

# coypn

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## A LINK BETWEEN THE CELTIC NATIONS



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40p

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

# EDITORIAL

## NOT WANTED IN IRELAND

We refer to the case of a Breton, Yves Masson, who arrived in Ireland last summer at the time when about 20 persons were arrested in Brittany as being allegedly involved in FLB activities. Masson stayed quiet for several months, then to regularise his position applied for a residence permit. He heard nothing for weeks, and was then told he must leave the country. Why? Because he was wanted by the French authorities. He sought legal advice and was told, not to apply for political asylum, but to appeal against the refusal of the residence permit. Which he did. It was of no avail.

According to the Irish Aliens Regulations, a citizen from another EEC country is entitled to residence if he has an employment and if he does not endanger the Security of the State, Public Order or Health. Masson said he fulfilled these conditions, but apparently the Justice Department need not give reasons for the refusal. It cannot be known whether there was a demand for extradition, — this would have to be dealt with in an Irish court —, the Department's unfavourable view made it unnecessary. Why were they unfavourable?

It may have little to do with the fact that, while Masson's appeal was being lodged with the Minister, the press reported that "the FLB" had threatened to attack Irish institutions in France if the residence permit were refused! If someone had wanted not only to destroy the chances of the appeal but to impair Breton-Irish relations, it was a clever move. At a time when there is much talk of phone tapping and letters being scrutinised, it is not inconceivable ..... Anybody can put out a statement in the name of such an organisation as the FLB, although one would think the latter had some way of establishing authenticity. But it cannot either be ruled out that someone would act on his own initiative and use that "signature" in the crazy belief that a government could be influenced by threats from such a fragile association as the FLB has proved to be. The UDB operating within the French law, has often blamed the FLB people for lacking the patience necessary for political work. This assumption would strengthen their warning that a clandestine organisation is vulnerable to provocateurs or irresponsible elements.

The fact that Masson was wanted by the French authorities does not prove that he was involved in FLB work. Many were arrested in the past 11 years and were released or acquitted after several months of detention. The Dublin government has signed the EEC Convention for the Prevention of Terrorism but until it has ratified it, it should be under no obligation to co-operate with Paris in suppressing a struggle against the French domination of Brittany.

Ireland's example inspired the Breton struggle for over 60 years. Those who were persecuted because of their stand during the second World War were given refuge in this country and are grateful for it. They trust they have given the Irish people no reason to regret their hospitality. But many Bretons have illusions about the kind of freedom attained by the 26 counties. Masson's case will show how restricted is the support or the welcome they should expect if they feel constrained to leave Brittany. There are thousands of Irish people who sympathise with the Breton aspirations to freedom but

they are vastly outnumbered by those who, as in every country, are not concerned with such distant problems. And as for those at the top, many of them are indifferent to the fate of their own country's language and culture, so they have no time for such notions as inter-celtic solidarity. It is no reason for us to discontinue our efforts to develop good inter-celtic relations, on the contrary!

## TO MEMBERS AND SUBSCRIBERS

This is the first issue for 1979. If you have not yet renewed your subscription/membership, please do so without delay. The rates (see page 24) remain unchanged in spite of a 10% rise in our printing costs, while postage in the Irish Republic is due to go up by 25% in a few months. Note the addresses of the new secretaries. **Don't send bank notes by post unless the letters are registered** (warning based on recent experience when the notes were stolen).

## THE 1980 ANNUAL GENERAL MEETING OF THE CELTIC LEAGUE

will be held at Ti-Kendalc'h, St. Vincent-sur-Oust during the last week-end in August: it will begin at 9 a.m. on Saturday 30th. Participants will be able to get full board (53 F.Fr. per day) and stay until Monday morning 1st September if they wish. In view of the location of Ti-Kendalc'h it will be advisable to book also for the Friday night. Persons requiring sheets and blankets will be charged 8 F.Fr. extra per night. You may bring your sleeping bag! Early bookings are advisable as Ti-Kendalc'h is much in demand (for week-end seminars, music and dance training, etc..) The manager will need to know the number of participants of each sex, single, and of married couples, wanting accommodation. Ti-Kendalc'h consists of two new large buildings situated in lovely wooded surroundings, in an area which equals the finest in Brittany for its scenery and which witnessed important events of the Breton history. It is near Redon, and 60 kilometers SW of Rennes.

## CELTIC LEAGUE:

**Branch Secretaries:** **Breizh:** A postal ballot was held in November in which a majority of the members took part. There were five candidates for the posts of secretary and treasurer. Jorj abHerve-Gwegen was elected secretary with an absolute majority after the third count. Herve Frangeul was elected treasurer by a small majority but agreed to the secretary taking on this post as well.

**Cymru:** At a branch meeting, Mr. Tomos Ifor Williams was elected secretary, to be in charge of correspondence, membership drive, organisation of branch activities. Gwyn ap Thomas will continue to distribute CARN and to act as treasurer (subscriptions and fees to be sent to him).

**Kernow:** Also at a branch meeting Jenifer Lowe was elected secretary. Ian Williams will continue as sub-editor of the Cornish contribution to CARN.

\* The new Breton secretary will publish a supplement to CARN, mainly in Breton but with summaries in French, for distribution to his branch members. He will welcome small advertisements free of charge from C.L. members abroad who may wish to find correspondents in Brittany, to exchange things with them, to meet them on holidays, perhaps also to exchange houses. (The earlier that such advertisements could now be disseminated will be when CARN Nr. 30 is distributed.)

# ALBA

## CRUTHAICH AGUS EADAR-THEANGAICH

O, chànan ta leth ri mo chridh',  
M'aran, m'annlan is m'anail 's mo smior  
'S tu cho aosd ri fraoch dosrach nam frith  
Shloinneadh 'og leat beinn, leidir is sguir  
Albainn 'gad easbhuidh 's 'gad dhith  
'S clàrsach-aon-teud 's cuislean gun fhuil  
Thugainn, thig cò' rium gu siar  
Gus an cluinn sinn an cànan na Féinn'.

Suas togamaid Gaidhealtachd nuadh  
Le eanchainn, braon-gruaidh agus dòirn  
Gaidhealtachd as 'n deanar uail  
Ait' ard uasal aig cànan is cèol  
'S biadh-beatha aig spiorad 's aig brù  
Ri fhaotainn gun dhith air do bhòrd  
Thugainn, thig cò' rium gu siar  
Gus an cluinn sinn an cànan na Féinn'.

(le Murchadh MacPhàrlain, Bàrd Mhealaboist (ann an "GAIRM" 92) agus seinnidh na h-Oganaich criomagan de na h-òrain seo air clàr Beltona SBE 184 d'am b'ainm "Scot-free").

Mar a tha fios againn uile, mharbh Magaidh Thughadair, am Prìomhair Sasunnach, ar Co-thionail Albannach anns an t-Seann Ard Sgoil Dun Eideann. Ach cha bhi ise ann an cumhachd daonnan agus cha bhi sluagh na h-Albainn a' faireachdan ceannsaichte gu brath.

Bithidh ginealach ùr a' tighinn am follais. Gheibhear cothrom na Féinne dhuinn a rithist; ach an ath-uair anns a' Phàrlamaid againn anns an t-Seann Ard Sgoil Dun Eideann, ni ian gnothach na Pàrlamaid seo 'sa chànan Albannach againn fhéin an àite na cànan Shasunnach (Beurla).

Dh'fhàs ioma daoine cho Sasunnach is gum bheil feadhainn a' saòilsinn nach eil cail neònach a bhith deanamh gnothach 'sa Bheurla ann an Albainn. Ach dearbhaidh sinn nach eil sin feumail idir.

Seallamaid thall thairis gu tìrean céin far an robh a' chànan dùthchasach a' saothrachadh an aghaidh té choimheach làidir bhagarrach.

### Finn-lann, Bagdad agus Ungaraidh

Mar eiseamplair ann am Finn-lann, chuir am Prìomhair Finneach, Marasgal Mannerheim, Achd na Pàrlamaid Fhinneach a mach ag ràdh nach biodh cùirt laghail mur an robh i air a cumail anns an Fhinneis, agus leabhraichean na cùirte mar sin cuideachd. Dh'orduich Marasgal Mannerheim nach b'urrainn Oifig a' Chrùin Finneach a' toirt creideis do phàipear laghail mur biodh e uile gu léir 'san Fhinneis. An deidh sinn chleachd luchd-lagha a' chànan Fhinneach a mhàin.

Mhair Harùn al-Raisid beò eadar 763 agus 809 A.D. 'Nuair an do dh'fhàs e 'na chaliph Bagdad, ann an 786 A.D. cha robh a' chànan Arabach ach bochd tana. Dh'eadar-theangaich e a h-uile leabhar fiachail gu Araibeis, agus thug e deagh airgid do na baird ri dheanamh nan orain na bardachd Arabach agus ughdairean ri sgrìobhadh a h-uile seòrsa leabhair glè is aighearach, eachdraidh agus uirsgeul. Mar sin dh'fhàs Araibeis 'na cànan làidir, mhiorbhuileach. Cha bhiodh e cho doirbh

'san latha an diugh a thaobh na Gàidhlig leis gach cobhair electronic agus technological a tha againn an diugh.

Agus a thaobh electronics, a reir aithris, tha TV da-chànaineach aig na Seapanaich (Japanese). Putaibh putan agus cluinnidh sibh an darna cànan agus putaibh putan eile agus cluinnidh sibh a' chànan eile! Chan eil ach aon phrogram Gàidhlig againn air gach amar TV (channel) a h-uile seachduin a nis. Air an aobhar sin, tha dà amair TV Gàidhlig fad an latha a dhith oirnn. Chan eil ach beagan VHF radio againn an drasda, agus le sin amar radio pop agus amar radio cumanta fad an latha a dhith oirnn cuideachd air Tonn Mheadhonach.

'Nuair a bha an t-ughdair ann am Budapest, 'ard-bhaile Ungaraidh thuit duine foghainteach ris gun robh a' chànan Ungarach (Magyar) a' sior dol an lughad ann an toiseach an naodhamh linn deug. Bha an Gearmailteis buadh-mhor anns gach àite. Bha an Laidionn cànan nan comhairlean ionadail agus cànan na Pàrlamaid Ungarach gu 1825!

Thuit an duine foghainteach nach robh aghartas ann gus an Ungaireis an aon chànan 'sna bun-sgoiltean, agus nach biodh Gàidhlig fallain gus an robh i 'na aon chànan anns gach bun-sgoil feadh na h-Albain gu léir, gun facail Bheurla sam bith.

Bhiodh gach cuspair agus gach cànan choimheach air an teagaisg 'sa Ghàidhlig a mhàin 'sna ard-sgoiltean, 'sna colaidean agus 'sna oilthighean.

### Aiseirigh na h-Eabhra

Thachair an t-ughdair ri triùir Israeleich a chuidich aiseirigh na h-Eabhra an deidh 15 Cèiltean 1948, 'nuair an do dh'fhàs Israel fein-riaghaileadh o na Sasunnaich. Dh'orduich an Riaghaltas Israeleach nuadh seo, gun dàil, gach tidsear, anns gach colaiste, anns gach sgoil agus anns gach oilthigh a theagasg a h-uile rud 'sa Eabhra roimh Oidhche Challuin 1949 — 'se sin ri ràdh nach robh aca ach 18 mìosan!

Dh'ionnsaich iad agus an fheadhan 'oga an Eabhra comhla agus shoirbhich leò roimh deireadh nan ochd mìosan deug ged nach robh e furasda idir.

Aig an aon àm, dh'fhalbh litreachas na Beurla (Shakespeare, Palgrave's 'Golden Treasury of English Verse' 7c) o na h-ard-sgoiltean dha na oilthighean a mhàin. Chuireadh litreachas agus bardachd Eabhra 'nan àite anns a h-uile ard-sgoil feadh na tìre.

Nam biodh O-grade no Highers aca cheana ann an cuspair eile bha dùil aig gach duine agus gach té O-grade a chosnadh ann an Eabhra no na Highers fhaighinn cuideachd. Aig an aon àm bha leasain 'san Eabhra furasda furasda ri fhaighinn anns gach àite, 'sna paipearan-naidheachd, air radio, 'sna sgoiltean-oidhche agus 'sna colaidean.

Dh'eadar-theangaich iad a h-uile seòrsa leabhar, chuir iad an Eabhra thairis air a' Bheurla anns gach àite, air comharraidhean-iul nan rathad agus comharraidhean air buthan agus far an robh cail clò-bhuailte.

Tha a' mhor-chuid sluagh na h-Albainn a' strì air son Pàrlamaid Albannach. Feumaidh iad tuigsinn gum bheil cànan bhèd Albannach againn fhathast agus gum biodh iad fada na's fheàrr a stiùradh gnothach na Seann Ard-Sgoile Dun Eideann 'sa Ghàidhlig seach cànan na Sasunn — a' Bheurla.

Fhuair ioma dùthaich eile buaidh na cànan aca fhéin, mar a chunnaic sinn.

Gilleasbuig Mac Mhuirich.

[An account of international achievements in cultural fields from a wide variety of countries over the centuries.]



## ON THE GAELIC FRONT

The Highland Regional Council, a local authority which takes in much of the Gaelic-speaking western seaboard of Scotland has shown recently rather different attitudes to the language. The latest cause celebre is the request by many Skye bodies that the Skye airstrip be provided with a bilingual sign. The Council however have steadfastly refused to consider this because, they say, the appearance on the road sign of Gaelic would confuse motorists. This is in fact the whole roadsign business all over again. One might have thought that after all the success of bilingual signs in Wales and in Éire that the matter might be accepted as the 'done thing'. The argument that bilingual roadsigns cause accidents and confusion is the old chestnut paraded by those who are disinclined to accept the evidence that a bilingual sign is as harmless as a snowflake. At the moment the battle continues, with the Council's roads department facing an increasing body of opposition to its attitude.

On the other hand ..... the Council's special Gaelic Committee, which is a go-ahead body recently setting aside some £50,000 for the introduction of more Gaelic teachers in Highland schools, has had a reply to its letter to the Secretary of State for Scotland. The letter asked for consideration of their proposal that a national Committee on Gaelic in Scotland be set up. The Secretary of State has said that the present Government's attitude to Committees is that they do not contribute anything to the national efficiency and so the proposed Committee would be just another Committee.

The Highland Regional Council's Gaelic Committee has refused to accept this answer and are seeking support amongst Highland Members of Parliament in order to put pressure on the Secretary of State. The attitude taken by the Scottish Office is surprising because many of the Conservative MP's returned at the last election pledged their support for Gaelic, with action for increased cash to An Comunn Gaidhealach to allow that body to extend its activities on behalf of Gaelic. It seems to be another case of hollow election promises which are not to be followed up on return to Parliament.

'CAN SEO' the Gaelic learning programme sponsored on BBC TV and radio took the BBC by surprise. Within weeks the supporting learning material, books and cassettes, went out of print, so unprecedented was the demand by Gaelic learners. The Series 'Can Seo' has been extremely popular and rumours are that the BBC is to repeat the programmes next winter. The popularity of the Series backs up the belief that there are many in Scotland who wish to revive their diluted connections with their Gaelic and Celtic past. Learners in fact represent a body of support of Gaelic which it seems strange has not been harnessed into stronger and articulate support for getting action on the language. This may well come and it may be the time now for the revival of that now-defunct but promising organisation 'An Cruinne' which was set up nearly a decade ago to provide a vociferous body of support for Gaelic; it was based on the Irish An Fainne Nua.

Support for Gaelic recently came from a new quarter, the Free Church of Scotland. In their magazine 'The Monthly Record' the Church is on record as saying that Gaelic will not die, it being the language of hearth and home. It has said that it will do whatever is needed, within the Church's remit, to support Gaelic against the onslaught of influences which destroy the traditions which the language represents.

## THE JOHN MACLEAN SOCIETY

From time to time CARN has published pieces on some of the groups involved in the National Movement in Scotland. The following is about the John MacLean Society.

"The objects of the Society, as set out in the original constitution, are to commemorate and publicise the life and work of John MacLean, to publish his writings, lectures, and 'peeches, and to 'relate his teachings to the circumstances of today'. We have tried to carry these out to the best of our ability, but the diverse political outlooks of our members have prevented us from implementing the last one. In the past suggestions have been made that we should issue leaflets commenting on current affairs, and recently the idea has been mooted that we publish a quarterly journal dealing with present-day matters. In my opinion the time is now ripe for this kind of activity, and I have therefore enclosed a statement, 'Unfetter Scottish Democracy!', which I think embodies the consensus of Society attitudes to the present Scottish situation, and which could provide a discussion document for the AGM." N.M.

### Unfetter Scottish Democracy!

1979 was a year of celebration and success for the John MacLean Society. At the same time it was a year of unmitigated political disaster for the Scottish people, because it saw our expressed wishes callously denied.

It is a commonplace that there can be no economic democracy without the prior existence of political democracy. 1979 left Scotland as a nation completely disfranchised politically. Political democracy — always only a veneer — was destroyed. We resemble a colony whose people have no effective vote.

1. The Scottish people are ruled and exploited by a mainly English Tory regime which was emphatically rejected by the overwhelming majority of Scots at the last General Election in May 1979.
2. The Labour Party won that Election in Scotland, but so far have failed to pick up their mandate and represent our country. If they fail to make the attempt to do so, our people will be left until 1984 at the unscrupulous mercy of Thatcherism.
3. The Scotland Act in March 1979 for an Assembly received an electoral sanction from the Scottish people, but this was (illegally) repealed by the Thatcher regime without prior consultation or consent of the majority of the Scottish electors who voted for it.
4. Democracy in Scotland has clearly been frustrated and set back by 1979 events. Scottish socialists and nationalists have a prime duty to right this wrong. Scotland must have the elementary conditions of political democracy where the wishes of our people can be translated into active political and economic terms.

**What can be done? The John MacLean Society would welcome a coming together in a broad alliance or organisation of Scottish socialists and nationalists — who are concerned about the unacceptable present state of our society — to unite or work in co-operation to confront the foregoing questions, and possibly other fundamental matters as well. The status quo is intolerable — so a solution must quickly be found!**

One reaction to this very serious situation has been the recent formation of the 'Campaign for a Scottish Assembly'. This is a non-party organisation with members drawn from a broad cross-section of the Scottish people, including members of all four parliamentary parties. Its

objective is a democratically-elected Scottish Assembly, based on an Assembly document drawn up by the Scottish people, and not one imposed by a London government. Successful meetings have already been held in Glasgow and Edinburgh. Other meetings are planned for Inverness, Perth and Aberdeen, to be held in February. The organisation will be formally constituted at an open meeting to be held in Edinburgh on the afternoon of March 1st, at the premises of Edinburgh & District Trades Council, Picardy St. As this is the anniversary of the March 1st, 1979, Referendum, a demonstration is likely to be held in the forenoon.

#### "The Rousing of the Scottish Working Class".

This very important new book was written by one of our members, Dr. James D. Young, of Stirling University, and published last year by Croom Helm. It consists of an account of the Scottish working class from 1770-1931, — not a blow-by-blow history but an interpretation of historical events — which will be an eye-opener for many members. Unfortunately, it is too expensive at £9.95p to buy, but every member should try to get it into their local library.

#### THE JOHN MACLEAN CENTENARY COMMEMORATION

Scotland's great poet, the late Hugh MacDiarmid, linked the names of Robert Burns and John MacLean in his "Krassiv" poem —

Scotland has had few men whose names  
Matter — or should matter — to intelligent people,  
But of these MacLean, next to Burns, was the greatest.

On the surface it would seem that these two men had very little in common. The name of Robert Burns is associated with "wine, women, and song" almost as much as with his magnificent poetry, while MacLean, the puritanical teetotaler, originally became famous for the excellence of his lectures on the "dismal" science of economics. But MacDiarmid, with his usual penetrating insight, saw below the surface. He saw that Burns, by writing so brilliantly in his own Scottish tongue, instead of in the English of his imperialist masters, won international fame and glory, not only for himself but also for Scotland. As Allister Mackie put it in a recent Burns tribute, "He did with his pen for Scotland in the 18th century what Bruce did in the 14th century with his sword". MacDiarmid saw that MacLean also had upheld Scotland's honour by his fight against British Imperialism during the First World War, and again by his later fight for an independent Scottish Socialist Republic. It was his opinion that MacLean did for the majority of the Scottish people (that is, the working people) in the 20th century what Burns had done in the 18th century, raised them off their knees and gave them back their pride and self-respect.

That is what lay behind last year's events celebrating MacLean's birth on 24th August, 1879. It all began with a Radio Scotland documentary programme called "Krassiv". That was on 19th August. On the 20th came another Radio Scotland production — "The Game's a Bogey", which was an adaptation for radio of the Rock Musical John MacLean Show written by John McGrath and produced by the 7:84 theatre company in 1973. On 20th August also came the first night of a play, also called "Krassiv", produced by Easterhouse Summer Festival Drama Company at the Edinburgh Festival Fringe. It played for 6 nights to packed audiences and won its author, Freddy Anderson, a Festival Fringe First Award.

About 400 people, members of the John MacLean

Society (which organised the whole business of the centenary) and friends, attended a Civic Reception held by Glasgow District Council on 24th August. Next day a conference on "John MacLean and the Revolutionary Tradition", organised by the Society, took place in Glasgow. Some important speeches were made and have been recorded in a pamphlet "Centenary Essays" published by the Society. In September an exhibition on "The Life and Work of John MacLean" was held in Glasgow at the Mitchell Library. On 8th September the Third Eye Centre, Glasgow, ran a "Cultural Evening", at which the Society presented "The Trial of John MacLean" depicting the famous 1918 trial in songs and readings. The National Library of Scotland also organised an exhibition "John MacLean of Clydeside", which lasted for a month from September to October. It attracted a great deal of interest and many viewers. The National Library produced a striking poster, as did the Third Eye Centre, and also the S.T.U.C. General Council.

The events, however, are not all in the past. Still going on is the competition for Strathclyde school-children on "The Significance of John MacLean", and the mural painting by Glasgow artist Stanley Bell on the gable-end of Maryhill Trade Union Centre is still to be done. The postponed BBC Scotland TV programme has been promised for a date in February.

Nevertheless, some points about the centenary have already become clear. The first is that the John MacLean Society has received splendid help from completely unexpected sources, and many new members have joined. The second point is that the commemoration could not have taken place at a more suitable time. 1979 was probably one of the most disastrous years in Scotland's history, but the spread of knowledge about MacLean's life and work has proved an inspiration to many to follow his uncompromising lead and take up the fight against both industrial capitalism and its product, English imperialism.

#### BOOK REVIEW:

The island of Lewis has been in the headlines recently with various news items. One of these has been the expressed intention of the Air Ministry to extend the runway at Stornoway Airport, to indulge in more building, all to bring the place up to NATO standard. The people alarmed at this prospect have been given the usual soothing syrup about this only being for refuelling, etc., etc. However, with the example of the rocket range at South Uist and its eternal requests for more land the people are understandably sceptical and are going ahead with resistance to this project. It never ceases to amaze that the Western Isles in general and the most "remote" — Lewis — after decades of neglect and suffering most under centralist policies are suddenly in the limelight and being black-mailed to suffer still further destruction of their communities "in the national interest".

That there is still something there very much worthwhile saving has been beautifully portrayed in a book published very recently, — "The Devil in the Wind", by Charles MacLeod. At first the structure of the book seems involved but then it becomes clear that it is like a beautiful Celtic brooch. The centre is the traditional cottage wedding to take place in the village of Balantrushal presided over as its name would imply by the great monolithic stone. Round this centre loop the various

strands of the lives of the people participating (including the writer, observer returned to his homeland) and their previous experiences. One does not so much read this book as relive the events and feel wiser — that is sadder and happier for it. To take as the core of a book one snowstorm on a small village, part of a remote parish in the most distant of the Hebridean Islands could have been a recipe for parochialism — instead it is a book about humanity, an important book for a society poised for destruction.

The book is available from: Gordon Wright Publishing, 55, Marchmont Road, Edinburgh, EH9 1HT, Scotland — £5.95p hardback. If this book whets the appetite for more knowledge about the island — there is still available “**Lewis — A History of the Island**”, by Donald MacDonald, though as the chapters were each originally published as newspaper articles what they have in variety is possibly lost in depth though it is an excellent introduction, £7.50 (hardback).

A catalogue is available from the above address listing many books of Scottish interest. M.D.

### **LEABHRAICHEAN GAIDHLIG**

All wishing to glimpse something of the contemporary soul of Scotland would do well to send 50p to the Gaelic Books Council, Department of Celtic, University of Glasgow G12 8BB, Alba, for a copy of their booklet **Leabhraichean Gaidhlig**. Add 10p or an international reply coupon to cover postage. Ian MacDonald is to be congratulated on compiling such a delightful commentary, in English, of all publications in print at 1st October 1979 of interest to a reader of the Scottish language. The two final pages give a list of relevant publishers.

Since its appearance three outstanding reprints have appeared from the presses. The Museum of Man, Ottawa, Canada, has brought out a second edition of its widely acclaimed book of Scottish (Gaelic) book of songs from Nova Scotia.

Highland Printers Limited, Inverness, Scotland, have reissued a compact edition of their Gaelic-English Dictionary, though it has no pronunciation, its inflection of nouns is outstanding.

Acair and Aberdeen University Press have combined to bring out a hardback and a paperback edition of MacLennan's Dictionary (Scottish (Gaelic)/English and English/Scottish). This is a major work second only to Dwelly's Dictionary and it has a simplistic phonetic pronunciation of most words in its first section. In order that this admirable simplicity does not lead a reader astray, he or she, could do well to study the rules of Scottish (Gaelic) pronunciation (which is far far more consistent than English). Two examples suffice, others can be found in grammar books or works on phonetics. For instance the nasality of M, Mh and N or the effect of the broad vowels A, O, U on the Liquids L, N, R and the Dentals D, T which force the tip of the tongue onto the tips of the top teeth, to obtain the desired effect. This is an excellent reference book which should give years of deep satisfaction to anyone lucky enough to obtain a copy. Gilleasbuig Mac Mhuirich.

**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, 54 Powis Place, Aberdeen, Scotland.

## **BREIZH**

### **EMDROADUR A—GLEIZ:**

Republikaned a reer en Iwerzhon eus an dud a zinac'h ouzh ar Saozon ar gwir da zerc'hel an disterañ takad eus douar an enez. Ar re a zo feal d'ar “Gurunenn” hag a harp ar Rouantelezh Unanet a reer anezho Lealourien pe Unanourien. A bep seurt tud a lavar ez int republikaned. Da skouer re ar strollad krouet gant De Valera, Fianna Fáil. Na Fianna Fáil na Fine Gael n'o deus gallet pe n'en deus fellet dezho ober netra evit argas ar Saozon eus ar C'Hwec'h Kontelezh chomet goude 1921 stag ouzh ar Rouantelezh. Republikaned all o deus stourmet taer abaoe 50 vloaz evit tizhout ar pal-mañ. En em vodet o deus er strollad Sinn Féin hag emgannet en Arme Republikan Iwerzhon (A.R.I.) a-enep nerzhioù ar Gurunenn Vreizhveuriat hag a-wechoù — gwazh a se dezho — a-enep nerzhioù ar stad iwerzhonat.

Abaoe dek vloaz e pad ar c'hrogad diwezhañ bremañ, ha n'eus sin ebet dezhañ da echuiñ. Daoust ma ne weler a-dost roud ebet eus ar stourm en darn vrasañ eus ar vro, ez eo ur gudenn c'hrevus hag a verko buhez an enez a-bezh e-pad meur a vloavezh c'hoazh. Setu perak e talvez d'am soñj gouzout peseurt menozioù a vez embannet gant Sinn Féin, ar strollad politikel a harp A.R.I. Hag e komzan amañ eus S.F. (Provisionals). E derou ar bloavezhioù tri-ugent e oa deut al luskad republikan ken kreñv ma teuas aon da c'houarnamant Dulenn hag e krogas da stardañ war an emsav: difennet e voe lezel den ebet eus e izili da gomz er “media” ha strivet e voe da doullbac 'hañ kement ezel anavezet eus ARI. Kenlabourat a ra bremañ gouarnamant Dulenn gant hini London da voustrañ ar ‘sponterien’ e pep doare (ne gomzer ket eus sponterezh nerzhioù ar Gurunenn). Graet e vez kement ha ma c'heller evit digeneilañ ha digenvezañ an enebourien - se d'ar bobl. Setu ma voe evel un taol kurun all un tammig goude drouklazh Lord Mountbatten disoc'h ur “guriuzadenn - venozioù” graet gant un ensavadur - stad iwerzhonat e-touez an dud: 20% bennak eus ar boblañs a oa a-du gant amkanioù Sinn Féin - daoust ma lavare 4% bennak hepken bout a-du gant doareoù-stourm A.R.I. A-walch h'evit hardishaat an darn-se eus ar gannaded Fianna Fáil na blije ket dezho gwelout ar C'Hentañ Ministr Jack Lynch oc'h aotren da nerzhioù ar Gurunenn poursuiñ-paotred A.R.I. en tu-mañ d'an harzoù.

Hag er C'Hwec'h Kontelezh, war beseurt harp e c'hell ar Republikaned kontañ? Hañval eo e kavont atav tud yaouank prest da gemer plas ar re a vez lazhet pe doullbac'het. Gouest int da zegas tolpadou bras d'o displegadegoù. Ken kasaus a vez emzalc'h ar soudarded vreizhveuriat e-keñver poblañs ar c'harterioù katolik ma c'haller lavarout ez eus anezho skoazellerien vat da duterezh A.R.I. Daoust ma karfe an darn vrasañ eus ar boblañs kaout peoc'h, gouest eo ar c'houvrezelourien, gant o youl hag o skiant-prenan, da genderc'hel keit ha ma vo ret, ha pa ve hanter-kant vloaz c'hoazh, emezo.

Anzav a ra penngadourien an nerzhioù breizhveuriat, en un destenn kouezhet e dalc'h A.R.I., na hallont ket trec'hin dre an hentennoù milourel hepken. Setu perak — hag evit sioulaat gouarnamant ar Stadou Unanet ivez, broudet ma 'z eo gant ar Gostezenn Iwerzhonat du-hont — en deus klasket



kannad ar gouarnamant breizhveuriat er 6-Kontelezh degas da genbrezeg dileuridi eus an holl strolladoù politikel bonreizhel: an Unanourien ofisiel, D.U.P. Ian Paisley, "Alliance" O. Napier, S.D.L.P. John Hume. Nac'het o deus ar re gentañ dont, met abaoe ur miz bennak ez eus kenbrezeg etre ar re all, N'eus ket kalz a spi e teufent a-benn d'en em glevout: Hume a c'houlenn groñs e ve breutaet ar "gehedenn iwerzhonat" (the Irish Dimension, gwir ar re a. zo a-du gant unanidigezh Iwerzhon da rannan galloud gant an Unanourien er gouarnamant rannvroel) ar pezh a zistaoal Paisley krenn-ha-krenn. Ar vrud a red e kaso Margaret Thatcher an holl da sotal ma n'o deus ket patromet ur renkadur bennak a-benn Pask hag e wasko neuze he diskoulm-hi war ar rannvro.

Mar deo gwir ez eo sac'het karr ar Saozon en traezh, ken gwir all eo na hall ket A.R.I. gounit dre an hentennoù milourel kennebeut: kement-se a zo bet disklêriet gant Gerry Adams, un dileuriad eus Belfast, da Gendalc'h Bloaz Sinn Féin (1980). Kredifi a ra renerien ar strollad eta a rankont hep kroaziañ war ar stourm dre an armoù, ren un obererezh dispac'hel war an dachenn armerzhel ha kevredigezhel Hervez peseurt pennsturiennou 'ta'?

Disklêriet e oa bet kelennadur Sinn Féin e derou ar bloavezhioù tri-ugent en destenn "Éire Nua" (Iwerzhon Nevez) Arn c'hrafiou anezhi a chom ar mui en eñvor an dud eo a felle dezho digreizennañ gouarnamant Iwerzhon, krouiñ ur stad gevreadel rannet e peder rannvro hag un Dael (ur Parlamant) rannvroel da bep hini anezho; hini Ula (Ulster) o vezañ enni hogos kement a gatoliged hag a brotestanted met muioc'h koulskoude eus ar re-mañ, e doare m'o defe o emrenerezh rannvroel ha gwarant ouzh gwaskerezh a-berzh Iwerzhoniz all. Evit a selle ouzh an armerzh, ne oa avat netra zispac'hel en "Éire Nua": doujet a vefe ar gwir a berc'hentiezh prevez (kalz eus harperien Sinn Féin o vezañ kourerien ha kenwerzhourien vihan); ne dalvezfe ket da berc'henned vras; ha lañs a vefe roet d'ar c'henlabouradegoù (kooperativoù).

Gouzout a ra hol lennerien e oa bet un disrann e Sinn Féin e 1970 pa glaskas ur gostezenn gleizat hag a oa an tu kreñv ganti er burev-kreiz tennañ mad eus luskad ar gwirioù keodedel e Norzhiwerzhon evit rannañ an Unanourien ha kas ar stourm war an dachenn gevredigezhel en evez a-bezh gant displegadegoù, koazezadegoù en tiez vak hag e burevioù kompagnunezhioù, ensiladur er sindikadoù, h.a. Da veno ur gostezenn all eus Sinn Féin e oa aze un arnod da ziroudennañ al luskad republikan, ha setu ma voe daou Sinn Féin diwar neuze. An hini "ofisiel" zo deut abaoe da gemer an anv a S.F. Workers' Party ha da groaziañ war ar stourm dre'n armoù, da gemer perzh en dilennadegoù d'an Dáil ha da deurel pled koulz lavaret hep muiken gant kudennoù kevredigezhel. Deut eo da vezañ "adreizhour" o klask gounit fiziañs ar vicherourien er c'herioù hag ar werin tra ma chom en eñvor an dud un tamm eus skeud A.R.I. stag ouzh o anv.

Ha setu bremañ ar Sinn Féin all, a reer anezho "Provisionals", o treiñ krenn a gleiz ivez. Rak ur c'hemm gwiriziennel zo bet graet ganto da gefiver o c'hendalc'h-bloaz. Dirak 500 dileuriad bennak eo bet djspleget ur Raklavar nevez da ÉIRE NUA gant Ruairi O Bradaigh, prezidant ar strollad, eilet gant G. Adams. Ha degemeret eo bet da deul-diazez. Setu ar pezh a embanner drezan:

D'ar bobl iwerzhonat eo holl zanvez ar vro. He beli a astenn war holl zouar ha peadra ar vro koulz ha war hec'h araezioù-kenderc'hiñ (means of production). Ar gwir a berc'hentiezh prevez a dle bout isurzhiet da laz (interest) ha da wir ar bobl en he fezh. "Mennout a reomp kaout ur gevredigezh ma ne c'hall den korvoiñ (exploit) den all ebet." Danvez ar vro, ha pergen hini ar mengleuzioù pe ar c'hondon zo da vezañ diorreet evit ar bobl. Hervez reizh e tle an araezioù-kenderc'hiñ, an dasparzhadur (distribution) hag an eskemmoù bout meret en un doare demokratel. D'ar Stad e vo kontrolliñ dre ensavadurioù demokratel an emporzhadurioù, an ezporzhadurioù, an arc'hanterezh, an asurañsoù, ar greanterezh-diazez.

An douar zo ur glad-natur ha den na rummad tud ebet na hall bezañ peurberc'henn dezhañ. Da vezañ gounezet eo dre wardoniezh-familh pe dre genlabouradeg. Den ebet ne halo perc'hennañ muioc'h a zouar eget na vo divizet dre lezenn, ar c'hementad o vezañ termenet diouzh ar galloud-kenderc'hiñ kentoc'h eget diouzh ar gorread. Domanioù pe veurioù bras a vo kemeret gant ar Stad da feurmiañ da diegezhioù hag a vo bodet a kenlabouradegoù pe genvereurioù. Ne vo aotreet den ebet nemet keodedourien iwerzhonat o chom er vro da berc'hennañ douar en Iwerzhon. Ne vo aotreet den ebet da binvidikaat diwar werzhañ douar da sevel tiez pe adeiladoù (buildings) all evel ma c'hoarvez bremañ en un doare mezhus. An douar-adeilaff a vo prenet gant ar Stad pe gant pennadurezhioù lec'hel d'ar priz a vo d'an douar-labour hag adwerzhet d'an adeiler pe d'ar perc'henn nevez. Da zigoll e c'hall ar perc'henn kentañ kaout arc'hant pe douar e lec'h all.

Miret e vo gwir an den da berc'hennañ ti, dilhad, boued, h.a. koulz ha stalioù ha greantioù bihan. Nac'het e vo ar seurt perc'hentiezh hag a rofe tu da gorvoiñ tud all. Embregadegoù bras a ranko bezañ e stumm kenlabouradegoù, ar vicherourien o vezañ kenlodek enno.

Meur a eurvezh a voe gouestlet da vreutaat ar raklavar-se hag a ro un endalc'h kevredigezhel kalz spisoc'h da venoziadur ar strollad. Gantañ e tisklêr ar Republikaned-mañ o enebiezh ouzh ar c'hompagnunezhioù liesvro hag ouzh ar berc'henned vras, estren pe nann; hag e vrastresont un hent da gomezañ an digevatalder a zo er vro etre ur bihanniver pinvidik hag ur muianniver paour pe baouroc'h (moarvat ez eo heffvel an traoù ouzh ar stad ma oad e 1970 pa biaoue 5% eus ar boblañs 71% eus madoù ha danvez ar vro).

Darn eus an dileuridi a ziskouezas bout nec'het en abeg d'an harzoù a venner lakaat d'ar berc'hentiezh prevez. D'o meno e vo aes da enebourien ar Republikaned ober aon d'ar gourien ha d'ar genwerzhourien vihan en ur huchal e klasker lemel o feadra diganto, ma tegouezh da Sinn Féin kaout o zu! Moarvat ez eus lañs er strollad gant ar re a zoug ar muiañ e Belfast, bec'h ar stourm ha ne anavez ket gwall vat ar re-se tro-spered tud ar maezioù. Betek hen a-dra-sur e oa ar Brovisonaled kizidik ouzh dibobludur ar maezioù, ha diogelaet e voe adarre e felle dezho derc'hel ar muiañ ar gwellan a dud war ar maez.

Met kaer o devo ar Republikaned lavarout ez eo diazezet o menozioù war an hengoun gouezel a berc'hentiezh voutin, ha war "Comhar na gComharsan" (kevelerezh an amezeien), tamallet e vo dezho a-grec'h a bep seurt kadorioù bezañ dalc'hidi ur

c'helennadur estren. D'ar mare-mañ e tenn o menoziadeg d'ur weledigezh, met daveiñ a reont da hini Pearse ha Connolly evel ma voe disklêriet e 1916. Sammet ma'z eo Iwerzhon gant kudennoù armerzhel grevus hag en devo gouarnamant Dulenn milboan d'o diskoulmañ, moarvat e kred an dispac'h-erien ginvietañ e teraou ur prantad ma c'hallint ober lammgresk o kas o stourm war an dachenn gevredigezhel. Divizet o deus darbariñ ur steufivad a harzerezh armerzhel-kevredigezhel evit an diskar-amzer a zeu. Met n'hen sevenint ket hep tapout gwalldaoliou. E-lec'h all pa vez lakaet ar genreizhad frankizourel en arvar gant dispac'herien e tro ken buan da ziktatouriezh Hag eñ a c'hoarvezo ivez en Iwerzhon?

Y. Yannez.

[There is no sign of an early end to the struggle in Northern Ireland. The Dublin government co-operates with London in the effort to defeat the IRA. The latter proclaims that it can carry on for another 50 years. Both sides recognise that there can be no purely military solution. The 1980 AGM of Sinn Féin (Provisionals) was marked by a turn to the left with the adoption of a programme which advocates the democratic control of the means of production, distribution and exchanges, and strict limitations to be put on the right of private property where necessary so as to prevent the exploitation of man by man (or large companies).]

#### **WHO WANTS NUCLEAR ENERGY?**

##### **BRITTANY CAN MANAGE WITHOUT IT.**

Schools, shops, townhalls were closed in the Cap Sizhun peninsula, while demonstrations, attended on January 31 by some 6000 people, and on February 3 by 20,000, were being staged in several towns in the West of Brittany against the French government plan to build a nuclear station in Plogoff near Beg ar Raz (Pointe du Raz). In clashes with police who occupied the area in strength, two dozen demonstrators were wounded. The mayors of all the communes in the peninsula refused the use of their townhalls for the public enquiry which should be held over six weeks prior to the decision by the authorities to build the station. Barricades were put up in an effort to prevent police-escorted vans being brought into the area for use as "field" townhalls, where the inhabitants could have their views recorded. But they see this as an empty formality and are ignoring it. The Regional Council, a body which is controlled by the Paris government, had voted for the station. EDF (French Electricity Board) is now engaged in a massive campaign to convince the people that it is both necessary and safe. 220,000 leaflets are being distributed to that effect to all households in Finistere and further information has filled the pages of the local dailies and can be obtained automatically by phone. However more and more elected representatives are coming out against the plan. Undeterred by the show of force 1376 inhabitants of Plogoff signed a petition to the Finistere prefect, asking him to withdraw his crowd of uniformed invaders: to no avail.

"The people are resisting as Bretons.... It is significant that enquiry documents were burnt in front of a French flag, while a Breton flag was hoisted nearby, and that the Breton national anthem was sung by the 20,000 gathered at the site of the proposed station, Breton flags and bilingual posters predominated. Brittany is not dead!" (An Amzer, 8-2-80)

The conclusion of research carried out over a year by Breton scientists and technicians, as part of an overall

French project, ALTER, is that by the year 2000 Brittany could produce all the energy she needed. In their recently published study, they assume an increase of 13% of the Breton population and of 20% in energy requirements (more in industry and services, less in transport which would become communal for passengers, and rely much more on railways for goods). They have quantified the contributions which could be made by the various sources of renewable energy available in Brittany, leaving out those for which the technology has not yet been developed: the total would amount to 25-30% more than is used at present, thus presenting a good margin of security.

The authors point out that this kind of regionally-based technology would create employment, safeguard the ecosystems, rely on self-management. It implies however a different kind of society, less consumer-minded, cutting down drastically on waste. It would mean regional autonomy.

A campaign of information about this Breton ALTER started in January with public meetings in Konk-Kernev and Brest and will continue during the coming months. Further information from P.A.B., 11 rue Durer, La Cavale Blanche, Brest 29200. A.H.

#### **THE CULTURAL CHARTER AFTER TWO YEARS:**

##### **A pittance for a subject people.**

For almost 200 years the French authorities have denied all distinctions between the peoples living within their State borders and made no secret of their will to rub out the ethnic "particularismes" for the sake of French unity. Remember the words of Minister of Education de Monzie in 1925: "France's interest requires the Breton language to disappear". To-day no minister would dare to speak so bluntly. State leaders have brought ambiguity to a fine art: they talk of "regionalisation", even of preserving the "regional cultures" but they maintain a supercentralised system of government. Regionalisation is for the front window, centralisation goes on inside. The Charter adopted two years ago is supposed to have given official recognition to the existence of a Breton cultural identity. Has it really?

**Origins:** The contents of the Charter were described in detail in CARN Nr. 26, but some comments about the circumstances of its adoption might be appropriate. It was President Giscard d'Estaing who, speaking in Ploermel, not far from the Breton-speaking area, on February 8, 1977, said that the Bretons should be encouraged in their "specificity" and that a charter would be adopted in order to maintain the Breton cultures in all their forms. So used were we to official refusals and evasions that his words raised great expectations, so much so that he set a limit of a year for the scheme to be ready for implementation.

The French State is divided into 21 administrative regions of which Brittany-minus-the-Loire-Atlantique-departement is one. In each region there is a Regional Council and a Social and Economic Council, not directly elected but composed of politicians, members of other councils, government nominees. In Brittany they are dominated by pro-Government people. The "C.E.S." has a purely consultative role. The Regional Council apportions the annual regional budget which amounts to about £5 per capita of the population. The regional prefect, chief government-appointed administrator, has the executive function all to himself.

The first draft of the Charter, prepared by the



C.E.S.'s Cultural Commission, included demands for bilingual road signs, financial aid to the DIWAN nursery schools, the setting up of a Cultural Institute and of a Breton Cultural Council, the training of a pool of Breton language teachers by creating a degree in Breton studies. Not bad, you may say! But the draft had a long way to go through councils and government offices controlled by mostly ill-disposed people. In Paris it had to go before three bodies on which Education, Culture, the FR3 Television Authority, were represented. And who represented Brittany in the discussions? THE REGIONAL PREFET! A queer way to sire a "cultural identity"!

The final text presented to the Regional Council and the five departement councils destroyed all illusions: no bilingual signs, no money for DIWAN\*, no degree in Breton. The budget envisaged by the CES Commission had dwindled like snow in the spring. After heated discussions and the rejection of two last-minute amendments tabled by Regional Councillor A. Keravel — that experimental bilingual classes be organised in State nursery and primary schools, and that credits equivalent to £16,000 be provided to finance the equipment of the dozen DIWAN schools then in operation — the Charter granted by Giscard was signed by the various councils and, exactly one year after Ploermel, by the President himself. Fear that the alternative would have been Nothing apparently weighed on the council's decisions to accept the "mini-Charter".

#### **Impact on Breton Language**

- 1) **Radio.** Before the Charter a one-hour programme "Liv an Amzer ha Spered an Dud" was broadcast every Sunday.\*\* In 1978 in addition to it a weekly 45-minute magazine "Ar seizh Avel" was introduced, it has since become twice-weekly. The two ten-minute daily news bulletins already existing were as agreed supplemented by a similar 5-minute bulletin in the Gwened dialect. It is reckoned that the total radio time increased from 148h 20mn a year to 251h 45mn — an average of 4h 50mn a week.
- 2) **On television,** the total time has increased in accordance with the terms of the Charter from 11h 16mn to 21h 26mn a year — i.e. 28mn a week except for 6 weeks during the Summer when the Breton language is pushed underground to make room for touristic programmes. Welsh viewers may think for a moment that they are spoiled when they read this!
- 3) **What about the teaching of the language?** In this key area, the Charter is totally useless. It makes no provision for DIWAN, nor is there any question of instituting an academic qualification such as a degree in Breton. The reason is quite simple. In the French university system, a degree opens the door to teaching and confers on the teacher a "speciality". So long as no graduates in Breton exist, no secondary teacher can have this language as the subject in which he/she specialises; the teaching of the language will depend on teachers of other subjects (English, French, maths., etc.) being willing to take it on in their time table and devoting to it the 2, 3, 4 hours a week that may be vacant. Needless to say this is for them an additional burden. **It is impossible for a teacher to devote himself fully to the teaching of Breton in a school.** As for training, short courses are mentioned in the charter.\*\*\* How can one pretend to do in a few days what in other subjects such as English or German requires three or four years of university study? The Charter vouched that from September 1979 onwards secondary school pupils in 4th form (average age 14) could take Breton as a subject at a rate of three hours a

week. That was presented as an innovation. The "option" would benefit from the same status as a foreign (sic) language. **BUT ON THAT POINT THE CHARTER IS A FRAUD:** it was decided already in 1974 to offer that option in the framework of a reform due to take effect from the beginning of the 1979-80 school year onwards. Charter or no charter, the option was available. For readers who are not familiar with the French system, I should explain that a pupil entering the 6th form (average age 12) chooses a first foreign language. The vast majority take English, Breton is ruled out. Two years later, in 4th form, a second foreign language can be chosen. Until now most schools offered German or Spanish. Some also offered Russian, Italian, Latin or Old Greek. Well, since September, Breton is included, but so is Basque, Corsican, Occitan! It is therefore dishonest to say that the charter has brought us anything new in this field.

As was to be expected, our poor Breton language, which suffers from the stigma left by 150 years of adverse publicity, could not in the prevailing conditions compete with German and Spanish any better than the small shop-keeper can with the New Look super department-store on the opposite side of the street. In Brest for example, only one school was able to offer a Breton course to its Fourth Form; in all the other schools the required minimum of 15 pupils was not obtained. This is not surprising as neither the parents nor the schools were given any but the vaguest information by the Department of Education as to how they should proceed for the Breton "option" and under which conditions it would be worked out. So, charter or no charter, children in the Breton-speaking area will keep at "Hablamos Espanol" instead of turning to "Komz brezhoneg". If I had more space I could analyse the mechanism whereby the Second Living Language is chosen and show how the families are brought almost inevitably to put aside what is officially called the "ethnic language".

Re-read now the preamble to the Charter (CARN 26, p.6) and judge what admirable words it contains! An act of recognition of the cultural personality of Brittany! An undertaking to guarantee its free blossoming! Answering the Bretons' desire to have their identity respected! But what do those words mean? How do they relate to reality? When the whole system conspires to prevent effectively our hundreds of thousands of school children learning their language and learning through its medium, it is a mockery to speak of a guarantee of free development.

Jorj Gwegen.

#### **Notes:**

\* According to G. Morin (Armor, February), the Breton departements contributed 438,000 F in addition to the 6 Million F. they were required to by the Charter during the two years 1978-79, and DIWAN received 140,000 F (= £16,000) of the (roughly) 1,700,000 F attributed during the two years to Breton language associations and publishers under the heading "Credits de Fonctionnement".

\*\* Friends of mine living in Cornwall have assured me that they receive this broadcast without any trouble, from 11 to 12, on VHF (modulation de frequence). It is retransmitted from 13 to 14 (French time) on medium wave 423m.

\*\*\* Week-end training courses for Breton teachers are organised independently of the Charter set-up, by Per Denez within the framework of "La Formation Continue". Universite de Haute-Bretagne, Rennes - Villejean.

## DIWAN GROWTH DESPITE FINANCIAL HANDICAP

DIWAN reported before Christmas that it has now 13 schools attended by over 250 children and needs (the equivalent of) £140,000 a year to pay 13 teachers and 2 full-time managers, also to acquire equipment. They have 20 other nursery and two primary schools planned for the near future, but they must proceed carefully in the absence of official help and in spite of the considerable good will and sympathy of the population. As pointed out by the secretary general of the International Committee for the Safeguard of Breton, Alain de Bijl, France is the most retrograde country in Europe as regards the fostering of cultural identity and diversity. He announced that his association would give DIWAN as much help as possible, and initiate moves to give it access to the European Cultural Council (DIWAN is not allowed representation on the Breton Cultural Council).

Various other attempts are being made with the help of friendly Euro-MP's to draw the attention of EEC institutions to the lousy treatment reserved by France to "her" minorities and to promote a charter of linguistic rights. They are being vociferously resisted by Chauvinists like Debre.

## SUFFERING FOR THEIR COUNTRY

K.A.D., a committee with address c/o Ti ar Vretoned, 22 rue Delambre, Paris 75014, has been formed to campaign for amnesty for all Breton political prisoners. These numbered 23 in January, including 12 not yet tried. KAD is also asking for the status of political prisoners to be recognised in France and for the abolition of the State Security Court. They draw attention to the transfer on February 9 of Yann Puillandre (43, married, 3 children) from Fresnes where he could meet his comrades daily for two hours to Fontainebleau where he will be totally isolated: he is nominally allowed one hour (4 to 5 pm) a day for visits, but his relatives live 400 miles away and can come only once a month. Food is severely rationed, no daylight enters his cell, he is taken out for a 1 hour walk in a passage 1½ meters wide, he is not allowed to speak Breton to his visitors, he was told by the Governor he would be treated there like an ordinary common law criminal. Considering he had given no ground for disciplinary measures in Fresnes, he passively resisted the transfer, with the result that he was knocked around, kicked, and insulted.

Yann Puillandre was sentenced in October to 4 years of "prison ferme" for having taken part in meetings where FLB men were present. He is known for his struggle against the unfair redistribution of farm land, as well as for his stand for the Breton language.

France got more upset about Sacharov than about Afghanistan. Sacharov in Gorki, Puillandre in Fontainebleau: isn't it much the same?

Join with KAD in its campaign for amnesty! Protest to French embassies about Puillandre! Write to the prisoners (addresses from Vivian Uíbh Eachach, 38 Sráid San Tomás, Áth Cliath 8, Eire.)

● The annual Breton language festival GOUEL AR BREZHONEG will be held this year from May 14 to 18 in Plabenneg, 9 miles North of Brest.

It is now an important meeting point for all who are interested in the Breton language and culture. If you are in (or can go to) Brittany at the time, DON'T MISS IT! Information from Kristina Jegou, 46 rue de Lyon, Brest.

## **CYMRU**

### CERNYW A'I DYFODOL

Mae'n ymwybodol i'r mwyafrif o ni'r Cymry bod cysylltiadau rhyngddom a phobl Iwerddon, yr Alban a Llydaw. Ond mae nifer llethol o bobl tu allan i'r Undeb Geltaidd sydd ddim yn sylweddoli bod Ynys Manaw a Chernyw yn gyfnitheroedd i Gymru. Yn wir, mae cysylltiadau agosach gan Gymru i Gernyw na unrhyw un o'r gwledydd Celtaidd eraill.

Aelodau o grŵp y Celtiaid Brythonaidd yw Cernyw a Chymru, ynghyd a Llydaw. Mae ieithoedd y dair gwlad wedi gwreiddio o'r iaith Brythonaidd, sef prif iaith rhannau eang o Ynys Prydain tan y bumed ganrif. Gyda'r perthynas hanesyddol yma mewn golwg, bûm ar ymweliad a Chernyw yn ystod mis Awst llynedd.

Penderfynnais wneud y swirnai yn y cerbyd Almaenaidd 'roeddwn newydd ei brynu. 'Roedd yn daith odigog o fy nghartref yng Ngogledd Cymru, trwy'r Canolbarth a thros Pont Hafren. Gwibdaith wedyn trwy Wlad yr Haf a Dyfnaint i'm cyrchfan - Cernyw. Gwersylla oeddwn, oherwydd mae'n dipyn haws gweld y wlad pan yn defnyddio pabell na phan mewn gwesty neu unrhyw adeilad sefydlog.

Mae Cernyw yn sicr yn wlad brydferth, yn enwedig yr arfordir, ond mae bron popeth wedi ei fasnacheiddio er mwyn yr ymwelwyr. Er mai Saesneg yw iaith y mwyafrif llethol o fobl Cernyw mwyach, mae ganddynt acen unigryw a hyfyd. Ond ni chlywais yr acen yma yn aml gan weithwyr y siopau, tafarndai na'r gwersylloedd. Tybed a yw pobl Cernyw yn cael eu boddi gan ddylifiad o estroniaid o'r dinasoedd Seisnig.

I ddianc oddiwrth y sefyllfa annymunol yma, darganfyddais mai'r peth gorau oedd symud o'r arfordir i ganoldir Cernyw. Yma 'roedd pentrefi Cernywaidd naturiol, pobl gyda'r acen frodorol ar eu tafodau, ac enwau Celtiaid yr arwyddion - ffyrdd. Yn wir, 'roedd rhai, fel Penberth er engraifft, yn nodweddiadol am eu tebygrwydd clos at enwau Cymreig gyfoes.

Ond eto, ychydig iawn welais yn amlygu'r ffaith bod Cernyw yn wahanol i Loegr, a'i pherthynas a'r hil Geltaidd. Heblaw am yr arwyddion-ffyrdd, gwelais ambell i hysbyslen wleidyddol gan Mebyon Kernow, sloganau wedi eu paentio mewn llythrennau bras ar bontydd a muriau, a credaf imi weld lori gyda ysgrifen Cernyweg arni. Er syndod imi, darganfyddais yn un o heolydd cefn Pensans hysbyslen "Ie dros Gymru", sef un o'r rhai a ddosbarthwyd adeg y bleidlais drychinebus honno ar ddatganoli.

Yn anffodus ni chefais y pleser o gyfarfod a siaradwy o'r hen iaith, ond deallaf eu bod braid yn brin. Ond pan oeddwn yn crwydro drwy strydoedd Pensans un o'r prynhawniau heulog prin a gefais yno, gwelais wraig canol oed yn llusgo ci bach pengaled wrth ei dennyn. Pan glosais at y ddynes, clywais hi yn rhegi'r ci yn Saesneg, ac yna harthiodd arno drachefn mewn iaith na allwn ei ddeall. Tybed?

Wrth sgwrsio gyda'r brodorion uniaethog, teimlais bod cefnogaeth eithaf cryf a chadarn yno i'w hiaith. Deallais bod yr iaith yn bwnc swyddogol yn yr ysgolion am y tro cyntaf ers canrifoedd lawer. Yn sicr, yr argraff a gefais yw y bydd yn llawer hawddach atgyfodi'r iaith na sicrhau annibyniaeth

gwleidyddol. Bydd y newydd-ddyfodiaid estron yn sicrhau hynny. Ond wrth gwrn nid yw hynny yr reswm dros beidio ymladd dros hawliau hanfodol a theilwng. Buasai ail-eni'r iaith yn rhoi sylfaen gadarn i adeiladu am lwyddiant yn y byd gwleidyddol.

Efall y bydd llawer o Gymry yn meddwl bod achos yr iaith Gernyweg yn annobeithiol o ystyried cyn lleied sy'n ei siarad. Ond chwi o ychydig ffydd, cofiwch bod y nifer sy'n siarad Cernyweg yn cynyddu tra mae'r nifer sy'n gallu Cymraeg yn gostwng. Gobeithio y bydd Cymru yn dysgu o brofiadau a chamgymeriadau Cernyw. Ian Parry.

[Kernow is a beautiful country which is being over-run to some extent by strangers. Although a lot of the Celtic identity has been lost, attempts are being made to restore it. The resurrection of their ancient tongue would provide a stable foundation for political success.]

### **BWRLWM YR IAITH AR RADIO CYMRU**

Nid heb reswm y defnyddir llwyddiant Radio Cymru fel arf yn nwylo ymgyrchwyr y Sianel Gymraeg y dyddiau hyn. Gellir maddau, efallai, i Ifan Lloyd, a ddadleuodd yn y rhifyn diwethaf o blaid cynlluniau Whitelaw, am fethu lylweddoli grym y ddadl hon. Wedi'r cyfan, ni ellir codi VHF Cymru ar set radio gyffredin yn Llundain.

Fe gofiwn mai ar y donfedd ganol y darlledid rhaglenni radio Cymraeg i gyd hyd at ychydig flynyddoedd yn ôl — y donfedd boblogaidd yn ôl y rhai a wrthwynebai symud y rhaglenni hyn o dipyn i beth i'r donfedd "llai poblogaidd" ar VHF. Er fod rhaglenni radio Cymraeg yn bethau prin yn y cyfnod hwnnw o'i gymharu â'r sefyllfa bresennol, eto roedd cynulleidfa enfawr yn gwrando arnynt oherwydd eu bod wedi eu gosod bob yn ail â rhaglenni Saesneg poblogaidd. Dyna oedd y ddadl, beth bynnag, ac anhawster arall oedd y byddai raid i bawb brynu setiau radio newydd er mwyn derbyn y gwasanaeth VHF. Dim ond lleiafrif bach a fyddai'n gwneud hynny, meddid.

Bellach rhoddwyd taw ar y dadleuon hynny yn llwyr ac ni chlywir neb erbyn hyn yn amau llwyddiant a phoblogrwydd y gwasanaeth newydd nac yn datgan mai camgymeriad mawr oedd mentro "cyfyngu'r Gymraeg i un donfedd amhoblogaidd".

Ni chafwyd llwyddiant dros nos, mae'n wir. Ar y dechrau gellid derbyn llawer o raglenni ar y donfedd ganol ac ar y donfedd newydd, a chymerodd dipyn o amser i ni'i gyd gyfarwyddo â'r drefn newydd. Ond o dipyn i beth gwelwyd cynnydd sylweddol yn nifer y rhaglenni nes ein bod bellach, ers mis Tachwedd diwethaf, yn cael 65 awr yn wythnos — gwasanaeth na fyddai neb wedi breuddwydio amdano rai blynyddoedd yn ôl a gwasanaeth sy'n tynnu dŵr o ddannedd ein cyfeillion ym mhob un o'r gwledydd Celtaidd eraill.

Does neb yn honni ei fod yn wasanaeth perffaith. Mae'n ffaith hysbys fod yr holl wasanaeth yn cael ei redeg ar swm bychan o arian ac ofnir y bydd llai fyth o arian ar gael yn y flwyddyn nesaf o ganlyniad i'r toriadau o fewn y BBC, er fod Pennaeth Radio Cymru, Meirion Edwards, yn gwadu y bydd hynny'n effeithio ar safon y gwasanaeth.

Ond o fewn y cyfyngiadau ariannol hyn does dim dwywaith fod Radio Cymru wedi cyrraedd ei nod. Byddai Radio Wales yn fwy na bodlon petaent yn cael yn un llwyddiant. Mae rhan helaeth o'r clod, efallai, yn

ddyledus i'r rhaglen 'Helo Bobol' a phersonoliaeth heintus a bywiog Hywel Gwynfryn. Mae'r ymateb i'r rhaglen hon — ac i amryw o raglenni eraill megis 'Codi'r Ffôn' — yn brawf digamsyniol fod yna ddeialog glos a hapus rhwng y darlledwyr a'u cynulleidfa. Ac nid gormodiaith fyddai dweud fod bwrlwm y gwasanaeth a'r brwdfrydedd cyson a deimlir yn ei sgil wedi gwneud llawer i godi calon nifer fawr o Gymry Cymraeg sy'n teimlo'n ddigalon weithiau ynglŷn â dyfodol yr iaith.

Pa eisiau gwell dadl dros ddilyn yr un patrwm ym myd teledu? A.G.

### **THE SOCIAL STATUS OF WOMEN IN WALES**

*The Guardian*, England's leading left-wing newspaper, published an article on 8 June 1979, saying that you are unlikely to find women so repressed outside the Arab Emirates as they are in West Wales. It was an article so brimming with racial hatred that it would never have been published had it referred to some protected group like negroes, nor would it but for the defeat of Plaid Cymru in the referendum and the general election; however its main points that far too many Welshmen "drink like pigs" and treat women worse than any intelligent farmer would treat sows are too obvious to deny. No-one wrote to *The Guardian* to do so, as far as I saw; and anyone who has lived in both London and Wales would have to admit that in essentials the article was accurate.

I don't intend to discuss the problems of alcoholism this time, except to say that Wales has had a powerful teetotal and prohibitionist movement since the Revival of 1859, and such movements nearly always cause (quite unintentionally of course) excessive drinking. What concerns me now is when did the status of Welshwomen plunge to its present low level. A radio talk by Derek Llwyd Morgan in November 1979, describing the part played by women in the Welsh religious and educational movements of the 18th century, makes me doubt the theory put forward in "Descent into Civilization" (CARN 26) that it is all the result of the decline of a "tribal system" in the late Middle Age — a "tribal system" whose very existence many recent historians dispute.

What Dr. Morgan said was that there weren't just a few women, of whom we've all heard, at the head of these movements (Madam Griffiths, who persuaded the Methodist leader, Howell Harris, to accept her as the voice of the Holy Ghost; Madam Bevan, who ran the Circulating School system from 1761 to 1779; and Ann Griffiths, the greatest Welsh woman poet, who wrote Methodist hymns). Women played a vital part throughout: they were numerous among the "cyngorwyr" (counsellors), who directed the "seiadua" (Methodist societies), they travelled about the countryside, keeping in touch with the clergymen of their persuasion and organizing new "seiadua" with a cheerful lack of concern for domestic duties, and they constituted up to 70% of the "seiadua" in parts of South Wales. Nothing unusual about that proportion of women in a declining religion, but Methodism was not declining; it was, for better and for worse, rising to become the dominant influence on life in 19th century Wales.

Evidently men took notice of what Welshwomen had to say in those days and they continued to do so as late as 1867, when a remarkable event occurred. The Welsh who had established a colony on the River



Chubut in Argentina set up a territorial assembly. They allowed women to have the vote as a matter of course and for the next two years, until the Territory of Wyoming introduced adult suffrage in 1869, this Welsh-speaking body in Patagonia seems to have been the only legislative assembly on earth with women's franchise.

#### Effect of Anglicisation:

By that time however, a rapid decline in the social status of women had set back home in Wales. When in 1912 suffragettes came to Wales to agitate for the vote in the British Parliament, their meetings were disrupted and they were beaten up with a brutality not seen in any other part of the United Kingdom. Considering that the period between 1867 and 1912 was that when women were entering many of the professions and married women were given property rights for the first time in England (though not for the first time in Wales), something odd had happened west of Offa's Dyke.

It began with the secession of the Methodists from the Church of England (as the Anglican Church in Wales then was) to form the Calvinist Methodist Church of Wales (now the Presbyterian Church of Wales) in 1811. This meant the rapid replacement of "cynghorwyr" by clergymen. There were to be no clergywomen, and, given the importance of the clergy in the theocracy, which 19th century Wales was, it is no surprise that not a single woman in non-conformist Wales reached the prominence of those 18th century leaders listed earlier. The only women of any importance in 19th century Welsh history were Anglican aristocrats such as Lady Llanover and Lady Charlotte Guest.

But the effects of this were probably not as important as those of anglicisation, which worked in two ways. In the early stages of the Industrial Revolution Wales had a leading position, but from about the 1830s de-industrialisation began, reducing the country steadily to the role of a colonial economy supplying raw materials (copper, lead, slate), fuel (coal), and semi-manufactures (iron bars) for English industry. (This remains the situation to a large extent today.) This meant that the kind of work in agriculture and textiles, which had provided 18th century Welshwomen with employment and therefore independence, was replaced by mining and quarrying; in which women were at a serious disadvantage. Not that they didn't try their best: in 1842 women formed 30% of the adults working underground in the mines of Sir Benfro (Pembrokeshire), but in that year an act was passed forbidding them to earn their living in this way and for the next hundred years, until the English government conscripted women to work in factories in the 1939-45 War, it became established in the Welsh mind that the place for women was, to quote the late Marshall Goering: "kitchen, children and church". And any girl who didn't like the prospect could go to - London or Pennsylvania.

The other aspect of anglicisation was that the social ideal presented as worthy of imitation, when the retreat of the Welsh language began around 1850, was that of the Victorian middle class family with mother sitting at home attended by unemployed daughters, lots of sexual repression and hypocrisy. (Like many accounts of Welsh society, *The Guardian* article made much of the hypocrisy its writer found; it isn't the first time the English have looked in the mirror and not liked

their own ugly faces!) But in the days before the mass media the Welsh working-class had no way of finding out how the English working-class behaved, so they tried to imitate the middle-class models presented by their preachers, their school-teachers and novels, and that was how what is now "traditional" Welsh family life came into existence. The vision of the proper sphere for women which it supported was re-inforced by the introduction as far as possible of single-sex schools. The Circulating Schools had been mixed in the 18th century.

#### Ineffectiveness of Law – Jobs and Rape

It seems to me that what the law says may be a lot less important in establishing the social status of women than the authors of "Descent into Civilization" think. Legally the status of Welsh women in the 18th century was far lower than under the native Law of Hywel in the 12th century in that, for example, a married woman no longer could own property; but, since a very few people of either sex managed to accumulate much property at either period, this probably mattered much less in deciding their social status and independence than the earning power which women had in the 18th century. That economic position collapsed in the 19th century and hasn't fully recovered in the 20th.

And a vast quantity of English legislation in the past hundred years designed to improve the status of women has had little effect.

The reason why Wales has the lowest average per capita income of any "region" in Great Britain is that it has the lowest activity rate (proportion of people either at or willing to work). In 1971 the Welsh activity rate was 84% of that of the United Kingdom and, while part of the reason for this lay in the large number of pensioners exported by English to Wales, the main reason was that only 35.7% of Welsh women over 15 years were active as against 42.7% in Great Britain – see *Welsh Economic Trends* No. 3 (1976). Since, by a process of cumulative causation described by Gunnar Myrdal in *Economic Theory and Underdeveloped Regions* (1957) industrial development avoids poor areas so they grow even poorer, it is likely that the depressed condition of Welsh women during the last 140 years or so has done much to produce the poverty of their country.

More important than legal provisions is also that, if men can treat women contemptuously to coarse language and minor sexual assault with impunity, they seriously restrict women's freedom of action, and this is what distressed *The Guardian's* correspondent most. It may also explain a widespread belief that major sexual offences such as rape and incest are most common in Wales than in the rest of Britain. This is completely false: as with most other varieties of serious crime, indictable sexual offences are slightly less common in Wales than in England - see 1978 criminal statistics Cmd. 7670. But a belief, even though false, may intimidate women and explain why, when canvassing in Wales, I have found a lot of women voters were worried about "law and order", which may in turn explain a bit of that extraordinary Conservative advance in Wales on which I commented in CARN 26, since the Tories are the "law and order" party.

#### Nationalist Apathy

One might expect nationalists to be all for

women's liberation. They, after all, object to English influence and it is characteristic that, for example, it is in English-speaking lands that women are paid least relative to men (see J.R. Moroney "Do Women earn less under Capitalism?" Economic Journal Sept. 1979). But most nationalists never bother with such problems. From the beginning of Plaid Cymru liberation has been for the male half of the Welsh nation. Read Y Ddraig Goch (Jan. 1935): "at each Summer School (Kate Roberts) is to be seen looking after the Plaid bazaar; the most brilliant woman writer in Wales taking care of a stall. How rare a virtue in artists is humility." Would the finest writer of Welsh prose, one of the great short-story writers of the world, have been left to practice humility on a stall if she had been a man? It was a criminal waste of talent that Kate Roberts, a member of Plaid for over 50 years, never got much further than running that bazaar, though the wisdom of her articles (Erthyglau ac Ysgrifau Llenyddol Kate Roberts gol. David Jenkins 1978) shows that she would have avoided many mistakes made by less humble men.

Forty years on, Mrs Thatcher might be running the English Conservatives, but down in Wales things hadn't changed much. "What is the purpose of women in the political system in Wales? To raise money, hold coffee mornings and jumble sales, and make cakes to be raffled," writes Elan Closs Stephens, in Asen Adda (1975), the only book in Welsh on feminism. And if any woman tries to do much else, she is liable to be taught humility by young men whose motto is: "Ignore a woman if you can; and, if you can't, shout her down."

Up to the 18th century Welsh women kept their maiden names when married (according to "Descent into Civilization" this was also true in Ireland). Recently some Welshmen have revived traditional Welsh names for themselves. (By this system I am Ifan ap Sion and, if I had such relatives, my sister would be, even when married, let us say, Morfudd fch Sion, and my wife, equally permanently, might be Cristin fch Siarl). But these patriots have no intention to revive Welsh customs which conflict with the principles of male chauvinist piggery. Their wives are given their husband's patronymic so, if I were one of them, mine would be Mrs. Cristin ap Sion, which means Christina son of John, an odd way to describe John's daughter-in-law and a fine example of male chauvinist asininity.

Why do Welshmen maintain such Victorian social attitudes towards women in the family, in politics, at work, even in the street and the pubs? Mainly I think because if you feel oppressed and despised, you look around for someone else to oppress. Women are convenient for the purpose. That women, if let out of the kitchen, take men's jobs away from them is also a popular idea in a land where unemployment has been high since 1920; but as I have mentioned already, this is a dangerous fallacy, which creates unemployment.

Those who wish to liberate themselves are stupid if they start by oppressing others, which only acts as a psychological displacement, destroying any effective impulse to change the situation. It is particularly destructive when nationalists displace aggression against women who, from the days of our own Cwenllian fch Gruffudd, killed leading an army against the English in 1136, (and perhaps even further back to the time of Boudicca) though the days of Joan of Arc, upto those of the Finnish Women's Association, an organization which "kept alive the idea of a separate

nation" of Finland, women have often been in the forefront of nationalist movements. But if nationalists are nasty enough to them, they not only won't be - they are in a good position to ensure that there is no nation. One of my female relatives told me that she thought Welshmen treated women like second-hand furniture (you kick it if you want to move it), which explains why she set out to rear her children to be as English as possible. How many decisions like hers account for what has happened to Welshness in the 20th century? Apart from that, can any nation which misuses the talents of half its people hope to achieve its freedom? And does it deserve to? Ifan Lloyd

## WALES PAYS THE PRICE

The people of Wales have been preoccupied with battles on three fronts over the last few months - the battle to save thousands of jobs, the battle against the dumping of nuclear waste in rural Wales and the battle against the Government's two-channel solution to Welsh language broadcasting.

It seems fair to assure that the numerous threats which are now facing our country on all fronts are the direct result of the Referendum defeat last March. This is the price that we have to pay for saying so clearly how satisfied we are with the present state of affairs. Many believe that the result would be vastly different if the Referendum was held now. Unfortunately, the opportunity has been lost.

## A RETURN TO THE 30's?

Widespread unemployment and a return to the depression of the 30's - this is the grim situation which is facing Wales as a result of the severe cutbacks in the steel industry.

The British Steel Corporation has confirmed that 12,800 jobs will have to go in the South Wales Llanwern and Port Talbot steelworks, in addition to the 7,300 previously announced at Shotton in North East Wales.

These steel jobs losses, coupled with further imports of coking coal from foreign countries, will also affect thousands of jobs in the coal industry - which means that the two industries which have formed the backbone of the industrial Wales for so many years, are being gravely threatened.

All in all, an estimated 65,000 people will have to join the dole queue within the next 18 months. Unemployment in Wales could rise to 15% - much higher in some areas - and very serious social as well as economic consequences are feared.

The Wales TUC has reacted angrily to the situation although the present steel strike has made it difficult to concentrate on the campaign against job losses. However, a massive protest rally was held in Cardiff on January 28 and a further strike is planned for March 10, involving all workers in steel related industries. There is no doubt that Wales is faced with a long and bitter struggle.

## NUCLEAR DUSTBIN IN MID-WALES

The latest threat to rural Wales is the government proposals for the dumping of nuclear waste. A few months ago the Department of Environment announced that Powys and Gwynedd would be one of 15 areas to be surveyed as a possible dumping site. In January they announced that they would concentrate on an area

between Machynlleth and Dolgellau in Mid-Wales. No application has yet been made for permission to drill bore-holes, however.

The opposition to the dumping proposals is being led by Plaid Cymru and a movement called Pandora (Powys Against Nuclear Dumping on Rural Areas), which now believes that Wales is the favourite on the Department of Environment list.

Numerous protest meetings have already been held and feelings in the area at the moment are running very high.

#### **FOURTH CHANNEL CAMPAIGN**

The campaign for a Welsh language TV channel continues despite the publication of the Broadcasting Bill which confirms the Government's intention of placing Welsh programmes on ITV-2 and (probably) BBC-2.

Several rallies were held in the new year at transmitting stations all over Wales and 13 people took part in a hunger strike. In Cardiff on January 19 it was announced that 700 people had declared their intention of refusing to pay for their TV licences. In the first court case as a result of the campaign Peter Meazy, a Cardiff bookseller, was fined £40.

In the meantime fines of over £1,000 were imposed at Aberystwyth on 20 people who occupied Blaenplwyf transmitting station in December. The 20 included a University lecturer, a bookseller, a publisher and a librarian.

The case against Dr. Meredydd Evans, Dr. Pennar Davies and Ned Thomas, who occupied Pencarreg transmitting station and blacked out thousands of TV sets, has been transferred to Carmarthen Crown Court.

Despite the Home Office promise of 20 hours of Welsh programmes a week from 1982, this now seems rather unrealistic for two reasons. Firstly, no one has yet specified the number of hours of Welsh programmes required by the Independent TV contractor for Wales for the fourth channel. Secondly, the Home Secretary has stated that no money is forthcoming to pay for the extra Welsh programmes that are expected from BBC Wales. At a period of drastic cuts within the BBC, maintaining the present service in Wales will be difficult enough, let alone embarking on a substantial expansion programme.

#### **REPUBLICANS ARISE**

A.G.

A new Socialist Republican movement has been set up in Wales consisting of Plaid Cymru and Labour Party supporters and others. A Cardiff lecturer, Tim Richards, has been elected Chairman. The Secretary will be Robert Griffiths, until recently Plaid Cymru's research officer. He was made redundant by the party in December, officially because of lack of funds. He insists, however, that he was victimized because of his left wing views and his criticism of the party leadership.

#### **BURNING THE ENGLISH OUT**

The 697th anniversary of the defeat and death of Llewelyn ap Gruffudd at the hands of the English on 11th December 1282 was marked on the following weekend by an addition to the usual commemorative events. During the 14th-16th December 1979 half-a-dozen holiday-homes owned by Englishmen caught fire in Wales. Since then a number of other English-owned houses have been burnt down, at least a dozen have been severely damaged. Mudiad Amddiffyn Cymru (Defence Movement of Wales) has claimed responsibility for some of the actions. (Claims have also come from Cadiwyr Cymru.)

MAC was active from 1963, blowing up pipe-lines and other government installations in Wales, until two of its members were killed in 1969 and two others imprisoned in April 1970. It is of course not known whether the old members have become active again or someone else has borrowed the name.

The buying of holiday-homes by the English has been a social curse in the whole of rural Wales for years. For instance 8% of the houses in Gwynedd are now holiday-homes, which has produced an entirely artificial housing shortage, since local Welsh people cannot compete with the prices bid by those offered by people earning high salaries in Liverpool and Birmingham. One Welsh-speaking community after another has been destroyed. 60% of the houses in Cei Newydd (New Quay), Dyfed, are now holiday-homes, and this is not an exceptional situation. Various non-violent types of protest have been made against this genocide, e.g. sit-ins at the holiday-homes and disruption of auctions, but without any effect.

Salt was rubbed into the wound, and this may partly explain the new campaign, when on 1st March 1979 thousands of the second-home owners turned up in Jaguars and Mercedes to vote against the Welsh Assembly in the referendum. One of the benefits the Scots receive from having their own legal system is that a holiday-home doesn't give one the right to vote north of the Cheviots.

#### **IRISH SUMMER COURSES IN 1980**

Comharchumann Cois Fharraige, a co-operative based in Indreabhán, 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 MAY 1st, 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 May 1st). CCF are prepared to organise a second course if there are 12 or 15 firmly-committed applications at least.



## CÉ LABHRÓIDH BRIOTÁINIS SA MBLIAIN 2000?

Tá cur agus cuiteamh ar siúl san am i láthair faoi cad atá in ann dúinn sa deich mbliain romhainn amach-ins na hochtóidí mar adeirtear. Tá 'Le Peuple Breton' ag breathnú níos faide chun tosaigh agus ag fiafraí "cé labhróidh Briotáinís sa mbliain 2000?" Mar aistriúchán díreach on bhFraincís níl an teidil go hiomlán beacht: seard atá i gceist ná cé mhéad cainteoirí Briotáinise a bheidh fágtha ag deireadh an chéid seo. Chun an cheist seo a phlé thainig stiúrthóirí na bpríomh eagrais cultúrtha agus polaitíochta sa tír le chéile faoi scáth Le Peuple Breton; siad sin stiúrthóirí an UDB, Skol an Emsav, Ar Falz agus CNRS, eagarthóirí Al Liamm (Iris liteartha) agus Pobl Vreizh (iris pholaitíochta), bunaitheoir-stiúrthóir Diwan, scríbhneoir agus údar an leabhair "Defense de cracher par terre et de parler Breton", agus an duine óg a rinne scrúdu an 'bac' trín mbriotáinís anuraidh.

Bunaiódh an plé ar an mhéid a scríobh údar Briotáineach eile, P.J. Helias ina leabhar 'Cheval d'Orgeuil' a foilsíodh sa mbliain 1975, nach mbeadh ach 25,000 cainteoirí Briotáinise fágtha sa mbliain 2000. Mar is eol do leitheoirí Carn níl aon áireamh oifigiúil ar líon na ndaoine a labhrann Briotáinís, agus is ar mheastacháin a déantar ó am go chéile - bíodh siad garbh nó beacht - atá gach uimhir bunaithe. Ag tús an chéid measadh go raibh milliún agus aon trian ag labhairt na teangan sa mBriotáin. Rinneadh meastachán eile sa mbliain 1928 a thug an uimhir 1,200,000. Is dócha go bhféadfadh an difríocht idir an dá uimhir sin a chur síos don chead cogadh domhanda. Ina dhiadh sin is cosúil nach ndearnadh aon mheastachán go dtí an bhliain 1969, nuair a airíodh go raibh an teanga fós ag milliún duine, ach nach raibh níos mó na leath díbh a labhairt go laethúil, timpeall 500,000. Inniu táthar ag glacadh le meastachán de 400,000 cainteoirí Briotáinise, uimhir afa dar liomsa i bhfad ró ard. In ainneoin seo scrúdaítear an cheist go macánta, ag cur san áireamh cén sochar nó dochar a thiocfadh ar stáid na teangan de bharr athruithe sa chóras polaitíochta, sóisialta agus teicneolaíochta. San iomlán diúltaítear d'uimhreacha P.J. Helias ar an ábhar gur ghlac seisean leis go leanfadh an meath gan srian. Mar chuid de na srianta ar mheath na Briotáinise sonraítear Diwan, an ghluaiseacht náíonra atá tagtha faoi bhláth le cúpla bliain anuas, an oiread daoine óga atá ag déanamh stúidéar ar an teanga, an bheocht sa ghluaiseacht pholaitiúil ar a bhfuil caomhnú na teangan ina chuid dílis de. Ar an dtaobh eile den scéal meastar nach fiú an 'charte culturelle' atá dar leo, leathchhead bliain as dáta.

Sé an chuis imní is mó b'fheidir an easba dul chun cinn i gcúrsaí oideachais: an taon geilleadh a tháinig on 'charte culturelle' go gceadaítear an Bhriotáinís mar rogha ar theanga 'iasachtach' eile san quatrieme - timpeall lár an chúrsa meánscoile. Sa dóigh céanna nach i an Ghaeilge an chéad rogha ag furmhóir daltaí na sé gcontae, ní h-áin Bhriotáinís is mó a roghnaítear sa mBriotáin. Is ar éigin gur féidir bheith ag siúl le toradh fiúntach ar obair Diwan, gan an teanga bheith a teagasc ag aon leibheal níos airde na rang na náíonán. Ach níl muinín iomlán ag na daoine seo as an chóras oideachais mar mheán chun an teanga a athreimniú, cé go bhféictear dóibh nach féidir le lucht

labhartha na Briotáinise bheith feasta gan léamh agus scríobh na teangan mar a bhí go dtí seo (seachas an corr dhuine a thóg an léinn óna ranganna teagasc críostáil). Ní leor an teanga a teagasc ins na scoileanna, agus ní leor teaghlaiigh scaipthe anseo is ansúd bheith a labhairt gan oiread; is mar theanga phobail a cítear todhchaí na Briotáinise-mar is dual d'aon teanga bheo-agus más ga caithfear pobal (nó pobail) dá leithéid a chruthú. Ní nach ionadh níl aon phlean dearfa ag éinne chun é seo a dhéanamh. Bac mór eile ar an mBriotáinís is ea na meáin cumarsaíde, go speisialta an telefís. Sín an tuairim mheáite go bhfuil cibé dochar a bhfuil ar a chumas deánta cheana féin ag an telefís chun an pobal a iompú ón dúchas, agus tá dochas ann anois go dtiocfaidh casadh na taoide, ar bhealach amháin nó ar bhealach eile, chuile seans gurbé an ébhloíd teicneolaíochta an bealach is tuisce chugainn é. (Ní chun tairbhe na mion chultúr a rachaidh an reabhlóid teicneolaíochta, dar liomsa) Ní cuirtear muinín sa dhátheangachas, mar nach buan dó, agus ní fíor dhátheangachas ata sa mBriotáin - ná in aon tír Cheilteach - ach teanga cheannasach agus teanga ceansaithe.

Is follasach go raibh scáil dubh na hÉireann anuas ar lucht pléite na ceiste seo. Glactar leis nár éirigh le athbheochan na Gaeilge sa mhéid is nár éirigh le cibé módhanna a úsáideadh go dtí seo chun í a athreimniú mar theanga phobail. Cé go bhfuil cúpla duine den tuairim gurb é easba tola an phobail féin fé ndear an teip, tá na hargóintí i leith easba tola polaitiúla i bhfad níos treise. Sa mhéid is nár éirigh le haon rialtas in Éirinn an tír a fhorbairt ar bhonn neamhspleach eacnamaíochta, sóisialta agus polaitíochta, níor éirigh leis an reabhlóid chultúrtha a chur i gcrích. Tá athbheochan na hEabhraise san Iosrael mar chruthú, dar le cuid acu, ar fhiúntas toil pholaitiúil nuair a cuirtear i bhfeidhm é.

Cibé ar bith is cúis dhóchais é go bhfuil na heagrais pholaitiúla agus cultúrtha ar aon intinn faoi tabhacht na teanga agus iad sásta gníomhnú dá réir; agus maireann an dushraith gur féidir tógail air má cheadaítear sin dóibh.

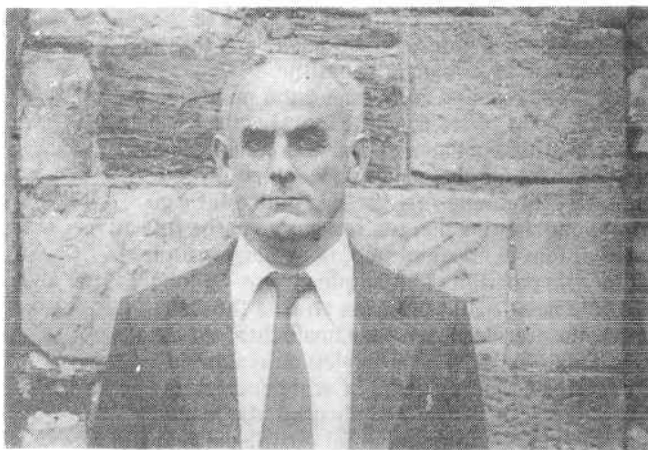
(The above dealt with a seminar held in Breizh on the subject "How many Breton speakers will be left in the year 2,000?" While the lack of any status in education and in the mass media, particularly television, were seen as the most detrimental forces to Breton there was optimism that the tide would turn. An estimate of only 25,000-speakers by year 2000 was thought too pessimistic, however the author thinks today's generally accepted estimate of 400,000 at present is much too high). Bríd Heusaff.

## BILLE CEARTA DAONNA D'OILEÁN MHANAINN?

Is cosúil gur chuir an cás a tugadh i gcoinne rialtais Oileáin Mhanainn i dtaobh leadradh nó greasáil faoi Coinbhinsiún na hEorpa um Cearta Daonna scanradh ar dhaoine áirithe sa tír sin. Anois tá sé beartaithe ag an Tynwald Bille Cearta Daonna a reachtáil don Oileán, bille a chuirfeadh aon cheangal idirnáisiúnta i leith chearta daonna ar ceal. Ní ar mhaithe le cearta daonna atá seo a dhéanamh, ach chun sámh a thabhairt don "Pro-Birch Lobby", dream den eile dheis a bhfuil ceangal acu leis an N.A.F.F. sa Ríocht Aontaithe (eagrais faisisteach), agus atá

ag suaitheadh an phobail ar an gceist. Maíonn siad gur a bhuíochas ar an tsat atá an saol saor ó achran ar Oileán Mhanainn. Dár ndóigh níl aon bhunús leis an argóint seo mar go bhfuil críseanna eile ar fad leis an easba fhoréigin agus bithiúntais: an daonra beag, gan aon chathair mhór nó plódcheantar agus an coibhneas thar an meán de dhaoine scothaosta ar an oileán - caithfidh furmhór mhuintir óg na tíre imeacht thar lear ar lorg oibre, mar shampla. Tá an tAontas Frith-Mhíleata agus a lucht tacaíochta ag cur i gcoinne an bhille seo mar feictear dóibh nach bhfuil ann ach bealach chun srian a chur ar shaoirse agus cosc a chur ar dhaoine feidhm a bhaint as Coinbhinsiún na hEorpa um Cearta Daonna.

(In Mannin, a bill is being promoted which would deny any international Human Rights safeguards to Manx people. It is supported by the Pro-Birch lobby but is opposed by the Anti Militarist Alliance and others as a further means of restrictions on human rights)



Tomás Ó Monacháin, who intends to pursue his case to the Supreme Court.

### **HIGH COURT LANGUAGE CASE RESULT**

Judgement was delivered in the Mandamus Case (see: CARN 27), instituted by Tomás Ó Monacháin, a resident in the Donegal Gaeltacht, in the High Court in Dublin on 28th February.

An t-Uas Ó Monacháin appeared in Court in the Donegal Gaeltacht twice in 1976 and against his wishes the Courts were held in English and an interpreter used. On both occasions he was found guilty of the offences involved (illegal parking of a caravan) and fined with one month and three months prison sentences in default of payment of the fines. He was imprisoned on 21/6/1976 and having had two applications for habeas corpus rejected was released on bail on 23/6/1976, on condition that he would appeal the rejection of the orders of habeas corpus to the Supreme Court following the hearing of the Mandamus case which was being instituted by him.

The mandamus case which he instituted requested that the High Court direct the Attorney-General, the Taoiseach and all Government Ministers, and Justices Johnson and Larkin to implement those sections of the Constitution of the State and of the 1924 Courts of Justices Acts which relate to the Irish language. Section 71 of the 1924 Courts of Justice Act states: "So far as may be practicable, having regard to all relevant circumstances, the justice of the District Court assigned

to a district which includes an area where the Irish language is in general use shall possess such a knowledge of the Irish language as would enable him to dispense with the assistance of an interpreter when evidence is given in that language."

The Constitution (English version) states:

8.1 The Irish language as the national language is the first official language.

Mr. Justice Hamilton in giving judgement dismissed the action. Amongst other matters relating to the case he held that the District Justice could appoint an interpreter if he wished and that the obligation of the Government to appoint Justices in Irish speaking areas who could dispense justice without the help of an interpreter was qualified by the words in the Act: "so far as may be practical, having regard to all relevant circumstances".

He further held that while an tUas Ó Monacháin had a right under law and the Constitution to give his evidence in Irish and to have his witnesses evidence given in Irish he had not a right to have the entire proceedings heard in Irish. He did not award State costs against an tUas Ó Monacháin stating that there was an important point of law involved which warranted the proceedings being brought.

At a press conference immediately following the judgement Tomás Ó Monacháin stated that the judgement meant that no one now had the right to a direct hearing in Irish — the language was now relegated to the same status as that of a foreign language. He intended to appeal his case to the Supreme Court.

Albert Fry, President of Conradh na Gaeilge said that the Irish State was founded on the understanding that the Irish language was the prime motive for its existence. If the State did not give the language its due status then the justification for the State no longer existed. The position of Irish there would now be the same as in the North, or as that of Gàidhlig in Scotland.

The following statement was issued by Conradh na Gaeilge:—

**Negative Judgement:** "The judgement which has been delivered in the High Court today by Justice Hamilton is without doubt a negative judgement for the Irish language. It is, despite that, an important judgement as it does clarify the status of the Irish language. When the Conradh decided to support Tomás Ó Monacháin's case we understood that a judgement such as that given today could result from the case. We thought it necessary, however, to raise this question and to get the High Court's Judgement on the meaning of the status conferred on the Irish language in the State's Constitution.

### **The State's Constitution:**

The Conradh does not accept this negative judgement of the High Court. We are discussing the implications of the case with our legal advisers and shall take whatever steps are necessary to ensure that practical effect is given to the Constitutional status of the Irish language. We do not accept that the recognition accorded to the Irish language in the state's constitution as the "national language" and the "first official language" should have no implications for the laws or courts of the state or indeed for the state system itself.

### **A Surprise?**

That the courts should have reached such a decision shall not occasion surprise to Irish speakers. We are fully aware of how citizens who wish to conduct their business with the state through Irish have to inconvenience them-

selves to do so, although they are simply exercising their basic rights. Although the Fianna Fáil election manifesto in 1977 stated that: "..... We are hoping that some people should wish to use Irish all the time. They shall be welcomed in all offices of the state — and before the courts and will be dealt with in Irish.", and although the Taoiseach, at the recent Fianna Fáil Ardfeis, re-affirmed that it was a principle of the Government to protect the rights of those people who wish to conduct their business with the state through Irish, this principle has not been and is not being implemented.

Since its establishment in November 1976 the Rights' Bureau of Conradh na Gaeilge has dealt with 250 individual complaints from people who have experienced difficulty in conducting their business with the state through Irish. Proinsias Ó Mianáin is at present in Mountjoy Jail because basic legal documents are not available in Irish.

#### The Bill of Rights for the Irish Language:

It has taken four years for this case to reach the High Court and to get a decision. That very long delay indicates the hostility and indifference of the legal profession in general to its obligations in connection with the Irish language. It shows that the Irish language has not got equal status with English and that the authorities are unconcerned with the section of the constitution dealing with Irish.

This whole question must now be tackled in a comprehensive manner. The enactment of a Bill of Rights for the Irish language is now a necessity. The Conradh has drafted a Bill for that purpose; a new version of it is now being published by us. This bill would clearly establish:

- \* The right of citizens to conduct their business with any section of the state system through Irish;
- \* the obligations of the state to ensure that citizens who wish to conduct their business with the state through Irish shall be so facilitated.

#### The Conradh's demand:

The position as it now exists after this judgement must be faced up to in a courageous manner. The Government must publicly affirm its intention to give practical and legal effect to the constitutional position of Irish, and state that it is taking emergency measures to achieve that.

The Conradh, also, expects Údaras na Gaeltachta to take immediate steps to conduct all its administrative and legal business through Irish."

Although state costs were not awarded against him Tomás Ó Monacháin is of course still liable for his own costs which would be considerable and increased when the case goes to the Supreme Court.

Conradh na Gaeilge has set up a Special Fund to pay for legal costs arising from the case. Donations should be sent to: Seán Mac Mathúna, Árd Rúnaí Chonradh na Gaeilge, 6 Sráid Fhearchair, Baile Átha Cliath 2, Éire.

C. Ó L.

#### 20% OUTPUT IN IRISH?

On seeing the above headline, without the question mark, and followed by "— RTE aim" one could be forgiven for feeling with some optimism that the State television service was at long last serious about making amends for the miserly amount of time given to Irish language programmes over the years. On reading further any optimism that existed would quickly disappear.

The headline was on a report of a speech given in early February by the present Chairman of the RTE Authority, Mr. P. Moriarty. But it is not 20% of the total broadcasting time that Mr. Moriarty was stating was the authority's aim, but 20% of home produced programmes. Home produced programmes at present would hardly account for more than a third of total broadcasting time. It is intended that this be increased, we were informed, to 50%. If 20% of the time were then actually given to Irish language programmes that would only mean 10% therefore of overall broadcasting time at some distant date when home produced programmes would reach the half.

However it was not twenty per cent of broadcasting time that was talked about but twenty per cent of programmes. The few wholly Irish programmes around vary from 10 or 15 minutes to half an hour — it would not be hard without devoting much time to them to ensure that one fifth of home produced programmes screened would be in Irish. By the time one reaches the end of the report therefore one realises that there will be no immediate improvement in the time broadcast in Irish and that even if home produced programmes do reach 50% there is plenty of scope for more of the sleight of hand practiced by RTE to date in relation to percentages when attempting to cover up their treatment of Irish.

Of course any improvement is better than none and despite Mr. Moriarty's dismissal of campaigns waged by Irish speakers and organisations for an improved service as contra-productive it is obvious that even this guideline to programmers would not have been issued but for those same campaigns. They generated a good deal of pressure not least in the political arena where the newly appointed Gaeltacht Minister, Máire Geoghegan-Quinn had criticised the lack of childrens' programmes in particular and had announced her intention of going direct to the Authority to press for an improvement.

The Mass Media sub-committee of Conradh na Gaeilge issued the following statement concerning Mr. Moriarty's announcement: "At last, following six years of campaigning we see the RTE Authority beginning to show some interest in its responsibilities to Irish in broadcasting.

We are very pleased that the Authority understands that it must improve considerably the position of Irish on television. The promise to provide a wide range of programmes by requiring all programme production departments to produce Irish-medium programmes is a welcome progressive step. It may be an indication that RTE is moving towards conceding our basic demand for a full spectrum of programmes in Irish.

We regret very much, however, that the principle of the full spectrum has not actually been conceded and that instead, RTE is using a percentage of home-produced programmes as its objective for the service in Irish.

The promised 20% of the home-produced material is misleading since it represents only about 8% of total broadcasting time. Furthermore, the percentage objective facilitates use of various devices which can defeat the purpose of providing a service. For example, RTE, in compiling its statistics includes in the Irish-medium category programmes which are almost entirely in English. At present about 40% of the programmes in Irish are in fact repeats. If provision of a full spectrum or service in Irish were the object RTE would not be tempted to use these contrivances.

We notice that Mr. Ó Muirheartaigh has promised that Irish-medium programmes will be of a high standard.



This is certainly a welcome departure from existing policy since Irish-medium programmes are currently starved of money and other resources which are regularly available for their counterparts in English.

The Conradh na Gaeilge campaign will continue until our broadcasting objectives are achieved.

What has been conceded shall encourage us to intensify our efforts."

## **THE GAELTACHT AUTHORITY ELECTIONS**

In issue 24 (Winter 1978) of CARN the type of Gaeltacht Authority which was being established was discussed. The elections for this Authority, Udaras na Gaeltachta, were held on 11 December 1979. The campaign was, on the whole, low-key and fought mainly on local issues. It did, however, receive quite an amount of publicity from the media especially when one recalls that the total electorate was 55,644.

The election attracted a total of 34 candidates: 15, 11 and 8 candidates in the Connacht, Munster and Donegal constituencies respectively. Fianna Fáil, the Government party, fielded 9 candidates; Fine Gael, the largest opposition party fielded 6 candidates. Gluaiseacht na Gaeltachta, the re-organised Gaeltacht Civil Rights Movement, sponsored three candidates in the Connacht constituency. The largest trade union in the country, the I.T. & G.W.U., sponsored two candidates. The rest of the candidates ran on an independent ticket though some of them are identified with Sinn Féin, Sinn Féin/The Workers' Party, and Neil Blaney's Independent Fianna Fáil party. The Labour Party had no candidates in the election.

The following members were elected to the Udaras: Connacht — Tadhg Ó Cuinn (Fianna Fáil); Seán Ó Neachtain (Fianna Fáil); Pól Ó Foighil (Fine Gael); Munster — T.P. Ó Conchubhair (Fine Gael); Brendan Mac Gearailt (Independent/Sinn Féin, The Workers' Party); Donegal — Pádraig Delap (Fianna Fáil); Pádraig Ó Ceallaigh (Independent Fianna Fáil).

30,916 people voted in the election: this gave a percentage poll of 55.6%, 0.6% of which were spoiled votes. The poll was 69.9% in Munster, 61.2% in Donegal and only 46% in Connacht. The parties' share of the votes was as follows: Fianna Fáil — 35.4%; Fine Gael — 22.8%; Gluaiseacht na Gaeltachta — 6.1%; Independents — 18.0%; Independent Fianna Fáil — 9.0%; Sinn Féin — 0.6%; Sinn Féin/The Workers' Party — 8.1%.

Máire Geoghegan-Quinn, the new Minister for the Gaeltacht, has appointed the remaining six members of Udaras na Gaeltachta. They are: Micheál Ó Máille (Chairman) (Manager of Mayo Co. Council); Máire Mhic Niallais (Gaoth Dobhair, a member of Bord na Gaeilge); Donall Ó Muimhneacháin (Cúil Aodha, a defeated Fianna Fáil candidate in the Munster constituency); Maitiú Ó Néill (an official of the I.T. & G.W.U.); Liam Toibín (Secretary of the Department of the Gaeltacht); and Tadhg S. Ó Néill (of the Industrial Development Authority).

The main criticism which Conradh na Gaeilge and other groups made of the type of Authority which was being set up was that it would simply be a reconstituted and revamped version of Gaeltarra Éireann (The Industrial Development Agency for the Gaeltacht). This is clear as the powers of the Gaeltacht Authority scarcely differ from those which Gaeltarra Éireann had exercised prior to the establishment of the Authority. The Authority lacks powers over areas such as planning, as well as the purchase

and sale of land in the Gaeltacht. Powers such as these would be necessary for the preservation and development of the Gaeltacht as a Gaeltacht.

The Minister of the Gaeltacht has indicated that she would consider extending the powers of the Authority should they request her to do so. They have not apparently made such a request up to the present time. They have, however, continued the policy of Gaeltarra Éireann in advertising vacancies in English and stating that "a competent knowledge of spoken Irish would be an advantage" for aspiring applicants!

In its statement prior to the elections Conradh na Gaeilge deplored in particular the clause in the Act which established Udaras na Gaeltachta and which imposes under pain of expulsion, a guarantee of secrecy on members of the Udaras. The Conradh claimed that this was designed to prevent the elected representatives from publicly expressing dissatisfaction with any aspect of the Authority's activities.

Seán Mac Mathúna.

## **A CHANGE IN LEADERSHIP**

Towards the end of 1979 the Succession Race in the Government Party, Fianna Fáil, came to its conclusion. After thirteen years as leader and following rumours of pending resignation (always strongly denied) over the preceding months, Mr. Jack Lynch finally resigned. The two main contenders Mr. Colley and Mr. Haughey fought a, by all accounts, fairly bitter and hard canvassed battle, with Mr. Haughey emerging as victor in the close contest.

As Mr. Haughey had virtually no support in the Cabinet and depended almost entirely on backbenchers, some of whose challenging of Jack Lynch's handling of affairs could be attributed to his resignation, political commentators were quick to point out that the lead up to the election and its result heralded the end of an era in Fianna Fáil — the era of undivided party loyalty to the leader. They predicted difficulties for Mr. Haughey in maintaining party unity. His new cabinet was of course designed to heal the wounds somewhat — the main casualty was Dr. Martin O'Donoghue, one of the architects of Fianna Fáil's manifesto in the last general election. Dr. O'Donoghue, a former University Professor, was Minister for Economic Planning and Development, (a department which was now abolished). Apart from the election goodies Dr. O'Donoghue was mainly associated with the aim of achieving full employment and his dismissal caused the Trade Union Movement to view Mr. Haughey's cabinet with some suspicion.

The actual election of Mr. Haughey as Taoiseach provided the Opposition parties, Fine Gael and Labour, with the opportunity to air their views on him. This they did with vengeance and spokesman after spokesman rose to make bitter attacks on Mr. Haughey's personal character — the Fine Gael leader, Dr. FitzGerald, going so far as to speak of "flawed pedigree". The part played by Mr. Haughey in the "Arm's Trial" was not forgotten. (He was a minister in the Lynch Cabinet when the North exploded in 1969. He was sacked from the Cabinet along with another minister, Mr. Blaney, in 1970. Both men were charged with attempting to illegally import arms and in the subsequent trial both were acquitted. Mr. Haughey remained in the wilderness cultivating grass root and backbench support and eventually returned as Minister for Health in 1977. Mr. Blaney held his seat in Dáil Elections but under the banner of his own Independent Fianna Fáil.)

At the Party's Árd Fheis (Annual Conference) in mid-February Mr. Haughey apparently achieved the stamp of approval from the Party's grass roots. In his address he laid emphasis on his approach to the North. Mr. Haughey stated that he did not believe that the ultimate solution could come from the present Constitutional Conference. While he did not wish to inhibit its effectiveness he thought it clear that in the context in which it was operating the Conference could not come forward with any kind of conclusive solution though it might make proposals to ameliorate the situation in the North. Irrespective of the outcome the British and Irish Governments should come together. He was issuing an invitation to the British Government to join in bringing forward a final and lasting solution. Such a solution in his opinion could only be achieved through the co-operation of the two Governments. He intended to launch a diplomatic initiative aimed primarily at the EEC and the United States to enlist support for that policy.

Some thought this a vast improvement on Lynch's non-policy, but others view it as a pious platitude to be repeated often rather than acted on vigorously — time will tell.

#### **P.A.Y.E. MARCHERS GAIN CONCESSIONS**

On the afternoon of Wednesday, the 23rd January, the biggest demonstration of organised labour in the history of the country took place. Marches were organised by the Irish Congress of Trade Unions in thirty seven centres throughout the Republic in which it was estimated that over 700,000 people took part. The marches were to press the Congress demands for reform of the Pay As You Earn tax system, which in recent years has bitten with increasing severity on those in the medium and lower salary ranges. The half day stoppage closed down everything except essential services. Factories, shops, schools, offices, banks, restaurants, pubs, building sites, docks and airports all closed down. In Dublin alone over 400,000 joined in the demonstration and its size can be gauged from the fact that it took the marchers, often 20 abreast, two hours to pass over O'Connell bridge. Crowds of 75,000 in Cork, 50,000 in Limerick, and about 30,000 in Galway were estimated with the smaller attendances at the other 33 venues making up the total. At the various centres trade union leaders pointed out the need for such demonstrations as previous representations made over the years had been ignored. They called for indexation of personal tax allowances and taxation bands, and asked that other sections of the community, such as the self employed and farmers, should bear their share. They expressed opposition to public expenditure cuts and called for the level of Government spending on education, on housing, on social welfare, and on the creation of job opportunities to be maintained.

Earlier in the year and towards the end of last year, there had been reports and speculation that the Government was planning legislation to deal with industrial relations, particularly unofficial strikes. This proposal was believed to have been shelved after vigorous attacks on such a course by trade union leaders and indications that such legislation would be opposed by the mass of the trade union movement.

Since the beginning of the year a series of price rises were granted. First came a 20% rise in C.I.E. (National Transport Service) bus and rail fares, and a prediction that an increased government subvention (presently £56 million) would be

necessary. This was followed by a 20% increase in electricity charges, and an increase of almost 4% in the price of coal. In the meantime the Government scheme of house improvement grants (a maximum of £600 could be obtained) was abolished. These included grants for the installation of solid fuel heating systems introduced last summer and supposedly aimed at reducing dependence on oil. The grants would have been estimated to cost about £20 million this year. A new scheme of house improvement grants was one of the Fianna Fail manifesto promises in 1977 — times change and so do promises! Then near the end of February it was reported that a 25% rise in the cost of the postal and telecommunications service was planned to come into operation some weeks after the Budget. (They were increased last August and October by about 20%.) In the weeks prior to the budget further rises were augured as reports appeared of the Government's intention to reduce public expenditure. One way of assisting this was to be the decision that subventions to semi-state bodies would not be higher in real terms this year than they were in 1979, except in very exceptional circumstances.

When the Budget was presented there were indeed many price increases. The main ones were: 20p on a gallon of petrol (followed by a further 2p to retailers, bringing the top grade price to £1.53 a gallon); 6p on the pint of beer (making it about 61p); 16p on the glass of spirits (to about 60p for the normal half glass measure); cigarettes up 10p to 67p for 20 king size tipped; and wine up 40p a bottle. Excise duty on cars, car registration fees, driving licenses, and duty on TV's and records were all increased also.

The Budget did represent however a significant gain for the PAYE marchers, although not introducing the indexation demanded. The personal allowance of each PAYE employee was increased by £400, and married couples whether with one or two incomes are to have double the personal allowances, and double the rate bands applicable to single persons. The bands of taxable income were revised and extended to increase the income level at which tax rates from 35% upwards apply. The Minister for Finance claimed that the net result would be that 9 out of 10 single taxpayers would be paying less than in 1977/8, while the burden on married couples would now be less than any time since 1974/5.

Long term social welfare benefits were increased by 25%, and short term weekly rates by 20%. An additional 9,000 farmers have been brought into the tax net. Also those with large farms will be subjected to a resource tax based on the value of their holding. From now on only 50% of business entertainment expenses will be allowed for tax purposes.

Detailed discussion of the effects of the Budget on the various sectors is outside the scope of this brief outline. The experts told us, however, that while borrowing requirements were cut the cuts were not as deep as predicted, or as would have been liked by certain financial interests. The Budget was seen as a change of emphasis from tax raising by direct methods to indirect methods.

The real cuts were to be seen, we were told, in the Book of Estimates and the Public Capital Programme, which were both published prior to the Budget. The cuts will fall most heavily on the Departments of Health, Education, and the Environment. There are to be big cut backs in spending on schools and universities. State investment in agriculture and the Office of Public Works

are to be reduced and the Government's Roads Programme for the 1980's is to be put back a year. The Capital Programme revealed a freezing of State funded investment at last years level and was taken to mean the end of the job creation drive initiated by Fianna Fail on achieving power in 1977.

The real effects of these cuts are not expected to bite until later in the year while many people now, depending on what they spend their money on, might feel reasonably mellow towards the Government. Based on this, some observers predict that the Budget was so designed as to enhance the Government party's chances if they decided on an early election between now and autumn.

J. O'F.

### INTERCELTIC WEEK BERLIN 1980

A Celtic Festival is to take place in Berlin from the 15th to the 20th July. The programme lays emphasis on the music and dance of the Celtic countries, including Asturias and Galicia. "The return of the bards" has been chosen as subtitle for the festival. This subtitle illustrates the various themes of the festival:

- 1) It implies the historical continuity of Celtic societies;
- 2) It stresses the role of the poet (bard, file, bardd or barzh) as mediator of political and cultural impulsions and as critic of external domination;
- 3) It stresses the importance of music in Celtic societies;
- 4) It refers to the cultural and political renaissance in Celtic countries. We consider this development as one of the most important aspects of recent Celtic history.

We wish to represent it as being directed towards political and cultural emancipation, rather than as a new Romanticism among minority groups in the marginal regions of Europe. There is a tendency among Germans to think of Celtic peoples as belonging to archaeology. Our festival aims at correcting this impression.

During the festival, many talks and discussions will take place. Through these, we hope to convey approaches to aspects of Celtic systems of norms and values which are different from the Roman and Germanic ones.

There will be an exhibition, which will serve as an information centre. This exhibition will describe aspects of the past and present situation in Celtic countries.

The programme is not yet final, but already 34 events (concerts, plays, lectures cum discussions, etc.) are planned and about 15 guest speakers are listed. Each day there will be a symposium in the afternoon and a concert in the evening. The themes of the symposiums are: The cultural renaissance of the Celtic countries; Women's Place in Celtic Society; Problems of regionalism in the Celtic countries. Well-known singers (Dafydd Iwan, Dolina MacLennan, Maripol, Gweltaz ar Fur, Brenda Wootton, a.o.) will illustrate those themes in their performances.

Further information from the organisers: Almut and Wolfgang MEY, Seesener Str. 17, 1 - Berlin - 31, Fed. Rep. Germany.

● 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 Trequelsts, 11 West St., Liskeard, at 25p each plus post, or £1.50 for 4 issues (incl. post).

● Cornish Nationalist Party's magazine "**THE CORNISH BANNER**", from: Trelispen, Gorran, nr. St. Austell, 50p. Subscription £2.50 (overseas airmail £4.00).

## KERNOW

### YWERDHON — DALLETH AN VLEDHEN

Wosa cuntellesow cawrek dres vysyt an Pap dhe Ywerdhon, yth hevelsa an vro-na dhe dhallesh desmygy ordena ha rewlya bagasow bras a dus yn dysquedhyansow a bup eghen. Mys Genver, 750,000 a dus a omgafof yn stretow yn 30 dhe 40 tre Ywerdhon may tysquedhens aga dysas a furf toll-gober an vro yn jeth hedhyu. Ogas ha pup mysterden a dhanvonas kannasow ha cost an astel dhe'n erbys a vu synsys dhe vos martesen dek mylvyl a bunsow (£10M). Hem o an nessa prys yn deudhek mys mayth eth y'n stretow cansow a vylyow a oberoryon a'n system 'P.A.Y.E.' a grys y whrussons pe brassa ran an aquytyans follow avel dyndyloryon arfeth po gober yn le tyogyon ha omardedhoryon. Y'n mysyow a dhe y fyth cuden an Taoiseach noweth ha'y vagas Fianna Fail fatel dylea begg follow an dus 'P.A.Y.E.' Ha gasa lowr whath dhe'n Arghow Gwlasek.

Ha'n Taoiseach noweth y honen? Ef re bu descryfys avel den hurdhys dre worvynnas gwel es preder an soth poblek. Y crysyr y whra omglewes Unysys Ywerdhon Gleth moy ates gans Haughey, na garons, ages Lynch na fydhons ynno. Y'n republyk, brusyes re bu gans an vysterdens awos ef dhe gably astellow offysyal po anoffysyal rak cudennow erbysek. Hembrynkyss an bagasow a gontersaf, Fine Gale ha Lafur, re venegas scon, kynth yu Haughey an Taoiseach noweth, ef ha brassa ran a'y venystrys re bya ow covernya dyw vledhen ha hanter, ha ken moyha an dybowes dywysygeth a dheth a dowlow camhensek an Governans. Cow Haughey a dreghy spenans ha settyans-lagha an governans yn kever astellow ha hedhow-ober anoffysyal kefrys ha'y omlath erbyn an vysterdens a dhre dhe'n cof Governans aral ha'n preder yu — hag a vyth clerra kens bos pryntyes hemma — ef ha'n governans dhe ry poslef dhe droghow gys Thatcher y'n vledhen a dhe.

G.S./J.A.T.

[To start the year in Ireland — protests at the present tax system and the possibility of Thatcherite spending cuts by the Government.]

### COWETHAS AN YETH KERNEWEK

In 1967 Gorseth Kernow joined with The Federation of Old Cornwall Societies to establish Kesva an Tavas Kernewek (The Cornish Language Board). Over the ensuing 12 years much valuable work was done to encourage the growth of the Cornish Language particularly in the fields of education and the publication of grammars and readers. However, as interest in Cornish continued to grow and an enthusiastic younger generation of Cornish speakers and students became involved in the Language, it was realised that there existed the need for an organisation to:-

1. co-ordinate the various activities which were taking place under the auspices of a range of bodies and individuals;
2. bring together in a spirit of mutual fellowship and help all those who are interested in seeing Cornish become established as a viable means of intercourse;
3. assist in the development and promotion of



language activities as alternatives to and in supplementation of the more formal classroom orientated activities which hitherto had represented the majority of options open to students etc.

It was also realised that the constitution of The Kesva, as it stood, did not allow for a lay membership and therefore individuals and many of the other language bodies did not have a direct representation or say in its policies and activities. With the consent of the founding bodies a system of associate membership to the Kesva was devised and Cowethas an Yeth Kernewek (The Cornish Language Fellowship) was born with the above general aims in view. Three of its members were duly elected to represent its members on the Kesva itself.

In January 1980 the Cowethas took over responsibility for the publication of the monthly Cornish Language magazine "An Gannas" and the magazine's founder, Graham Sandercock, was appointed as Editor. "An Gannas" has therefore become the official mouthpiece of The Cowethas.

Although still in its infancy, The Cowethas has a great deal of work to do if Cornish is to adapt to the needs of the new generations and to maintain the impetus of recent years. Plans are in hand for a number of events and a variety of activities for 1980 but it is quite clear that, if it is to succeed in its objectives, good support at grass roots level is essential.

Membership cost £3.00 per year (£1.50 for full time students and those under age 18) and includes 12 copies of "An Gannas" sent by post. Applications for membership should be sent to:

Brian Webb, 29 Midway Drive, Uplands Park,  
Truro, Kernow, who will be also only too pleased to give any further information or help.

### M.K. POLICY CONFERENCE

Motions supporting a phased withdrawal of British troops from the North of Ireland and a phased closure of British military bases in Cornwall along with a condemnation of the storage of nuclear weapons in these bases were won at Mebyon Kernow's policy making conference held in January. The one day conference attracted very few of M.K.'s 'rank and file' and activists found a majority of support for many of their more radical motions. The conference affirmed its solidarity with the peoples of Euzkadi, Corsica, Galicia and in particular the Celtic countries among many. It also deplored the situation where two nationalist parties exist in Cornwall and called for meaningful talks between both parties.

It is hoped that a Policy Conference will be convened annually. J.A.T.

### ESETHVOS KERNEWEK

It is often disappointing when attending the Cornish Gorsedd not to see more visitors from the other Celtic countries. Perhaps one reason for this is the brevity of the occasion — it is rather a long way to travel for a half-day of festivities. Therefore many people will be pleased to hear of the outcome of a recent meeting which brought together representatives of several cultural bodies in Cornwall to discuss the setting-up of a working committee to plant for a Cornish Eisteddfod in 1983. It is planned to

hold the Eisteddfod over a period of a week in March of that year. The committee is made up of three representatives each from the Cornish Gorsedd, the Cornish Music Festival and the "County" Drama Advisory Committee. More people will be co-opted as it develops.

For more information write to:— Pawly White,  
Chy-n-Elyn, Tregenna Lane, Camborne. J.A.T.

### AGM KERNOW BRANCH CELTIC LEAGUE 1979:

The 1979 AGM was held somewhat late and took place at Gwaynten, Liskeard, on Saturday January 5th. The turn out was a little disappointing, it is felt due to the fact the meeting was held in the East and most of our members live West of Truro.

A review of the past years work was given and discussions followed on a programme for 1980. It was felt that the Branch could play a very useful part in ensuring that when Breton and Cornish towns twin, as is often the case these days, the Celtic aspect and particularly language connections are emphasised. At least one copy of twinning documents should be in Breton and Cornish.

Malcolm Williams, the outgoing secretary, did not seek re-election. Pressure of work in other areas of the National Movement made it difficult for him to stand for re-election. (see p. 2 & 24 for new sec.)



Demonstration by the Breton Rights Committee (Ireland), in front of the Dublin Castle, November 27th, on the eve of the EEC Summit Meeting. (by courtesy of Gilles Bérubé)

**AL LIAMM:** Bimonthly, approx 80pp. The most important Breton language periodical. 55F Breizh and France, 65F other countries, but 90F air mail. To: P. Le Bihan, 16 rue des Fours a Chaux, St. Servan, St. Malo 35400. Money orders to CCP 5349-06 A Paris.

For a history of writing about James Connolly and of reprints of his works references are needed as to:

1. Articles, pamphlets or books on Connolly.
2. Translations on his works published in one of the Celtic languages or in connection with Celtic language and national organisations.

Please send detailed references indicating where copies can be acquired to:

Helga Woggon, Institute of Irish Studies,  
48 University Rd., Belfast BT7 1NJ  
(all expenses will be refunded immediately.)

# MANNIN

## LOSTEY THIEYN AYN S BRETIN

The current wave of arson in Wales shows the depth of feeling against "second homes".

Er yn treeoo laa jeig jeh Mee y Nollick shoh chaie, hie daa hie er lostey ec Llanrhian ayns Dyfed sy Thaloo Vretnagh. As cha row ny aileyn shoh jeant dy lhaghaghyrtagh 'noadyr. Er yn laa cheddin, ren sleih ennagh foaddey aileyn ec Mynydd Nefyn as ec Llanbedrog ayns Gwynedd. Va ny aileyn shoh jeant ayns buill ta feer foddey veih ny chied aileyn; hoilshee shen magh dy row sleih ennagh lostey ny thieyn er jeean, coardail rish plan.

Ayns ny shiaghteeyn lurg shen, va tooilley aileyn ayn (va'n shiaghtoo aile jeig er y nah laa yeig jeh'n nah vee). T'eh jeeaghyn dy vel bunnys oolley ny thieyn va losht lesh Sostnee ta er chionnaghey thie elley ayns Bretin - "yn nah hie", my ta. Foddee nagh row oolley ny aileyn foaddit kyndagh rish yn pholiticaght, agh, gyn ourys, shen y fa dy row y chooid smoo jeu jeant. Choud's shoh, cha nel eh shickyr dy vel possan er l'eh er nyannoo ny aileyn.

Cha lhiass dou soilshaghey magh da Manninee cren fa ta shoh er daghyrt! Yn shenn skeal - sleih voish Sostyn as paart dy argid oc. T'ad fakin aalid Vretn as ad er laghyn seyrey. By vie l'heiu cummal ayn, as t'ad kionnaghey shenn thie nagh vod Bretnee fordail jannoo ass y noa. Paart dy phrash cheumooie, stoo-thie Habitat cheusthie, as shoh dhyt peesh dy fo-valjaghys (suburbanism) Sostnagh mastey yn Celtiaghys. Nish, sheeu yn thie oasle foddey ny smoo argid, as son shickyras cha vod ny Bretnee cadjin eh y chionnaghey. Er agh ennagh, t'eh ny smessey ayns Bretin na ayns Mannin. Ta Mannin boirit lioroosyn nagh vel "goll back". Bwooise da Jee nagh vod oo goll noon as noal harrish y cheayn cho aashagh as oddys oo gimman carr eddyr Bretin as Sostyn.

Ta thousaneyn dy Hostnee er ngeddyn thie elley ayns Bretin. Ta ram jeh ny thieyn nyn l'he follym as fadaneagh son y chooid smoo jeh'n vleiu. Coardail rish studeyras jeant ayns 1972, va 24,000 jeh lheid ny thieyn shoh ayns Bretin. Bee yn earroo ny syrjey nish. Myr ta fys mie ec Manninee, cha nee red jesh t'ayn y ve jeeaghyn er thieyn follym ta lesh joarreyn berchagh. Cha nhyrrys dy vel ad goll er lostey. Dy jarroo, she yindys eh nagh haghys shoh tammylt er dy henney. Gyn ourys, ta ymmodee Sostnee jesh er chionnaghey thie elley ayns Bretin. Ta kuse dy Hostnee jannoo nyn gooid share gyn yn dooghys Bretnagh y phlooghey. Agh shegin dou gra dy vel ymmodee Sostnee jannoo beggan jeh'n Vretnaghys. Cha vod ad fuirraghtyn rish yn laa tra vees spyrryd Surbiton er ngeddyn y varriaght sjerree er Cymru. She yn caggey sjerree ta goll er nish, cha nee lesh yn gunn agh lesh yn lioar-sheck. Myr dooyrt Dafydd Wigley, yn M.P. son Caernarfon, ta'n lioar-sheck jannoo ayns feed blein red nagh dod tranlaase Sostnagh jannoo rish keeadyn dy vleiantyn. Dooyrt eh nagh bee aynryn mooarey jeh'n Thaloo Vretnagh ny smoo Celtiagh na'n Corn ny Cheer ny Loghyn.

Foddee ta shin fakin yn toshiaght jeh caggey vees ny smoo eulyssagh na red erbee ren taghyrt er y gherit ayns Bretin. Foddee.

Brian Mac Stoyll.

## A DICTIONARY FOR THE FUTURE:

On page IX of the introduction to this English-Manx dictionary by Douglas C. Fargher\* we encounter twice the phrase "the Manx Gaelic of the future". In itself the phrase shows the spirit of optimism in which the work was conceived and carried through. The task set was a great one and the year 1979, dedicated as Millenium Year, has brought forth the result very presentably in 888 pages of double-column clear type. "Forward" languages which are in the process of swift "natural" development, expansion or corruption, often have difficulties in keeping their dictionaries abreast of change. Languages which are "backward" and those which are conservative, frequently have to attempt to plan such mutation in advance. It is scarcely necessary to point this out to the readers of CARN.

We are told that this dictionary began as a Manx-English dictionary based on various sources, was then reversed and placed over the frame-work of the English-Irish Dictionary, ed. Tomás de Bhaldraithe, Baile Atha Cliath, 1959, which itself made similar use of Harrap's shorter English and French Dictionary. This method can have its pitfalls but it probably eased greatly the tedium of the work. Conscientious lexicographers, however, have each their own individual standards it is to be presumed. It is irrelevant here to compare de Bhaldraithe with Harrap. Let us compare Fargher with de Bhaldraithe. At the beginning of the letter A between the headings a and aback in de Bhaldraithe the headings aardvark, aardwolf, Aaronic, Aaron's Beard and aasvogel are introduced in Fargher. Are these in any way connected with the author's sojourn in Africa and knowledge of Afrikaans which are referred to in the introduction? If we turn to the first page of B we find that de Bhaldraithe has seven separate headings based on the deity Bacchus while Fargher has none at all. Evidently there is no slavish copying in Fargher in the matter of word selection. On the other hand I was curious to see how, if at all, Fargher would render one of my favourite criticisms of de Bhaldraithe. The phrase that is public property signifies to me and to most of those with whom I have checked something like a mild remonstrance with a modern vandal. De Bhaldraithe gives tá a fhios sin ag madraí an bhaile which literally means the dogs of the town know that. Surely Fargher is imitating this with his Ta fys er shen ec moddes y valley. But then if we take another ambiguous entry which these two English-Gaelic dictionaries have in common under the heading crossroad - the phrase we are at the cross-roads (meaning this is the moment for making a decision) we find Fargher gives Ta traá reaghee orrin equal to tá tráth réitigh orainn in Irish, whereas in fact de Bhaldraithe gives ta uair na cinniúna buailte linn.

It appears therefore that Fargher has produced a dictionary which takes assistance where he considers he may but at all times reserves the right to be original. One difficulty for a reviewer is in assessing how much of the Gaelic given is traditional in Mann or even in neighbouring areas and how much is pure Fargher, although of course this is a black-and-white view of the situation. The author/compiler's own view of this would be most enlightening and we hope that he has recorded or will record for posterity in an underlined copy where he believes he has introduced knowingly analogous forms and personal invention. It is possible to list written

sources as a basis for a dictionary but I, for one, believe that the more developed in a person or community the living sense of a language combined with a sound knowledge then the more difficult it is to measure the extent and depth of that sense in that mind. Physically and logically one mind may not be as comprehensive as a good dictionary or a good grammar and yet that mind may have depths and resources and inherent life which cannot be set down fully on paper. In this present case involving related dialects or languages these considerations have great bearing and undoubtedly there will be various and different opinions expressed. We are faced with a number of unknown quantities foremost among which is the use to which the Dictionary will be put, and how soon it will be necessary to produce the corresponding Manx-English version. Some time must pass before these matters can be judged. In the meantime we must make it clear that Douglas Fargher alias Doolish y Karagher is a brave optimistic man, fear diongbháilte, dooinney shassooagh. The manx system of spelling, for instance, he considers an "historical abomination" and says so in the preface. Nevertheless he used it in the full knowledge that it breaks "the linguistic unity of the Gaels". His treatment of proper names and, in particular of placenames of which he has many outside Mann is a leap into the unknown and while logical may well be the weakest point in the Dictionary, I will finish by quoting a Manx proverb given in the Dictionary under the heading Ireland (Nerin) Good for Mann, good for Ireland, Mie Mannin, mie Nerin Is maith ann an foclóir seo; guínn ráth air.

Art Ó Maolfabhail

\* Fargher's English-Manx Dictionary, Douglas C. Fargher, edited by Brian Stowell, Ph.D., B.Sc. and Ian Faulds, B.A; Shearwater Press, Douglas, Isle of Man 1979 £26.00 + V.A.T.

### MICHO RUSSELL IN MANNIN

Early in December 1979 we were fortunate enough to enjoy the company and musicianship of Micho Russell from Doolin, Clare, in Mannin. The trip was organized and financed by Cultural Exchange. (other Celtic countries should consider forming similar organisations, so that visits like this could be reciprocal)

There was a rather deeper purpose than the pure entertainment value of a natural traditional musician like Micho. (natural in the sense, that he learned his music for the most part, through oral transmission. He gave us a number of songs he had learned from his mother.) The most important aim and object was to expose local musicians in Mannin, to the 'real thing', and they certainly got that.

Sessions were organized for two evenings, and most people in any way connected with traditional music, were there. Micho took a great interest in Manx tunes he heard, and said he could understand them, unlike some music he had heard on his visits abroad. The third evening was devoted to a workshop, so that young musicians could pick his brains. Micho took great pains to set them on the right road, and some of their problems were sorted out, but, discovering the right questions to ask is most of the battle and proved difficult at their stage of development. Despite that, the evening was of immense value.

We have a wealth of good music in Mannin, but suffer the lack of good examples of treatment. It is comparatively easy to copy from the stream of good recordings of Irish music which supplies the 'meat' as well as the 'bones'. We only have the skeleton of Manx music so far and we must make the effort to put on the 'flesh' ourselves. We can of course look for help in the means of doing it, to Irish and other music, but we should beware of becoming too far sidetracked in the means, so that the end gets forgotten. We have a fair number of competent musicians who could get things off the ground if they would only forget their inferiority complex about Manx music. It's different maybe, or at least distinctive, but it's as good as anybody's else's - and it's MANX. Cristl Jerry.

### MANX MUSIC TODAY:

Manx music was collected from the last bearers of the oral tradition by Dr. John Clague M.D., J.F. Gill, W.H. Gill and A.W. Moore at the turn of the century and later by Sophia Morrison and Mona Douglas. The last named is still living and still very active. It compares very favourably with the traditions surrounding it, both Celtic and English. For so small an island a surprising number and variety of tunes was found. By far the greater number of tunes are song melodies, unfortunately all but about 60 actual texts of secular songs are unknown but a large number of Carvals (religious folk songs) are recorded. At least four modes are represented (doh ray soh lah) but further research may discover more. A serious study is being made by Mr. George Broderick (Shorys y Creayrie) at the present time which aims to put all recorded examples in one book. There seems to have been a marked preference for ray and lah mode tunes amongst the Manx people. They were also not unwilling to take tunes in these modes from other cultures and preserved them long after they were unfashionable elsewhere.

Shortly after the collection by Clague and the brothers Gill two books were published, Manx National Songs and Manx National Music. The first has been republished this year by Shearwater Press, Douglas. This contains a fair sample of Melodies (50 or so) but the words are composed (46) and close translations of traditional words (6). Two tunes are composed. The latter book is more interesting as it contains about 140 different tunes although the piano arrangements are rather too Victorian. At about the same time A.W. Moore was making another independent collection and a book (Manx Songs and Ballads) appeared at nearly the same time. It included the words for many songs and some 40 tunes with slightly more sympathetic settings. It also included parallel translations into English. This excellent book has remained out of print since first publication and has become a collector's item out of the reach of the ordinary folk musician.

Miss Mona Douglas and Arnold Foster collaborated to produce three very useful collections of Songs in sets of twelve. The first reworked material from Moore, but later sets included songs collected by Mona herself. The settings are much better and let the tunes speak for themselves and S.A.T.B. arrangements of some of them were released. They form the repertoire of those few Manx choirs and soloists that still sing songs in Manx Gaelic.

In some people's view (probably the majority) the



"Guild" or Manx Music Festival is still the most important event on the music calendar. It began shortly after the turn of the century with very lofty aims and, no doubt, at the start was very heavily orientated towards a native style of music. It also brought under its wing other expressions of craft and skill. However, it has become a highly competitive event which pursues excellence of a much wider range of values and the Manx element (Gaelic cultural) occupies a very minor place. Very few of the competitors in the classes remaining for music, singing or Bible reading have any understanding of what they are doing and their performances cannot always be taken to be any indication of a continuing tradition.

The Irish folk music revolution starting in the late 60's and before, and an increase in general popularity of folk music encouraged a handful of musicians to re-examine the Manx sources at the roots. Some of them were also learning to speak Manx and found it only a logical extension of their activities. They were faced with a number of problems. 1 Lack of musical skill, 2 Lack of books in print and interpretation of those which remained. 3 Resistance of established institutions to a re-appraisal of long established practice. 4 Lack of traditional practitioners. 5 Lack of popular support owing to over-whelming pre-dominance of Anglo-American fashion. 6 Differing aims of individual musicians and levels of skills.

The Manx Folk Dance Society had been in operation for more than 20 years and had produced 78 r.p.m. records for its own use. An L.P. was published in 1976 or 77 which collected together 16 dance tunes. This helped non-reading musicians to make a start on a less academic presentation of the music based on experience gathered in other fields. An all male dance group called Bock Yuan Fannee (A Manx equivalent to Shank's Pony) was formed shortly after, which always used a live musician. The

first dance they learned demanded his/her participation. Some short time later they became a mixed group and demanded more dance tunes. Dancers and musicians at this time began a period of study reaching beyond what was commonly known which has lasted till the present day. A large body of people has grown from this small beginning ranging from about 10 to 50 + years old. All are loosely associated, some are in separate groups but moving forward on a broad front: that of making Manx music and dance more accessible and more attractive.

Latterly a new problem has arisen. In order to interpret and gain more skill, Irish styles of dance and music have been found attractive. In the case of dance this has not been so sinister as the embellishment of steps in Manx dance has only made it more exciting to do and watch. In the music, however, the means have been, to some extent, lost in the ends. Irish tunes are being played in preference to Manx ones, rather than absorbing the techniques and transferring them into the Manx tunes.

I have produced two simple books, one published the other nearly ready, which together present about 180 melodies and songs in a simple form. The material is there, the musicians have the skill, we have learned presentation from our experience in Irish music. Already what has been done in the last few years is becoming common knowledge to the young beginners. What will happen next nobody knows.

Various Inter-Celtic festivals have been attended by people who have entered this new tradition and have been enthusiastically received. It would be tragic if it stopped now. Worse still if the only lively Manx music was to be heard at these festivals alone, whilst at home the diet was one of solely Irish music, no matter how well it were played.

C.W.P. Jerry.

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