ownership but after the battle of Culloden (1746) arbitrarily attributed to and appropriated by the "lairds". Legal experts believe that United Nations resolutions could be used to boost the claim to this restitution. They refer to the Rights of Indigenous People which are recognised for the Maoris and the aborigines of Australia giving them extensive control over their ancestral lands and safeguards for their cultures. The difficulties regarding a similar status for the crofters are not underestimated. Political clout is needed to back rights!

Gwenn-ha-Du,

nationalist bimonthly in French. 28 pp. Sub 150 F but outside State 170 F to J. Le Maho, 190 bis, Avenue de Cléchy, 75017 Paris.

In Nr 118 Yann Fouere refutes with solid arguments based on first hand experience the contention advanced in *Le Peuple Breton's* June and July issues that Breton-minded people had not been prosecuted after the war especially and discriminatorily because of their Breton opinions and that it was not without a regular process of law that some had then been executed. Read also in this issue the beginning of a hitherto unpublished biography of the founder and leader of the Breton National Party (1919-1940), Frañsez Debauias.

Stad an Euskareg en Iparralde

Ar rannvro eus Euskadi e hanternoz ar Pireneoù a zo anvet Iparralde.

Iparralde a zo rannet e teir proviñs, da lavarout eo: Labourd, Basse Navarre ha Soule (e euskareg: Lapurdi, Behe - Nafarroa ha Xuberoa). Iparralde zo rannet etre B.A.B. (da lavarout eo: Bayonne, Anglet, ha Biarritz, e euskareg: Baiona, Angelu ha Birritze) a zo ur rann eus Lapurdi, Lapurdi a - ziaharzh hag an teirvet rann a zo Behe - Nafarroa + Xuberoa.

Nevez zo an INSEE hag an Institut Culturel Basque o deus embannet ur studiadenn sokio - yezhoniel diwar - benn an euskareg. Hag an disorec'hoù a zo kentoc'h fall! Met un tammik frealuz ivez, d'am soñj.

Evit an teir proviñs, niver an euskaregerien a zo 76 000 den (36% eus ar boblañs). An dud divarek da gomz gallek a zo 1 500 den (0.70%), an dud a gomz euskareg mat pe vadik a zo 54 700 den (26%) hag an dud divyezhek "gouzañvus" (da lavarout eo tud a oar mat euskareg met ne gomzont ar yezh nemet ral a wech) a zo 19 800 (9%). Met an darn vuiañ eus ar boblañs a zo stummet gant tud a zo unyezhek di-euskareg (136 400 den), da lavarout eo 64% eus ar boblañs. Pouezus eo teurel evezh e vev 64% eus an euskaregerien e Lapurdi (15% e B.A.B.) ha 36% e Behe - Nafarroa ha Xuberoa.

Ar pezh a zo nec'hus eo an diskar e - touesk an dud yaouank. Sellomp ouz an daolenn - mañ o talvezout evit an teir proviñs:

cad	dregantad a euskaregerien
16-24	11%
25-34	14%
35-49	27%
50-64	32%
Ouzhpenn 65	37%

Drouzh an tu all, ul lod bras eus ar boblañs a zo a-du gant ar yezh: 49% zo douget-mat dezhi hag eus ar re-se 37% zo dedennet kalz pe ken-ha-ken ganti. Er c'hontrol 24% zo dedennet nebeut hag en o zouez 13% zo enep dezhi.

Errann BACHOC, prezidant an Institut Culturel Basque a garfe kaout ur statud ofisiel evit ar yezh. En tu all d'ar Pireneoù ez eo ofisiel hag he stad a zo gwelloc'h ha kreñvoc'h, zoken e - touesk an dud yaouank!

J. Calvete

Summary

A recent survey shows that in the Northern Basque Country, 2/3 of the Basque speakers live in the Western parts, that 1/2 of the total population is favourable to the language but that the percentage of those who know it falls to 11% in the 16-24 age group.

"Maouez ar Bloaz" Award



From left to right: Gi Keltik, Nathalie Brignonen, Sylvie Vigouroux (courtesy of Louis Blonce)

A new Breton award has been created, called Maouez ar Bloaz (= the Woman of the Year). The idea came from a group, Keltik-Associations, which was formed in 1996 with the primary aim of fostering Celtic-related activities in Brittany. They have to date organised a demonstration of Gaelic football, an Irish dancing workshop, stage plays in schools, classes in Breton (and in English to facilitate communication with the other Celtic countries, this is where Brittaneg would be useful...). These events were reported by Radio-Glaz/Emeraud (the name reminds of Ireland) on the 95.5 Mhz frequency which can be got in the North of Brittany, broadcasts being from Lezeven. The programme "War bed ar Getled" (The Celts' World) deals mainly with economic and social topics but also, being in Breton, with education and culture. One of the objectives of Keltik-Associations being the promotion of parity for women in employment, the programme seeks to bring about a greater appreciation of their role in the economy. The award is thus intended for executives in preference to elected representatives.

In this first try, Radio-Glaz was in partnership with the Crédit Mutuel de Bretagne (banking, insurance) and Saveol (Flowers and Tomato Growers) who helped in organising it and also with the monthly Bremañ and the daily Ouest-France (!). The nominees were welcomed on Friday evening January 10th at the Breton regional Offices of the C.M.B. - Nathalie Brignonen, the singer in the GLAZ group (whose song Tro-ha-Tro is used as signature at the start and end of the programme, drew the ticket and

announced the winner: Sylvie Vigouroux, who is in charge of cultural activities (music, Breton classes, theatre, etc.), in Part an Arvorig (Parc Regional de l'Armorique). Last year, she was interviewed on those topics by Radio Glaz, also about a new charter for the parc and its twinning with the Pembrokeshire one.

This year, Keltik-Associations proposed that the award should go to women working with CORLAB, an umbrella association the local community radios which like Radio Glaz give an important share of their broadcasting time to programmes in Breton. "Hopefully", says Gi Keltik, the Glaz reporter, "they will help us to encourage many candidates to come forward".

Dafydd ap Gwilym in Dutch translation

A bilingual anthology of 22 poems by Dafydd ap Gwilym was published last December in a Dutch translation from Middle Welsh. It includes an extensive introduction by Laurant Toornans discussing the poet's life, his work and the metrical forms of his poems. The title is *Dafydd ap Gwilym: bloemlezing uit het werk van de meest gevierde dichter van Wales*. 195 pp. ISSN 0774-7233. Pnce: 650 BEF. Orders should be sent to the publisher, Kruispunt, Boeveriestraat 8, B-8000 Brugge/Bruges, Flanders.

Séamas Ó Loingsigh

Need for Comprehensive Policy

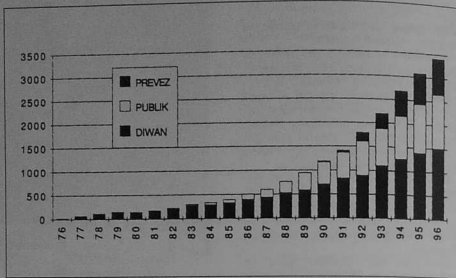
At the start of the present school year an increase of 12% was recorded in the number of pupils receiving a bilingual Breton-French education: it was of 8% in the Diwan schools, 13% in the public schools and 22% in the private (Catholic) schools - these are making up for their late start. The total was almost 3,500, which is a very small percentage indeed of the Breton school-goers. (It is reported that about 10,000 others get some sort of "introduction" to Breton by means of songs, rhymes in the early years but nothing is left of that after a while, they certainly don't learn to speak it.)

There would be a much sharper increase, said Y. Baron, president of the association of parents whose children attend the private schools, if the demand were met everywhere. In Morbihan, for instance, several new classes could have been opened in the public sector but for the lack of teachers as well as in the private but for the opposition of certain principals. If all the parents had a choice, there would be thirty times more availing of bilingual education for their children.

A similar point was made by Per Denez at a meeting, arranged on the initiative of two deputies, J.Y. Cozan from Brittany and Carayon from the Gard department, in a French National Assembly room on Oct. 30 to discuss the problems of the State's minority languages. Among the participants were prominent members of the Breton Cultural Council, Mr Salles-Loustau, a general inspector in charge of those languages, urged the various movements not to frighten the government by politicising their struggle. He argued that only 2 or 3% of the parents chose bilingual education, at which Per Denez interrupted him to say that the percentage was not one of choice but of availability.

Mr Salles-Loustau and Mr Lhostis, head of French Education for the Rennes region (4/5 of Brittany) had announced in September that they wished to implement an "academic plan" to spread a knowledge of the "regional culture" through the educational system. The teachers of Breton have since been asked to supply the sort of words which the teachers of other subjects would need to describe "les faits culturels bretons". Words alone don't make a language.

This proposal was received with scepticism by the Union of Breton Teachers (UGB). At their AGM in Saint-Brieg on Nov. 16, they noted that the plan includes no hint of a policy which would put the teaching of the language on a firm, binding basis, which is what is needed most of all. All the Breton children should be given the possibility of either getting Breton lessons, bilingual teaching of the



BAR CHART
Number of children in bilingual Br.-Fr. schools.
(Diwan at the bottom) from *Le Peuple Breton*, Nov. 96

various subjects, or an all-Breton education. The UGB suspects that there is an attempt here to deceive the people and to side-track the growing demand for a recognition of the Breton identity by relegating the language to the rank of a folkloric curiosity. This of course will in no way be accepted.

The meeting could not record any significant step forward in 1996 in the conditions under which Breton is taught. It was decided to campaign for changes in the official rules for the training of teachers (which at present take no account of the previsible requirements), by competitions for the CAPES in Breton (and English!) which facilitates teaching in secondary schools and by admission to the Teachers Training Institute in Saint-Brieg where all attend the same courses apart from the few candidates admitted specifically for the teaching of Breton. The UGB wants also a scientific method to be adopted by the education authorities to evaluate the effectiveness of the methods used in the 3 different types of schools - in the public and private ones, the use of Breton is confined to the classroom, while Diwan strives to avail of any opportunity to also practise it in extracurricular activities. An evaluation was carried out on official instructions but after many months, its results have not been published, probably because they would show that the immersion method of Diwan enables the pupils to speak the language while the restrictive one is counterproductive, as the authorities may well desire but not the parents.

ANOTHER "CHEVAL COUCHÉ"

Brest has a university. Unlike the one in Rennes, it is situated in the traditionally Breton speaking area. It has a Celtic Department too, staffed a.o. by Jean Le Du, Yves Le Berre and Fach Morvanou. The latter is the author of an Assimil method for learning Breton suitable for advanced levels. Le Du is a systematic denigrator of any militancy in favour of our language and of Breton nationalism which he castigates as a hankering for "the values of the past", "a return to the land", according to an article in the daily *"Liberation"* (25-06-96). He is "resigned" to the death of the language. One wonders why he does not also resign from his job! As the publication *"Bonnets Rouges"* of the party Frankriz Breizh asks, has he - ensconced in his "Celtic" department - not noticed the growth of the teaching of Breton and of the contemporary theatre in Breton? Le Berre shares his view that Breton literature is the work of country priests and old tailors, pretty worthless - they both ignore its vigorous development around Roparez Hemon after 1925. They subscribe to the theory that it was the Bretons themselves who decided for practical reasons to give up their language; the question as to why it was not taught in schools and why the administration was not adapted to their

De Excidio Britanniae - Decadence de la Bretagne*

This work which for centuries played a very important part in the understanding of events which took place in early Britain has only now for the first time become available in French thanks to Christiane Kerboul-Vilhoth. Her translation, published by her husband Christian Kerboul with the help of the Breton Cultural Institute, enables French readers to transport themselves into the situation and the atmosphere of the West and South-West of the island at a time when the Britons, having regained their independence as the result of the Romans withdrawal, having checked and repelled the assaults of the Irish and the Picts, had lost most of what is now England to the Angles and the Saxons. This catastrophe, compounded by divisions to which their rulers were prone, was bound to have a destructive effect on the moral fibre of society which Gildas does not seem to take into account in his accusations. He is horrified by the disorder and the depravity

he sees all around him and feels it to be his duty to admonish both the temporal and the spiritual leaders of the five principalities extending from Dumnonia (Devon) to the N. of Wales. His warnings are backed up by copious quotations from Old Testament prophets and from the Gospels, but they are preceded by a version of the history of Britain which views the Roman Occupation as having been beneficial to his compatriots. These are castigated for being unable, too cowardly, to fight against the recent invaders and having to appeal to the Romans to return and do the job (Perhaps their incompetence has something to do with having been kept unarmed and untrained for the previous three or four centuries.)

As Prof. Gwenaél Le Duc points out however in the preface, one must bear in mind that Gildas is primarily a preacher and that history has to be presented in a way that serves his purpose. He is well acquainted with the Holy Scriptures but is not concerned with providing precise or even accurate data about the events and the individuals he refers to. This defect is remedied by the notes gathered by Christian Kerboul. Of the kings who are being admonished, Magloconus is recognisable as the Maelgwn whose descendants ruled over Gwynedd for eight centuries. Gildas had him as a fellow student and particularly deplores his cruelty and the neglect of his duties, yet he was a patron of Welsh bards. Voteporius, who ruled in Dyfed, was probably of Irish descent, since in an Ogham inscription on a tombstone believed to date from c. 550 and devoted to the memory of "Voteporigis", the name is also given in a Gaelic form "Votecorigas". Gildas, whose name is Celtic, makes no concession to any feeling of kinship in his expressions of abhorrence of the Scots (= Irish) and the Picts, but they are not quite as bad as the pagan Saxons described as "barbarian beasts". He briefly mentions the emigration "to the other side of the Ocean", meaning to Brittany but without specifying. There is nothing here to suggest, as argued by Nora Chadwick, that it was under pressure from the Irish raiders that the Britons first fled to Armorica.

In spite of its defects and the fact that perhaps more than half of the space is taken up by biblical quotations and references to the history of Israel, Gildas' work is recognised as an indispensable source for the history of that period in Britain, when the Welsh, the Cornish and the Bretons were still one people. The book is available from Editions du Pontig, Les Tertreux, 44880 Sautron, Brittany, 120 FF + 20 FF (postage).

* see also *Carn* N° 96 p.24.

Breton Language Service

The Breton Cultural Institute, situated now at 1, strada R. Ponchon, 35069 Rennes, is divided into a number of sections. Perhaps the most active of them, set up three years ago, is *Servij ar Brezhoneg*. Its name appears frequently on books, records, games. In an interview given to *Breman* (Nov. '96) its coordinator, Olier ar Mogn, said that, while its office is staffed with only three persons, it enjoys the cooperation of more than a hundred correspondents scattered throughout Brittany. It publishes a bimonthly volume of 180 to 220 pages. *Keleter Servij ar Brezhoneg*.



Nolwenn Louarn, Fulup Jakez, Olier ar Mogn (courtesy of Breman)

consisting mainly of newspaper cuttings about the Breton language which are sent in by those correspondents and arranged under such headings as public life, media, publicity, publications, cultural life and education. It gives also accounts of the activities of the Institute and of *Servij ar Brezhoneg*. The editor is Nolwenn Louarn. The service has a subdivision, *TermBret*, run by Fulup Jakez, which provides terms to anyone who needs them, for instance for signposts, advertisements, labels, etc. It is being availed of more and more. In the past two years it has prepared a list of the names of all the communes of Brittany, about 1500, with their Breton forms, for use by the municipalities which decide in favour of bilingual signposting. Recently, *Servij ar Brezhoneg* was called on to advise the Kemper municipal council which is going to have its signposts in the two languages.

Keleter ar Brezhoneg is an excellent means of information about what the people, apart from those belonging to militant associations, are doing to boost the chances of a language which the vast majority of its speakers failed to transmit to their children in the past 40 years. But in order to be able to continue, subscriptions are greatly needed. For 5 issues, the rate is 100 FF, to be sent to *Servij ar Brezhoneg*, Skol Uhel ar Vro, at the above address.

A.H.

CYMRU

PIGION CELTAIDD

YR ALBAN

Addysg

Stomedig yw'r nifer o ddisgyblion mewn ddau o'r unedau Gaelog yn Wester Ross. Dim ond 11 sydd yn uned Gairloch ar ôl 7 mlynedd a 13 yn Lochcarron ar ôl 5 mlynedd. Fel arfer disgwylir rhwng 16 a 30 ar ôl 7 mlynedd, gyda ail athro ar ôl i'r rôl gyrraedd 16. Ar y llaw arall ceir 32 yn Ullapool ar ôl dim ond 4 blynedd. Yn Ne'r Alban oherwydd pwysoau arannol ar y cyllideb mae Cynogor South Lanarkshire yn ystyried cau uned Gaelog East Kilbride efo 53 disgybl, neu dynnu athro i ffwrdd neu ddi-ddymu cludiant am ddim i'r ysgol. Ar y llaw arall, mae Cynogor Caeredin wedi dymodi Ysgol Uwchradd James Gillespie, oherwydd ei lleoliad canolog, ar gyfer addysg uwchradd trwy'r Aelg yn y brifddinas. Mae 11 disgybl ac un athrawes ar hyn o bryd.

Nova Scotia

Am y tro cyntaf ers degawdau mae'r coleg Gaelog St. Ann ar Ynys Cape Breton wedi penodi cyfarwyddwr iaith amser llawn - arwydd o adfywiad mewn pethau Gaelog ar yr ynys.

Insiwrans Trwy'r Aelg

Mae cwmni Norwich Union, trwy asiantaeth yn Portree a Fort William, yn cynnig insiwrans trwy'r Aelg, gan gynnwys prospectws a llinell gymorth (0345 023561).

Marwolaeth Bardd

Bu farw Sorley MacLean, bardd Gaelog pwysigaf yr ugeinfed ganrif yn 85 oed. Ganwyd e ar Ynys Raasey, roedd yn athro yn Portree a Tobermory cyn y rhyfel a Chaeredin a Ploekton wedi'r frwydr. Yn ogystal â bardd, bu ef yn ymgyrchu dros arholiadau ail iaith, gan gynnwys ar y lefel uwch.

Teledu

Wynneb newydd sy'n darllen y newyddion yn yr Aelg ar y teledu yw Suzie Algie. Saesnes sydd wedi dysgu'r iaith ar ôl symudi i Ynys Skeye yn 16 oed.

LLYDAW

Addysg

Yn mis Medi roedd 3412 o ddisgyblion yn derbyn addysg Lydaweg - 1500 trwy Diwan, 1153 mewn ysgolion cyhoeddus a 753 mewn ysgolion preifat. Ers llynedd mae 5 safle newydd - Plouguerneau, Plouvern, Plumergat, Grandchamp a Redon. Mae 67 safle cynradd (24 Diwan, 21 Cyhoeddus a 22 preifat), 7 uwchradd isaf dwyieithog (cyhoeddus a phreifat), 2 uwchradd isaf Llydaweg Diwan, 2 uwchradd uchaf dwyieithog ac 1 uwchradd uchaf Diwan. Mesul sir ceir y cyfanswm canlynol - Fimstère 1598, Morbihan 866, Côtes-d'Armor 698, L'Ille et Vilaine 161 a Loire Atlantique 89.

Tafarn Llydaweg

Brest yw'r dref gyda'r nifer mwyaf o siaradwyr Llydaweg. Yno ar 79 rue Paul Masson saif bar Llydaweg Kerichen a'i bberchennoeg Michel Quemener.

CERNYW

Rheilffyrdd

Mae'r 'South Wales and West Railway' wedi codi arwydd croeso yng Nghernwyeg yng nghorsaf Penzance a

bwriedir codi un ar y ffîn efo Lloegr yn Saltash

Gwariant Cyhoeddus

Mae rhaid i Gyngor Cernyw wario mwy na chynghorau eraill oherwydd mae ganddo fwy o ysgolion llai, rhywydwaith fwydd dwyieithog hyd y cyfarleidd, costau cludiant uwch, diweithdra uchel a phoblogaeth wasgareddig. Cyllideb net y Cynogor yw £300,000,000, 70% ar gostau staffio, 28% ar gostau rhedeg a 3% ar gyfer ad-dalu benthyciadau. Mesul gwasanaeth addysg 60%, gwasanaethau cymdeithasol 16%, ffyrdd 10%, heddlu 7%, tan 4%, ac eraill 3%. Cyflogir 3,370 athro llawn-amser ac 1148 than amser a chyfanswm o bron 15,000 staff.

IWERDDON

Poiteen

Mae'n angyfreithlon cynhyrchu'r gwirod enwog poiteen a'i hyfed yn Iwerddon, ond oherwydd nad oes gwahaddd ar ei allforio mae ffrati wedi agor yn Sir Clare!

Cyfoeth Gwlad

Erbyn 1997 bydd cynnyrch domestig gros y pen Iwerddon yn uwch na ffifwr y Deyrnas Unedig - £12,338 a £12,332 £10,762. Iydd y ffifwr ar gyfer Cymru.

Symunoled

Poblogaeth Iwerddon yw'r un fwyaf symmol yn Ewrop gyda 12% o'r cyfanswm yn byw yng ngwledydd eraill y Gymuned Ewrop aidd, sy'n cymharu â chyfartaledd o 2%. Dim ond Portiwgal, Gwlad Groeg a Lwcsembwrg bwrg hefyd uwchben 2%.

Gwyddeleg y Gogledd

Mae'r Ultach Trust wedi cyhoeddi llyfr a thip cyntaf ar gyfer athrawon sy'n dysgu'r Wyddeleg i oedolion yn y Gogledd sy'n defnyddio Gwyddeleg Ulster.

Cyfrifiad yr Iaith 1991

Canran y poblogaeth gwrywaidd a oedd yn medru'r Wyddeleg ar ôl Cyfrifiad 1991 mesul taliaith oedd Llainn 27.3%, Murnhain 34.9%, Connachta 37.8% ac Ulandh (rhan) 29.4% - cyfanswm o 30.9%. Y sir grylla oedd Gallinmh efo 42.7% a'r wana dinas Duly'n efo 23.7%.

Clive James

O DAN FAWD CYNFANSODD IAD FFRAINC

Ar y 30ain o fis Hydref y llynedd, am y tro cyntaf erioed, bu trafodaeth yn Senedd Genedlaethol Ffrainc am ieithoedd poboldd y Cwbeong, yr 'Hexagone', sef gwladwrtaeth Ffrainc. Trefnwyd hyn ar gais y Seneddwr Carayon, aelod seneddol o Gard yn Occitania, a Biwro Ieithoedd Lleiafrifol Ewrop. 'Roedd aelodau seneddol o Occitania, o Gorsica ac o Lydaw, a hefyd cynrychiolwyr o fudiadau sy'n gweithio yn maes yr ieithoedd lleiafrifol, yno Rhoddydd adroddiadau gan y cynrychiolwyr am sefyllfa'r ieithoedd "rhanbarthol" (fel y'u gelwir) drwy'r dydd. 'Roedd yn amlwg bod gweithgareddau pleidloli i'r ieithoedd ar y lefel leol ar gynydd, a mwy o fudiadau mag erioed yn gweithio drostynt, ond dywedwyd nad oedd fawr ddim wedi newid yn agwedd y wladwriaeth ganolog tuag at yr ieithoedd, er gwaeth ddaigamiad a wnaed gan Jacques Chirac yn Kemper yn ddiweddar. Penderfynodd y cynrychiolwyr ofyn am gyfarfod gyda'r Arlywydd Chirac er mwyn trafod yr angen i lywodraeth Ffrainc arwyddo Siart Ieithoedd Ewrop. Byddan yn ceisio sefydlu pwyllgor rhwyng-bleidiol yn y senedd i drafod yr ieithoedd lleiafrifol. Drwy'r pwyllgor yma y gellid adfywio'r ymgyrch am ddeddf iaith i ieithoedd lleiafrifol y Cwbeong. Gallai'r pwyllgor ei hun lunio drafft deddf.

Trefnodd y Seneddwr Carayon a Jean-Yves Kozan o Lydaw ddiarwad o drafodaeth am Siart Ieithoedd Ewrop a'r ymgyrch i bersiawio llywodraeth Ffrainc i w arwyddo. Cythruddwyd y cynrychiolwyr gan un o swyddogion y llywodraeth a wnaeth eio rhybuddio i beidio â chodi ofn ar y llywodraeth drwy ofyn am ormod. Pan ddywedodd yr un swyddog nad oedd ond 2-3% o rieni Llydaw yn dewis rhoi addysg ddwyieithog i w plant, torodd cynrychiolwyr o Lydaw, Per Denez, ar ei draws a dweud nad y cyfarfaledd oedd wedi dewis addysg ddwyieithog oedd y 2-3% yna, ond y cyfarfaledd oedd wedi gallu cael addysg ddwyieithog. Mewn geiriau eraill, diffyg darpariaeth, nid diffyg galw, sy'n cadw nifer yr ysgolion dwyieithog i lawr. Am arwyddo Siart yr Ieithoedd dywedodd yr un swyddog, wrth wrthwynebu'r cynnig, y buasai Ewrop gyfan yn deall yr exception française! Un rheol i Ffrainc, a rheol arall i'r gweddill.

Yn gynharach yn y flwyddyn 'roedd Léonce Deprez, aelod yn senedd Ffrainc, wedi gofyn i'r Gweinidog dros laterion Ewropeaidd a oedd Ffrainc yn mynd i arwyddo'r Siart Ieithoedd, y buasai yn bosibl ei arwyddo ers Chwefror 1995.

PROBABLE REBELLION - LABOUR'S PR

A NOP poll conducted for HTV television channel in December 1996 on devolution for Wales, asked specific questions on the separate issues of law making, tax varying and method of election. The results were heartening. They were -

51% of those questioned supported devolution but this rose to 61% when people were asked how they would vote in the wake of a 'yes' vote in Scotland. This will support the view of Labour strategists - the pro devolution ones that is - who are considering staggering the Scottish and Welsh referendums as they will probably stagger the procedures establishing the Parliamentary Acts. That is, if they win.

On Law Making powers a massive 73% were in favour comparable to the Scottish figure, 11% against and 16% don't know.

On tax varying powers 57% were in favour again not far off the Scottish figure; 22% against with 21% undecided.

On preferable electoral method 60% were supportive of a change from first past the post (FPTP) to a form of proportional representation (PR) with 28% don't know and only 12% against.

These figures have added significance because they follow months of negative campaigning from the Tories and predictable attempts from the CBI to muddy the waters with scaremongering

Atebodd y Gweinidog fod y llywodraeth yn symwbsodol o'r problemau oedd rhwyng lleiafrifoedd cenedlaethol yn Nwyrain Ewrop, a'r angen i warchod y lleiafrifoedd hynny. Beth bynnag, 'roedd y Gweinidog wedi cael cynogor gan arbenigwyr am gyfansoddiad Ffrainc y buasai arwyddo'r Siart o ochr Ffrainc yn groes i'r Cyfansoddiad, ac felly ni ryddia Ffrainc yn arwyddo!

(Seitiedig ar erthyglau yn *Breinañ* - cyf. gan Robat ap Tomos)

Summary

Representatives of the linguistic minorities in the French state, including members of parliament, held a conference in Paris in October. The setting up of a cross-party parliamentary committee for the languages and the signing by France of the European Charter for minority languages were discussed. The attitude of central government, however, remains unchanged and intransigent.

tactics and distractions from the real democratic issues.

The poll also sought to establish support for devolution amongst the four political parties' memberships. The results were: Plaid Cymru 87%, Labour 52%, Lib. Dems. 50% and Conservatives 35%.

Unfortunately the poll did not specify what assembly model was being considered by the respective memberships. Nevertheless one third of Conservatives supporting an assembly of any kind is revealing.

Plaid Cymru will decide in conference in March whether to support Labour's referendum although they might wait until a post election Labour white paper on devolution. Plaid are understandably reluctant to back an assembly which is more or less the same as that proposed and rejected in 1979.

Publicly Plaid want a multi-optional referendum with the ballot paper offering the options favoured by the four political parties. It is probably safe to say that Labour are highly unlikely to concede this but if Labour were to include a second referendum question on legislative powers Plaid members might force the leadership to support a 'yes' vote. The attraction to Labour would be consistency with their proposals for the Scottish referendum.

The Lib Dems. have made it clear that the price of their support is a full system of PR i.e. single transferable vote (STV).

With the Labour supporters we can perhaps safely assume that the respondents were considering their own parties' present proposals (see *Carn* 92) and the small majority of 52% mirrors the overall level of support in Wales. However, there are many in Welsh Labour who are convinced that support for an assembly would rise - both in and outside of their party if they heeded up their proposals. These poll findings support their conviction.

To that end John Merck MP Wrexham submitted a Government of Wales Bill in the Commons in December 1996 with the support of Parliament for Wales Campaign and several high profile colleagues. It has no chance of becoming law but the move does break the Labour pro-devolutionists' (pro dev) tacit silence of the last few months.

The Bill - apart from attempting to raise the profile of devolution - promotes a parliament with legislative powers, tax raising powers and PR. It is the likeliest model to gain support from Plaid and Lib. Dems. and to survive the rigours of a referendum campaign. The move received

scant media attention but the ripples will be felt by Labour's leadership in London.

The real conflict within Labour over devolution has been centred most recently around the issue of electoral reform.

The Party's policy commission have (January 1997) recommended that an element of PR be introduced into the electoral system proposed for their assembly. The Labour Welsh Executive (now sadly without Gareth Hughes of Welsh Labour Action - see *Carn 94*) have accepted the recommendation which now awaits the seal of approval by Congress.

The Commission re-convened last year because Blair told them to reconsider the endorsement by congress of FPTP. His apparent shift towards PR or an inclusive assembly was more probably a concession to his pro-devs - not least his own Shadow Secretary for Wales - for his U-turn on a referendum. (Of course, there could be another strategy at work here. Blair inherited Labour's commitment to devolution for Wales and Scotland as the legacy of John Smith's leadership; devolution is not Blair's baby. He is known to be unconvinced as to the merits of PR yet he forces an element of PR on to the Assembly blueprint - to deliberately antagonise his anti PR reactionaries in Wales?)

Labour pro-devs have been pushing for PR as part of a wider agenda of pursuing greater powers for the proposed assembly, party with Scotland is their ultimate objective. But pragmatically they also appreciate the possible damage to their party image and themselves if they were associated with an unfair voting system.

The reactionaries, on the other hand, have been using PR as the issue of 'principle' by which they could oppose the establishment of an assembly, sabotaging the whole devolution package whilst hiding their deeper held political prejudices and attempting to preserve party and personal self interests.

What the reactionaries are actually opposed to is the power sharing that a co-operative political culture would bring under PR as opposed to the present 'winner takes all' FPTP system that Labour's old guard are so comfortable with.

In an attempt to satisfy both sides Labour have engineered a compromise, a mish-mash system of the present FPTP and AMS (Additional Member System) as the new PR element. It is a system that at first glance seems more representational but it actually preserves an inbuilt majority for Labour almost identical to the pure FPTP system.

Labour are proposing a 60 member assembly, (40 FPTP and 20 AMS), a very low figure, much less than is widely considered necessary to ensure adequate representation. By retaining the 40 Westminster constituencies Labour clearly hope to reproduce 'British' general election voting patterns (Labour currently hold 27 out of present 38 seats in Wales on 48% of

the vote) and to try to ensure the British character of Welsh politics will have little opportunity to change after the establishment of an Assembly.

Under-representation and the FPTP system will obstruct the development of a more diverse and uniquely Welsh political culture. New parties will find it extremely difficult to emerge with enough support concentrated in one constituency to challenge the post-Socialist Labour party, even in an all Wales election where the pressure to vote Labour to get the Tories out in England will be removed.

The fear of losing their electoral advantage is at the heart of the reactionaries' dissent and even though the new system makes dissent on such grounds unnecessary it still appears certain that come a referendum the Welsh Labour Party will be split with as many as ten of their MPs campaigning against the assembly.

Plaid Cymru have already said that they will not support a split Labour Party in a referendum campaign. The Lib Dems appear content to await the conclusion of the Lib-Labour constitutional talks in London to see whether their condition of STV can be wrestled out of Labour. If the reactionaries continue to oppose the present proposals Labour might as well concede STV to the Liberals and at least ensure their support. The same argument could be used to include a second question of law making powers in a referendum and bring Plaid on side. Labour seem to have little to lose. Wales, on the other hand, has a great deal to lose.

Other groups are finally entering the debate. The Business Forum on Devolution, a body of prominent Welsh businessmen who are rightly concerned about the lack of debate in the Welsh media, are promoting the idea of an assembly as a positive development for the Welsh in direct contrast and, one suspects, competition to the anti-assembly CBI (Already a distinction has been made between pro and anti-devolution businessmen as Welsh businessmen are businessmen resident in Wales respectively). There is also a pro dev group consisting of prominent public figures from all walks of life expected to enter the public arena soon.

The Welsh Distribution Movement however is a shadowy right wing movement supporting Welsh independence but also calling for the repatriation of ethnic minorities and - bizarrely - forcing everyone in Wales to speak Welsh. It appears we have a crude attempt to discredit nationalism and republicanism in Wales with propaganda specifically aimed at damaging Plaid Cymru and Cymdeithas yr Iaith in the run up to the general election. I wonder who could be behind it?

Come a referendum a great deal will depend on how much support Labour Central Office give their pro-devs in Wales and how many resources they will be willing to invest to ensure a 'yes' vote,

considering that the Tories, if they do lose the election, will be likely to pull out all the stops to frustrate Welsh Devolution.

R. Jones

News from Wales

BBC and Welsh broadcasting

In 1996 the BBC broadcast 6,170 hours of Welsh on radio and television and 5,810 hours in English. This cost £7,900,000 for Radio Cymru and £8,000,000 for Radio Wales. £16,100,000 was spent on English language television in Wales and £17,600,000 on the BBC's Welsh language contribution to S4C - at a cost of £35,000 per hour. Radio costs were £1,390 per hour in Welsh and £1,520 per hour in English.

Super Ferry

On 1st March the £60,000,000, 33,000 tonne, 600 feet long Isle of Innishmore will commence sailing for Irish Ferries between Holyhead and Dublin. It will carry up to 2,330 passengers, 850 cars and 120 freight vehicles.

Assembly - Yes and No

The Welsh Local Government Association has backed the Labour Party's proposals for an elected assembly in Wales. However two-thirds of the Confederation of British Industry's members in Wales are against the proposals.

Council Tax increases

By sheer coincidence those new local council areas which broadly correspond to marginal Conservative parliamentary seats in the forthcoming general election will have either a decrease or only a small increase in council taxes in 1997/98. However nearly all the non-Conservative likely seats will have to face increases in or near double percentage figures.



CYMDEITHAS RENEW PROPERTY ACT CAMPAIGN

While it is encouraging to see the increasing number of children in Welsh medium education in the more Anglified areas of Wales and the large number of adults learning Welsh, it is essential for the future of the Welsh language that the heartlands of Welsh-speaking Wales are preserved, and for this legislation is required to control the present and future housing stock. That is why Cymdeithas yr Iaith Gymraeg, the Welsh Language Society, has for some time advocated the introduction of a Property Act in Wales that would ensure priority for local people in the housing market.

Welsh-speaking communities, many of them weakened from past mass migrations, are facing a new threat of such English immigration. Financial reports show that house prices in London and the South East of England will rise by some 15% in 1997 while prices in Wales will rise by only 6-8%. Already there are signs that such a migration from England has started again. If the above figures are correct then this could prove a fatal blow to Welsh as the natural community language in many communities. The Welsh language in many areas could not survive a further bout of migration as experienced at times in the last two decades.

In the face of this re-emerging threat Cymdeithas yr Iaith have renewed their campaign for a Property Act ('Deddf Eiddo'), and have called upon all political parties to adopt this as a policy.

In December the Estate Agents Robert Parry & Sons of Pwllheli were singled out for a Fax attack because of their participation in an article which appeared in the English weekly newspaper, the Sunday Express (on 15/12/96), that advertised the attractions of Lleyrn, one of the most important areas to the language, as an area for English people to move to live and which actually contained a list of individual houses which were then for sale with the prices, showing to their readers how cheap they were. The office of Parry & Sons in Pwllheli received repeated messages by Fax from the Cymdeithas Cardiff office over three days just before Christmas, and the office was subsequently visited by a Cymdeithas representative.

The Property Act would ensure that campaigns such as the one to prevent the erection of 800 holiday homes in Morfa Bychan, Gwynedd, would not be necessary as antiquated planning permissions regarded as harmful to the language could be annulled. If Welsh is to be retained as a community language then nothing short of legislation will suffice. The cultural cost of

inaction on this issue is something for which future generations would never forgive us.

Robot ap Tomos

What's going on in the Governor General's Office?

Cymdeithas yr Iaith Gymraeg took the Tory Party's advice to heart recently and went 'Back to Basics' by occupying Mr. William Hague's constituency office in Northallerton, Yorkshire. The very fact that it was necessary to leave Wales at the crack of dawn in order to arrive during the office lunch break merely underlined the unacceptable situation of an English MP, unelected by the Welsh people, governing Wales as a representative of a right wing government with little support in Wales.

The occupation was planned as the next step in Cymdeithas' General Election campaign, following a rally of 1000 people in Cardiff in November and the presentation of a gold 'retirement' watch to 'Tory Boy' Hague in January. The intention was to underline the negative effect of years of Tory rule in Wales on our culture and political system and perhaps to discover files that would be politically damaging. Certainly material that could be considered embarrassing was discovered, however it certainly could not be considered political. After gaining access to the offices on false pretences five of us barricaded ourselves into the office overlooking the High Street. This office was chosen on the grounds that it would be possible to unfurl the banner from the window with the message 'Democracy For Wales' and 'An End To Tory Tyranny in Wales'. Little did we realise that this office was the workplace of Mr. Hague's constituency agent and the attention our acts would receive. Whilst going through the various files, hardcore pornographic material was discovered accompanied by signed order forms and cheque written by Mr. Moyle, Mr. Hague's agent, to suppliers of pornography in Amsterdam. It seems that Mr. Moyle was using the office in order to purchase such material being that

envelopes addressed to him at the office contained the pornography. Catalogues containing sickening scenes of bestiality, advertising videos purporting to show the rape of and violent assaults on women and a host of other perversions too revolting to the repeat were discovered. Fearing that the police who were trying to persuade us to leave would remove such evidence from us, we decided the best course of action was to throw the material out of the office window to the ever increasing and increasingly excited members of the press. At least four different camera crews were present during the 'siege' which lasted almost four hours, not to mention the countless newspaper reporters and cameramen.

Obviously the police and Tory party workers were not familiar with such protest action and forgot to disconnect the office phone, which enabled us to do live radio interviews and even receive calls from Cymdeithas members in Wales wishing us well. After almost four hours and being thoroughly searched by the police we were allowed to leave to face a host of press members. In the rapidly fading light the scene was more like a Hollywood premiere than a Welsh language protest. In fact the story, hit all of the tabloids, The Times, and was front page news in Wales and the North of England for two days. Fortunately the political message was not entirely lost in articles headlined as 'Minister's Aide in Porn Shock' and there's no doubt that this example of the 'sleaze factor' will be another nail in the present government's coffin. Mr. Moyle, after being suspended, has since resigned. It just goes to show how dangerous it is to tell people to get 'Back To Basics'! Particularly members of Cymdeithas yr Iaith!

Gareth Kiff
National Chairman
Cymdeithas yr Iaith Gymraeg

Welsh Education

A survey of teachers' linguistic ability in Welsh showed that:

- 20% were complete fluent
- 6% were fluent in spoken medium only
- 7% had social abilities
- 15% had limited knowledge
- Only 42% of lessons in bilingual (Welsh) schools were wholly in Welsh

scant media attention but the ripples will be felt by Labour's leadership in London.

The real conflict within Labour over devolution has been centred almost exclusively around the issue of electoral reform.

The Party's policy commission have (January 1997) recommended that an element of PR be introduced into the electoral system proposed for their assembly. The Labour Welsh Executive (now sadly without Gareth Hughes of Welsh Labour Action - see *Carn 94*) have accepted the recommendation which now awaits the seal of approval by Congress.

The Commission re-convened last year because Blair told them to reconsider the endorsement by congress of FPTP. His apparent shift towards PR or an inclusive assembly was more probably a concession to his pro-devs - not least his own Shadow Secretary for Wales - for his U-turn on a referendum. (Of course, there could be another strategy at work here. Blair inherited Labour's commitment to devolution for Wales and Scotland as the legacy of John Smith's leadership; devolution is not Blair's baby. He is known to be unconvincing as to the merits of PR yet he forces an element of PR on to the Assembly blueprint - to deliberately antagonise his anti PR reactionaries in Wales?)

Labour pro-devs have been pushing for PR as part of a wider agenda of pursuing greater powers for the proposed assembly, party with Scotland is their ultimate objective. But pragmatically they also appreciate the possible damage to their party image and themselves if they were associated with an unfair voting system.

The reactionaries, on the other hand, have been using PR as the issue of 'principle' by which they could oppose the establishment of an assembly, sabotaging the whole devolution package whilst hiding their deeper held political prejudices and attempting to preserve party and personal self interests.

What the reactionaries are actually opposed to is the power sharing that a co-operative political culture would bring under PR as opposed to the present 'winner takes all' FPTP system that Labour's old guard are so comfortable with.

In an attempt to satisfy both sides Labour have engineered a compromise, a mish-mash system of the present FPTP and AMS (Additional Member System) as the new PR element. It is a system that at first glance seems more representational but it actually preserves an inbuilt majority for Labour almost identical to the pure FPTP system.

Labour are proposing a 60 member assembly, (40 FPTP and 20 AMS), a very low figure, much less than is widely considered necessary to ensure adequate representation. By retaining the 40 Westminster constituencies Labour clearly hope to reproduce 'British' general election voting patterns (Labour currently hold 27 out of present 38 seats in Wales on 48% of

the vote) and to try to ensure the British character of Welsh politics will have little opportunity to change after the establishment of an Assembly.

Under-representation and the FPTP system will obstruct the development of a more diverse and uniquely Welsh political culture. New parties will find it extremely difficult to emerge with enough support concentrated in one constituency to challenge the post-Socialist Labour party, even in an all Wales election where the pressure to vote Labour to get the Tories out in England will be removed.

The fear of losing their electoral advantage is at the heart of the reactionaries' dissent and even though the new system makes dissent on such grounds unnecessary it still appears certain that come a referendum the Welsh Labour Party will be split with as many as ten of their MPs campaigning against the assembly.

Plaid Cymru have already said that they will not support a split Labour Party in a referendum campaign. The Lib Dems appear content to await the conclusion of the Lib-Labour constitutional talks in London to see whether their condition of STV can be wrestled out of Labour. If the reactionaries continue to oppose the present proposals Labour might as well concede STV to the Liberals and at least ensure their support. The same argument could be used to include a second question of law making powers in a referendum and bring Plaid on side. Labour seem to have little to lose. Wales, on the other hand, has a great deal to lose.

Other groups are finally entering the debate. The Business Forum on Devolution, a body of prominent Welsh businessmen who are rightly concerned about the lack of debate in the Welsh media, are promoting the idea of an assembly as a positive development for the Welsh in direct contrast and, one suspects, competition to the anti-assembly CBI (Already a distinction has been made between pro and anti-devolution businessmen as Welsh businessmen are businessmen resident in Wales respectively). There is also a pro dev group consisting of prominent public figures from all walks of life expected to enter the public arena soon.

The Welsh Distribution Movement however is a shadowy right wing movement supporting Welsh independence but also calling for the repatriation of ethnic minorities and - bizarrely - forcing everyone in Wales to speak Welsh. It appears we have a crude attempt to discredit nationalism and republicanism in Wales with propaganda specifically aimed at damaging Plaid Cymru and Cymdeithas yr Iaith in the run up to the general election. I wonder who could be behind it?

Come a referendum a great deal will depend on how much support Labour Central Office give their pro-devs in Wales and how many resources they will be willing to invest to ensure a 'yes' vote,

considering the Tories, if they do lose the election, will be likely to pull out all the stops to frustrate Welsh Devolution.

R. Jones

News from Wales

BBC and Welsh broadcasting

In 1996 the BBC broadcast 6,170 hours of Welsh on radio and television and 5,810 hours in English. This cost £7,900,000 for Radio Cymru and £8,000,000 for Radio Wales. £16,100,000 was spent on English language television in Wales and £17,600,000 on the BBC's Welsh language contribution to S4C - at a cost of £35,000 per hour. Radio costs were £1,390 per hour in Welsh and £1,520 per hour in English.

Super Ferry

On 1st March the £60,000,000, 33,000 tonne, 600 feet long Isle of Inishmore will commence sailing for Irish Ferries between Holyhead and Dublin. It will carry up to 2,330 passengers, 850 cars and 120 freight vehicles.

Assembly - Yes and No

The Welsh Local Government Association has backed the Labour Party's proposals for an elected assembly in Wales. However two-thirds of the Confederation of British Industry's members in Wales are against the proposals.

Council Tax increases

By sheer coincidence those new local council areas which broadly correspond to marginal Conservative parliamentary seats in the forthcoming general election will have either a decrease or only a small increase in council taxes in 1997/98. However nearly all the non-Conservative likely seats will have to face increases in or near double percentage figures.



CYMDEITHAS RENEW PROPERTY ACT CAMPAIGN

While it is encouraging to see the increasing number of children in Welsh medium education in the more Anglicised areas of Wales and the large number of adults learning Welsh, it is essential for the future of the Welsh language that the heartlands of Welsh-speaking Wales are preserved, and for this legislation is required to control the present and future housing stock. That is why Cymdeithas yr Iaith Gymraeg, the Welsh Language Society, has for some time advocated the introduction of a Property Act in Wales that would ensure priority for local people in the housing market.

Welsh-speaking communities, many of them weakened from past mass migrations, are facing a new threat of such English immigration. Financial reports show that house prices in London and the South East of England will rise by some 15% in 1997 while prices in Wales will rise by only 6-8%. Already there are signs that such a migration from England has started again. If the above figures are correct then this could prove a fatal blow to Welsh as the natural community language in many communities. The Welsh language in many areas could not survive a further bout of migration as experienced at times in the last two decades.

In the face of this re-emerging threat Cymdeithas yr Iaith have renewed their campaign for a Property Act ("Deddf Eiddo"), and have called upon all political parties to adopt this as a policy.

In December the Estate Agents Robert Parry & Sons of Pwllheli were singled out for a Fax attack because of their participation in an article which appeared in the English weekly newspaper, the Sunday Express (on 15/12/96), that advertised the attractions of Llyn, one of the most important areas to the language, as an area for English people to move to live and which actually contained a list of individual houses which were then for sale with the prices, showing to their readers how cheap they were. The office of Parry & Sons in Pwllheli received repeated messages by Fax from the Cymdeithas Cardiff office over three days just before Christmas, and the office was subsequently visited by a Cymdeithas representative.

The Property Act would ensure that campaigns such as the one to prevent the erection of 800 holiday homes in Morfa Bychan, Gwynedd, would not be necessary as antiquated planning permissions regarded as harmful to the language could be annulled. If Welsh is to be retained as a community language then nothing short of legislation will suffice. The cultural cost of

inaction on this issue is something for which future generations would never forgive us.

Robat ap Tomos

What's going on in the Governor General's Office?

Cymdeithas yr Iaith Gymraeg took the Tory Party's advice to heart recently and went 'Back to Basics' by occupying Mr. William Hague's constituency office in Northallerton, Yorkshire. The very fact that it was necessary to leave Wales at the crack of dawn in order to arrive during the office lunch break merely underlined the unacceptable situation of an English MP, unelected by the Welsh people, governing Wales as a representative of a right wing government with little support in Wales.

The occupation was planned as the next step in Cymdeithas' General Election campaign, following a rally of 1000 people in Cardiff in November and the presentation of a gold 'retirement' watch to 'Tory Boy' Hague in January. The intention was to underline the negative effect of years of Tory rule in Wales on our culture and political system and perhaps to discover files that would be politically damaging. Certainly material that could be considered embarrassing was discovered, however it certainly could not be considered political. After gaining access to the offices on false pretences five of us barricaded ourselves into the office overlooking the High Street. This office was chosen on the grounds that it would be possible to unfurl the banner from the window with the message 'Democracy For Wales' and 'An End To Tory Tyranny in Wales'. Little did we realise that this office was the workplace of Mr. Hague's constituency agent and the attention our acts would receive. Whilst going through the various files, hardcore pornographic material was discovered accompanied by signed order forms and cheque written by Mr. Moyle, Mr. Hague's agent, to suppliers of pornography in Amsterdam. It seems that Mr. Moyle was using the office in order to purchase such material being that

envelopes addressed to him at the office contained the pornography. Catalogues containing sickening scenes of bestiality, advertising videos purporting to show the rape of and violent assaults on women and a host of other perversions too revolting to repeat were discovered. Fearing that the police who were trying to persuade us to leave would remove such evidence from us, we decided the best course of action was to throw the material out of the office window to the ever increasing and increasingly excited members of the press. At least four different camera crews were present during the 'siege' which lasted almost four hours, not to mention the countless newspaper reporters and cameramen.

Obviously the police and Tory party workers were not familiar with such protest action and forgot to disconnect the office phone, which enabled us to do live radio interviews and even receive calls from Cymdeithas members in Wales wishing us well. After almost four hours and being thoroughly searched by the police we were allowed to leave to face a host of press members. In the rapidly fading light the scene was more like a Hollywood premiere than a Welsh language protest! In fact the story, hit all of the tabloids, The Times, and was front page news in Wales and the North of England for two days. Fortunately the political message was not entirely lost in articles headlined as 'Minister's Aide in Porn Shock' and there's no doubt that this example of the 'sleaze factor' will be another nail in the present government's coffin. Mr. Moyle, after being suspended, has since resigned. It just goes to show how dangerous it is to tell people to get 'Back To Basics'!! Particularly members of Cymdeithas yr Iaith!

Gareth Kiff
National Chairman
Cymdeithas yr Iaith Gymraeg

Welsh Education

A survey of teachers' linguistic ability in Welsh showed that:

- 20% were complete fluent
- 6% were fluent in spoken medium only
- 7% had social abilities
- 15% had limited knowledge
- Only 42% of lessons in bilingual (Welsh) schools were wholly in Welsh.

ÉIRE

Plandáil in Albain

White Settlers or Jockbrits - Who is to blame The Scottish Republican Forum (P.O. Box No. 447, SWDO, 4 Falcon Road West, Edinburgh EH10 4AB) Luach £2.

Ni raibh an traidisiún poblachtaigh in Éirinn frith-Shasannach riamb sa chiall bhunúch den téarma sin. Fáiltíodh i geonáir roimh thacaíocht ó Shasanaigh dhaonlathacha, bíodh cónaí orthu in Éirinn nó i Sasana féin.

Ba ghléas é an ciníochas le ding a chur idir Éireannaigh agus idir Cheiligh de chéad éagsúla ar mháithe leis an gceoilínach. Sa lá inniu féin tá meanglam de bhréagstair gan dealramh ag gabháil timpeall ar chiorcail díseoir, meanglam a thugann le fios gur de chine eile - cine miotaseolaíoch - iad Protastúnaigh an oirthuaiscirt. Seasann Poblachtaigh na hÉireann i geonáir le hÉilid de ráiméis sheiteach agus aithníonn siad gur aon náisiún amháin muid beann ar reiligiún nó cúlra 'ciníoch'.

Cothadadh agus cothaicir i geonáir an deighilt in Albain idir 'gaeltacht' agus 'galltacht', deighilt a lagáin an náisiún Albanach go mór. Go deimhin tagtar ar náisiúnaíte Albanacha a mhaíonn nach Ceiligh iad nó a shleam nach mbaineann an Ghaeilge leo. Ni hamháin go bhfulaíngonn Albain ciníochas den sórt sin ach tá galair an teicseachais forleathan inti freisin. Cúireann an staid sin leis an bpráinn go mbeadh tuiseint chruinn ag Albanach ar céard is náisiúnachas ann agus - níos tábhachtaí fós - ar cé hiad a naimhde.

Eascaíonn an foilsceachán seo as gníomhaíocht dreamanna mar *Settler Watch* agus *Scotland Watch* in Éadan Sasana a lonnafonn in Albain. Is é ba chúis le feachtais na n-eagraíochtaí sin an líon mór Sasanaigh atá tar éis cur fúthu i gceantair áirithe in Albain le domán beag blianta anuas. Tá ceantair mhóra d'Alban athraithe as curse leis na blianta beaga anuas i ngeall ar shuasóga Sasanaigh tar éis bogadh isteach iontu ar an mórchóir.

Is iad na réigiúin is mó atá tar éis fulaingt Sealtainn, Inse Gall Isthig, contaetha an oirthuaiscirt agus ceantair na toarainn. Deir Donald Anderson in alt

anseo go dtugtar "The Officers' Mess" ar Mhuile tá an oiread sin de chomail scortha tar éis cur fúthu ann, agus go mbeidh Oban go hionláir faoi na plandóirí taobh istigh de cheithre bliana má leanann an imirce ar an ráta céanna. Dar leis is Sasanaigh seacht deaghlach as deich geinn in Mornington, ceantar gustalach Dhún Eadain. Fiu má tá beagán airéala á dhéanamh ag Anderson is léir go bhfuil an t-ionradh ar scála chomh mór sin go n-aithraíonn sí comhdhánaí na bpobal áitúla san ceantar atá i gceist.

Séanann scríobhneoir eile in *White Settlers*, Alban Armstrong go bhfuil cúlraí chomh hólce sin. Dar leis is contúirí go mór na "Jockbrits" - Albanaigh 'gallúda' - ná na plandóirí. Ar ndóig tá bunús leis sin. Tá roinnt daoine in Albain a chuireann an oiread sin tábhachta le ceist na bplandóirí go gceapfaí uathu go mbeadh Albain ar bhealach a sibhála ach cosc a bheith curtha ar Shasanaigh talamh a cheannach inti. Ar an taobh eile tá lochtanna ar chur chuige Armstrong. Ni thuigseann sé an dochar cultúrtha ar féidir le plandáil a dhéanamh ar cheantar nuair a bhaineann na plandóirí leis an gcultúr Angla-Mheiriceánach atá ag creimadh a bhfuil ann d'fheiniúlacht náisiúnta na hAlban.

Chomh maith leis sin déanann sé cúlraí a chingú go dtí léamh meicintúil acmeach. Is é an ganntanas tithíochta bughné na faidhbe, dar leis. Tá Sasanaigh (agus Albanaigh) ghustalach tar éis praghas an mhargaidh ar thithe tuaithe a ardú i gceantair áirithe sa chaoi is nach acmhainn le daoine áitúla iad a cheannach. Luann sé tuairisc eile go dcaíofonn 10% de Shasanaigh in Albain leis an SNP Eolas tábhachtaí é sin a chuirfeadh faic ar aon duine a mbeadh claonadh faoi 90% eile? Céard faoi na teaghlacha a bhíonn Béarla ar chomhlúadar gaeltacha?

Tá Armstrong i bhfabhar poblachta Albanach - nárbh fada uaim an lá - ach mura mbeadh an phoblacht sin ina thaca láidir le cultúr agus féiniúlacht na hAlban

ba easair folamh í, nuachóilneacht a bheadh ina hagusín eacnamaíoch agus cultúir le hAngla-Mheiricead.

Tá laige ar smaointeoireacht Armstrong, locht a dhallann an-chuid Albanach, idir náisiúnaíte agus sóisialaíthe, go nglacann sé leis gur stát ináisiúnta í an Ríocht Aontaithe. Géilleadh é sin d'idé-eolaíoch aicme tharais Shasana ar mháith leo a thabhairt le fios d'Albanaigh, do Bhreanaigh agus do Chornaigh, go mbeainneann an stát úd leo. Is é atá Albanaigh agus Breanaigh a ghlacann leis an ndearcadh sin ag rá gur lena leas an t-impríúlachas: "tá rud eigin ann dúinne". B'amhlaidh ar feadh trí chéad bliain do riarthóirí Albanaigh agus sé shlaghdóirí Éireannaigh. Is é an coincheap "Breanaigh" an gléas is ciste in idé-eolaíoch impireacht Shasana.

Tá tuairim shuimíúil ag Sandy Mathers nuair a deir sé go mbeainneann na nuaphlandóirí in Albain le haicme a bhíodh ag cur fúthu ar fud na himpireachta nuair a bhí impireacht fhorleathan ann. Dar leis bhéidís ag cur fúthu in Éirinn ar an mórchóir marach an cogadh sa tuaisceart.

Cúireann dhá alt ar chúl *White Settlers* go mór leis an bpaímléad, ceann le Brian Higgins, Albanach a chuir faoi i Sasana agus ceann eile le Dave Leadbetter, Sasanaigh a bhí cónaí air in Albain.

Deir Higgins nach bhfuair sé riamb ach bá agus comhghéillíocht óna chomhoibrithe Sasanaigh. Ni raibh ach an t-ion uair amháin ann a rinneadh tarraicht daoine a chur ina choinne ar an mhonn gur Albanach é. Scríobhadh mannaí "Jocks out" agus "Reds out" ar bhallaí ina cheantar cónaithe. B'sin toisc go raibh sé gníomhach i cúlraí ceardchumann agus i bhfeachtais in éadan an Fronta Náisiúnta. Theip glan ar an tarraicht sin na comharas a dháin in éadan Higgins. B'fheidir go mbeadh cúlraí níos deacra dó dá mba rud é gur Éireannaigh é tá an ciníochas frith-Éireannaigh chomh láidir sin i Sasana.

Is trua nach mbíonn níos mó Sasanaigh cosúil le Dave Leadbetter. As detseart Shasana dó agus máíonn sé go bhfuil a bhlas cainte ar aon dul leis an Albanach gallúda Tony Blair. Is í an difríocht gur chaith muintir Blair airgead mór le go mbeadh an blas cainte sin ag a mac. Cúireadh é chuig "an English college set down in Edinburgh for the purpose of civilising some of the better-off natives". Molann Leadbetter an coláiste a choinneáil ar sídíl i ndiaidh na réabhlóide le spadóirí a oiliúint!

Ag detreadh an Dara Cogadh Domhanda bhí fuilbheag impireacht Shasana breacha ar fud léarscáil an domhain. Bhí 760 milliún duine san impireacht an tráth sin. Tar éis thuascairt Hong Kong ar 1 Iúil ní bheadh fágtha san impireacht ach Albain, oirthuaisceart Éireann, an Bhreatain Bheag, Manainn, an Com. Oileáin Mhuir nloch, na Malvínas, Giobráitar agus domán beag oileán eile.

Tá an chaibidil dheireanach i stair na himpireachta tosaithe, díseolaíoch na Ríochta Aontaithe féin. Ná ceapadh aon duine go dtitfidh an Ríocht Aontaithe chéanna óna chéile go héasca. Troidfidh aicme tharais Shasana go dian, go gráma agus go dtí an nóméad detreanach.

Sasanaigh ar bith ar daonlatháil é seasfaidh sé leis na náisiúin Cheilteacha ina ngleic ar son saoire. Is ceart go mbeadh fúscailt na gCeilteach ar an getár gnó polaitúil i Sasana féin mar aon le dífúth na monarchaigh agus múchadh an chmíochais. Ach bíodh daonlatháithe Shasana linn nó ná bíodh tá an caih le troid sa chéad áit ag na Ceiligh féin. Trocfaidh ár laethanata!

Micheál Mac Aonghusa

Summary

This pamphlet discusses different approaches to the wide-spread settlement of well-to-do English people in certain parts of Scotland. It is wrong to show hostility to every immigrant from England. Some have given practical support to Scottish culture and political aspirations. Nevertheless the 'plantation' is on such a scale that it is causing serious damage to the social and cultural life of many areas of Scotland. Many of the immigrants are people who would have gone to far-flung corners of the empire in earlier generations. After the liberation of Hong Kong on 1 July the English empire will be confined to Scotland, north-east Ireland, Wales, Cornwall, The Isle of Man, Gibraltar and a motley collection of islands. The disestablishment of the United Kingdom is clearly on the political agenda. That process should be supported by English democrats.

CELTIC ART CARDS

Celtic Greetings Cards
(Greetings in all the
Celtic Languages)

Christmas Cards
Beannachtair Cards
St Patrick's Day Cards

All greetings are in
Irish and English

£4.50

from
Northampton Connolly Assoc.,
5 Woodland Avenue
Abington
Northampton NN3 2BY
England

Watching One's Tongue

At the launch of the collection of essays on European minority languages "Watching One's Tongue" at the Royal Irish Academy in Dublin in February the editor Dr. Máiread Nic Craith gave the following address:

International Demand

A recent interim survey conducted at the Institute of Irish Studies has indicated that some ninety-two locations are offering Irish language classes in Britain. Very often, people as "Why on earth would anybody outside of Ireland want to learn Irish?" In the true Cork style of answering one question with another, I ask "Why on earth not?" The demand for Irish in Britain and on mainland Europe is considerable. As the Minister of State, Avril Doyle, has already indicated, students at the University of Liverpool take Irish language modules at both undergraduate and postgraduate levels. It is increasingly difficult to cater for the numbers seeking language classes in our centre for continuing education. On the continent, Irish is taught in numerous universities in France, Germany, Austria and Scandinavia. In the University of Lublin in Poland, students of British Studies must learn either Welsh or Irish as part of their undergraduate degree. We are all familiar with the huge affection for Irish in the United States. Irish is offered in universities in Australia and in China. The only people we need to sell Irish to is the Irish!

Sense of Shame

A lack of confidence in one's native language is a recurring theme throughout the two volumes of *Watching One's Tongue*. Contributors explore the cultural schizophrenia that has been a consequence of the anglicization of Celtic communities and the dictatorship of Franco in regions such as Valencia and Catalonia. This sense of shame is the essence of the colonisation process and some contributors suggest that a nation never frees itself fully from the shackles of past domination until it begins to assert a sense of pride in its indigenous tongue and plans for its language management.

Legislation

Language planning is an essential attribute of the management of our tongues. Many of the essays in these two volumes outline the difficulties that have been experienced in various communities with regard to the legal status of their languages. The regional languages of Spain were all effectively banned during the dictatorship

of Franco and it is only in recent decades that they have achieved any legal status. In Ireland, we still lack a language act which would clearly establish the rights of Irish-speakers. In Northern Ireland, Irish has practically no *de jure* status and its *de facto* status is comparable to that of Breton or Occitan, yet the potential of the language here to contribute to the peace process is enormous.



Dr Máiread Nic Craith

Marketing

The essays in *Watching One's Tongue* explore the potential impact of language on a local economy. Marketing and other management concepts can be applied successfully in all linguistic communities which receive some measure of public financing for language planning. Such concepts are especially relevant here in Ireland where we have the unusual challenge of persuading a vast army of Irish speakers to make a greater use of a skill which they already possess. We must stop treating our language as a "sacred cow" and start selling our cows in Irish. "The speaking of Irish profitable as well as patriotic" was the phrase used by Pádraig Ó hÓgáin in 1926. Lets guarantee a brighter future for our language by ensuring that its speakers can earn a living in it.

Education

Education is another key issue addressed in these books. Many experts concerned with the revival of interest in regional languages and cultures have focused on priority accorded to languages within the education system. In the case of Welsh, for example, the relationship between the speaking of that language in schools and in

the home is examined. An interesting account is given of the re-introduction of Manx into schools on the Isle of Man. The quest for Irish in England, Gaelic in Scotland and Cornish in Cornwall is also explored.

The Gaeltacht

Beatha teanga í a labhairt agus 's í an Ghaeltacht tobar agus foinse d'údhas. A million stutters cannot save a language. The transmission of a language in the home from one generation to the next is crucial for its survival. A report in *The Leader* newspaper in 1926 stated that "Dublin with all its culture and its glamour; Belfast, with all its commercialism and enterprise; Cork, with all its push and patriotism; Limerick, with all its prospects... all these possessions of which we are so justly proud, will leave us still a poor and despised people - a Cinderella among the nations - if we lose what the Gaeltacht - and the Gaeltacht only - can give us". These sentiments are as relevant today as they were then first uttered in 1926. Gaeltacht regions cannot be protected and maintained like Indian Reservation areas. They must be developed and modernised with the infrastructure and the technological resources of any urban district. *Síad ár gcúram agus ár ndíshlán, forbairt chultúrtha, shóisialta agus eacnamaíochta na Gaeltachta.*

Endangeredness

Language preservation policies must be accompanied by language development and promotion. Some 6,000 languages are presently spoken around the world. The majority are threatened by extinction. About one dozen languages die every year and that number is rapidly increasing. *Watching One's Tongue* addresses the question of language endangeredness particularly in relation to Sorbian and Low German. These volumes are not merely concerned with the question of the impact of official languages upon non-official ones, they also consider the considerable influence that the so-called lesser used languages have had on the widely used tongues.

Diversity in the Institute

Linguistic diversity is the key to a new Europe. We, at the Institute of Irish Studies, have a strong commitment to pluralism. *Watching One's Tongue* are a mere two volumes in a series dedicated to the examination of Europe's regional cultures. The academic staff is drawn from Ireland, Britain, Germany and Australia. We have postgraduates in regions from Spain to Canada. We have cultivated links with universities from Gdansk to Barcelona and from Uppsala to Trento. Our most cherished link, however, is with Ireland. Our commitment is to the Irish people and the Irish way of life. Our mission is to increase the understanding of Irish culture in England and in Europe, thereby enhancing Anglo-Irish relations.

Conclusion

In today's world, the monolingual is the exception rather than the norm. Any modern democracy, deserving of that title, recognises and encourages its cultural diversity. Let's not call a language dead before it dies. Let's not bury any of our languages alive.

Mar fhocal scoir, ba mhaith liom teachtaireacht a chur go dtí Kevin Myers. Tá todhchaí bhreá chinnite ag an nGaeltacht. Gaifian aitheantas agus sí í a thabhairt do Ghaeilgeoirí na hÉireann agus na hEorpa. Tá cearta daonna againn. Bímis deimhin de phrionsabail an daonlathais agus na gceart cultúir.

The Irish language is alive and well, in Limerick and in Dublin, in Belfast and in Bremen, in Tartu and in Tokyo and of course in Liverpool. As one of our language, it is deserving of our support. Any other message is linguistic and cultural suicide.

A Chairde go raibh míle maith againh.

Irish Language Dublin Map

A voluntary Irish-language group in Temple Bar (their centre is open to all, providing drop-in-centre, classes, conversation circle and activities for young people and children, etc. have just published an **Irish-language poster/map of Dublin** (centre city), with Irish/English and English/Irish index of streets. This is the first ever Irish-language city map (there are no Irish streetmaps) and they feel that it will be of great use to all organisations dealing with the public - you can now use the Irish streetname when sending out mail, where appropriate!

It is hoped to publish an Irish map of greater Dublin in the future also. They will be glad to forward maps or further information as required. Available for £3 + postage from address below or Irish language bookshops.

Má theastaíonn uait cóipeanna a ordú, nó má theastaíonn aon eolas eile, beidh áthas orthu cloisteáil uat ag am ar bith. Scríobh chuig: Christina Ní Choisdealbha, Ionad 'Bual Isteach' na Gaeltache, 43 Sraid Essex Thoir (E. Essex St.), Baile Átha Cliath 2.



A Significant Victory for Gaelscoileanna

Readers of *Carn* will recall the outrage described in these columns of the parents of a number of Irish language schools who were refused recognition on spurious grounds at the beginning of the 1996/97 school year. Despite intense lobbying four schools remained unrecognised - Inis Córthaigh (Gorey, Co. Wexford), Cluain Eois (Clones, Co. Monaghan), Baile Breac (in South Dublin) and Maigh Nuad (Maynooth in Co. Kildare). The concentration then was on supporting the schools in their struggle for survival and a major fund raising campaign was launched while pressure for recognition continued to be applied. Two of the schools, Inis Córthaigh and Baile Breac, mounted a High Court challenge to the arbitrary refusal of recognition by the Department of Education and Education Minister, Niamh Bhreathnach. Following the initial stages of the case some willingness to negotiate emerged and following discussions Gaelscoileanna were happy to announce at the end of February that recognition was to be granted to these four schools, hopefully, to be followed by recognition of another new school which has just applied for

recognition in Tuam Co. Galway. This was a significant victory for the schools, parents and Gaelscoileanna and indicates clearly that the basis of refusal was wrong in the first instance. Thanks go to all who aided this campaign including of course the Celtic League.



Exhibition

IKEL (Committee for Ethnic Freedoms) is to mount an exhibition "Europe speaks with 100 tongues" in the towns of Aalen (May) and Kronach (September) in southern Germany.

The organisers would welcome material (posters, maps, magazines, photographs etc.) for their section about the Celtic peoples and their languages.

For further information: IKEL, D.52249 Eachweller Im Römerfeld 44, Germany.

Action called for on Róisín McAliskey

The Celtic League has written to the British Prisons' Minister over reports that Irish political prisoner Róisín McAliskey, may be shackled whilst giving birth and that the new born child will be taken away from her within twenty-four hours.

McAliskey is currently on remand in Holloway Prison in London pending a German government extradition warrant.

The circumstances of her detention have already caused considerable concern and the International Human Rights organisation, Amnesty has taken the unusual step of calling for "urgent action" from its branches and members world-wide to protest to both the British and German governments. Amnesty believes that "the outcome of the possible decision to separate mother and baby would amount to 'cruel, inhuman or degrading treatment' and would damage permanently the mother-child bonding relationship".

Róisín McAliskey is already subjected to a harrowing twice daily strip searching regime and is denied association with other inmates. Independent medical reports indicate that the circumstances of her detention in isolation, with sleep deprivation and understandable concerns about her pregnancy are worsening her overall medical condition.

Signs that the British have started to realise the implications of the regime they are applying are indicated by the disclosure by Róisín's mother, former mid-Ulster MP, Bernadette McAliskey, that prison authorities are trying to get her daughter to



Róisín McAliskey

sign a disclaimer that would waive any legal claim against the prison in the event of harm caused to her or the unborn child.

The Celtic League will be adding its voice to the protests urged by Amnesty. The treatment being applied by the British authorities to this detainee verges on torture. McAliskey's is the latest high profile example of the treatment of Irish Political prisoners in British jails. The League welcomes the decision of the Irish government to intervene over the detention of Róisín McAliskey. The League had earlier called on the Irish government to make representations to the British.

The coded terms that Irish deputy Prime Minister has used in discussion with the British Ambassador to Dublin should be carefully scrutinised before the British respond. Mr Spring had said the matter "could damage the shared objectives of the British and Irish government" in respect of

advancing a negotiated settlement of Anglo-Irish differences.

The McAliskey issue has the potential to seriously accelerate the steady unravelling of relations since the IRA cease-fire broke down.

If the British do not understand this, they should consider what crass political actions by the Spanish government in their dealings with the Basque Separatist Movement has achieved in recent weeks. A bad situation has now spiralled out of control. A parallel can be drawn.

The Irish Government's intervention should not be viewed by the British as unhelpful or as interfering. It provides a clear perspective of how moderate opinion in the Celtic countries views the circumstances of McAliskey's detention. By her continued detention the British government provide a *raison d'être* for a continued spiral into violence.

* CL General Secretary received a lengthy reply from the Taoiseach, Mr Bruton, within two weeks of writing The Taoiseach outlined the Irish Government's actions and concerns over the matter, assuring us that they will monitor closely this matter and, where appropriate, any concerns will be taken up with the relevant British authorities.

* As we go to press it has been reported that pressure has led to recategorisation of Ms. McAliskey from High Risk Category A to Standard Risk Category A, described by her mother as "a small step in the right direction".

STRANGE GOINGS ON

The Irish Council for Civil Liberties printed the following article in a recent edition of its newsletter, ICCL News, which the group forwarded to our General Secretary:

"Adam Busby, a militant supporter of Scottish Independence, whose extradition to Scotland was refused many years ago on political grounds, has written to us claiming that the only evidence against him on the letter bomb charges comes from a self-proclaimed accomplice and co-conspirator. Indeed, Mr Busby claims that the only evidence that there were any letter bombs here in Ireland comes from this supposed accomplice, who has not apparently been charged with anything himself and who, Mr Busby claims has had charges against him in Scotland dropped.

If Mr Busby's claims are correct - and of course it remains for the court to decide that - this all sounds very reminiscent of the supergrass cases in the North in the 1980s when former members of republican and loyalist groups gave evidence against their supposed colleagues. That strategy was strongly criticised by politicians here at the time. It would be ironic if a similar strategy were now to be used by the Gardaí in this jurisdiction.

And what is Mr Busby's case doing in the juryless Special Criminal Court anyway? The official reason for the existence of that court is that paramilitary groups connected with the Northern conflict might intimidate juries. But who would do the intimidating in Mr Busby's case? Do the Gardaí seriously believe that some wild-eyed group of Mr Busby's countrymen is going to come over to Dublin to track down and terrorise jurors? Or is it just a kneejerk reaction that says that every case involving terrorist-type charges should be sent to the Special

Criminal Court regardless of who or what is involved?

Ironically, if Mr Busby was being tried in his native Scotland, he would be entitled to trial by jury. It is only because he is in the Republic that he is being denied that right.

This trial will be worth keeping an eye on, not only because it will be taking place in a court that, in our view, should not be hearing it in the first place, but because if there is any truth in Mr Busby's claims about the evidence against him, it will raise important issues about the admissibility of accomplice-type evidence in the Irish courts."

Mr Busby also faces other charges which will be dealt with in due course.

KERNOW

Kembreean Ha Kernowian

Gwyndeyrn gorhyrn wrthaw, gwendorj gorf,
Gorfynt hynnt hvd Llydaw...
Matearn benegaz, doag rowle dretha, arluth ltuio,
hethas e wovennack tereba Lzow...

Andelna thera nve ridda dro tha breze Llewelyn ap Gruffydd en caon heer sreflezh gen Gruffydd ab yr Ynad Goch war e lathva en 1282. Credgez gen radn drigge hebna poynta tha dezina Llewelyn a hethas aleaz e wlascore bis en Breten Vean, en cuntell Kernow war an vorr. Anthony Edwards e e levar *Appointment in Aberedwy* a nahas en dadn an breza ma; whathe mor tene nve ha considra an geveran bell a vee treeth Kernow ha Kimbra, nagew an dra meaz a reason.

Nye a dale gwella Kernow avell esall en Wlaskath a Deunans en kensa lea, queia hedn duah an stithas cansblethan a Kernowian reeg hethas rage o gallus drez an hole gorenans leb o regardez nena vel Kernow poran. Mor tene ha pedery puna menz vee Deunans en termen na, spladn ew dro hve mesk an broaza powiow a Breten, ha broaza, dehogall, avell onen vethell an powiow a Kimbra; ha whathe, pe nago Kimbra unyez nena vel edin brou ednack, po tho Deunans unyez en deda kenzenna, eysy ew adgan ra fra igge Deunans, ha devezlena Kernow, gwary radn mar vesy en heyne an Brittez, ha alena, rag fra era nye cavaz pedzhivick Kernuack. *Glywys Gernyw*, vel matearn a bar Morgannwg, tha leb e a rose hanow e hunnen, *Glywysing*, en south-east a Kimbra, boaz mar ogaz tha Kernow ort e heyne keveris ha ort e thavaz.

E vee poran en bar ma dreeg Llewelyn ap Gruffydd, en wheelas assurya edn Kimbra unyez, saya tha estabysa urfrian bedn an Sausen, ken merwall en 1282; buz ethewa aweath tha leas menegaz dreeg ownter Llewelyn, Dafydd ap Llywelyn, moaz tha gova en Tyndagvel barha Rechat Kerl Kernow en 1245 perege e kelly e dowle tha govaz e hunnen asonez gen an Pab, ha alena gen matearn an Sausen, vel Pedzhivick Kimbra.

Rag fra riga moaz tha gova en Kernow menas era neb neav a gowethyans obma rag an Kembreean? Nango scantlower moy es try cans blethan aban vee coll an matearnath Kernuack en 936; nango an Kernowian omseny creav thort chartur gathevez than Stannertes en 1201, thort thyoafostrians ago teer en 1204, thort an

mall dibblans a vee Yerl Rechat (1227-1272) tha omweel feure broaz (ha pew a ore, metessen cazall dadn gazall gen an Kembreean?); ha moy avell hedna, treeth duah an tardegvas cansblethan terebna nesa radn an pemdegvas cansblethan yta teez moar Kernow loryda en Shanol ha terwithyow suya bressel ago hunnen bedn an Frenkian han Sausen; hagenzol, besy merkya dreeg an matearn Hedda VII, dotha keveran keveris en Kimbra ha Breten Vean, govaz e hunnen advowez ken en Kernow!

Nag eze mear a thowt dreeg an Kernowian an termen ma regarda o hunnen avell kibimiez tha suya both o hunnen, wos la an Sausen, ha per efan gye usya ombla skooth ort skooth gen an Kembreean avell sethorian, rag an Kernowian warbarha gen an Kembreean o an gwelha sethorian era en Euproe, ha partez tha suya both o hunnen, ha war hebma Froissart a srefias:

... anik an Sausen thera pelorian ha teez heb kene, Kembreean ha Kernowian ervez gen colhednow heer, heb geath meaz en wheelas an Frenkian (han dez ervez ha sethorian o hunnen egeri vorr dothans) ha, pa re angye cavaz nongy en where, pee rima contas, baronas, marrogian po squerrian, gye a lathva angye heb massy.

Peea Llewelyn moy fortidtez, ha en joynea tha e hunnen an sethorian ethick Kernuack ha Kembrack, ha peea dotha en gweer an towle a gweel e hunnen arluth drez keveris Kimbra, Kernow ha Breten Vean, pezell defrann o story agon pow ha e davaz!

Précis Cornish and Welsh

Llewelyn ap Gruffydd is supposed by some to have envisaged making himself prince over not only Wales but Cornwall and Brittany. His uncle had earlier taken refuge with Richard Earl of Cornwall at Tintagel, to escape the wrath of the English king following the failure of his attempt to have himself recognised by the Pope. Richard was himself ambitious, and strong enough to survive this flouting of his king's authority unscathed.

The Cornish themselves were full of confidence, and even waged war at sea against both French and English. Cornish and Welsh archers were formidable, and had a long standing association with each other.

If Llewelyn had not met an untimely death, perhaps he might have attempted and succeeded in a bid to unite Wales, Cornwall and Brittany under his own overlordship. What a difference this would have made to our history!

Richard Gendall

Alan M. Kent: Profile of a Cornish Writer

Alan M. Kent was born in St Austell, in the heart of the china clay mining industry in 1966. He was educated at Brannel Comprehensive School and studied English Literature at the Universities of Cardiff and Exeter, where he is currently completing his Ph.D. titled 'Writing Cornwall: Tradition, Nationalism and Tourism.'

His first novel CLAY was published in 1991 and is set in the harsh reality of the mid Cornwall landscape. It is a magical-realist text: jumping between the 17th and 20th centuries involving the pursuit of ancient knowledge buried at the bottom of a china clay pit. The novel was described by D.M. Thomas as 'an immensely impressive debut' whilst critics began to place him at the forefront of a new Cornish Literature.

Kent writes both fiction and poetry and is recognised as a performance poet in the Modern Cornish Poets group, who have recently completed readings at the Swansea International Festival of Literature, the Celts in Kent Festival and the Glastonbury Festival of Performing Arts. Kent has for a number of years been an active member of the Cornish Literary Guild and participates in most festivals in Cornwall.

His epic bi-lingual poem OUT OF THE ORDINALIA (1995) has been called 'the most important single poem to emerge from Cornwall in the twentieth century' by the eminent Welsh poet R.S. Thomas, and is now widely recognised as a bold statement of contemporary Cornish identity.

1996 saw the release of his second novel YOWANN AND THE KNOT OF TIME, which is set in a mythic Cornwall somewhere between 1955 and 1965, and broadly set around the fishing village of Mevagissey. Kent



Alan M. Kent

sees the novel as a statement of the multi-facets of identity within Cornwall by taking a canter through major defining moments of Cornish history and culture – from the supposed arrival of Jesus with Joseph of Arimethea go Tristan and Yselt, and from Jamaica Inn to Language revival. The novel has given him critical acclaim both in Britain, Europe and North America. His work has recently been featured in both The Independent and The Guardian, and his poetry has been featured on BBC Radio 1.

The Summer of 1996 saw Kent reading in America, and he has recently been commissioned to provide an adaptation of the trilogy of Cornish medieval mystery plays known as the Ordinalia. The first of these to be performed will be THE PASSION in August 1999 when there is a solar eclipse. The plays will be a contemporary rendition in Cornish vernacular – but the eventual aim of the project is to put on the full cycle in Cornish. The Creation and Resurrection plays will follow in the year 2000, with a plan for the cycle to be repeated every four years.

Alan's next work is a collaborative project with poet Tim Saunders. Their joint poem AWEN will emerge in 1997, along with a new volume of poetry from Alan titled THE HENSBARROW HOMILIES.

Alan's work is published by Lyonesse Press. Available from South View/Gwel Deghow, Wheel Bull/Hwel Tarow, Foxhole/Tollowarn, St. Austell/Sen Ostell, Cornwall/Kernow. Telephone (01726) 8823621.

Appeal

Articles in the Cornish language should be submitted by May 1st, which is the deadline for the next issue.

Cornwall's Fishing Industry

In mid 1996 Plymouth Business School produced a report on 'The Economic impact of the fishing industry in Devon and Cornwall'. The report, suffers from the Devonian syndrome, treating Devon and Cornwall as one region. It suggests that as a unit the area contributes a significant amount of the fish landed in the UK.

Following the release of figures showing the tonnage and value of catches landed in 1995, CoSERG have examined the data for Cornwall. Fishing is still an important contributor to the regional economy. Over 33 million pounds worth of fish were landed by UK registered vessels in Cornish ports in 1995. Newlyn was the main port, accounting for 72% of the total (£23.7 million), followed by Looe 9.5 (£3.1), Padstow 7% (£2.3) and Falmouth 5.5% (£1.8).

The Cornish industry depends upon the exploitation of prime, high value, demersal species. All of the top six species landed in Cornwall in 1995 were demersal, together they accounted for 55% of the total value of catches.

Data [1995 data; may exclude some smaller ports]

Port	£ million	%
Newlyn	23.704	71.8
Looe	3.125	9.5
Padstow	2.273	6.9
Falmouth	1.810	5.5
Mevagissey	.618	1.9

This potentially prosperous situation is threatened. Westminster has a total lack of concern for the fishing industry particularly in an area it regards as peripheral. At the same time 'flags of convenience' vessels account for a large proportion of those species vital to Cornwall. In 1995 the following percentages of UK quotas were taken by flag ships – Hake (44%), Megrim (34%), Anglerfish (29%), Soles (17%). Despite the richness of the seas off Cornwall, the Cornish fleet has had to take part in the EU decommissioning programme. From 1993 to 1995, 31 vessels were decommissioned from Newlyn. At the same time of the 208 vessels (of over 10 metres in length) registered and licenced in 1996 in Cornwall, 10% were Spanish. Although this may appear as a small proportion of the total, if expressed as a percentage of the Gross Registered Tonnage (GRT), they made up 38.5% of the Cornish fleet.

Type	£ million	%
Demersal	27.836	84.3
Shellfish	3.981	12.1
Pelagic	1.190	3.6

	£ million	%
Megrim	4.069	12.3
Hake	4.025	12.2
Sole	2.980	9.0
Anglerfish	2.767	8.4
Lemon Sole	2.215	6.7
Turbot	1.927	6.0
Crabs	1.386	4.2

	£ million	%
Pollack	1.317	4.0
Ling	1.274	3.9
Plaice	1.000	3.0
Brill	.979	3.0
Squid	.948	2.9
Mackerel	.908	2.8
Cod	.859	2.6

DEPRIVATION

Poverty and Deprivation in West Cornwall (1996) outlined the degree of deprivation in Cornwall using 1991 census data. The report confirmed the belief held by many, that people in Cornwall are not only badly off, but worse off than official statistics might suggest. Cornish workers are paid less but work longer hours than their English counterparts. The figures below indicate some of the differences.

	England	Cornwall
Average weekly earnings	£225	£213
%age working over 40 hours week	22.5%	29.8%
%age of workers in the free economy	26.1%	34.2%

The earnings data from the report can be compared with the New Earnings Survey figures from 1991.

	England	Cornwall
Male full-time	£322.8	£246.3
Female full-time	£225.2	£178.2

Another quango

Despite recognition of the need for Cornish institutions to deal with Cornish issues, a group headed by Sir John Banham have conjured up another Devonian proposal for a multi-purpose Development Agency. A supporting article in the 'Western Morning News' was followed by a one-sided BBC programme extolling the virtues of such a body. Whereas those in the audience who asserted the desirability of this quango were allowed full reign, Andrew George (prospective Liberal Democrat parliamentary candidate for St. Ives), who argued persuasively in favour of a Cornish Development Agency was treated with derision. This was not a debate but a publicity relations exercise.

Not only would the proposed agency be unaccountable to the Cornish people, its proposed functions would seriously undermine Cornwall Council's status and viability.

MANNIN

FEAILLEY EDDYRASHOONAGH FILLYM AS CHELLVEEISH NY CELTIEE

Goll rish y Cohaglym Celtiagh, ta Feailley Eddyrashoonagh Fillym as Chellveesh ny Celtiee goll er cummal dy choilliey vlein. As, goll rish y Cohaglym, t'ee goll er cummal cordaill rish claare reaghit, ayns gagh cheer Chelliagh, name lurg name - er-lhinney jeh Mannin. Cha nei Mannin er y rolley er y fa nagh vel chaghier Manninagh er Bing Hecktyragh yn 'eailley, as cha nei Manninee er chur stiagh fillym ny feeshagyn rish bleaciant. Dy jarroo, va caslys-cherey ayns lioran glosaagh y Feailley ayns 1996. As (fuiree rish) sy chaslys-cherey shen cha row Mannin ry-akin.

Phow skimme-feeshag Scoll Ard Phurt ny h-Inshy dy chur feeshag stiagh son Feailley 1997, vees goll er cummal sy Chorn, ayns Porthia (St Ives). Dooyrt Bing yn 'eailley dy noddagh yn 'eeshag Vanninagh ve coontil lesh stoo v'eh 'ard Albinnagh'. Agh cha noddagh feeshag Phurt ny h-Inshy goll er taishbyney ec yn 'eailley er y fa dy row rouyr stoo cheet v'eh 'ard Albinnagh'. (Cha nei Nalbin ayns myr cheer agh myr 'ard').

Cha nod ny Manninee cur y loght er y Ving shoh dy bollagh, ga dy vel kuse jeh sonnaasagh dy lioar. Shimmy feailley as chaglym Celtiagh t'ayn raad nagh vel Manninee ry-akin as ta sleih elley briaht 'C'raad ta ny Manninee?' (my ta fys oc dy vel Mannin ayns er cheer erbee). Sleegh da ny Manninee hente jannoo ny smoo dy choonsey stiagh ayns 'eailley shoh.

Er yn 'eailley ayns 1996, ayns Bangor ayns Breetin, v'eh baghtal ry-akin nagh vel caslys moosar eddyr ny colughtyn moosary as ny colughtyn beggye. Ny colughtyn moosary shen y BBC, ITV, Grampian as myr shen. Ny keayntyn, cha nel agh peagh ny ghiaa gobbraghey da ny colughtyn beggye. As ayns y vean, foddie, ylow shiu Sianel Pedwar Cymru (Ammyr Kiare Vretrin) as Teilifis na Gaeilge, ta thalk noa y chooid smoo dy leih er Bing yn 'eailley, t'ad nyn shecktyre jeh ny colughtyn moosary.

Veagh oo smooinghagh dy beagh ny colughtyn beggye currit dy bollagh da ny chengaghyn Celtiagh as jannoo fillym as feeshagyn 'Celtiagh'. As dy beagh ny colughtyn moosary currit da cooney argid as jannoo neu-nhee jeh ny chengaghyn quaagh shid. Ta paart jeh 'n'iriney ayns shen, agh ta 'n' skeal foddie ny smoo cramp na shen. Dy ghoail toshiagh, ta paart jeh deiney moosary y Ving gobbraghey dy jeean son ny chengaghyn, as paart jeh ny colughtyn beggye, cha nel monney anaase oc er yn Chelliaghys.

Ec yn 'eailley ayns Bangor ayns 1996, va sleih feer vorit mychione yn traghtys (commercialism). She Bob Collins, shecktyragh voish RTE, ren cur yn ard-loayrtys. Dooyrt eshyn dy vel yn chaghnoaylleaght as yn traghtys er chaghlaa reddyn son dy bragh. Claryn chellveesh ta cur curootyn dooghysagh er nyn doshiagh, t'ad ayns gaue moar fey ny crumney. T'ad goll dy tappee dys stayd raad vees dy choilliey chlaare-chellveesh ny red ry-hoi cooney argid dauesyn as romaghyn oc ayns ny colughtyn-chellveesh. Mannagh vees claare cooney argid, jarrood eh, cha bee eh jeant.

Dooyrt Mnr Collins dy row ny Breetnee er ve feer aighoil dy gheddyn S4C (yn Ammyr Vretrin). Cha jinnagh ny h-Albinee ny ny Yerne geddyn leih yn argid shen, ga dy row Bing Chellveesh Gaidhlig jannoo dy mie. As she red yindysagh dy row Teilifis na Gaeilge currit er bun. As she scammyllyagh dy row ny Frangse foad cur y Yrreanish lo choon. Va ny Frangse gys dy row ad lendeil 'cultoor Oarpagh' noi boghtynid Americanagh agh v'eh doillee shen y chredjal tra v'ad maroo myn-chuloortyn Oarpagh.

Hell Bob Collins dy lhisagh yn 'eailley cur oltaghey da coonshyn radio chammah as coonshyn chellveesh. Cha lhisagh baarnee ve eddyr chellveesh as radio. Eish hie eh er dy ve arganagh. Row yn

'eailley feer? Row y sleih va goail ayns ayns gagh cheer Chelliagh (peripheral)? Row ad caggy shenn chagghaghyn? V'eh quaagh dy row coobryr goan agglagh. V'eh ymmyrchagh dy hayrn sleih noa stiagh (Bee fys mie ass towse ec l'haahderyn enagh er leih dy stoo shoh).

Gyn ourys erbee, bee ny feyshtyn cheddin goll er resoonney reeshi mieaney ayns Porthia. As ta 'n' gaue gaase ny smessey. Ta impiragh Rupert Murdoch ('Yn Reuyreyder Sollaagh') gaase ny smoo as ny smoo. T'eh jeeaghyn dy bee smagh niartal echee er ymskeaylye bun-earoogh (digital broadcasting) ayns ny h-ellany shoh. My vees sleih kionnaghey kishyee-llieh, bee ad agh geddyn foddiey ny smoo ammyryn lesh jallooya feer ve er ny chellveeshanyn oc. As she Mnr Murdoch vees creck ny kishaghyn shid. Ta 'n' fer shoh currit da 'n' red ta feer fassanagh oc y traa t'ayn. geddyn greim er argid as poar liorish ny media. Cha nel eh boirit mychione carys y theay. Ayns yn 'Cheen, myr sampley, v'eh feer arylagh dy cheam magh claare erbee ta cur yn olk er yn reilys tranlaasagh ayns shen.

Bentyn rish yn chellveesh vun-earoogh, t'eh bunny shuckyr dy bee ram jeh ny h-ammyryn shen ymskeaylye boghtynid gys ny h-ellany shoh. Agh bee kuse jeh ny h-ammyryn lesh y BBC, ITV, Ammyr Kiare as S4C. As ta skeal ayns dy bee Gaidhlig ry-gheddyn. My ta shin gra 'bwoose da Jee son reddyn beggye' shen y red ta Murdoch gearree. S'leshyn yn poar.

As bentyn rish yn 'eailley Chelliagh shen, ta Mannin feme sleih dy gholl er y Ving Hecktyragh as chellveesh as feeshagyn dy chur stiagh syn 'eailley. Son shuckyrs, cha bee monney taghyrt my vees ny Manninee nyn shassoo doberhan mychione y choonsh. Ta joarreeyn goll toshiagh dy jannoo fillym ayns Mannin kyndagh rish vendeishyn-keesh. Foddie dy bee shoh greinnaghey tooilley Manninee dy jannoo fillym as feeshagyn dauesyn hente. As er y chooid sloo ta fys ec sleih enagh ayns Reilys Vannin nish dy vel Feailley Eddyrashoonagh Fillym as Chellveesh ny Celtiee ayns. Tra va 'n' 'eailley shoh goail toshiagh, ren Follan Films taishbyney syn 'eailley y chid 'il'lym va rieur jeant ayns Gaelg ny lomacran, 'Ny Kirree fo Nighthies'. Paart dy vleeantyn lurg shen, va Rob Robter gaccan nagh row eh 'lowit' goail ayns yn 'eailley er y fa nagh row Mannin ny cheer Chelliagh'. Bee Mannin speedilagh sy jerry my vees ee goll dys y vullagh sy choonsh shoh.

Orree Crenell

Summary

At present, Mannin is the only Celtic country which is not formally recognised at the annual International Celtic Film and Television Festival. This is part of a much wider set of issues, including that of the onslaught of commercialism on minority cultures.

LEAGUE JOINS CONGRESS IN RECOGNITION CAMPAIGN

A video production unit established at a Manx secondary school produced a professional quality production entitled *Manx Myths and Fairy Tales*. The subject is self explanatory and Irish and Scottish viewers would probably recognise many of these ancient Manx legends as having counterparts in their own countries. The Celtic Film and Television Association, however, refuses to recognise Manx contributions as valid in its forthcoming festival.

The matter came to light after the school's Deputy Head Teacher, Julie Harmer, contacted Dr. Brian Stowell of the Manx Branch of The Celtic Congress. The school wished to submit the film to the International Celtic Film and Television Festival, organised by the Celtic Film and Television Association, to be held in Cornwall this year but was refused on the grounds that the Association considers Mannin to be a Scottish region!

It is not, unfortunately, the first time that the Association has displayed its ignorance. Some years ago, Manx film maker Rob Robter tried to submit an entry and was refused because the Association did not consider Mannin to be a Celtic country!

Dr. Stowell, (International President of the Celtic Congress 1993-1996) has since written to the Association arguing the case for submission. In his letter he states:

"The Isle of Man, is a Celtic country with its own identity, as can be appreciated briefly from these features:

- the Isle of Man has its own government along with the oldest parliament in the world
- the Isle of Man is not part of the United Kingdom nor is it in the European Union.
- the Isle of Man has its own Celtic (Gaelic) language
- the native culture is Celtic.

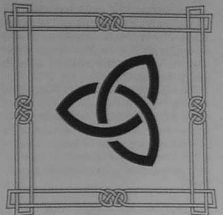
Hence, we should not be included in the Scottish region!

It should be important for the Celtic Film and Television Association to be sensitive in matters of cultural identity. Unless this is so, there is not much point in having such an association."

Dr Stowell contacted the Celtic League for assistance and all the League's National plus International and North American branches have been asked to lobby the Association so give proper recognition to Mannin. Manx Radio contacted the Association for an explanation and a representative said that the matter would be reviewed at a forthcoming meeting. The overall impression given by the interview was that the Association did not have a great understanding of the Isle of Man's position but realised that it had made something of a faux pas.

The news was posted on the Celtic Usenet newsgroups where quite an amount of discussion was generated. In the

meantime, the issue seems to have generated enough direct response for the CF&TA to ask if they could meet Dr. Stowell at the forthcoming festival. The Manx entry is still not, however, being allowed in.



Manx Government does not exist

Mannin is not a part of the European Union. It is not an 'associate member' or anything like that. To allow Customs-free trade to continue with the UK when it joined the EEC in 1972 (?) a document called Protocol Three (of the Act of Accession of the UK to the EEC) was drawn up. This permitted Mannin to export agricultural, dairy and light industrial produce into the EEC without the imposition of non-European trade tariffs provided that all such goods were produced in accordance with European requirements and were not subject to any subsidies above or beyond those allowed by Europe for the same produce.

In reciprocation, Mannin was not allowed to impose any restrictions to the importation of European goods in the same categories other than those restrictions/duties that existed in Europe. To make such trade free of Custom's interference between Mannin and the UK, the notorious Customs and Excise agreement was drawn up with the UK, which has effectively handed Mannin's fiscal control back to the UK on a plate. Mannin receives no cash support whatsoever from Europe.

During the past 25 years, it would appear that the Manx government has used European legislation at every opportunity to undermine our own home industries. One particular instance is the law regarding the manufacture and sale of ice-cream. Manx law requires

anything sold as ice-cream to contain a minimum of milk solids. This effectively prevented the importation of cheap, frozen confectioneries described as 'ice-cream' under UK legislation.

After 1987, however, the DLGE (Manx government department responsible for such issues) began turning a blind eye to the law of the land when a large supermarket chain threatened to make an issue of the matter. They wanted to import cheap goods irrespective of their quality and so the Manx government predictably crumbled before the prospect of actually having to act as a government.

Then, in 1995, a long-standing Manx ice-cream manufacturer which could no longer remain competitive while legally compelled to manufacture real ice-cream against a flood of cheap, synthetic imports, demanded that the DLGE enforce the law or amend it to provide a fair market place. There was no action from the government department apart from a proposal to reduce 'ice-cream' using UK (not European) standards. Finally, the manufacturer brought the Manx government to court for failure to honour its legal obligations.

The case was dismissed before evidence was even presented since the Acting Deemster (judge) ruled that the Manx government did not exist in law. Work that out if you can.

Mark Kermode

Bad News for Civil Liberties

The news that the controversial Manx Police Powers and Procedures Bill which disappeared in the pre-election run up is to be re-introduced in the new session is bad news for all who believe in civil liberties and fundamental rights.

The Manx Bill is wrongly characterised as being based solely on the UK Police and Criminal Evidence Act (PACE) 1984. Legislation which was designed to counterbalance a series of miscarriages of justice cases founded in abuse of detention and interrogation procedures by the Police.

The Isle of Man legislation, although imitating elements of PACE, owes less to any desire to imitate progressive legislation, such as some of that contained in PACE, and more to draconian aspects of the UK Criminal Justice and Public Order Act 1994.

It was this 1994 UK legislation which contained provisions that severely restricted the right to silence and it is this aspect which is also one of the most disturbing in the proposed Manx legislation.

In addition the provisions within the proposed Manx legislation for the police to be given "stop and search" powers owes as much to the Prevention of Terrorism Act 1977 and again the 1994 Criminal Justice Act and Public Order Act as it does to the Police and Criminal Evidence Act 1984.

At the time of its inception PACE was regarded in the United Kingdom as a quantum leap in the way in which detainees at police stations were treated. Its provision for a strict regime governing the circumstances of the detention, the tape recording of interviews and right of access by detained persons to advice and representation was seen as a major safeguard to the individual. Obviously the Manx government would like any proposed Manx legislation to appear to have the same intent as the Police and Criminal Evidence Act i.e. enhanced and progressive legislation covering police procedures which in addition to assisting in the apprehension of criminals provides protection for the individual who finds himself in police custody. However, the realities of the proposed Manx legislation are that without substantial amendment they will simply provide a crude extension to the unrestricted powers of what is already a body of questionable accountability - the Isle of Man Constabulary.

In any serious consideration of the proposed Manx legislation it is important to realise that those facets that parallel UK provisions (in PACE and the Criminal Justice Bill) have already been condemned in International Law. The decision to restrict the right to silence, implemented in the UK Criminal Justice & Public Order

Act 1994, has been found by the United Nation's Human Rights Committee to violate "various" fair trial provisions of Articles 14 of the International Covenant on Civil and Political Rights.

"Stop and search" provisions as introduced in the Prevention of Terrorism Act 1977, firmed up in PACE, and further strengthened in 1994 in the UK, are now contemplated within the Manx Bill. At face value this might seem to be a useful weapon for a police service to deploy. However, the reality is that in the United Kingdom, such powers have been abused considerably by the police and more disturbingly have been used as a means to harass particular social or ethnic groups in contemplating the new Manx legislation and comparing it to the UK provisions such as Police and Criminal Evidence Act 1984 and the Criminal Justice & Public Order Act 1994 the MCL had to engage in a major exercise. The sheer weight of this legislation means that in a press release of this nature one can only highlight a small element of the inherent pitfalls. It is also not the remit of this critique to comment on the positive facets of UK legislation, but positive elements particularly in relation to PACE are apparent, not least the right and requirement for all those detained and interviewed in police stations to have these detentions and interviews meticulously recorded. There is some evidence from the UK that the strict requirements of PACE in relation to detention and interview are not always observed. However it is highly unlikely that some of the major abuses, which occurred in the 1970s in relation to those detained and subsequently falsely imprisoned for many years on the basis of confessions which were extracted via physical and psychological abuse, could be repeated.

Nevertheless the pendulum can only swing so far before serious abuse of rights and liberties occurs. Our system already allows for inadequate representation of those detained at police stations. There are no on duty solicitors in the Isle of Man police stations. There is no independent assessment and verification of what goes on in these places and the system for investigation of complaints is so tawdry and inadequate as to be little short of a joke. Given this, a scenario which hands more and tougher powers to the police is not only stupid but dangerous. Justice will ultimately pay the price.

J.B. Moffatt

Reih Bleecaney Vanannan

Reih Bleecaney 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) (See Carn 96).

This year's award went to well-known and popular Manx Language activist, Mr. Leslie Quirk, whose contribution to the language survival and revival spans many decades.



Leslie Quirk

MOOIJER VEGGEY PLAYGROUP OPENS OFFICIALLY

The bold project to establish a full-time Manx language playgroup has officially come to fruition with the opening of the first premises at Braddan School Lodge on Friday 7th February. The project has been frustrated by bureaucracy but was able to commence operation immediately after New Year and now has nine children enrolled with more "in the pipeline".

Mooijer Veggey is funded through partaking children's fees, fund-raising and a grant from the Manx Heritage foundation. It has also received financial support from Yn Cheshaght Ghailkagh and Caaryn ny Gaelgry.

This important project has been complemented by the Manx Department of Education establishing a Manx Language medium class run on Friday afternoons for primary school Manx speakers. This is playing an important part in giving the language credibility to those children who understand but are hesitant to use Manx after being immersed in the English environment. It will also provide continuity for those children who have been to the Mooijer Veggey playgroup when they start school.

CELTICA

Book Reviews

It is always a pleasure to read books by Peter Berresford Ellis. Two more have been added to the impressive list of his Celtic writings: *Celtic Women* (ISBN 009 4724601, price £9.95, now available in paperback) and *The Druids* (0 09 472450, price £16.95 Hb). Both titles are published by Constable and help to fill a gap for the general reader.

The Druids

...is an ambitious work. The book goes way beyond the best modern study of the subject - Stuart Piggott's. Whereas Piggott limited himself to a discussion of the sources, consideration of archaeological evidence and the Druidic mad belief of Romanticism, all aspects are dealt with by Berresford Ellis, the latter has, in addition, extensive sections on the Druids as philosophers, poets, historians, physicians, seers, astronomers and various other things. To achieve this he uses the term Druid in a more generous sense than is usual, to include all members of the Celtic learned class - the oes dana of Irish sources. He also sets out to show that the Druids (in this extended sense) - as Guardians of the Celtic Culture - have suffered from a bad press, from the times of the ancient Greeks and Romans onwards, simply because they upheld the traditional culture. Can anyone argue with that?

I felt that the book might have profited from use of Proinsias MacCana's essay *Early Irish Ideology and the Concept of Unity*, since I have for long believed that that could be expanded into a definitive study of the Celtic learned class.

As with others before him (Jean Markale in *Celtic Civilization* p. 139-41 for example) the author traces Pelagianism to Druidic sources. The final chapter - *Revising the Druids* - is a wide ranging one examining many attempts by variously motivated groups to seize upon the Druids in an effort to build themselves a respectable pedigree. The New Age brigade receive a particularly well deserved thrashing - which must surely cheer up those of us who are tired of finding serious books on ourselves intermixed with claptrap created by and for those who have grown tired with the purposelessness of modern material civilisation, turning for solace to a world of make believe and involving we Celts in the sham...

Celtic Women

...is divided into ten chapters, with an introduction and epilogue. The individual chapters deal with such subjects as women in Myth, Early History, Law, Medieval history and the Celtic Church. Personal adornment, Celtic Witches and Sex and Poetry. What I liked about the book is its wealth of details from the vast field of Celtic studies and the pen portraits of numerous Celtic women. There is also a rather stimulating - and speculative - chapter on the Mother Goddess.

There is also a little too much ideology in the book (just as there was too much psycho-analysis in Markale's *Women of the Celts*). At too many points Berresford Ellis cites as support Peter Cerici's *Celtic Sexuality* (a rather dubious 'authority'). The discussion on *Women in Celtic Law* is more successful because he draws upon such modern authorities in the field as Fergus Kelly - whose Guide to Early Irish Law is essential reading to any student of Celtic Culture.

The book is also overly hostile to Christianity - which might alienate the majority of Celts who are in fact Christians. The adoption of this stance is surprising given the tact and sensitivity which the author has displayed on this subject in the past. His remark on p. 233, where he refers to the 'suffocating controls of western Christianity' is typical of many peppering the book. His hostility to Christianity leads him to argue that Adomnán's reforms which prevented women (and children) from taking part in war represented a curtailment of women's rights; by doing so he fails to see fault in a Celtic society which waged war on women and children and also to see the liberating effects of Christianity in attempting to end this.

As it probably inevitable in a work covering such a vast field there are occasional factual errors. Cnoc Aine is incorrectly referred to as being in County Kerry (p. 31); it is actually in Co.

Limerick. Neither was ancient Mesopotamia an Indo-European civilisation (p. 35). The Irish texts Society Translation of Keating's great *Foras Feasa Ar Eirinn* is attributed to Daithi Comyn, only volume one was Comyn's work, the other three volumes were by Fr. Stephen Dinneen. Pádraig Pearse's *Mise Éire* is quoted - but the printers have been careless since there are six spelling mistakes (unless other sources I have are incorrect). Despite these criticisms the book is well worth reading and as with the author's numerous other works will occupy an honoured place on my bookshelf.

For those who were beginning to think that for a book to be published by Constable on the Celts it had to be written either by Peter Berresford Ellis or somebody deceased (Hubert, McCulloch, Loomis etc.), fear not for they have given us *Celtic Cornwall* by Marjore Filbee (ISBN 0 09 476 090, price £16.95 Hb). While she writes with obvious enthusiasm - and indeed sympathy - for her subject the more important quality of empathy seems to be absent. She seems uneasy with much of her material - especially in the prehistoric section. Given that the book comes right up to the present, the reader might at least expect some passing comments on the Cornish revival, above all the language question - or at very least a discussion of Cornish place names - together with some evaluation of the difficulties of a small nation retaining its identity in the face of the influx of English hordes both as settlers and visitors. In place of this, however, we are treated to little pen portraits of famous non Cornish people who have lived in Cornwall - as if by simply crossing the Tamar they have taken on the personality of the place and become part of its landscape. Still, the book is bound to appeal to some, but not, I feel, those of us who are Celts...

Kevin Collins

Request

Alan Heusaff (addr. pg 24) would like to hear from readers exact details of how many people in each Celtic country can/do speak, write their national Celtic language. Also the number of schools teaching them.

This information will be published in a future edition of *Carn*

Al Liamm, subs. 180 FrF / outside State 200 FrF to Per ar Bihan, 16 r. des Fours à Chaux, 35400 Saint-Malo.

Nr 299 (152 pages) commemorates the tenth anniversary of the death of the great Breton writer Maodez Glanndour with the publication of his translation of *The Song of Songs*, a beautiful long love poem attributed to King Solomon. The editor, Ronan Huon, tells in his introduction that even though it was adopted after much debate as part of the Christian Scriptures it fully deserved to be read by all, believers or not. Of the other contributions, let us mention the continuation of Yann Gerven's entertaining, rather rambling, so far inconclusive investigation of a triple murder in a rural area, a short biography and appreciation of the work of Robert Burns and, for those wanting a good laugh, Goulc'han Kervella's "Requiem evit ar Brezhoneg" satirizing a university professor of Breton who is impatient of those involved in the language struggle and gets disappointed on arriving just in time to ask a dying "native speaker" how he pronounces the word for to-day, hiziv [hizjo] or one of its many dialectal variants, hurio, hirio, etc. The answer is: ho... ho... ho... jordui. Ah! like "aujourd'hui"! That should get its place in a modern Breton dictionary. There is no truth of course in this story, says Kervella, but to understand it well, read *Liberation*, 25.06.96.

Inter-Celtic Forum

The following organisations have agreed on two broad general principles.

1. Self-determination for Ireland, Scotland, Wales and Cornwall.
2. While Cornwall, Wales, Scotland and part of Ireland remain within the United Kingdom, Irish, Scots, Welsh and Cornish living in England should have equivalent rights to English living in Cornwall, Wales, Scotland and the province of Northern Ireland.

A Standing Joint Consultative Committee consisting of delegates from the organisations has been established.

Scottish National Party	London Branch
Plaid Cymru	London Branch
Mebyon Kernow	London Branch
Connolly Association	
Celtic League	England Branch

Further details will be announced in due course.



Taigh na Gàidhlig
A campaign to establish a
Gaelic Centre in Edinburgh

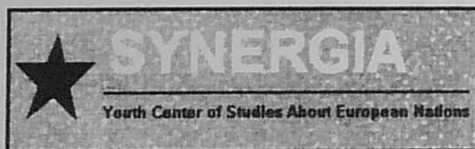
T-shirts

green or white with
Taigh na Gàidhlig logo

large and X-large £9.50 (incl p&p)
children aged 7-8 £8 (incl p&p)

For orders please contact
Ms Joan Macdonald,
1 Burdiehouse Road,
Dun Eideann EH17 8AE,
fòn: 0131 664 3746

An t-airgead gu lèir a'dol gu
Taigh na Gàidhlig, Buidheann
Carthannais SC025061



Following the Conference of linguistic rights in Barcelona in May 1996 the League has been contacted by the Youth Centre of European Nations without State. The group writes: "Our aim is to improve the co-operation between young people of the Western European national movements in several fields: lesser used languages, politics, culture..."

Nowadays, some of those nations are systematically forgotten and it is difficult to find information about their developments. This is why we wish *Synergia* could become a link of information, to show and to learn.

We know the important work that you are doing in a similar field as us, that is why we ask you to have more collaboration to subscribe it.

Our project is basically an exchange of information and we beg you to promote, our bulletin to improve its quality and to reach more people"

The group's news bulletin *Synergia* is available from: Diputació 274 Pral, C 08009 Barcelona, Catalunya (PPCC).

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.

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

ALBA, Risnidh Mag Aoidh, 7/1 Newton Street, Gorgie, Edinburgh, EH11 1TG.

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

CYMRU Jina Gwyrfaï, 3 Croes Y Waen, Waenfawr, Caernarfon, Gwynedd.

ÉIRE Subscriptions: c/o 33 Céide an Ghrianóg, Ráth Cúil, Co. Átha Cliath.

KERNOW Martyn Miller, 10 Trewartha Court, Pound Street, Liskeard.

MANNIN Cristl Jerry, 6 Glenfaba Road, Peel.

ENGLAND BRANCH

Information: Pádraig Ó Conchúir, 84 Pulleyns Avenue, London, E6 3LZ England.

Subscriptions: Florence Kenna, 72 Compton Street, London, EC1V 0BN.

USA Stephen Paul de Villo, 313 East 201 Street, Bronx, New York 10458.

INTERNATIONAL BRANCH Alan Heusaff, Seana Gharráin, An Spidéal, Co. na Gaillimhe, Éire.

CEAP BREATAINN Frangag Nic Eachainn, Box 179, Mabou, Cape Breton, Nova Scotia, Canada BOE 2W0.

The General Secretary and P.R.O. of the Celtic League is Bernard Moffatt, 11 Hilltop View, Farmhill, Braddan, Mannin.

The Editor is Ms P. Bridson, 33 Céide an Ghrianóg, Ráth Cúil, Co. Átha Cliath, Éire.

Our next deadline for material for *Carn* is 1st May 1997. Materials sent for publication in *Carn* must relate to our aims, and should be typed. All materials copyright © *Carn* unless otherwise stated. The views expressed in *Carn* are not necessarily those of the editor nor of the Celtic League.
E-Mail: mkermode@enterprise.net

Layout: Peantrónaic Teo., 12 Radharc na bhFeá, BÁC 16, Éire.
Printers: Elo Press, 49 Reuben Avenue, Rialto, Dublin 8.

ISSN 0257-7860