

# celtin

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## A LINK BETWEEN THE CELTIC NATIONS



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30p

QUARTERLY PERIODICAL IN ENGLISH & IN CELTIC LANGUAGES  
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## ALBA

### GAELIC CORRESPONDENCE COURSE

"Gàidhlig Bheò"- available from the National Extension College, 131 Hills Road, Cambridge, England.

On the first of March the new audio-lingual correspondence course for Gaelic learners was officially launched by the singer, Anne Lorne Gillies, on behalf of An Comann Gàidhealach.

The new course, "Gàidhlig Bheò" (Living Gaelic), consists of extensive written material and a number of reel or cassette tapes of spoken Gaelic, arranged in thirty units. Throughout the course the student is guided by a qualified tutor. The course is specifically designed to meet the needs of part-time home students who need have no previous knowledge of Gaelic. Students will be taken up to 'O' grade standard and, on completion of the course, will have the ability to read, write, understand and speak Gaelic with a fair degree of fluency. At a cost of £27 (credit terms are available) the course is extremely low-priced considering that all the necessary materials are included.

"Gàidhlig Bheò" is being handled by the National Extension College, a non profit-making educational body. A spokesman for NEC stated that "Gàidhlig Bheò" had already become the college's most popular language course.

"There is a lot of demand for it from Scots in England and overseas, particularly in the United States and Canada where there is a phenomenal cultural interest in Scotland."

It is hoped that the course will be used in schools, colleges, and libraries in Scotland, as well as by individual students. Details are available from NEC at the above address.

### TWO VIEWS OF LALLANS

#### RECENT DEVELOPMENTS.

The review in CARN 16 of the book 'Linguistic Minorities in Western Europe' mentioned the Lowland Scots dialect and gave the impression that there was no movement acting for this language. However there is a group, the Scots Language Society, whose primary aim is to 'foster and promote the emergence of Scots as a language.'

Scots is greatly differentiated from Standard English and has its own independent literary tradition of 600 years standing. For a large part of that time it was Scots, and not English, which replaced the Gàidhlig language over much of Scotland. The history and development of 'Scots' or 'lallans' was succinctly discussed in the article 'Scotland's Other Language' by Iain Mac William in CARN No. 3 where he correctly observed that the conflict is now 'between English - the official language of the British State - on the one hand, and Scots and Gaelic - the officially unrecognised languages of ordinary Scottish people - on the other.'

When that article was published in 1973 the Scots Language Society (at that time called the Lallans Society) had only just been formed. Celtic League members may be interested in developments since then in the history of the society:

- 1) The publication of a magazine called "Lallans". Written entirely in Scots from the editorial to the book reviews it appears twice a year with support from the Government-financed Scottish Arts Council. The emphasis is on modern Scots prose but among the poems in 1976 were Scots translations of Gàidhlig poems and a Scots poem by George Campbell Hay (Deorsa Mac Iain Deorsa) the noted Gàidhlig poet.
- 2) A slowly growing recognition of Scots Language and literature by schools and Universities. This was reflected by the Society's 1976 conference on 'The Scots Tongue in Education'. One address delivered there is to be published soon in the Scottish literary magazine, Akros.
- 3) Regional branches have been started.
- 4) Literary competitions have been organised by the Society last year for poetry and this year for poetry, short stories and plays. There is a special section for children.

The Scots Language Society has not acted as a political pressure group, although recently a delegation did meet with the Controller of the B. B. C. in Scotland to press for more use of Scots in broadcasting. A central feature of this year's Conference will be a discussion of the future policies of the society and this could lead to a more political approach. Gordon McFarlane.

### THE LALLANS MOVEMENT

Recently the Lallans Society, a small cultural group which is subsidised by the Scottish Arts Council, changed its name to the Scots Language Society. Not an earth-shattering event perhaps, but the only practical effect of the change of name is to add another element of confusion to an already confusing situation.

What is Lallans, and what is the significance of the Lallans movement? This requires a lengthy explanation.

Scotland was originally Gaelic in speech and, although English made serious inroads from the 12th century onwards, Gaelic was the majority language and still recognised, and referred to, as the Scottish language throughout the medieval period. However the Scottish Reformation of the latter 16th century was essentially pro-English. The English language became the vehicle of the Reformation ideology while Gaelic was seen as an obstacle to it. Gaelic was subjected to almost every form of attack. It was blamed for being one of the chief causes of 'barbarism', and its detractors generally referred to it as 'Irish' which weakened its identification with Scottish nationality and strengthened its identification with the 'Irish religion', i.e. Roman Catholicism. For these reasons, attitudes of hostility and blind, unreasoning prejudice against Gaelic became the accepted norm for the average Presbyterian. Scottish Gaelic, the national language, was called 'Irish' and treated as alien, while, in a linguistic context, 'Scottish' was now being used only in connection with the English dialects of Scotland. (An early example of what are now known as "double-think" tactics.)

As a result, when reaction to the Union of 1707 inspired a surge of cultural nationalism it was largely expressed through a revival of interest in Anglo-Scottish dialect, not through Gaelic which was still beyond the pale. The influence of Ramsay, Fergusson and, above all, Robert Burns ensured that the cultural nationalism of the English-speaking Scots would be directed towards their own distinctive dialects.

The English dialects of Scotland, which are many and varied, were, and still are, described collectively

as "Scots". The term is unfortunate and misleading. For example, there are people who appear to believe that "Scots" signifies a single uniform dialect, while others support the view that "Scots" is a language distinct from English. The latter idea is based largely on a nationalist outlook. Many Scots feel that a national identity demands an independent national language, but, unable to come to terms with Gaelic, they claim recognition for "Scots" as a separate national language. These claims do not stand up under close examination, but where does Lallans come in?

The word "Lallans" itself appears to have been coined by Robert Burns (in order to rhyme with "lallans" and "balance") and means Lowland speech. By the early 1900's a small number of dialect poets were beginning to experiment with "synthetic Scots", instead of writing in a genuine local or regional dialect they used an entirely artificial medium created by combining vocabulary, vernacular usages and idioms from a variety of different dialects, and by reviving words (long since obsolete) from Early Northern English. This synthetic dialect came to be known as "Plastic Scots" but later was re-named Lallans, and several poets (notably MacDiarmid) have used it successfully although most attempts have ended in dismal failure.

It is vitally important to differentiate between "Scots" and "Lallans"; "Scots" means the Scottish vernacular dialects while "Lallans" means the artificial medium.

Unfortunately the distinction was soon lost to the general public which, as the result of a Press campaign which tried to ridicule the Lallans poets, had been amused and bemused by the situation. Furthermore certain elements in the Lallans camp deliberately encouraged the erroneous identification between the two. Nowadays most people do not even realise that there is a distinction between "Scots" and "Lallans". It is quite common, even in supposedly well-informed circles, to hear people mention "16th century Lallans", or discuss the "preservation" and the "revival of Lallans".

The Lallans Society, formed several years ago, has never attempted to clarify the issue and, indeed, in a number of ways, such as re-naming itself the Scots Language Society, has succeeded in clouding the issue even further. The Society's aim (according to its constitution) is "to promote the emergence" of Lallans as a language. In practice, of course, this means the promotion of a bogus and essentially English cultural nationalism. (Not surprising that some Lallans Society members are known for their less-than-sympathetic attitudes to things Celtic, and to Gaelic in particular.) The significance of the Lallans Society lies not in its ability to promote Lallans (which is a forlorn hope anyway), but in its persistent and petty attempts to reduce and deny the status of Gaelic. For this reason alone the Lallans Society deserves our attention. A. B.

### THE DEFEAT OF THE BRITISH S.L.P. CONGRESS REPORT.

Norman Easton

The Scottish Labour Party launched itself in fine style at its First Annual Congress on 30/31st Oct. 1976.

For some months it had been common knowledge in Scottish political circles that the SLP had been infiltrated by the "International Marxist Group" - a British ultra-left organisation, characteristically London based. Well before the Congress this British element had caused trouble in a number of quarters and was alleging a "witch-hunt" against "The Left" in the SLP. This surprised many loyal SLP members who thought themselves 'left', but knew

of no witch-hunt. This self-appointed, allegedly persecuted 'left-wing' set up its own journal, misleadingly titled 'Scottish Socialist', the intention being to polarise and split Congress for or against their maximalist, pious, instant-revolution, creed. In taking this approach they plainly showed that they were not Marxists but agents of English imperialism. They expected total acceptance of a collection of wild slogans and empty clichés (instead of a party programme), but they had done nothing to help build the SLP in the previous 9 months.

And what kind of 'Marxism' justifies the attempt of an English/British organisation to create an arm of itself within a Scottish Party. (The IMG even offered a member of the SLP £10,000 to assist in this task!) John Maclean, the greatest marxist of his day in the whole island of Britain, warned long ago 'We in Scotland must not let ourselves play second fiddle to any organisation with headquarters in London'. The English IMG had infiltrated the Scottish Labour Party to gain leverage and recruits in Scotland, and to tone down our alarming tendency to be Scottish (Nationalist).

So it was only right that Congress expelled the known IMG members. But in the process of expulsion a minority aligned itself with the IMG, supporting their right to exist within a Scottish party. So the battle began again until they also were expelled by Congress. This struggle severely disrupted Congress agenda, but during a lull in hostilities the Scottish Government debate took place. Ironically the British party were too involved in their ultra-left battle to take note of this debate. It was irrelevant to them, since they held that a fight for 'socialism' automatically precluded 'nationalism'. And they let the matter slip, many of them not even being present (so busy were they plotting a coup) when the Stewarton/Bonnybridge Composite calling for Socialist Independence for Scotland was unanimously passed by Congress.

Naturally the expelled Britishers poured venom on this policy when they discovered what had happened. The IMG's 'Red Weekly' called the SLP 'openly nationalist' and claimed we were going to join the SNP. The present writer confesses to some bias, having been singled out in this attack for the accolade of 'a right-wing bourgeois nationalist'. (This makes a pleasant change from previous descriptions, e.g. 'Celtic Chauvinist', 'Scottish Racist', etc. So who cares if they pile on 'Fascist' as well!) Shortly after the IMG analysis, the spokesman for the expelled Britishers, John Nairn of Cambernald, said on Radio Clyde that his Britishers were the Socialist wing and that us SLPers were the Nationalist wing. Well, we certainly are nationalists, but we are socialists as well and not likely to merge with the SNP. That Mr. Nairn can make such a statement, counterposing Nationalism to Socialism, indicates the Imperialist (British) nature of his group.

By their expulsion a resounding defeat has been inflicted on the British, and a great Scottish victory won. The SLP is now truly an Independent Scottish Socialist party. It has been toughened under fire.

But much of the Congress business, due to the time consumed by the British problem, remained on the table for a reconvened Congress on Jan. 15th 1977. This time there were no problems from troublemakers, the expelled minority contenting themselves with selling literature outside the door of Glasgow's City Hall. Among policy decisions taken that day, the Party committed itself to...  
... a 200 mile fishing limit for Scottish waters comprising 100 mile inshore limit for Scottish fishermen only, and a further 100 miles for all EEC fishermen, the Scottish Assembly/Government to set quotas.

... total nationalisation of the oil and related industries.  
 ... taking the land of Scotland into community ownership.  
 ... nationalisation of banks, building societies, insurance companies.  
 ... the defence of women's rights and the equality of the sexes.

... recognition that Scotland's long term economic and political interests may not be served best by continuing membership of the EEC.  
 ... the fight against racism and the fight for a multi-racial Scotland.  
 ... self-determination for all nations worldwide.  
 ... Statud Offisiel arson a Ghalidhig (Official status for Gaidhlig).

The last-named of these was incorporated in a resolution from the Bonnybridge Branch which read ...  
 "The SLP will oppose any political trend which has as its aim whether explicitly or implicitly, discrimination against minority cultures. Of special importance in this field is Scotland's native language Gaelic (Gaidhlig). The SLP sees the task of obtaining an equal status for Gaelic (Gaidhlig) as being a vital one for the Scottish people."

Voting on this resolution was overwhelmingly in favour. Out of 140 delegates at Congress, on a hand vote, on 4 delegates voted against. There were no abstentions. 136 voted for. Those against, principally Roddy McKenzie (hardly a 'Lallans' name) from Aberdeen, could not get it out of their heads that somehow the resolution was to force English-speakers to speak Gaidhlig instead. But this irrational belief that Equality means Dominance is a classical one in language revival situations.

It was good that there was opposition, since it meant that the debate was a real one, and the decision was therefore taken on the basis of a full understanding of what was being voted on. This makes the vote all the more remarkable. Sometimes it is all too easy to pass unanimous resolutions, especially, as in this case, when they have the support of the party executive.

In all, over both sessions, Congress was a great success. And a solid achievement is evident in our Independence policy. We see the road to genuine (socialist) Independence as being through a two-pronged assault: 1) the maximum 'devolution' that can be wrung from Westminster, and ... 2) the achieving of Independent National Status within the EEC (together ultimately with Breiz, Euskadi, Catalunya, Corsica, etc.) The two tactics naturally balance each other, and lead only one way - to Scottish Independence. Norman Easton.

## BREIZH

### HERITAGE FOR THE TOURISTS, OR: CLIMATE FOR CHARTCULTURE.

Like in Wales, Mann and Ireland, there is a campaign in Brittany aimed at getting the place names on signposts indicated in their correct forms. Corruptions such as the grotesque "Gerce ar Saucy" for Gerc'h ar Saos, or "Poule Canard" for Poell-Kannad, would not be tolerated by any self-respecting people, but whereas in Wales the "do it yourself" stage has long been reached, in Brittany the prevailing attitude is to ask the French administration to be so good and listen to sweet reason.

In October 1975, Giscard d'Estaing instructed his secretary of State for Culture to see to it that the heritage represented by public place names - things like the above-mentioned Englishman's Hedge and Washpond - be protected.

Could he have had other than French names in mind?

T. Kalvez, chairman of the Kelc'h Sevenadurel Gwead, (Breizh, Nr. 220), decided to test it. Here is the diary: 11-11-75. T. K. to G. d'E., pointing out the distortion of Breton place names by frenchification, multiple requests by local, departmental, regional councils, refusal of the ministry of Equipment to put up bilingual signposts.  
 26-11-75. Reply: "Your letter passed on to competent administration for examination of case, with greatest care".  
 5-1-76. Competent administration quiet as mouse. Repeat of request to secretary of State, who passed it on to Equipment ministry official.  
 14-1-76. The latter requests TK to supply a memorandum on the subject.

Immediately, TK writes to 38 individuals or organisations requesting local specific details. Replies received from 21 correspondents by 30-4-76.  
 23-1-76. Outline of case submitted to official involved.  
 3-2-76. Examples, location of place names, their frenchified/distorted forms as well as the correct ones; b) instancing refusals by the local authorities (strictly Paris-controlled) to put up bilingual signs; c) insisting on need for revision of policy leading to general solution, with recognition of the right to have bilingual signposts, implementation first on the outskirts of large towns, villages, then an indication of farm, river, site names; subsidising smaller communities' expenses in the matter; d) urging the formation of study groups and commissions in each of the five Breton departments.

14-7-76. No reply. TK enquires from ministry what happened, and reports to State secretary. "Any hope of recognition?" In reply, TK is informed of his repeat request (5-1-76) having been passed on.  
 1-11-76. Still no reply from Equipment. TK sends letter to new State secretary for Culture, with details of all steps taken so far; expressing disappointment, impatience in Brittany, in context of refusal to satisfy the more general cultural demands.

7-12-76. Reply from Equipment to letter of 23-1. "Your problem comes within the realm of information for road users and information of a touristic-cultural nature. We are working on how to fix the practical modalities of implementation and the limits within which we have to set it, because we have to avoid distracting the attention of road users from signals of vital importance."

"We" knows the limits within which the Breton heritage should be protected. Preferably in museums. For tourists and road users' sake. The natives don't matter. Their place is perhaps also in the museums. The Breton names of towns and communes, of farms and fields, of rivers and hills, are of no practical use. Only a few particular cases will be considered, but no general regulation. It might cause a set back for the French language, endanger national unity. They are such delicate plants!

T. K. urges that a campaign be organised for a generalised signposting in Breton, and that elected representatives be canvassed. He suggests that actions similar to those of Cymdeithas yr Iaith be carried out; previous efforts have been too sporadic, and successful only locally; they lacked planning and concurrence; here is a field for co-operation, a field in which the Bretons could, with a bit of diligence, finally score some positive results.

BUT LET NO ONE TAKE ADVANTAGE OF SPELLING DIFFERENCES TO WRECK THE UNDERTAKING. First established the principle. Better spelling can be discussed later.

## LIZHER

A-alcout reñ un amkan (- pal) gwerinour (1) d'ar C'Hevre Keltiek: "Anaoat a rex ma soñj er c'hev'er-se. ... Ne vin biken a-du gant lakepeded hag a laka azev-digezh treuzmenezioù boulineour (1) a-raok ar pal a-du gant ar re a vean tichout reid broadel Breizh hep klask war un dro ar c'hempouez, pe mar karez ar reid, gwirnel. Ne zegereman ket enzalc'h an UDB, en deus klasket stagan kuzenn Vreizh ouz ar Etrevevadouriezh brezhonek nevez-lizhet hep gouz zoken ma vije sebetlet. (Ker a vo lavarout na eo ket bet dislavaret gante goude ...) N'on ket kennebeut a-du gant dehouerien an Emusa, daoust d'ar vignoniezh personel a zo etreonn ha hiniennoù azeho.

D'am soñj, ar gapitaeriezh prevez hag ar gapita-louriezh - Stad zo da lakaat kevatal, ken nozaos an eil hag eben. Dre natur e klask an den perc'hennañ, al loened douar kouz hag ar re ouez a ra heñvel o domañ un tu an daf di'chad, diouz an tu all ar re o deus danvez dreist-gouvor. A-du-kreñn on gant darnoùù (kevrenn) ingaloc'h an danvezioù, o reñ galloud (-'tu) da bep den da veval hervez an delizegezh (-'dervez), da perc'hennañ ivez; a-du on, eta, evit lakaat bevennoù d'ar perc'hennañ, evit mireot ouz tud (ha kompagnonezhioù?) bevc'hennañ en tihont d'ar c'hemented 'zo. Evit an dra-se o'ous ket ezhom da gaut un "doktrin" (keallidurezh) hogez reolennoù - kemposeraz.

Enañ ar Strollad Sokialour Gall o paouez ambann ur pennad diwar-benn ur raktres eus reolennoù ar diazezoù a ginniget evit al labour-douar. Kaset em eus an evelhadenn-mañ da heul, ha n'em eus ket lavet ur sokialour himi ebet, o t'ch'el d'ar mennad perc'hennañ an douar a-stroll. Ar c'hontrol kement him am eus divizet gantañ a sklav ez eo mat lezel an dud da perc'hennañ douar, en ur lakaat bevennoù strizhoeb eget bremañ s-kenver gorrard an douar perc'hennañ dez heul hag e-kenver gwirion an implij. Pep hin en deus lavaret o a pal ar Strollad breizh ouz ar c'hreñtinad - perc'hennañ hag harpañ pep den da ront da vout mestri war e dra.

Setu ar pezh am eus kinniget dezho e-lec'h ar perc'hennañ a-stroll hag a zo un tu da zivirizennañ ma dud: 1) Krouñ ur servij-diberc'hennañ hag a zeufe da vout perc'henn-kasterour d'an douar. Setu dres ar pezh a fell d'ar werinourien ober; 2) lakaat diouzbu an holl zoaroud perc'hennañ gant "bankrovoerien" (tud ha ne c'honezont ket anezhad) e dalc'h hanterour ar servij-se, pezh na ginnig ket ar P.S. en e raktres; ar diaocriten-se en eskemm a vefe roet lodennoù dezho kevatal da dalvoudegezh o douar, betek ma vefe gallet o adreñañ diganto, en un taol pe damm-ha-tamm. 3) an douar a vefe feurmet da c'houdeñvel, paezenn-ha-paezenn, hervez o barregerezh - vicher ha tamm ebet hervez o gallez adreñañ; 4) an ardoenn-studi o defe d'ober; b) un enklask a vefe graet war o labour, o gallez, h. a.; k) bes'e vefe ur prantad-amproun; d) ur prantad-feurmer; e) an diwezh e vefe lu da zibod etre chom da feurmerien (merourien) war an dachenn hag adreñañ lodennoù an atañ, dindan ur skourrad na vefe ket nebeuteh eget un niver 've a vloavezhioù, da skouer dek vloaz; i) lodennoù-se o chom gant o bagse da herzh, pe da vezan gwerzhet lamm-ha-tamm, pe e c'hellent kacot leze divarve diwezhatoc'h. Kement-se a vefe digoustus-merhet ha den ne samfe die er stumm-se evit ar purrest eus e vecher. An her en defe da adreñañ al lodennoù doe dres. 4) krouñ an

herezh gwerinour (gwerin, kevredel?) en ar ober diouz niver ar vugade dre familh well-wash er vro a-bezh. (Da vezan displeget ur wech all.)

Hervez ar reizhadur-se ne vefe lamet e frankiz digant den. Ar pezh zo fall 'veo ket perc'hennañ met re-berc'hennañ. Ken fall hag an dra-man avat eo ar peurlizher'hennañ hag a lak an den da vezan digeneurt ha diwrizenn, hep kontañ ma tenn da vouez ar sevenadur hengounel. Y. K.

Me 'gav dia e ra Y. K. gant "gwerinour (our)" evit "sokial (our)", ha gant "boulineour" evit "kommandour". "Gwerin" a dalvez "tud unan". M'arval e le sokialourien pleadin dreist-hall da ezhommoù ar seurt tud, met o freder zo gant Anzadur ar vuhez kevredel; ober a rafen neuze gant "kevredel (our)" evit "sokial (our)" ur gen ha ne gavas ket dezhan un neuz vrezhonek. Lakaet em eus etre kloc'hoed gerioù kenner hag a vo azeoc'h marteze da gompren, met en ardoenn ma komz eus lakaat bevennoù d'ar perc'hennañ e sav kudenñ gant ar c'hompagnonezh. Ur kompagnonezh, savet gant un niver bras a dud denno lodennoù unan, a c'hari an hevelep roll hag ar "chevalour bras".

## HOW DID THE SHOW GO?

The President of the French Republic was in Brittany on February 7th and 8th. It was the right place to go, dedicated as it is officially to tourism, thought not the right time: the weather, like most of the people, were not in a good mood. Giscard came to seek a test: rather minor population centres as if his stage managers expected the show could be spoiled in the bigger towns. Television, on which the State keeps a jealous control, taken therefore, to prevent multiple expressions of opposition being heard or seen in the vicinity of the illustrious man and inadvertently caught by the cameras. For the most part this opposition came from the farmers and workers unions as well as from leftist parties which saw the visit as pre-electoral exercise. Many of the slogans and mottoes used by the demonstrators could be taken as signs of Breton consciousness.

Giscard over a gloomy picture. In his speeches, Giscard d'Estaing as usual on such occasions exploited the wonderful resources of the French language to try to give the impression that there is no province which the French State cares as much about as Brittany. Brittany is no longer isolated from the rest of France, which has now all the trump cards to enable her to look fearlessly towards the sea. (Few Bretons know that it is precisely in the periods when our country was under dominant influences from the East that our seafaring activities declined) - (The West (?) is actually being given priority. Gas will be brought from the South; ship repairs in Brest will get subsidies; ports will be modernised (for the yachts?); the big motor way from Le Mans to Rennes is going to be built by 1980 (for the armed forces and the tourists rather than for farmers); the environment is going to be safeguarded (at the expense of employment?); the telecommunications industry will be developed in the area.

CULTURAL CHART. The time had come, said the President in substance, when the State should adopt a new attitude towards the Breton culture. He promised a chart "which will help to maintain the Breton culture in all its forms". It would be signed in about a year by the French government and "les instances régionales".

It would confirm that there was no contradiction between the "will to live (according to the norms) of the Breton culture" and the consciousness of being fully French. \* (see foot note)

Nobody will be so naive as to believe there has been a change of policy. This declaration means of course that the French government feels it is safe to relax the process of assimilation or even that it is wise from a security viewpoint. And it could be used, like the 1951 Deixonne law, to delude a new generation into thinking that with a little patience further progress can be made through non-political approaches. Vague though it is, it leaves no doubt about the limits within which it could be implemented.

When asked whether the credits required for the work of the Breton Cultural Institute - on which there is semi-official talk for some time now - could be placed under the control of the "regional Establishment", Giscard refused: the functioning of cultural organisms, even Breton ones, MUST be assured by the State. Otherwise parallel administrative networks would develop. (That was not to be feared in the case of the financial concertation between State and "region" to which the gas pipeline and a geo-architectural institute (for the safeguard of the environment) will owe their existence. Clearly, the French State intends reserving to itself means of regulating the amount and quality of life Brittany should be permitted.

The seriousness and urgency attaching to the promised cultural chart may be judged from the fact that no word was said about instituting a university degree in Breton or Celtic studies, nor about an increase in the time allowed to Breton on television. Yet these are two important steps for the maintenance of the Breton language: the former in view of the dearth of teachers of Breton; the latter on account of the apportioning of only one minute of Breton for every 4 hours of French on TV.

**Reactions to the visit.** The announcement of a "chart" was received with acclamation by the most active of the language organisations. Wait for concrete measures! The Fimistère Socialiste Federation considered that the only way to tackle our linguistic problem was to allow the French National Assembly to vote on a bill, prepared by the Kemperle député Le Penaez, which visualises a general statute for the "regional" languages - the French government has opposed the tabling of such a bill since the early sixties.

In this context the ritual references to the sacrifices made, willy-nilly, in two world wars. In the French Ex-herland were duly trotted out. Neven Henoaf when founding the military unit Bezen Perrot in 1943 saw that step as necessary, while the war was on, if only to knock the myth of the Bretons being ever ready to die for France, while politicians exploit so shamelessly, though without the frankness of a General Mangin ("It is amazing, the number of Bretons I have consumed"). It is not surprising that the patriotic French propagandists should persist in vilifying the founder of that unit, going recently to such lengths as to offer free copies of de-luxe editions of Aziz's "Research work".

The Breton branches of French Leftist parties saw in Giscard's trip an attempt to demonstrate his regime's popularity. Their elected representatives boycotted the functions to which they were invited. The farmers' unions also refused to lend their support to the show of prestige. In Roscoff the response to a call to welcome

the President was poor, while in Kemper his sympathisers were well outnumbered by the 10,000 protesters, mainly consisting of factory and other industrial workers. Protest marches were simultaneously held in towns which were not visited - Brest, Morlaix, Rennes, Redon. One of the slogans chanted in Dinan, Rennes and Kemper was "Giscard l'es foutu, Les Bretons sont dans la rue" (G., you are finished, the Bretons are on the streets), while all the demonstrations had one common theme, the wish to "vivre et travailler au pays" (live and work in Brittany).

**FLB.** In mid-January, this clandestine organisation had warned of a hardening of its operations and that it would strike in France as well as in Brittany: "we will secure the total independence of Brittany by force of arms, and affirm our rights in the face of the world".

On January 27, a dozen people were detained in a police swoop affecting all parts of Brittany, including the Nantes area. Two of them were secondary school teachers, one was a member of the pro-autonomist Parti Socialiste Unifié. They were questioned about their whereabouts during the night of 18th to 20th December, when the St-Malo Customs office was severely damaged. They were all released the following day.

60 people gathered in front of the St-Nazaire police station to claim for the release of L'Hostis, member of the pro-Breton teachers' organisation. At Elzj posted out that the French government, having long oppressed the Breton-speakers, now looked passively on the death struggle of our language but Giscard's stage managers had the cheek to invite, at public expense, 1,000 pipers to welcome him at Ploemel for the show of allegiance, while Radio-Television Breton broadcasts suffered from a revolting starvation in terms of time and subsidies. "Whatever his promises, Giscard's visit could only be negative as far as the cultural interests of our people were concerned. The Pipers' Association, Bodadeg ar Sonerien, was to be congratulated for refusing to lend themselves to the masquerade. All Bretons should adopt the same attitude of reserve and dignity."

In a statement to the press, Dr. G. Caro drew attention to certain characteristics of the police raids supposed to be for the purpose of getting the FLB members but resulting in fact in disrupting the life of people known for their legal activities, the great majority of whom were released, after several days detention, without being charged, or without trial. The numerous cases of harassment and the conditions under which people were held suggested strongly the existence of a political police in France and justified the question whether the law was applied differently in Brittany and in France.

A few days before Giscard came to Brittany, bombs extensively damaged the television license office in Rennes "cité administrative". During the visit, a statue in Bretons commemorating Dupéscin, the 14th century Breton-born condottiere who helped the French in a premature attempt to annex Brittany, was blown up. This action was considered by a close observer of the opposition to the coming of a French Chief of State by an organisation rejecting the claim of this State to rule in Brittany.

Four bomb attacks - of which three were claimed by the FLB - (or attributed to them?) - were carried out against material belonging to the firm Lagadec, contractors for the building of the military barracks at Tl'Y Vousserd, Dinéol (see CARN 16). This has caused grave disquiet among the firm's workers. 150 of them demonstrated on January 14th in Landerneve to express their concern that these attacks may cause them to lose

their jobs, and to urge an end to them. The kind of damage inflicted is not covered by insurance. If the firm loses too heavily, the workers risk being dismissed. In an area of acute unemployment, they place their job first. They insisted that their motives were not political, they carried no posters, they said nothing about the FLB.

#### Regulations Governing the Teaching of "Minority" Languages in FRENCH EDUCATION.

It often appears to outsiders that the French Government ignores the "Regional" (minority) languages spoken within its frontiers. One would be forgiven for thinking this. However one would be very much mistaken.

The central government, which has only really existed since the Revolution, has taken two generalised attitudes towards the various languages. Firstly if the language was that of a national minority such as Alsatian (German), Flemish, or Corsican (Italian), it was obvious that the languages should not be encouraged as they had official status in neighbouring countries. Languages such as Breton, Basque, Catalan and Occitan ought not to exist because they disrupted the homogeneity of a state founded on "egalité". As the languages did not "exist" they did not appear in the national syllabus.

This was the situation under the Third Republic (1871-1940) during which period no instruction in "dialects" was given in French schools. Consequently languages such as Breton and Occitan, which could not make use of the flood of newspapers, books and radio programmes, lost ground considerably compared with Flemish, Alsatian (1919-1940), and Corsican which could all draw on the resources of the "parent" language across the border.

In 1951, under the Fourth Republic, the Loi Deixonne appeared to promote a favourable attitude towards the study of 4 local languages, Breton, Basque, Catalan and Occitan.

Various circulars have since apparently liberalised the application of this law, the latest being issued in March 1976. But there are still many obstacles to the application of this "freedom" and in many cases the freedom is illusory. The official situation today in the French education system is as follows:-

**Primary Education:** One hour a week may be used for the teaching of regional languages in the "activités d'éveil" (initiation to life) if the parents request it and the education inspectorate for the region gives permission.

**Secondary Education (11-15 years):** One hour a week may be given to the study of the local language during "directed leisure" periods. Regional studies may, however, appear in History, Geography, French and Art, if time allows.

**Secondary Education (15-18 years):** If at least ten pupils can be found who wish to study the same language and whose timetables allow it, who happen to have a teacher in the school who can teach that language, whose timetable allows it, then the law allows up to three hours a week to be used in the teaching of the language.

**Baccalaureat:** Regional languages may be offered as optional subjects but, in common with other optional subjects, they will only be included in the marks if a certain standard is attained.

**In-Service Training:** Each Ecole Normale (Primary School teacher training college) and educational region is supposed to offer courses and teach-

ing materials for use by teachers of regional languages, but naturally the zeal with which these rights are taken up varies greatly.

**N.B.** No teacher actually specialises in a regional language, he or she teaches it in addition to their main subject or subjects.

**Tertiary Education:** Certain universities have chairs in the regional languages and some even accept regional languages as the second "foreign" language for language degrees. However, at most universities the language is merely an option fitted into the timetable. For example: Level One Breton 17.30 to 19.00; Second Level 19.15 to 20.45. The lecturer needs the fifteen minutes break-out for a rest but to give him time to get to the hut in the university grounds where he has to give the second lecture!

At present 14,000 pupils officially study regional languages at state schools:

8,400	Occitan* (officially langues d'oïl)	1,000	Basque
3,000	Breton	1,000	Catalan
2,000	Corsican	1,000	Catalan

\* In 1975 6,711 pupils in the whole of France offered Occitan as an option for the Baccalaureat.

The results of F. Favereau's investigation (CARN 15, p. 7) and the report by J.A. Gw. (CARN 16, p. 9) are confirmed by an enquiry which has been carried out at my request in the main school here in Kemperle (B. Brittany). 32% of the secondary school pupils, 1st and 2nd classes enrolled for Breton class last Autumn. As frequently happens, a certain number of them did not continue (for lack of time, incentives, ...) but the publicity given in the papers resulted in the opening of classes in three other schools. In one of them 100 pupils enrolled. It is disheartening to teach Breton under the available conditions but the movement is spreading gradually. Breton has never been taught so much as now in the Kemperle area: as said, in 3 Kemperle schools in Bana-leg, Kleuharz, Pondaven, Skaez, Kook-Kornev. Whether it will last, no one knows, but it shows that no shame attaches any longer to Breton as far as a considerable number of young people are concerned.

I have found A. MacKillop's article on the use of wood energy most interesting. For the future of the Celtic countries, in its economic but equally its cultural aspects, it would be a boon to return to "the culture of the wood". It would be much healthier from every point of view; less pollution, work in the land, reduction in foreign spending, reshaping of the landscape, and consequently of mental out-looks. Have you heard about the new outlook that is gaining strength here, concerned with environment and ecology, and tending to become a real political movement capable of challenging marxism? It is concerned precisely with balance. It is too soon to say how it will develop, but I expect it to spread. Brittany can only gain from it.

(Summary of article in Breton)

[Y. K. refers to the position adopted at the C. L. AGM on social matters. He favours a middle course in matters of public-versus-private ownership, disagrees with any kind of dogmatic socialism, knows no socialist who would advocate land collectivisation; himself a part-time small farmer, he outlines the proposals he made to the French Socialist Party in his area and which would enable each farmer to buy his land without endebting himself while ensuring against the "cumulation" of land by non-farmers.

# CYMRU

## COLLI IAITH, COLLI CENEDIOL?

Yn ei lyfr, "Y Wlad: ei bywyd, ei haddysg a'i chrefydd", dywedodd David Evans, Aberystwyth: "Cymro i mi yw'r hyn sydd yn siarad Cymraeg. I'r bwn y mae'r heniaith yn brif arf i fynyegi a datgan ei feddyliau - iaith ei deuladau - yr iaith y mae holl draddodiad Cymru yn ystyr iddi: a heb y traddodiad hwn, nid oes iddi ystyr". Y mae'n ffaith trist bod dim ond 20 y cant o bobl Cymru yn siarad eu iaith genedlaethol. Y mae'n iaith hon bod y mudiad i'w hader yn yn siarad, fywio ac i'w iaith.

Pe gawson ni adfywiad cenedlaethol syddanoll yn ystod y ddwy flynedd nesaf, yn dweud: a holl bobl y Cymoedd ac arfordir diwydiannol De Cymru yn siarad y Cymraeg yn iaith bob dydd, beth fyddai'r dylanwad ar gymeriald y genedl?

Mae'n debyg y byddai'r Cymru Cymraeg honno yn wlad wedi ei llyfr ddiethrio oddiwrt y traddodiad a'i chynhaliodd trwy'r canrifoedd.

Ond os i'r adfywiad yn weddol araf (fel y bydd hi mae'n debyg), a fydd ei gynnyrch yn llawer well?

I wlad fychan megis Marchnad Gyffredin o wledydd mawr fel Lloegr, Ffrainc a'r Almaen, a gawson ni "annibyniaeth diwyllianol"? Yn y maes hwn bydd hi'n anodd iawn osgoi o'r Gwrthban Eingl-Americanaidd sydd wedi boi yn disgyn ar ddiwyllianau Ewrop am flynyddoedd.

Y mae llawer o Gymry ifanc, Cymraeg a di-Gymraeg, yn cael eu hddhadd diwyllianol o'r Gwrthban Eingl-Americanaidd hwn - fel y mae i'w enwau yn Almaen, yr Ysbaen, Denmarc, Brwsel a llawer gwlad arall, hyd yn oed y tu hwnt i'r Llen Haearn.

Nid ydydd Cymru wedi cynhyrchu cerddoriaeth fodern o'r un safon a'r "pop" Americanaidd a "Phrydeinig" ac nad ydydd digim i geisio i geisio lewri'r bwch diwyllianol hwn gyda bwyd traddodiadol.

Ond pa bell fydd yr effaith estronol hyn yn mynd? A fyddwn ni, wrth adfywio iaith ein tadau ac adeunill ein rhyddid geisio, yn creu dim ond cenedi gyda diwyllianol Eingl-Americanaidd wedi ei chyflithu i'r Cymraeg?

Dechreuodd y problem hwn gyda'r Chwyldro Diwydiannol - ni chymygod y diwylliant Cymreig digon i dynnu'r Cymry yn ôl o'r Seisnegolion oedd yn treiddio'r gymdeithas ddwyllianol.

Yn y dyfodol, gall y byd massachol Saesneg ei iaith gael yr un effaith.

Cenedlaetholwyr Cymru ydyw rhyngwladolwyr y wlad - a fyddwn ni yn gyfrifol am ddiwylliant y traddodiad Cymreig wrth i'w mewn i'r byd fel cenedl? Yn ôl David Evans nid oes ystyr iddi hehddo.

Etallai fy mod yn swnio'n rhy bruderus. Ar y llaw arall i hyn mae'n rhaid i Gymry ddyngu eu iaith cyn iddynt ddeaf yn llyfr y traddodiad y tu ôl iddi. Gosod y men o ffen y cefyl ydyw hyn i raddau, ond dyna beth sy'n rhaid i ni ei wneud yn y safle bresennol.

Y gorau a gawson yn y trefi a'r dinasoedd sydd yn awr yn Saesneg eu iaith fydd diwylliant "Eingl-Americanaidd" gyda "blas" cymreig arno fel y same blas diwylliant. Clywch chwari'r Almaen ar y Gwrthban yn y gwledydd hynny. Mae i'w cerddoriaeth draddodiadol y wlad yn dangos trwy llawer ohonynt.

Nid ydydd yn eisiau weld ein diwylliant yn camu'n ôl at y ganrif ddiwethaf, ond ofni ydydd y bydd yr effaith estronol yn ormod i ni ei wrthsefyll os nid ydydd yn ofalus.

Yn The Welsh Extremist sonodd Ned Thomas am rhyw "bwytyrwydd mawr" a welodd yng nghymeriad D. J. Williams, Rhydymyrr:

"He was naturally Welsh as a tree is naturally green; he never doubted his identity... The committed Welshman is very often a deep, introspective kind of person, who has gained an inner strength at the expense of withdrawal from the ordinary non-political life of everyday, and who cannot but feel a kind of personal bitterness in the circumstances in which we have to live as Welshmen.

But DJ stands as a pole of positive attraction, someone perfectly sure of himself, the best kind of Welsh personality, produced, as it were, in the natural state."

Mae dydd y DJ i'w ddiwedd mynd, fe aeth pan ddechreuodd y mwyafrif o'r pobl gael eu dŵn i fyny trwy gyfrwng y Saesneg. Oe pe awn ymlaen yn gywir, gan sicrhaw bod plant Cymru yn dysgu'r traddodiad ochr yn ochr i ddydd y'r iaith, ac wrth gynig diwylliant ifanc, fyw iddynt, bydd gan Cymru peth amhrisiadwy i rhol i'r byd ei bod hi'n ymuno ag ef.

In his book: "The Country: her life, her education and her religion", David Evans, of Aberystwyth, said: "A Welshman to me is one who speaks Welsh, to him, his language is his main weapon to indicate and express his thoughts - the language of his feelings - the language that the whole tradition of Wales gives meaning to; and without this tradition, it does not have meaning."

With only 20 per cent of the population of Wales speakers of the national language, much of the tradition which, according to Evans, gives meaning to the language, has been lost.

Unless the children of Wales are taught their tradition along with the language, the country may be in danger of being smothered by the blanket of Anglo-American mass culture.

## CONCLUSION OF DEVOLUTION?

On Tuesday, February 22nd, 1977, the First Welsh and Scottish Home Rule Bill was effectively defeated in the House of Commons by a margin of 29 votes. The actual occasion was an attempt to get Commons approval for a timetable to curtail discussion of the Committee Stage of the Scotland and Wales Bill. Since only three clauses had been dealt with in the first eight days of consideration by a committee of the whole house (more than a third of the time allocated for discussion of the whole Bill having been used up thereby) it was plain that this was a vote of crucial importance to the survival of the measure. The motion having been defeated the Bill is generally recognised to be dead and the bottom has suddenly fallen out of the government's legislative programme for the session.

The cause of the dramatic reverse which the Bill and the government suffered was the small but vital number of Labour back-benchers who either abstained or in the case of 20 Labour M. P. 's (including two representing Welsh seats) actually voted against their own party whip. The Conservative opposition was implacably opposed to the Bill. More surprising was the decision of the Liberals, who have been seen in recent years as supporters of the devolution principle, to vote against the motion. To their great credit the two Welsh Liberal M. P. 's, Emlyn Hooson and Geraint Howells refused to change course at the last minute in common with their English

and Scottish party colleagues and both supported the motion. Three Welsh Labour M. P. 's abstained and two, Leo Abse and Fred Evans voted against. But the crucial blow to the Bill came from the group of English Labour members representing seats in the North of England and in the London area who had fought to wreck the Bill all along, and who were in a large measure responsible for prolonging discussion in committee far beyond the needs of thorough and constructive criticism. There should be no illusions that their opposition was only to the curtailment of discussion. The Labour rebels were out to destroy the Bill and to prevent any devolution of power, however tentative, to Wales and Scotland.

Plaid Cymru, like the SNP, differed from all three English parties in that they presented a unified front, all three Plaid members voting for the motion. Although Plaid Cymru have consistently criticised what they see as the defects in the Bill, particularly its failure to provide legislative powers for the proposed Welsh Assembly, they have always voted to keep the Bill alive, on the grounds that there was always a possibility that the Bill would be strengthened, and that in any case any form of devolution was a step in the right direction.

A point which cannot be over-stressed is that M. P. 's representing Wales and Scotland gave decisive approval to the motion, and by implication to the Bill. Welsh M. P. 's voted two to one in favour of the time-table motion as did Scots M. P. 's. This was a clear case of the future of Wales and Scotland being decided by English M. P. 's and in a manner contrary to the will of the people of those two countries as expressed through the ballot-box and through their elected representatives.

Since their defeat, the government have been going through the motions of holding talks with other parties ostensibly in order to explore the possibility of modifying the devolution proposals so as to make them acceptable to the opposition. Since the really effective enemies of the Bill are within the Labour Party itself this exercise seems rather unreal. The necessity for pretending that the Bill is not really stone dead stems from the dangerous position in which the government now finds itself, the reason for the nationalists' acquiescence in the continued tenure of office by the government having been dissipated. The only way in which the cause of self-government for Wales and Scotland can be advanced now is by the precipitation of a General Election resulting in an increase in the number of nationalist M. P. 's.

## CARCHAR

Mae'n rhaid mai un o'r merched mwyafrif penderfynol - a'r ddeudwr - yng Nghymru ar hyn o bryd yw merch ifanc o'r Waunfawr o'r enw Teresa Pierce. Ar Fawrth 7fed fe'i carcharwyd am chwe mis gan Lys Ynadon Chorley, Swydd Gaerhirfryn, ar ôl iddi hi a thri arall dorri i mewn i crafi drosogwyddo Winter Hill a phari difrod i offer yno. Anharwyd ar y darllediadau yn y rhan honno o Loegr am tua 15 eiliad o ganylliaid i'r weithred.

Ymddangosodd Teresa, a thri arall - Alan Phillips, Sion Aled ac Angharad Tomos - o ffen y llys diwedd a hanner ar ôl y weithred, a deffrwydd Teresa i chwe mis o garchar. Cafodd y lleill ddeffrwydd o garchar gohiriedig a dirwyl, yn bennaf mae'n debyg oherwydd fod eu 'record' ffaseonol yn llai difrifol yng ngwngwyllys.

Does ond ychydig o wythnosau ers i Teresa Pierce gael ei rhyddhau o garchar o'r blaen, y tro hwnaw hefyd am gymryd rhan yn un o ymgyrchoedd Cymdeithas yr Iaith. Yn y cynnod rhwng ei dau garchariad bu'n amlyg

lawn mewn nifer o brotestiadau ac ymgyrchoedd. Etallai fod yr awurdodau'n credu mai drwy ei charcharu mae ei thawelu. Dws a'u helpo!

Ychydig dros wythnos cyn y weithred yn Winter Hill cyhoeddodd yr Ysgrifennydd Cenzred, Mr. Merlyn Rees, fod y llywodraeth wedi penderfynu gohirio unwaith eto sefydlu'r sianel deledu Gymraeg, a hyunu fel o'r blaen am reaymas arisanol. Dywed rhai fod ruid i bobl Cymru fod yn amyneddgar ac arnos i'r sefydliadau economaidd wella. Nid yw'r bobl hynny yn sylweddoli natur yr argyfwng sy'n wynebu'r iaith a pha mor hanfodol yw cael gwasanaeth darlledu cyflawn i Gymru, gydag Awurdod Darlledu cyflawn annibynnol.

Yn y clyfmasur mae'r heddol'n dal i wneud ymholiadau yngŵs a gweithred arall yng ngorsaf drosogwyddo Blaen Fawr, ger Aberystwyth, ym mis Chwefror. Roedd yr awurdodau yn honni fod gwerth £25,000 o ddirodd wedi ei wneud yno. Lysyddodd y rhai a weithredodd yno i ddiario a chymerwyd y cyfrifoldeb yn gyhoeddus gan Senedd y Gymdeithas. T at yn ddiweddar yw fod yr heddol'n paratoli achos mawr yw erbyn y Gymdeithas. Os na allant ddwyn cybuddiad yn erbyn y union ral a waeth y difrod, yr unig ddeud arall sydd ganddynt yn dŵyn achos o gnyllwyn yn erbyn swyddogion y Gymdeithas, neu yn erbyn aelodau'r senedd.

Teresa Pierce, a young girl from Waunfawr, near Caernarfon, was sentenced on March 7th to six months imprisonment. As a member of Cymdeithas yr Iaith, she and three others, Sion Aled, Alan Phillips, and Angharad Tomos, had broken into the transmitting station at Winter Hill in Lancashire, as part of the campaign for a Welsh language television channel. Their damaged equipment there and broadcasts in the area were disrupted for 15 seconds.

A week earlier the Home Secretary, Mr. Merlyn Rees, had announced in the House of Commons that the setting up of the Welsh language TV channel had to be deferred once again, for financial reasons. Cymdeithas yr Iaith immediately announced that it would step up its broadcasting campaign.

Meanwhile, police are still continuing with their enquiries into the raid on Blaen Fawr transmitting station near Aberystwyth. No one has yet been charged for the damage caused to equipment there, but the 'senedd' of Cymdeithas has taken full responsibility. It is rumoured that the police are preparing a case against several leading members and officials. Watch this space . . . . .

## "ACT OF UNION" - FACT OR FICTION ???

With regard to all this commotion concerning Devolution, Referendum and unequal concessions to Cymru and Scotland etc. the publicising of a crucial but well hushed up factor is long overdue. With regard to the Wales/Scotland issue. The establishment is correct in stating that the status of the two nations is unequal, but it is in fact the very opposite to what they imply.

The treaty of the Act of Union between Scotland and England was ratified by Scotland and finalised in 1707 and the flags of Scotland and England were merged to form the original Union Flag. (The same thing happened with regard to Ireland at a later date.) Thus legally Scotland is a part of the U. K. until such time as the majority of Scots wish to dissolve the union. When this happens, she is entitled to reinstate her own parliament without further formality.

With regard to Cymru however the situation is very different. The 'Act of Union' of 1536 which abolished

Welsh Law, sought to extirpate the language and ceded parts of Cymru to England, was never ratified by any representative of our nation, as is the prime requisite of International and ethical law.

Cymru never gave her consent, nor was she ever committed in the issue. The absence of the Welsh insignia on the Union Flag is relevant. The implications of this is that Cymru, under the Geneva terminology, is not a part of the U.K., but a country under alien administration. This being so, it automatically concludes that Welsh Law (Hywel Dda) is still valid where applicable, and several regions generally recognised as being in England, i.e. Eryngy, Clun, etc., are in fact still part of Cymru, but most important of all, we are still entitled to reinstate our own parliament without approaching Westminster, or even 'referenda', as would need to be the case with Scotland.

One must admit that all this makes the issues of 'Devolution' and 'Referendum' laughable in the extreme, if it were not so pathetic. Added to this is the U.N. charter, and the 'Rights of Nations'. Sovereignty, Freedom and the right to self-determination are the inherent rights of every nation. This is above all argument, and it is the duty of the real Cymru - whatever their language - that we will tolerate no argument.

Barig ap Gwilym, Ygrifennydd, COFIWN.

#### ATHBHEOCHANT TEANGA

Ait eile san eagrán seo tá fogra faoi chúrsa in Oilsecoil Aberystwyth le linn an tSiambraídh - cúrsa a chuirfidh chuile dhúine gur cás leis staid ár dtreangacha spéis ann. Jac L. Williams atá i míneán an chúrsa agus an téama atá leis ná Coomhánú agus Athbheochant Teanga. Ní eol dhúine cúrsa mar seo a bheith curtha ar fáil cheana san taobh seo domhain agus tá súil againn go mbeidh rath air mar chúrsa agus turthaí as de réir dóchais an sturthóra.

#### LANGUAGE AGITATION

At the time of going to press of CARN 16 in Jan. we managed to insert, as late news, the fact that two Irish speakers had been jailed. One of these was Dombhail Ó Lúshláif, President of Comhdháil Náisiunta na Gaeltige (the co-ordinating body for Irish language organisations). He was arrested following his refusal to pay a fine arising from the serving of an all-English parking offence notice, despite the fact that his car is taxed in Irish and had Irish language insignia displayed on it. He was released after two days in Limerick jail when the authorities claimed that his fine had been paid anonymously. The other person jailed was Ite Ní Chionnaith, who was taken to Mountjoy Jail in Dublin after she refused to pay a fine imposed for having no television licence. She was partaking in a campaign against the dismal amount of Irish on RTE, and in pursuit of obtaining a full spectrum of Irish programmes on the station. It served a full seven days sentence imposed and during her imprisonment there were pickets of up to ninety people outside the jail each evening. The evening after her arrest a poster parade took place from the prison to the G.P.O. in the centre of Dublin. Later in the week a sit-in protest was staged by 12 members of Conradh na Gaeltige at the RTE studios. After about 45 minutes the protesters were forcibly removed by the Gardai. On the Sat. a motorcade of about 50 cars went through the centre of Dublin to the Dail where a short meeting took place. The Broadcasting Campaign of the Conradh continued in February when seven protesters chained themselves across the main entrance of the General Post Office in the middle of Dublin. After some hours they were removed by the Gardai to Store St. station where they were charged under the Forcible Entry Act, which could carry a penalty if convicted of six months jail.

The difficulties of publishing in Irish were outlined by speakers at a symposium on that subject held by the Merriman Winter School at the end of Jan. Costs have escalated in the last ten years and grants are no longer adequate. The publishing of text books and research material for third level students was so bad that no private publisher would attempt to deal with them. A call was made for a review of the publishing grants system to prevent private publishing companies from going out of business.

The weekly Conamara-based Gaeltacht paper Amárach is in danger again following the refusal of the Minister for the Gaeltacht to increase his Department's grant of £200 per issue. The paper, taken over by the Cois Fharraige Co-Op two years ago, ceased publication for a period last year because it felt the then grant of £120 inadequate. Following discussions the grant was increased to its present level and efforts were to be made

to make the paper a widely accepted Gaeltacht paper. It is said that the Minister feels this has not progressed enough to justify another increase. However it is being suggested locally that the reason could be discontent on article contents and that he was also unhappy with the political connections of some of the writers. A case of 'too the line and you'll get the bread'?



Picket in protest against the paucity of Irish language programmes on Radio and Television. Two of the demonstrators chained to the doors (entrances) of the General Post Office, Dublin.

#### BRITAIN ADMITS TORTURE

At the hearing at the European Court of Human Rights in Strasbourg in February of the Irish Government case against Britain, alleging violations of the European Convention on Human Rights, in Northern Ireland, the British Government in effect admitted it used torture and inhuman treatment in interrogation techniques used during and after internment. The case had been brought by Ireland to the Court following the finding of the European Commission of Human Rights that Britain was guilty of violation of the Convention (see CARN 15). The admission by the British came in their submission to the Court which revealed that they would not contest the facts as found by the Commission. Britain however challenged the Court's right to exercise jurisdiction on the grounds that they were not contesting the findings of the Commission and that the practice of interrogation in-depth had been discontinued. If that were accepted Britain would not have the embarrassment of having to produce witnesses. The strongly argued Irish submission demanded prosecution of members of the security forces found guilty of torture and inhuman treatment. The Irish also demanded that the five interrogation techniques (wall-standing, hooding, white noise, deprivation of food and sleep) be outlawed in British law and pointed out that their implementation in the North had obviously been part of a carefully planned programme. The initial rulings of the Court favoured Ireland's case by rejecting the British submission that it should not rule on the torture findings and by accepting Irish submissions that it should rule on a further 228 Al-

leged breaches of Article 3 of the Convention in the North between 1971 and 1974. The Court will get again in late April. The case is a legal precedent for the Court, being the first inter-state case to come before it.

The 'unqualified undertaking' given by the British that the use of the five techniques would not in any circumstances be re-introduced in the U.K. has a very hollow sound about it in view of reports in March that the methods supposedly banned were still in use. This was reported in a BBC TV programme in which a teacher and a production controller claimed they were submitted to beating, humiliations, wall-standing, and hooding. Mr. Frank MacManus, who was independent M.P. for Mid-Ulster from 1971-74, also stated that these techniques were still used and said torture continues daily in Northern Ireland. It might be added that in view of allegations of brutal Garda methods (though differing from those used in the North in extent and in lack of scientific application and perhaps planning) in the Republic, it could be time the Irish Attorney General addressed himself in some of his Cabinet colleagues before he finds himself defending instead of prosecuting at Strasbourg.

#### BULA MINE DEAL

The large Zinc deposits at Navan, Co. Meath, are controlled by two companies, Tara Mines Ltd. (controlled by multi-nations) and Bula Ltd. In 1973 a Minerals Acquisition Order by which the Minister for Industry and Commerce sought to acquire the deposit owned by Bula was declared invalid by the High Court and in 1974 this decision was upheld by the Supreme Court who ruled that the minerals were privately owned. In the meantime Bula Ltd., which was controlled by three native entrepreneurs to the extent of 80% with the original landowner holding the remaining 20%, had declared that it would welcome State participation and this was agreed in principle with the Dept. of Industry and Commerce in July of 1974. In Dec. 1975 an agreement was signed under which the State acquired 25% of the equity in the company 'free' and undertook to purchase a further 24% of the amount was to be based on a valuation on the company determined by an arbitrator and the Minister also acquired the right to appoint two directors to the Board of Bula Ltd. The London-based Institute of Arbitrators appointed a board of consultants to prepare a report on the company's valuation on the basis of submissions to be made by the Dept. and Bula. The agreement stipulated that both parties accept the arbitrator's valuation.

The value put on the mine by the board of consultants eventually was nearly £40 million which meant that the Government would have to pay some £9.5 million for 24%. In recent months the Bill enabling the payment to be made has been making its way through the Dail (Parliament) and has raised a good deal of controversy and caused many questions to be asked. Amongst those brought up are the questions of the numbers of greatly varying valuations (from £7.7 million to £106 million) and the remarkable difference in these valuations in their assumptions about metal prices and discount rates. The valuers employed by the Government, Lazard Bros. - London merchant bankers, expressed reservations about Bula's plans and expressed doubt about their technical reports, their submitted valuation was much less than the £40 million finally set by the arbitrators. It might also be asked why so little time was given to Lazard's to prepare their report. So little time in fact that they had to use the mine development plan prepared by the Canadian Bentel Ltd. (mining engineering consultants) for Bula and associated costs, with modifications, to form the basis of the cash flows

## ÉIRE

### RADIO TRL

Géarfáir ar an argóint leantúnach sa Bhreatain Bheag ar pholasaf crotalacháin as na figiúirí is déanaí foilsithe ann, figiúirí a léiríonn gur lucht éisteachta níos lú atá ann faoi laithair do. Is chláiracha i mBreatain thar mar a bhíodh, Eascraíonn seo as stáisiún amháin a bheith lán - Breatainis anois agus an Bhreatainis imithe beagnach ó na stáisiúin eile. An cheist atá le plé agus é plé ná an cás de post hoc propter hoc é seo; an toradh nádúrtha é, an 'brand loyalty' max a thagann lucht fograíochta air - a tharla seo (má's é, tíg le feachtas gairmiúil é sin a athrú); agus sa deireadh thiar an feart caomhnú nó insoibhú a bheith mar bhun le polasaf athrúimithe teanga.

### COMHOBRIÚ

Is fada muid ag moladh go mba cóir níos mó chomh-obriú a thionscamb, ar an talamb, mar adéirís idir na tíortha Ceilteacha éagsúla.

Déantar san san léinn Cheilteach sna hOilescóileanna, ach seans go mb'ambhláid san agus na teangacha go léir marbh.

Is í réimeas na foilsitheoireachta atá na torthaí is tapla agus is faice le batint amach. Thagair muid cheana do leabhar do leanaí a d'fhoilsigh Saírfael agus Dill le téaca i nGaeltige agus i nGaidhilt. Don bhliain 1977 is féidir Gaeltige/Breataine ar fáil as an chomh-obriú idir Clódhanna Teo (Comhlucht foilsitheoireachta Chonradh na Gaeltige) agus an Welsh Books Council.

'Ailteacht Cymru' is teidíol dó (dóranú ar fáil fós ar 30p). Anois tá an Council ceánas ag eagrú seimiseár ar cheist na foilsitheoireachta imbaile Átha Cliath i gcomhar le Bord na Gaeltige.

Le linn na hócáide san foilsíteoir leabhar oibre do leanaí - leabhar dáthadúireachta - go mbeidh eagrán amháin curtha ar fáil i mBreatainis agus eagrán eile i nGaeltige. An Welsh Books Council agus Clódhanna Teo, a d'eagraigh an comh-foilsitheach seo chomh maith.

they used. The technical report for the Government by an American Mining engineer, R. E. Thurmond, states that he would have liked to develop a completely independent and in depth study... but circumstances did not permit this approach. Why not? Why the haste? He mentions reservations or cautions about a number of points in the Bechtel report. One of the most controversial aspects of the whole affair is that the details of the agreement between the Government and Bula are not given in the Bill and have not been revealed. The minister, Mr. Keating, has attempted to uphold this by saying that its revelation would prejudice future dealings with other gas and oil companies. The Fianna Fail Opposition Party's attempt to make capital out of the affair however, mainly only revealed their own poor performance on mineral wealth when in office and their attachment to private enterprise.

The Resources Protection Campaign in a statement called on the Minister, in the light of his stated intention to increase state ownership of mineral resources, to set up a genuine State mining Company which would control the exploitation of natural resources. The Chairman, Dr. D. Neligan, dismissed the controversy as irrelevant and said that the only form of State ownership which would be meaningful would be a majority shareholding. Being a minor shareholder, he said, the State had no control over the ultimate use of the ore which could be used to develop Irish industry instead of being shipped abroad to create jobs there. The R. P. C. has produced statistics showing that although 83,000 tons of zinc is mined each year in Ireland no use is made of ore in processing and in fact 4,000 tons of zinc is imported annually for industry. Belgium - with no mineral deposits - has seven smelters and processes 278,000 tons of zinc every year and uses another 150,000 tons in industry. Ireland could produce as much as two thirds of Europe's zinc for the next decade but without any processing plants would lose the potential to create employment.

● **Pan Celtic Week:** Killarney, Eire. 7-15 May. Shinty, Music, Dancing, Song and Chess.

**IRISH MUSIC**

Native Irish Music, - "Folk" music, if you will, has always been a live force throughout Ireland, though it did have its weak periods; notably in the 1920's & 30's, when it retreated somewhat before the flood of commercial "popular" music, from outside, being spread, - previously, by the "Music Halls", then by gramophone records and latterly by cinema & radio. You can include in the above title, certain airs (songs), of a maudlin, or vulgar, or ribald nature, - such as: "When Irish eyes are smiling", "If you'r Irish come into the parlour", which were mainly composed in America - generally by non-Irish, for the 2nd & 3rd generation Irish-American population, who sang (sing) them with great fervour & tears in their eyes, not knowing that they are an insult to the Irish. I think, that generally, if you find the adjective "Irish", in a song in English, you can take it as having been composed outside. We call this type "Stage Irish". They are in no way Irish, musically or otherwise, - but, unfortunately, you will find them being sung by ignorant people in Ireland, as Irish.

During the last "Great" War, there was a certain recovery in popularity of Irish music, song, & dance, and then a retreat began again, until, in 1951 "Comhaltas

Ceoltóirí Éireann", i. e. "Association of Musicians of Ireland", was formed, with the purpose of fostering, keeping alive, & spreading Irish music. This was done by forming a branch (or Club), in any townland, parish, or village, that had a nucleus (minimum 5) of traditional musicians, - or even of non-musicians interested in Irish music.

In the early years, they held an annual hosting, at the weekend of Whitt (in early Summer), in some country town, in a different province each year. This gathering was called a "Fleadh Cheoil", i. e. "Feast of Music", at which was held competitions in various grades (according to age) for every instrument - solo, duet, trio and bands (dance & marching). There were also competitions for singing in Irish & English, lilting (dance music sung without words), & whistling (with the lips). Over the years these gatherings and the amount of competitors, grew to such an extent that Provincial gatherings had to be held - 4 - Ulster, Munster, Leinster & Conacht, the winners of which, 1st & 2nd, went forward to the National Fleadh. Nowadays, county Fleadhanna are held to provide the best for the Provincial competitions. One is held in Britain, which has the status of Province. There are many branches in America and as far away as Australia.

There is more than 300 as competitors at a Fleadh, they are the excuse to get the musicians together. Hundreds come, never to compete, and where ever they meet, there is music. But the competitions have raised the standard of playing, - especially amongst the youth.

The instruments catered for at the present are: violin (fiddle), Uilleann Pipes (bellows blown bagpipes), concert flute, flageolet (flute), banjo, piano, piano-acordeon, chromatic button accordeon, concertina, mouth organ (harmonica), harp, piob mhór (mouth blown bagpipe) - "war" pipe), which all have their own competitions. There is a section - "Miscellaneous", for instruments not so covered.

The music to be chosen from includes: slow airs, (generally song airs), jigs, - double in 6/8, single in 12/8, "slip" in 9/8, hornpipes in 4/4, reels in C, marches 6/8, 4/4, 2/4, and some in 3/4, "Set dances", a special dance (usually solo) composed to suit a certain tune and no other. Often in the old days, when an air (sometimes slow) became popular, steps, often very intricate, would be set to it, by the itinerant "Dancing Masters". Of course, slow tunes would be speeded up.

The jigs are said to be purely native. The first horn-pipes are supposed to have originally come from England, the reels from Scotland. If this is so they certainly have been added to by the "home brew", and most of those which can be identified as originally Scottish, have had their character very much altered. More reels are played nowadays, by traditional musicians, in Ireland, than anywhere else, and in any collection of Irish dance music, they preponderate - I'd venture to state that we have more reels being played in Ireland today, than ever in Scotland!

A definite importation that has been accepted into the national repertoire and is very popular in the south, where, with the single jig, it is looked on as typically Kerry music, is the polka, which spread from Bohemia, through Europe and is still used in Ireland, in what are called "Kerry Sets", - sets of quadrilles, - also imported, but don't say that to a Kerryman! Some polkas are original foreigners, others have been composed here, and have an Irish stamp on them, and others are original Irish tunes in 2/4, or 4/4, which were here before ever the polka emigrated, but which have been twisted into shape, even to the Hop!

Most of the dance music is in D major and G major, and some in A major - the "Fiddle" keys (clefs); but much in the minor keys A and E.

Similar to the folk music of Britain (England, Wales, Cornwall, Scotland) ours is founded on the "modal" system, modes Do, Re, So, La, being used. Dance tunes are still being composed and played.

The "Slow Airs", are of songs, (not necessarily very slow) - love songs, laments & others, - some of which are very old, going back centuries. Some people maintain that they should not be written with bars or time signatures, but just be divided into phrases. Whenever you see time signature 3/4 be sure you do not play it with any semblance of Waltz Time. These songs are still being turned out (composed), often to existing airs, or variations of them, dance tunes, etc. Some new song tunes get composed, approximating to the old style or type, but many diverge from it. An example of ornamentation in a slow air, on single vowels is given below:

The notation shows a single line of music with various ornaments (trills, grace notes) above the notes, illustrating the concept of ornamentation on single vowels.

The big difference between our traditional music, and that of the neighbouring isle, is in the amount and type of ornamentations and variations. Simple dance tunes that have come to us from Scotland or England, have been added to and embroidered almost out of recognition. We don't like blank spaces between notes, or between lines, or even between verses. We don't care for long, unadorned notes (except to put them in now and again, for a "shock effect", maybe). Traditional singers often put in a "Glottal stop" in the middle of a word. In fact there is a similarity to Mediterranean music - Spanish, North African, Greek, especially in traditional singing in the Gaeltacht, (Irish speaking areas). A notable feature is the "slide" of a semi-tone (Glissando (?)) which cannot be done on keyboard instruments on certain notes. From E to F, F to G, G to A, A to B, B to C.

Most collections of dance music published, show only the skeleton of the tune. One reason being that the same ornamentation is not used on all instruments. It is left to the player to put the meat on the bones, which he'll do - instinctively. He can't stand repetition. You may notice that certain collections of notes might recur in one of these simple dance tunes. For instance:

The notation shows a short sequence of notes on a staff, illustrating a recurring sequence in dance tunes.

As I would play it, on my 'tinwhistle', while reading the above: (a fiddler might do it differently)

On the repeat I might just put in 2 dotted crochets A-E in Bar 1 or 5, "shock effect" They

don't bother to put in the slurs in the books in these dance tunes, but that's the way it played, all the notes in one beat, are in one slur if they are of different pitch. If however, at least 2 of them, consecutively, are on the same note, of course they have to be tongued (accato). In the triplets above, the 1st note is longest and the 2nd shortest. Almost [1]

As I have said a fiddler might ornament the above tune differently, and an accordeonist would treat it differently still. For this reason the sign  $\overset{\circ}{\circ}$  above or below a note has been introduced into most recent publications, to denote ornamentation (not to be confused with  $\circ$  or  $\circ$ ). It is called Rollán or Rolláig.

If it is placed over a crochet, it is called a "short roll" (mainly used in reels), and would be played (on a fiddle) like  $\overset{\circ}{\circ}$ . If over a dotted crochet, it is called a "long roll", mainly used in jigs, and would be played  $\overset{\circ}{\circ}$ .

The instruments of most antiquity, still in use, are: 1) The Harp. There were two sorts, the cruit, or small knee-harp, and the clarsach, or large harp. They differed from the modern type, in that the strings were of wire/brass), and the sound box was made from a solid piece of wood (willow) hollowed out. Nowadays, strings are of gut and the box is built. The players were whole-time professionals who did no other work and therefore could let their finger nails grow long. These they used as plectrums. Harpers held an honored place in the Clan or Tribe - being poets and historians (Bards), also. The custom of patronage of harpers was continued into the times of foreign occupation, being adopted by the Anglo-Normans who settled here and eventually became "more Irish than the Irish". Turloch O'Carolan, 1670-1738, is the most famous, being known as "The Last of the Bards". Several hundreds of his compositions have been collected and published and are becoming increasingly popular over the last few years. Many of them have been put on record by groups like O Riada's Ceoltóirí Cualann and The Chieftains, and Ceoltóirí Laishean, and of course present day harpers.

2) The "War" Pipes, - mouth-blown bagpipes. These had 2 drones (carried on the shoulder) as distinct from those in use today. In Scotland, Ireland and Brittany. The Scots are supposed to have added the 3rd drone. Piob Mhór - pronounced Peeb Vore, - is the name in Gaelic (Scottish Irish). It means "Great Pipe". And as they were mainly heard by English speakers, in war and raids on the English invaders and settlers, it is easy to see how "Peeb Vore" could become Pipe of War and then "War pipes". Well such is my theory, for they were used for other things. Dancing, merry-making, etc.

We, and the Scots, have a class of tunes called 'Clann Marches'. "Clann" - family, meant a sub-tribe of related people, generally with the same surname, presided over by a Chief (elector) and each clan had its own "Gathering Tune", and could be called together by the piper. The tradition of piping in Ireland and Scotland was solo playing. Whereas in Brittany, Galicia, Italy, etc. it is apparently duet (bagpipe and another instrument). Pipe bands are a fairly recent innovation, being invented by the British Army, not much more than a century ago, for the purpose of enticing Scots to join and fight for them. The British (English) Military Band used to be Pipe (Dute) & Drum, with the drum corps in front. So they just put a corps of pipers in front of that. That's how the Drums always follow the pipes in a pipeband. As Bretons are no doubt aware, the same type of Pipes & Band was imported into Brittany, after the last war, a corps of Bombardiers being added to it.

The Irish adopted the 'pipeband' in the early part of this century, and nowadays there are many all over the country, - copying the Scots in uniform - kilts, shawls, etc., and in music also, playing at least as much Scottish music as Irish.

The gamut of these pipes is The 2 small (tenor) drones, are tuned to the low A, and the Bass, or large drone, an octave lower.

The playing of this instrument died out in Ireland, except in some isolated pockets (remote), during the period called the "Penal Times" (1695-1829), when the status of the native Irish (Catholic - the majority), was lower than that of the black African in South Africa. Almost slaves or worse. Priests and pipers had a price on their heads and these pipes were made to be heard. In the wars, the English had had a rule to try to shoot the piper first and that the rest would (could) be put to rout. The old traditional Irish style of piping was lost and when we took up pipebands, we also imported Scottish instruments and their orthodox Band fingering. (It was in this (above) period that the quieter Uilleann Pipes were developed.)

It is known that the ancient Romans used this instruments (pictures on old pottery, etc) and it is a theory of mine that they spread the use of it over Europe, where ever they colonised, having acquired it in the East (Persia, India). (Some people say it was the other way round - that the Irish invented it, and that the pipers on the pottery were Irish! An old joke has it "The Irish invented the Bagpipes, but being musical gave it to the Scots, who have not seen Britain. The North they found inhabited by Picts & Scots, warlike people, and found it more economical to build a "Wall" across the narrow part, to keep them out, than to fight them (Hadrian's Wall). They recognised some of these people as a colony of natives of the neighbouring island - Scotia, as they called Ireland, - (Hence Scotland of today.) It actually was a province of Ireland, called Alba, having the same High King.

The Pibb Uilleann (Bellows blown bag pipe) is a modern development, in its present form, not more than 300 years. There were bellows pipes in existence here and in Britain and on the Continent prior to this. The big difference is a scale of 2 octaves, the necessary semitones, and a separate section (called regulators, I know not why) which can be attached, of pipes with keys arranged in chords, to give harmonic accompaniment. This section and the drones, all in one stock, attached to the bag, are held on the knees and the player can stop the melody pipe (chanter) on a piece of soft leather on one knee, when playing staccato notes. Consequently he has to be seated. When fingering top hand on chanter he can use fingers of other hand on keys of regulators in harmony (specially in slow airs, nowadays). Otherwise he uses wrist of low hand across sets of keys in chords (see picture).

3 drones, treble (small drone) tuned to bottom note of chanter, (also called tenor baritone tenor - no note sounding until a key is depressed. The pipes are side by side and the keys are arranged across them in three. 13 keys on a full set.

There are also 3 separate pipes for the "Regulators" bass - baritone - tenor - no note sounding until a key is depressed. The pipes are side by side and the keys are arranged across them in three. 13 keys on a full set.



The picture is of a piper of some 200 years ago - a left-handed piper - not usual.

The commonest instruments in Ireland at the present day are: the "Generation" Flageolet (Tinwhistle) made in England (!), and the Piano Accordeon.

A small but concise work "Folk Music and Dances in Ireland" by Brendan Breathnach is published by the "Educational Company of Ireland", Dublin at £1.50p. A sound recording of examples in it is also available. Also, "The Irish Song Tradition", by Seán O'Boyle, £1.65. The O'Brien Press, 11 Clare Street, Dublin 1. "Trenis" the magazine of Comhaltas Ceoltóirí Éireann on Irish Traditional music, is available from, C.C.E., An Cultúrann, Belgrave Sq., Baile na Maonach, Co. Átha Cliath - published 6 times yearly.



"Damn you! Will you speak Breton!" From a poster expressing impatience at the lack of Breton language programmes on the French State Controlled television.

## KERNOW

### THE THREAT OF EXTREMISM, by P.G. Prior.

Mebyon Kernow has now been in existence for almost 26 years, 1 year longer than Elizabeth II has been Queen of England, and 19 years longer than Charles has been Prince of Wales.

During that time, the Cornish people have ridiculed, insulted and argued with us, but all the time have become more aware that what we have been advocating, since 1951

even if we believe that they are being used by a non-Cornish body. But when this group begins to advocate the use of force, and to talk of setting up a Cornish State (with the aid of our Celtic brothers) (obviously a reference to the I. R. A.) we start to fear for the whole of Cornish Nationalism.

Few people would disagree that it was not the I. R. A. which won Eire's independence, but the simple fact that most of that nation's M. P.'s in the U. K. parliament were Nationalists, and that only the 1st World War prevented some sort of 'Devolution' legislation going before the House of Commons. It is a pity that it is not the I. R. A. which is the 320 club or of the Tartan to her present position

CARN Nn 17 Diverradurioù / Résumés

ALBA - GALLIC CORRESPONDENCE COURSE. Tu so bremañ da sekiñ gouezeleg Bro-Skos dre lisher, diwar-bouez kenedigezh pe vandennoù magetofon. £27 e koust. Barollet ez eus kalc tud endeo.

TWO VIEWS / Deux considérations sur la langue Scots (voir aussi CARN Nr 3). G. McP. nous renseigne sur la fondation récente d'une société pour promouvoir le développement de ce parler celtique d'une dialecte de celui-ci. Cette société publie un magazine bi-annuel rédigé entièrement dans cette langue, elle a créé des sections locales et elle organise des concours littéraires. Elle œuvre d'ailleurs part pour que la Scots soit reconnue dans les écoles et les universités.

A.B. nous révèle que ladite société s'appelait jusqu'à récemment la Société Lallans et qu'il y a une différence importante entre les Scots et le Lallans. Tandis que les Scots on entendent les différents dialectes "Bosasa", le Lallans est une langue artificielle, créée de toutes pièces (ou plutôt à partir des composantes dialectales de toutes pièces). La Société pour la langue Scots admet que cette confusion, il semble que certains de ses membres aient pu être sympathique pour tout ce qui est celtique et en particulier galle que et qu'ils aient même tendance à favoriser l'épanouissement d'un nationalisme culturel anglais.

THE DEBATE OF THE BRITISH/ Kendale'h an SLP. Ur c'hendalc'h kentañ a oa bet sozet en diskar-amzer gant Strollad Skosat 21 Labour. Pa vo savet ar strollad e oa deus e-barn bro-seurt tud, en o zouez un toullad tud eus an International Marxist Group. Ar re-se zo anezho kizelourien vroadelour, anebet d'ar vroadelourien (Gouenn a raent e legerefado slogennoù "tasr" starboud'het. Skarzhet e vont. Re all na oant ket markourien, savas a-ra gant o wir da chom er strollad, a vo argaset i-vez. Gant un e-vez kadarnet ar SLP er menad kentañ "ur strollad sokialour evit dizale'h Bro-Skos". Net an abeg d'ar randael-oz e oa ret kout un eil kendalc'h evit plediñ da vroadelourien kevredigezhel, arrezhel ha vroadelourien ar strollad. Graet e vo e miz Genver. Pa vo dizale'ish a reas ar da gant gwareziñ pasetourien Bro-Skos, hroadelour ar bankoù, reñf e aspreurezh d'ar pobloù-euz all hag anout ar gouezeleg evel yezh par d'ar saoznek er vuez kofridiel.

CYMRU - COLLI IATH / Koll e yezh so koll e vroadelour. Hervez sozer al levr anezhet sñar, ur C'hembread so un den hag a gaza kenbraeg (set konz kenbraeg n'en deus ater ebet nemet an hial a vez roet gant hengoun Kenbre. Ha gouest e vo ar vro-mañ, o lakaat zoken e vefe ad-hounnet holl he foblañs d'ar yezh vroadel, da herzel ouzh (ve da boud gant) ar sevesadur angl-amerikat ? War un dro gort ar yezh ez eo ret dezhañ prizañ an hengoun. Ha krouiñ traoù nevez drezi, par dre o nerzh-dedonnañ d'ar re a vez krouet dre ar saoznek. (Petra eo an hengoun? Hervez ur geriadur; a cultural continuity transmitted in the form of social attitudes, beliefs, principles and conventions of behaviour... deriving from past experience and helping to shape the present).

re, that extreme views in the long run, and proven methods will

an extremist group on the and that whatever they 1 the establishment of establishment of an Cornish people in the s the past, merely as add urge all responsible rd before they support B. s-headed support of our wall will ever revivance persuade and convince. R.G. Prior.

P. in a letter to the f. replies:-

the Mebyon Kernow y to reply to it. Over y have been confounding ration of our move- sly to cover up their tenton from our grow- like attacking any body Cornish interests but The publicly regarding tional press has C.N.P. activities ar formation on 29th that they quote an ow surveys policies irthish liberals - h them. The C.N.P. National Front. We ist groups in the other edge by Mebyon Ker- would not think Ker- ish Nationalist Party xv Cornwall by dema- We are attracting into working people, both arsus realistic and the Cornish people i Celtic nation."

L. is concerned by and C.N.P. being by ere of an internal arrange thesis are of Irish history. - Editor.]



# MANNIN

## KIARTYSSYN THEAYAGH - HUMAN RIGHTS.

Britain has been found guilty of torture of prisoners in Ireland. To avoid further embarrassment at the European Court of Human Rights in Strasbourg the U.K. government might draw up a Bill of Rights for Northern Ireland. How effective would such a bill be?

Ta'n Barrantsys Europagh cour Kairtyssyn Theayagh er vrisyns dy vel y Ghoal Vooar er dorghaghey pryssoonee ayns twote ny hEirin. Ec y traa t'ayn, ta'n choohish cheddin goll er ressooney magh sy Chooirt Europagh cour Kairtyssyn Theayagh ayns Strasbourg. Ta rellitys Divlyn shirrey er y chooyrt, eh dy ockley magh dy row rellitys ny Goal oolee jeh torghaghey paart dy phryssoonee, janoo reddy barbarish rish pryssoonee elley as janoo reddy mee-chiant rish slosh elley. By vie lesh ny Vernee un vrisyns jeh'n Barrantsys y chaghlas: ga dy dooyrt y Barrantsys murree dy row y Ghoal oolee jeh'n torghagh, cha ren eh briwys dy ren ny Goaldee thiettrymys noi Catolee ayns twote ny hEirin ayns 1971 tra va'n ym-chaghlagh (interment) goit ayns laue ec ny Goaldee. Ta rellitys Divlyn shirrey er y Chooirt Europagh, eh dy ockley magh neesht dy row ny Goaldee janoo thiettrymys noi ny Catolee as dy lhisagh gagh rellitys ta er chur e snyn gys y Conaant Europagh (European Convention) gyll y chur da ny slattysyn y Chonaant shen.

Ta rellitys Divlyn gra dy lhisagh gagh rellitys shickraghey dy vel ny leighyn echee hese coardail rish slattysyn y Chonaant Europagh. Son shickryrs, cha row ny reddy ren y rellitys Goaldeish rish pryssoonee Yer-nagh coardail rish y Conaant. Va'd bwoailit gyn myghin, y'ad egnit dy hasoo noi bwoallaghyr rish ymmodee ooryn; cha dooar ad jough ny beaghey, as y'ad er nyo moitrey lesh sheeanyn moorey as soflaighyn lajer. Va poasgghyn currit barrish king ny pryssoonee neesht as y'ad frellit myr shen.

Ta ny Goaldee er ngoailt rish dy ren ad lheid ny reddy shen, agh cha jean ad gra dy nee "torghagh" y'agn. Gyn ourys, va fya ee ymmodee politickeyryn Goaldeish as sharrantyn-theayagh dy row y torghagh shoh goll er. Ga dy vel y Barrantsys Europagh er vrisyns dy vel y Ghoal oolee, cha nel fer erbee ren y torghagh er ny cherraghey foast. Dy jaroo, ta ny Goaldee jiang-chorree er y fa dy vel Nerin gull er lesh y choohish. Agh she red mie eh dy vel rellitys Divlyn goll er: er y chooid slosh, ta'n Ghoal er ghra nagh jean ee ymnyd jeh ny "saaseyn-feyahley" (she shen, torghagh) shoh maghey shob. As ta leighderyn Goaldeish goailt toshiagh dy screew sheese Slattys cour Kairtyssyn Theayagh ayns twote ny hEirin. Shinnay sheehaght ta er ghra dy lhisagh y lheid ve ry gheddya lud ny Goal neesht. Agh rish loesdyn dy vleeantyn, ta lught-reill hoatyn er ve noi red goll rish Slattys cour Kairtyssyn (Bill of Rights): ta shen casley rish burnaght (constitution) screew, as fa shen ny red nee-hoatynagh, myr ta fya ee gagh peighi. Foddee dy hese Slattys cour Kairtyssyn foayagh ayns twote ny hEirin, agh shegin dooin ve er nyn dwaite. Y slattys share, shen y Slattys cour Faagall Nerin dy Bollagh. Brian Mac Stovill.

## CYNDDELTHAS VIET

The weekend of Fri. 28th Jan. - Mon. 1st Feb., is likely to be heralded as a memorable occasion by the Gaelic brethren in Mann, and a beginning of the strengthe-

ning of ties between two Celtic cultures. It was on this occasion that two leading members of Cymdeithas yr Iaith Gymraeg - the Welsh Language Society - Wynford James and Arfon Gwilym, following an invitation made by the Manx delegation at the Celtic Languages Conference at Rath Cairn in Co. Meath the previous August - addressed a meeting hosted by Yn Cheshaght Ghaelgagh - the Manx Language Society - at the Guild Room, Peel, on the Friday evening. The first address was given by Arfon Gwilym who outlined the history of the Welsh Language over the past hundred years, tracing its decline and monitoring the forces that militated against it, and paying particular attention to its treatment at the hands of the education system. Although Welsh, he said, had made progress in recent years in the schools and in official local government, literature, etc. it was nevertheless losing c10,000 speakers a year and this figure was not being replenished: at present there are some 500,000 Welsh speakers. The point was made later by the chairman of YCG that, as Welsh, the strongest of the Celtic languages, was experiencing decay, even though on the surface its appearance was one of expansion, the road to building up Manx as a vehicle for communication, albeit limited, with strong Government support would be long. Manx is the other official language in Mann - a man is legally entitled, even to day, to plead his case in Manx in a court of law.

Wynford James's oration dwelt entirely on the activities of Cymdeithas, outlining its origins, its aims, its achievements, and its aspirations. He indicated that their first task had been to try to remove all obstacles that prevented the growth of Welsh, i.e., the negative attitudes of local government, and consequently this was the first target. Demonstrations were held, roadsigns daubed or removed, and members had been sent to gaol for the cause. It became apparent that the favour of certain activities undertaken by Cymdeithas proved a little strong for some more senior YCG members present. Afterwards there was an interesting discussion. It was suggested as a possible avenue for exploration in the Manx Language struggle, that a more systematic campaign be conducted with discretion against the Manx Government to put into practice what it preaches at Tyowald.

Shorlys Y Creayrie.

## MANX UNDER ATTACK

During recent years Manx has enjoyed a growth in popular support unknown in its previous history, and it can be said that more people are able to use Manx now than has been the case since 1830. Nevertheless, the movement in this direction has not gone without opposition, and more recently has taken on a more sinister form - leading to violence. At the January meeting of the Yn Cheshaght Ghaelgagh committee, held at the Bowling Green Hotel, Douglas, in one of the bars, a man in his fifties, who appeared to be a little the worse for drink, took objection to some of the members using Manx and enquired of them after a fashion why they should use Manx and not use English like every other decent citizen. He reminded them of his Manxness, reciting his genealogy in the manner of the older Gaelic bards back to about 1400. He ended his spiel with a slap on the face of one YCG member; who was about to rise to plant his adversary among the whisky bottles when it was suggested by other members that he shouldn't bother.

Later the same week Manx was spoken at a party at which someone took objection. Unable to give satisfactory answers as to why it should not be used your man became more antagonistic and earned himself a bruised

head for his labours.

These are not the first incidents of this nature. The most notorious one occurred some four or five years ago when four young men were asked to leave a public house in Peel for speaking Manx. One of the men concerned was the son of a prominent local journalist and the entire story received front page coverage the following week. In this case the whole matter was a joke.

It is noticeable in all the cases brought to light that those who objected to Manx being spoken were locals, i.e. people who had long established roots in the place. In a sense it is understandable that they take this course of action, since their fathers and their grandfathers may have suffered the stigma of being able to speak Manx, and who may have undergone some traumatic experience at the hands of the education system because of it. The first reaction to a language you don't understand when spoken round about you is one of fear, and a feeling of the attitude, also prevalent, of regarding Manx, and other languages indigenous to the Celtic-English Isles, as of little or no consequence, and the protagonists of this philosophy feel justified in objecting to their use. It is acceptable for people to speak German or Russian, Urdu or Chibemba, but not Welsh, or Manx.

There are many people today who are proud of being Manx and of being able to speak Manx. Manx is not exclusive to a particular section of the community, but is used by people from different backgrounds who make their contribution to society - schoolteachers, builders, ginners, chartered accountants, university teachers, government officials, civil servants, doctors, clergymen, advocates, etc. Whilst some may brush off taunts of this nature they may be others who may feel insulted and prepared to do something about it. It could be considered a healthy sign for the language that people are ready to defend their use of it.

Shorlys Y Creayrie.

## ALBA Late Report

### THE EXECUTION OF DEVOLUTION

The Devolution Bill was introduced in the Commons with as much enthusiasm as one would expect from people being pushed relentlessly from behind to give something they were reluctant to give while trying to reassure others that they were not giving anything at all. Their cynicism and lack of commitment were obvious. Having taken 8 years to get to this stage they were not going to speed up now. (30th Nov. 1976) The Assembly was to be financed by a Block Grant from the Treasury and apart from the objections to this on principle it would not be satisfactory. Of the suggested £2000 M., £1380 M. would go to local Gov. and £70 M. to Special agencies such as the S. S. H. A. (Scottish Special Housing Assoc.) This would leave the Assembly with the fabulous sum of about \$770 M. to set up shop with. This and the lack of promise of any reform of electoral methods drew the first criticisms. The Ass. of Univ. Teachers were delighted that the 8 universities were to remain "free", but others on the educational scene were not. Mr. Pollock of the Educational Institute of Scotland was far from pleased that the much criticised powers of veto of the Sec. of State for Scotland could be wielded on school teachers salaries, and the students voiced concern as reported before in Carn on the whole plan. In the interval between the uproar caused by these powers of veto when the White Paper came out and the presenting of the Bill we were given to understand that the

powers of veto had been considerably curtailed but this was not so. The newspaper headlines were "Veto casts long shadow over Assembly" and as reported in Carn previously the whole emphasis was on the negative side, what the Assembly could not do.

When it became obvious that the Tory leadership was going to make a very strong stand against the Bill Mr. Allick Buchanan-Smith, the Shadow Sec. of State, resigned from office and was followed by Mr. Malcolm Gillkind, Mr. Teddy Taylor, the arch anti-devolutionist became the shadow Sec. of State, taking up his banner to fight "the twin evils of socialism and nationalism".

The introduction of the Bill as distinct from its mention in the Queen's Speech came on the 14th Dec. and two days previously the Gov. had presented a consultative document - "Devolution - the English Dimension" - feebly and limply, and feebly and limply it was received.

A few days later it was obvious that the Bill was in great difficulties. Mr. Sproat (Tory) started off with an amendment that Scotland be taken out of the Bill and that set the tone for the many and varied amendments which it was claimed were for the improvement of this bad Bill. Bad the Bill certainly was but levity and wit were hardly going to improve it. In response to pressure referenda in Scotland, Wales were promised then every one had a field day debating the wording of same. The Bill got through its second reading with the Tories voting against but protesting they were still "for" devolution.

The year of 1977 began with great publicity for the Anti-Devolutionists. Shetland had to be saved from the wicked Scots and the final irony was the Tories (whom we always thought were "Unionists") taking a lead in the struggle to ensure that if Scotland got her Assembly Shetland could devolve further! Shetland did get 3 safeguards written in to the Bill. That she could keep her special status gained under the local government re-organisation, that her grants would not be reduced because of her oil revenues and that Shetland and Orkney would get separate representation. An area which had always been very vociferous in its antipathy to the Bill was the N. E. of England or rather certain people on the Regional Council who were supported by certain others, Scots (some of whom organised the "Scotland is British" campaign - of which more anon). It was a rather strange sensation to read that the good councillors of Tyne and Wear considered - "the Scottish and Welsh people are tourist gimmicks". This because all they could see was less economic aid to their obviously needy area. Their lack of any enlightened policy or radical change for their own area is only matched by their abysmal ignorance of, our situation. They would not support the "wholly unrealistic demand for the restoration of NATIONALISM to the Scots and the Welsh". The Bill began its committee stage on the 13th of January. By this time it had acquired 350 amendments and its fate looked less and less bright.

On the 18th S. N. P. sought an amendment to assist fishing - a minister separate from that of agriculture and a university chair probably at Aberdeen. The S. N. P. all this time had acted in an adult and constructive manner, which contrasted with the antics of others. If, as seemed to be the case, the proceedings in Parliament were boring, this was not the case north of the border. The media had an ongoing discussion on all subjects followed up by lively debates in the correspondence columns - government in general - electoral reform - referenda, etc. Unionist apologists kept telling us that the people of Scotland were more concerned with the dreadful state of the economy, unemployment, health, education, etc. but none of them

explained how it was considered devolution a different thing all together. Sib however was in no doubt that there was a connection. "Scotland is British" is a slogan that had been staring at us from the hoardings since last year. They will no doubt rate an In Memoriam some time in the future but for readers at the moment we will give space to one of their more famous quotes - on independence - "the economic consequences for Scotland would be disastrous".

By the beginning of February the government was getting really worried - the 7th day of debate had brought parliament to the 3rd of 115 clauses, and the next piece of ballast to be thrown overboard was the possible reduction of the number of Scottish M.P.'s at Westminster. As this would mean reorganising some of the smaller constituency seats in the decaying urban areas of Glasgow and Edinburgh Labour's loss would be greatest.

Also at the beginning of Feb. the S.N.P. announced that they would contest all the District seats in the Glasgow District at the May elections. "The Democratic Road to Self-Government" was published and the S.N.P. were confident that M.P.'s from other parties would ally with them for the "better government" of Scotland if they got a majority of seats at the next election. Mr. William Wolfe called on the government to make the guillotine motion which was so obviously coming an issue of confidence. An O.R.C. poll on the 9th showed that in a referendum then, 65% would say YES and 21% NO, and 40% would like to go further. There was no sign of reaction to devolution and though it was presented negatively, if a third now want independence that is a very substantial minority. Again on the 10th the SNP through their spokesman Stephen Maxwell, re-iterated the necessity of making the guillotine motion a vote of confidence. This cannot be stressed too much as the government will try to blame everyone else for the demise of the Bill but it lies squarely with them.

On the 16th of Feb. in response to the parliamentary mandarins it was announced that the much publicised referendum would be "consultative, not mandatory". This is now an academic point as the vote on the 22nd killed the Devolution Bill. By a majority of 29,312 votes to 283 those against a guillotine motion carried the day to great cheering. Mr. Pym, the Tory spokesman on "devolution" called it a momentous decision and that it will certainly prove to be. The only parties to come out of this with any dignity were the S.N.P. and Plaid, and individuals of other parties. The Welsh Liberals retain some sort of links with their principles but the Scottish Liberals are going to have an unenviable time at the next election. The S.L.P. of course also voted for the guillotine and Jim Sillars called the debacle a great betrayal.

The following day Michael Foot refused to go to the country, as "improving the economic situation" is now more important than devolution, and the burial debate was enlivened with the duelling of the Libs. and Lab. and the hurling of words such as "ratting" and "betraying". However that well known militant moderate Mr. Reg Prentice called it a wonderful victory for democracy. Up in colder climes Mr. James Milne of the STUC called it "a massive piece of political ineptitude" and Mr. Wolfe thought it would give the S.N.P. more than 1/2 the seats at the next General Election.

Of the Scottish M.P.'s 46 voted for the guillotine, 21 against and 2 abstained. A very clear majority indeed of Scottish M.P.'s whose will was completely nullified by the ignorance and prejudice, indifference and cynicism of English M.P.'s. At least for some time we will be

spared the patronising tone of the whole operation "satisfying the legitimate aspirations of the Scottish and Welsh People".

Time will show that it wasn't a Bill that died but not a few political careers. A poll in the Sunday Mail on the 28th showed that the S.N.P. were poised to get 36% of the vote and 36 person who had incited him to set fire to the French consulate in Edinburgh was Alan Heusaff, secretary general of the Celtic League (the operative word being incited); but that "in court he stated that he had gone to Edinburgh to set fire to the Fr. consulate", because the French had imprisoned Bretons and there was a campaign on to get them released: "he had been asked to help by the secretary general of the Celtic League" (note the three parts of that statement, in that sequence. I don't know who suggested this statement, but it contains no direct accusation, whereas yours, if the above version were correct, does so; it attributes to me a criminal part in McGuigan's plot. This I have denied and I deny categorically. I think that as the secretary of an association which operates on perfectly legal ground, I am entitled to defend myself, as any person is when publicly accused in a civilised country, and that the right way to do so is by having that denial broadcast by BBC Scotland at the same time of day as was your report. However late, I repeat my request to that effect. A first letter of protest was sent on 30/9/76. It could only add to your credit among your listeners and it will redress the wrong committed. Failing this satisfaction, I shall be led to conclude that you were a willing party to an attempt to damage the reputation of the Celtic League. Sincerely yours, Alan Heusaff.

To: The Controller of Radio Programmes, BBC Scotland, Glasgow.

I have been assured (shortly after writing to you) that contrary to your report (given at 11.40 p.m. on Sept. 24, 1976) the accused McGuigan did not say that "the person who had incited him to set fire to the French consulate in Edinburgh was Alan Heusaff, secretary general of the Celtic League" (the operative word being incited); but that "in court he stated that he had gone to Edinburgh to set fire to the Fr. consulate", because the French had imprisoned Bretons and there was a campaign on to get them released: "he had been asked to help by the secretary general of the Celtic League" (note the three parts of that statement, in that sequence. I don't know who suggested this statement, but it contains no direct accusation, whereas yours, if the above version were correct, does so; it attributes to me a criminal part in McGuigan's plot. This I have denied and I deny categorically. I think that as the secretary of an association which operates on perfectly legal ground, I am entitled to defend myself, as any person is when publicly accused in a civilised country, and that the right way to do so is by having that denial broadcast by BBC Scotland at the same time of day as was your report. However late, I repeat my request to that effect. A first letter of protest was sent on 30/9/76. It could only add to your credit among your listeners and it will redress the wrong committed. Failing this satisfaction, I shall be led to conclude that you were a willing party to an attempt to damage the reputation of the Celtic League. Sincerely yours, Alan Heusaff.

Note: No denial was broadcast, as far as can be ascertained. Nor did the addressee bother to acknowledge the letters.

A conference on Inuit education will take place in Greenland in June 1977, and the papers will be presented in English. One of the organisers is: Ingmar Eggede, Head of the Teachers' College, 3900 Godthåb, Greenland, to whom queries should be addressed - please enclose international postal reply coupon for answers.

The Royal Irish Academy would like to get, free or at a discount, second hand copies of *CARN* (1-2-3, 6-7-8, 11) and of the Celtic League Annual Volumes from 1963 to 1970 incl., which are out of print.

Gerhard Herm. *The Celts*. London: Weidenfeld & Nicolson, 1976. £5.50. Translated from the German by Norman Stone. (Will be reviewed in our next issue by L. Mac Ewen.)

#### HISTORICAL CONNECTIONS IN THE DEVELOPMENT OF CELTIC EDUCATION

Celtic areas in the British Isles have experienced similar educational problems since at least the Reformation; especially those presented by a poor, widely dispersed population speaking a minority language. Yet historians have so far failed to exploit the rich field of comparative studies in the development of Irish, Welsh and Gaelic education. Even a limited enquiry reveals the most intriguing connections between educationalists working in the non-anglicised areas of the British Isles in the 18th and 19th centuries. Most importantly, they were well aware of the innovations adopted in their sister countries, and deliberately transplanted methods which had been proven successful elsewhere.

It is now well known that the source of much anti-Celtic social and educational legislation lay in the religious and cultural changes accompanying the Reformation. In 1539 Henry VI enacted "That every person or persons, the King's true subjects, inhabiting this land of Ireland... Welsh was repressed by a similar Tudor statute, though Gaelic escaped until the Statutes of Icolmkill (1606) ordered all Highland chiefs to give their sons a Lowland education. This was reinforced and extended by the Act for the Foundation of Parish Schools in 1616 which condemned Gaelic as "One of the chief and principal causes of the continuance of barbarism and idleness among the inhabitants of the Isles and Hebrides...". These crude legislative attempts to replace the baritic and educational tradition with reformed English culture were largely failures, except perhaps among the Welsh gentry who were closest to the English heartland. Nevertheless, throughout the 16th and 17th centuries Welsh, Irish and Gaelic were tarred with the same anti-Celtic brush.

Divergent developments did not come until the late 17th and early 18th century. The persistence of Jacobitism and Catholicism in Ireland and the Highlands caused Gaelic to become identified with rebellion. English reformers therefore saw anglicisation as the pre-requisite to civilisation. But the Welsh were much more easily managed than the Scots or the Irish at this time, and their language remained politically untainted. This was a vital difference. It meant that the pioneering work of the charity schools, under the Welsh Trust in the late 17th century and the S.P.C.K. after 1699, was not directed against the Welsh language. Most of these schools were English, but an important handful taught Welsh, especially under the S.P.C.K. in North Wales. As a result, Welsh never became alienated from education as Irish and Gaelic were until the early 18th century.

Most interestingly, this early Welsh experience was reported to the newly founded Society in Scotland for Propagating Christian Knowledge in 1707, in protest against their determination to set up English charity schools in the Scottish *Gaidhealtachd*. Rev. James Kirkwood had been campaigning against the attempts to extirpate Gaelic since at least 1697. He strongly favoured teaching literacy and religious instruction through the mother tongue, but the S.P.C.K. founders rejected this on the grounds that it would retard the spread of English. As a corresponding member of the London-based S.P.C.K., the B.S.P.C.K. had asked him to promote their schemes by circulating pamphlets amongst his English colleagues. But Kirkwood objected to their wording which described the Society's intention of

settling English schools. Using his knowledge gained as a corresponding member of the S.P.C.K., he attempted to persuade Sir Francis Grant (one of the S.S.P.C.K. founders) to drop this policy. "I know it was designed and endeavoured," he argued, "to extirpate the Welsh language... but all in vain, so that they were obliged to lay aside that project and to furnish Wales with Bibles and Liturgies in their own language. As for their schools, care is taken to teach them to read both English and Welsh, according as the children are taught at home to speak one or the other..." Unfortunately Kirkwood died soon after this, and the S.S.P.C.K. directors experienced no more opposition to their rejection of Gaelic education.

Since educational policy was not distorted by political bias in Wales so strongly as it was in Scotland and Ireland, it was natural that the first popular literacy campaign for non-English speakers should begin there. This was pioneered by Griffith Jones, an evangelical Anglican clergyman, in the 1730's. His circulating schools had the simple object of teaching Welsh speakers English. All other educational aims were laid aside. To get over the problem of poverty the schools charged no fees. They closed in the summer when pupils were required to work in the fields. Not surprisingly they were thronged by students of all ages wherever they were settled. In order to stretch their limited resources and to meet the needs of the most remote communities, Jones moved his teachers from village to village as soon as their job was completed, usually within six to nine months. In this way the schools penetrated the most remote, and most intensely Welsh, communities. It is estimated that from 1737 to 1761 his schools taught 150,000 Welsh men and women to read. Undoubtedly 18th century Wales had the most highly literate non-English speaking population in the U.K. This may be illustrated by the far greater extent to which the Scriptures had been circulated and accepted in Wales, than the Gaelic, Irish and Manx Bibles. In fact there was not one edition of the Irish Scriptures throughout the 18th century.

In marked contrast to the circulating schools in Wales, the charity schools of Scotland and Ireland were still labouring under their tedious and ineffective use of English. Since they were stationary a large proportion of the population could not attend them at all. On top of this, they were strongly associated with an alien and unsympathetic culture and therefore could never be as popular as the Welsh circulating schools. The Irish Charter schools in particular made themselves intensely unpopular by their crude attempts to reform the people from Roman Catholicism.

When the educational breakthrough finally did come with the formation of the Edinburgh Gaelic School Society in 1811, the Welsh example was vitally important in providing the founders with a model for their scheme. The connection was first established by John Campbell, a prominent lay evangelist from Edinburgh. In later life Campbell worked as a missionary in Africa, and finally became a Congregationalist minister near London. In the 1790's he was exceedingly active in all the evangelical activities in and around Edinburgh. At this time the Edinburgh Missionary Society had broken a lot of new ground by bringing together men of various denominations into a non-sectarian alliance for propagating the gospel. Since the Gaelic speaking area was regarded as the home mission field much of this growing energy was diverted north of the Highland line. Itinerant preachers such as



Just one example: A culture characterized by two steel parallel tracks (- railways) appears around Manchester in England. In less than a century it has expanded as far as Vladivostok and Valparaiso, evidencing a blitz conquest of the whole Earth by the English - of course - ?

I will point only at one of their damaging fictional assertions: that our six nations on the North-Western seaboard were not Celtic in language and population, until foreign conquest made them Celtic-speaking shortly before the beginning of the Common era. "By Tostatus they were, and long before that!" says Dr. Bombix of the University of Vindobobum. But there is not enough space here to expound his doctoral thesis. Neven Henaff.

#### JULY COURSES AT ABERYSTWYTH (1977)

(Preceding National Eisteddfod of Wales)

July 25 - 30 International Course on Language Maintenance, Language Restoration and Language Teaching.

July 18 - 30 Intensive Crash Course for Learners of Welsh. Pre-course tape for beginners now available.

Further particulars from Professor Jac L. Williams, Dean of the Faculty of Education, University College of Wales, Aberystwyth SY23 1NZ.

We have received the following additional information about the Welsh crash course:

**ACCOMMODATION** Resident members will be accommodated in Penryn Hall of Residence, Pengilts, Aberystwyth. Non-residents are responsible for making their own arrangements for accommodation, but it is hoped that as many members as possible will be resident in order to have the obvious advantage of conversing over meals and at evening functions. All tuition will take place on the campus and will continue over Saturday and Sunday.

**FEES:** For resident members: About £95 for full board and tuition.

For non-residents: About £20 tuition fee. Both these include a registration fee of £10 which is payable on application and non-refundable. The remainder (£75 or £10) must be paid by June 30th.

It will be assumed that applicants who have not paid in full before this date will not be attending the course, and their accommodation will be cancelled.

**THE COURSE DETAILS:** Members will be divided into three categories, - beginners, intermediate, and fairly fluent. The course books to be studied will be CWYS CARLAM CYMRAEG (A Crash Course in Welsh) in two volumes by D. L. James. Members will be required to purchase the above volumes themselves in good time: Beginners, Vol. 1; Intermediate, Vols. 1 & 2; Fairly fluent, Vols. 1, 2 & supplementary materials obtainable during the course. The price of the volumes is £1.50 and £1.75p. They are available from SIOB-Y-PETH, FFORDD-Y-MŌR, ABERYSTWYTH, DYFED.

Beginners: Tapes or cassettes for beginners will be available from the Faculty of Education. A charge of £2 per tape (or cassette) will be made, to be paid with the registration fee. This will be refunded at the end of the course to members who do not wish to keep the tapes.

**PREPARATION:** Some participants have joined the course in the past with insufficient preparation and this has not been conducive to progress. Members are informed at the outset that there will be a preliminary oral 'test' to establish how much preparatory work has been undertaken and this will be the criterion for the formation of groups. The course does not cater for people who have no knowledge of Welsh on arrival.

**APPLICATION:** Those who wish to join are asked to get an application form from and to send it to Cwrs Carlam, Faculty of Education, Stryd Cambria, Aberystwyth, Dyfed before March 30th. \* Applications should be made personally by the member. \* This information may reach you after this date, but there may still be vacancies. The Intermediate Course (July 25-30) should be of the greatest interest.

#### "Free Wales, Welsh Wales, Socialist Wales" by Gareth Meelis.

(Also available in Welsh from the Welsh Language Society)

This pamphlet, as its title suggests, is an attempt to see the National Liberation struggle through a socialist perspective.

The pamphlet traces the development of Cymdeithas Yr Iaith Gymraeg, born out of the failure of Plaid Cymru to defend the cultural heritage and natural resources of Wales, to its position in 1972. He examines the nature both of Plaid Cymru and of the British Labour Party, exercising the myth that either is socialist. He states that both the Plaid and Cymdeithas must change their reformist natures and develop a Revolutionary Socialist synthesis. "The way that is to be, Meelis suggests, is by reading the socialist classics, analysing them and adapting their fruits to the needs of Wales."

This is a very important contribution to the national debate although its size ensures that it only provides a mere sketch of the socialist aspect. What the National Movement requires is an in depth socialist analysis of the colonial situation similar to that developed by ETA in Euzkadi. Meelis, among many other prominent theoreticians, was active in the (initial) conference held last year in Aberystwyth to constructively compare the nationalist and socialist movements in the Welsh context. (For an examination of this, see the editorial of "Penderyn" - 5p.) John Llewelyn.

#### LITR

"Thank you for sending me CARN No. 15. I read it with great interest, albeit with disappointment at the Celtic League's recent decision to embrace the cause of Socialism. I expect this decision to have two unfortunate results. First, at a time when the Celtic movement needs critically to broaden its base of support the League has introduced into its ranks a source of division, as your Letters column proves, and has tended to alienate men of good will who, like myself, believe Socialism to be an empty promise. Second, by presuming to divide the spoils before the battle is won the League has opened itself to ridicule which will not be altogether undeserved."

However, to me the crucial issues remain the survival of the languages and the achieving of true self-government for the six Celtic nations. Because of your dedication to those aims I hereby make application for membership in the Celtic League." G. F.

A Charaid,

The Correspondence in 'Carn' on socialism and the Celtic League is compulsive reading.

In my opinion our early Celtic society was essentially socialist, and our future Celtic society will be socialist also.

It is as a Celtic patriot that we associate ourselves with the Celtic League, and I have no doubt that if any true Celt finds his/her particular universal ideological commitment in conflict with the cause of the Celtic people he/she will know what to do - and will abandon that commitment. For my part, should socialism prove the enemy ideology. I wonder what some of our other correspondents will do if it is proved that capitalism and Celticism conflict? I think it is a more honest way to pose the issue, asking these questions.

That battle is to be fought out in the nationalist movements of our respective countries, and it will be decided on the basis of the practicality of the various alternatives in the light of experience.

And so the historic outbursts of A. J. Rande - "Marxism is a dogmatic religion", Y. B. - "I believe communism to be an anti-human regime", and L. J. - "Is it intended to enrol us in an Internationale which would not dare to reveal its name?", are most unfortunate. Do these writers place anti-communism before Celticism? What do they mean by 'communism'? And can they not consider it on its merits? What kind of objectivity is it when we subjectively eliminate one alternative before applying reason to the issue in hand. If we dismiss communism out of hand we automatically adhere ourselves to capitalism. Perhaps H. Krohn of the Wolfgang Philip Gesellschaft will now add myself to his list of victims of one-sided ideologies, but in doing so, in his own way of arguing, in his pool-poohing of the anti-thesis 'capitalism-communism', he condemns only himself. "This way of arguing (H. Krohn's) proves that... he is unable to deal with, not to mention accept, process, can all turn on our heels and slap each other in the face - if that is what is wanted. Is not capitalism a dogmatic religion, an anti-human regime? Is the Celtic League to enrol us in an Internationale that will not reveal its name - Internationale Capitalism? But this approach is a blind alley, let us block it off once and for all!"

In 'Carn' 15, Alan Heusaff pointed out that the Celtic League is "an international Celtic organisation", that this implies championing social, cultural, and economic, as well as political freedom. Indeed were it not so, were political freedom alone enough, there would never have been a Celtic League.

Was it not feudalism and capitalism that conquered the Celtic countries and set about the destruction of Celtic language and culture (and society)? And is it not sufficient an indictment of capitalist society that small peoples like ourselves should have to fight to retain their identity? What greater crime can an ideology, a social order, commit - than genocide?

Was it not ordinary folk who preserved our languages and culture when the rich and the powerful abandoned them for feudal or capitalist advancement? Or is it merchant bankers who today speak Gaidhlig, Irish, Welsh? The last to speak old Cornish were miners and fishermen - "those who seldom confer with the better sort". Should we weep for the 'better sort' now?

I cannot agree with Royston Green's view of the so-called 'socialist countries' (bearing in mind the fate of

Estonia, Latvia, Lithuania, Ukraine, Georgia, Crimean Tartars, Volga Germans, etc.), but I have not the conceit to improve on his excellent summation... "Country is workers - free both now. This would bring the worker movement (the majority) to the front and correctly make all of us intelligentsia trim our sails by it. Surely this is the real interest of Kelts."

Of course, as Alan Heusaff stresses, we must appeal to Celts of all sections of society, but equally we must beware of the Trojan Horse of wealth and self-interest, that internationalism which never reveals itself - international capitalism.

By all means let us have capitalist and socialist in the Celtic League, and let each prove their sincerity, on ideological and on individual levels, by their activity in their own home countries.

And if we are true Celts, then those of us who are proved wrong will have the courage to admit it. Fraternally, Norman Easton.

#### Socialism and the National Question

The Celtic League was invited to participate in a conference held on the above subject in Aberystwyth, last November. In a statement read by Michael Mac Aonghusa, reference was made to the C. L. aims as defined in our Constitution and amended at our last AGM (see CARN 15), also to statements made by the Irish and Breton branch secretaries (CARN 14 and 12) as well as to the arguments contained in the article "Social message", p. 21, CARN 15. Let us reiterate one point: We aspire to a type of society which can protect itself against manipulations by external forces (NG to multinationals) and to parties owing their allegiances to external powers) or by sectional interests. We are concerned with social justice. Our approach would be experimental rather than dogmatic. For the full text of the statement, read ROSC, Feabhra 1977, price 12p plus postage, available from Conradh na Gaeilge, 6 Sr. Fhearchair, Ath Cliath 2.

C. L. Correspondence during the past 5 months included answers by the secretary general to queries as to methods for learning Breton and Irish; protests against the expulsion for a term of 4 students from U. G. Bangor; advice on possible co-operation between Inshore fishermen in different Celtic countries; expression of concern at decision to phase out Celtic Studies at the University of Liverpool; letters to 'The Listener' urging the re-allocation of some of the money spent by the BBC on its 39-language External Broadcasting Service to better services for the Celtic countries in the 'U. K.'"

Lecturer with considerable experience in consultancy regarding renewable energy and conservation programs in N. America and Australasia offers lectures/seminars on these topics. Write to C. L. Secretary General.

AN LIAMM, bi-monthly magazine in Breton, founded in 1946, approx. 90 pages. The oldest and most important Breton Language periodical. Subscription: 6 issues 40F to Mme. S. Chereil, 109 Blvd. de Verdun, 35 RENNES CCP 2184-34 Rennes. Poetry, short stories, travel accounts, history, notes and reports of activity in the language movement, etc.

**LODENEK PRESS** Padstow Cornwall, for Cornish and Celtic Books, records, cassettes, etc. (including language courses). Over 180 titles stocked. Full list supplied free. **KELTIA BYS VIKEN!**

**BILL CODAY**, a Texan of modest means, no status, wishes to contact "descendants" of the Norman/Irish 13th century churchman (Kilkenny, Éire) Odo le ' Ercedekne, i.e. Cody's, Cuddy's, Coady's, Coday's, McGillicuddy's, O'Day's, Lercedekens, Archdekin's, Archdeacon's, etc. Write to Wm. McClellan Coday, Director Emeritus, the Open School, Box 352, McQueeney, Texas 78123, U.S.A.

**Publicity Exchange:** **GAIRM:** Quarterly. 100 pages. All in Scottish Gaelic.

Published by the leading Gaelic publishers in Scotland, **GAIRM Publications**, 29 Waterloo Street, Glasgow G2. 30p per issue. £1.50 annual subscription (post free). Founded in 1951 **GAIRM** publishes new work in poetry and the short story, folklore, musical and literary criticism, articles on current affairs, and scientific topics.

**THE CORNISH BANNER;** the organ of the Cornish Nationalist Party, quarterly, 40pp. Price 30p. Subscription £1.50 (overseas £2). Trelispen, Gorran, St-Austell, Cornwall. Contains articles outlining the party's policies, about life in Cornwall, letters, book reviews.

**SCOTTISH WORKER** - Independent Scottish Left-Wing Nationalist Monthly. Subscription £2.50 for twelve issues. Available from 'Scottish Worker Publications', c/o Norman Easton, 60 East Stirling St., ALVA, Clackmannanshire, Scotland. FK12 5HA.

**FORWARD** - Official Journal of the Scottish Labour Party. Available from Alex Neil, General Secretary, Scottish Labour Party, Room 267, Third Floor, 12 Waterfoot St., Glasgow, Scotland.

### **SUBSCRIBERS / MEMBERS -- ATTENTION.**

At this time of the year, we feel somewhat uneasy about our financial prospects for coming months. So far, such apprehensions have always proved unfounded as we got the renewed support of our members and subscribers while many new ones joined the lists. We sent out reminders with **CARN** no. 16, requesting prompt attention to renewals. Some have responded quickly, and in cases very generously. We trust that many others will follow in their own time, but the delays are unusually prolonged. In apology for the brief note which those in arrears will receive with this issue, we should like to say that **CARN** is primarily the organ of the **Celtic League** and this organisation should be the concern of all its members. We do not want to be continuously asking for money. Neither is it within our means to send out more than one additional issue when subscriptions have expired.

### **MEMBERSHIP AND SUBSCRIPTIONS.**

All who agree with the constitution and aims of the **Celtic League** are entitled to membership. The membership fee (entitling to **CARN**) and the subscription rates are £2.00 for Ireland and Britain; 20F (or equivalent) for Brittany and Continental Europe in general; \$5.50 (or equivalent for non-European countries (this includes airmailing). For information about the **Celtic League**, applications for membership, subscriptions, write to any of the secretaries:

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**Breizh:** Jakez Derouet, 89 Boulevard des Anglais, 44100 Nantes-en-Bretagne.\*  
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\* J. Derouet may soon change address. Indicate "Faire Suivre".

**General Secretary:** Alan Heusaff, 9 Bóthar Cnoc Sion, Áth Cliath 9, Éire.

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**FOR REPLIES, ENCLOSE STAMPED ENVELOPES OR INTERNATIONAL COUPONS-REPOSSES.**

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