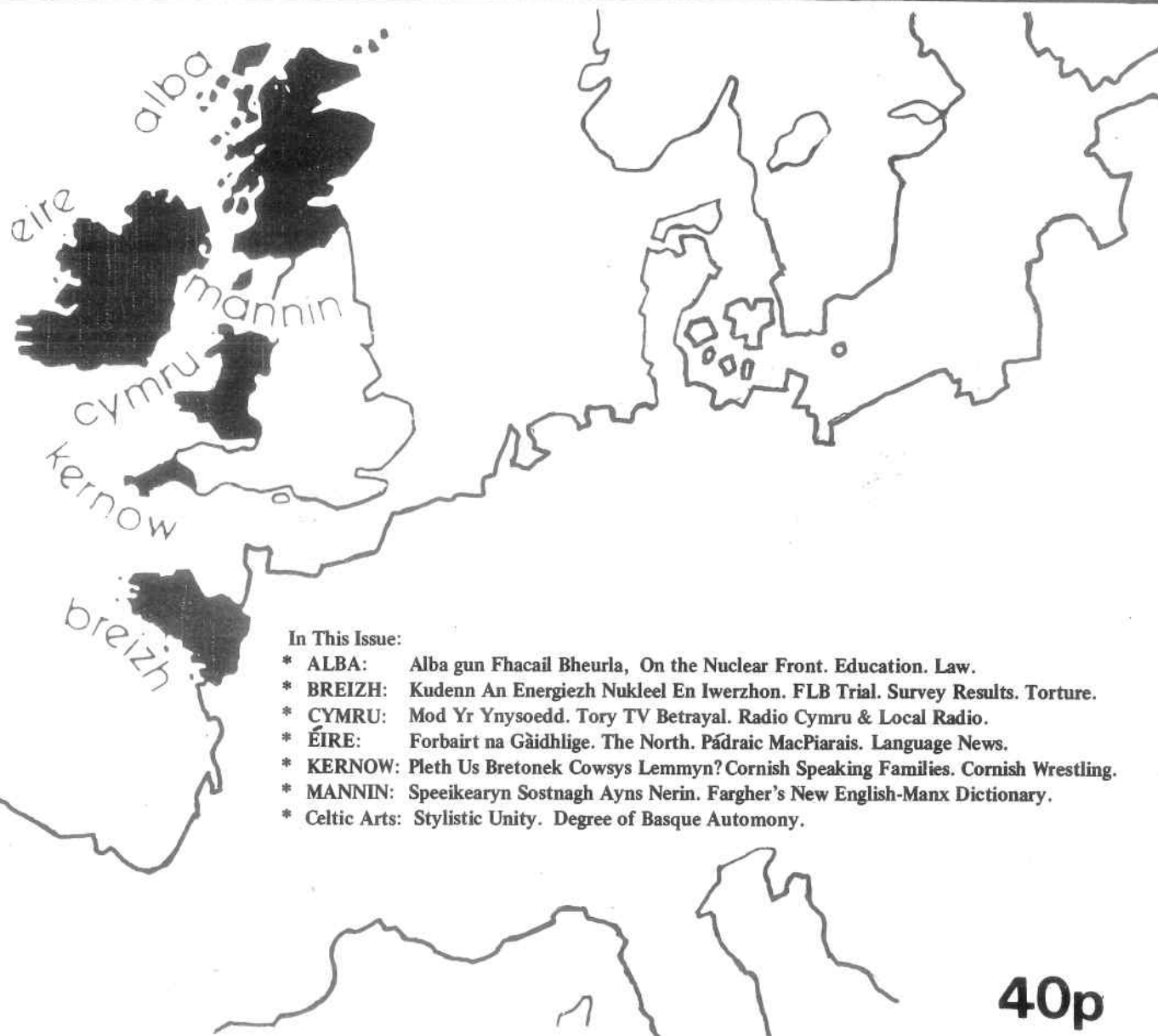


coypn

WINTER
1979
No. 28

A LINK BETWEEN THE CELTIC NATIONS



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40p

QUARTERLY PERIODICAL IN ENGLISH & IN CELTIC LANGUAGES
PUBLISHED BY THE "CELTIC LEAGUE"

ALBA

ALBA GUN FHACAIL BHEURLA

Bithidh daoine a' bruidhinn mu dheighinn 1979 troimh mhòran bhliadhnachan ri teachd.

'Sa bhliadhna seo chaill sinn ar Co-thionail Albannach 'san Sheann Ard Sgoil Dhun Eideann, bho'n a bha Seumas Callaghan (a bha 'na Phrìomhair Shasunnach) ro mheata. Cha do dh'òrduich e a h-uile Ball Pàrlamaid Labourach a ghuth a thogail air son na Co-thionail Albannach, mar Tam Dayell agus Seòras Coineagan (Cunningham) agus luchd-brathaidh eile mar sin.

Air an laimh eile mharbh Magaidh Thughadair (a tha 'na Prìomhair Sasunnach an drasda) an t-Achd Co-thionail Albannach cho marbh ri sgadan, bho'n a tha ise fiadhaich, brùideil, neo-thruacanta, cruaidh-chridheach.

Uime sin, feumaidh sinn strì a ris agus a ris agus a ris gus am bi Pàrlamaid Albannach againn a ris an deidh 272 bliadhnaichean.

Tha a h-uile Albannach gu math eòlach air ar Rìgh Rob Brus a shaoir Alba o na Sasunnaich 'na latha fhéin.

Anns a' bhliadhna 1306 bha na Sasunnaich cho cumhachdach feadh na h-Albainn mar a tha iad an latha an diugh fo iuil Mhagaidh Thughadair agus ise 'na Prìomhair Sasunnach.

Bha Eideard I 'na rìgh air Sasunn ri linn Rìgh Rob Brus agus bha e cho deidheil ri Ealasaid II, a bhan-rìgh Shasunnach an latha an diugh, nach biodh Pàrlamaid Albannach againn idir.

Tha fianuis againn a thaobh sin, bho'n òraid a liubhair Ban-rìgh Ealasaid II a' bhliadhna seo anns an aon Talla Mainistir-an-Iar far an do dh'it Rìgh Eideard I ar gaisgeach Albannach, Uilleam Uallas, ann an 1305. Arsa a' Bhan-rìgh Ealasaid II 'na òraid, "Cha dh'ioch-uimhnich mi riamh gun do gabh mi mionnan aig àm mo Chrùnaidh gun cumadh mi an Rìoghachd seo Aonaichte gu brath!"

Well, thuirt Rìgh Deòrsa II faoinis mar sin cuideachd; a thaobh America, ach, a dh'aindheoin a bhriatharan gorraich, chaill e na Stàitean Aonaichte! Agus caillidh Magaidh Thughadair agus Ban-rìgh Ealasaid II, Alba, mar an do chaill Rìgh Deòrsa III na Stàitean Aonaichte!

Mata, a thaobh Rìgh Rob Brus 'sa Bhliadhna 1306, bha e fo sprochd mar a tha a mhòr-chuid de na h-Albannaich an latha an diugh. Bho'n d'thàinig 1306 mharbh na Sasunnaich ar Uilleam Uallas agus mharbh iad Niall Brus, brathair Rìgh Rob Brus, agus ghlac na Sasunnaich bean Rob Brus i fhéin ann an Cill Drumaidh.

Bho'n a bha na Sasunnaich cho buadhmhor agus Rob Brus agus an t-Arm aige cho beag gun b'eudair da teichadh gu ruige Eilean Rathlin, air an taobh tuath na h-Eireann. Latha de na laithean anns a' gheamhradh 1306, bha e 'na laighe ann an uamh fhrògach air Eilean Rathlin agus esan gun smuain 'na cheann gu de dheanadh e a nis, 'nuair a bha e air uilinn. Gu h-obann thug e an aire do dhamhan-allaidh no poca-salainn a tulgadh os a chionn. Bha a' bheist bhochd a' crochadh ri ceann an t-snathain fhada aice agus bha ise a' tulgadh bho aon chabar a' feuchainn ri ruigsinn cabar eile, cho'n a bha i a' deanamh a diochoil ri sìneadh a lìon o chabar gu cabar. Mhothaich Rob Brus gun do fheuch i sia uairean agus gun do fhaillinich i sia uairean. Ar leis —

"Chan eil difir eadarainn".

"Shabaid mi ris na Sasunnaich air son saorsa na h-Albainn ann an sia bliàran agus chaill mise na sia bliàran seo mar an do chaill an damhan-allaidh i fhéin sia uairean."

"Mata", smuainich am Brus, "bho nach eil fhios agam de dheanas mi agus mise cho brònach duilich, treòrachidh an damhan-allaidh mise. Ma ruigeas ise air a' chabar eile leis an t-snathain aice theid mise a mach an t-seachdamh uair agus tillidh mi a ris do'n Albainn ri saorsa na h-Albainn fhaighinn bho na Sasunnaich. Ach mur eil i fortanach, theid mi do'n Tir Naomh a chogadh ris nan Arabach".

Dh'fheuch i uair eile, an seachdamh uair, agus, iongantach ri radh, shoirbhich i.

Uime sin, dh'fhàg Rob Brus Eireann agus thill e do'n Albainn a chogadh air son saorsa na h-Albainn. Ann an 1314 bhuinig am Brus Blàr Allt a' bhonnaich (Ban-nochburn) agus thilg e na Sasunnaich a mach a Alba an deidh sin.

Tha sluagh na h-Albainn a nis cho brònach duilich ris a' Bhrus anns an uamh air Eilean Rathlin. Ach thill e do'n bhlàr-chatha agus mu dheireadh thall bha am Brus agus Alba buadhmhor.

Cogaidh sinn uair agus bithidh Alba buadhmhor fhathast. Bithidh Pàrlamaid shaor Albannach againn fhathast. Cha bhi an t-Seann Ard Sgoil Dhun Eideann daonnan falamh mar a tha i an latha an diugh. Ach, an ath uair agus an uair an deidh sin, feumaidh sinn cogadh air son saorsa na h-Albainn mar a bha an damhan-allaidh a' feuchainn uair an deidh uair.

Agus aig an aon àm, is fheudar duinn ath-bheothadh ar canain in Albannach mar an do dh'ath bheothaich na Israelich mar an rinn iad an deidh Latha na Saorsa aca ann an 1948.

Tha 'blue-print' aca air son ath-bheothachadh na Gàidhlig. Chuir iad a' chanain aca fhéin an àite na canain Shasunnach anns a h-uile sgoil, colaiste agus oil-thigh aca mar mheadhon-teagaisg agus anns gach àite eile.

Feumaidh sinn deanamh an aon rud air sgath na Gàidhlig. Fuadaichidh sinn na Sasunnaich agus a' chanain aca, mar a rinn na h-Israelich.

Air an t-Seann Ard Sgoil Dhun Eideann sgrìobh duine airchoireigin "40%" agus "SAORSA!"

Gilleasbuig MacMhuirich.

[One looks at the present state of shock, gloom, resentment and dismay being experienced by the people of Scotland at the moment from the way that the English Prime Minister, Mrs. Thatcher, has cheated the Scots of their Assembly, though the Referendum, in May of this year, was won by over 77,000 votes. Undaunted by her treachery, however, the report recalls the struggles of Bruce which were for many years unavailing, yet, nevertheless, finally brought victory as the fight was pursued with the utmost tenacity and expertise.]

TO OUR MEMBERS AND SUBSCRIBERS

In most cases subscriptions to CARN will expire on receipt of the present issue. May we request anyone concerned to **RENEW PROMPTLY**, so that time consuming reminders will not be needed. The subscription rates remain unchanged although our printing costs are to be increased by 10% from our next issue onwards. Any additional donation will be gratefully acknowledged.

ON THE GAELIC FRONT *Ie Frang MacThonais*

The National Mod of An Comunn Gaidhealach was held last October in the Western Isles of Scotland for the very first time. It was a smaller Mod, numerically speaking, caused by the problems of travelling long distances, apart from the expense. But even so, the Mod has been voted the best ever — for a simple reason. Being held in an area with a 95% Gaelic speaking population, the Mod was thoroughly Gaelic and this factor was reflected throughout the Mod Week. One interesting feature of the Mod nan Eilean was the organisation of an Iomall ('Fringe') with no fewer than 80 events, virtually all Gaelic-based, to act as a showcase for the language and its culture in all their aspects, from traditional unaccompanied singing to Gaelic rock bands. Musicians from Eire, Mannin, Brittany and Cape Breton were there to add their muscle to a National Mod that will for long remain in the minds of those who attended it.

To coincide with the Mod a number of 'happenings' took place. Mrs. Winnie Ewing, SNP-based Euro M.P. announced that she had made useful enquiries into the possibility of the EEC giving financial aid for the production of a Gaelic teaching kit for use in schools attended by Gaelic speakers. It was also hoped to compile a list of Gaelic economic and political terms most frequently used in the EEC. Other approaches to the EEC purse-strings were for aid to Fir Chlis, the all-Gaelic repertory company and the proposed new cultural centre in Stornoway, Lewis. It is reported that early next year, Mrs. Ewing hopes to move a proposal asking the EEC to adopt a Charter of Rights of Ethnic and Linguistic Minorities.

The National Mod week saw the launching of Radio nan Eilean, a 20-minute mostly Gaelic programme broadcast to the Gaelic speaking areas of the western seaboard of Scotland from Stornoway. This is a new aspect of Gaelic which will be reported in the next issue of 'CARN', as also the new Gaelic-learners' series 'CAN SEO', broadcast on BBC TV and radio.

Whether all these new activities on the Gaelic front will last the present era of inflation and financial cutbacks is anyone's guess. But at least no one can say that at the moment nothing moves in the Gaelic undergrowth.

HISTORY OF SCOTTISH NATIONALISM

"The National Movement in Scotland" by Jack Brand.
Routledge & Kegan Paul. £9.95

Dr. Jack Brand has studied the reasons for the rise of nationalism after the war of 1914-18, in a form which took more account of economics than had such patriots as Professor John Stuart Blackie with his book on life at his Highland villa Altavona, and W.E. Aytoun in his "Lays of the Scottish Cavaliers".

Many things played a part in this change of emphasis. What one remembers most are: — Trade depression, debates on the impossibility of keeping a child on half-a-crown a week relief money, take-overs and closures which John Maclean had assumed the lead in opposing, failure of the Government to secure enough small-holdings for returned soldiers, and the nearly forty per cent higher casualties in Scottish regiments than in those from the rest of the United Kingdom. Dr. Brand does not fully recapture the resentment when Winston Churchill sent H.M.S. Hood to the Clyde during the General Strike of May 1926 to train its guns on George Square, Glasgow.

Scotland held down by the Navy was a new idea to most of us. It helped to pave the way for publication of the "Scots Independent" which first appeared in November of that year.

Even in a long detailed book it is impossible to quote from landmarks like James Maxton's Self-Government speech at the end of April 1924, and indeed this is still available in the pamphlet "Scotland's Scrap of Paper", issued by the Scots Secretariat. Dr. Brand is correct in referring to the Secretariat as founded in 1924 by the Muirhead Brothers to distribute articles and news to local newspapers. Their first pamphlet the "Scrap of Paper", giving a text of the Treaty of Union with commentary, appeared in 1928, the year when the radical National Party of Scotland was founded.

Dr. Brand mentions a Gaelic pamphlet of the Scots National League, dated 1909. This date may be too early by a number of years, but it shows how the founders of the extremist Scots National League were enthusiastic for Gaelic. They included William Gillies, Erskine of Mar, and John Maclean. The bond between Ruairidh Erskine the Catholic and John Maclean with his "Wee Free" background was for a time very strong. It is strange that at present there is no pamphlet in Gaelic dealing with the case for Scottish independence.

Brand's book analyses step-by-step the Labour leader Tom Johnston's evolution away from Home Rule through a body called the Scottish Reconstruction Committee which replaced Rev. James Barr's London Scottish Self-Government Committee around 1943.

Some omissions of items which would improve the record are inevitable. In the National Party of Scotland's first year in 1929 the percentage vote in Glasgow Camlachie (John MacCormick) was almost as low as that in North Midlothian (Lewis Spence). Somewhat better than either of these was the poll for R.E. Muirhead in West Renfrewshire, but this is over-looked. Support in the country districts prompted Mr. MacCormick to transfer to Inverness-shire in the 1931 election. Most unfortunately he displaced a good local candidate Dr. McWilliam. This kind of blunder should be avoided.

Lost deposits in the Hillhead by-election in 1937 and two years later in the Cathcart by-election meant that the early phase of activity had gone stale. In 1942 to improve propaganda the rank and file revolted and elected as chairman a kenspeckle objector to service in the British Army.

Dr. Brand's researches form the best large-scale history since the New Zealander Professor H.J. Hanham produced his work on "Scottish Nationalism" several years ago. Hanham suffered from having spent only a short time in Scotland before going on to Harvard University. His highly selective references to other researchers were, however, much to the point. Jack Brand casts a wider net in the world literature of politics. One finds oneself making notes to look up authors such as E. Kedourie, N. Glaser, D. Moynihan, J. Madeley, R. Dulong, E.O. Henry, R.K. Middlemas, M.J. Keating, W. Slaven, T. Sloan, P. Gaskell, A.B. Philip, I. Budge, and R. Mitchison.

Dr. Brand's book is expensive. Remember to ask for it at Libraries. Archie Lamont.

CRANN-TARA: Scotland's Radical Quarterly. Socialist, nationalist, independent. Annual subscription £2.00 for 4 issues, inc. p.+p., (Overseas £2.50p (\$6.00).) Crann-Tara Publications, Top Right, 47 Ashvale Place, Aberdeen.

S.N.P. CONFERENCE

The SNP Annual Conference, held over from May because of the election, took place in Dundee from Thurs. 13th to Sat. 15th. Sept. The opening speech was delivered by the President, Dr. Robert McIntyre, and was of course meant to rally the faithful after the traumatic experiences of earlier in the year. It contained some common sense but to refer even obliquely to what the '79 Group stood for as "irrelevant" was hardly showing awareness of what will be required from the party in the future.

However, by the end of the conference Dr. McIntyre was still President, gaining 390 votes for that post to William Wolfe's 304. The Vice-Presidents are: Donald Stewart, M.P., Winnie Ewing, M.E.P., and James Halliday. The new Chairman in place of Mr. W. Wolfe is Gordon Wilson, M.P., and in place of Margo MacDonald as Senior Vice-Chairman is Douglas Henderson, extreme right winger and rabble rouser. This shows a shift to the right in the party hierarchy which despite Dr. McIntyre's words is relevant. In the event the resolution which deplored the formation of parties within parties was passed simply 3-2 in voting — and the press did not have an opportunity of reporting on the demise of the party. In the event the conference did go on to pass quite radical resolutions on industry, land, and nuclear power. Great support was given for the efforts of the local shipyard workers to keep open the Robb-Caledon yard in Dundee. Conference re-affirmed its determination to have another referendum on the EEC after independence, but the debates on the way ahead — the call for back to "Independence — nothing less", and the arguments against this simplistic goal show that there is not unity nor unanimity in the party yet, nor has the period of hiatus passed yet.

THE NUCLEAR FRONT

Resistance to threats in this area at the moment are being publicised and resisted in three directions. The proposal to go ahead with the nuclear power station at Torness, in East Lothian, has created a great deal of disquiet and demonstrations and marches have taken place. Despite this and innumerable letters to the press against it the SSEB (South of Scotland Electricity Board) are going on regardless. If anything has ever shown what a hollow mockery this much proclaimed democracy of our is — this is it. The argument that we need the power is invalid as it seems even with present output the Board is over-stocked and how expenditure of £700M can be justified at a time when children are to be denied milk and dinners in school and buses to take them there is anyone's guess.

Secondly, a director of "processing" with the UKAEA (the United Kingdom Atomic Energy Authority) has discovered that small is beautiful and in effect has asked for someone to find him an island, possibly off the west coast where neat little bundles (only about 3 binfuls per week — the equivalent of a small oiltankerful per year) of nuclear waste might be disposed of. Despite the director's assurance that it will be so safe that he would not mind living there himself and Mrs. Thatcher's little experiment with sitting on reactors, organisations and individuals are collecting data to the contrary and resistance to this project increases. Thirdly the further threat to the environment in Orkney posed by requests for permission to make preliminary tests to gauge the feasibility of mining there for uranium has already succeeded in creating a local committee to stop this before it even begins.

CENCRASTUS

A new magazine came out in September — CENCRASTUS. If the standard of the first issue is maintained then it will be well worth supporting. It is to be Scottish and International dealing with literature, arts and affairs. This first number has a very interesting interview with a Canadian writer Margaret Atwood on the situation in Canada viz-a-vie writing, and trying to create and maintain an identity in face of powerful anti-pathetic cultural forces. "The Silent Scream" by Father Antony Ross is about the Special Unit at Barlinnie Prison. "The Body in the Kitbag: History and the Scottish Novel" by Cairns Craig and "The Tradition of Painting in Scotland" by Duncan Mac Millan are particularly good, and very salutary to read if still suffering from post referendum blues. The first piece in particular is very densely written and if you have not kept up your reading of the novel in Scotland it may be used as a guide for required reading. The piece on painting was originally an introduction to an Art Exhibition in Helsinki, and the writer says "... and I took it as a compliment that the British Ambassador to Finland was so incensed by the piece that he devoted his opening address at the exhibition to attacking it". The magazine has a good mix — poetry, including Gaelic, a short story translated from the Chinese, an evaluation of John Maclean and an article about John Wayne which justifies watching the old frontiersman with enjoyment for what he symbolised and forgetting about his own personal reactionary politics.

CENCRASTUS. 5 Buccleuch Place, Edinburgh EH8 9LW, Scotland. 75p per copy or £2.40 per annum for 3 issues.

EDUCATION

The Universities have been told that their expenditure will have to be cut back by 12½% next year so they had better start planning now. There has been a 3½% cut back already since June and the whole situation of the universities will be dealt with more fully later. In the climate of "cost-effectiveness" run riot of course the suggestion appears again that students should get loans and repay the nation when they are settled in the wonderful lucrative jobs they will eventually hold. This in the state which educates to higher level the smallest number of students of any of the advanced nations.

On the 1st October the result of an ORC Poll on education was published. This showed there was very little support for the idea that money had been wasted and that standards had fallen while teachers indulged in "frills" and neglected the "basics". It also showed that there was a willingness on the part of Catholic parents to have their children educated with Protestants. Alarm was shown at this from their establishment but it does reinforce a belief that when people with no power to lose get together they could attempt to solve their problems.

An article in the Scotsman on October 8th by Professor Nigel Grant is well worth reading. In the course of it he asks "how do you cost a civilised society?" There is no guarantee that education will give us that but without it, or with the cut backs we are going to have in an already inadequate education one thing is sure — our other social ills will increase.

TOUR OF IRISH AND SCOTTISH GAELIC POETRY AND TRADITIONAL MUSIC 1979

As in previous years The Scottish Arts Council organized a tour of Irish and Scottish Gaelic Poetry and Traditional Music that was billed for Port Rìgh (An t-Eilean Sgitheanach), Loch Baghasdail (Uibhist a' Deas) and Bagh a' Chaisteil (Barraigh) in September. The attending bards made up a good spectrum of contemporary Gaelic poetry and the musicians from both parts demonstrated that traditional music holds its firm place in modern society far away from being outdated as some people like to maintain.

Naturally, the Eireann artistes as guests provided the greater part of the programme. There appeared internationally acclaimed seineadar Treasa Nì Mhiolláin from Inis Mór who rendered some most beautiful songs from her area, songs with down-to-earth topics such as love and work without false romanticism.

Piobaire Eoin Ó Cionnaith showed especially the closeness of Irish and Scottish music that frequently was borrowed from each other or sprang from the same source. The Irish filidh Conleth Ellis and Gabriel Rosenstock recited a good number of poems from their repertoire dealing with various aspects of life as reflected through their minds.

The Albannach contingent consisted all of Sgitheanaich, the Montgomery sisters reading from their poetry that was well received, while young piobaire (piob mhor) John Andrew MacDonald played a spell-binding piobaireachd and some dance tunes. Youngest member was Anne Martin who rendered a few songs that showed that she is a very talented singer.

Fear na Cathrach was the great poet Somhairle MacGhillEathain. He introduced with wit and humour the artistes, his great personality not lacking its impact on the listeners.

As to the meeting at Port Rìgh, unfortunately only about 70 people were present and it is to be hoped this was only due to the wee gale and heavy rain that raged outside over the island. As the introductions and explanatory remarks were put forth in the English language, I think the old question could not be avoided: In what Celtic language can we communicate in at an Inter-Celtic meeting?

A forthcoming event will be Alan Stivell's tour to Éire in February 1980. (Venue and dates not known so far.) He was last time in North Celtia when he was main guest at the 1st Folk Festival of Dún Eideann in March this year. Meanwhile he has completed recording his 'Celtic Symphony'; and his book 'Racines Interdites' has been published by J.C. Lattes, 23 Ave Villemain, 75014 Paris. Two achievements most important to the Celtic movement.

Belatedly let us send our compliments to Alan Stivell and his wife on the birth of their second son Gwenvael Morvan Alan (17th June, 1979) and let us express our wishes that Gwenvael may take up the torch that his father has lighted to carry it on to the Celts and the peoples of the world!

Ruairidh A. MacMuileach.

LAW

There is already a campaign to stop the Scottish Criminal Justice Bill which should come before parliament this session but it does not have much chance of

success. Another matter however has caused concern. It was brought to light by the Scotsman newspaper that a secret circular had been sent from the Crown Office to Procurator's Fiscal asking them with the aid of the police to make and keep a list of people "warned" but not charged with offences. The Society of Scottish Law Agents called on the Lord Advocate to ask that these lists be withdrawn. It was mooted that the keeping of such lists might be against the convention of Human Rights. The Glasgow Bar Association expressed concern at the Crown Office and the Procurator's Fiscal acting outside the law and in effect abrogating to themselves the duties and rights of parliament. The Scottish Council for Civil Liberties added their concern about this and other trends at the moment showing the rights of the individual being eroded.

LABOUR AND TORY CONFERENCES

The Labour Party conference was held in the first week of October and was mostly given over to the much publicised three part debate — who should choose the leader — who should decide policy and should candidates stand for re-selection? It will be very interesting to watch this on-going debate (even although for the moment the 2nd. and 3rd. items went to their NEC) because for any party who decide to send members to Westminster it is rather important that those members do not act on their own and disregard policies already agreed by their party. The excuse that they now represent all constituents is not much of an incentive for the loyal workers who got them there. Of course this ties in with the next point — perhaps leaders of parties who want to write their own election manifestoes feel that with television they don't require any assistance and may go direct to the voter.

The conference not only overwhelmingly defeated a resolution calling for British troops to be recalled from the six counties but also rejected one stating that no lasting solution to the problem could come from a "continuing military presence and repressive legislation". The bi-partisan agreement with the Tories continues and it is worth noting the argument against the withdrawal motion. Violence would escalate — it might, even reach the cities of "the mainland". The bland assumption that this must never be allowed to happen shows the enormity of "the English problem".

The Tory conference followed after the Labour one and for them we do not even rate as a "tartan side-show". To read reports of it and to see on TV the ecstatic welcome for Mrs. Thatcher was for most Scots surely to experience a feeling of unreality. Carrington was reporting on his success in dealing with what one commentator has called "Britain's last imperialistic problem" — Whitelaw was threatening young law breakers with stays in "short, sharp, shock centres" and there seemed to be competition as who would be dealing the unkindest cuts of all.

These cuts were announced when parliament resumed at the end of October and the effects of them will be seen in every area of Scottish life. In conjunction with the announcements of closures and cut backs the economic future looks black indeed — except for the fact that though they may have been pushed off the centre of the political stage sufficient Scots are being active on other areas than the party political one to give rise to at least a little hope.

BREIZH

KUDENN AN ENERGIEZH NUKLEEL EN IWERZHON

Anv zo abaoe un nebeut bloavezhioù da sevel ur greizenn nukleel e Penn Carn Sor, e korn gevred Iwerzhon. Des O'Malley, ministr ar greanterezh hag an energiezh en doa diskleriet e oa divizet. Evit enebañ ouzh ar mennad e voe aozet un dolpadeg vras e Penn Carn Sor e miz Eost 1978. Ar gouarnamant neuze da ouestlañ e vefe graet un enklask foarn: kement den en dije c'hoant e c'hellfe testenikaat a-du pe a-enep. Gant gwallzarvoud Harrisburg e voe diskouezet splann peseurt risklou a oa. O'Malley a gavas fur mont goustadik ha kemenn daou ziskoulm all eus kudenn an energiezh: ur pikol kreizenn dreden-dre-c'hlaou hag ur gompagnunezh vroadel da vout diazezet e sell d'ober marc'had war-eeun gant kenderc'herien (produerien) eoul-maen.

Ne oa ket bet kroaziet war ar greizenn nukleel evit kelo-se. Met gwelloc'h oa gortoz ken a vije nebeutoc'h kaoz eus gwallzarvoudoù. Ne oa ket mat ar mare evit an enklask foran. Penaos mont war-raok pa welod gouarnamant ar Stadou-Unanet o termal evit digeriñ kreizennoù nukleel nevez?

A-raok ma voe kelou eus ar berz lakaet gant ar Prezidant Carter e oa bet ur "vodadenn el lein" etre pennministred ar Gumuniezh Armerzhel Europat. Ha distroet Jack Lynch goude bout klevet un tamm kentel digant e genseurtes vras. Iwerzhoniz, a oa bet lavaret dezhan didro, a dlee ober buan o menoz ha kemer perzh e programm ar G.A.E. da genderc'han energiezh nukleel. Ur greizenn ne vefe ket a-walc'h, div a vefe ezhomm.

Aze e oa sklaer an traou: Iwerzhon a rankfe plegañ da youl ur galloud uheloc'h. Hag an enklask foarn? Graet e vije "evit sioulaat mirourien hag ekologourien'zo". Ar gwir o devo eta da ziskargan o sac'had anken met ar gouarnamant eo a ren. J. Lynch zo un den poellek. A bep seurt abeg a vez kavet en e stadrenerezh pe an diouer anezhan, met betekhen eo bet ur mailh pa oa ezhomm da lakaat kannaded e strollad da charrat eeun.

Da vare ar vodadenn el lein o doa an holl soñj mat eus an enkadenn eoul-maen diwezhan. Aon bras a oa bet en Iwerzhon e-pad an nevez-amzer e chomfe ar vro dibourvez hag ar c'hompagnunezhioù bras o kavout gwelloc'h gwerzhañ an tireoul er marc'had du e Rotterdam eget damantfin da ezhommou ur bobl dibouez evel houmañ. Klasket e voe disamman o c'halonoù d'an dud en ur brometin e vije rannet an eoul-maen etre an holl izili eus ar C'Henvarc'had, e vije kengred eta etrezo.

N'o deus ket manket Schmidt, Giscard ha Thatcher da zegas sonj eus an enkadenn-se ha da gomz ivez eus kengred. Ac'hanta! Kemerit ho lodenn eus ar risklou ha grit evelomp, savit kreizennou nukleel hep daleañ! Pe kit da sutal ar wech kentan ma vanko deoc'h eoul-maen.

Tud diskredik avat a sonj n'he deus ket ezhomm Iwerzhon eus energiezh nukleel. Ha ma pouezer kement evit he lakaat da brenan kreizennou nukleel n'eo ket un afer a gengred met a arc'hant bras.

Broiou bras ar G.A.E. a fell dezho kas war-raok o frogrammou energiezh nukleel daoust d'ar gwallzarvoudoù ha d'an diglok ma'z eo surentez ar c'hreizennou. Kendalc'het e vo eta da bouezan war Republik Iwerzhon evit ma ray evel ar re all. Arabat kontan war an tri strollad bras, Fianna Fail, Fine Gael ha Strollad al Labour evit herzel. N'eus nemet strolladoù bihan ha kevredigezhioù

evel "Mignoned an Douar" hag an "Irish Sovereignty Movement" hag a striv, gant nebeut a arc'hant d'o harpan, da gizidikaat ar bobl ouzh ar gudenn. Evelkent, J. Carroll, bez-prezidant an ITGWU — ar sindikad brasan — en deus kiskleriet e nac'ho ar sindikad-se kemer perzh e savadur ur greizenn nukleel, hag en deus spi e raio ar sindikadoù all kemendall. Me n'dare!

Gouez d'an ISM, ar gevredigezh a strivas ar muian evit mirout ouzh Iwerzhon e emezelan er GAE, e ra ar c'henurzhiaour-man evel ma fell da 'n Alamagn-Gornog, da Vro-C'Hall ha da Vreizh-Veur..... pa zeuont a-benn d'en em glevout. Ha gouarnamantou an teir Stad-se zo levezonet-krenv gant o greanterezh nukleel: ar c'hompagnunezhioù Siemens, Kraftwerk Union, G.E.C., Westinghouse (houmañ zo amerikan, ma ne fazian met marteze he deus skourrou ar GAE?). Bep tro ma vez savet ur greizenn nukleel, o koustañ £500,000,000, e chom ur bern "Kregin" peg ouzh o godelloù. Met ne gavontket kalz pratikoù ken abaoe taol Harrisburg. Ha freuzhet en deus an Ayatollah Khomeiny ar c'hontrad evit prenañ 9 c'hreizenn nukleel digant an Alamagn. Setu un toull a c'hell Iwerzhon rein harp d'e stankan. Kinnig a ra ar GAE prestañ darn eus au pezh a goustfe ar greizenn e Carn Sor. Ar GAE eo a bae evit klask uraniom e douar Iwerzhon: kavet ez eus bet kailh uraniom e mervent hag e gwalarn ar vro: ar GAE eo ar perc'henn, pe da vihanañ ganti emañ ar gwir d'ober gant an uraniom-se. A-du-arall, e klasker kaout aotre digant Iwerzhon evit endonan dilerc'hadou skinoberius ar greanterezh nukleel europat e ranndirioù 'zo eus ar vro. Na petra 'ta! E nep bro all eus ar GAE n'eo ken rouez ar boblans hag ez eo amañ. Arc'hant ve da gaout, en digoll.

Ma teuer a-benn da sachañ Iwerzhon e-barzh ar roued nukleel, ne vo ket diaes ha lakaat d'ober ur c'hammed all: trein kein d'he neptuegezh ha dont e-barzh an Emglev Norzh-Atlantel pe un emglev milourel europat nevez. Bet z eus bet ur mare ma strive Iwerzhon da sevenin ur politikerezh diavaez damzizalc'h. Ne c'hell ket mui.

Met daoust hag he deus ezhomm Iwerzhon eus energiezh nukleel? Dek vloaz a vefe da vihanan ken na ve prest kreizenn Carn Sor da genderc'hañ. A-benn neuze, hervez Burev an Tredan, e rofe 15% eus ezhommou-tredan ar stad. Aze e c'houlakaer e vo ezhomm a-benn 1986 a'n daougement eus ar pezh a implijer bremañ ha teir gwech kement a-benn 15 vloaz bennak. Da lavarout eo e vo kendalc'het da forañ gwrez ha goulou evel ma reer bremañ (da skouer, e-dreiz Duienn staliou bras goulaoet holl o zalbennoù c'hwec'h sizhun arak Gouel Nedeleg) ha kendalc'het da enstalian mekanikoù koustus-tre e-lec'h rein fred d'an dud.

Iwerzhon eo marteze ar vro a c'hellfe tennañ ar brasañ splot eus energiezh an avel, an tonnoù, ar plant (biomas). Kalz zo d'ober war dazhenn an enklask a-roak ma vo gallet ober gant ar seurtoù energiezh-se en un doare arboellus, met da c'hortoz e c'hellfed ober daou dra: ober tredan gant glaou, ha poaniañ da vihanaat ar gwast a vez gant tiez savet-fall, an dezoigerezh dre girri-tan prevez e-lec'h kirri-boutin ha trenioù, h.a.

Ar pezh a vank ar muian evit mont gant an hent-se eo ar youl da vezañ dieub eus krog ar galloudoù bras, ar spered a frankiz pe, ma lavarin mat, a rezid. Klevout a ran n'o deus Norvegiz tamm keuz ebet da vezañ chomet er-maez eus ar C'Henvarc'had. N'eo ket fallaet o rez-bevans. An dud-se o deus fizians enno o-unan. Er Iwerzhon eu deus graet ar greanterezh-ezporzh un tamm brav a gresk met ar

greanterezh evit ezhommoù ar vro zo aet koulz lavaret da get. D'ar gouerien vras he deus degaset ar GAE ur bern gounid betek hen, met bec'h a sav war bolitikerezh-arboued-ker empleget er "Common Agricultural Policy"

E meur a genver eta emañ Iwerzhon adarre (pe atav) e stuz un drevadenn. Hevlene e vez lidet, didrouz, kantvet deiz-ha-bloaz ganedigezh Pádraig Mac Piarais, rener emsavadeg 1916. Hennezh a felle dezhan krouin ur vroad "rez ha gouezelek". En e skrid "The Murder Machine" e tamalle d'ar genreizhad deskadurezh saoz bezan graet sklaved eus Iwerzhoniz. Mankout a rae frankiz d'ar skolioù, d'ar vistri-skol ha d'ar skolidi. Goude 70 vloaz n'eo ket bet kemmet kalz an traoù er c'henverse. Nebeut-tre a dud zo dezho ar spered a frankiz a vefe ezhomm evit kavout diskoulm da gudennoù ar vro hep kontan kement war c'halloudoù diavaez: nebeut a fizians o deus enno o-unan. Marteze e vefe ret diouerin un darn eus ar bitrakoù a gav d'an darn vrasañ eus an dud ez eo ret dezho kaout evit ren ur vuhez aes. A.H.

Alan Heusaff.

[The Irish government proposal to build a nuclear power station at Carnsore Point led to protests which in turn resulted in the promise that a public enquiry would be held. But pressure is being exerted by the EEC to get the project started more quickly. Is it a question of solidarity in solving the energy problem? Or of huge profits for the nuclear industry? The ISM inclines to the latter view and argues that Ireland can do without nuclear energy, that alternative competitive sources of energy can be used provided also that care is taken to curb energy waste. To adopt such an independent policy Ireland would need to be inspired by the sense of freedom which Patrick Pearse hoped would be instilled by an Irish education system.]

F.L.B. : TWENTY FOUR MEN ON TRIAL

At a trial which started in the French State Security Court on September 17 and lasted almost five weeks, twenty two Bretons arrested in the early Summer of 1978 and two others living abroad were accused of having participated, between June 1974 and July 1978, to various degrees, in about fifty attacks against State installations and a few other agencies; a key television aerial, the Rennes prefecture, court buildings, army and tax offices, banks, police stations, offices of the Ministry of Education and of the Electricity Supply Board (EDF), etc. The motives of the people involved ranged from frustration arising from the mindless destruction of land (rationalisation) and coastal areas (Amoco Cadix oilspill) to resistance to the French presence (Proliferation of army bases), from anger at the neglect of the Breton language in education and in the media to opposition to the building of nuclear stations. (1) Fourteen of the 24 accused had been kept in jail since their arrest, while eight others had been released only from 4-9 months afterwards: a prolonged detention without trial contrary to the European Convention on Human Rights. From a legalistic point of view, once their cases had been processed by the investigating magistrate, most if not all of them could have been released on "liberte provisoire". In other countries people are released on bail after being charged and can resume their jobs until tried, unless the judges consider that they will abscond or continue their illegal activities.

The 24 accused belonged to two groups, one termed 'republican' and operating mainly in the Rennes

and St. Brieg areas, the other 'revolutionary' and located mainly in the N.W. of Brittany. Some contact was established between them through Y. Puillandre, a 43 year old small farmer who denied having ever carried out any violent action and claimed that explosives found in his car were a plant. The fact that Y. Fouere and A. Peresse, the two being tried in absentia, had already been active in the Breton movement before and during the second world war, and that contacts existed with Peresse's son Gerhard and J. Bruchet, a member of the pre-war Breton National Party, was used by such official mouthpieces as the police chief Le Taillanter in an attempt to label all the accused as neo-nazis; but in spite of the co-operation of some press organs, this smear could not be substantiated: the well-known public activities and the leftist opinions of many of them as well as the testimonies of several witnesses deprived it of all credibility. Nor did the prosecution find it worthwhile, in view of the political purpose of the FLB actions and of the counter accusations made by almost all defence witnesses, to maintain the tag of "association de malfaiteurs" which was prompted to the Press during the past year in reference to the FLB. The trial was reported in detail and fairly objectively in the daily most read in Brittany (Ouest France) but it seems that a request from higher authorities to the "national" press not to publicise the trial had its effect. There was an opportunity to correct such ignorant notions about the Breton language as were revealed by accusation witness Y. Martin, ex-president of the "Academie de Rennes" (i.e. the Education Authority for 4/5 of Brittany!), who confused the existence of different spellings for Breton with that of "different Breton languages".

The court was denounced by witness Louis Le Pensec, socialist M.P. as a political instance, (he has tabled a bill for its abolition) while Abbe F. Quemener, to the annoyance of its president, bluntly said that its decisions were taken in advance. Many of the accused from whom confessions had been obtained after days of ceaseless interrogation, blackmail and physical ill-treatment — one had only 6 hours of sleep in 130 hours — retracted them, to the dismay of the public prosecutor. The police methods were brazenly defended by Le Taillanter. However it was clear that several prisoners, in particular M. Herjean, a diabetic, had admitted anything the police wanted them to say after being reduced to a state of exhaustion. (2) The art of which Le Taillanter was so proud thus produced results which did not all impress even the judges. The man had gained a reputation as "the scourge of the separatists". Performing as well as his masters could wish, he dismissed all charges of improper treatment as mere calumnies. Like his two colleagues and co-native speakers of Breton Le Scoul and Menex, he exemplifies the alienation of many of our countrymen: they could see nothing incongruous in their boast that they used Breton between themselves in order not to be understood when questioning the prisoners (implying they were the true Bretons) nor could they be concerned when Puillandre and a witness were stopped when they tried to speak Breton in the court. They accept the official view that Breton belongs to work in the pigsty

The Witnesses:

Of the 65 or more defence witnesses, the singers Glenmor and Stivell were the most outspoken in their

support for the accused. Many others took care to specify that they disapproved of violence but threw the blame on the State as being its direct originator. Ex-president of the Rennes Academy, H. Le Moal pointed out that France refused to take any account of the worldwide desire of people to go back to their roots and more specifically of the Bretons' attachment to their own language (see next article). L. Le Pensec, who spoke on behalf of the federations of the French Socialist Party for the 5-departements of Brittany, warned that the vacuum left by the unrepresentative and powerless regional institutions invited violence. Simone de la Bollardiere fearlessly spoke of Brittany being transformed to suit machines instead of the reverse, of inaccessible prefets (chief administrators) behaving like colonial governors, of government double talk leading to apathy or revolt. "I live among the people of Brittany", exclaimed Le Pensec. "They want a way out of a blocked situation". (3)

The Verdict:

There is no jury in the French State Security Court. After a 5½ hour irksome address by the public prosecutor and 7 hours of deliberation with his (two military and two civilian) fellow judges, the president first rejected the claim presented in due legalistic form on behalf of J. Bruchet that the court was not competent — claim based on the terms of the Treaty of 1532 which guaranteed the Bretons' right to be tried by Breton courts. (4). He then pronounced 6 acquittals, 12 sentences of imprisonment ranging from 2 to 5 years with full or partial suspension, and 6 sentences to "criminal confinement": 15 years for L. Cheneviere and P. Montauzier (to run concurrently with the 15 they got for "Versailles" in November 1978); 7 years for A. Peresse and 8 for Y. Fouere, in absentia; 9 years for M. Herjean; 4 years for Y. Puillandre (to be added to the suspended sentence of 3 years which he got previously).

No account was taken of retractions. Judging by the last two FLB trials and the prosecutor's address, heavier penalties were expected for all but the above-named six.

Defence lawyer Leclerc quoted from a book by the present French Minister of Justice: "When it is no longer possible to talk nor to understand, when one is no longer prepared to put up then violence starts in order to make it known that one exists. (Subir). This violence is a protest but also a provocation, to break the silence, to force an answer."

The UDB decided not to testify at the trial, because they feared that would be construed as a backing of the FLB, which would decrease their audience among the people. (5) They think the French authorities would like nothing better than to drive all forms of the Breton struggle into a ghetto. "UDB policy being radically different, they could not have testified without aggravating the charges against the accused — not their job." The French Socialist Party and the CFDT trade union did not run the risk of being tarred with the same brush as the FLB.

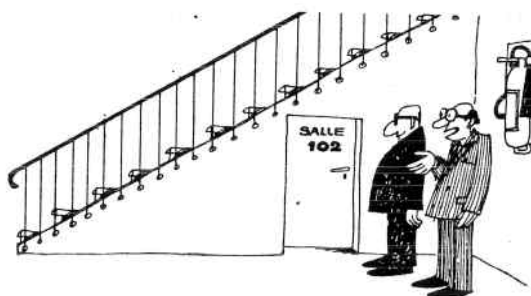
However, one may wonder if the UDB is not committing a political error by not daring to use this occasion to stand squarely as accusers of the French system. The stand taken by Le Pensec, backed by his party leader, M. Rocard, could mislead many who would agree with the Breton-cum-socialist policies of the UDB to the conclusion that it is more effective to join the PSF.

A.H.

Footnotes:

- (1) In a resolution adopted at its annual congress held in Abenraa, Denmark (14–16 September), the Federal Union of European Nationalities declared its solidarity with all the people who are persecuted or harassed because of (a.o.) their nationality and language; particular reference being made to the arrests of some 60 Corsicans and Bretons.
- (2) Mr. Coppiepers Independent Flemish member of the European Parliament, called during the trial for an urgent debate in Strassburg about the French State Security Court in view of the infringements of human rights which it permits. His move, fiercely opposed by two Gaullists, Debre and Bruon, as an insult to French sovereignty, was ruled out of order.
- (3) The new republican party Strollad Pobl Vreizh was active on behalf of the prisoners. In an open letter to French President Giscard it warned that his administration's reactionary centralism would inevitably lead more Bretons to adopt a radical stand and the use of violence.
- (4) The editor of DOUAR BREIZ wrote to the public prosecutor to put him right about what had been abolished in 1789: not privileges but rights guaranteed by a treaty which were abrogated without being ratified, as required, by the Breton Assembly of the Three Estates.
- (5) On the eve of the trial, a fest-noz was organised in Pondivi in support of Skoazell Vreizh (aid to the prisoners and their families) and was followed the next day by a 6 hour gathering at which many speakers denounced the maladministration of Brittany, the ill-treatment inflicted on prisoners, the anti-democratic nature of the Security Court. In all some 3000 people attended. A week later, P. Roy, treasurer of SV, received over £2600 from the organisers. This success does not mean that there is popular support for the FLB, but various correspondents report that there is a considerable change of attitude in favour of the Breton language and the need for some form of control by the Bretons over their own affairs. This change is reflected in the attitude of the main Breton daily, Ouest-France (read by at least half the Breton population); it avoided any disparaging comments about the accused in its daily reports of the trial.

Treatment of minority languages in the French State.



"We have reserved this room for the class in Occitan."
Taken from an OMNIVOX book for learning Occitan. The Cartoon would apply equally to Breton, Basque, Catalan, German in Alsace-Lorraine.

A SURVEY IN N.W. BRITTANY

A survey was carried out last March, according to strict scientific rules, in North Finistère, an area which roughly corresponds to the Leon region and is inhabited by 450,000 people. It was organised by an association of which A. Gourvennec, chairman of "Brittany Ferries", is one of the founders. The analysis of the answers given by a representative sample of 500 persons has brought some surprises.

Bretons are often pictured as lacking initiative and expecting the authorities in Paris to do everything for them: here the majority believed they should not rely on the government to help the Breton economy to move forward. 86.2% thought it was on the Bretons themselves that their future depended. 22.2% had projects which they were ready to carry out. A similarly large number were willing to occupy posts of public responsibility. Would they leave Brittany in order to earn more money? 19.6% would, but 77.3% would not. Which shows that the slogans frequently used now in workers' demonstrations on the theme: "Life and work in our own country" echo a widespread popular feeling.

In the absence of any question in official censuses about the languages other than French spoken in the State territory, this survey though covering only 25% of the Breton speaking area will give a fairly accurate idea of the present day strength or weakness of the language. 81.1% would like Breton history and culture taught as school subjects. 60.4% understood Breton. 46.3% could speak it (27.6% in Brest, 63.0% in West Leon, 71.5% in East Leon) — Percentages also varied here from 25.3% for people in managerial positions to 80.8% for farmers. According to age-groups, the percentages of those who could speak Breton and who would like their children to speak it were, respectively as follows:— 15–24 years, 17.8% and 46.7%; 25–39, 38.1% and 47.8%; 40–59, 53.8% and 48.8%; 60 or more, 70% and 60%.

As can be seen, many of those over 40 who know Breton are not concerned about its survival, while many under 40 who don't know it would like their children to learn it. But, as will be shown in an article about the virtual non-implementation of the Cultural Charter, which we shall publish in CARN Nr. 29, this desire will not be fulfilled by the French State.

PRISONER TORTURED

After the attack on the palace of Versailles in June 1978, there was a marked increase in the severity of sentences passed on FLB members even if they had nothing to do with it. Most of the sentences in the last trial suggest a return to moderation. This however did not apply to the treatment inflicted on the people arrested after the destruction, last May, of Le Taillanter's seaside residence (see CARN 27). A complaint was lodged by M^c de Felice, lawyer, and backed by a medical certificate, on behalf of Christian Le Merer, a 24-year old student who stated on his honour that, having been transferred from Kemperle to Rennes he was immediately on his arrival, at 9 p.m., subjected to interrogation with a view to get him to admit that he had taken part in an attack on the Ti Voujered military camp. He was kicked, boxed on the face and the nape of the neck, punched in the chest and in the back, scratched in the chest, had his hair, beard, arms twisted by two men while three others kept questioning him. Towards 12.30 or 1 a.m. he was stripped naked, made to stretch on the

floor and had a ruler pushed into his anus. Half an hour later he was told to dress again and interrogation, with blows and insults, went on until 3 a.m. During the next hour, they tried to get him to make a statement, which he refused. He had to wait until July 5th before he could tell all this to the investigation magistrate. But he was examined at midday on July 15th by a Dr. Leleu, whose certificate recorded multiple bruising and a 5 cm long scratch on the chest.

The police denied the allegations, adding that if they had been true, other prisoners would have heard screams. That precisely was what a fellow prisoner Yves Le Bihan stated having heard, as well as insults, going on for three hours that night, with only ½ hour of interruption.

No reply was given by the authorities to this complaint, until when questioned they said the matter had been shelved. The lawyer then brought an action against the Services of the Police Judiciaire in Rennes, both on behalf of Merer and of the League of Human Rights.

The Association of the Breton Prisoners' Relatives called a press conference to draw attention to the violence and torture practised against this last group of more than 12 detainees, and in general to the conditions under which they were held: disregard for the most elementary rules of hygiene, total indifference to their state of health, transfer to Paris of a 6-month pregnant woman who was on medical advice confined to her home, threats of death, blackmailing of relatives. Numerous protests are being made against these violations of human rights. The UDB which is otherwise most critical of the FLB activists, has joined in this movement.

Any reader of CARN who would like to send greetings to the Breton prisoners should obtain names and addresses from P. Ó Cléirigh, 34 Garrán Achadh na Fuisceoige, Ath Cliath 6, Éire. Further solidarity with Brittany can be given expression by disseminating and republishing the information above.

G.E.R.I.B.

Our readers know that Breton has been spoken for 1500 years in Lower Brittany, i.e. West of a line running roughly from St. Brieuc to Vannes and even near to St. Nazaire. East of that line, in Upper Brittany, gallo derived from Latin, like standard French, was generally spoken. Until very recently no claim appears to have been made for its recognition. Like Breton it has declined as a result of the drive to make standard French the sole form of speech throughout the State.

Many people in Upper Brittany learned Breton and some have achieved prominence as Breton writers. In the mind of most of those who were concerned with the survival of Breton, the threat came from the French language and few thought of gallo when they considered that Breton should be recognised as the national language. Only occasionally were fears voiced in Upper Brittany that some day the Breton speakers might also turn out to be linguistic oppressors! The speech by Giscard d'Estaing which led to the adoption of a Breton Cultural Charter mentioned the "cultures" of Brittany, thereby alluding to the traditions which were or are expressed by means of gallo. This could be interpreted as a move to encourage a division at a time when interest in Breton is on the increase. Brittany can indeed ill afford a division between its now numerically stronger Eastern part and its Western part. Whatever position the Breton language needs to secure for its survival requires good will and support from

all Bretons. A group for the Study of and Research on the Reciprocal Influences between "Lower" and "Upper" Brittany (GERIB) has been set up with the aim of establishing a better understanding between the two linguistic groups. GERIB declares its firm support for the recognition of the Celtic-derived Breton language but claims that gallo is a language in its own right and, being spoken by Bretons, is also a Breton, namely a Romano-Breton language. Recognition of diversity would not harm the historic unity of Brittany. Gallo and (Celtic) Breton have influenced one another during centuries of contact: GERIB plans to investigate this, particularly as concerns their vocabularies.

I should like to make two personal comments:

* Gallo is so similar in vocabulary and construction, though perhaps not in phonology, to standard French as to be hardly considered as a different language.

* The Bretons who cherish gallo deserve respect and good will but in so far as we are concerned with building a new nation, looking to the future and not trying to preserve things of the past, we should cultivate above all that element which is the most indisputable mark of our nationality — the Breton (or as GERIB will say the Celtic-Breton) language.

I believe that our compatriots of Eastern Brittany who want our country to remain distinguishable from France will want to learn Breton rather than relearn Gallo, so that the pressure of French may be relieved, but all the better if they can familiarise themselves with Gallo as well.

* While there remain some cultural differences between Lower and Upper Brittany, linguistically they have become very slight as a result of the spread of standard French everywhere throughout the country.

Breton by-passing French: Two new dictionaries have been published in recent weeks:

— a *Geriadur Kembraeg-Breshoneg* (Welsh-Breton D.) by Rhisiart Hincks, 172pp., available from the Breton Correspondence School OBER, Gwaremm Leurven, Plufur, 22310, Plestin, Brittany. Price 23.80 Fr. incl. postage, to be sent to OBER, CCP 419-09 A Rennes. OBER employs 6 teachers of Welsh and 19 teachers of Breton on a purely voluntary basis. Its charges are minimal.

— a *Geriadur Brezhoneg-Saozneg* (Breton-English D.) by Remont Delaporte, printed by the Cork University Press, to be soon on sale in Brittany at 25 Fr. (Cork U.P. published two years ago an adaptation, for learners with English, of Per Denez's textbook "Brezhoneg Buan hag Aes".)

● If you happen to be in Brittany at the time, visit *Gouel ar Brezhoneg*, the Breton language festival which will take place from May 14th to 18th, 1980 in Plabenneg, 15 km from Brest. It is intended to be a bigger event than in the past 5 years. All the associations involved in the struggle for the Breton language are expected to have stands there. There will also be film shows, and plays. Further information from Kristina Jegou, 46 rue de Lyon, 29200 Brest.

AL LIAMM: Bimonthly, approx. 90pp. The most important Breton language periodical. 50F Breizh and France, 60F other countries, but 80F air mail. To: P. Le Bihan, 16 rue des Fours a Chaux, St. Servan, St. Malo. Money orders to CCP 5329-06 Paris.

CYMRU

MOD YR YNYSOEDD

(An account of this year's Mod From the Welsh angle).

Cynhaliwyd Mod Cenedlaethol Yr Alban eleni yr ail wythnos o fis Hydref yn Steornabhaddh (Stornoway) Ynys Lewis, yn o ynwsoedd yr Hebrides. Er bod taith o dros 500 o filltiroedd cyn dal y llong i'r ynys, cafwyd yno gynrychiolaeth deilwng o Gymru, yn cynnwys Côr Meibion Glyndŵr, Yr Archdderwydd Geraint a Chofiadur newydd yr Orsedd, Siams Nicolas (a gynrychiolai'r Eisteddfod) a nifer o Gymry eraill. Gwelwyd yno hefyd gynrychiolwyr swyddogol ac answyddogol o'r gwledydd Celtaidd eraill.

Mae'r Mod (o'r un tarddiad â'r Saesneg 'moot') wedi'i fodelu ar ein hEisteddfod ni. Mae ynddo gystadlaethau canu, adrodd a chwarae offerynnau, a rhoddir gwobrwyon am farddoniaeth a llenyddiaeth. Gaeleg yw iaith y cystadlaethau ond nid iaith y beirniadaethau. Yn wir ceir dau feirniad yn y rhan fwyaf o'r cystadlaethau — un i feirniadu'r iaith a'r llall i feirniadu'r cerddoriaeth! Dywedir ei bod hi'n anodd iawn cael beirniaid cerdd sy'n deall yr iaith hefyd. Mewn rhai cystadlaethau mae'n rhaid i'r cystadleuwyr lwyddo mewn prawf Gaeleg llafar a mynd â'u tystysgrif i'r llwyfan cyn cael caniatâd i gystadlu.

Neilltuir tridiau cyntaf yn Wyl i blant a phobl ifainc, ac mae'r awyrgylch rywbeth tebyg i ragbrofion Eisteddfod Sir yr Urdd gyda gwahanol gystadlaethau'n mynd ymlaen mewn gwahanol neuaddau neu ystafelloedd dosbarth, o flaen cynulleidfaoedd bychain o famau uchelgeisiol. Nid yw'r safon cyn uchred ag Eisteddfod yr Urdd, ond mae'r enillwyr yn cymryd rhan mewn cyngerdd plant ar y nos Fawrth, a rhaid cyfaddef i safon y cyngerdd hwnnw yn Steornabhaddh fod yn foddhaol iawn.

Am weddill yr wythnos ceir cystadlaethau tebyg i oedolion, gyda chyngerdd i'r enillwyr ar ddiwedd yr wythnos.

Canu gwerin digyfeiliant i unigolion, deuawdau a chorau yw'r rhan fwyaf o'r cystadlaethau. Beirnedir Eisteddfod Genedlaethol Cymru gan rai o'r gwledydd Celtaidd eraill am gynnwys caneuon wedi'u cyfieithu a cherddoriaeth glasurol neu ryngwladol ar ei rhestr testunau. Beth sydd gan y math yma o gerddoriaeth, meddent, i'w wneud â diwylliant Cymru?

Rhodddwyd mwy o sylw yn y Mod eleni i'r hyn a alwyd yn weithgareddau ymylol, hynny yw'r gweithgareddau a drefnwyd gan wahanol gymdeithasau y tu allan i'r gweithgareddau swyddogol, a chafodd nifer o fudiadau gymorth ariannol tuag at y treuliau. Er enghraifft cafwyd cymorth Cyngor Celfyddydau'r Alban i gynnal sesiynau trafod llenyddiaeth y gwledydd Celtaidd, Cynrychiolwyd llenorion Cymru yn y rheini gan yr Archdderwydd a soniodd am y tueddiadau llenyddol yng Nghymru heddiw gan sylwi'n arbennig ar y diddordeb cynyddol mewn cynghanedd.

Cafwyd hefyd nosweithiau o ganeuon ysgafn gan grwpiau cyfoes o'r Alban ac o Lydaw. Cymerwyd rhan gan Côr Glyndŵr yn y nosweithiau hefyd.

Roedd Cymraes, Hawys Glyn James, yn gyfrifol am gyfansoddi un o'r caneuon a gynhwyswyd mewn drama hanesyddol ar fywyd Columba, ond fe aeth y ddrama arbennig hon i drafferth cyn diwedd yr wythnos.

Dosbarthwyd taflenni yn cyhoeddi bod y ddrama wedi'i llwyfannu "in association with Moral re-armament" ond gorchymynnodd An Comunn Gaidhealach y cwmni i ddileu'r cyfeiriadau at M.R.A. Roedd y Wasg yn gyflym i godi'r hanes ac i ddyfynnu geiriau un o swyddogion y Mod sef "No one should proclaim their religious morals at the Mod".

Cyhoeddir hanes y Mod, a gychwynnodd yn 1892, mewn llyfr newydd o'r enw 'The National Mod' gan Frank Thompson (Llyfrau Acair, Stornoway. Pris: £3).

GOLWG YN ÔL AR DDIWEDD BLWYDDYN

Fel y rhifyn yma yw'r un olaf i'w gyhoeddi ym 1979, cymeraf y cyfle yma i edrych yn ôl ar ddigwyddiadau y flwyddyn yng Nghymru a'r gwledydd Celtaidd eraill.

Yn sicr, blwyddyn i'w anghofio oedd hi yn achos Cymru. Dechreuwyd y flwyddyn gyda'r gwrthod trychinebus o'r mesur Datganoli pitw, ar Ddydd Gwyl Dewi o phob diwrnod. Calwyd yn ddiweddarach yn y flwyddyn ddigwyddiad mor dorcalonnus a'r refferendwm, sef etholiad y blaid Geidwadol yn lywodraethwyr. Yn bendant 'roedd hyn yn newyddion drwg iawn i Gymru, Cernyw a'r Alban, ond fe wnaeth hyn i lawer sylweddoli bod angen mwy o gytundeb rhwng y pleidiau Cymreig a sosialaidd eu naws. Gwelai llawer yn y Blaid Lafur am y tro cyntaf mai torri gyddfau eu gilydd oeddynt hwy, Plaid Cymru, y Rhyddfrydwyr ac i raddau llai y Comiwnyddion drwy anghytuno a dadlau, tra 'roedd y Saeson sy'n byw yng Nghymru yn gyrru aelodau Ceidwadol i Lundain i gymrychioli Cymru.

Yn fuan ar ôl eu hethol, fe dorrodd y Ceidwadwyr un o'u haweddidion drwy wrthol y cynlluniau am Sianel Deledu Gymraeg. Ond eto, credaf bod lle i ystyried dadl yr actur Meredydd Edwards yng nghynhadledd Plaid Cymru bod rhaid i raglenni Cymraeg fod o apêl eang iawn, i Gymry Cymraeg, i ddysgwyr, ac hefyd yn obeithiol i ennyn diddordeb ymysg y di-Gymraeg. Teimlai y buasai cael yr holl raglenni ar un sianel yn cyfyngu y nifer o wylwyr. Yr ochr arall i'r dadl yw bod y trafodaethau yn awr wedi llusgo ymlaen am ddeng mlynedd, ac mae angen gweithred nid siarad yn awr.

Bu'r flwyddyn ddim gwell i'r Albanwyr chwaith. Gwrthodwyd Senedd iddynt gan lywodraeth Lloegr er i'r mwyafrif bleidleisio o blaid sefydlu'r senedd. Ni chafodd y Blaid Genedlaethol fawr o lwyddiant chwaith, a dau aelod yn unig a ddychwelwyd i Lundain. Daeth rhywfaint o oleuni ar y gorwel pan gipwyd un o seddi'r Alban yn Senedd y Farchnad Gyffredin.

Yn Iwerddon, fe godwyd gobeithion rhywfaint pan ymddangosodd fod mwy o wleidyddion Prydain yn barod i'r ddwy ran o'r wlad gael eu huno. 'Roedd dathliadau milflwyddiant Ynys Manaw yn ystad yr Haf, ac er i rhyw fymryn o'r iaith Fanaweg gael ei defnyddio yn y seremonïau, teimlai llawer o'r trigolion mai gwastraff arian ag adloniant i'r ymwelwyr oedd yr holl fenter.

Ni fu fawr o newid yn Llydaw a Chernyw, ond fe sicrhodd Mebyon Kernow ganlyniad foddhaol iawn yn etholiad y Farchnad Gyffredin.

Felly, blwyddyn aflwyddiannus braidd fu i'n gwledydd, ond yn sicr mae gwell i ddod. Cymeraf y cyfle yma i ddymuno Nadolig Llawn a Blwyddyn Newydd Dda i chwi oll, yn bendant blwyddyn o leiaf

ddeg gwaith gwell nag eleni.

Ian Parry.

[A review of the events that took place in the Celtic countries during the historic, and sometimes tragic, year of 1979.]

PRAWF LLYDAWYR YM MHARIS

Tipyn o ysgytiad a all Llys Diogelwch y Wladwriaeth ym Mharis roi i rywun sydd wedi cynefino a llysoedd Prydain Fawr: yn gyntaf yr heddwision milwrol (gendarmes) gyda'u drylliau-peiriant yn eistedd o gwmpas y neuadd ogoneddus; y carcharorion yn eu cadwyni (gefynnau llaw a llyffetheiriaid hefyd); ac wedyn y saith bamwr yn dyfod i mewn a dau gadfridog a llyngesydd yn eu gwisg swyddogol yn eu plith. Dyna awyrgylch prawf 24 Llydawr, a gyhuddwyd o achosi 41 ffrwydrad, a ddechreuodd ar y 17 o Fedi.

Daeth y prawf i ben ar ôl pump wythnos ar yr 20 o Hydref. Dengys y dyfarniad mai gwaeth oedd cyfarthiad y llys hwn na'i frathiad y tro yma. Er i Lionel Chenevière a Patrick Montauzier gael 15 mlynedd o garchar, sy'n cydreddeg (concurrent) a'r 15 mlynedd a gawsent eisioes am Versailles (gweler CARN 25), a naw mlynedd a dderbyniodd Michel Herjean; dedfrydiau lled gymedrol a gafodd y lleill — wrth eu cymharu â chosbau Llys Diogelwch y Wladwriaeth yn y gorffennol a'r rhai hynny y byddai llys Prydeinig yn rhoi am achosi ffrwydradau. Cafodd wyth Llydawr ddedfryd o rhwng un flwyddyn a phedwar o garchar yn ddi-oed; cafodd pump ddedfryd ataledig (suspended sentence); a diheirwyd (acquitted) chwech arall.

Ar ôl y dyfarniad awgrymodd *Le Monde* (23 Hydref) fod y llys gwleidyddol hwn am chwilio am "ffordd newydd, tua deialog". Efallai. Rhyddhawyd y rhai a gyhuddwyd yn unig am eu syniadau gwleidyddol a'u dymuniad i weld Llydaw yn rhydd, ond gorfu iddynt dreulio rhwng naw mis a 15 mis yn y carchar gan aros am eu prawf. Hen gast lywodraeth Ffrainc i atal unrhyw weithgaredd gwleidyddol sy'n bygwth ei rheolaeth yw hynny; a chafodd dau Lydawr sy'n alltudion er mwyn osgoi'r fath erledigaeth, ddedfryd hir o garchar, er eu bod yn absennol, i'w rhwystro rhag cyfrannu i unrhyw ddeialog. Yr oedd un chonynt yn Yann Fouere; arweinydd Llydaw er 1934 pan ddechreuodd ef y mudiad "Ar Brezhoneg Er Skol" (Y Llydaweg yn yr Ysgol).

Diddorol i Gymro oedd sylweddoli cyfuwch yw safon ddeallus mudiad cenedlaethol Llydaw. Cyflwynodd tystion ddadleuon gwell dros ddymuniadau gwladgarol y diffynyddion (defendants) nag unrhyw ddadl a glywais yng Nghymru ers meitin. Ymhlith y rhai cyhuddedig yr oedd rhai Llydaweg eu hiaith ac eraill di-Lydaweg. Y mae ymwybyddiaeth ddofn o hanes eu gwlad yn ddolen gyswilt rhwng y ddwy garfan — er nad oes dim gair am hanes Llydaw yn yr addysg a gyflwynar wladwriaeth Ffrengig yn ei hysgolion. Ond mewn siop lyfrau Llydaweg y gwelais lawer o lyfrau ar y pwnc, llawer rhagor na sydd gennym am hanes Cymru. Heb os nac onibai dyma un rheswm dros ein methiannau diweddar.

Y mae anfanteision hefyd mewn ymwybyddiaeth hanesyddol:

"A little learning is a dangerous thing;

Drink deep, or taste not th Pierian spring."

(Peryglus yw ychydig ddysg; yf lawer neu ymatal rhag y ffynnon Bieraid.) chwedl Pope. Creuwyd obsisiwn

ŷ dulliau treisiol gan wrthryfel Pasg 1916 yn Nulyn ym meddylliau gormod o Lydawyr, sy'n gweld bom fel ateb ymarferol a moesol i unrhyw rwystr a osodo'r llywodraeth Ffrengig ar ffordd y mudiad Llydewig. Dyna sut y daeth y prawf hwn i ddigwydd. Ifan Lloyd.

[The trial of 24 Bretons before the French State Security Court ended on 20 October with six acquittals and more moderate sentences for most of the rest than have been usual in the past. This leads some to hope for a more reasonable policy from the French government in the future.]

A Welsh observer is impressed by the high intellectual standards of the Breton movement and the keen awareness of the history of their country which links Breton-speakers and non-Breton-speakers in a way lacking in Wales, which unfortunately has little historical consciousness.]

TORY BETRAYAL ON THE FOURTH CHANNEL

Plaid Cymru has called upon all its members and supporters to refuse to renew their TV licenses in protest at the Tory Government U-turn on the Welsh language TV channel issue. Cymdeithas yr Iaith has renewed its direct action campaign and other movements have joined forces, calling on the Government to reconsider.

There have been calls, however, even from one or two nationalists, that the new proposals should be accepted and that there is no point in wasting more energy on the campaign now that the Government has made up its mind.

Following the Government's decision, soon after the General Election, to put the fourth channel in the hands of the IBA, HTV announced that the fourth channel in Wales should not, as previously agreed, be used exclusively for Welsh Language programmes.

Even so, the Home Secretary's announcement in Cambridge (of all places) on September 14, came as a shock. "We are now convinced," he said, "that the fastest, most efficient and most economical way of doing this is to concentrate on one of the IBA's two channels all the programmes produced by the ITV-1 programme companies and independent producers which are made in the Welsh language and to concentrate on one of the BBC's two channels the BBC's Welsh language broadcasts The intention is to increase the Welsh language output in total, to ensure that much of it is at peak viewing times, but at the same time to allow viewers in Wales also to see English language programmes, including those directed at Welsh interests."

This decision is contrary to the Tory Election pledge in their official Manifesto and contrary to a further pledge given in the Queen's speech soon after. It is contrary to the recommendations of the Labour Party in Wales, the Liberal Party, Plaid Cymru and numerous other public bodies and movements.

It is also contrary to the recommendations of four official government reports — The Crawford Report (1974), The Siberry Report (1975), The Annan Report (1977), and the Littler Report (1978).

Welsh people reacted with anger; only HTV and the Welsh Council of the IBA welcomed the new plans at the time. It is generally accepted that pressure from HTV, anxious to safeguard their commercial interests, played a vital part in the Government's decision.

The new plans were greeted with disappointment by the Welsh Broadcasting Council of the BBC and its acting Chairman, Paul Flynn, a Welsh-speaking Labour councillor, resigned in protest.

At a National Conference at Aberystwyth representatives of numerous local councils and movements in Wales called on the Government to reconsider.

Cymdeithas yr Iaith, predictably, started campaigning and struck at several Tory Party offices, television programmes, Government buildings and IBA offices.

The most dramatic action was taken by three respectable college lecturers — Dr. Meredith Evans (Cardiff), Dr. Pennar Davies (Swansea) and Mr. Ned Thomas (Aberystwyth) — who broke in to the Pencarreg transmitting station near Llandysul and managed to black out thousands of television sets over a wide area.

Meredydd Evans and Ned Thomas have since been elected members of the Cymdeithas yr Iaith Senate.

Further dramatic events took place at the Plaid Cymru conference at Llandudno. Delegates decided, on the recommendation of Dafydd Iwan (who was later elected vice-Chairman of the party), to ask HTV representatives to leave the conference.

There was strong support also for a motion calling on members to refuse to renew their television licences — a move which clearly shows a new militant spirit in the party. The call was strongly supported by the President, Gwynfor Evans.

However, one of the leaders of the campaign for a Welsh language channel, Tom Ellis, Labour MP for Wrecsam, has turned his back and has decided that further campaigning is pointless. The editor of the Welsh-language weekly, 'Y Faner', Mrs. Jennie Eirian Davies, also holds similar views.

The Government is expected to introduce legislation soon and the campaigners for a 'Sianel Gymraeg' realise that they must bring pressure to bear very soon if the decision is to be reconsidered. A.G.

GOVERNMENT GRANT TO THE NATIONAL EISTEDDFOD

Following the decision by the National Eisteddfod Court (main governing body) to keep the Eisteddfod moving rather than establish one permanent site, the main worry has been the financial future of the festival.

Officials have been looking into the possibilities of hiring a marquee, such as the one that is used in the Llangollen International Eisteddfod every year. But they have failed to come across a suitable plan which would also justify selling, at a huge loss, the present Pavillion, which cost £250,000 in 1977.

The announcement of a Welsh Office grant of £190,000 over two years has therefore come as a relief, although the Eisteddfod Treasurer, Mr. Emrys Evans, expected the sum to be higher.

This year's Caernarfon Eisteddfod is expected to make a loss of £21,000 and next year's Eisteddfod at Gorseinon, Dyffryn Lliw, will make an estimated loss of £73,000.

● Several people have asked us for CARN numbers 1, 2, 3, 4, 6, 7, 8, 9, 11, 12, 17, 19, 20, 22 in good condition. If you have any of these and are willing to sell them (state price) please contact the General Secretary.

RADIO CYMRU EXPANDS

On November 19 Radio Cymru launched the biggest increase in Welsh radio programmes in the history of BBC Wales. There will be 23 new programmes which will mean an increase of around 20 hours to the present service and an average of nearly 10 hours a day of Welsh programmes being transmitted.

The success and popularity of the service is often used by many people as an argument in favour of a Welsh language television channel, a plan which has now been shelved by the Tory Government.

"The aim," says Radio Cymru Editor Meirion Edwards, "is to offer a more complete and varied pattern of broadcasting than ever before to the growing audience which desires to hear its news, entertainment and culture through the Welsh language. There will be more than one key-note to Radio Cymru, depending on the times of day and the needs of the listeners."

LOCAL RADIO IN WALES

Three new local radio stations are to be established in Wales to serve the areas of Caerdydd (Cardiff), Casnewydd (Newport) and Wrecsam. There is already one local commercial radio station at Abertawe (Swansea). This has in some ways helped the Welsh language in the area by putting out programmes in the local dialect but, with only 2½ hours a day in Welsh out of a total output of 20 hours, one can't say the language is fairly represented in proportion to the number of Welsh-speakers in the Abertawe area.

One must wonder how much these new radio stations will do for the Welsh language. The one at Wrecsam is apparently to be called Radio Offa. And who was Offa, who is thus to be commemorated? He was an English King (757-796) who built a dyke to keep the Welsh in order! Absit omen. (Let us hope that doesn't indicate the spirit which will reign in the new radio station.)

WELSH TV — ANOTHER VIEW

Welsh-language television programmes were saved from the limbo in which they had been placed (see CARN 27), when the English Home Secretary, William Whitelaw, announced that there will be no segregation of Welsh on the Fourth Channel after all. His speech was made at Cambridge, which was tactless but hardly justifies the hysterics with which some Welsh patriots have greeted it. To them a symbolic Welsh TV Channel, seen by almost nobody, seems more important than the fact that under the present government scheme there will be a near-doubling in the amount of Welsh televised with the opening of the Fourth Channel in 1982; and all other Celts will turn green with envy as they compare the weekly quantity of television to be transmitted in Welsh with that in their languages: Welsh — 22 hours; Irish — 4 hours 50 minutes (partly bilingual — see CARN 25); Breton — 28 minutes (assuming the Cultural Charter is implemented — see CARN 26); Scottish Gaelic — occasional programmes only; Cornish — none; Manx — none. By having the Welsh programmes divided as is now planned, between one of the BBC (government) channels and one of the Harlech TV (commercial) channels, it would be possible, as the writer, Harri Pritchard Jones, pointed out in October's "Y Ddraig Goch", to

get enough well-produced Welsh-language programmes in peak-viewing times to stop the relentless process of anglicisation dead in its tracks; but only if considerable pressure is exerted.

So why did Plaid Cymru in its annual conference, held in Llandudno on 25th-27th October, respond as it did? The Harlech TV cameramen were thrown out because that company, not unsurprisingly, prefers the new arrangements, and the conference also voted that all members should refuse to pay for their television licenses, urged on by the President, Gwynfor Evans, who said that, if a thousand of us went to gaol, the government would change its mind. "This is a disgraceful perversion of the party constitution and the democratic machine. This campaign is going to be the biggest flop Plaid Cymru has ever been party to", said John Dixon, parliamentary candidate for Y Barri in the English-speaking South; "After all the years of trying to get the English-speaking people on our side, it's a mistake".

It isn't only English-speakers who don't understand it. Meredith Edwards, a notable Welsh television actor, spoke in favour of having Welsh-language programmes interspersed with English on two Channels rather than segregated on one. Cymdeithas yr Iaith, which was over-represented at this conference held in North Wales, has never taken much notice of expert advice on how languages are preserved and revived. At last, after sixteen years in existence, it has just published a pamphlet by Cynog Dafis "Cymdeithas yr Iaith a'r Gymraeg" (Sociolinguistics and the Welsh language), but, at a price of 60p for ten pages of text, it isn't likely to sell widely and, so far, I see no evidence that the members of Cymdeithas are studying sociolinguistics. The point is that, as the great Aberystwyth linguist, Jac L. Williams, who died in 1977, argued, we aren't in a situation of stable bilingualism like Belgium or Canada, in which separate television channels is the obvious solution; nor should we try and create such a situation at the moment for our language is doomed if it cannot recover some of its lost territory. Cymdeithas yr Iaith recognizes this in its own policy to restore the language throughout Wales, which can only be done if English-speakers are intermittently presented with programmes in Welsh (some with sub-titles); while those who wish to watch Welsh programmes throughout the evening are able by switching channels to do so. This latter aim would require at least 28 hours of TV time a week for its realization, but an increase to 22 hours is a very big step in the right direction.

When one sees Plaid Cymru and Cymdeithas yr Iaith adopting the same position as the Labour M.P., Leo Abse, the most notorious enemy of the Welsh language, who also wants to see it segregated on its own channel, one can't help feeling that a terrible tragedy may be in preparation.

Other Events at the Conference:

Relations between Dafydd Elis Thomas, Plaid's M.P. in Meirionnydd, and his constituency party have obviously become strained since he came out in favour of "a Welsh Socialist Republic" in August. His constituency party proposed a motion in favour of independence "under the Crown". The conference rejected it; it also rejected a motion in favour of the Socialist Republic.

A motion was passed however calling for the withdrawal of British troops from Northern Ireland.
Ifan Lloyd.

AN COMUNN GAIDHEALACH & FORBAIRT NA GHÁIDHLIGE

A bhuíochas do Raidio na Gaeltachta is dócha gur beag duine dár léitheoirí nár chuala iomrá ar an Mhod, féile náisiúnta na hAlban, féile atá ar aon dul a bheag nó a mhór leis an Oireachtas s'againn féin. I bhfómhar na bliana a reachtáiltear an péire acu, an Mod i dtús Deiridh Fómhair agus an tOireachtas níos déinní sa mhí chéanna. B'fhéidir nach bhfuil gach duine chomh heolach céanna ar an eagrais ata taobh thiar den Mhod, sé sin An Comunn Gaidhealach. Arís is féidir an Comunn a chur i gcomparáid le Conradh na Gaeilge, eagrais náisiúnta gurb é a phríomh cuspóir caomhnú agus cur chun cinn na teangan agus an chultúr dhúchais. Tá an dá eagrais bunaithe ar an struchtúr feidhmiúcháin céanna; go dtí le gairid bhíodh Ardoifig amháin ag an Comunn in Inbhir Nis faoi stiúthóir lanaimseartha agus siopa leabhar a reachtáil san fhoirgneamh céanna, chomh maith leis na craobhacha ar fud na tíre ina mbíonn na gnáth baill ag obair go deonach dala an Chonartha is ar dheontais agus ar síntiúis a bhíonn an Comunn Gaidhealach ag brath; faigheann sé méid airithe ón rialtas lár trí Oifig na hAlban, tuilleadh óna comhairle réigiúnda agus baile maille le síntiúis na mball ins na craobhacha.

Bhíodh sé a rá ag lucht a cáinte nach raibh ar siúl ag na craobhacha céanna ach céilithe agus gur beag a rinne an Comunn féin seachas an Mod a reachtáil uair sa bhliain. Leis an míshasamh a bhí ar mhórán Albanaigh i dtaobh droch staid na teangan deich mbliain ó shin bunaíodh cumann eile, Comunn na Canan Albannaich, le dul i mbun troda (ar bhealach síochánta dar ndóigh) ar son stadas níos fearr a fháil don Ghaidhlig, go háirithe i gcúrsaí oifigiúla agus i gcúrsaí craolacháin. Ní bhfuair an cumann nua tacaíocht ró láidir ar son na nagóid a d'eagraigh sé ins na blianta tosaigh; ach oiread le Gaeil na hÉireann ní raibh Gaeil na hAlban réidh le seasamh a ghlacadh ar son cearta teangan - ní hionann is muintir Cymru. I lár na seachtóidí d'éirigh Comunn na Canan Albannaich as na hagóidí le dul i mbun taighde. Cá háit a fágadh an Comunn Gaidhealach mas ea? Is cinnte go raibh sé in iséalbhí ar feadh na mblianta agus mar a tuairiscíodh i gCARN 18 (samhradh '77) bhí gearcheim airgid ag bagairt ar an Chomunn agus b'éigean an stiúthóir a scor. Mar is dual don sean eagrais a bhfuil préamhacha daingne imeasc an phobail aige, bhí níos mó teacht aniar sa Chomunn ná mar shíleadh ag an am, agus cuireadh ar a bhonnaí arís é. De réir tuarascála na bliana anuraidh 1978-'79 tá breis foinse airgid aimsithe ag an gComunn o dreamanna éagsúla a tháinig i gcabhair air, ina measc Comhairle Ealaíon na hAlban, Bord Oideachais na hAlban, Bord Leasachaidh na Gaidhealtachd is nan Eilean, The Gaelic Language Promotion Trust. De thairbhe na cabhrach seo tá leathnú a dhéanamh ar obair an Chomuinn agus breis daoine fostaithe go lanaimseartha. Chomh maith leis an Ardoifig bunaíodh oifig eile i Steòrnabhagh ar Oilean Leodhais agus tá ceann le hoscailt ins an Obain chun freastal ar réigiún Ardghail. Is dócha gurb é deisceart na tíre an ceantar is laige ó thaobh obair an Chomuinn de go dtí seo. Anois tá Dòlana Nig Giolla Eathain, an tamhranaí cáiliúil a tháinig go hÉirinn cúpla uair ar thuras na bhfilí Albanacha, ceaptha mar thimire don réigiún o dheas agus táthar ag súil go dtiocfaidh

feabhas mór ar chúrsaí ansin. Tá an tíf roinnte ina ceithre réigiúin agus oifig no timire ag freastal ar gach réigiún díobh. Tá an Comunn ag cur spéise uir i gcúrsaí oideachais mar go dtuigtear anois nach féidir le aon teanga dul chun cinn a dheanamh ar na saolta seo gan aít chuí a bheith aici sa chóras oideachais ag gach leibhéal. Tá an Comunn ag iarraidh tacaíochta áitiúla óna tuismitheoirí chun an teanga a chur a teagasc ins na scoileanna. Bhíodhas ag súil le cabhair éigin a fháil ón gComhphobal Eorpach chuige seo. (Ní heol domhsa go bhfuarthas tada go dtí seo seachas leabhrán eolais ar an CEE a cuireadh ar fail i nGaidhlig, ach is cosúil go bhfuil dóchas ag an gComunn as an gComhphobal i bhfianaise an mhéid a dúirt ionadaí an Mhoid ag an Oireachtas i mBaile Átha Cliath cúpla seachtain ó shin.)

Ní hionann agus An Conradh in Éirinn, níor chuir an Comunn Gaidhealach suim ariamh i gcúrsaí polaitíochta. Ba mhana docht aige é fanacht glan ar an bpolaitíocht; níor bhain an pholaitíocht agus an cultúr leis an saol céanna dar le lucht an chomuinn. Is cosúil go bhfuil ciall cheannaithe acu anois, agus más mall is mithid. Tá grúpa tacaíochta — an Gaelic lobby — bunaithe i ndhá theach na Pairliminte. Iarradh ar gach pairtí in Albain, ceithre cinn acu, glacadh le polasaí phairtí leith na Gaidhlig agus é a fhoilsiú roimh an Olltoghcháin, rud a rinneadar. Tuairiscítear gur 50 ball atá sa ghrúpa tacaíochta Pairliminte seo, grúpa a chuireann treise le éilimh an Chomuinn ar bhreis cabhrach ó Oifig na hAlban agus ó eagrais oifigiúla eile. B'fhéidir go bhfuil ceacht anseo dúinn in Éirinn mar is cinnte go bhfuil gá lena leithéid de thacaíocht ó ghluaiseacht na Gaeilge.

Tá dul chun cinn suntasach deanta i gcráolachan i nGaidhlig; tá tuá curtha leis an clar teagaisc 'Can Seo' ar an dTeifís (BBC na hAlban) agus thosnaigh Raidio nan Eilean ag craoladh cúpla mí ó shin. Tháinig foireann ó Raidio nan Eilean go dtí an tOireachtas i mbliana le clár a dhéanamh agus bhí an Teifís ansin chomh maith. Cuireadh an Mod ar siúl i Steòrnabhagh, an chéad uair ariamh a bhí an fhéile ar na hOileáin, agus de réir deallraimh d'éirigh go maith leis.

Tá comhlucht foilsitheoireachta nua bunaithe do leabhair i nGaidhlig ar a dtugtar Acair agus sreath leabhar foilsithe aige agus tá cumann nua dramaíochta Gaidhlig tagtha ar an saol, Fijr Chlis. Cé nach bhfuil ceachtar díobh seo díreach faoi scath an Chomuinn Ghaidhealaigh, tá comhoibriú eatorra. Is léir go bhfuil borradh nua faoi ghluaiseacht na teangan in Albain, agus ag cur san áireamh gur mó i bhfad an líon cainteoirí o dhúchas atá acu thall ná mar atá againn i bhfus, tá cúis dóchais acu nach fhfuil againn in Éirinn. Nóta eadóchais amháin a spreagtar ionam fhein agus an tuarascail a leamh agam, gur i mBearla atá an mhorchuid de scríofa; giota beag ag an tús, níos lu na leath leathanaigh atá i nGaidhlig. Tá suil agam nach fada uainn an lá nuair a thig leis an gComunn Gaidhealach an tuarascail iomlán a chur amach i nGaidhlig. Aithis na Bliadhna 1979/80 b'fhéidir?

Brid Heusaff.

(Following a period of decline in the late sixties and early seventies An Comunn Gaidhlig, having located new sources of finance is undergoing something of a revival. Progress has been made on a number of fronts and while much remains to be achieved there seems to be a new spirit abroad in the language movement in Alba.)

LANGUAGE NEWS

Two new Irish medium Primary schools opened at the beginning of this school year. Both are located in the suburbs of Dublin, one at Leixlip to the west of the city and the other in Tamhlacht (Tallaght) in the south-west. This brings to eight the number of such schools founded in or near Dublin in the last ten years.

The school in Tamhlacht was founded by the local branch of Conradh na Gaeilge. Speaking at the official opening the President of Conradh, Albert Fry, questioned the role of the Department of Education in relation to the founding of Irish medium primary schools. Parents who want their children educated through Irish have to do all the work themselves in founding a school. The Department of Education should recognise that the demand for Irish medium education not only exists but is growing and they should plan for it — at present such schools are not catered for at all in the Department's long term plans.

The Minister for the Gaeltacht, (Irish Speaking districts), Donncha O Gallchohair, who performed the official opening said the opening of such a school in a large suburb of the capital city was an important occasion and an indication to all how important the Irish language is. The Minister stated that he had to admit that all was not well in the Gaeltacht areas. They were under a lot of pressure at present but if Gaeltacht people saw that others spoke the language and respected it they would take courage from that fact. The Minister also admitted that the position of Irish in the usual schools was not good — standards had lowered.

The surprising thing was the Minister's frankness in making these admissions. They raise, however, a few questions which must be asked. Does the Minister really believe that the type of Gaeltacht Authority which he has given the Gaeltacht is what is required to halt the rot? (See article in CARN 24). An authority whose elected members will be elected by an electorate defined by Gaeltacht boundaries which no longer bear much relation to linguistic reality. If the Decline in the position and teaching of Irish in the schools (as outlined in the pamphlet "A Black Paper on Irish Education", jointly published over eighteen months ago by An Conradh and the Irish Branch of the Celtic League) is now officially admitted what steps are being taken to remedy the situation? Do an t-Uas O Gallchohair's cabinet colleagues agree with his assessment? It seems not if one is to judge by inaction to date. An internal Departmental committee (no, not another commission!!) is all that has been heard of up to now.

Of course who really expects Gaeltacht people to believe that others respect the language when they see the 'national' broadcasting service relegate it to such a low level in its television programmes. During the summer the percentage sank to a new low — less than 1%. A new ginger group 'Freagra' publicised this fact in a widespread (in Dublin at any rate) graffiti campaign. They organised a protest meeting at Radio-Telefís Éireann Headquarters on Saturday, 27th Oct. which was supported by a number of other organisations.

Approximately two hundred and fifty attended and speakers called for an increase in output in Irish to at least 15% immediately. In the middle of November another of those refusing to pay TV licences was jailed. Micheál Ó Loinsigh, previous chairman of the Irish

Sovereignty Movement, served three days in Mountjoy prison.

An tOireachtas, the main Irish language festival was held at the end of October and early November. Despite high standards in all the competitions and a number of excellent concerts the attendances were disappointingly low (and there were a number of complaints about the festival club). The low attendances may have been contributed to by the fact that the main week of the festival coincided with the mid term break in schools but that is hardly the main reason. Does the Oireachtas really get through to the ordinary citizens at all and do those who speak Irish bother to attend it? Next year the festival moves back to Gaioth Dobhair in the Donegal Gaeltacht where it was a great success two years ago.



Brid Heusaff speaking at the protest at RTE HQ.

IRISH SUMMER COURSES IN 1980

Comharchumann Cois Fharraige, a co-operative based in Indreabhan, West Galway, has accepted a proposal by the Celtic League to organise a summer course in the Conamara Gaeltacht for people who want to learn Irish and to gain a deeper knowledge of Irish culture. CCF has experience in running such courses and has already on its schedule a course for American students beginning on August 4th. Other participants could be included in it but if a sufficient number are interested, a fortnight's course more especially suited to Celtic League members, beginning preferably on August 18th, or then on 25th, will be organised. The cost of the course, accommodation and meals for a fortnight, plus a trip to one of the Aran Islands, is estimated at £100. The programme would include an Irish class for beginners (2 or 3 hours a day), lectures on such topics as the Gaeltacht to-day, the position of the Irish language in the whole of Ireland, Irish history, Irish literature, as well as evening sessions of Irish music with the participation of local singers. But in order to make definite arrangements in time, and particularly to ascertain whether a sufficient demand exists for a special course after August 18th, those interested are asked to enrol with the secretary of the Irish Branch of the Celtic League (see page 24 CARN) and to send him a deposit of £25 **BEFORE MARCH 30th, 1980**, and to specify which fortnight(s) will suit them: exclusively, or as a first and as a second preference. The deposit would of course be refunded if the applicant had clearly specified that he/she could not attend for the period chosen, (after examining all applications received by March 30th). CCF are prepared to organise a second course if there are 12 or 15 firmly-committed applications at least.

PADRAIC MAC PIARAIS 1879 - 1916

Centenary celebrations recall significant figures from the past and present again the challenge of their deeds, their thoughts, their plans, and their achievements.

Pearse, born in Dublin in 1879 – son of an English born monumental sculptor and an Irish mother, was killed by an English firing squad at the end of the 1916 Rising which he headed as Commandant-General and as President of the Republic proclaimed on Easter Monday of that year.

Had later arguments as to comparative significance been raised in his lifetime he would himself have said that he was but *primus inter pares*. For many reasons he was most suitable to head that Rising, but to credit him uniquely with it or to blame him solely for it (as so many of the commentators hostile to Irish nationalism do – Dr. Conor Cruise O'Brien for example) is to distort history, make a caricature of Pearse, and reduce to men of straw James Connolly (the Scottish born radical socialist and head of the Irish Citizen Army) say or the old Fenian ex-prisoner Tom Clarke, the lame revolutionary organiser Seán Mac Diarmada, Pearse's colleagues on the IRB's military Committee – Eamonn Ceannt and the poet Joseph Plunkett – who had prepared the initial insurrectionary draft-plans, or his fellow-poet and Gaelic Leaguer and sometime colleague at Scoil Éanna, Thomas Mac Donagh.

The reasons why Pearse had been until recently an unassessed man is that an image of him (in profile) was solidified quite early on and that it is only in latter years that he is being seriously assessed for the first time. That image resulted from (a) the struggle for the possession of the soul politic of Pearse by contending political groups and parties in the twenties and thirties especially, (b) the shrine syndrome cultivated by his mother and surviving sisters – which led for example, to his own references to his father's agnosticism being excised from his autobiographical sketch when published under his younger sister's editorship, (c) the Universities being part of this unhealthy interaction and often the cockpit of political positions which militated against genuine research into the topic and period for too long.

Now, however, with most of the family attitudes a past memory, the universities proving what they ought to have been as regards scholarship (the search for or cultivation of an amanuensis to support political positions was hardly history); and sufficiency of good books and articles having been published to remove Pearse from the clutches of any vampire group; it is obvious that Pearse can really begin to come to his own as a thinker and doer in the appreciation of all left in his debt – hence perhaps the stridency of the hostility to him evinced by Xavier Carthy and Conor Cruise O'Brien.

Among the publications which have changed this in or leading up to this centenary year are Raymond Porter's *P.H. Pearse*; Ruth Dudley Edwards' *Patrick Pearse: The Triumph of Failure*; three collections – so far – of writings by or photographs concerning, edited by Séamus Ó Buachalla; a special number of the Gaelic League's monthly *Feasta*, a book on his Irish fiction; a fine series on his poetry in Irish by Ciarán Ó Coigligh in *Comhar*; and a major lecture during the Oireachtas by Donnchadh Ó Súilleabháin, *rúnaí emiritus* (if there is such a concept) of that same festival for over twenty years. And there is more to come – Ó Buachalla, for example, has calculated that Pearse wrote 330,000 words on education (most of this when editor of Con-

radh na Gaeilge – The Gaelic League's weekly *An Claidheamh Soluis* from 1903 to 1909. His letters will appear shortly. But his military writings for example, his literary criticism, and his political writings in Irish remain to be collected. (I recently presented his 'Open Letters' of 1912, which form an educative apertif, under the title *Litreacha Oscailte le Pádraic Mac Piarais*.)

While much interest is – as it ought to be – devoted to his role as a revolutionary, this must never be allowed to overwhelm the creative writer – whose short stories and poetry are one of the corner stones on which modern creative writing in Irish could be and was built – ; the editor whose trenchant politics did do much to add to the *esprit-de-corps* of the young Conradh, to lay the philosophic ground for the modern note and idiom in creative writings, and to cultivate and report on the range of political – small p – campaigns that any language organisation must of its nature be involved in; the teacher and educational thinker whose bilingual schools founded against English wish and not supported too well out of Irish apathy – the principles of which remain a modern educational challenge. One might continue.

Attention was paid to all of these long ago in Louis Le Roux's *Vie*, published in 1932 and which remained for so long the standard *Life*. The Breton author responded to Pearse and wrote of him to educate and inspire his fellow Bretons. Interestingly enough one of Pearse's two collections of short stories in Irish, *Iosagan*, has recently been published in Breton translation under the title *Ishagan*.

Within Conradh na Gaeilge (the inception of which has been seen by Yeats and Pearse and MacNeill and Hyde) as the first step towards the fundamental changes that were made – and more that were aspired to – in Irish life especially in the early years of the century) a long and often bitter debate took place on Pan-Celticism. An Conradh was founded in 1893, Pearse joined in 1896, and quite early on was to be found on the side of the Celts so to speak. Still a student he was on the National Executive of an Conradh in 1898, and next year he represented the organisation at the Eisteddfod in Caerdydd. One report said:

"The Gaelic League was represented by Mr. P.H. Pearse and considering all the war and rumours of war emanating from 24 Upper O'Connell Street (then the Conradh H.Q.) against everything savouring of Pan-Celticism, the address presented by him to the Eisteddfod was of a most advanced and encouraging character. Mr. Pearse was in a difficult position as delegate to a Pan-Celtic Eisteddfod and he acquitted himself with great tact and courtesy."

While in Cymru he visited the Caerdydd branch of an Conradh and had discussions on bilingualism, with the secretary of the school board also. Later that year Pearse represented the Conradh at An Mod, that year being held in Dún Eidinn. He was also co-opted on to the Irish Committee of the Pan-Celtic Congress on the recommendation of Russell and Count Plunkett in that year. He attended the Congress itself in February of 1900, in this way symbolising the victory of that group within the Conradh's upper echelons. It may have been a more costly victory than is often appreciated.

Pádraig Ó Snodaigh.

THE PAPAL VISIT

The visit of the Pope, John Paul II, to Ireland at the end of September was undoubtedly a major occasion for the vast majority of the population. The Pope visited Dublin, Galway, Limerick, the Marian Shrine at Knock all places where he celebrated Mass and also Drogheda, Maynooth and the ancient monastery site of Clonmacnoise. He captivated his audiences everywhere with his warmth of personality and charisma. In a speech at Drogheda he called for peace in the North asking the men of violence to lay down their arms and politicians to ensure that injustices in society which led to violence were eradicated. At the other venues his sermons and speeches were a call back to the traditional teachings and morality of the Catholic Church. Whether this will halt the slow but growing trend towards secularisation in Irish society and the considerable falling off in vocations in recent years remains to be seen. The full effect of the content of his homilies on the ecumenical movement in Ireland is yet to be evaluated.

The organisation of the visit went very well with all the massive preparations being completed in time. The outside journalists and media people covering the visit were lavish in their praise of the arrangements made and the manner in which matters were handled. This all led in fact to some humourists, after a spring and summer of industrial disputes, threatened disputes, disruptions, etc., to declare that everything would be fine all the time if only the Pope would stay here.

Mind you, those not of the majority or any persuasion might get a bit fed up if the centre of Dublin (for 5 miles out) and the other cities were continually closed to traffic while the national transport service operated a shuttle service to wherever the Pope might be!

Prior to the visit there was some small controversy following Conradh na Gaeilge's call to the Irish Hierarchy to ensure that the Irish language was given its proper place in the ceremonies. An Conradh asked that at least one of the four masses be in Irish, in fact the Youth Mass in Galway, which was held on a site within the boundaries of the official Gaeltacht. If this were not agreed, An Conradh, while welcoming the visit, instructed its President, (only) not to attend if receiving an official invitation. The issue was distorted by some press commentators, not noted for their favourable attitude towards An Conradh. They published reports that a boycott was being organised and some conservative elements in the organisation, without confirming the facts, allowed themselves to be used by the media.

Some Irish was used in the ceremonies and the Pope himself used a number of phrases. The reception he was given at the Phoenix Park (Dublin) Mass when he spoke in Irish left little doubt about the goodwill of the million and a quarter attendance towards the language. (This prompted the appearance of bi-lingual posters after the visit with the slogan "The Pope respects our language — Do You?")

In all it was estimated that about two and a quarter million people saw the Pope during his visit. The visit cost about two million pounds, the major part of which was raised by a special collection and from subscriptions leaving about £300,000 to be cleared still.

THE NORTH

At the end of August the Provisional IRA achieved what was, for them, their greatest coup since the

assassination of the British Ambassador in Dublin, when on the one day they assassinated Lord Louis Mountbatten and killed eighteen British soldiers in a carefully laid ambush. Mountbatten was killed when a bomb planted on his boat was triggered by remote control as it was cruising in Mulloghmore Bay, Co. Sligo. (Killed in the blast also were a 15 year old nephew, another 15 year old from Enniskillen and the Dowager Lady Brabourne). Mountbatten was an uncle of Queen Elizabeths, a former British Admiral of the Fleet and Viceroy of India prior to that country being granted independence. His death as a member of the royal family overshadowed completely the deaths of the eighteen soldiers.

The British press had a field day with abusive headlines and an outpouring of anti-Irish writings. The Irish papers both daily and provincial were unanimous in their condemnation of the killing, and wholesome in their praise of Mountbatten. Despite his being retired however, An Phoblacht/Republican News had no apologies to make. They claimed he was a legitimate target, attacked what they called British hypocrisy and drew attention to the fact that the settlement he presided over in India led to much bloodshed and many deaths. In November a man was convicted in the Special Criminal Court in Dublin with the murder of Mountbatten and another acquitted on the same charge.

The Tory Secretary of State for the North, Mr. Humphrey Atkins, announced plans to hold a Constitutional Conference. Near the end of November he published a working paper for consideration at this Conference. The paper rules out discussion of Irish Unity, an Irish dimension, confederation or independence. Also ruled out is any return of the old Stormont system as is any revival of the Sunningdale Agreement. The paper purports to examine the type of transferred powers which might be devolved but these would not include responsibility for law and order, defence or taxation. Six models are put forward supposedly designed to illustrate how different combinations of the extent and type of transferred powers could be tried.

The Official Unionist Party had already stated, before publication of the paper, their refusal to take part in the Conference. The Social Democratic & Labour Party (SDLP) declared its rejection of the White Paper, as it ruled out discussion of an Irish dimension and reduced power sharing from a condition for a new Assembly to merely an option. The party leader, Mr. Gerry Fitt, resigned over this, calling the party's attitude "disastrous". It was known however that this was only a culmination of divergence of views with most of the party over some time. Mr. John Hume, Deputy Leader, seems the most likely to succeed him.

The Rev. Paisley's Democratic Unionist Party has received the paper favourably. The Alliance Party is also expected to welcome it.

Long Kesh Prison Camp, Lisburn, Co. Antrim. N. Ireland.

Dear Editor,

The following is an extract from a letter smuggled out of one of England's concentration camps in Ireland: H-Block, Long Kesh. H-Block has been linked to the sewers of Calcutta.

"My cell is my world 24 hours daily. I receive no exercise and see only the jaolers who open and close my door. The window is blocked and the floor, ceiling and

walls are covered in excrement. Maggots infest piles of rotten food that sit in pools of urine on the floor where I eat my meals naked, as everything has been taken from me, except three filthy torn rags for blankets and a piece of foam for a bed. These are constantly damp from lying in urine or the hosing down of the cell.

I can see my bones through my chalk white skin and the dirt. My hair and beard hangs greasy, filthy and matted over my body which is tortured by rashes, sores and parasites. I am always cold, sick and hungry. All medical attention has been refused me. During special searches, which take place at least twice a week, I am forced to straddle a mirror and then kicked or beaten until I squat or collapse. Hands force my buttocks apart and sometimes fingers are inserted into my body. I can see no-one, neither sky or bird, nor feel a breeze, read a book or paper. Sometimes I think death would be preferable to this inhuman existence. Presently 400 Republicans prisoners are living in these conditions because they refuse to accept criminal status."

Lying in the depths of wretchedness, the prisoners in the H-Blocks merit more than the occasional word of sympathy from responsible leaders in the community. They need and justly deserve action from the community itself. I ask you not merely to reflect upon the vile conditions within the H-Blocks but to add your voice in protest for the prisoners' cause. By simply writing a letter of protest you can help these men and women and perhaps save a life. Is that too much to ask?

Yours, Republican P.O.W., Long Kesh.

BRETON PROTEST IN DUBLIN

On Wednesday November 28th, the Breton Rights Committee picketed Dublin Castle in protest against the visit of the President of the French state, Mr. Giscard d'Estaing. This was the highlight of a week in which four young Bretons went on hunger strike in Dublin to draw attention to the repressive policies of the French government in Brittany. The hunger strikers demonstrated outside the General Post Office where they distributed literature and informed passers-by of the Breton struggle. In conjunction with the week-long protest an "Oïche Bhriotánach" (Breton Night) was held in Club Chonradh na Gaeilge. The large attendance heard Breton songs and music and discussed the Breton situation.

Michéal MacAonghusa represented the Celtic League at a press conference on November 23rd in the absence of the General Secretary, Alan Heusaff, who was unable to be present. Speakers drew attention to the recent trial of 22 Breton nationalists before the State Security Court in Paris, the seventh such trial in the last few years. Over 150 Bretons have been jailed by this non-jury, partly military court in the last decade.

In a statement the Breton Rights Committee of Ireland said:—"The French state wants to make Brittany a vast military camp, a nuclear desert and a touristic reserve, emptied of its living forces and deprived of its language and its national culture. This means the death of our country. The whole Breton people say no to the death of Brittany.

"The only answer we get from the French state is police and legal repression with a whole arsenal of laws and courts culminating in the Cour de Sûreté."

A Press Conference organised by the European Committee for Human Rights in Brittany was also held in Dublin on Wednesday 28th to alert international opinion to the state of affairs which is resulting in the destruction of the Breton Identity. A similar North American Committee has been founded centred on Montreal.

KERNOW

PLETH US BRETONEK COWSYS LEMMYN?

Y'm whythrans rag Bretonek yth yth-vy dhe'n dre vyghan yn Finistere gelwys Carhaix. My a ve leverys-gans benen yowynk ow conys yn ostel yn cres an dre-bos mur an bobel ow clappya Bretonek hedhyn yn Carhaix. Mes drok yn genev leverel na glewys-vy an tavas kewsys man nagonen y'n dheu jeth nep esen-vy ena.

My eth dhe werthjy hynwys 'Art Celtique' ha kewsyl a wruk yn Frynkek, dhe'n venen ena nep a werthas dhym an baner Bretonek. My a wovynnys orty "us denvyth y'n dre nep a gows Bretonek hedhyu. "Us" ym-meth-hy "mes popel goth yns-y, dammys-gwyn ha syrus-gwyn". My a wovynnys mara pe-ef kewsys gans fleghe mes an gorthyp o "nag yu an dus yowynca yu moy ages deu ugans bloth".

My eth gans ow gwrek dhe'n cotha ran a'n dre ha den ena a dheryvas dhym bos Bretonek Kewsys gans pobel y'n cres a 'ga bewnansow. Oll synys an stretow o yn Frynkek hag oll an lyvrow y'n gwerthjyow kekefrys. Solabrys yth esa an yeth Bretonek owmerwel y'n cres a Vretan Vyghan. Y whovynnys orto pleth esa Bretonek kewsys whath. Ef a worthebys na wruk-ef gothvos moy ages un dre mayth esava usyes gans fleghe. An dre-ma o Callac yn-ogas dhe Garhaix, ha tre pur vyghan ova. An den a leverys dhym bos an scol yn Carhaix ow-tysky Bretonek hag ena y'n nosow unsel. Yn nebes bledhennow an tavas Bretonek a vya marow. Yn cyta Brest war an arvow y fuf leverys bos 135,000 pobel ow-trygva. An den a grysas bos un po deu dylu y'ga mysk nep a yl clappya Bretonek hag y pobel dyworth Carhaix po Callac.

Pan drehedhys-vy Morlaix den ena yn bosty a'm deryvyas yth esq mur a dus a dro dhe Roscoff ha St. Pol de Leon ha'n pow ena nep a ylly cows Bretonek, mes kynth esen-vy dy deu jeth ny glewys-vy un ger an yeth Bretonek. An den yn Marlaix a grysas bos an brassa ran a'n gowsoryan Vretonek hep gallos dhe redya an tavas. Yn-meth-ef "Kyn hyllyn-ny y gewsyl ny wren-ny y redya po scryfa".

An tavas Bretonek yu lenwys a eryow Frynkek hedhyu, hag yn nebes tyllerow yth yua moy haval orth ranyeth ages tavas. My a ve leverys nag us Cowethas y'n bro dhe sawya an yeth. Dystough ny vyth mur a dus gesys nep a yl kewsyl an yeth yn-ewn drefen nag yua scryfys mur. Pan wrelo merwel an bobel goth an tavas Bretonek a wra budhy drefen an dammys-gwyn ha'n syrus-gwyn yua, nep usy orth y wytha hedhyu, hebtha ny vyth corf dhe'n tavas.

Pygemmys pobel a gows Bretonek? Y'n ur-ma ny allaf leverel mes yth esof-vy ow scryfa dhe scol Bretonek ha dhe dhen yn Lorient rag desmyga pygemmys us nep a wra y gonvedhes whath. Certan of na yl tavas Keltek yn le-vyth, gortos yn-few avel yeth pupteth-oll hep scodhyans dyworth Cowethosow. Oll an yethow Keltek a wra sewya Kernewek yn-scon. Nyns us ken maner ragtha.

[A visit to Brittany to seek a living Celtic language but through-out the visit no Breton was heard.]

Christopher Jeffery.

"DALLETH" — abarth an fleghas, abarth an yeth —

A meeting was held on Saturday October 20th at the Redruth Community Centre for Families interested in the use of the Cornish Language in the home. The Cornish Language Movement has seen a considerable growth in the past few years with many more people learning the language mostly through the evening classes. Functions and entertainments such as Cornish speaking weekends held in hotels and 'Yeth an Weryn' get-togethers in pubs have proved very popular and have been well attended. There are now several families in Cornwall using Cornish at home and whose children are learning the language as a native language. Also, a number of Cornish speakers are teaching some Cornish to their children. It is because the Cornish Language Movement is at present aimed mainly at adults that these families sought to meet together.

At the meeting, the following problems were discussed. Firstly, the complete lack of children's books in Cornish was brought up. Secondly, families' lack of knowledge regarding bilingualism and language development caused some concern but it was pointed out that on a world wide scale societies with only one language are the exception rather than the rule and that bilingualism is normal and even trilingualism is quite common.

The major area of concern expressed at the meeting was the lack of provision for children within the Language movement. Many parents who are themselves learning Cornish do not feel competent to teach their children and there is little opportunity outside of the home for interested children to learn the language. Where Cornish Clubs have been formed in schools, the response has been very good and the children's afternoon at the recent Lowender Perran was attended by over one hundred children. There is also a general need to educate the public regarding the language and one possibility to improve communication would be to establish a small travelling theatre group to visit schools. The meeting was encouraged to see the number of secondary schools now offering Cornish as an option, albeit in many cases an extra curricular one, and also to learn of the progress made with the founding of a CSE Cornish examination. However, although the opportunity to learn Cornish has increased, children are not included in any of the social activities of the Language Movement.

Having discussed these problems, the families decided to form the group "DALLETH" with the following aims:

- 1) To raise money to publish children's books in Cornish and investigate the feasibility of initiating a printing organisation, possible in conjunction with other organisations.
- 2) To investigate more fully bilingualism through contact with other Celtic countries.
- 3) To promote opportunities for children of all ages to learn Cornish and help to organise social activities and playgroups in Cornish.

I would be pleased to hear from anyone interested in these developments and particularly from anyone who can assist us in our aims. If possible DALLETH would like to be in contact with similar such groups in the other Celtic countries, especially if they have any experience of printing books for children. Also I would be pleased to hear from anybody who can offer us the benefit of their experience with bringing up children to be bilingual.

Donations towards publishing books will be gratefully received and should be sent to the treasurer, Mr. G. Ansell, 65 Church Town, Gwinear Hayle. Sec: Anne Sandercock, Trewyn, Lodge Hill, Liskeard, Kernow.

AN GWARY MYR 1979

August 24th, 25th, and 26th saw the staging of the second Gwary Myr at St. Just in Penwyth. The festival, originally only one day in 1978, was first staged by the St. Ives Constituency Mebyon Kerown. It was felt by the MK organisers that the potential of this festival demanded its organisation being placed on a broader base. So this year organisations from all areas of West Cornwall were invited to participate in the organisation of the event. The name "An Gwary Myr" means, in English, the great festival.

It is intended that a particular influence will be placed on the language and on youth. Both of these aims were adequately fulfilled this year, although it must be said that the festival is merely paying lip-service to the language at present. Hopefully the production of bilingual programmes and the organisation of Yeth an Weryn sessions, will improve things next year. Efforts were made to incorporate as many aspects of Cornish entertainment as possible — this year, including Folk Concert, plays, a service in Cornish, band concert, tug o' war and Cornish Wrestling. Most of the three days events were centred on St. Just's ancient Plen an Gwary (Playing place).

Although this year 'many were called' — 'few came' and much of the organisation fell to MK activists and a few members of St. Just Old Cornwall Society. Six hundred souvenir programmes were sold and it was estimated that well over a thousand people in total attended events through the weekend, with St. Just Town Hall packed to bursting point for the Saturday night concert, which starred Brenda Wootton.

Anyone requiring details of the 1980 event should contact Cowethas An Gwary Myr, c/o 23 Princess Street, St. Just. Tel. 788 566. M.D.W.

CORNISH WRESTLING — A GREAT REVIVAL

It is beginning to look at present as if 1980 will see the greatest revival of interest in Cornish Wrestling for several decades. The 1979 season was an auspicious one for Kernow, in that for the first time in thirty years a Cornish team beat the Breton team in the annual Inter-Celtic tournament. Besides a reawakening and reforming of associations in the north of the country, new area associations are being formed in Penwyth and Kerrier. For many years now Wrestling has been restricted to the north and the revival of interest in the west of the country must be seen as a welcome development. The Penwyth Association was formed as a direct result of the interest displayed in the wrestling at this year's Gwary Myr. Several firms in the Pensans area have shown an interest in sponsoring teams.

For more information about Cornish Wrestling contact: The Secretary, Cornish Wrestling Association, Bryan Kendal, Riley's Garage, Perranporth. M.D.W.

● Cornwall's radical magazine "An Weryn", from 23 Basset St., Redruth, at 20p each (incl. post) or £1 for 6 issues (incl. post).

● Mebyon Kernow's magazine "The Cornish Nation", from: Tregolts, 11 West Street, Liskeard, at 25p each, plus post, or £1.50 for 4 issues (includes post).

● Cornish Nationalist Party's magazine "The Cornish Banner", from: Trelispen, Gorran, Nr. St. Austell. Price 50p. Subscription £2.50 (Overseas airmail £4).

MANNIN

SPEEIKEARYN SOSTNAGH AYNS NERIN

The appointment of Maurice Oldfield, the former chief of British counter-intelligence, as security co-ordinator in "Northern Ireland" indicates that Britain has learned little from the failure of her repressive policies in Ireland.

Ta mee lhaih dy vel Bnr Thooder er phointeil Maurice Oldfield myr yn co-reagheyder jeh shickyrys ayns twoaie ny hErin. Keayrt dy row, va Oldfield yn fer-toshee jeh M16, yn rheynn follit shen jeh reiltys Hostyn ta caggey noi speeikearys joarree (as, gyn ourys, noi rheynnyn elley jeh reiltys Hostyn hene). Ta Oldfield tree bleaney as tree feed dy eash as v'eh ny haaue. Agh nish ta'n Thooder hene — dy jarroo, Britannia-ee-hene voish suburbia — er chur kiartey scanshoil da'n dooinney shoh ta er nobbraghey car e vea er son tranlaase ny Sostnee sy chenn impiragh.

Ta Lunnin er hoilshaghey magh dy bee Sir Maurice fo Humphrey Atkins, scrudeyr-steat ny Goaldee ayns "Ullee". Agh s'leayr dy bee Oldfield yn fer-toshee dy firrinagh. She eshyn vees stiurey armee Hostyn ayns Nerin: she eshyn vees stiurey yn RUC neesht. Ga dy vel Thoreeyn Hostyn gra dy vel ad shirrey feaysley politickagh jeh'n chooish, ta mish smooinghyn dy vel ad foast shirrey feaysley caggoil. Cha nel ad er nysaghey veg. Ga dy vel ram Yernee noi ny Shallidee son y chooid smoo, ayns ny creeaghyn oc t'ad bwooiagh dy chooilley cheayrt ta ny Shallidee bwoalley armee Hostyn. Eer dy jinnagh ny Sostnee stroie yn IRA dy bollagh laa ny vairagh, veagh yn IRA cheet neese reesht ayns paart dy vleeantyn, ny lurg sheeloghe. Kuse dy Hostnee fysseragh, t'ad toiggal nagh vod ny Shallidee ve currit fo chosh nish. Shegin feaysley politickagh y reaghey.

Coardail rush ny pabyryn naight, bee skimnee jeh daedd pheigh ec Oldfield. Bee ad gobbragh ayns oikyn vees fo raad fud ny hoie as feiy yn laa. As cha bee ad gobbragh er son pobble ny hErin, agh son tooilley tranlaase as dunverys.

Ta skealyn goll mygeayrt dy row Scrudeyr Joarree Hostyn, yn Chiarn Carrington, gearree geddyn rey rish Atkins. Va Atkins er laghyn seyrey tra va reddyn scanshoil taghyrt ayns Nerin, as heill sleih dy liooar ayns Lunnin dy ren eh brock jeh treealtys yn Chiannoort Carey. Agh ta Atkins ny henn charrey jeh Bnr Thooder as hug ish caa elley da. Tra haik Oldfield stiagh dy "chooney lesh" Atkins, s'cosoylagh dy dooar yn shenn speeikar barrantys follit dy noddagh eh cur Atkins fo smaght dy by vie lesh. Aghterbee, s'cosoylagh dy bee Atkins currit ry lhiattee dy kiart cho leah as vees yn Ven Yiarn scughey mygeayrt ny deiney sy reiltys eck (mannagh vel ee er chur Caggey Seihll Earroo Tree fo raad roish shen).

Va rieau dunveryn, tranlaasee, roosteyryn as thoreeyn cheet gys Nerin voish Sostyn as jannoo reddyn ta cur nearey er Sostnee onnoroil, Cha lhisagh Yernagh erbee cur geill da ny breagyn ta gra dy vel ny Yernee goll rish beishtyn as dy vel ad "keoi". Dy jarroo, myr dooyrt saggyrt Sostnagh ayns Lunnin er y gherrit, red yindyssagh dy vel bunnys ooilley ny Yernee cho

surransagh lurg ooilley ny reddyn agglagh to Sostyn er nyannoo sy cheer oc rish keeadyn dy vleeantyn. Ta'n shennaghys hene er cheu ny Yernee, as cha jean bock beg goll rish Oldfield caghlao shen. B. Mac S. Brian Mac Stoyll.

FARGHER'S ENGLISH-MANX DICTIONARY

The 20th November 1970 should be a date to go down in history. At a very intimate and friendly gathering at Welch House, Church Road, Onchan, Ellan Vannin; Doolish y Karagher's long-awaited English-Manx Dictionary was officially baptized. Doolish has spent half a lifetime compiling his dictionary and the members and officials of Yn Cheshaght Ghailckagh who were present found it hard to express adequately their gratitude to both Doolish himself and Ian Faulds, the publisher. The chairman described the publisher as a very courageous man to undertake such a project. He is indeed. The dictionary is massive (45,000 entries) and the most significant Manx publication in this century. Some members of Yn Cheshaght Ghailckagh present who had assisted Doolish in the routine task of compilation of his notes were moved deeply at seeing this vital work finally accomplished. Truly the Manx language will now move into the 21st century in the way that Doolish wishes.

A recording team from RTE was present. The Irish have always been aware of the bitter plight of the Manx language and were first to realize the importance of recording the last of the Native Speakers as soon as the techniques were available. Your men from RTE made use of the opportunity to make other interviews and impromptu recordings of music and song.

Millenium year has been a mixed blessing, to say the least, but the Manx Government has given financial support to this book. Even so it is still a very expensive dictionary.. Yn Cheshaght Ghailckagh realized long ago that it would never have enough money to produce it on its own. Bwooise da Jee dy daik Ian Faulds nyn mast ain de hymaghey cooidjagh yn ughtar, yn argid, y schleei, y vree, as yn chreeaght dy choyr fo'n cloue yn Folkleyr yindyssagh shoa! Raa dy now er as Doolish hene. Ta shin ooilley fo lhiastynys dane.

Doolish is now commencing the task of turning the dictionary bun-ry-skyn and making a Manx-English dictionary out of it. Let us all hope that there will be similar moral and financial support when that manuscript is ready.

Colin Jerry.

The new English-Manx Dictionary compiled by Douglas C. Faragher and edited and proof-read by Dr. Brian Stowell. It is the result of nearly thirty years work collecting from printed, written and oral sources. The first English-Manx dictionary was compiled by William Gill and Rev. J.T. Clarke from Dr. John Kelly's Triglot Dictionary (never published) and prose of Archibald Cregeen (Manx-Eng. Dict. 1835), and John Ivon Mosley (never published), and printed in one volume with Kelly's Manx-English Dictionary in 1866. A severely edited English-Manx dictionary (which is in reality a long word-list) was published by J.J. Kneen in 1938.

Owing to a variety of short-comings of previous English-Manx dictionaries for the present day student of Manx Dougie Faragher felt that a new dictionary was required and in the early 1950's set himself to the task of collecting material. The result is the present Faragher's English-Manx Dictionary, which not only seeks to include all known lexical items pertaining to

Manx when it was spoken, but also includes many neologisms relating to modern life, (e.g. computers, nuclear bombs, etc.) so that the student of Manx should not be at a loss to express such concepts in his use of Manx in the present day. SyC

YN CHESHAGHT GHAILCKAGH

Manx books, records and tapes.
For full list apply to the secretary: Bnr. Audrey Ainsworth, 3 Bayr Glion y Chruitcheree, Doolish, Mannin.

INTERCELTIC SOLIDARITY AT FLB TRIAL

Our Welsh correspondent, Ifan Lloyd, testified on behalf of the Celtic League at the trial which we report in this issue. He explained the links which existed between the Bretons and the Welsh and the disquiet felt not only in Wales but in the other Celtic countries and elsewhere in the world on account of the situation in Brittany. He drew a parallel between the discriminations suffered by our peoples but outlined the progress achieved by the Welsh language in public life (administration, the courts, the media, the schools), a progress backed by financial means. He showed how much more unfavourable and inequitable the treatment of the Bretons was, even after the adoption of the Cultural Charter. The Welsh rights had not been secured fully by any means and what they had got had required great pressure on the English establishment and even resort to illegal action. He did not justify resort to violence in Brittany but it could be understood from the comparison he had made.

Deasún Fennell, a well-known Irish writer and university lecturer also testified to the similarity of the Breton and of the Irish experience of oppression. The result had been alienation and the adoption of radical means of liberation, including the use of violence and, when opportunity offered, appeals for help to the enemies of their enemies. In anticipation of attempts by the State to smear some of the accused by harking back to nationalist policy during World War II, he pointed out that the Irish too had sought help from external powers: Spain, France, Germany. "Of course," he said, "England used these alliances to discredit our nationalism in the eyes of the English and 'right thinking' Irish for whom Philipp II and Napoleon were as bad as Hitler and Revolutionary France, which sent her soldiers to fight on the side of the Irish nationalist peasants, was the land of regicide and terror. But that is propaganda. To propose that every political or military alliance necessarily indicates ideological fraternity is as serious as saying that the Irish Republicans in 1916 were German Royalists, that Francois Ier was an enthusiastic Moslem and that De Gaulle, who strove to establish a close relation with Moscow, was a fellow-traveller.

To finish, he quoted Pope John Paul II who, during his visit to Ireland appealed not only to the IRA to cease their armed revolt but also to the English politicians not to condone by their inactivity intolerable conditions including injustices towards communities, be they cultural, ethnical or religious. It was for those in power to show that an alternative to violence existed to effect political changes.

* **AMHRA COIMRÍ**, Gnásanna don Teaghlach. An tAthair Seán Ó Duinn, O.S.B. Gnásanna ón Dúchas athchoirithe don lá inniu. Teanlam paidreacha sna teangacha Gaelacha maille le cur síos ar a stair agus ar a gcúlra. Le fáil ón údar ar £1 Glenstal Abbey, Murroe, Co. Liumnín, Éire.

CELTIC LEAGUE

* The 1980 Annual General Meeting of the Celtic League will be held in Brittany. Subject to further confirmation, it will take place at Ti-Kendalc'h, near Redon, in September.

Breton Branch: As we go to press, the outcome of the election of branch officers cannot yet be determined. We hope to announce the results when sending out copies of this issue to the Breton members. Failing this, the addresses on page 24 will provisionally apply.

American Branch: The annual election of Branch officers took place early in November and resulted in no changes (see page 24. Sheila Dwyer remains Branch Co-Ordinator.)

CELTIC ASSOCIATIONS OUTSIDE EUROPE

An Institute of Celtic Studies was set up in the Spring of 1979 by a group of individuals in the San Francisco area who have a deep interest in the traditional culture of the 6 Celtic peoples. They wanted something more scholarly than a social club but not as academic as the universities. The institute is interested in cultural activities more than in politics. It welcomes all whether of Celtic origin or not. Last spring it sponsored a 6-week series of lectures which was well attended. In August there was a Bardic Week-End which included an introduction to the Irish and Scottish Gaelic as well as songs and folklore. Classes in those two languages and in Welsh were started in the autumn. The Institute's members support the claim of all Celtic nations to self-determination and more particularly the movements for the restoration of their languages. We urge our readers in the area to contact its secretary, 5339 Broadway # 105, Oakland, California 94618.

The Society of Interceltic Arts and Culture announced in July the publication of a quarterly Keltica, which would cover all areas and epochs of Celtic civilisation as well as inform its readers on present day Celtic organisations and activities. The Society was founded to promote greater awareness and appreciation of Celtic civilisation as a whole and to encourage interceltic exchanges and co-operation throughout the world. Further information from 96 Marguerite Ave., Waltham, Ma. 02154, U.S.A.

A Celtic League of Australia — not a branch of this organisation! — is a non-political association for the advancement and preservation of the Celtic languages and for better acquainting Australians of Celtic origin with their ancestors past. Its aim is also to press for a department of Celtic studies at Melbourne University. It has a quarterly, Tír na nÓg, (the 2nd issue of which includes studies about "Welsh, Irish and Northern Society", "The Picts", "The Dal Riada Scots", the recent "Brendan Voyage", Celtic Mythology, and short pieces in Celtic languages with translation. The item in Breton (about 9 prisoners) "is somewhat political", but it is intended to help to compare Breton with the other Britt(on)ic languages. Unfortunately the translation is very loose and the spelling too dialectal or personal, not to mention misprints.) Further details from Margo Pyzel, 28 Buckley Ave., Nth. Sunshine 3020, Melbourne, Australia.

CELTIC ARTS: STYLISTIC UNITY

Ian Bán

Are we blind to the unity, and thus to the strength of our traditional arts? Our failure to perceive Celtic qualities in our national styles restricts our identification with and our creations of works clearly "our own". Perhaps our ignorance, more than our myopic preoccupation with a single art, explains our loss of vision. For example, attention to the interlacement of Celtic design should recall the refrain or repetend of Celtic literature:

The repetend denotes any repeated element in a poem, or by extrapolation, in other genres of literature. Unlike the refrain, the repetend enters both varied and un-predetermined.(1). Such devices share common ground with other techniques of a repetitive nature, like the assonance, consonance, and alliteration which comprise the familiar rhythmical patterns of the poet's craft, whether verse or prose.

A delightful illustration of such repetitive application, whether repetend or refrain, appears in the Irish jingle, Munachar and Manachar:

..... Going looking for the makings of a cake
which I will give to the threshers, the threshers
to give me a whisp of straw, the whisp of straw
I will give to the cow, the cow to give me milk,
milk I will give to the cat, cat to scrape the
butter, butter to go in claw of hound, hound to
hunt deer, deer to swim water, water to wet flag,
flag to edge axe, axe to cut a rod, a rod to make
a gad, a gad to hang Manachar, who ate my rasp-
berries every one. (2)

The progression and linkage of imagery follows thematic purpose in this passage, despite the apparent boundlessness of imaginative detail. The effect emerges as a unified pattern, parallel to the chain-like interlace of Celtic art.

A Celtic version of the folk or fairy tale, Jack and His Comrades, again echoes the characteristic linkage of imagery in repetitive prose:

.... "Close ranks, my men", says he
So the ass put his for-hoofs on the sill of the
window, the dog got on the ass's head, the
cat on the dog's head, and the cock on the
cat's head..... (3)

As for the repetitive complements of assonance, consonance, and alliteration — i.e., repetitions of sounds — one has but to recall the Irish fairy tale, Hudden and Dudden and Donald O'Neary, as the title itself is self-explanatory. (4). Ancient Irish poetry provides us with more serious illustration of linkage: From Liadin and Curither, Curither mourns the loss of his beloved poetess:

Of late
Since I parted from Liadin,
Long as a month is every day,
Long as a year each month. (5)

Here the progression of imagery and repetition continues in chronological order, as in On Angus, the Culdee:

'Tis in Clonenagh he was reared,
In Clonenagh he was buried:
In Clonenagh of many crosses
He first read his psalm. (6)

Yet perhaps most impressive, the focus of the Welsh bard, Taliesin, like that of the druid, Amergin, is on an ordering of space in combination with time, for Taliesin recognizes his affinity with animate and inanimate aspects of reality, thus discerning the single essence of all phenomena.

Taliesin's repeated presence itself joins him to a pantheistic nature:

"I have been in many shapes
I have been a narrow blade of a sword;
I have been a drop in the air;
I have been a shining star." (7)

Perhaps from an ideationist metaphysics, Taliesin and Amergin signify their belief that to have known, or understood, the idea behind whatever aspects of nature, is to have achieved a spiritual unification with such aspects, a oneness with Creation's attributes.

That repetition's function for the Celtic poet is to produce a connective pattern as conceived in nature is evinced by the Old Irish Gaelic form of alliteration, úaim, which not insignificantly means "stitching". Such "stitching" occurs, for example, after a nonalliteration first word of a poetic line when successive sequences are joined by consonant or vowel "alliteration". (8)

Accordingly, úaim has strong associations with the craft of weaving, a probable derivation not only of "stitching", but also of the knotwork stitching of Celtic design itself — the perfection of the interlacement motif. Therefore it is unsurprising that the Celts have developed their linear patterns to superior heights of sophistication. (9).

Ultimately, the common motifs of repetend or refrain, knot or interlacement evince the discovery and perfection of the stylistic union of all Celtic arts. Such a union is revealed by a glance at Irish folk tales and ancient poetry, to say nothing of the Book of Kells. In such a unity our artists may once again create a content harmonizing man with Nature, integrating past with present, linking Celt with Celt.

Footnote Bibliography:

- (1) K. Beckson and A. Ganz, A Reader's Guide to Literary Terms (New York: The Noonday Press, 1960), p. 172.
- (2) J. Jacobs, Celtic Fairy Tales (New York: Dover Pub. Inc., 1968), p. 86.
- (3) Ibid., p. 116.
- (4) Ibid., p. 47.
- (5) K. Meyer, Selections from Ancient Irish Poetry (London: Constable and Company, Ltd., 1911), p. 65.
- (6) Ibid., p. 88.
- (7) C. Squire, Celtic Myth and Legend (Hollywood: Newcastle Publishing Co. Inc., 1975), p. 124.
- (8) R.P.M. and W. Lehmann, An Introduction to Old Irish (New York: Modern Language Assn. of America, 1975), p. 141.
- (9) Geo. Bain, Celtic Art (New York: Dover Pub. Inc., 1973), p. 21.

In Toronto: The Irish classes run by the Irish Canadian Aid and Cultural Society have resumed, with a new teacher, Fr. P. Ó Tuathail (native of Inis Mór, Aran). There is also a beginners' class at the Toronto University and a Toronto High School is offering an evening course in Scottish Gaelic.

● Readers of CARN in Galicia-Asturias who would be interested in forming a local group of the Celtic League in that area are urged to contact Mr. Jesus Lopez Pacios, Uria, 42 — 50 Izqda, Gijon, Asturias, Spain.



WALLACE COMMEMORATION

The SNP's London Branch has for many years held an Annual Commemoration at the spot in Smithfield, London, where William Wallace was hanged, drawn and quartered. This year a couple of hundred SNP supporters travelled down from Alba specially for the ceremony on August 26th. They were joined by the London Branch of the SNP and a Celtic League contingent of Breton, Cornish, Irish and Welsh origin.

After marching from Horse Guard's Ave., Whitehall, the rally ended at Smithfield where a plaque in the wall of St. Bartholomew's Hospital marks the place of execution. Speakers included William Wolfe, Wendy Wood and others of the SNP and Scottish National Trade Unionists movement.

Speakers denounced the Westminster government's denial of the devolution referendum victory, and called for a campaign of civil disobedience to press for Scottish self-government. Morale was obviously high and recent election set-backs have not lessened the activists' confidence in eventual victory.

The plaque reads "Sir William Wallace, Scottish Patriot, born at Elderslie, Renfrewshire circa 1270 A.D. who from the year 1296 fought dauntlessly in defence of his country's liberty and independence in the face of fearful odds and great hardship, being eventually betrayed and captured, brought to London and put to death near this spot on 23rd August 1305. His example, heroism and devotion inspired those who came after him to win victory from defeat and his memory remains for all time a source of pride, honour and inspiration to his countrymen."

CELTIC LEAGUE BADGE: — the symbol of Celtic Unity, the Celtic Knot. Metal badge with knot (La Tene design) in silver, ringed in black and silver, on a green background. Available from national secretaries (see p.24). Price 75p, postage free, but 10p extra airmail outside Europe, 27p extra for registration.

* **THREE GEESE IN FLIGHT BOOKS**, Sam Wenger, Box 59, Shady, N.Y. 12479, U.S.A. Books on Celtic Mythology, History, Poetry and Literature. New, Antique and Used Books, Maps, Prints.

CENEDL CYMRU RYDD

It has been decided to re-establish a 'Senedd', (Parliament) of the Free Cymry, — Cenedl Cymru Rydd. As Cymru, unlike Scotland and Ireland never ratified

the 'Act of Union' with England, which destroyed our sovereignty and legal structure etc., we do not recognise it to be valid under international or ethical law, neither did our armies accept the surrender terms offered by the English in the last battle for our independence.

Under these conditions, we, the Free Cymry, maintain that we are not part of the United Kingdom, but a country under alien administration and control, as is evident by the absence of our insignis on the British Union Flag.

We uphold our right to separate Cymric citizenship, to utilize the basic principles of our laws and to the reinstatement of our national freedom and sovereignty.

The Senedd will work in accordance with the basic principles of our native laws and constitution and will observe the laws of the Geneva Convention.

We will issue passports to Free Cymric citizens and our own postage stamps, etc., will also be produced.

The Senedd of Cenedl Cymru Rydd will in effect be the provisional administration of the Free Cymru and will remain so until we have regained our full independence and sovereignty, after which, a full parliament will be democratically elected by the people within the framework of our native constitution.

We ask for the help and co-operation of all nations who are concerned with, and uphold the rights of freedom and self-determination of the small nations under foreign suppression.

We in turn respect and uphold the rights of both national and personal freedom throughout the world, and seek to live in peaceful co-existence with all other nations sharing these ideals.

FE GODWN NI ETO, Er mwyn Cymru,
Eurig ap Gwilym, ar ran Cenedl Cymru Rydd.

A DEGREE OF BASQUE AUTONOMY

About 59% of the Basque population gave its approval to the Statute, that grants some degree of self government, to three of the four provinces, that belong to South Euskadi. The other three, on the north side, haven't got anything yet from Paris.

Most of the Basque branches of the Spanish political parties, supported the approval, but the nationalist forces were divided.

For the Basque Nationalist Party (the most powerful party in the last elections) it was very important to say "yes". However, its attitude it is not surprising, at all. Being a moderate, bourgeois minded party, it is not interested to lose ties with the Spanish market, vital for the Basque economy, and a federal system would be enough for it.

The leftist Euskadiko Ezkerra, was also a supporter, not only because it could be a step forward independence, but also because it could give some possibilities to organise a kind of Basque Government, with its own police forces, economical resources, etc. that could make people conscious of their Basque identity, and would reflect in the growth of nationalist feelings. The economical self-organisation could in part, resolve some aspects of the economical crisis that is affecting the working class too.

Herri Batasuna has continuously attacked Madrid since its inception. Hence, it refused to support any attempt that won't lead to total independence for the seven provinces.

Other parties, like the branches of the Spanish Communist and Socialist parties (strong, mostly among

the immigrants) saw its approval as a way to stop the growth of the nationalist forces. By granting a kind of self government, it could be possible to ease the threats to the Spanish "unity". Their support looked more like a concession to the present situation, rather than a real autonomist feeling.

UCD, the government party, was also a not very convincing supporter. The Basque "trouble" has arisen as one of the most dangerous failures of its plans. By seeking some help from the Socialist Party, and The Basque Nationalist Party to halt the violence, in exchange for its support, could be an explanation to its attitude.

On the other hand there still remains some important facts; the very scarce powers of the future Basque Government, Navarre, where the UCD and the complicity of the Socialist Party maintain the province isolated from the Basque institutions, the alleged tortures practiced at the police stations, the situation of the Basque political prisoners in the "special" prison of Soria, that reminds one of Long Kesh, with a mixture of Meinhoff style, the continuous repression and arbitrary arrests, that obviously is radicalising the people. It appears the UCD would like to make the statute worthless, thus justifying the worst fears of the sceptics and radicals, who could react by increasing their attacks, justifying also repressive moves which could mean even the suspension for some time of the statute itself.

MEBYON KERNOW A.G.M. 1979

Near to one hundred members attended this year's Mebyon Kernow A.G.M. and most noticeable was the number of young members making up at least half the number of those in the room (a dramatic change from 3 to 4 years ago). Both the position of Chairman and National Secretary were contested — an unusual event — and although both retiring officers were re-elected, the fact that there was a contest is an indication of a need for change in the party. There was also 26 candidates for the 10 National Executive seats and these long drawn out elections left little time to discuss motions. Most of these, some of which condemned Tory spending cuts and legislation regarding council house sales; called for the protection of Cornish fish stocks and for Cornish workers to unite to present a stronger case for realistic wages and employment conditions, were referred to a new year conference. A motion to set up a constitution review committee to report within 6 months to a special A.G.M. with a draft, will have been one of the most interesting developments to have been initiated by this year's A.G.M. J.A.T.

TO OUR MEMBERS AND SUBSCRIBERS

In most cases subscriptions to CARN will expire on receipt of the present issue. May we request anyone concerned to **RENEW PROMPTLY**, so that time consuming reminders will not be needed.

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All who agree with the constitution and aims of the Celtic League are entitled to membership. The membership fee (entitling to CARN) and the subscription rates are £3.00 for Ireland and Britain; 28FF (or equivalent) for Brittany and Continental Europe in general; £3.50 (or equivalent) for non-European countries (this includes airmailing). For information about the Celtic League and An Ere Keltiek, applications for membership, subscriptions, write to any of the secretaries: —

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