

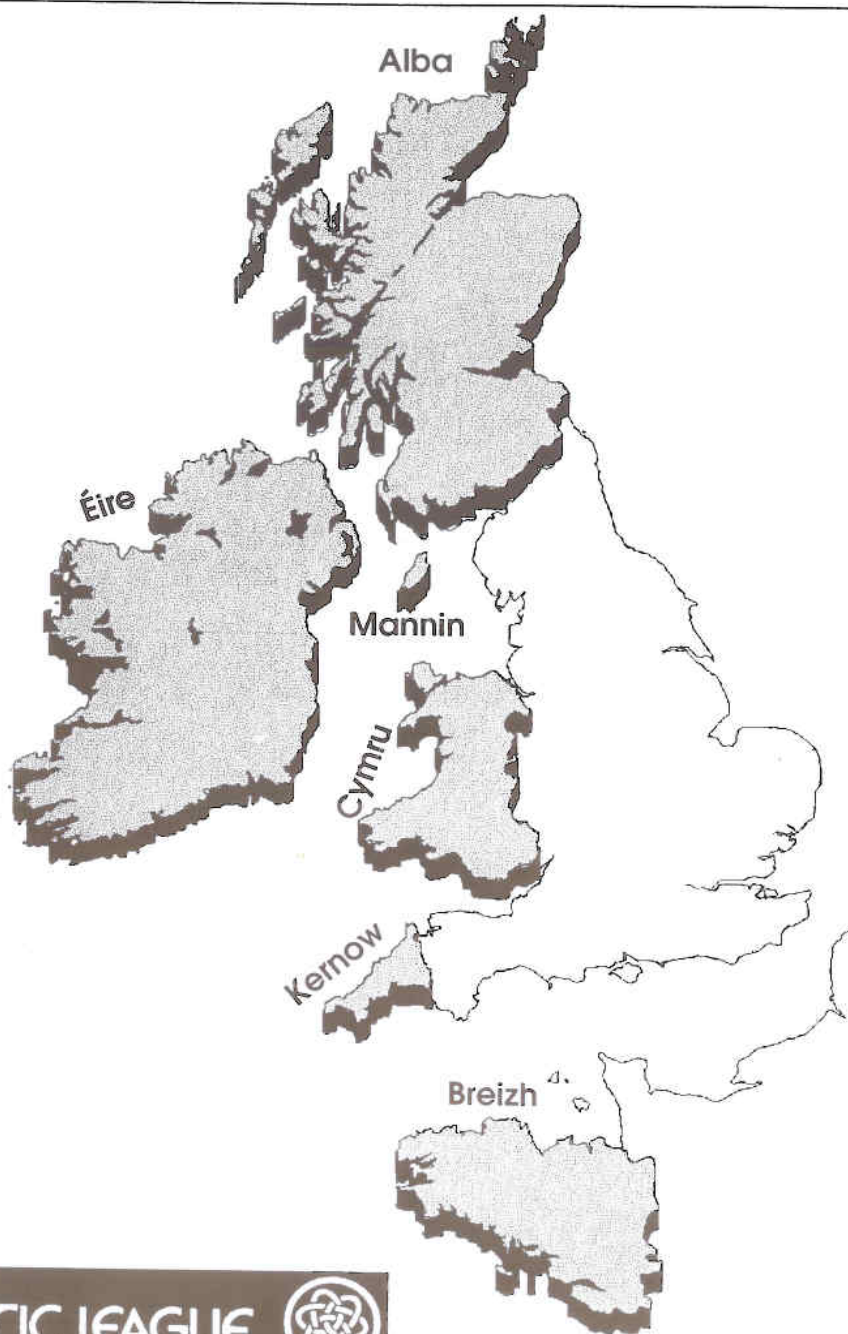
comann

A LINK BETWEEN THE CELTIC NATIONS

No. 111

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- SNP, Salmond steps down
- TV Breizh!
- DNA, the Celts and the League
- Census 2001, the right to be Welsh
- Dazont Ekonomikel Keltia
- Cornish News
- Is Mann heading for Blacklist?
- AGM 2000
- Celtic Calendar 20th Edition

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COMMEEYS CELTIAGH

CELTIC LEAGUE





Guth an ti a ghlaodhas anns an fhàsach

Chaochail athair an sgrìobhadair nuair a bha e ach dusan bliadhna a dh'aois agus abair gun robh na deòirean a' sìleadh air nan gruaidhean aige nuair a bha e a' leughadh nam paipèaran aig 'athair nach maireann, agus iadsan a chur an ordugh.

Agus dé thachair air nam measg ach *draft* na litreach a chuir 'athair gu paipèar naidheachd laitheal roimhe an darna cogaidh, nuair a bha e a' sireadh stéidheachadh Colaiste Ghàidhlig. Arsa esan sa litir aige gun robh Colaiste feumail air son Gàidhlig agus far an robh iad a bhiodh a' teagasg tre na canain again. Cha robh Colaiste mar sin ach ann an Ichaluimcille roimh teachd nan Lochlannaich san naomhaibh linn AD.

"Mata," smuainich an sgrìobhadair an sin, "seo agaibh 'Guth an ti a ghlaodhas anns an fhàsach'... gun mòran feum... cha robh ann ach aisling!"

Mòran bhliadhnachan an deidh sin, fada an deidh an darna cogaidh, bha an sgrìobhadair san Fhraing air na laithean-saora aige agus dh'innis e do charaid ionadail mu dheighinn an aisling seo a bha aig 'athair.

Dé thuirt am Frangach ris an robh e bruidhinn, "Sgrìobh don UNESCO agus iarr orra an litir agad a chuir gu daoine móra a bhiodh comasach Colaiste Ghàidhlig a stéidheachadh. Mata, rinn e a reir a' chomhairle seo agus chur e an litir sa phuist. Ach cha robh fhios aige gun robh an aon aisling aig Iain Nobail coir agus gun robh an Nobaileach air lorg fhaighinn aig an aon àm air taic fhaighinn air son Colaiste Ghàidhlig! Iognadh ri ràdh!"

An dé fhéin, bha sinn ann an Sleibhte san Eilean Sgitheanach agus chunnaic sinn Arainn Chaluim Chille far a bheil a mhór chuid de na h-oileanaich a' fuireach a nisd; dá thogalach móra eirreachdail agus tur àrd. An deidh sin chaidh sinn don t-Sabhail Mór Ostaig... a' Cholaiste Ghàidhlig.

Chunnaic sinn a' Cholaiste, bliadhnachan air ais, nuair nach robh ann ach seann togalach *square* a bha aig seann tuathanas a bha aig na Domhnallaich. Ach an diugh chì gach duine gum bheil togalachain ùra ann a tha dìreach cho math a tha ri fhaicinn ann an oilthigh sam bith. A nisd 's urrainn a' Cholaiste tairgsinn cùrsachan gu leir tre na Gàidhlig agus dà *degree* aig inbhe oilthigh.

Seo agaibh "aisling" a tha a nisd na firinn agus seo agaibh "aisling" eile. Fad iomadh bliadhna an fheadhain air lorg Parlamaid Albannach agus bha mòran eile ag ràdh nach robh sin comasach ri fhaighinn.

Chan eil ann ach ùine ghoirid bhon a bha Iain Major a' diùltadh Parlamaid Albannach sam bith. Ged nach eil ar Parlamaid neo-eisimeil fathast ach thig sin gun teagamh sam bith ma bhios pobail na h-Alba ga sireadh gu dùrachdach.

Dh'aontaich *Petitions Committee* na Parlamaid again gun robh iarrtas a rinn meur Alba den Chomunn Ceilteach a dhol mu choinneamh Parlamaid na h-Alba, air son Gàidhlig a bhi co-ionnan ris an Fhraingis sna àrd sgoiltean feadh Alba uile ge leir.

Tha fios again gum bheil na croileagan air son an fheadhna eadar dà is coig bliadhna a dh'aois a' cluich sa Gàidhlig roimh dol don bhunscoil agus teagasg nan cuspair tre na Gàidhlig, fada fada nas fheàrr.

Ach, an drasda tha uallach air parantan coileagan a stéidheachadh agus chan eil gach ughdarras ionadail deònach teagasg tre na Gàidhlig a thoirt.

Cha bhi ceartas ann gus am bi an riaghaltas a' stéidheachadh croileagan anns gach àite far a bheil leanaban eadar 2 agus 5 bliadhna a dh'aois. An deidh sin, deanamaid strì air son teagasg tre na Gàidhlig a-mhàin anns gach bunsgoil is gach àrd sgoil eadhon teagasg Beurla. A bharrachd air sin feumaidh gach colaiste is oilthigh feadh Alba a bhith teagasg tre na Gàidhlig.

Na h-abair facail gum bheil sin na aisling no na brudair. De mu Sabhal Mór Ostaig agus Parlamaid na h-Alba (ged nach eil i neo-eiseamlach fathast) no eadhon Radio nan Gàidheal (ged nach eil e ri chluinntinn feadh Alba uile ge leir fathast)!

Ach bithidh sinn buadh-mhor agus bithidh ach ar canain an aon canain a bhios sinn a' teagasg feadh gach sgoil, colaiste is oilthigh ann an Alba. Ach tha e nadarra teagasg feadh gach sgoil, colaiste is oilthigh ann an Alba. Ach tha e nadarra teagasg tre'n chanain dualach. Chì sinn feadh Roinn Eorpa far a bheil duthchannan gu leoir a' teagasg tre'n chanain dualach aca fhin agus chan eil duthach ann far a bheil iad a' teagasg tre Beurla.

Cha d'fhàinig na nithean sin ach le spairn ro mhór agus cha bhi e furasda. Ach ma bhios aisling agaibh nur ceann chan eil ach strì gus am bi sibh buadh-mhor!

Gilleasbuig MacMhuirich
(Gilleasbuig Lachlainn 'Illeasbuig)

Summary

This is merely a statement of the logical aim of the present Gàidhlig renaissance that would be regarded as its normalisation in mainland Europe.

Three aids to the would-be learner of our language that could help in appreciating the thrust of this story. These are, namely, the two paperback dictionaries published by Gairm, Waterloo Street, Glasgow... Thomson's "English to Gàidhlig and Owen's "Gàidhlig to English" and the Hodder & Stoughton introduction from that respected series in language learning... "Teach yourself Scottish Gaelic- Gàidhlig. A cassette to go with this book is also available to aid pronunciation.

Gàidhlig Private Members Bill Proposed

Due to the Scottish Executive's failure to support a right to Gàidhlig medium education, a Gàidhlig Act or to a Gàidhlig policy for the National Parks, Michael Russell, MSP, SNP Gàidhlig spokesman lodged a proposal for a Gàidhlig Bill with the Scottish Parliament on 6/7/00. This proposal, given below in Gàidhlig, which is also supported by John Farquhar Munro, Gàidhlig speaking Liberal Democrat, MSP, will form a basis for discussion as to the content of the Bill.

Mìcheal Ruiseil: Tairgse airson Bile na Cànan Gàidhlig

Tairgse airson Bile a stéidhicheadh am prionnsabal gu bheil a' Ghàidhlig agus a' Bheurla co-ionann ann an èifeachd an Albainn, a chruthaicheadh còirichean agus dleasan sònraichte ann an lagh a thaobh cleachdadh na Gàidhlig, 'nam measg còir do dh'fhoghlam troimh mheadhan na Gàidhlig, dleasnas air buidhnean poblach comharraichte polasaidhean Gàidhlig ullachadh agus thoirt gu buil, còir Gàidhlig a chleachdadh ann an cùirtean-lagha agus mòdan-cearta is agus air beulaibh bhuidhnean eile aig a bheil cumhachdan breithneachaidh agus còir ainmean agus tuairisgeulan Gàidhlig a chleachdadh, agus a dhèanadh cinnteach gum bidh an còirichean agus na dleasan seo air an sgrùdadh agus arir an toirt gu buil.

gàidhlig news

Language Planning Criticism

The Scottish Executive has been criticised by the SNP for its failure to recognise the importance of language planning and academic research for the future of Gàidhlig. In response to a series of written parliamentary questions enquiring about government projections/targets for future numbers of Gàidhlig speakers, the Minister for Gàidhlig revealed that the Scottish Executive not only has no such projections or targets but that it has not consulted any language planners or other linguistic authorities on this matter. He also admitted that the Scottish Executive does not have any figures for how many parental requests for Gàidhlig-medium education have been received by local authorities in Scotland in the last five years.

Gàidhlig Cross Party Group

A cross-party Gàidhlig group has been established for the Scottish Parliament with members from all main political parties. The first public meeting is planned for September.

An Comunn Criticised

The Gàidhlig cultural association An Comunn Gaidhealach has bewildered Gàidhlig activists by the stance which it has recently taken towards the status of the language. Unlike other Gàidhlig groups, An Comunn did not support the creation of a right to Gàidhlig medium education subject to reasonable demand in the recent debate surrounding Gàidhlig in the Education Bill. Equally bewilderingly, An Comunn Gaidhealach sided with the Scottish Executive when it was announced that the Executive had no plans to introduce a bill to give official status to the language within the next twelve months. An Comunn Gaidhealach as a predominantly cultural group has been long seen by many as old-fashioned and irrelevant to the future of Gàidhlig and thus have few members amongst either youth or Gàidhlig activists. Their recent stance on the language, however, has led many to conclude that the group are a positive hinderance to the promotion of Gàidhlig.

Uilleam MacCaluim

Comhairle nan Eilean Siar

Comhairle nan Eilean Siar, the local authority serving the Western Isles have announced that they are to draw up a new Gàidhlig policy. Despite having a percentage of Gàidhlig speakers similar to that of Gwynedd in Wales, Comhairle nan Eilean Siar's language policy is far weaker than that of even the least strongly Welsh speaking local authorities in Wales such as Monmouthshire and Newport. It is to be hoped that this opportunity will be taken to greatly strengthen the Council's language policy.

No Plans for Gàidhlig Bill

In response to a parliamentary question from the SNP Gàidhlig spokesman Michael Russell, MSP (29/6/00), Alasdair Morrison, MSP, Minister for Gàidhlig has said that the Scottish Executive has no plans to introduce a Gàidhlig Bill within the next twelve months. So far he has refused to be drawn as to whether the Executive ever intends to introduce a Gàidhlig Bill. Ominously, however, a Labour Party spokesman has told the Press and Journal newspaper that, contrary to a popular opinion, the party has never made any commitment to introduce a Gàidhlig Act (1/7/00).

The Scottish Branch of the League Petitions The Scottish Parliament

There is a prescribed form that a Petition has to take. Then it goes before the Petitions Committee and if accepted will go to the Scottish Parliament. If it goes through, it becomes law. Unless, of course, it needs a power reserved by the Westminster Parliament.

The Scottish Branch of the League, knowing that our Parliament has competence over language and education has petitioned to have Gàidhlig accorded a status equal to that of French in secondary schools.

Why so? We know the best way of reviving Gàidhlig is to start off with croileagan, that is, playgroups through Gàidhlig for 2 to 5 year olds and then teaching through the language... Gàidhlig... for those over five years of age. But, too often, every obstacle is set up to make sure that this best system of croileagan and teaching through Gàidhlig is thwarted. Where this occurs one could look on it as a form of persecution of the language.

Firstly, it is the only school language which parents must organise, yet they need not get together to organise the teaching of arithmetic, physical education, reading, writing and spelling English etc. The subjects are all laid on.

Even if parents do manage to found a croileagan, a hostile or indifferent local authority can refuse to provide teaching through Gàidhlig. Even if a croileagan and teaching through the language is available, the local authority can refuse to expand these facilities and keep them in a backwater isolated in the one primary school. For instance in Tollcross, Edinburgh, far from encouraging other pupils throughout the city to enter teaching facilities through

Gàidhlig, they actively stifle it by postponing any expansion; they say for two years, but perhaps as some believe till latha luain or nevermas.

The plight of the two Magee brothers show the city's less than enthusiastic attitude. The older brother at an Edinburgh monolingual primary school was excluded from being taught along with his brother through Gàidhlig. The excuse was that he was too old to join such a course. When he did emerge from the English-only primary school he expected to go to James Gillespie's School as the only school under the city to teach the language. Again, he was excluded, the excuse this time was that he was out of the school's catchment area! No such barriers are put to learning French.

However, the hope that Gàidhlig might be put on an equal footing with French in the secondary school is worth backing in addition to croileagan and teaching through Gàidhlig.

It would mean that where pupils were denied being taught through Gàidhlig they would not be prevented from learning even if as a foreign language through English from the age of twelve. Yet equality with French would mean that Gàidhlig would be on offer in every secondary school in Scotland as by right. We know that croileagan and being taught through Gàidhlig is by far the best way; but the powers-that-be have restricted it to the initiative of parents and put it at the mercy of hostile or indifferent local authorities.

The Petitions Committee has accepted the petition which will now go on to the Scottish Parliament.

Gilleasbuig MacMhuiriach
(Gilleasbuig Lachlainn 'Illeasbuig)

Alex Salmond MSP MP retires as SNP National Convener

On 17th July this year Alex Salmond announced he would not seek re-election as National Convener after a term of ten years. He stated that, "The SNP are now at our strongest position ever. We are the Official Opposition in the Scottish Parliament, we lead the Scottish opinion polls and we are over 30 percent in the polls for Westminster. I am absolutely convinced that the party will win the next Scottish elections and take Scotland forward to Independence."

He explained in addition that a further decade could tie his hand, so at a personal level it was time to pass on the torch to one of a number of colleagues who are well able to lead the SNP. He thanked the party members for the rare privilege as leader for ten years, which he had enjoyed enormously. He has no intention of giving up politics and hopes to continue as MSP for Banff and Buchan as long as people so wish.

Alex Salmond is in his early forties, he has worked night and day for ten years. It is a measure of such a capable and mature politician to know that the party is far more than a one-man band and that he has every intention of remaining on the National Executive Committee if so elected at Annual Conference in September.

His early promise in identifying the key issues that would transform the battered party in the depth of the Thatcherite winter of the mid- 80s saw his election as MP for Banff and Buchan as one of three SNP MPs in 1987. His unprecedented intervention and subsequent expulsion from the House of Commons for daring to interrupt Chancellor of the Exchequer Lawson in his budget speech showed Scotland how to stand up to its oppressors. There after he led from the front and was elected National Convener in 1990.

The Salmond decade has navigated the vagaries of the UK electoral system and strengthened the party immeasurably. With the advent of New Labour he helped deliver, as part of a cross party campaign, the thumping endorsement by the Scottish people for a Scottish Parliament in the devolution referendum in September 1997. The 2/3 majority put paid to nearly three hundred years of total submersion in the UK state.

During the past decade the SNP has emerged as a left of centre party in the mainstream of Scottish opinion seeking Independence within Europe. Much of the credit for this successful positioning goes to Salmond who has made it a truly national



Alex Salmond

party with support, councillors and parliamentarians in every part of the country. His belief that a strong team is now available is based on the sharp learning curve of the thirty-five SNP MSPs who have for the past year learned some legislative craft in the hothouse of the new Parliament.

It remains to be seen if the promised campaigns to achieve national independence before the 300th anniversary of the Union of the Scottish and English Parliament arrives in 2007. To be so far along the way is due to many believers and hard workers. The Salmond leadership has made the final step eminently possible.

Bilingual Memorial to Seumas Mac a' Ghobhainn Unveiled in Glasgow

A bilingual memorial to Seumas Mac a' Ghobhainn (1930-1987), founder member of the London Branch of the Celtic League, was unveiled in Sighthill Cemetery, Glasgow, on September 10.

This was the spot where his ashes, by his last request, were scattered at the 1820 Monument, the memorial to those executed and transported at the end of Scotland's last major uprising against England.

Seumas was co-author with Peter Berresford Ellis of the only full-length book on the rising *The Scottish Insurrection of 1820* (Gollancz, 1970). A third new edition is due to be published by John Donald of Edinburgh next year. Seumas was also co-author, with Peter, of another influential book *The Problem of Language Revival* (Club Leabhar, 1971).

Seumas was well known for his hard-hitting articles and essays arguing for a Scottish socialist republic and the restoration of Gaelic as the national language of the nation.

The unveiling and eulogy in English was given by former League chairman, Peter Berresford Ellis and the Gaelic eulogy was given by Archy MacPherson, representing the Celtic League, and a veteran Pan-Celt.

On the previous evening, in Glasgow's SNP Rooms, a reception was held to launch a booklet on Seumas' life and work, edited by Alba Branch secretary Risnidh Mac Aoidh.

Scotland Not Only Free But Gaelic contains a Forward by Professor Kenneth MacKinnon (author of *The Lion's Tongue* & etc.), four essays by Seumas reprinted from the 1970s, still as relevant today as they were then, and a biographical study on Seumas' life and work by Peter Berresford Ellis.

After the unveiling of the memorial to Seumas, Peter Berresford Ellis, Hon. President of the 1820 Society, delivered the 1820 Memorial Address commemorating the 180th anniversary of the insurrection, which was ruthlessly suppressed. Prior to the 1970 book, the rising had been almost obliterated from Scottish history.

In his address, Peter said that it was no accolade to Seumas nor himself, that, thirty years after publication, it remained the only full length study of the rising. He had some harsh criticisms of Scottish historians who were still trying to deny its significance instead of expanding our knowledge of the event. 'This denial of primary source material is as bad as those who deny the Holocaust of Nazi Germany.'

P.B.E.

The booklet is 64pp + covers, illustrated, and costs Stg. £4 plus 35p postage. Copies are available from Risnidh Mac Aoidh at 16/1 Macleod Street, Edinburgh 11 2NQ, Scotland.

F O U N D



An
ELEGY
for the crew of the
SOLWAY HARVESTER

Drowned at Sea
off the Isle of Man

11 January 2000

Solway Harvester Appeal Fund

A booklet, *FOUND An Elegy for the crew of the Solway Harvester*, written by David Betteridge is now available from: John Scoular, The Steam Packet Inn, Isle of Whitehorn, Wigtownshire DG8 8LL. Donations received for the booklet will go to the families of those involved in the tragic sinking of the vessel off the Isle of Man in January of this year. Please make cheques etc. payable to: The Scallop Association, c/o John Scoular, address above.



Dazont Ekonomikel Keltia

Lusk Burzhudus Iwerzhon

Echu eo ar mare ma oa gant Iwerzhon unan eus produadurioù diabarzh gros ize-lañ en Unvaniezh Europa. Kavet ez eus bet fred gant 250,000 a dud enni e-kerz ar pemp bloavezh diwezhañ, da lavarout eo 50,000 muioc'h eget hollad ar postoù labour krouet e broioù all ar gumuniezh d'ar memes mare. Tremenet eo feur an dilabour eus 15% er bloavezhioù 1980 da 6% eus ar boblañs oberiant hiziv. Distreiñ a ra d'ar vro lod eus ar re a oa aet da glask fred en estrenvro. Kreñvoc'h kreñvañ eo deut da vezañ feur ar c'hresk ekonomikel, o tremen eus 4.6% er bloavezhioù 1985-90 da 8.3% e 1996 ha da 11.9% e 1998. Trec'het eo bet zoken nerzh ekonomikel dre annezad Breizh-Veur gant an hini souezhus bet dastumet gant he zrevadenn gozh. Ne dizho mui samm he dleeoù foran nemet 35% eus talvoudegezh ar Produadur diabarzh gros e fin 2000 endra ma oa tost da 90% anezhañ e 1990.

Daleet e oa bet dihun industriyel Iwerzhon evit meur a abeg. Lakaet e oa bet gant ar veli drevadennel saoz da bourchas drier-holl d'ar bennvro danvezioù al labour douar. Ne voe ket lakaet kalz a gemmoù er saviad-se gant an dizalc'h embannet e 1937. Re dreut e oa he marc'had diabarzh evit stummañ ur rouedad ekonomikel liesseurt, re zister he fourvezioù danvezioù gremm evit terriñ ezhommoù un industriezh lontek. Re bell e oa ivez Iwerzhon eus an diazadoù industriyel bras evit skoulmañ darempredoù kenwerzhel efedus ganto. Ne roe ket ouzhpenn-se lezennoù ar maltouterezh etre ar stadoù kalz a avel da youl produiñ ar broioù bihan na c'hellent dastum ul lusk ekonomikel dereat nemet dre lakaat ar pouez war an eziporzhiañ. Degas a rae ar frankiz roet d'an eskemmoù etrebroadel, an diskoulm da seurt kornadoù distro evit mont war gorre o bec'h.

E 1946 e laboure 42.2% eus poblañs oberiant Iwerzhon er c'hentañ gennad, 18% an eil gennad, 35% an trede gennad. E 1960 e oa c'hoazh 38.25% anezhi er c'hentañ gennad evit diskenn a-bazenoù betek 15% e derou ar bloavezhioù 1990. Pourchas a rae c'hoazh al labour douar 10% eus ar produadur diabarzh gros ha mont a rae e zanzezioù d'ober 24% eus an eziporzhadurioù. Degas a re ar sevel chatal 80% eus korvoder ar gennad-se. Bihan eo chomet ment an atantoù. Ne vefe ket gant an tri c'hard anezho an nerzh ekonomikel ret evit padout er marc'had diharz c'hoantaet gant ar frankizourien.

Youl a oa gant ar Stad industrializañ kousto pe gousto. Treset e voe ganti ur zonenn maez ar reolenn e-kichen aerborzh etrebroadel Luimneach. Etre 1960 ha 1989

e teuas 700 a embregerezhioù estren da zigeriñ uzinoù en Iwerzhon, an hanter anezho gant kapitalioù amerikan. Krouet e voe ur burev (Industrial Development Authority) e 1970 evit ober war-dro ar politikerezh-se. Anat e teue da Zulenn ar frouezh a c'hell dastum o tont ezel eus Kumuniezh Europa e 1973. An diskar a c'houzañvas ar c'hresk ekonomikel er mare-se a nozas siwazh outi.

Harp Unvaniezh Europa

Harpet e voe Iwerzhon gant Unvanizezh Europa evit dastum ul lusk nevez war an dachenn industriyel. Digreskiñ a reas enni pouez ekonomikel al labour douar hag hini hec'h industriezh kozh, evel ar gwiadiñ hag ar c'hivijerezh. Degemerout a ra pemp gwech muioc'h a skorennoù eget ma ro a skodennoù da gef boutin ar gumuniezh. Estreget an harp-se a zo kaoz koulskoude eus al live uhel-eston tizhet gant he berzh. Broioù all, evel Portugal pe Gres, a zo bet a sachañ war o zu kement a skorennoù hep don't a-benn koulskoude da zastum kement a nerzh ekonomikel a-drugarez da-se. Un industriezh liesseurt ha modern a zo en em stummet en Iwerzhon. Deut eo a-benn da lakaat kalz a gompagnuniezhioù etrebroadel da bostañ enni pa ginnige dezho pennoù saoznek da implij, uhel o stummadur micherel (an hanter eus skolidi an eil derez a zibab kenderc'hel o studi er skolioù meur), evit ur gopr dister ha taosoù ken dister all war ar produadur. Dedennet e oant ivez gant ar vroad maezidi-se a oa chomet re zister betek-hen enni ar renkad micherourien evit rein lusk d'ur c'hlemm social kreñv dre stummañ sindikadoù galloudus.

Komprenet ez eus bet gant an embregerezhioù amerikan e c'helle Iwerzhon bezañ evito dor efedusañ marc'had gwarezet Europa. Don't a ra 40% eus ar c'hapitalioù postet enni eus Breizh-Veur, 25% eus ar Stadoù-Unanet, 20% eus Alamagn, 5% eus an Izelvroioù. Emañ an industriezh o pourchas bremañ 35% eus ar produadur diabarzh gros hag oc'h eziporzhiañ 80% eus ar madoù oberiet en hec'h uzinoù. Labour a ra hiviziken an hanter eus ar boblañs oberiant evit ar marc'had diavaez. Tremenet eo pouez ar madoù kaset d'ar Stadoù Unanet eus 65% eus an eziporzhadurioù da 28%, hag ar re kaset da broioù all Unvaniezh Europa eus 12% da 46%. Tennañ a ra ivez ar vro he mad eus he diorroadur daleet. Lakaet ez eus bet ganti ar skoliadur a ranke aozañ evit he yaouankizoù da glotañ diouzhtu ouzh ezhommoù en embregerezhioù a felle dezhi sachañ war he zu. Lezet eo bet ouzhpenn-se gant Europa dastum un nerzh keveziñ kreñv pa oa ur vro vihan na c'helle ket abalamour da-se lakaat kalz a reuz gant he danvezioù izel o c'houst e marc'had diabarzh ar gumuniezh.

"Silicon Glen" bro Skos

N'eo ket dizañjer dibaboù Dulenn evit an dazont. Emañ kreizennoù-divizout ha burevioù-klask hec'h industriezhioù nevez en estrenvro ha ne vint ket moarvat chalet o serriñ o stalioù-produiñ en Iwerzhon pa zeuio emsavoc'h dezho fardañ o madoù e lec'h all. Ur bloaziad harz a zo bet lakaet gant Europa d'al live izel aotreet enni evit an taos war ar produadur. Ne bado ket ivez an dumping social ur viken. Sevel a ra ar c'hoant beveziñ er boblañs (25% a gresk a zo bet gant ar werzh kirri-tan warlene), ur c'hoant a lakao ar c'hlemm social da sevel d'e dro abred pe ziwezhad. Dibabet ez eus bet dija gant lod embregerezhioù prientiñ o dilec'hiadur. Ezhomm a vefe eus muioc' a embregerezhioù o produiñ talvoudegezhioù ouzhpennet war al lec'h evit frammañ un diaz solut d'ar berzh ekonomikel. Ne denn ket c'hoazh Iwerzhon da Daiwan pe da Singapour.

Furoc'h eo bet politikerezh Suomi, ur vro vihan distro all eus Europa, evit kreskiñ he fouez ekonomikel war ar marc'hadoù etrebroadel. Dibabet ez eus bet ganti rein nerzh ivez enni d'ur gennad industriyel nevez, met dre bourvezañ brokus un aozadur karget da genurzhiañ an eskemmoù etre burevioù-klask ar vro hag ar stalioù-produiñ.

Estreget Iwerzhon a zo bet o tastum un nerzh ekonomikel kreñv e Keltia. Troet kein ez eus bet gant bro Skos d'hec'h amzer industriyel gozh evit modernaat he diazad produiñ. Ken bras eo bet ivez berzh an industriezhioù nevez enni, ken e vez graet bremañ "Silicon Glen" eus an Izeldirioù. Tremenet eo feur an dilabour enni eus 13%

Dazont Ekonomikel Keltia

(Continued)

eus ar boblañs oberiant (25% e takadoù'zo) da 5.5% e 1998. Deut eo da vezañ ar c'hentañ pol elektronek en Europa. Mont a ra ar binviji elektronek d'ober bremañ 60% eus hec'h ezhporzhiadurioù, 65% anezho evit marc'had Europa. Diazezet e vez ivez an nerzh ekonomikel souezhus-se war ur skoliadur eus ar re efedusañ. Ar feur uhelañ a zo gant bro Skos er gumuniezh evit ar pezh a sell ouzh pouez ar re ziplotmet er boblañs oberiant.

Lakaat a ra seurt skouerioù da gompren e c'hell bezañ kalz aesoc'h bodañ ar youloù evit diskoulmañ ar c'hudennou ekonomikel gant ar broioù bihan en hor mare hep protektouriezhioù kreñv eget gant unan a-vent gant bro C'hall. Anat e teu ne c'hell Breizh mont gant un hevelep hent nemet pa vo kreñvaet he nerzhioù politikel. Me vefe chomet Iwerzhon ha bro Skos stag ouzh Londrez, Suomi stag ouzh Stockholm pe Voskov, evel ma vez stag hor bro ouzh Pariz, e vefe ken truezus o stad hag hon hini.

Paol ar Meur

Courtesy Pobl Breizh

Summary

Before 1973 Ireland was one of the poorest nations in Europe. Since 1985, its GNP (Gross National Product) has increased a lot (+9%) and the national debt fell from 90% to 30%.

A special status for Shannon made an impact and Irish people voted to join the EEC in 1973. Unlike Greece and Portugal Ireland had gained from European grants, leading US firms to use Ireland as the gate for the European market. This strategy might be dangerous for the future. US firms might close their production units and move to Eastern Europe. Moreover, the social agreement between the government, the unions and the firms might change. The increase in car sales (+25%) shows that Irish families are ready to spend money nowadays. Consequently they might ask for more and more money.

Scotland with the 'silicon glen' is doing even better than Ireland. The economic revival is based on electronics. This new industry depends on a highly qualified work force in the end. The small nations of Europe are much more efficient than the big ones as long as Devolution is strong enough.

Correction

Carn 110, pg. 7.

The correct title for the Breton lobby for Democracy is **GALV** Karaez.

TV Breizh - On The Way To S4C

Last year, Youenn Jardin, leader of the left wing pacifist party UDB wrote "Frans 3: blas ar re nebeut" (= "France 3: something's missing"). If it's obvious for the people of the left wing that the Jacobin-state in France is strongly opposed to a regional television everyone can easily understand that the challenge will be private.

Thanks to the privatisation of the state industries and to digital technology we have a choice of many languages on the same film, series, sports, etc...



Rozenn Milin

The World Cup '98 in Breton on Canal+sat was a good test. Therefore, the challenge was financial. Patrick Le Lay, head of TF1 was the right man in the right place for this new challenge. In his own business he is used to meeting Rupert Murdoch and Silvio Berlusconi. Obviously TV-Breizh will benefit from exchanges between those major companies. It's a chance for TV-Breizh when you are looking for programmes with little money (80M.). This is a strong guarantee against the state lobbies, ready to kill regional initiatives, in this part of Europe.

Customers will make the success

First of all, TV-Breizh is not a TV in Breton... it's a channel with French and Breton programmes. That's to say more French than Breton in the beginning. If Brittany is the main target for TV-Breizh, the satellite programmes will be shown all over Europe. It looks like a lot of people from Brittany, working in Paris, are willing to watch this new channel. Since they miss their motherland this population of four million might be more numerous than "locals" ... let's wait and see if Breton people

are able to reach 300,000 families to support this project. Then, it'll be interesting to point out how many are from the far west of France and how many are Breton speakers. Here is Brittany we must remember that this private TV-Channel is a huge opportunity for us and for democracy in this very special state of Europe. The success of this experiment is also very important to see the emergence of other private and public televisions in Brittany, in the next ten years. In a way this project needs a lot of solidarity today for more democracy tomorrow.

Broadcasting

The person in charge of the success of TV-Breizh is Rozenn Milin. For the Breton programmes Mikeal Baudu will help her. Both have a lot of experience in terms of TV as well as a good background in Celtic culture. So we can expect a strong relationship with the televisions of the Celtic nations... For the moment they do not offer news, but rather talk-shows about them. Also, in opposition to the state-TV they do their very best for the children who speak Breton. In addition to this, we will find music, sports and films on TV-Breizh as well as two programmes especially adapted to our region: ARMOR about the sea and ARGOAT about nature and agriculture.



A "frog symbol"??? No Way...

To find a symbol for the channel as well as a link between the children's programmes TV-Breizh set up a contest between the schools. The jury chose a "Sourd=Salamander"... This animal symbolizes the revival of the Breton culture. Even if it's a kind of lizard it reminds you of a "frog". It sounds difficult to get rid of an image, even on television. Hopefully this animal will not be the symbol of the domination of the French on the Breton language on the channel. Right now, at the very end of the FIL-2000 (Festival Interceltique de Lorient) we are confident in the creation of an independent TV-Channel in Brittany. As long as it's free on the satellite, we people of the Celtic nations, will enjoy looking at TV-Breizh...

Gi Keltik

Once Upon a Time in Breizh 2025...

The wise men of the Lokarn Institute put their expertise at the disposal of the Breton region's economic leaders. For both speakers, Admiral Guy Labouerie and Professor Joz Le Bihan, the exercise was meant to be an exercise in *conviction*, not in *observation*.

Admiral Guy Labouerie presented the planetary progress from the midst of time to the third millennium, while his colleague gave a thorough explanation of the works he had presented to the public on the occasion of an exchange with the association *Diorren* with his friend Mr Michel Priziac in May 1999.

First round in 4 questions

Admiral Labouerie started with a speech on the concept of identity, before questioning the field of action and the projects which should be undertaken with "the others". In order to answer these fundamental interrogations, it is necessary to flash back to the early *pedestrian* world, to move on to the *horse* stage and finally reach the *ship* stage. The third millennium will be the world of the *space ship*, that is the world of information.

The Admiral recalls that until 1945, apart from a few exceptions, like cars and planes, man could move at less than 30KM/Hour and would live in a wide and slow time space. It's worth pointing out that the civilisation of the *horse*, Napoleon was so fond of, was built according to a pyramid-shaped social organisation. Contrary to the so-called *ocean-like* civilisation, with its moving and flexible contours, is developing anticipation and power delegation capacities based on intelligence and culture. France and Japan however seem to find it hard to free themselves of the pyramid-shaped model, which is governed by *quantity and strength*. Meanwhile, the multi-sphere European and American models are developing *quality and intelligence*. This *ocean-like* view of our planet promotes the emergence of women to positions involving reflexion (R&D). "*All over the world, the status of women will become a good indicator of their economic and democratic progress*", concluded Admiral Labouerie.

As for Joz Le Bihan, the economist, the first class information, he has collected over the years, brings him from the *oceanic world* to the world of information... Professor Le Bihan has explored the revolutions which he thinks will occur within the next 25 years. Very violent future productive upheavals are looming, because of the conjunction of three areas of activity:

Information of course, but also molecular biology and nanoscience. The multiplication of networks will develop interconnections between various disciplines. In order to take up the coming challenge and win it, the *cooperative philosophy* based on mutual trust, is a major asset. This is what Mr Porter meant in Davos (1999) with the title *The Finnish Network Leadership*, which could be translated as "*Let us encourage small economies*".

Moving from one territory to the next

The Net and the *Global location*, which is so dear to the Canon Executive Manager, allows us to think in *global* terms and to act on the *local* level, without adopting the pyramidal state structure. Nevertheless, the new allocation of territories raises problems. Hence the proposal consisting of developing countries in synergy with the region looks more like a long-term objective. Promoting the emergence of entrepreneurs-politicians will probably be easier than swapping experts between the various European regions. These last initiatives will, without doubt, facilitate the transition from the objective territory to the subjective one that all the regionalists are hoping for.

Gi Keltik

Kenver Bomb Killed L. Turbec

The Kenver bombing is still in Breton minds and far from being over.

Two important events took place this summer. First, the journalist Solenn Georgeault, a journalist of Bremañ, was freed after two months in gaol. Secondly, following a dozen arrests in the spring, we saw the formation of a women's lobby dedicated to defend human rights because of police aggression shown during the arrests.

This organisation will support the *stressed* women involved as well as take action in the law courts. Today their husbands are free and they believe it will be easy for them to show that police brutality was excessive. Only nine activists of EMGANN (=fight) are still in jail. Without clear allegations from the judge, we must wait and see the end of the investigation.

If we go back to the facts we can easily take some lessons from this new situation. It's the first time since WWII (= World War 2) that the Breton army's (FLB-ARB) actions resulted in a casualty. This new situation deeply shocked the Breton cultural and political lobbies. All of them strongly condemned this action, except for EMGANN. R. Ferrant one of the Jacobin leaders of the socialist party, was the first on the move. He and some friends sold

stickers with a target on Brittany with the words: "we refuse terrorism..." At first it sounded correct for most of the Breton people. But, when you forget to put the first city of Brittany (= Naoned) on your stickers you look very Jacobin and so very suspect for most of us. Therefore, this initiative of the socialist Richard Ferrant brought strong reactions in the cultural field. The cultural lobby under the title "Brittany is Life" organized an important meeting with 3,000 people in Roazhon (= Rennes) on the 8th of May. Alan Stivell, Bob Haslé, J.L. Jossic and the journalist R. Gicquel helped the Bretons to go through this very sad event.



Courtesy of Bremañ

The consequences of this situation are important for the future. Nowadays, Breton people are strongly opposed to all sorts of violence. The Scottish Devolution is more and more a reference point here in Brittany. In the debate about Corsica, most of the Breton leaders do not want to link Brittany to this island. Of course, they are in favour of a second decentralization of the state, but not in the context of violence. Southern Europe is another world and the people here in Brittany would not agree to go along with that kind of situation. Only, the right-wing leader of the Dem. Lib., Alain Madelin, will try this solution for national purposes...

Let's wait and see the solutions for Corsica. If the French people are ready to accept more democracy on the island, then it will be easier for us to ask for: a "Scottish" Devolution. As for now, it's high time to go back to peace and remember that the Latin countries progress by revolutions and blood. Let Europe help the French people learn: "Concentration"...

Gi Keltik

PS. The protestant culture of Lionel Jospin might help us.



Cymru



Tarddiad Sgoteg

Mae Sgoteg yn disgyn o ffurf ogleddol ar yr Eingl-Sacsoneg a ddygwyd i'r Ynysoedd Prydeinig gan wladychwyr o'r ardal o gwmpas Denmarc rhwng y 4ed a'r 6ed canrifoedd OC. Rwnau wedi'u cerfio ar Groes Ruthwell ger Dùn Fris/Dumfries o'r wythfed ganrif ydyw'r dystiolaeth gynharaf am yr iaith hon yn yr Alban. Dros y canrifoedd ymbellhaodd y ffurfiau ohoni oherwydd gwahaniaethau cymdeithasol a gwleidyddol. Erbyn y 14eg ganrif yr oedd pobl yn yr Alban ac yn Lloegr yn ymwybodol eu bod yn siarad ffurfiau gwahanol o beth a fuasai yn un iaith yn wreiddiol, a dyma ddwy chwaer-iaith, Saesneg a Sgoteg, yn dechrau ymddangos. Erbyn y 1490'au adnabyddid yr iaith yn yr Alban fwyfwy fel Sgoteg (*Scots*) a hi oedd yr iaith gyffredin ymysg y dosbarthiadau cymdeithasol i gyd.

O'r 1370'au tan yr uniad gwleidyddol â Lloegr yn 1707 yr oedd Sgoteg yn iaith addysg a'r wladwriaeth. Arweiniodd cysylltiadau gwleidyddol mwy tynn â Lloegr yn ystod y 17eg ganrif yn gyntaf i ffurf o Sgoteg Seisnigedig, ac wedyn, erbyn diwedd y 18fed ganrif, i wahaniaeth rhwng bonedd Saesneg eu hiaith a gwerin oedd yn dal yn Sgoteg. Yr oedd Saesneg y wladwriaeth Brydeinig newydd erbyn hyn yn iaith swyddogol ymarferol tra'r oedd Sgoteg yn cael ei dibrisio fel bratiaith. O dipyn i beth cafodd Sgoteg ei chau allan o'r ysgolion. Erbyn y 1940au credai'r Adran Addysg nad oedd dim gwerth i Sgoteg "... nid ydyw yn iaith pobl ddysgedig yn unlle, ac ni ellid ei disgrifio fel cyfrwng addas i addysg na diwylliant". Gwnaeth Deddf Addysg 1872 ddefnyddio Saesneg yn y dosbarth yn orfodol.

Sgoteg Modern

Drwy'r 19eg ganrif a'r 20fed mae Sgoteg wedi aros yn iaith Albanwyr cyffredin. Ond mae cyfundrefn addysg elyniaethus, cyfryngau torfol Seisnigedig a chymuned wleidyddol dihid wedi arwain i ddirywiad yn yr iaith yn yr 20fed ganrif. Ffurfiwyd amryw fudiadau i hybu defnyddio'r iaith a'i statws; Cymdeithas Geiriaduron Genedlaethol yr Alban (1920au), y Scots Leid Associe (Cymdeithas yr Iaith Sgoteg) (1972) a'r Ganolfan Adnoddau Sgoteg (1992). Cydnabyddir Sgoteg erbyn hyn yn un o ieithoedd difreintiedig Ewrop.

Yn y 1990au newidiodd yr Adran Addysg y rheolau ynghylch Sgoteg yn yr ysgolion. Yn 1996 cydnabyddid am y tro cyntaf bod i Sgoteg le yn y cwricwlwm. Mae llawer o

athrawon yn dal yn elyniaethus i Sgoteg, tra hoffai rhywrai eraill wneud rhywbeth ond ni feddant ar yr adnoddau neu ni feddant Sgoteg eu hunain. Mae'r rhan fwyaf o'r prifysgolion yn dysgu cyrsiau Sgoteg ond hyd yn hyn nid oes yr un yn cynnig gradd mewn Sgoteg; mae pawb yn gyndyn i ddarparu ar gyfer Sgoteg fel iaith, ac yn rhy barod i drin Sgoteg fel perthynas tlawd i Saesneg.

Yn haf 1996 teithiodd staff o Swyddfa'r Cofrestr Cyffredinol (GRO) o gwmpas yr Alban a chomisiynu adroddiadau gan dri o gwmnïau ymchwil farchnata. Yn ôl a gafwyd gan y GRO byddai rhyw 1.5 miliwn o bobl yn dweud iddynt fedru Sgoteg, neu 30% o boblogaeth yr Alban.

Yn 1992 mabwysiadodd Cyngor Ewrop Siartr i Ieithoedd Rhanbarthol neu Ddifreintiedig. Ar ôl peth dadlau cydnabu llywodraeth Lloegr Sgoteg fel iaith ddifreintiedig Ewropeaidd a nododd yr iaith o dan Ran II o'r Siartr. Cyhoeddwyd yn 1998 bod llywodraeth Lloegr am arwyddo'r Siartr.

Ym 1998 cyhoeddodd cadeirydd y Grŵp Llywio Ymgynghorol y byddai gan yr Alban "senedd a fydd yn hyrwyddo cyfleoedd cyfartal i bawb." Cyhyd ag y mae ieithoedd yr Alban yn y cwestiwn, nid yw hyn yn wir. Bydd siaradwyr Sgoteg bob amser yn dioddef gwahaniaethu yn eu herbyn cyhyd ag y bydd gwleidyddion yn caniatáu i'r rhagfarn gymdeithasol yn erbyn Sgoteg rwystro cyfartalwch ieithyddol ym mywyd cymdeithasol a gwleidyddol yr Alban.

Sefydlwyd y Scots Leid Associe, yn wreiddiol 'The Lallans Society', ym 1972. Dyma'i hamcanion:

Cynnal a hyrwyddo'r Sgoteg. Hyrwyddo Sgoteg llafar a'i ffurfiau llenyddol i gyd – barddoniaeth, rhyddiaith, drama, caneuon a baledi. Caiff unrhyw un a gefnogo amcanion y Gymdeithas fod yn aelod. Mae'r Gymdeithas yn croesawu ac yn cefnogi aelodau waeth beth fo'u tarddiadau ac ni fyn wneud dim oll ag anffafiaeth na sectyddiaeth.

Yn y 1990au mae gwaith y Gymdeithas wedi lledu i gynnwys llobio gwleidyddion a gweision suful ac awdurdodau addysg i adfer defnyddio Sgoteg yn gyhoeddus.

Andrew Eagle
(cyf. gan
Robat ap Tomos)

(An account of the origins and history of the [Lowland] Scots language and the main organization that exists to support it, the Scots Leid Associe)

Cymry yn dysgu Gwyddeleg

Dros y Pasg daeth tua saith deg o fyfyrwyr ynghyd i ddysgu *Gaeilge* yn Gleann Cholm Cille /Glencolmcille yn Dùn na nGall /Donegal am wythnos.

Yr oeddwn i yn eu plith ac yr oedd hi'n galonogol i weld hanner dwsin o Gymry Cymraeg yno. Wrth gwrs yr oeddem ni wrth ein boddau yn dysgu drwy'r dydd a chymdeithasu gyda'r nos – bob nos! Diolch i dafarndai Biddies, Roarties a'r Glenhead. A oes cwrs tebyg yng Nghymru efo tri o dafarndai a cherddoriaeth fyw bob nos!?

Diolch i'r mudiad Oideas Gael am wythnos wych oidsgael@iol.ie ydyw'r cyfeiriad e-bost, ac www/oideas-gael.com ydyw'r wefan.

Yn anffodus yn Nulyn ches i ddim cyfle i ymarfer fy *nGaeilge*, doedd dim taflen *Gaeilge* yn yr amgueddfa genedlaethol hyd yn oed – a dw i'n dal i aros am ateb i'm cwyn ar y pwnc.

Mae 'na ryweth i ni ddysgu oddi wrth y Gwyddelod a *vice versa* on'd oes?

Petroc ap Seisyllt
Llundain

(A Welsh perception of an Irish language course in Gleann Cholm Cille at Easter this year.)

Glyn Dŵr

On pg. 10 of Carn 110 we carried an illustration of Owain Glyndŵr. This illustration was taken from a pamphlet produced by CL American branch member, Stephen Paul DeVillo. Stephen also wrote a substantial article about Glyndŵr in *Keltoi, A Pan Celtic Review* [Issue 6, Vol. 3, No.2] produced by the CL American Branch.

Copies of this, and other back issues, are available from the US branch at: \$3 (US and Canada), \$5 (overseas). For further information contact:

CL American Branch, Box 20153, Dag Hammarskjöld Centre, New York, NY 10017, USA.

Siop Gymraeg ar y We

Mae 'na wasanaeth newydd i'r rhai gyda mynediad i'r we, sef y siop Gymraeg gyntaf erioed - ar lein. Menter newydd yw Cadi Llwyd i wasanaethu pawb yng Nghymru ac felly siop gwbl ddwyieithog ydy hi. Peter Ireland yw'r perchennog a'r ysbrydoliaeth y tu ôl i'r fenter gyffrous hon sydd wedi lleoli yn Rhosllannerchrugog. Wrth gwrs nid yw'r lleoliad daearyddol o unrhyw bwys i fusnes ar lein, gall unrhyw un ym mha ble bynnag y mae fod yn rhan o'r farchnad. Gobaith y fenter yw fod y siop yn medru gwasanaethu nid yn unig y Cymry yng Nghymru, ond y Cymry ar wasgar hefyd, o America i Batagonia.

Y tro nesaf rydych yn syrffio'r gofod-seiber (cyberspace) ewch ar ymweliad i www.cadi-llwyd.com i weld beth sydd ar gael. Nid oes rhaid mwyach drafaelio i'r dref a thalu crochbris am le parcio er mwyn gweld y diweddaraf o'r byd Cymraeg a Chymreig - mae popeth ar flaenau eich bysedd. Beth bynnag yw eich diddordebau, a pha bynnag yw eich dewis fel cyfrwng, boed llyfrau neu recordiau, fideos neu CD-ROMs mae gan y siop hon ddewis eang iawn. Medrwyd bori, dewis, prynu a thalu ar lein heb symud o'ch cartref - a chewch y cyfan wedi ei anfon atoch drwy'r post.

Mae'r siop yn stocio pob eitem sydd gan y cwmni Sain. Mae gan y siop hefyd bron pob llyfr Cymraeg, neu Saesneg am Gymru, sydd mewn print. Yn y dyfodol

agos bydd y siop yn ychwanegu at y stoc gyda nwyddau cwmni Fflach.

Mae gan Cadi Llwyd dros 10,000 o eitemau, felly bydd rhywbeth at ddant pawb o'r hynaf i'r ieuengaf. Gyda menter newydd fel hon mae'n bwysig gwrandao ac ymateb i farn y bobl, felly os oes rhywbeth rydych chi'n meddwl y dylai fod yn y siop - neu os oes gennych sylwadau ynghylch y siop a'i gwedd, neu unrhyw beth arall, medrwyd gysylltu â Cadi Llwyd ar ymholi@cadi-llwyd.com - bydd gwerthfawrogiad felly, i bob awgrym.

(An account of a new Welsh shop service being developed on the Internet. It supplies a wide range of books, records and CDs and may be visited at www.cadi-llwyd.com.)

Cadî Llwyd y siop Gymraeg ar y we

Cerddoriaeth
Fideos
Llyfrau
Meddalwedd
Posteri a Mapiau



www.cadi-llwyd.com

Census 2001 – the right to be Welsh

One of the most prominent campaigns in Wales over the summer has been for a tick-box for the word 'Welsh' to be included in the question about ethnicity in the 10 yearly state Census which will next be held in 2001 and for which the forms are presently being compiled. The ethnicity question will require the filler to reply by ticking a box with the label *White UK, African, Indian, Pakistani* etc. or by ticking *Other* and writing in the ethnic group concerned. At present it is intended for the list of ethnic groups to include *Irish* and *Scottish* but not *Welsh*!

This snub to post-devolution Wales created an unexpected uproar and a vigorous campaign of petitioning and letter writing led by the new Cymru Annibynnol /Independent Wales party and supported determinedly by the *Western Mail* national daily newspaper. The president of Cymru Annibynnol, Gwynedd councillor Owain Williams, said "We will have forms printed in Welsh for us to say that we are Brits", and that he was ready to burn his census form and bear the consequences, prison if necessary, if the label *Welsh* were not included in the form, and numerous other individuals started making similar statements. A substantial boycott next year would render the results of the Census inaccurate for all purposes. The Census Office stated that people could register themselves as Welsh by ticking *Other* and writing 'Welsh', but this is inadequate as forcing people to go to the trouble of doing this would greatly reduce the number of people who would be registered as Welsh.

Support in the following weeks was given by other parties including Plaid

(Continued on page 10)

Back on the masts – Language Act campaign enters new phase

On the 26th of June four members of Cymdeithas yr Iaith climbed up an Orange (mobile phone company) transmitter mast at Synod Inn, Ceredigion, which relays mobile phone messages. Having reached a platform 15m up they unfurled banners calling for a Deddf Iaith Newydd (New Language Law), commencing the next phase of this campaign which is now a priority for the Welsh language movement. The mobile phone companies completely ignore Welsh and are good examples of the organisations, using technology more characteristic of next century than the one presently coming to an end, that are not covered by the 1993 Language Act and which are able to trample on the right of Welsh speakers to have service through Welsh. This action was reminiscent of the Welsh TV channel campaign of the '70's when it was television masts that Cymdeithas members climbed and, indeed, one of the members on this occasion, Ffred Ffrancis, had taken part in such action during the TV service campaign.

In respect of this action Cymdeithas Chairman Branwen Evans said: "Since the 1993 Language Act the status of Welsh has stood still while world-wide developments have moved on. We are now facing a situation where the bulk of public services are privatised and thus outside the bounds of the Act. At present the technological revolution is leaving Welsh behind. This is a challenge to the Cynulliad (Assembly) and to the future of democracy – is it possible to make the privatised commodities serve the benefits of society? The Cynulliad can start this in the debate tomorrow by calling on Westminster to pass a Language Act or to give the Cynulliad Cenedlaethol the right to do this."

On the same day in June the National Assembly were holding their first ever debate on the language and Plaid Cymru and Liberal Democrat members supported the call for a new language act.

Robat ap Tomos

Census 2001

(Continued from page 9)

Cymru, as well as numerous media and sport figures including the Archdruid of Wales.

It is significant that the state Census in Wales is handled from London, as this area was not one of those devolved to Cardiff. Also, the Welsh representation on the Westminster committee planning the census earlier this year consisted of the anti-devolution Labour MP's Allan Rogers (Rhondda) and Denzil Davies (Llanelli), both of whom have opposed the tick-box campaign. "Nationalist fuss" is how Rogers described the campaign.

Following the Census publicity, another campaign, which the Celtic League has supported in the past, has been revived, namely that of including the question about ability to speak/read/write Welsh on the forms distributed in England too. There are many thousands of Welsh speakers in England, many of whom remain active members of our nation, and knowing their number and location would be a useful addition to understanding the state of Welsh.

Robat ap Tomos

Full National Status – The message from Plaid's new leader

Ieuan Wyn Jones, AC and MP for Ynys Môn, is the new President of Plaid Cymru, succeeding Dafydd Wigley AC MP who had to retire for health reasons. Dafydd Wigley, AC (Cardiff Assembly member) and MP (London parliament member) for Caernarfon had been Plaid's leader from 1981 to 1984 and 1991 to 2000, following Saunders Lewis, Gwynfor Evans and Dafydd Elis Thomas, and had led Plaid to their greatest successes so far in the Welsh general election and European elections of 1999. His departure, following illness before Christmas, is felt to leave a gap, which it will be, a challenge to fill. All Plaid members were given a vote in the leadership election, which was contested, by Jill Evans MEP, Helen Mary Jones, AC for Llanelli, and Ieuan Wyn AC MP. I. W. Jones emerged as the clear winner. In his leadership campaign he had clarified the status for Wales, which Plaid Cymru sought by using the term "Full national status". Unlike the SNP, Plaid have never used the word "independence". It was felt that this term ran contrary to Plaid's long internationalist tradition, but in recent months the media have queried whether



Ieuan Wyn Jones

avoiding this term meant that Plaid did not stand for removing Wales entirely from English sovereignty.

The Cymru branch of the Celtic League have not always agreed with statements of I. W. Jones in the past, particularly on language matters. However, at this time, we hope that Plaid, as Wales's leading national party, will continue under Ieuan Wyn Jones to build on the successes achieved under Dafydd Wigley.

Robat ap Tomos

DON'T BE RACIST – SUPPORT ENGLAND!

People in pubs in Wales who cheer loudly when England concede a goal in an international football match being shown on the TV, when there are English people present in the pub, could be prosecuted if the Commission for Racial Equality responds to complaints it has been receiving lately. The Commission has stated that recently complaints about "anti-English racism" from English people outnumber complaints from almost any other "racial group" in Wales, with the increase of self-confidence of the Welsh following devolution apparently being the cause. The list of complaints from English incomers included: knowledge of Welsh being necessary for some jobs, knowledge of Welsh helping some gain promotion, discrimination against those with an English accent in broadcasting and offensive displays of nationalism. This last category includes the habit of supporting England's opponents in international sport. During this year's European Soccer Championships, for which Wales did not qualify, the media here gave a disproportionate amount of coverage to the England

team with an 'our boys' approach (most of our television, radio and newspapers, not through our choice, come from England though they are intended to be for all Britain). This perceived snub to our national identity at a time when we are regaining some self-confidence, added to the traditional resentment towards the teams of our conquerors and rulers, created frustration which many expressed by cheering on the team playing against England, whoever they might be. Loud and rowdy cheering "against England" in pubs was apparently offensive to English people who were present, some of whom described it as intimidating anti-English racial abuse, and led to complaints to the Race Commission. The Commission were particularly disapproving on hearing that during one England match customers at a pub in Abertawe/Swansea were offered free drinks every time England conceded a goal!

It was during the 1980's that the Race Commission attempted to prosecute some public bodies for making knowledge of Welsh a qualification for some posts. They

eventually failed, the courts deciding that knowledge of a language was a skill rather than a racial attribute. However they seem to have a sympathetic ear for the 'complaints' they receive from English people who have moved to Wales but do not accept that they are in a different country, and may attempt further prosecutions e.g. to insist that councils should not distinguish between candidates for posts who know Welsh and those who say they will learn in a given time. The Race Commission was created to protect certain minorities, and yet, if they go ahead and take further action on behalf of English colonists who resent us having different national sympathies and having public bodies who use our language, then they will be agents of imperialism of the state's English majority.

RapT

Footnote

It would appear that Wales is not alone in this. Irish newspapers have printed letters from English visitors complaining about Irish people cheering in pubs when England concedes a goal!



Tuarascáil Mhionlaigh Na gCornach - Gníomh Mór Tírghrá!

Cuid mhaith den dul chun cinn atá déanta ag geilleagar na hÉireann le roinnt blianta anuas, is de bharr infheistíocht ón Eoraip faoi na Cistí Struchtúracha agus as cistí Eoraip na Réigiún a tharla sé agus tá an bhéim seo ar an bhforbairt réigiúnach an-tábhachtach maidir le spreagadh a thabhairt do gheilleagair na réigiún éagsúil. Leis an infheistíocht sin, is féidir an crut ceart a chur ar réigiún den Aontas Eorpach chun an fhiontraíocht a spreagadh agus na cuideachtaí osnáisiúnta a mhealladh isteach. Tá sé riachtanach, mar sin, a bheith istigh ar dháileadh na hinfeistíochta agus is é an bealach is fearr chun é sin a dhéanamh ná an leagan amach ceart a bheith ar na réigiúin. Sa Chorn, mar shampla, táthar an-sásta go bhfuil éirithe leo stádas Chuspóir 1 a bhaint amach i gcomhair na gCistí Struchtúracha.

Maidir le comhthéacs eile, áfach, tá na Cornaigh thar a bheith míshásta go bhfuil deis iontach atá curtha ar fáil chun a bhféiniúlacht náisiúnta a dhearbhu agus a chur chun cinn á séanadh orthu ag Rialtas London. Feabhra 1995, shínigh Rialtas London, i dteannta 21 Bhallstát eile de Chomhairle na hEorpa, Creat-Choinbhinsiún um Chosaint Mionlach Náisiúnta. Is é bunchuspóir an Chreat-Choinbhinsiúin ná cosaint a thabhairt do chearta mionlach náisiúnta, agus a gcultúr a chaomhnú agus a fhorbairt. Le hAireagal 25 den Chreat-Choinbhinsiún, ceanglaítear ar na stáit shíniitheacha tuarascáil a chur ar fáil chun léiriú a thabhairt ar na bearta atá glactha acu chun prionsabail an Chreat-Choinbhinsiúin a fheidhmiú. Sa Tuarascáil um Chomhlíonadh a chuireadarsan ar fáil, fógraíonn Rialtas London nach dóigh leosan gur mionlach náisiúnta iad muintir an Choim agus nach dtagann cultúr agus féiniúlacht na gCornach faoin gCreat-Choinbhinsiún dá bharr sin. Ní thugtar aon argóint sa Tuarascáil um Chomhlíonadh mar thaca le seasamh an Rialtais.

Dar ndóigh, ní mó ná sásta atá na Cornaigh leis an iarracht is déanaí seo ag na Sasanaigh féiniúlacht na gCornach a shéanadh agus tá Tuarascáil Mhionlaigh curtha ar fáil acusan chun a gcás a dhéanamh leis an gCoiste Comhairleach de chuid Chomhairle na

hEorpa a bheidh ag scrúdú Tuarascáil um Chomhlíonadh na Sasanach. Is le cabhair an Joseph Rowntree Reform Trust a cuireadh an Tuarascáil Mhionlaigh amach agus Coiste Stiúrtha de thrí dhuine dhéag (comhaltaí den Chonradh Ceilteach san áireamh) a dhréachtaigh í. Tá dhá chuid inti, mar atá: 1. Cás na gCornach gur náisiún iad, agus 2. Mar a chaitear le Cornaigh an lae inniu.

Gan dabht, tuigeanann léitheoirí Charn gur náisiún iad na Cornaigh ach ní mór d'údair na Tuarascála Mionlaigh seo an cás is fearr a dhéanamh don Choiste Comhairleach agus is féidir. Tugann siad faoin méid sin a dhéanamh i gcomhthéacs an Choinbhinsiúin féin. Cé nach dtugtar aon sainmhíniú sa Choinbhinsiún ar cad is mionlach náisiúnta ann, baintear leas as tréithe áirithe mar léiritheoirí ar an bhféiniúlacht náisiúnta. Orthu sin, tá creideamh, teanga, traidisiún agus oidhreacht chultúir agus glactar leis na tréithe sin i gcomhthéacs féinaitheantais .i. an aithníonn an pobal féin nó cuid shuntasach díobh gur náisiún iad? Téann údair na Tuarascála Mionlaigh i mbun a gcuid oibre go cruinn agus déanann a gcás faoi gach ceann de na tréithe cáilitheacha.

De na tréithe sin go léir, ábhar suime ar leith don léitheoir seo is ea cúrsaí creidimh. Glactar leis i gcoitinne go raibh baint nár bheag ag an éagsúlacht chreidimh idir Éire agus Sasana le caomhnú na héagsúlachta náisiúnta idir an dá thír nuair a bhí cosantóirí an náisiúin in ísle brí. Ach náisiúnachas cuimsitheach atá ag formhór mhuintir na hÉireann anois lena bhfáiltítear roimh dhaoine beag beann ar chreideamh. Macalla de chianaimsir bhreacdearúda is ea an bhéim a leagtar sa Tuarascáil Mhionlaigh ar an gcreideamh bunúsach protastúnach a bhíodh tréan sa Chorn tráth mar léiriú gur náisiún ar leithligh iad. Ach, dar ndóigh is chun coinníoll de chuid an Choinbhinsiúin a chomhlíonadh atáthar ag dúiseacht ceist seo an chreidimh athuair, agus ní miste a thuiscint go mbíonn creidimh áirithe láidir i náisiúin áirithe toisc gur náisiúin iad atá neamhspleách ar náisiúin eile sna cúrsaí sin agus go leanann siad a ndioscúrsa féin. Is amhlaidh go roghnaíonn an náisiún an creideamh (nó na creidimh), ní hé go

geruthaíonn an creideamh an náisiún. Prionsabal tábhachtach é sin a théann amú ar aicmí áirithe sna Sé Chontae, is baolach.

Díol spéise, leis, is ea an bhéim a leagtar ar an rugbaí mar chomhartha d'fhéiniúlacht náisiúnta an Choim. Ní argóint áifeiseach é sin. Féach an mórtas náisiúnta a spreagann eachtraí na foirne sacair in Éirinn. Agus nach iad lucht leanúna na foirne céanna a thug an bratach náisiúnta (a bhí imeallaithe ar fad sa tsochaí geall leis) thar n-ais ar na sráideanna deich mbliana ó shin? Agus nach ag Stade Rennes, foireann sacair Roazhon, atá an bratach Briotanach is mó ar domhan! Ábhar machnaimh é sin d'intleachtóirí neamhchorpartha na cúise!

Má tá an chéad Chuid den Tuarascáil ar fheabhas, is éifeachtaí fós an tarna Cuid, dar linn, áit go léirítear na fadhbanna atá ag muintir an Choim a eascraíonn as iad a bheith ina mionlach ina dtír féin. In imeacht tríocha bliain, tá na Cornaigh tite ó bheith ina dtromlach mór go dtí céim an mhionlaigh ar a bhfód dúchais féin. Buille mór do náisiún ar bith é sin, go háirithe do phobal atá tar éis a ngeim a chailliúint ar a dteanga agus ar ghnéithe bunúsacha eile dá n-oidhreacht. Léirítear na fadhbanna iomadúla sóisialta a phréamhaíonn as an stádas mínáidh sin, go háirithe ag daoine nach mór dóibh a dtír a roinnt le hinimircigh shaibhre as tír eile. Tá an deighilt seo idir Cornach agus Gall le feiscint sa mhargadh fostaíochta, sa tithíocht, sa mhíbhuntáiste sóisialta, san oideachas - agus sa tsochaí i gcoitinne, áit go mbíonn sotal na n-inimircigh rí-léir.

Locht beag amháin ar an Tuarascáil is ea go gcaitear Éire isteach sa Bhreatain agus sna 'British Isles' ó am go chéile. Tá sé intuigthe nach mbeadh aon fhadhb ag na Cornaigh leis na téarmaí sin - is iadsan na fíorBhriotanaigh i ndeireadh báire - ach ba cheart go dtuigfidís, go háirithe an cineál duine a chuir an Tuarascáil Mhionlaigh seo ar fáil nach bhfuil Éire sa Bhreatain agus nach 'British Isle' í Éire.

Pé scéal é, gníomh mór tírghrá is ea foilsíú na Tuarascála Mionlaigh seo. Cás cuimsitheach ar son náisiún na gCornach is ea í - cás doshéanta, dar linn. Bímis, a gcomhcheiltigh, ag súil le go dtabharfaidh an Coiste Comhairleach aird ar a bhfuil inti agus a thabhairt ar Rialtas London an mionlach náisiúnta is sine ina stát a aithint.

Vivian Uíbh Eachach.

Summary

The Westminster Government, although having signed the framework Convention for the Protection of National Minorities, has denied recognition to the Cornish as a National Minority. A steering committee of thirteen Cornish people from various walks of life have compiled a report to the Convention making the case for Cornwall as a nation and outlining the lower grade status of the Cornish in their own country today. This article describes some features of the Report - a great patriotic effort - and calls for support for the Cornish case.

Protests at Eircom Bills in English



*Diarmuid Ó Tuama and Deasún Breatnach protesting outside the Eircom AGM.
(Photo: Courtesy, Colm Ó Tórna)*

In a retrograde step Eircom has adopted a ruling of giving only the overall summary of phone bills in Irish to their Irish-speaking customers.

The pages giving details and listings of the different type of calls are now totally in English. To rub salt in the wound Eircom had the gall to announce this as a policy of supplying a 'bilingual' bill! An Eircom spokesperson stated the company was cutting the costs associated with bills in Irish and that furthermore the software to produce full bills in Irish would be too expensive. It was also claimed that the new privatised company had no obligations to provide anything in Irish.

Irish speakers organised a protest at the first shareholders meeting in Sept, with a picket outside and a number of speakers, including Íte Ní Chionnaith, Conradh na Gaeilge, and Pádraig Ó Cuanacháin, Gael Taca, at the meeting berating the Board for this policy.

At this first shareholders meeting the focus was on the poor performance of the share-price, down almost 40% since the much-hyped launch at an over-inflated price. Many ordinary shareholders vented

their ire at a board, which intended to give senior management a lavish reward package in such circumstances, and also at the Government Minister responsible, Mary O'Rourke. Despite the attendance of some 5,000 this was all to no avail, as proxy institutional votes carried the day for the Board who stonewalled their way through the barrage of criticism.

The English language mass media reported extensively on this but did see fit to mention the protest about the withdrawal of bills in Irish at all. The Eircom Chairman, once government minister, Ray McSharry apparently conceded the point and said that Eircom would provide a service in Irish to its Irish speaking customers but we will have to wait and see if that promise is honoured.

None of Eircom's competitors in the now deregulated telecom market provide any service in Irish. There is a need for legislation to ensure that all companies such as these providing services nationwide have an obligation to provide Irish language documentation and service. There is a corresponding need to increase the demand for such. At one time bills for phone and elec-

tricity were provided bilingually but monolingual versions in English and Irish were introduced many years ago. Surely the most effective system is to legislate for fully bilingual documentation (proper status, legibility for each) including not just bills but all manner of application forms in State and local administration. Such a system would encourage the use of Irish – it is an unfortunate truth that many Irish speakers, even less Gaeltacht people and very few learners demand service in Irish. There are various reasons for this not least being poor or difficult Irish language versions or the fear of ridicule but certainly it seems to this writer that *proper* bilingual documentation would encourage a greater use of Irish.



Peace and Neutrality Alliance

PANA is at present campaigning for a Neutrality Amendment and a Protocol to be added to the Treaty of Nice, which will exclude Ireland from the military dimension of the EU.

PANA's only income is through affiliations. Please support PANA efforts by joining.

Objectives

- 1 It is with the OSCE and a reformed United Nations, and not the EU, that Ireland should pursue its security concerns.
- 2 Ireland should pursue a positive neutrality and independent foreign policy and not join or form an association with any military alliance, such as the WEU or NATO.
- 3 Ireland should seek to promote European and international security through a policy of disarmament and demilitarisation and should therefore oppose the militarisation of the EU.
- 4 Ireland should refuse to cooperate with or condone in any way policies or military groupings, which maintain nuclear weapons or any weapons of mass destruction.
- 5 Irish troops should only serve abroad as peacekeepers under the auspices of the UN.

Membership details from Roger Cole at:
113 Springhill Avenue, Blackrock, Co. Dublin, Ireland
e-mail: silchester@eircom.net

DNA, the Celts and the League – An Opinion

“By the end of this century it will be possible to judge if they [i.e. the Celtic peoples] will be erased by the very European progress to which they have contributed so much, or whether they will survive and carve a valid future for themselves”.

So wrote Peter Beresford Ellis in 1983. Seventeen years on his question remains, but the answer many would feel is fast approaching. Have the Celts of Europe marched through what can only be described as clouded and often-bloodied histories, to stumble into the dawn of a new millennium and watch with blinkered eyes as the final curtain is drawn on their very existence? A year ago, I for one, would undoubtedly have thought so. Events however, in Mannin this July, proved to me; as I'm sure it did to many others present, to be otherwise.

Throughout the late nineteenth and early twentieth centuries, writers like John Bentham and Matthew Arnold did much to popularise what is still viewed today as the “natural order of things” upon these islands. While the clinical and stolid Anglo-Saxon culture rules with rationality and order, the Celtic peoples have been handed the more flattering role of a sentimental tribe with high poetic vision, ruled by our hearts and not our heads. We are amusing and gifted, our native tongues are pretty antiquities to decorate signposts or tourist brochures with, our countries are back gardens to spend the summer months lounging in. The Celts were not born to think for themselves, rather we have been placed carefully on a shelf to dream of destiny and not to forge it.

I suppose this is why the League's AGM made such a profound impact. Here lies something that does not readily accept the natural order. The number of resolutions passed on July 22nd on a vast array of issues, from hurling and shinty and the status of Gaidhlig to the dangerous growth of nuclear power on our shores, proved beyond any doubt that there are Celts who think and nurture ideas for the welfare of all.

As humanity stands on the threshold of a third millennium, the world is ever more in need of those who think for themselves. In fact, in the ever-moving landscape that is our global village - a place that is in every aspect of human life enduring vast changes - movements like the Celtic League and the common sense approach it urges are more than ever required to build that bridge between the old world and the new. If anything, the AGM on Mannin proved beyond doubt that in a Western world sated with apathy, the Celts (or some of them at least)

are ahead of themselves, no matter how implausible that may look to many. Around us, international borders are slowly falling in on themselves under the weight of ever-expanding economic empires, and the very concept of the nation-state, as developed by the thinkers of the nineteenth century, is in itself disappearing. It could well be that the arguments for coming generations shall not so much be ones of politics or territory as much as those of definition and where communities begin and end.

A number of months ago, the Royal Irish Academy embarked on an exciting project with, amongst others, the Royal College of Surgeons in Dublin, to, through extensive DNA sampling, study the “genetic history and geography of Ireland”. The results of this endeavour will most likely reflect what scholars have over recent years been attempting to prove. Namely that, the “Celtic” people, as defined by classical writers and present scholarship, had little impact in the areas of north western Europe that now bear their name. Indeed, any detailed look at the archaeological record for the early Iron Age, in either Ireland or Britain, reveals surprisingly little material proof for any incursion by the “Celts” per se. The near future therefore, in all matters “Celtic” could well be, for a time at least, overshadowed by the same form of gratuitous revisionism and political correctness that has hindered so many other areas of life in recent times. The underlying problem though once again is merely one of wording and definition.

The great strength of the Celtic League, as was evident to those present at the AGM this summer, is that it can provide that definition needed for the future of our individual nations. It has the ability to look beyond the mere name of “Celtic” and what it means to different individuals in different ways, to work for the welfare and common good of the ordinary people and their communities who, at the beginning of the 21st century bear this name. Whatever about race and DNA, our communities are linked by their similar, though uniquely diverse cultures, histories, and most importantly, languages. In a world ruled by “big brothers” it is imperative that the small communities unite to preserve what is rightfully theirs. The resolutions passed at the AGM show clearly the embryonic form of a future community that can emerge to cultivate a new approach, a new life, if we all so wish it. It can, in a sense, be an end in itself. There would be no need then to worry about our national identities or of how to go about defining them, as

our very life would be that definition, and that life would not only clearly distinguish us from all the other communities that make up our world. It would also give us a well-earned self-confidence that would bond us from south Kerry to north Antrim and from Kemper to Uist in a way no past treaties or bureaucratic scrawl ever can.

I. Mac Mathúna

The Irishman - An Impression of an Exile

A film on video, 50 minutes long by Seamus Ennis and Phillip Donnellan.

This film, first made in 1965 now represents a social history of work and emigration depicting the life of the working Irish in Britain and celebrates their strength, skills, and their contribution to the building of this island.

Begins with a family in Connemara and follows one of its sons on his lonely journey to Euston.

Rides with the men who drive the big earthmovers building a motorway

Joins the men at work deep under Oxford Circus driving tunnels that now carry thousands on the Victoria line.

Music by Joe Heaney and Ewan MacColl

£15.00 from Northampton Connolly Association, 5 Woodland Avenue, Abington Park, Northampton NN3 2BY. Tel. 01604-715793

E-mail: pmcelt@cs.com

Letter

Following the new situation in the North of Ireland, it was most alarming to hear that there have been suggestions (The Times, BBC, Radio 4) that the Irish Republic might join the Commonwealth. The Irish Republic is already a member of the United Nations, the European Union and the Council of Europe. What possible reason could there be for it to become a member of this “Commonwealth”? The Republic has gone so far as to amend its constitution by withdrawing its perfectly justifiable claim to the six occupied counties in order to appease the Unionite colonialists. Is this not more than enough? I hope the League will do all in its power to oppose this idea and cooperate with any other groups who do not agree with such a ludicrous notion.

Furthermore, if the new arrangements in the North of Ireland ultimately collapse, perhaps consideration should be given to enlisting the help of the decolonisation section of the United Nations.

Yours faithfully,
Mrs. J. Hackwill



Kernow



Deshava Ew Dirria



Ema deaw enapp tha haze an bobell Gernuack: a an niel tewe, thone parthy a gon vurrow coath. Onen gon cootha lavarow coath ew *Comeer weeth na ra why gara an vor goath ra an vor noweth!* Rag nagew daa gena nye an nowedgans, car dre hevol.

Mor te why ha requyria nebun Kernow tha gweel nab peath rago en suya an towle why, e vedn gorriby metessen, "Nag era nye longia tha e weel andelha!" Ha nenna e vedn comeras rowle e hunnen, ha gunnes en vor ew cooth tha eve, ha dry rag why an peath o requires geno, whathe hebma ell boaz nebbas kene dro quaches gena why, ha pelha ages hedna, dres lycklaud tabm gwell pederes!

En contrary part, enapp orol an Kernowean ethew driggans yuzia an ymaginacion angye, nevra parres tha wheelas gwell vor, tha descotha peath noweth, po tha desmigga kene menes pokene tha gawas eysia vor dreth fangla nebun gidgy cudnick. Dar! Ra nye hanwall gossawk leeb reeg desmigga an cawdarn gwasg-euhall ha an locomotive tane? Rag Rechat Trevithick ez desmigga angye. Ellen nye creia drazzack leeb reeg descotha potassium, strontium, magnesium ha barium? Rag Umfre Davy an gwreeg. Hag arta, an gwase reeg descotha an planant Neptune, Jooan Couch Adams, nago eve diskeans!

Ha rima, nag ens buz part bean.

Rag ema moye edn lavar coath: *Neb na gare e gwayne, coll res teffa!* Eah, nye a ve gwridnias meaz mezan teer nye edn bownas nangew hunt tha dewvil vlethan, rag tho nye auncient bobell, dreth deffrans menes, en bewa thurt an gweale keffres ha thurt an praze ha thurt an oon; ma keves genen gon bownas thurt pusgetsha (ha an Kernowean

reeg dowethy an luggar en nawnzegvas cansblethan), thurt tedna meaz an mooun mezan awonow, ha thurt palas downe en doar; famos ew an Kernowean vel teez bal.

Hethow oll an wheal tradicionallma ew cothes war hagar awel, ha nagew rag an kensa trevath. Ema radn a hoola, ha kelly esperans wos hebma, en hanadga, "Tho nye dizwreis!" Whathe, nagew ew hebma vor Kernowean thaa... Rag fra era nye stella dirria vel pobell pe nagew drevan pydgia derage pub droglam?

Gweer ew nag one bus dro tha dogans an cans an tregorian et agon owne glaze; whathe, hebma ew amplish a dale thene settia worthan, en yuzia an ymaginacion nye. Ma nevra edn vor bennag. Thera ve defya rina eze a ry aman.

Devezalena, an Curnowean a dale boaz brederes, heb gara an vor goath en mar veardrew hebma feer, whathe pub ere en teshava fatal gwella o hunnen, po mendia. Hag en kever oll an deez onkethna, eze abera than dergow nye, gwell vel yuzia angye vel eskar veath wheelas fatal o dry angye war goye, ha gweel nothans Kernowean aweath, pecarra nye; rag kens lebben etho nye oll sortow teez, ew devethes athor na oren nye pelle an kensa dalla.

Gotha thene pedery America, Australia ha Zealand Noweth, pubonen edn bobell noweth ha bewack, gwreis aman a lees deffrans teez, ha pezeal voye crefha thurt hedna! Nye a dale thene comeras an tregorian noweth abera tha besow gon hunnen, ha gweel nothans teez nye. Nageze kene vor a dirria vel pobell greav ha besy.

Pe na veath hebma gwreis, nenna seer lowar nye ra merwall eker vel Kernowean.

Richard Gendall

Imagine and Survive

Cornish people have two main sides to their nature: cautious and conservative on one hand, keeping to the old road, but by contrast, on the other hand adventurous and inventive. They have proved their ability to adapt by their very survival over a period of more than two thousand years. Faced with the decline of our traditional industries, we must endure as before, making a life for ourselves, using our energies and imagination, and overcoming by taking the initiative and drawing newcomers into our own circle, not making enemies of them. This is the only way to survive viably as Cornish people.

Nowodhow Da Rag An Vretonyon... Ha Rag An Taves Kernewek.

Y'n termyn eus passyes, Bretonyon a allas dyski yethow Keltek erell der aga yeth—rag ensampel, Kembrek hag Iwerdhonek—ha war-lergh mis Gwynngala 2000, i a yll dyski an taves Kernewek dre Vretonek maga ta! Dyllys vydh gans Skol Ober treylyans dhe Vretonek a'n dyskansow "Kernewek Dre Lyther" (K. D. L.) skrifys gans Ray EDWARDS. Der ober K. D. L. studhyoryon tramor re gavas skians avonsys an yeth.

An lytherennieth usys yn dyllans bretonek an dyskansow K. D. L. a vydh Kernewek Kemmyn. An Vretonyon a allas dyski yethow keltek erell der aga yeth, rag ensampel : Kembrek po Iwerdhonek ha lemmyn i a yll dyski Kernewek dre lyther gans Skol Ober dre Vretonek ! Herwydh Skol Ober, profys vydh an dyskansow dhe studhyoryon yn Asrann Geltek Pennskolyow Roazhon (Rennes) ha Brest mes ynwedh dhe Vretonyon erell tennys gans yeth aga henderwi tramor! Pella derivadow dhiworth: SKOL OBER, Gwaremm Leurvaen, 22 310 PLUFUR, BREIZH / BRETEN VYGHAN. E-Bost:

José CALVETE.

Summary

Formerly Breton speakers could learn Celtic languages but only Welsh and Irish through their own tongue but from September 2000 they will also be able to learn Cornish! Skol Ober, well known for its correspondence courses has decided to publish the translation of the Cornish languages courses "Kernewek Dre Lyther" of Ray EDWARDS. These courses have enabled students outside Cornwall to acquire a good knowledge of the language.

According to Skol Ober the courses will be proposed to students of the Celtic Department of Roazhon/Rennes University and to Bretons interested in the language of their cousins beyond the Channel.

Yma Kernow ow tifuna wortiwedh. Ym taklow dhe les ow hwarvos: A'n ely tenewenn, Soedhek an Yeth a vydh dewisys, ow sywya omma patron Manow. Yndella ni a'gsn bydh goes yowynk a-ji dhe'n movyans. Yn kettermyn an bobel y'n stret a re aga lev yn unn dhervynn Seneth Kernow. — taklow a allsa

Cornish News

We in 'the South-West' have been ordered to accommodate thousands more migrants from the North and East of England, but at least children in Cornish schools will be able to learn something of the language. A funding agreement has been made by the 'County' Council, which will provide for a **Language Officer** for Cornwall. His duties will include ensuring that every school introduces the Cornish language to its pupils. Up to now, this has only been the case in a handful where the head-teacher or governors have made a local effort. We hope this will ensure a supply of young blood into the movement.

Some might go on to follow the example of the lively and youthful dancers of '**Tan ha Dowr**' who have performed in Europe and America and have lately had great success at Lorient. Along with other groups, they have ensured that there are several recent CDs of good Cornish music, some featuring the successfully revived Cornish Bagpipes.



Media exposure is still a problem; we have lost (temporarily?) a brief weekly Cornish item on one commercial channel, but a weekly news service continues on the BBC local Radio Cornwall.

The biggest surprise of the year so far was undoubtedly a half-hour broadcast on ITV (Carlton). 'Tavaz an Beaz' (Taves an Bys) was a *first*, but we hope not the last!

The commentary and interviews were almost entirely in Cornish, (the rest mainly in Breton). English was relegated to the subtitles! The film featured the experiences of a group, 'Sacred Turf' representing Cornwall at the Interceltic Festival.



Politically, **Mebyon Kernow** is getting ready a team of candidates for local and General elections. By far the most important achievement, largely down to Dick Cole, MK leader, has been a series of meetings and the founding of the **Cornish Constitutional Convention**. With all-party support, besides other leading figures in local politics, a document was signed demanding separate regional status, and a separate assembly for Cornwall. A statement was signed by **four of our MPs** calling for a cross-party initiative to examine ways of achieving this goal. The only absentee was Candy Atheron, our single Labour member.

To give added weight to this demand a petition is being circulated with, at this moment, over 12,000 signatures.



Kernow bys Vykken – Cornwall for Ever!

This is the bilingual title of what is really a very nice, glossy, full-colour book prepared for the millennium and distributed to the children in Cornish schools. It is in a way a product of the establishment but contains some account of Cornwall's real history and some use of the language.

To cap it all, the Duke of Cornwall (alias Prince Charles) wrote a forward in which he refers to Cornwall as a 'country' (sic) and not the preferred English 'county'!



South Croft tin mine

A consortium called Baseresult has exchanged contracts for a scheme that should ensure reopening this mine.

The cheers were still echoing when the leaders of the 'Southwest' RDA, (Regional development Agency) which consists of bureaucrats directly appointed by New Labour in Westminster) declared that they intended to use compulsory purchase to thwart this enterprise!

Chartour Rag Yethow Nebes Kewsys

Dell wodhor, a-dhia mis Meurth sinys re beu an chartour rag yethow nebes kewsys gans Sweden ha'n Rywvaneth Unys! Derivys veu an nowodhow na yn mis Meurth yn pregoth yn Gwydhelek Alban lennys a-dherag senedh omren Alban. Lemmyn, yn mysk broyow an Kesunyans Europek, nyns eus marnas Portyngal, Belgia, Itali, Pow Grek hag *Iwerdhon* na sinsons hwath an Chartour. Dew bow warn ugens yn Konsel Europa re sinas an Chartour, mes nyns eus marnas onan anedha a gvy kudynnow owth akordya an Chartour gans y gorf-lagha kenedhlek ha'n Chartour! Soweth, aswonnyys yn ta yw an pow ma gans an Vretonyon!

José CALVETE.

Summary

In March, the Charter for lesser-used languages was signed by Sweden and the U. K. It has still not been signed by some of the members of the European Union. Twenty-two members of the Council of Europe have signed the Charter but only one country finds difficulties to harmonize it with its constitution. Alas! It is a very well known country by our Breton friends!

Greek and Celts Book 1

Dear Madam,

It was with great sorrow that I read of the passing of Alan Heusaff, in **Carn 108**. I was most grateful to Mr Heusaff for his fine review of my book "*Greek and Celt's*" in **Carn** some time ago.

The Pentland Press Limited are at the moment working on my second book "*The Greeks and Celts, Book I*", which will be published next February, at Stg £14.95, pp 120-140.

Chapter 1: Continues and enlarges on the description of the Greek and Celt's civilization covered in "*Greek and Celt's*", contrasting it with that of the Norsemen.

Chapter 2: Examines the Greeks, Britons, Goidels and compares the three stages of Celtic civilization with the Greek Ionians, Athenians and Dorians.

Chapter 3: This chapter 'Greek and Celtic Epic', endeavours to show that the brilliant Greek Myconzin civilization is very like the civilizations of the Homeric poems and shows the date of most (55%) of the Greek Iliad to be c. 950 BC – the same as the re-dating of the mid-Myconzin period by Peter James in *Centuries of Darkness*, Jonathon Cape, 1992 (the conventional mid-Myconzim date is 1300 BC). The date of the older part of Lu-Táin Bó Cúalange is shown to be before 600 AD.

The Breton language is shown to be descended from the ancient Gaulish language and not brought in by incomers from SW Britain. Mr. Alan Heusaff would have been pleased to read this.

Chapter 4: *Greek and Celtic Myth* contrasts Greek and Celtic myth with that of the Norsemen (see chapter 1).

To order a copy contact: The Pentland Press Limited, Hutton Close, South Church, Bishop Auckland, Durham DL14 6XG, England.

Brian O'Connell

University for Cornwall

The question of the establishment of a university in Cornwall has recommenced with a site at Trevogh near Penryn being proposed. This would be a particularly appropriate location for the Cornish university as it is very near the site of the former Glasney College where much of Cornweall's mediaval literature was written, before the establishment was destroyed by the English.



Lettyraght Noa ny Celtiee

Tra va mee er laghyn seyrey ayns Gaillimh mleeaney, chionnee mee lioar feer vie ta enmyssit 'The prose literature of the Gaelic Revival, 1881 - 1921', liorish Philip O'Leary, va currit magh ec yn ollooscoill-steat ayns Pennsylvania ayns 1994. Shoh yn sorch dy lioar ta mee shirrey rish bleeanyn dy liooar. Va mee rieu gindys mychione y chooish shoh: va'n eab dy aavioghey Yernish feer, feer scanshoil er aght politick-agh. Ren yn eab shoh cooney dy niartal dy ghreinnaghey Yernee dy irree magh ayns 1916 as lurg shen va steat Yernagh currit er bun. Agh, ny yei shen as ooillee, ga dy vel lioar-yn-shennaghys gimraa Conradh na Gaeilge (Gaelic League) as gra cre cho scanshoil as v'eh keead blein er dy henney, s'goan y fys ta ry gheddyn mychione lettyraght ayns Yernish ec y tra shen as s'goan y fys mychione ny reddyn va olteynyn y Chonradh cur geill da. Ta'n lioar shoh feer foaysagh er y fa dy vel eh currit da ny cooishyn shen. As foddee dy vel eh cowreydagh (significant) dy row y lioar shoh currit magh ayns ny Steatyn Unnaneysit as cha nee ayns Poblaght Nerin, raad t'eh fassanagh dy yannoo beg jeh ashoonaghys Yernagh as dy ghra dy row Padraic Mac Piarais myr fashistagh keoi va rieu gearree ourallyn-folley. Son shickyr, cha daink Nerin dy ve ny cheer seyr as taitnyssagh myr va lught Irree Magh 1916 jerkal. Agh cha nod y loght ve currit er Mac Piarais as e chumraagyn son shen. As fegooish Irree Magh 1916, cha beagh y Tiger Celtiagh ayn, mie ny sie.

Ta'n lioar shoh jeeaghyn dooin dy vel y doilleeid cheddin ec ooillee ny Celtiee as, dy jarroo, ec gagh pobble as chengey oc va/ta goll sheese y liargagh. Dy chroo lettyraght noa sy chengey ain, jeanmayd croo lettyraght ta undinit sy teihll t'ayn nish ny sy teihll ta er ngoll shaghey? As my ta shin reih yn seihll t'ayn nish, jean shen cur yn olk er shenn sleih nagh vel slane ayns foayr jeh aavioghey'n chengey? Myr v'eh rieu (as shen myr t'eh foastagh, agh cha nel y caggey cho jeean as v'eh) va daa phossan ayn ayns Nerin mysh keead blein er dy henney. Ta ughtar y lioar shoh, O'Leary, gra 'nativists' ('sleih dooie') as 'progressives' ('jeianee') roo. Va'n 'sleih dooie' gearree freayll magh lettyraght joarree as lhiantyn rish skeealyn ny cheerey as skeealyn yn theay. Erskyn ooillee, va kuse jeh'n 'sleih dooie' coontey let-

tyraght Vaarlagh dy ve sollagh as scammylt-agh, gollrish lettyraght ny sornaigyn. As va kuse jeh'n 'sleih dooie' laccal goll erash keeadyn dy vleeantyn as goaill ymyd jeh'n Yernish 'ghlen' va ry gheddyn eisht! Agh, son y chooid smoo, va'n 'sleih dooie' as ny 'jeianee' ayns coardailys dy begin daue goaill ymyd jeh Yernish y phobble myr v'eh, ga dy row doilleeidyn ayn kyndagh rish tree fo-ghlaraghyn.

Er y laue elley, va ny 'jeianee' gearree croo lettyraght va dellal rish y seihll jeianagh. Chammah's lettyraght ayns Baarle, v'ad gearree jannoo studeyr, er lettyraght ayns chengaghyn elley, gollrish Frangish, Germaanish as Rooshish. Ec y tra cheddin, va paart jeh ny 'jeianee' gra dy begin goll erash hoshiaght as goll er-oi lurg shen tra veagh undyns fondagh jeant son lettyraght jeianagh ayns Yernish. Va Padraic O Conaire fer jeh ny 'jeianee' as v'eh slane ayns foayr jeh screu mychione cooishyn nagh row tradishoonagh, cooishyn veagh cur yn olk dy bollagh er ymmodee Yernee - erskyn oilley er yn Agglish Chatoleagh. Agh eer eshyn, myr red strateyshagh (strategic), v'eh ayns foayr jeh '... troggal boalley mygeayrt Nerin! Boalley jeh cubit as feed er yrid cha jin-nins lhiggey da un eie cheet stiagh veih'n teihll cheu-mooie.' Va O Conaire laccal shoh myr coadey shallidagh gys veagh cultoor as lettyraght Ghaelagh lajer ec ny Yernee reesht. Agh va sleih elley laccal boalley beayn mygeayrt Nerin dy 'reayll ee 'glen'. Myr shen, myr ta Philip O'Leary jeeaghyn dooin, ny keayrtyn va sleih sy daa phossan smooingaghyn er yn aght cheddin as ny keayrtyn va caggey jeean ayn. Va Padraic Mac Piarais ayns possan ny 'jeianee', agh ny yei shen screu eh stoo dy liooar ayns Yernish va cooie da'n 'sleih dooie'. Foddee v'eh goaill aggle roish cur yn olk er ny thou-saneyn dy loayrtee dooghyssagh va ayn ec y tra shen. Agh ayns 'An Claidheamh Soluis' ('Yn Cliwe Sollysh') - earishlior Chonradh na Gaeilge - va Mac Piarais mennick dy liooar soie orroo nagh row agh kinjagh screu as loayrt mychione seihll va geddyn baase eer sy lhing echeysyn. Bunnys keead blein er dy henney, screu Pádraic Ó Conaire oorskeal enmyssit 'Deoraiocht' ('Eebyrts'). Ta'n oorskeal soiet ayns Lunnin as ta'n sleih ayn quaggh dy liooar. Ta cooishyn syn oorskeal nagh vod oo feddyn ayns pargys conrieugh er y cheer

Yernagh. Hug y lioar olk er saggyrtyn fer-gagh - as er Yernee elley. Va'n lioar soiet ayns Sostyn ny paganee as va reddyn scam-mytagh ayn nagh lhisagh Yernagh eer loayrt mychione. Myr shen, va'n lioar hene currit ayns eebyrts.

Son y chooid smoo, er lhiam dy dooar y 'sleih dooie' y varriaght. Va bunnys ooillee'n lettyraght ayns Yernish mychione yn shenn seihll sauchey. Va Yernee (dy h-oikoil) cur ooashley da seihll va marroo han-nah ny goll magh ass. Foddee oo toiggal shen, agh va eabyn dy chroo stoo feer noa currit fo chosh. Ec y tra cheddin, va'n reilts Yernagh jannoo beg jeh ny thou-saneyn dy Yernee va eginit faagail y Ghaeltaght as buill elley dy ghoill gys America, Sostyn as cheeraghyn elley. Screu Myles na gCopaleen 'Yn Beéal Boght', lioar aitt ta craidey mysh ny cooishyn shoh. Ayns y lioar shoh, ta meer raad ta politickeyr mooar cheet voish Divlyn sy ghleashtan stoamey echey. Ta possan dy Ghaelgeyrn boghtey goll er chymsaghey ry cheillee dy chlashtyn loayrtys y dooinney scanshoil shoh. Ta'n dooinney mooar greinnaghey ny Gaelgeyrn boghtey dy loayrt yn chengey Ghaelagh ny lomarcán, dy ennal aer Gaelagh, dy smooingaghyn er aghtyn Gaelagh - Gaelagh, Gaelagh car y tra. Ta Gaelgeyrn ennagh tuittym sheese marroo kyndagh rish accrys as ta'n fer scanshoil goll erash gys e heihll Baarlagh ayns Divlyn.

Keayrt dy row ayns Lerpoill ayns brastyl-oie Yernish, ren mee gimraa yn lioar shoh, 'Yn Beéal Boght'. Va shenn Yernagh sy vrastyl va cho corree as dy ren eh faagail y brastyl, bunnys. Smooinee eshyn dy row y lioar noi ny Yernee! As shen y doilleeid. Shegin dooin cur arrym da'n chenn seihll as croo lettyraght noa ec y tra cheddin. Er lhiam dy vodmayd jannoo shen, agh cha bee eh aashagh.

Brian Stowell

Summary

Endangered languages face the problem of creating a new literature which deals honestly with the world today but does not rubbish past traditions.

Fifth Volume on Place-Names

The latest volume of Place-names of the Isle of Man, Sheading of Middle, by Gaelic language scholar Dr Broderick has just been published.

The book is available through Yn Cheshaght Ghailckagh (the Manx Language Society) at the special price of £40 (half the publisher's price). Purchase can be arranged by contacting Dr Brian Stowell. E-mail bstowell@mcb.net.



Pupils of Mooinjer Veggey at work and play

New Tax Initiatives – Is Mann heading for Blacklist?

On 20th June 2000, the Isle of Man government's Treasury Minister, Richard Corkill MHK, announced intentions to make significant cuts in income tax from 15%/20% down to 10%/15%. In his speech to the Tynwald, he claimed a £108 million surplus of tax receipts over budget over the previous three years i.e. approximately £39 million per year.

This, in what is already a low-tax economy, clearly demonstrates a high level of economic activity and surely no government should ever over-tax its population. Nonetheless, it has been a long stated intention of the Isle of Man government to achieve sufficient levels of reserves to sustain the country for at least six months, and this was tentatively suggested to be a precursor to true independence. As far as I can ascertain from the figures I have available, this is still not the case and the government is currently committed to several very high cost capital projects (new hospital, incinerator, sewage treatment scheme plus others), which will wipe out that surplus overnight. On top of that, and in keeping with other European governments, we face a state pensions crisis in the future if the funds are not increased. The Isle of Man government has already raided the National Insurance Fund for capital projects and the legality of this is highly questionable.

The lengthy debate that finally resulted in a total of approximately £140,000 being awarded to survivors of Japanese PoW camps is not reflective of a government that has an excess of £108 million to spend.

Most ordinary Manx people's tax burden is the indirect one and the governments

of the past 40 years have handed the overwhelming responsibility for indirect taxation back to the UK and so the impact to Manx people's personal income will be very small. The intention of these proposals is, when studied, a combination attempt to stop existing low-tax related business leaving for jurisdictions with more decisive policies in relation to OECD / EU (the standard line of "keeping a watching brief" is wearing too thin for many companies) and, on the other hand, to attract yet more before the OECD, EU clamps down.

This in turn, despite unsupported claims to the contrary by the Treasury Minister, will attract even further hostile scrutiny from the OECD and the EU over "harmful" tax practices. The government is still red-faced about the Isle of Man being included on a current OECD "greylist" of tax havens and there is every reason to suppose that this will make matters worse.

Mr. Corkill is in a "Catch 22" situation. If he does not commit to competitive, low tax policies at the moment, trade may easily move elsewhere under the buoyant conditions. If he actually implements it, the Isle of Man will likely end up on an OECD blacklist and be forced either reverse the strategy or face economic ring-fencing.

In the final analysis, of course, the proposals need not be implemented. Is the announcement of these proposals a simple gamble to soothe the finance industry and pack a few more in before an economic downturn? Is it, as Mec Vannin suggested in "Yn Pabyr Seyr," simply an act of desperation?

Whatever transpires, it will not benefit the now substantially minoritised Manx people, our rapidly vanishing culture or our shattered national psyche.

(Mr. Corkill's speech to Tynwald may be viewed in full at the Isle of Man government web-site: <http://www.gov.im>)

M.K.

Manx Medium Unit in 2001?

Government is being urged to establish a Gaelic Medium School unit by Sheshaght ny Paarantyn (Parents for Gaelic Medium Education). So far, informal talks have taken place with the Department of Education and interested parties.

Parents of children who are or have been attending the very successful *Mooinjer Veggey* Manx pre-school play-groups are providing the impetus for these proposals. Sheshaght ny Paarantyn is confident that a unit could be established by next September and have been promised the support of sufficient teachers to make this possible.

Children who have been attending *Mooinjer Veggey* and began full-time education this September have been offered a half-day each week at a Manx medium unit. This will provide at least some continuity until a full-time unit is a reality.

C.J.K.

Infirmity of Purpose on Waste

Mann faces a serious crisis in how to dispose of increasing amounts of public waste, relying for the most part on landfill.

Government's *waste management strategy*, which gives priority to re-use, composting and recycling, has not been embraced in a wholehearted fashion. Rumour that paper waste has been dumped in landfill, after the public has made the effort of taking it to recycling collection points, reinforces that view.

Over the past decade the debate has flared from time to time over governments' (past and present) favoured method of dealing with the problem – incineration.

Environmentalists and the public are deeply concerned about the risks to health that incineration poses. Government seems almost to regard incineration as inevitable, probably because members have been talking about it for ten years. This may explain the lack of action and commitment to make its own waste strategy work.

C.J.K.



Celtica



Editorial

Our aim – A **Celtic** Confederation!

As we near the end of the millennium each of the Celtic nations stands in a different position culturally and politically, with considerable gains having been made in some and others facing greater threats.

On the general political front both the Scottish Parliament and Welsh Assembly are pushing at the borderlines of their institutions. In Brittany, the French seem bent on a policy of repression, intimidation and calumny as their only answer to a vibrant Breton cultural, if not political, movement. Kernow is threatened with absorption into an English south western region. In Mannin the final step to independence is still a matter of vigorous discussion. In Ireland unusual developments and concessions by republicans have seen the Assembly and North-South bodies functioning again.

A corollary of the Good Friday Agreement, which should only be seen as an interim step on the way to full disengagement of English involvement in Irish affairs, is the so-called Council of the Isles or to give it its correct name, the British - Irish Council. In view of some misconceptions with regard to this body it is desirable to reflect on its nature, derivation and function.

It is a consultative body, which is intended to meet only twice a year. Its introduction into the Northern settlement was at the behest of Unionists. They saw this institution as a counterbalance to the North-South co-operation bodies. In other words, if there were to be bodies which would assume certain powers on an all Ireland basis then both

the Dáil and the Northern Assembly must be drawn into the same overall British framework. While its powers are quite weak this however is the basis for its inception in the context of the Westminster Government's plans for devolution within the UK. The intention then is not to expand the freedom of the Celtic countries but rather to set boundaries for them while maintaining control of the overall framework.

It can indeed be said that this institution is remarkably like the Britannic Federation proposed some decades ago. As such of course there can be no real welcome from the Celtic League for a body so constituted. Indeed to adopt any such stance would be in total contradiction to the League's constitution which aims for a Celtic Confederation inclusive of Breizh and Kernow and without any controlling influence from England [or for that matter, France]. Neither should Parliaments nor Assemblies for the Celtic nations be put on any par with devolved regionalisation in England.

Let us hope that as the Scottish Parliament and the Welsh Assembly flex their muscles these bodies will move quickly to full independence and see the advantage of the Celtic League model. In the meantime the Celtic League must aid Kernow and Breizh in their struggles even more and promote our aims and model with increased vigour.

Forum Breizh is Ready for a Wide Reflection

The dreadful events in Brittany during the last weeks of May brought Forum Breizh to wonder about:

- on the one hand, the backward state of Brittany in particular, and French Regions in general, in the current development in Europe towards a generalisation of regional autonomy. Obviously, this backwardness is a source of strain and frustration that could be erased by an aggressive institutional policy, in the image of the Scottish and Welsh experiments.
- on the other hand, the lack, on the political level, of any real reforming and moderate movement, truly representative of Breton society. This absence, due to forty years of repeated failures of various ideologically marked initiatives, opened the door to extremism and to excesses of all kinds.

In the light of these observations, Forum Breizh keenly wishes to initiate a wide reflection in this decade, which would include all those involved in the political, social, cultural and institutional spheres in order to compare everyone's point of view and position. This could take the shape of a convention, Forum Breizh sees the possibility of transcending political quarrels, in order to define a new framework for Bretons and Brittany's future.

For a number of years, a systematic and coordinated campaign has been conducted to denigrate several symbols of Breton Identity (TV-Breizh, Ofis for Breton Language, Gwenn ha Du, etc...), against several prominent figures dedicated to Brittany (Yann Poilvet, Lena Louarn) and against Breton editorial productions.

This campaign is currently relayed by some institutions, such as the *Conseil General du Finistere*, which raises questions about the place of the Breton language and culture within its own cultural policy.

Facing this harmful and disturbed climate, encouraged by some individuals, Forum Breizh:

- denounces this campaign, which makes leading figures within the Breton (identity) movement feel guilty, as a deliberate act to minimise the value of the Breton language and culture.
- Points out that *censors* curiously seem to be far more fussy with *Breton Material* than with more *classical* fields. Forum Breizh therefore wonders: "Is there a joint effort here to freeze the current harmonious development of Breton identity?"

Yann Jestin

Courtesy Breizh-Info

Memorial to Edward Lhuyd commissioned

A memorial has at last been commissioned for Edward Lhuyd (1660–1709), the pioneering Welsh Celticist whose work at the University of Oxford, England, marked the beginning of modern Celtic studies since it was he who 'rediscovered' the link between the Brythonic and Goidelic language groups. A native of Llanforda near

Oswestry, Lhuyd became familiar with the other Celtic languages and his was the only academic account of Cornish written while Cornish was still a natural community language. His work on Cornish alone in his *Archaeologia Britannica* has proven immensely valuable to modern students. Yet his grave in Oxford is unmarked and there is no monument to him in Wales. However the Centre for Advanced Welsh and Celtic Studies in Aberystwyth has commissioned a sculpture by the sculptor John Meirion Morris to provide finally a monument to one of Wales's most distinguished scholars.

RapT

Europe's Forgotten Celts

Despite speaking a Latin derived language, modern day Galicians claim to be Celts on the grounds that the ancient Gallaeci were Celts. They also point to the strong cultural continuity, aside from language, which has characterised the Galician community over more than two thousand years. Incorporated into the Roman Empire by Julius Caesar in 61 BC, the Roman hold on Galicia seems, nevertheless, to have been precarious. For the Romans built a string of legionary fortresses – at Astorga, Leon and Braga – to keep the Galicians in check. The comparison that springs to mind is with western Britain, which, while also technically part of the Empire, was held by fortresses at Exeter, Caerleon and Chester. Just as much of the old life lingered on in the uplands beyond Exeter, so too did it linger on in the mountains beyond Astorga. This continuity is represented by the Castro culture.

The castro culture emerged around the eighth century BC and lasted, vestigially, until the eighth century AD. Amongst the most impressive surviving sites are those at Coana in Asturias and Borana on the coast north of Vigo, in Galicia. Borana combines structural features, such as the massive 6 metre thick terraced enclosing wall, calling to mind Dun Aongusa in the Aran Islands or Dun Beag on the Dingle peninsula, for example. Its physical setting is similar to the promontory forts of Cornwall, such as the Rumps and Guinard Castle; or Lostmar'ch and Cap Sizun in Brittany. Many of the buildings at Borana are circular in plan. But it lacks the truly rectangular building plans of Briteiros and many other sites; however, many are sub-rectangular with rounded corners, evoking the old long houses of western Ireland and Highland Scotland. These rounded corners were designed to deflect the wind. San Isidro, at San Martín de Oscos, has a stone chevaux de frise (upturned angular stones, closely set and designed to impede attackers) protecting its enclosing wall. This also recalls the arrangement at Dun Aengus.

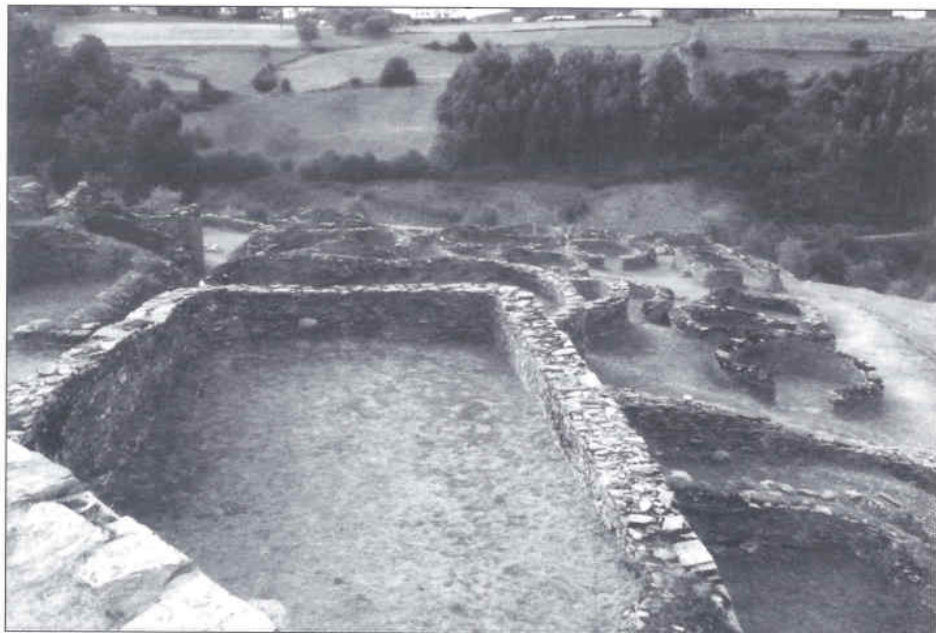
Interestingly enough, Irish tradition maintains that the Gaels came from Galicia, having set out from Brigantium – now Betanzos Dos Cabaleiros – under the leadership of the sons of Milesius (or Golamh) and the sons of Brogan. Modern archaeologists scoff at these traditions. Yet, there is evidence of contact between Iberia and Ireland in prehistory. Both regions share megalithic peculiarities, which, as one leading authority puts it, 'cannot be explained by mere cultural convergence.' Amongst these are the big stone basins in the chambers of some passage graves. Maritime Beakers extend from the Rhine through Scotland and Ireland to Iberia.

The makers of these beakers are shared tanged copper daggers and awls and wide butt axes. There are also sun-discs and lunulae (crescent moons) in Iberia showing Irish influence. Swords, axes, meat hooks and cauldrons of the Late Bronze age are yet another shared feature. Bronze Age rock art, based on cups and rings, is common to Ireland, Scotland, northern England and Galicia. The abstract motifs in Donegal appear in practically the same proportions as they do in Galicia.

During the 'Dark-Ages' there was a fresh Celtic influx to Galicia, represented by the ecclesiastical see of Britonia on the north-east coast. As its name suggests this was an area settled by British Celts during the Anglo-Saxon invasions, part of the same outpouring that produced Brittany. Representatives of Britonia were mentioned

Ireland and Western Britain from the western Mediterranean; and 'Class A' pottery from the Levant and North Africa (probably Carthage), in the period AD 460-700. These were essentially imports from the Byzantine world. The pottery almost certainly contained wine: essential in manuscripts, liturgical practices and artistic motifs. The route taken by these imports has been disputed. But, given that the pottery types have not been found on the continent, then this is a strong indication that they came in directly by sea – along the Atlantic seaways. This in turn gives strong support to the argument that the manuscripts and other items of a strongly Byzantine character, also came along that route, as part of the same cargo, or series of cargo.

The Byzantine reconquered southern Spain in 551 – nineteen years before the first mention of Britonia, and ten years before the conversion of the Sueves to the Catholic fold – and remained there until 624. The picture, which begins to emerge, is of Celtic



Rectangular and round buildings, Castro Coana, Asturias

at the Church councils of Braga (AD 572), Toledo (AD 633, 646 and 653) and Braga again (in 675); so we know of its existence for over a period of roughly a century. Its first mention occurs a little later than the date of the conversion of the Suevi, the Germanic rulers of Galicia, to Catholicism in AD 561 (and before the conversion if the Arian Visigoths in 589); and its last mention belongs to the generation before the Arab invasion of Iberia in 711.

Britonia was, clearly, thriving from the later sixth century and throughout the seventh century. This was also the period during which what is referred to by archaeologists as 'B-class' pottery, was being imported into

Catholics in Ireland and western Britain establishing a presence in northern Iberia to secure their maritime links with fellow Catholics in the Mediterranean, who had a foothold in southern Spain.

A major indication of continuity between ancient and modern Galicia – and of ancient contact with the islands to the north – is suggested by the presence of round houses. Archaeologists have for long recognised that there are two house traditions in Europe: the long house and the round house. The former seems to have come in from Anatolia along the Danubian corridor; the latter along the Atlantic seaways. Round, conical roofed

Europe's Forgotten Celts

(Continued)

houses remained dominant in Ireland and Celtic Britain until the middle ages; as the Palloza, they have survived in Galicia until the present time. Until the 1950s Pallozas were the prevailing form of human habitation in rural Galicia. Like the thatched Irish long house they are fast disappearing, although countless numbers remain. A particularly rich area of survival is the Ancares, the uplands in the south east corner of Galicia and extending into north-west Leon. Most of the surviving structures are of rough stone construction, often set against a bank or slope, with walls elbow or shoulder height. Many are now roofed in corrugated iron. Pallozas can be oval as well as round; still others are almost rectangular but with rounded ends – recalling the ancient structures at the Castro de Borana.

The age-old contacts, which can be traced at least to the Bronze-Age and even the Chalcolithic, between Galicia and the lands beyond the Bay of Biscay and the Celtic Sea are being renewed vigorously in our own time. One exciting manifestation of this is in the realm of folk-music. Galician musicians have, for example, been much in evidence at the Pan-Celtic music festival at Lorient for many years. Some would argue that Galician folk-music is even closer to Irish folk music than Scottish music is. A shared perception of ancient links is certain to engender closer security of those links and ultimately a better understanding of them.

Given the above outline, to bar Galicia from a fuller participation in the pan-Celtic movement seems perverse. The main argument used against a fuller participation is the linguistic one, that Galician is not a Celtic language. But how many of the wider Celtic family actually speak a Celtic language? Let us be honest, if present trends continue, only Welsh has a fighting chance of survival as a community language. Before we erect a barrier between Galicia and the rest of us let it be borne in mind that it is only the existence of a heroic minority of Celtic speakers in each of the other Celtic countries that qualifies the vast majority of us as Celts. When a Celtic language dies does a Celtic identity die with it? If so, then most Celts ought to be worried. Or does something remain? A folk-spirit?

I would not dispute the primacy of the languages but none ought to feel excluded because they cannot speak a Celtic language. Commitment to the Celtic cause is what matters most. And that commitment can manifest itself in numberless ways. I hope that our idea of Celticism is big enough to be generous, welcoming, to value all those who see themselves as children of the Celtic family – and that includes those Galicians who regard themselves as Celts.

Kevin Collins

Celtic Art Christmas Cards

Peace on Earth

*Shee er y tallo [Manx]
Air Talamh sith [Gàidhlig]
Síocháin ar Talamh [Irish]
re bo cres tn nor [Cornish]
pec'h war are bad [Breton]
Tangneffed ar y ddaear [Welsh]*

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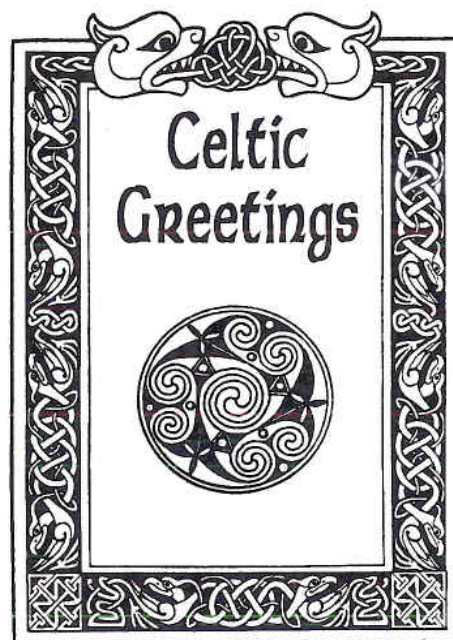
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A new language movement?

Addressing a meeting during the National Eisteddfod, Plaid Cymru assembly member Cynog Dafis called for the establishment of a new organisation to campaign for the Welsh language. It should be a populist movement, bridging the gap between the local *Mentrau Iaith* (which work to promote the language locally in certain areas) and parents' groups campaigning for more Welsh-medium schools on one hand and the more radical Cymdeithas yr Iaith on the other. Cynog Dafis is one of the few nationalists who do not yet believe in the necessity of a new language law, the campaign for which is now the main priority for Cymdeithas. The Cymru branch of the League, while welcoming any group who emerge to support the cause of our language, believe that it is something of a Celtic malaise for national struggles to be weakened by a multiplicity of separate, often small, organisations working in the same field. Cymdeithas yr Iaith has existed as the main general Welsh language movement for nearly 40 years, and the fields in which it campaigns are restricted more by lack of manpower than by any exclusivity. The language might be better served by strengthening and possibly broadening the existing organisation than by trying to start afresh again.

Robat ap Tomos

Prison for broadcasting campaigner

Emyr Ilywelyn, a member of Cylch yr Iaith, the movement leading the campaign against the extensive use of English and a substandard form of Welsh deliberately interspersed with English words on supposedly Welsh-language television and radio, was sentenced to seven days prison on August 1 for refusing to pay a fine for taking part in the movement's campaign of non-payment of the television licence. He said "I accuse Radio Cymru and S4C of undermining the efforts of all those who work hard teaching Welsh in schools and evening classes."

Carmarthenshire protesting continues

In addition to their campaign for a new language act Cymdeithas yr Iaith campaigned at the National Eisteddfod for the removal of English Chief Executive of Carmarthenshire County Council under whose influence the council has become an English-speaking authority in the county with the highest number of Welsh speakers. A petition presented by Cymdeithas to council officials was refused. Cymdeithas members then pasted copies of the petition to the council's stand and slogans were painted. Two Cymdeithas members were arrested but subsequently released without charge.

Celtic League AGM

Mannin 2000

This year's AGM was held in The Mitre Hotel in Ramsey. Delegates from all the national branches attended with apologies from the American delegates who had to cancel plans to attend due to travel difficulties.

Printed here are the Chairman's opening remarks:

'While the past year has been a productive one for the Celtic League, it was a traumatic one with the death of Alan Heusaff, founder member of the League and our General Secretary for almost 25 years since its inception. He ensured, in its early decades, that the League achieved support in all the Celtic countries. He gained recognition for it as a viable and effective organisation concerned with ensuring that inter - Celtic activity and solidarity aided the struggles of the Celtic countries for full freedom with the aim of achieving a federation of free Celtic nations. Alan continued up to his death to play a very active role in the League as International Secretary and in support of the Breton Branch.'

Let us remember him and those other League members who have passed away in the last year, Phillipe Le Seulliec and Blanche Green.'

[There followed a minutes silence]

The following resolutions were discussed and passed.

- This AGM calls on the Scottish Executive to put measures of protection in place to protect historic battle sites, this being as a result of Stirling Castle giving permission to build a housing scheme on the battle site of Bannockburn.
- This AGM of the Celtic League: Demands that the Ministry of Defence increases the Flight avoidance zones around nuclear power stations from 2 to 10 miles
Calls upon the Scottish Executive to support this demand.
- The AGM: Endorses the moves announced by SNP Shadow Minister for Gàidhlig, Michael Russell MSP, to introduce a Bill in the Scottish Parliament to give secure status to Gàidhlig.
- This AGM: Notes that official Task Forces are about to report on the future of Gàidhlig broadcasting and of the Gàidhlig development agencies and;
 - a) Expresses its concern at press reports that these Task Forces are to suggest that most or all Government funded Gàidhlig development agencies, Gàidhlig television production and Gàidhlig related jobs which currently exist on the Highland mainland, Glasgow and Aberdeen be removed from the mainland and centralised in the Western Isles.
 - b) Urges the Scottish Executive and the UK Government to recognise the national status and changing demogra-

phy of Gàidhlig and to recognise good practice in language planning internationally by ensuring that the new Gàidhlig development infrastructure is not centralised in the Western Isles but rather has strong and expanded representation in Scotland's capital, the main cities and the Highland mainland in addition to the Western Isles.

- This AGM of the Celtic League: Recalling the concern of previous AGMs of the Celtic League about the risks posed to the Celtic coastlines by oil tanker spillage and being aware of the devastating impact of the most recent Erika spillage off Brittany, calls for the establishment of a European Marine Environment & Coastguard Agency.
- This AGM of the Celtic League:
 - a) Calls upon the Breton Regional Council to condemn the French Constitutional Council, which rejects all democratic aspirations (thereby encouraging extremism).
 - b) Requests that the Breton Regional Council accept the demands of elected Breton representatives.
- This AGM of the Celtic League: Reiterates its call to the Breton Regional Council and the Department Council of Loire-Atlantique to demand that the French Government re-unify historic Brittany in line with the wishes of the people made clear in recent opinion polls.
- This AGM of the Celtic League: Calls upon those Breton politicians, especially of the French left PS(F) and PCF, reported in the French mass media

to cease their slanderous campaign against the Breton Movement, using tendentiously and viciously the position of part of the Breton Movement during World War 2 as an isolated issue with no mention of the anti-Breton and colonialistic policy of the French Third Republic.

- This AGM of the Celtic League: Concerned that restrictions and obstacles are continuously being put by the French Department of education on the progress being achieved in recent years in the teaching of the Breton language in schools.
 - a) Wishes to express its rejection of the idea that the adoption and implementation of the measures for the transmission of the Breton language to the younger and future generation is dependant on the goodwill and decision of any authority other than that of the democratically elected assembly representing the people to whom that language belongs.
 - b) Calls on the Regional Council for Brittany to demand, of the French Government and Minister of Education, the delegation of the powers required to ensure that an effective and adequate system of teaching Breton be established.
- This AGM of the Celtic League calls upon the Town and District Council of Saint-Aubin-du-Cormier and upon the Departement Council of Ile-et-Vilaine to respect the historical site of the last battlefield for Breton independence which is shamefully planned for a waste area.
- This AGM endorses the view, conveyed by the Secretary General of the Celtic League to the French Ambassador to London, that the "Pennal Letter" should be returned to Wales permanently.
- This AGM calls on the Irish government to give TG4 a sound and secure basis in the Broadcasting Bill with adequate statutory and financial provision for broadcasting in the Irish language with the capacity to expand this.
- This AGM welcomes the continuing international meetings between hurling and shinty. We encourage the Gaelic Athletic Association and An Camanachd Association to maintain and expand, where possible on the international fixtures and links.
We also call on the associations to ensure widespread media coverage. The example set by the GAA and An Camanachd Association should be followed in the other Celtic countries.

Celtic League AGM

(Continued from page 21)

- This AGM of the Celtic League:
 - Calls for recognition of Kernow and Breizh in the Euro Soccer Championships and calls on the Soccer authorities in all the Celtic countries to support the bid to have the Euro Soccer Championships in 2008 hosted in the Celtic countries.
- This AGM:
 - Recalling the decision of the 1999 AGM in respect of the failure to recognise the status of Breizh and Kernow under the provisions of the European Charter for Regional and Minority Languages.
 - Endorses the conclusions of *The Cornish National Minority Report* and expresses its support for the campaign to have the United Kingdom government recognise that the Cornish are a national minority for the purposes of the Framework Convention for the Protection of National Minorities.
- This AGM of the Celtic League calls upon the Isle of Man government to:
 - a) Acknowledge that, remembering Mann is an island nation where the frustrated home-seekers' only option is emigration, the current housing crisis is creating a social problem, namely an exodus of indigenous Manx people in the face of the 'financial clout' wielded by a recently immigrant, and relatively affluent, element of the population. It is those home-seekers who are less financially advantaged (and therefore less able to compete in the current housing market) i.e. the indigenous Manx people, that are forced to leave.
 - b) Formulate and immediately implement an action plan to relieve the present situation, caused by immigration, with demand having so badly outstripped supply of homes, both for rent and for purchase.
 - c) Introduce legislation to curtail local and off-island corporate and private excesses in the field of property speculation on Mannin. Such speculation when excessive is not only, given the limited size of the IOM housing market, morally reprehensible but is also potentially an embarrassing money-laundering instrument.
- This AGM, whilst recognising the progress made in certain areas of support and promotion of the Manx language by the Manx government, calls upon the Minister for Education to reinstate the Manx language medium education facilities, withdrawn by him, to the growing number of competent Manx speaking children over the age of seven



Seamus Philbin (Alba), Jakez Derouet (Breizh), Mark Kermode (Asst. Gen. Sec.) and Bernard Moffatt (Gen. Sec.) at the AGM in Ramsey.

and further, urges the Department of Education to use the opportunity presented by the forthcoming Education Bill to enshrine in law, the right of each and every child in Mannin to learn their own language, culture and history.

- This AGM:
 - Calls upon the Manx government, via the Department of Local Government and the Environment, to bring those Local authorities into line who have ignored the Tynwald Resolution of 1985 in support of the Manx Language i.e. they have ignored the desire of Tynwald that all government bodies should use the Manx language where practical to do so on signs, stationery etc.
- This AGM:
 - Calls upon the Department of Education to institute an induction course for all new teachers in Mannin that ensures that they are familiar with and will support our linguistic, cultural and political heritage.
- This AGM:
 - Reiterates its call for an end to the levying of broadcast licence fees in the Isle of Man on the grounds that programming directed by the BBC into the Isle of Man makes no provision for the distinct cultural identity of the Manx people.
- This AGM:
 - Condemns the forced transfer of convicted prisoners from the Isle of Man to

gaols in the United Kingdom on the basis that it is both a breach of the European Convention on Human Rights and the European Prison Rules.

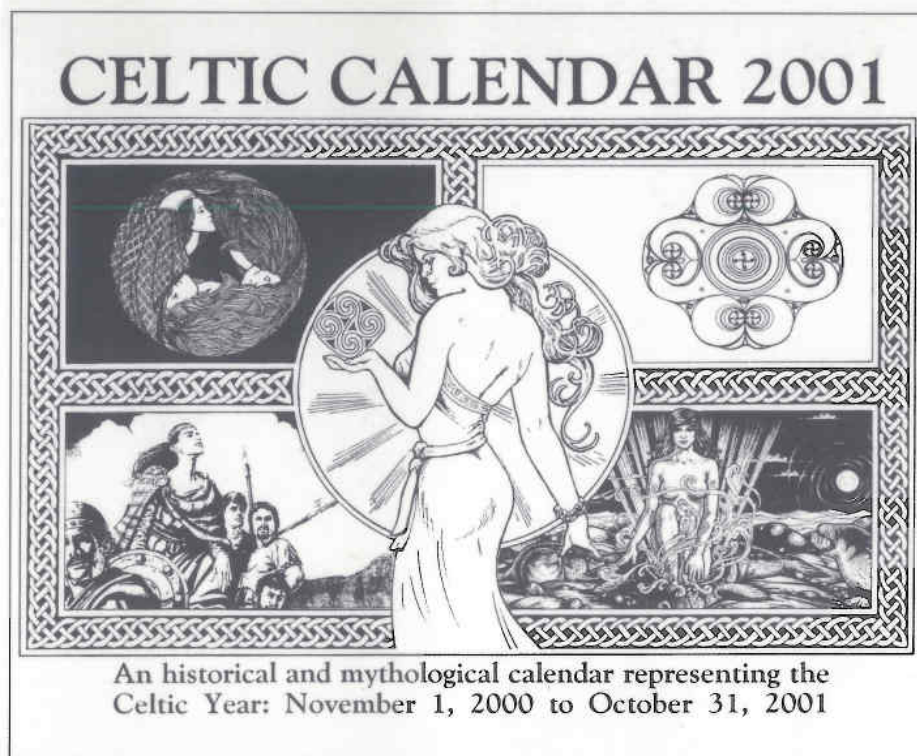
- This AGM recognises that in the all-pervasive monoglot English / French worlds that dominate the Celtic countries the Celtic languages and cultures require long-term support for their survival.
 - This AGM urges the Manx Government to establish a department of Government to support and promote the development of Manx language and culture. Such department to be provided with adequate funding.
- This AGM proposes that moves be set in motion to bring together the three groups of Celtic parliamentarians - the Tynwald, Oireachtas and the recently formed Scots - Irish inter-parliamentary body, providing the nucleus of a Celtic Council type body.
- This AGM:
 - Condemns the forced removal, between 1966 and 1969, of the population of the island of Diego Garcia from their home by the British and American governments, as one of the most shameful examples of colonial exploitation.
 - Supports the campaign of the Islanders to both return to their island home and receive compensation from the British government for their forced removal and exploitation.

Celtic League AGM

(Continued)

- This AGM:
Reiterates the concerns expressed five years ago by the Celtic League, in the pamphlet *Human Rights on the Celtic Fringe*, in respect of the British, French and Irish governments.
Calls for greater adherence to the principles of International Human Rights Treaties via their incorporation, without amendment, into domestic law.
- This AGM, recognising the impact that military bases and exercise facilities has had on the Celtic countries, supports the campaign by Puerto Rican anti-militarists to close training and exercise facilities used by the United States on the Puerto Rican offshore island of Vieques
- This AGM:
 - a) Being concerned about the ongoing violent struggle between the Spanish government and the Basque independence movement ETA, urges the United Nations and European Union to take initiatives to end the current conflict within the Basque Country.
 - b) Believes that the resolution of conflict must inevitably hinge on self-determination for the Basque people.
- This AGM:
Views with concern the resumption of the trade in reprocessed nuclear fuel between the United Kingdom (BNFL) and Japan (Kansai Electric).
Supports the calls by Ireland, Mannin and the governments of Scandinavia for an end to reprocessing at the Sellafield nuclear plant.
Condemns the disregard shown by the Japanese government and people to the threat, which their nuclear trade with the United Kingdom poses to the environment, and peoples of the Celtic countries.
- This AGM of the Celtic League:
Condemns the UK and French Governments' decision not to recognise Kernow and Breizh respectively under the provisions of the "European Charter for National Minorities". We also call upon the European Commission to re-examine the policy of allowing Members States to define who should be recognised as a National Minority.

Many of these resolutions have already been progressed and will be reported on in future issues of Carn.



Celtic Calendar Celebrates 20th Edition

With the publication of the 2001 Celtic Calendar, the American Branch marks the twentieth anniversary of its most successful and enduring project. A special dedication commemorates the late Alan Heusaff, along with the late Calendar patrons George Griffiths Moran and Eileen Campbell Gordon, and Calendar artist Bediah Baird. Illustrated within by artists Mercy Van Vlack and Maxine Miller, the cover of the 2001 Calendar is a retrospective combining the work of several past Calendar contributors.

Since its modest beginnings in 1981, the Celtic Calendar has grown into a professional production that has featured the work of a number of American Celtic artists; Patrick Wynne, Laurie Manifold, Mark Evans, Victoria Palmer, Patrick Gallagher, Geoff Davis, Brian Mór, and many others. Mercy Van Vlack is also a publisher of *Dangerous Times*, the graphic magazine that features Vidorix the Druid, an adventure tale of Celtic history and lore written by Calendar contributor Alexei Kondratiev.

For some the calendar has proven to be the springboard to other achievements: Hranna Janto illustrated the Calendar shortly after graduating from New York's Cooper Union, and has since gone on to illustrating children's books and doing illustrations for the recent television series on Joseph Campbell. Alexei Kondratiev, whose expertise in Celtic languages and mythology has been crucial to the success of the Calendar, has recently published his own book on the Celtic seasonal cycle, *The Apple Branch*, and frequently lectures on

topics of Celtic interest at a variety of venues in the US. Many contributors look back on their years with the Celtic Calendar. "It's been an education in itself," recalls Stephen De Villo, whose researches since 1984 have helped boost the number of historical entries to over 900.

The Calendar has also been the American Branch's premier "calling card", with copies routinely given to Celtic activists visiting the US, and copies mailed to Celtic political prisoners. Copies are also sent to leading Celtic activists and organizations in America, introducing the Celtic League and its message of inter-Celtic unity to a wide audience.

The Calendar begins with the commencement of the traditional Celtic year on November 1st, and marks the dates of Celtic national holidays and traditional feast days. The name of each month is given in one of the Celtic languages, along with a proverb from that language, and each month features an original illustration of a story or theme from Celtic mythology, with an explanatory caption. Copies of the 2001 Celtic Calendar are available from the American Branch for \$10 US (US orders), \$12 (Canada and the Celtic nations), or \$13 (elsewhere). Please send payment either by money order or cheque drawn on a US bank to: Celtic Calendar, 2973 Valentine Avenue, Bronx, NY 10458 USA.

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The cover price for *Carn* will also increase to £2.50.

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