

# cairn

A LINK BETWEEN THE CELTIC NATIONS

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OPENING THE BRETON LANGUAGE FESTIVAL IN GWENGAMP

*Photo: courtesy Evid ar Brezhoneg*

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THE QUARTERLY PERIODICAL  
OF THE CELTIC LEAGUE  
IN ENGLISH & CELTIC LANGUAGES

# alba

## Truagh an diugh is buadhmor am maireach

"A dh'aindeoin gach ionnsaigh  
a thugadh le namh  
A choirichean prìseil a  
spuinneadh o'n Ghàidheal  
Cha lasaich e 'chaoidh gus am  
faigh e a' bhuaidh  
Thar gach mì-ruin is eucoir a  
dh'fhodas a ruatig.

A Chlanna nan Gàidheal, bithibh  
seasmhach is dlùth  
Ri quailibh a cheile a'  
cosnadh gach cliù;  
O seasaibh gu gaisgeil ri  
cànain ur graidh  
'S na trèigibh a' Ghàidhlig a  
nìs no gu brath."

Tha fios againn gum bu na  
facail seo caran beag lom do  
fheadhainn. Their iad, "O,

seinnidh sinn an t-òran seo gun  
sguir aig mòdan agus aig  
ceilidhean."

Ged a tha an dàn seo, d'am  
b'ainm "Suas leis a' Ghàidhlig"  
na òran tlachdmhor ionmholt, a  
chan eil ann ach spiorad na  
naoitheamh linne deug nuair a  
bha an lompaireachd as mō san  
t-saoghail aig Sasunn. Leis a  
sin, 'sna làithean ud cha  
b'urrainn d'ar sinnsearach ach a  
ghléidheadh agus a dhìonadh na  
chànain Albannach.

Ach, an diugh, tha difir mòr  
ann. Chaill Sasunn an  
lompaireachd aice agus chan eil  
aice ach criomagan beaga agus  
iad uile gu lèir air am bagradh

le duthchannan eile mar Gibraltar,  
Hong Cong agus Eileanan sa  
Chuan Siar [Atlantic] mu Dheas  
agus àitean eile mar sin.

Ach ged a tha Sasunn nas laige,  
tha cairdean comasaich aig a'  
Bheurla an diugh nach robh riamh  
ann, gu h-àraidh TV agus na  
h-òrain fuadain [no 'pop'] le  
chéile 'sa Bheurla.

Tha fios againn gum bheil an  
fheadhainn ag gearrain gu searbh  
bho'n a tha an TV 'sa Bheurla  
agus na h-òrain fuadain [pop]  
'sa Bheurla a' glacadh feadhainn  
òga agus leis a sin tha an  
oigridh sin a' treigsinn na  
Gàidhlig air son na Beurla. Gun  
teagamh tha luchd-gearrain ceart  
gu lèir, bu mhòr am beud. Ach,  
an àite a bhi fo bhròn, b'fheàrr  
leinn an dìon far am bheil sinn  
a' toirt ionnsaigh.

## Gàidhlig ann an Rois an Ear

Le Calum MacLeod.

Tha còrr air deich bliadhna  
fichead bho thàinig mise gu  
ruige bailtean beaga Alanais  
agus Inbhir Gòrdain agus cha  
robh for air Gàidhlig anns na  
làithean sin. B'ann bho thug  
obair na h-ola agus am BA  
cothrom cosnadh do luchd  
obraich as gach cearn de'n  
rìoghachd a chruinnich Gàidheal  
agus Eileanaich a shireadh am  
beò-shlaint. 'S e sin a dh'fhàg  
deagh àireamh aig an robh a'  
Ghaidhlig mar chiad chainnt, an  
diugh le'n teaghlaichean ann an  
Rois an Ear.

B'ann an Alanais gu h-àraidh a  
a dhuig gluasad am measg  
phàrantan air iarratas foghlum  
Gàidhlig a stèidheachadh ann an  
sgoiltean na sgìre, agus 's e  
gun shoirbhich leothasan a  
b'aobhar mise tilleadh air ais o  
chionn suas ri trì bliadhna mar  
fhear-teagaisg ann an Ard Sgoil  
Alanais. A thuilleadh air an  
Ard Sgoil tha trì bun sgoiltean  
anns a' bhaile, an aite an aon a  
bh'ann ré nan ginealach a  
dh'fhalbh. Tha seo fhéin a toirt

fianuis air mar a mheudaich  
àireamh an t-sluaigh. Tha mise  
a frithealadh nam bun sgoiltean  
anns a' bhaile agus sgoiltean  
Ard Rois agus Chill Tighearna.  
Le sin a thuilleadh air an Ard  
Sgoil tha mu dhà cheud sgoileir  
a' faighinn beagan teagasg  
Ghaidhlig gach seachdain a reir

's mar a cheadaicheas an tìde  
dhomh.

Chaidh meur de'n Chomunn  
Ghaidhealach a stèidheachadh  
agus tha seo 'na fhìor chul-  
taice a thaobh foghlum. B'e an  
Comunn agus iarratas nam  
pàrantan a chuidich sinn gu  
tagradh a dhèanamh ri Roinn na  
Gàidhealtachd air son tidsear  
bhun sgoiltean a mhàin a  
shuisheachadh 's an sgìre. 'S  
math a b' fhiach ar saothair oir  
tha e a' toirt toileachas inntinn  
nach beag dhomhsa innseadh  
dhuibh gum bi caileag òg as Na  
Hearadh a' teagasg na Ghaidhlig  
air feadh bun sgoiltean Alanais  
agus Inbhir Gòrdain aon uair  
agus gun teid aice air pòsadh  
agus na làithean saora fhaighinn  
seachad.

*Calum MacLeod is the Gaelic  
teacher at Alness Academy, Ross-  
shire. Here he outlines how  
Gaelic education is being re-  
built through local demand in an  
area of the Highlands which lost  
a large part of its Gaelic  
speaking population before 1850.*

*With the new influx of Highland  
people to work in the heavy ind-  
ustries of Easter Ross since  
1965, a Gaelic revival, which is  
demanding primary and secondary  
education in the subject and or-  
ganising pre-school playgroups,  
is showing promise of a new  
lease of life for the language  
in the area.*

A réir an t-seanfhaicail:

"Na sir is na seachain an cath!"  
agus, gun teagamh, is mór an  
cath a th'ann. Chan eil mòran  
dhùthchannan anns an Roinn Eorpa  
cho chruaidh-chàsach riunn a  
thaobh na cànain againn.

'Sa cheud àite, tha na  
Sasunnaich agus na cairdean aca  
ann an Alba ag cumail a mach  
nach eil cànain againn idir!  
Feadh nan linn, faisg air  
mìle bliadhna bo 1070, nuair a  
phòs ar rìgh Gàidhlig d'am  
b'ainm Calum Ceann Mòr agus  
nighean aig Prionnsa Eideard  
dlùth-chàirdeach do'n rìgh  
Sasunnach ris an abrar Mairearad  
nam Mallachd. Bha ise ag cumail  
a mach nach robh a' chànain  
Albannach ach na cainnt  
choimheach, ged a bha a h-uile  
mac mathar ga bruidhinn feadh na  
h-Albainn aig an àm sin! Bho'n  
àm seo bha Riaghaltas na  
h-Albainn fo smachd luchd na  
Beurla!

Ged a tha, gus an siathamh linn  
deug, nuair a bha daoine a'  
bruidhinn 'sa Bheurla, abradh  
iad "Scots" ag ciallachadh na  
Gàidhlig agus "Inglis" ag  
ciallachadh na Beurla.

A dh'aindeoin sin, chur Gabhain  
Dubhghlas an cèill gun robh  
"Scots" ag ciallachadh na Beurla  
Gallda ann an 1525 ged a bha an  
t-ainm "Gàidhlig" oirre agus ged  
a bha a' mhòr chuid nan

Albannach a' bruidhinn na Gàidhlig fhathast!

Leis a sin, tha sinn a' tuigsinn gum bheil e feumail faotainn Riaghaltas Albannach cho dèidheil ri cur na Gàidhlig againn an àite na Beurla feadh na h-Albainn gu léir ris an Riaghaltas Israeleach nuair a choisinn Israel a saorsa air 15mh de'n Mhaigh 1948. Chur iad Eabhra ann an àite na Beurla feadh na h-Israel gu léir.

Bithidh Riaghaltas agus Co-thionail no Pàrlamaid Albannach anns an Seann Ard Sgoil DunEideann a tha a' feitheamh falamh ris a sin. Feumaidh sinn bhi cinnteach nach diult an Riaghaltas sin an dleasdanas aige.

Ged a tha na Sasunnaich ag ràdh daonnan nach eil Achdan Pàrlamaid éifeachdach a thaobh ath-aiseag agus agus ath-bheothachadh na cànan; rinn iad sin, taing do'n Achd 1349 aca a rinn a' Bheurla an aon mheadhoin theagaisg 'sna sgoiltean feadh Sasunn gu léir agus an Achd 1362 a chur a' Bheurla an àite na Fraingis ann an Cuirtean na Lagh agus 'sa Pharlamaid Shasunnaich i fhéin. Agus nach robh Achd an Fhoghlum 1872 aca uamhasach sgriosail do na sgoiltean againn?

Tha a h-uile rìoghachd gu h-àraidh teòma a thaobh nan tàlantan aca agus tha Sasunn uamhasach ainmeil a thaobh cogadh nam facal, mar eisimpleir cogadh nam facal aca an aghaidh na cànan Albannaich.

Seo agaibh na barailean a chur iad:

"Albannaich, dì-chuimhnich gum bheil cànan Albannach agad..."  
NO

"Chan eil cànan agad ach a' Bheurla, no seòrsa dhe Bheurla a-mhàin..."

"Air an aobhar sin, na bruidhinn na sgrìobh agus na leugh ach a' Bheurla..."

Feumaidh sinn cuir an aghaidh cogadh nam facal seo. Feumaidh sinn a bhrosnachadh nan Goill leis an fhirinn 'sa Bheurla gus an tuig iad a' Ghàidhlig, ag ràdh:  
"A dh'aindeoin gach cruaidh-chàs agus gach geur-leanmhainn a rinn Mairearad nam Mallachd agus a h-uile droch neach mar sin,

bho'n àm sin, is beò ar cànan Albannach i... chan urrainn dhut bhi nad fhìor-Albannach mur eil ar cànan Albannach agad, no mar is còir dhaibh a theireadh 'sa Bheurla "Scottish". Am bheil neach sam bith na fhìor-Pholach aig nach eil a' Phòileis? De seòrsa Ghreugaich a th'ann as eugmhaid na Greugais?"

Ged a cheannsaich na Normanaich Sasun ann an 1066 agus chuir iad an Fhraingis air Sasunn an sin, thog na Sasunnaich sgoiltean far an robh iad a' teagaisg trid na Beurla agus bhrosnaich iad na Sasunnaich a thaobh na Beurla anns an treas linn deug agus mar sin choisinn iad an aghaidh na Fraingis 'sa cheithir linn deug, mar a chunnaic sinn.

An ath-bhliadhna bi Sabhal Mòr Ostaig (anns an Eilean Sgiathanach) a' teagaisg oileannaich an lagh agus na malairt [commerce] trid na Gàidhlig, ach chan urrainn dhuinn anail a ghabhail gus am bi a h-uile colaiste is oilthigh feadh na h-Albainn gu léir a' teagaisg a h-uile cuspair trid na Gàidhlig mar an ceudna.

Tha obair gu leòir againn ri dheanamh fhathast gus a bhi na Buill Pàrlamaid anns an Seann Ard Sgoil DunEideann a' bruidhinn 'sa Ghàidhlig a-mhàin agus ag òrduchadh na Gàidhlig mar an aon mheadhoin theagaisg anns gach sgoil, is gach colaiste is gach oilthigh feadh na h-Albainn gu léir. Mar an ceudna bi cànan na h-Albainn a' dol am feobhas nuair a bhios na Goill ag eadar-theangachadh a h-uile cail aca do'n Ghàidhlig a chumail nan suipear Burns 'sa Ghàidhlig!

Dh'obraich na Sasunnaich gu dìcheallach a thaobh na cànan aca san cheithir linn deug; mar an ceudna rinn na h-Iosralaich san fhicheadamh linn a thaobh na h-Eabhra. Bha iad le chèile buadh-mhor. Is urrainn dhuinn deanamh an aon rud a thaobh na cànan Albannaich.

Gilleasbuig MacMhuirich

*An analysis of the position of the Scottish language in the light of similar difficulties suffered by the English and Hebrew languages in the past.*

## On the Gaelic front

le Frang MacThomais

The trial of Gaelic activist Iain Taylor, formerly Director of Sabhal Mòr Ostaig for allegedly defacing road signs in Skye was eventually dismissed on technical grounds. One congratulates Mr. Taylor on his commitment to his espoused language, Gaelic, and for ramming home the fact that Gaelic still has a long, long way to go before it becomes truly part and parcel of the Scottish scene. The next appearance of Gaelic in a Scottish court of law must be with native Gaelic speakers say, refusing to pay their TV licence. With their claim for Gaelic as their first and native language, they should be able to clear up on this point.

The Gaelic study group of the Broadcasting Council for Scotland recently published its findings. The Group suggests, inter alia, that the BBC's output of Gaelic radio programmes should be doubled over the next five years to at least 50 hours a week. This should be accompanied by a steady expansion in Gaelic TV programmes and a programme of increased capital and revenue spending on Gaelic language broadcasting for the future. The Group also said that 'The BBC should affirm their commitment to the continuation and enrichment of broadcasting in Gaelic by BBC Scotland as a matter of principle.'

Perhaps some hope for the future of Gaelic broadcasting may lie in the fact that the new BBC Controller, Mr Milne, is a Gaelic speaker, who learned the language many years ago. If nothing else, the language can be assured of a sympathetic hearing. But whether Mr. Milne can assail the bulk of the BBC's bureaucratic structure is another matter. It will be a matter of waiting to see.

The National Mod of An Comunn is to be held in Nova Scotia in 1985. While the argument rages as to whether this is the right thing to do, it

(Continued overleaf)



(from page 3)

seems to me that the spitting of the Mod for one year to a part of the world which has held on to its cultural and linguistic ties with the home-land, is a rightful and long overdue recognition of a hard fact. To what extent folk in Scotland might be able to participate in the Mod in Nova Scotia will depend on raising the necessary finances. A full choir will need to raise something over £1,000 for the journey and other. What is a vast sum of money, particularly when these choirs have often to raise well over £1000 to attend each National Mod held in Scotland.

One wonders whether the day will soon arrive when the National Mod will have to alter its structure so that choirs will not have to spend so much time and energy on

fund-raising. Maybe An Comunn Gaidealach, the National Mod sponsoring body, should look at ways and means to help choirs in the financial side of their attendance. Often children's choirs and school choirs have to drop out of the Mod simply because of the expenses involved. An Comunn may have to look at a system of industrial and commercial sponsors who would perhaps 'adopt' a choir and watch a £1 for £1 which the choirs raise. Considering the financial support which the Mistedd-fodau get each year in Gwynedd, it does seem a useful point to raise if the Mod is not to fade away because of the heavy burden of finance required by choral groups.

May I add my personal tribute to Caitlin Maide, whose passing has created such a gap. To those of us who had the privilege of being in her

company, she was a source of lasting inspiration. If one's commitment tended to flag, her example was always a boost to carry on whatever aspect of Celtic cultural and linguistic cause we were working in.

'Sith do d'anam, is Clach air do Charn'  
*Notre félicitations à Iain Taylor, qui a défendu sa langue dans les tribunaux avec succès [Peut-être le prochain procès sera-t-il de quelqu'un qui a refusé acheter son permis parce qu'il n'y a pas d'enseignements de la langue sur le radio et TV]. Un nouveau rapport recommande qu'il fait que le nombre de programmes en Gaélique soit doublé en cinq ans. Au sujet de la culture, il est très cher maintenant pour les chorales, par exemple, aller au festival national, le Mod. Peut-être serait-il possible trouver des garants, pour les aider.*

## Government sinks smelter

No buyer was found for the 12 year old aluminium smelter at Invergordon which was closed last December after three months debate with the owners, British Aluminium. Announcing the total failure of the second of the top five Highland industrial concerns to fold in two years, Secretary of State for Scotland, George Younger MP said on 28th July, that the world slump had hit his efforts to continue smelting with a new power deal worth £200 over five years. That Mr Younger did not admit to the House of Commons and the redundant work force in Easter Ross was the gross miscalculation of his Scottish Office in failing to take over the factory as part of the financial settlement with BA in December 1981.

The sour taste of shattered hopes and the gloomy outlook for large Highland concerns which rely on a world market for their business was underlined by doubts expressed over the government's plans for the Bannockburn Experimental Fast Breeder Reactor which supplies so many jobs in Caithness, the ending of oil construction work on the Sullom Voe, Shetland, tank farms and the uncertainty

over new orders for oil rigs to open up new fields around Scotland's North and West. Even the temporary export of timber to Norway which helped to cushion the timber growing industry from the loss of the Lochaber pulp mill is now at a standstill with recession in the Norwegian milling business.

The government has promised an enterprise zone for Invergordon as part of its philosophy to encourage new jobs but the concept is in its infancy and falls far short of the duty-free set up around Shannon Airport, Eire. Scottish Highland history shows that a concentration on export led jobs has brought instability, emigration and dependence on outsiders without real progress to build modern self sufficient jobs to serve local markets. Without Scots self-government and positive intervention by government enterprise to encourage such trends the hopes of cultural regeneration for the Gaeltacht will founder in another capitalist led assault to exploit our resources for quick profits.

Rob Gibson.

## CELTIC CALENDAR



EXTENDING FROM NOVEMBER 1st  
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*Ce rapport traite de l'augmentation du chômage en Ecosse, qui était aggravé par la décision du gouvernement à fermer la fonderie à Invergordon.*

# breizh

## Gouel ar Brezhong

The eighth annual Breton language festival, Gouel ar Brezhoneg, was held this year in Gwengamp and its vicinity, from May 23 to 30. It was organised by Skol an Emsav, Diwan, the Roparz Hemon Cultural Centre and the Touseg-Nij theatre group. Appeals for help to others who consider themselves as belonging to the Breton movement got no response. The organisers had to work

## A Cultural Convention?

The Breton Cultural Charter 'granted' by the French government early in 1978 expires this year. Of the 22.5 million francs of state credits allocated to it, 4m. francs were spent on building the Lorient Conservatory of Traditional Song, Dance and Music, now completed. It contains 8 lecture rooms, a hall with a 60m<sup>2</sup> stage and a seating capacity of 600 for concerts, plays, festoù-noz, a music laboratory, various offices. Further subsidies are to be available for its maintenance and staff salaries but nothing, so far, for organising courses. 250 students' applications have been turned down.

A French Culture Ministry spokesman announced that a new agreement, a Cultural Convention would be signed before the summer. Was it? "They wanted to encourage the Breton cultural development in all its forms". That included festivals, publishing, mariculture (! what has that got to do with it?), a regional song centre in Roazhon. No mention of the Breton language (unless that is to be understood in the reference to Celtic culture).

## Unity demonstration

A thousand Bretons living in the Paris area joined by others who had come mainly from around Nantes, demonstrated in Paris on May 15th in support of the administrative unity of Brittany.

very hard for weeks during their spare time, unremunerated in order to be ready in time. They could not count on any public subsidy, in spite of declarations of support for Breton by elected local representatives. Yet, in spite of a few technical hitches, they made a great success of it: the festival, for the first time lasting a full week, was attended by a total of about 5000 people. The programme included songs, concerts, plays and films - everything on the stage had to be in Breton, a strictly enforced rule, but a bilingual film was shown in a cinema, twice to full capacity. In all, some 50 actors, 80 singers (among them Ali Grogan from Wales and the group I Muvrini from Corsica) and 13 musical groups took part. The plays, *Dahud*, by the group Penn ar Bed, using the old legend of Ker-Is, and *Spontus-Circus*, on the theme of the competition between a big circus company (France) and a small one (Brittany) were particularly successful.

Gouel ar Brezhoneg is now an important event in the struggle for the Breton language. It would be appropriate if it were included in the scheme of exchange of fraternal delegates operating between the other great Celtic language festivals such as the Círeachtas and the Aistíedíod. There is no doubt that Gouel ar Brezhoneg provides the best window for watching what is done to promote the essential characteristic of Brittany, its Celtic language.

The net profit of F.20 000 will be used to help the organisations and groups which carried the burden but part of it will be donated to H.Kerren and B.Korbel who are still in jail for refusing to join the French army. (The Minister of Defence recognised that if they got 2 years instead of one it was 'probably' because they would not speak French in court - in other words, Breton must be kept in its place).

Next year, Gouel ar Brezhoneg will be held in Lintinid-Bubri.

## Bank robbery

One of the banks nationalised by the Mitterand government was the Banque de Bretagne. Established in 1909 with branches in Rennes and Loudeac, it spread rapidly to other Breton towns but found itself in competition with the Credit Nantais which had a hold on the Southern half of Brittany. An attempted merger failed in 1948 owing to the rivalry between Rennes and Nantes. Since 1950 the Banque de Bretagne covered all of Brittany except Loire-Atlantique where it had only two offices, while the Credit Nantais (transformed after a merger with an Angers bank into the Credit Industriel de l'Ouest) extended not only over Brittany but beyond as well.

90% of the Banque de Bretagne capital belonged to Bretons (5600 shareholders). All its 1150-strong staff was Breton. Its decisions were generally taken at branch level or not further away than in Rennes. Of its twelve directors, ten were Breton. The savings it administered were collected in Brittany and invested in the Breton economy. Its aim was to maintain a financial institution which would enable the Bretons to use their savings in their own country. It had an office in Paris and another at Rungis for handling the export of the products of the Breton agriculture and food industry.

Though bound to operate within the capitalist system, it was an instrument in the service of Brittany. It helped to develop co-operatives, Brittany-Ferries, small and middle-sized enterprises and it financed an association for the protection of the environment in Morbihan.

Agreements with the Credit Nantais / Credit Industriel de l'Ouest limited its development in Loire-Atlantique but at the time of Mitterand's take-over it was about to set up new branches throughout

(continued overleaf)

## Radio partition

Following the recent separation of the French television and radio services, FR3-Radio Armorique, which covered all of Brittany and adjacent areas, has been split up and replaced for the west of Brittany by a new station, Radio Bretagne Ouest / Breizh Izel. Trans-mitting from 10.6m on 95.5hz (but better heard in Lezover and Brest on a slightly higher frequency) it will broadcast from 6m to 10pm on weekdays and from 7am to midnight on Sundays. It will depend on Radio-France for its budget of 1.2m francs 75% of which money will be for wages. It will employ 8 reporters and 8 producers and seven tech assistants keep in close touch with people and events. The listeners will be involved in the programmes. The director is René Abjean, well-known for his role in organising traditional choral singing in the Leon district and for his composition of the cantate "Ar Gharh sal" which expresses the feelings of nostalgia, revolt and hope of present-day Brittany (a 33rpm LP record of this is available, ARN 44 356 CB/271).

Officially opening the service on August 4th, L. Orvoen, president of the Ministère General Council, promised

that its mission would be to develop the Breton language and culture. A representative of Radio-France said that while they already had two regional decentralised stations, this was the first bi-lingual one, established in recognition of the intensity of the Breton personality and of the vigour of the Breton language, but it would be open to all traditions and currents of thought. There would be "full hour slices" allocated to Breton but it would not be enclosed in a ghetto.

In an interview given to Le peuple Breton, July issue, Abjean was asked to elaborate on this. If it got 4 or 7 hours a day, the language would be saved, but if its share of time in cultural programmes consisted only of a sprinkle of Breton here and there, it would be a further step in its demise. The reply was not precisely reassuring. "We must start from the fact that most listeners are French speakers. Some programmes will be entirely in Breton but in others participants will use which language they like."

M. Orvoen said that it was also intended to set up a TV service in Brest. But all this does not come near the Skol an Dmsav plan for a Breton channel on

## Nuclear station

The French government abandoned its plans to build nuclear stations in Plogoff (W. Brittany) and in Le Pellerin (near Nantes) in the face of strong popular opposition but latest moves indicate that they may try to have one sited near the mouth of the Loire. To the argument that if Loire-Atlantique were united with the rest of Brittany our country would have enough energy, the socialist mayor of Rennes replied that "it is not Brittany that counts but the French national interest".

the lines of SC4 (Welsh Channel) Apart from the uncertainty about the place of Breton on radio Breizh Izel, the splitting up of Radio-Armorique between this station and another to be set up for Upper Brittany (and there is to be a third one for the Nantes area) amounts to ignoring the demand for a recognition of the unity of Brittany. Are the people of the eastern half of Brittany to be deprived now of hearing Breton on the radio? Abjean said he was aware of the short comings of the present arrangement but he would press for concertation between the three stations, and seek to keep his listeners informed of any important political, cultural and sporting events in Upper Brittany. But will the directors of the other two stations also inform about Lower Brittany?

(continued from page 5)

this département. Its outgoing president, Jean Rouyer, replaced by the nephew of a French politician who is to prepare the nomination of a new administrative council by the State, was promoting this expansion, not because Loire-Atlantique is part of historic Brittany but for economic reasons: Brittany needs the Nantes-St Nazaire industrial base.

Asked why the Banque de Bretagne did not, like the Credit mutuel de Bretagne, issue cheque books in Breton, Rouyer said the demand was not sufficient "but our customers are free to write their cheques in Breton".

There is now only one shareholder: the French State. It will appoint the managers and decide the bank's policy. At

a stroke of the pen, Brittany has lost control of an important means of development. What is left to prevent the investment of the money outside the country? It is the latest crying example of the colonial exploitation to which it is subjected. In recent years the Breton economy had experienced such a dynamism that it was tempted to go its own way. Brittany-Ferries is one of its impressive achievements, the export of chickens to Eastern Europe and to Third World countries is another. But there was officially-backed opposition to this. Leclerc was prevented from going ahead with arrangements for cheaper oil imports; an upper limit was fixed to Tilly's chicken production. From now on, whenever Breton industrialists need credits, they will have little option but to beg the French State. It will be easy again to pretend that

Brittany is too poor to be able to govern itself!

Opponents of capitalism will agree that real socialism cannot co-exist with colonial exploitation; it should mean control of the means of production and exchange by the people, at a level as close as possible to them. The Banque de Bretagne seems to have been much closer to this model up to now than will be possible under its new regime. There is no indication that it could be subordinated to the regional Assembly due to be elected in 1983, an assembly which will anyway have little power of decision. Real socialism in Brittany requires freeing the country from the French political grip.

(condensed from article in Republique Bretonne)

A.H.



## Diwan- towards recognition as a public service

Representatives of Diwan had talks with top French Education officials in June and July with a view to obtain recognition as a public service, under such conditions as would guarantee the association continued controls over its own ways of teaching and enable it to fulfill its aim: to transmit the Breton language to the children. Two alternatives were offered: the parents who wished their children to learn it at school could send them to public schools where they would get a few hours a week of Breton and the Diwan teachers would be taken into the public teaching body; or Diwan could sign a convention with the State, receive a subsidy, retain its autonomy but accept certain conditions (e.g. concerning the number of children in each class); any agreement would be reviewed in three years. The officials were interested in seeing links established between the Diwan schools and the public schools at local level. If Diwan remained autonomous, its teachers could attend courses in the State training colleges.

At the DIWAN AGM held at

Pleuveur, near An Oriant, on July 10th, the great majority of the 50 delegates rejected both options. The first because with the general lack of teachers competent in Breton, the public schools could not take over the role of Diwan; the second because what Diwan needs, more than subsidies, is the freedom to teach in Breton, only gradually bringing in the teaching of French, whereas what the State proposes is bilingual schools from the start or the gradual introduction of Breton. Diwan wants schools to be opened wherever five children are ready to attend, but no class should have more than 15 pupils because of the present state of the language; teachers should be enabled to receive training for teaching in Breton in the 'Lycées Normales'. All parents should be informed of what was on offer so that they could effectively choose between schools in Breton and schools in French with gradual tuition in Breton, "from the nursery school to the university".

Diwan would accept transitory conditions for a period of

three years, provided the situation and the results achieved in both systems were kept under constant review.

. In addition to its 17 nursery schools and two primary schools which have a total of 250 children and employ a staff of 30, Diwan would like to open 5 new schools in the autumn but lacks the necessary funds. That is the reason for the demand, supported by a public demonstration in Kemper last May, that it be officially recognised. But there is a great risk in becoming financially dependent on a State which, within a few years, could again be ruled by anti-Breton parties; there is also still good reason to distrust the present government's attitude.

### Steps backwards.

A meeting of teachers and students of Breton was held in Rennes on June 26 to analyse recent statements by the French Education Minister and the Rennes "Recteur d'Académie". They found that the new conditions for teaching the Breton in secondary schools represented a deterioration: the two hours a week allowed to it hitherto in the 5th and 6th classes are reduced to one hour, and the minimum number of students needed for a class has been raised from 10 to 15. Nowhere are the "generous measures" promised as an act of historic reparation to be noticed.

of historic reparation to be noticed. Instead of a CAPES in Breton (see Carn 38) the Recteur proposes a "Certificate of Professional Apprenticeship" particular to Breton, not one of "Aptitude" as meant by a CAPES. WHY SHOULD TEACHERS OF BRETON NOT BE REQUIRED TO POSSESS THE SAME LEVEL OF QUALIFICATION AS THE TEACHERS OF OTHER SUBJECTS? Our language is still condemned to an inferior status. The French government continues to refuse to consider the problem comprehensively, to put into practice a real Breton language policy; it ignores the decisions of the European Parliament. It all fosters a suspicion that the recent measures are only designed as palliatives. It is leading to a hardening of attitudes and anger in Brittany.

## Not for celebration

350 years ago Brittany had to sign a treaty of union with France. 50 years ago, the monument representing that union in Rennes "blew up" -

## Canada

Per Denez, the Rennes University lecturer who led the successful campaign for the institution of a degree in Breton, gave a series of lectures in Canada early last Spring. His listeners in Ottawa were mainly Irish, Welsh and Scottish. There, as at the Montreal and Halifax universities and the Antigonish Gaelic College, he brought the message that Breton is well alive and the Breton language is showing signs of renewed vitality. In Montreal a course in Breton is due to be established leading to a diploma. The cost of the tour was borne by the cultural services of the French Embassy.

the first act of the secret association Gwenn-ha-Du.

This year a few groups, considering that the Bretons are not taught their history and should at least be made aware of its most salient events, decided to lay a plaque in Gwened/Vannes as an objective reminder of the treaty. Unfortunately the mayor of that city used the opportunity he was given to speak at this ceremony to vaunt the union. This did not go unchallenged: a group of twenty militants booed him while the plaque was daubed with a potful of tar, and a French flag was burnt without any reaction from the police.

The battle of St. Aubin-du-Cormier which took place in 1488 and ended with a Breton defeat leading eventually to the 1532 Treaty was commemorated as every year on July 28th.

## Inter-Celtic festival

It is a major achievement to bring every year in August, in An Oriant/Lorient about one hundred thousand people together to listen to the music of the Celtic countries. Festivals like this and individual musicians like Alan Stivell have done much more than the printed word could ever do to stimulate the sense of Celtic kinship and I know that many of the participants do not stay on this passive level but are also involved in active interceltic solidarity. The organisers may feel that their job is to provide an occasion for mass entertainment under the spell of Celtic music and let the rest look after itself! I think, however, that they could give a great boost to the Breton - and the other Celtic languages - without losing popularity, by giving them a place in the show. It seems that, songs apart (?) they get none. A witness tells me that no Breton was used in announcements over the loud-speakers and that the names of the Celtic countries were shown only in French. An Irish Press reporter wrote that in the Lorient "Tower of Babel", the problems of language were resolved through music, dance, sport, camaraderie and all things folklorique". This might comfort people in the notion that there is no need to lay stress, as we do, on our languages as the essential factors of our Celticity. I recognise the power of music to convey emotions and express

woods, but it cannot take the role of language as a precise means of thought and communication. It can bring us together into a kind of communion but it leaves us on a level of consciousness close to dreaming.

We need that at times but we need still more to think clearly and enact out thoughts in order to maintain our identities. And it seems to me that it is the traditional music and the interpretations or developments given to it by present-day musicians which bind us. Could they long retain that popular appeal and resist the pressure of fashions if they were not firmly linked with our languages? Where this is the case in Ireland, one senses something solid. And in Brittany, the growing importance of the Kan ar Bobl Festival (held in April also in An Oriant) may well be due to a similar connection, since its most original feature is a traditional folk song competition in Breton in which a large number of people take part. We have unfortunately not got a common Celtic language but there are, in the variety which we possess, sounds and intonations which can reinforce our sense of community even where the meaning of the words escapes us. With careful consideration it could contribute to make the Lorient Festival truly interceltic.

A. Heusaff.

## Youth hostel twinning

The Breton Youth Hostels Association, part of the over-all French Y.H. association, is interested in a link-up with its counterparts in Ireland (N. and S.), Wales, Scotland, Mann, Cornwall and Galicia as well, "because Brittany is a country with traditions and a culture very close to those of the other Celtic countries". It is trying to arrange for cheap fares with Brittany-Ferries to be available to Y.H. members if such a "twinning" is established. Members of the Celtic League who have contacts with the Y.H. associations are invited to help in winning their support for this proposal. Contact Herve Frangeul, Delege, Association Bretonne des Auberges de Jeunesse, 40 Rue Montaigne, 35100 Rennes.

*Le festival interceltique de Lorient est plus grand chaque année, paraît-il. C'est un grand accomplissement d'attirer tout de gens pour écouter le meilleur musique celtique, mais il serait mieux si le festival faisait plus pour la langue bretonne, et les autres langues celtique. Bien que la musique puisse nous amener l'un à l'autre, elle ne peut pas prendre la place des langues.*



Courtesy: EVID AR BREZHONEG

Youthful attendance at Gouel ar Brezhoneg

## Wanted

To improve and brighten-up CARN, we need many more photographs, cartoons, etc., etc.

Drawings should be in black ink; photographs should be black and white with strong contrast.

## Pays de Galles

SUR LE PROCHAINE PAGE:

Cette association de dramaturges gallois demande que le Conseil des Arts du pays de Galles, et les théâtres en le pays de Galles eux-mêmes, font de ses mieux d'aider les compagnies et les dramaturges gallois avant ceux d'ailleurs.



# cymru

## The Welsh Dramatists Network

By Dedwydd Jones

To prevent further wastages of public money, the Welsh Dramatists Network (WDN) calls at once for a stop to all Welsh Arts Council Theatre grants in Wales until the Parliamentary Committee investigating the Arts has sifted its evidence and issued its findings. The WDN condemns utterly the continuing ruinous absence of an overall plan or policy in theatre grants, especially as they affect Welsh playwrights.

The WDN also condemns the unbridled prejudice displayed by the Welsh Arts Council and the main theatres of Wales against Welsh dramatists. At best, the dramatists continue to be regarded as bitter, unwashed bohemians to be avoided at all costs, or, at worst, as irrelevant nuisances to be ignored or insulted as the occasion arises. The pathetic financial scraps tossed both to the playwrights and to small companies trying to present new work can only be intended to hold up indigenous talent to contempt and ridicule.

From among many examples, the WDN further condemns the following recent bureaucratic outrages:

### 1. THE SYSTEM OF AWARDING THEATRE GRANTS

The Welsh Arts Council's grants to Theatre Wales are typical of all grants to new companies. Each grant is made on an ad hoc one-off basis. Every further grant is made dependant on the "success" of the preceding venture. This system, in the absence of a long-term policy, merely tends to provoke rivalries, discord and fragmentation - as, indeed, has happened with Theatre Wales. Also, it allows official, arbitrary termination of "unpopular" groups, such as the now defunct "Bag and Sagger" company. The WDN calls for a system in which the Welsh Arts Council is made accountable for its decisions.

### 2. GRANTS TO OUTSIDERS

The WDN condemns the Welsh Arts Council's incomprehensible

grant of £16 000 to the "new image" Theatre Wales for a production of Irishman Brian Friel's play "Translations"; and this at a time when the new Welsh group "Gade in Wales" was forced to present Cardiff dramatist Nick Edwards' play "On a shoe-string budget" for one night only!

The WDN calls for a total ban on all grants to outsiders as long as one Welsh writer or one Welsh theatre group has to go begging.

### 3. THE "PLAY FOR WALES" COMPETITION

From the start of this competition not one major theatre in Wales made any commitment whatsoever to a production of the winning play, nor was one penny set aside by the Welsh Arts Council to support such a production. Ultimately the winners were fobbed off with £500 and "rehearsed readings" (J.F. Thomas's winning play was not presented at all on the grounds that the author "lived in New Zealand"). The WDN expresses its disgust at this shoddy and unprofessional treatment.

### 4. THE GRANT TO SWANSEA GRAND THEATRE

The grant of £500 000 by the Welsh Arts Council to Swansea Grand Theatre for "improvements over the next five years" proves conclusively that long-term commitments can be made - but, apparently, only to like-minded theatre bureaucrats. No provision whatsoever has been made for Welsh work in this Welsh theatre. Presumably the Welsh Arts Council merely intends to swell its list of pseudo-Swan white elephant theatres for the sole benefit of fellow-travellers.

### 5. THE APPOINTMENT OF ARTISTIC DIRECTORS IN WALES

The WDN deplores the continuing appointment of outsiders to the few theatre jobs available in Wales. Such theatres rapidly become places where non-Welsh material is presented. The WDN demands that in future the

appointment of writers, actors and technicians should be to Welsh people only in the theatres of Wales. The WDN further declares that all future grants to theatres should be made dependant on giving employment primarily to Welsh theatre artists.

### 6. THE TREATMENT OF SCRIPTS

The WDN reserves its most profound expression of disgust for the treatment accorded to scripts submitted to theatres in Wales. Such treatment varies from outright loss, unacknowledged retention of scripts for interminable periods, impolite disclaimers of the receipt of posted scripts, to final one-line, coffee-stained crumpled rejections. Such treatment, all experienced by WDN members, provides the ultimate proof of the contempt in which the indigenous dramatist is held in his native Wales.

### CONCLUSION

Sir Hywel Evans, the new Chairman of the Welsh Arts Council, has declared that he wants to bring "some real vim into the whole theatre scene". The WDN would like to point out that it is not "vim" that is needed - the writers have always provided plenty of that - but a plan or policy and a long-term commitment.

The Welsh Arts Council is as uncommitted now as it has been during the whole of its miserable fifteen year monopoly. The WDN therefore calls for a cessation of all theatre grants until the Parliamentary Committee on the Arts has published its findings.

Lastly, the WDN wishes to remind ALL Welsh writers of the words of the official Parliamentary Press Release: "Any organisation or individual wishing to submit evidence (on the Arts) should send their submissions to the Clerk of the Committee of Education, Science and the Arts, House of Commons Westminster, London, SW1 6AA."

We urge ALL Welsh writers to submit evidence NOW.

## An Fhéile Phan-Cheilteach

Bhí breis agus dhá mhíle duine i láthair ag an bhFéile Phan-Cheilteach, a reachtáiladh i gCill Árne ar 8-16 Bealtaine, 1982. Tá meadú mór tagtha ar an bhFéile se ó 1971 i leith, agus tá an eagraíocht a ghabhann léi bunaithe go maith i gach ceann de n tíortha Ceilteacha. Bíonn éagsúlacht mhaith imeachtaí ann, ar a mbíonn ceol, amhránaíocht agus rince.

Is é an comórtas amhránaíocht Ceiltifíse imeacht mhór na seachtaine gach bliain. Comórtas é seo le haghaidh amhráin nua-chumtha, agus ní mór do na liricí a bheith sa teanga dúchais Cheilteach i gach cás. Roghnaítear na hamhráin i gcomórtais náisiúnta i gach tír ar leith. An gasra Breatnach "Bando", a bhuaigh an comórtas i mbliana. Bhí thart faoi 600 duine i láthair nuair a bronnadh an duais orthu, ach níos tábhachtaí ná sin, rinne foinne ceamara i gach ceann de na tíortha Ceilteacha, nach mór, an comórtas a theilifísiú. Tá an t-ádh ar choiste na Féile go n-éiríonn leo patrúntacht tráchtála a fháil ó *Tuf Shoes Ltd.*, Cill Árne, don chomórtas seo, rud a chiallaíonn gur féidir an imeacht a reachtáil ar bhonn gairmiúil, snasta.

Bíodh is gurb é an comórtas Ceiltifíse ócáid na draíochta agus na galántacha, is taitneamhaí go mór le an-chuid daoine na comórtas san Amhránaíocht Cheilteach. Tomás Ó Neachtain ón Spidéal a ghnóthaigh an chéad duais sa chomórtas aonair arís i mbliana. Ba é seo an dara uair ndiaidh a chéile gur éirigh le Tomás an "dúbailt" a bhaint amach - Corn Sheáin Uí Riada ag an Oireachtas agus an Amhránaíocht Cheilteach i gCill Árne. Sa dara áit bhí Penelope Mac Intyre as Uidhist a Deas, duine de na hamhránaithe is breáthe a tháinig chugainn ón Mod le fada an lá.

"Gwlith" o Llanberis sa Bhreatain Bheag a rug an chraobh leo sa chomórtas do ghrúpaí. Níl sé de nós ag na moltoirí i gCill Árne moltoireacht bheil a thabhairt nó aon chaint a dhéanamh seachas an toradh a fhógairt, ach sa chás seo,

mothaigh siad nár mhiste dóibh a mbreith a mhíniú. Peadar Ó Riada a bhí mar urlabhraí acu. Mhol sé go láidir do na grúpaí cloí lena dtraidis-iún féin agus a bheith dílis do stíl amhránaíochta a dtíre féin. Níor leor aithris a dhéanamh ar ghrúpaí a bhain duaiseanna amach blianta eile, agus bhí meascán déanta ag roinnt de na dreamanna idir an cineál léirithe a bheadh oiriúnach don Ceiltifíse agus an cineál a bheadh cuí maidir leis an amhránaíocht thraidisiúnta.

Bhí réimse mór imeachtaí eile ann, m.sh. Oíche Drámaíochta, Comórtas Chór, Comórtas Rince, &rl. Cuid an-taitneamhach den bhFéile is ea na hoícheanta náisiúnta - Oíche Chornach, Oíche Bhriotánach &rl. Thug na Cornaigh an Pen Gwyn - capall bréige ocht dtroigh ar airde - ó Pensans. Bhíodh capaill bhréige dá leithéid coitianta tráth ag féilte traidisiúnta i Kernow. Maireann an nós i Padstow i gcónaí, agus rinneadh é a athbheochan i Pensans le deireanas tar éis briseadh 150 bliain.

Léirigh Jan Fennell traidisiún Cornach eile sa taispeántas d'fhíodóireacht súgáin a thug sí gach lá. Bhí muintir Kernow ag an bhFéile ina sluaite i mbliana, agus bhí ceardlanna Cornaise ann chomh maith le ceardlann Gaeilge. Bhí ceardlanna rince ann chomh maith, ina raibh teagasc agus cleachtadh ar fáil sa rince Gaelach, Breatnach nó Cornach do dhuine ar bith a raibh a leithéid uaidh.

Gné an-tábhachtach den bhFéile Phan-Cheilteach is ea an cluiche bliantúil idir iománaithe na hÉirann agus imritheoirí camanachta na hAlban. *Eire Óg* ó Chorcaigh agus foireann ó Lochaber a bhí san iomaíocht i mbliana. Ard-chomhairle Chumann Lúthchleas Gael a rinne patrúntacht ar an gcluiche.

Níor mhiste dhá imeacht a lua go speisialta. Ar an Déardaoin bhí siompóisiam faoi choimirce Ghaelscoileanna ann, inar míníodh na constaicí a chuirtear sa bhealach ar scoileanna Gaeilge in Éirinn.

Labhair cainteoirí ó Albain agus ón Bhreatain Bheag faoina dtaithí féin ar an gceist seo. An lá dar gcionn, bhí seiminear ann, "*Pan-Celtic Ten Years On - Where to from now?*". I measc na gcainteoirí a bhí i láthair, bhí Delwyn Phillips agus an Dr Clive Archer, a labhair faoin Chomhairle Lochlannach. Léiríonn na himeachtaí seo go bhfuil tuiscint áirithe ag lucht eagraithe na Féile a théann níos doimhne ná cúrsaí caidrimh sa chiall is cúinge. Léiríonn sé freisin go bhfuil an fhóibe faoin "pholaitíocht" - galar nach bhfuil teoranta don Fhéile Phan-Cheilteach amháin - ag dul i léig. (Níl ann ach tamaillín gearr ó míníodh nach bhféadfaí cuireadh a thabhairt d'oifigeach áirithe den Chonradh Ceilteach labhairt ar ábhar a raibh sé ina shaineolaí air, ar an mbonn go raibh "an iomarca baint aige le polaitíocht"!!)

Gné eile den Phan-Cheilteach a bhfuil feabhas mór tagtha air is ea úsáid na Gaeilge. I mblianta tosaigh na Féile is é an Béarla a bhí in uachtar go mór, ach caithfear a admháil go raibh beagnach an oiread céanna Gaeilge agus Béarla in úsáid ar an ardán i mbliana. B'fhéidir go mbeadh Coiste na Féile sásta stádas éigin a thabhairt indíreach don smaoineamh seo sa tuairisc a tugadh ann ar oraid Aire na Gaeltachta oíche na hoscailte. Arsa "Inniu": "Lean an tAire air ansin gur aithris, i mBéarla, beagnach focal ar fhocal, an méid a bhí ráite cheana i nGaeilge aige. (Ina áit sin, b'fhéidir nár mhiste, ar ócáidí mar é amach anseo, go soláthródh Státseirbhísigh na Roinne abairt nó dhó i gach teanga de na teangacha éagsúla Ceilteacha don Aire, mar chuirteís do na cuairteoirí a bhfuil siad acu.)"

Locht a luaitear coitianta leis an bhFéile Phan-Cheilteach, gur ar mhaithe leis an turasóireacht a cuireadh ar bun í an chéad lá riamh. Bíodh is go bhfuil bunús leis an tuairim sin, ní bheadh sé cothrom do na daoine atá gníomhach ar choistí na Féile go nglacfaí leis gurb é cur chun cinn na turasóireachta an rud ba

## And how is poor old Ireland?

Proud but poorer than it was a decade ago as arguments specious and plausible added us - however the sleight of timing had it - a caudal appendage again with England in the Common Market.

Those of us who argued against it then urged that prices would rise as a result - they did (a rise exacerbated of course by the Arab's choke on our oil supplies: a squeeze that in the long term will erode much of the base of the benevolent disposition of many in their regard). We argued that unemployment would rise but really we hardly envisaged a country total of a quarter of a million. We spoke of sovereignty but were laughed at really and yet court cases are only one indication of its attenuation: we haven't signed a U.N.E.S.C.O. convention on illegal trade in cultural objects on the grounds that the EEC Commission (its non-elected bureaucratic government) feels it might lead to an increase in cross-border or border-post custom activity and policing (Italy and Greece - two of the most fleeced in this regard - have signed). We urged that our own language

mhó a bhí á spreagadh.

Tá teorainn leis an tionchar atá ag an bhFéile Phan-Cheilteach. Mar sin féin, is institiúid í a neartaíonn an comfhios Ceilteach agus a chuireann go mór leis an gcaidreamh a bhíonn ag na náisiúin éagsúla lena chéile. Ar an ábhar sin go príomha, is cóir tacú léi.

Brian Ó Raghnaill.

*The thirteenth annual Pan-Celtic Festival held in Killarney in the spring was an outstanding success and perhaps the best to date. This event has developed quite a lot since its early days. The organisers have shown a willingness to go beyond entertainment-orientated activities. Criticism of the narrow, non-political and touristic nature of the Festival is inadequate if it fails to recognise that the Pan-Celtic is playing a part in forming a Celtic consciousness and increasing contact between the six nations. For this reason it is worthy of support.*

would be endangered as to status as a consequence. That its status has deteriorated was manifest in the recent Supreme Court ruling against Tomas O Monachain, though that can not be shown to have been a direct consequence of our subsumation into the E.E.C. We refused to accept that the withering away of borders we were promised would facilitate the solution of our partition problem (and the current war was at its initial fierceness, and its spectators less blasé, less cynical, less inclined to the ostrich position than of now), and the world itself must surely know by now that that is certainly not so. We note that Greenland wants out, the Faroes too perhaps, note Norway's success outside and sometimes wonder if we have the guts to go it alone.

Time may be on our side in this - the beauty seen in Gargantua many think surpassed in the scale of smaller things. Economies of scale are being queried more and more as unidimensional criteria for more complex - i.e. more human - situations.

Be that as it may - such is in the future. All has not been black, depressing or negative in the past decade. We hardly envisaged that a growing population - for the first time since 1801 (the census which revealed the human cost of the hunger in the forties, and which set a pattern of decline arrested only since that of 1971) and a young one too with all the challenge and all the hope that obtains in the vibrancy of youth - for all its problems (and they are many: Dublin has a bad hard drug crime rate of late, organised at that). No, that is a major plus, and one never to be ignored or underplayed. That very fact of course accelerates the time scale for decisions on so many issues - that generation could change all, and may; whether national movements are supple enough in their response to that novelty is again a matter for future men.

Another occurrence which gave rise to a certain psychological boost - whatever economists of varying hues of blue might say

- was the technical break with sterling which leaves our currency a weak but independent entity on the roulette tables of the world of high finance. Whatever the motives it is light years away in attitude from the dropping of the 10/- coin of 1966 and the imitation in size, shape and designation of England's in the later decimal coinage issued here. It was a practical demonstration of the possibilities of independent action in an area where - whatever theorists and advocates did say - decades of dithering, doubt and fear of consequences had preceded same. It was a stripping of some slight scar tissue from the wounds of centuries of Empire and it revealed a greater health beneath than many really believed existed. Tho se not now or not recently being hurt by imperialism - and conscious of that hurt (as assimilation tends not to be) - would not appreciate this point I think.

But the war in the North shows no sign of abating, and however much non-partisans in Belfast - say - might deprecate the extension of that war to London, certainly not one of them would pretend not to understand the whys. The world, the media, - especially at the instant reaction level -, the safe may forget the long term context of that war; they may prefer to ignore - if they have not forgotten - the immediate causes in 1968 and 1969; they may overlook Bloody Sunday, Castlereagh, the hunger strikes, the rubber bullets, even the urine filled water pistols discharged at children in prams in West Belfast - they may even weigh a dead horse's whinny more, in some crude arithmetic of death but the ever-widening circles of friends and relations of those abused, imprisoned, tortured or killed cannot do so, and don't and more and more are thus involved the further mad dream of a military solution recedes into some Kitsonian utopia of stalag life (if life under the heel be life).

It was often said that the North was unique, that it couldn't happen here; but although the fantastic idea of deporting alleged citizens of the UK to

(continued overleaf)



(continued from page 11)

the UK, and the recurring differentiation between UK and 'mainland' Britain even in trade advertisements point up the difference - a difference most tragically underlined when ten Irish deaths on hunger strike couldn't move her Tory heart although Gwynfor's very threat resulted in a major and most welcome win for Wales - for all that nevertheless the experiences of the military are really being looked at in the sense of mainland confrontations; don't ask then, fellow victims of English ambition, for whom the guns bark, they bark for thee (and resolutions banning plastic baton rounds from the mainland streets turn but the blunt and not the cutting edge of military solutions to endemic disaffection).

The world - if it wanted to learn - and we - who have to - got a refresher course in the nature of English attitudes to us wogs in the Malvinas raids; and they reminded us once again of a fundamental truth: the cost of a struggle for liberation will be fixed not by the nature of the underfoot but by the viciousness of the crusher's jackboot. Simple enough, as witness Ireland's history *vis-a-vis* England as against Norway's shaking off of Sweden. That refresher should at least encourage coalescence and underline the importance of each victory, each achievement, every change towards improvement, however small. Mao Tsetung's recension of an old Chinese fable is to the point here I think:

*"There is an ancient Chinese fable called 'The Foolish Old Man Who Removed the Mountains'. It tells of an old man who lived in northern China long, long ago and was known as the Foolish Old Man of North Mountain. His house faced south and beyond his doorway stood the two great peaks, Taihang and Wangwu, obstructing the way. With great determination, he led his sons in digging up these mountains how in hand. Another greybeard, known as the Wise Old Man, saw them and said derisively, 'How silly of you to do this! It is quite impossible for you few to dig up these two huge mountains'. The Foolish Old Man replied, 'When I die, my sons will carry on; when they die,*

*there will be my grandsons, and then their sons and grandsons, and so on to infinity. High as they are, the mountains cannot grow any higher and with every bit we dig, they will be that much lower. Why can't we clear them away?'. Having refuted the Wise Old Man's wrong view, he went on digging every day, unshaken in his conviction. God was moved by this, and he sent down two angels, who carried the mountains away on their backs. We must persevere and work increasingly and we, too, will touch God's heart. Our God is none other than the masses of the Chinese people. If they stand up and dig together with us, why can't these two mountains be cleared away."* (We are dealing here with two mountains - the glowering peaks of English and French arrogant annexationalism).

The Irish language is in a strange position as of now - the Gaeltacht is now weaker in numbers than Scotland's is but there is a wider spread of course in the rest of Ireland.

The setbacks marked since the forties may have accelerated in pace as a result of declining standards of Irish in teachers' training colleges (caused by two main items: the acceptance of Fr. McNamara's outworn and by-passed, superseded thesis against bilingualism in 1962; and the removal of examination essentiality from the study of Irish ten years later). But all is not blue; it can be said now that those who speak Irish today do so by conscious choice in Gaeltacht and outside; the democratic quotient in the Gaeltacht Authority over Bureaucratic opposition has been beneficial and has helped in the vital area of confidence - self-confidence, mutual confidence, confidence in the possibility of melioration; more and more parents are realising the deprivation and are organising all Irish primary schools (it is only treading water of course but that's better than drowning in apathy or acquiescence) and significantly enough many outside Dublin, the hardcore and kernel of such; that building as was expected on the naíscoil (so many Welsh parallels here) has begun to lead to demand at secondary level (little enough to boast - a stream in Navan, an exciting new formula in Cluain Dolcáin, and an instit-

## Irish language in court

The Supreme Court in Dublin finally, in mid-July, delivered its judgement on two cases of great importance to the Irish language which it had heard last year. The first of these cases concerned the use of the Irish language in courts sitting in Gaeltacht areas; the second case dealt with the position of Irish on RTE, the national television service.

Donegal County Council prosecuted Tomás Ó Monacháin in 1976 for failing to comply with certain provisions of the *Pla Planning Acts* by illegally parking a caravan. The ensuing court cases were held in the Gaeltacht and on both occasions Tomás Ó Monacháin objected to the use of an interpreter by the presiding judge. He maintained that the Government was obliged by the 1924 *Courts of Justice Act* to assign judges whose knowledge of Irish was such that they would have no need of interpreters, to District Court areas containing parts of the Gaeltacht. He argued that the two judges who dealt with his case in Bun Beag Court were not competent to do so as they had appointed interpreters for their own use thus showing that they had not a working knowledge of Irish.

With the support and financial backing of Conradh na Gaeilge Tomás Ó Monacháin instituted

action under VEC supervision in Tír Chonaill's Gaeltacht Lár - a significant victory at that). Bord na Gaeilge however, the Government agency is still being funded as if the ESB were given enough to give each house a candle when their brief was to bring electricity to all the people of the state.

Matters musical are sound, and so really is sport; dancing is still poised between art and business - but the other arts are fine (although a few more purchasers would help). Political life is strange - hardly extant in the limbo of the Six Counties, but tautly poised between different forces over three elections in the rest of Ireland. Some said we were approaching the Italian musical chair scene but there is a certain confidence abroad among the punters - in my view - that is not panicking at this but building towards what I do not

proceedings in the High Court claiming that the Government had failed to comply with the 1924 Courts of Justice Act in assigning the two judges in question to the Donegal District Court area. The case finally went on appeal to the Supreme Court.

The three judges of the Supreme Court were unanimous in their rejection of Tomás Ó Konacháin's case. The judgements they gave highlighted the precarious position of the Irish language - although it is recognised in the constitution as being the national language and "therefore the first official language", this status has not been elaborated upon in legislation.

In a statement, Conradh na Gaeilge called attention to "three very serious implications of the Supreme Court's judgement:

- \* Although Irish speakers have the right to use Irish in court, the courts are not obliged to deal with their cases through Irish.
- \* While the Government is required to appoint judges with a competent working fluency in Irish to court districts which contain Gaeltacht areas, these Irish-speaking judges are not obliged to use any Irish in their Gaeltacht courts, and may use English all the time

know, but somehow I do not fear.

But what - without appearing paranoid about it - we do fear is what the delays and hindrances, the failure of the mass media (especially television) to endorse, reflect, encourage and support national values will cause in the building on that confidence just now adumbrated. Here we have not progressed lately - it is sad that certain pirates see more percentage in the use of Irish than the national service often does. The campaign to ensure that the 2nd channel would not simply be a booster for BBC and ITV was won but the benefit to the architects of that victory have been very slight indeed. It remains in fact one of the cautionary tales to be learned by subject people - don't do as they did when they had the chance.

Pádraig Ó Snodaigh

should they so wish.

- \* State employees participating in or representing the state in court involving Irish speakers, are not obliged to use Irish.

Carried to its logical conclusion the Supreme Court's ruling means that Irish speakers who know English may use Irish in their business with the State if they so wish, but that the state is not doing them an injustice by dealing with them in English. This position is totally at variance with the official though unimplemented policy of successive governments - that people who wish to do business with the state through Irish shall be so facilitated. Conradh na Gaeilge has therefore urged the Government and the opposition political parties to implement a Bill of Rights for the Irish Language thereby ensuring that the rights of Irish speakers to use Irish will be upheld in future. This is one of the points which will be raised in early September at a meeting between representatives of the Irish language movement and An Taoiseach.

The second court case had arisen from the refusal of Cait Bean Uí Chadhain to purchase a television licence as a protest against RTE's abysmal failure to provide an adequate number of Irish language television programmes for both children and adults.

The judge in the Supreme Court who heard Bean Uí Chadhain's appeal against a fine which had been imposed upon her proved quite sympathetic and agreed with her harsh criticism of RTE. He requested the Supreme Court to rule on certain aspects of the case. Unfortunately, the Supreme Court held that it was the duty of District and Circuit Court justices to uphold the letter of the law: people who had television sets must by law purchase an up-to-date licence and no deficiencies in the service provided by RTE could set that obligation aside.

The Supreme Court said that the general question of whether or not RTE was fulfilling its statutory obligation to the Irish language could be discussed in the High Court. Conradh na Gaeilge is studying

## Opinions, please

Traditionally, CARN has been published in the 'standard' format of: Alba, Breizh, Cymru, Eire, Kernow Mannin and General Celtic.

I feel that CARN, and its readers, would benefit from a change away from this traditional pattern. I would like to introduce a format whereby articles were distributed according to subject, instead of on the national basis. Thus different articles or reports could be given prominence, others could be highlighted, on their own merits. This would necessarily involve a less strict allocation of space to each country; it would also make less obvious the situation where articles from any one country are either not received or, as in the case of Welsh material in this issue, go astray.

I do not intend, however, to simply change the nature of CARN on my own cognisance - it is not my magazine but belongs to the League and to its readers.

I would therefore appreciate your comments on this matter. My deadline for articles for CARN 40 is December 14th - if I receive no adverse reactions to this suggestion by December 21st, I shall produce that issue along the lines I have proposed. Please let me know what you think.

Pedyr Prior.

this question with its legal advisors to decide whether such proceedings should be initiated.

Sean MacMathuna.

*Il y avait deux procès dans les tribunaux qui essayât la place que la langue irlandaise tient dans l'état. Le premier montra qu'il ne faut pas que les juges dans le Gaeltacht emploient l'irlandaise dans leur tribunaux, bien que le défendeur veuille l'employer. L'autre traita de la responsabilité de RTE fournir des programmes dans la langue. Ces procès monterent que l'irlandaise n'est pas la première langue du pays, malgré la constitution.*

# kernow

## An Towl Keschanj Gobrenoryon

Unwyth arta yma'n Seneth yn Loundres ow cul aga gwella dhe dhystrewy an gemeneth Geltek yn Kembry hag yn Kernow der aga thalsoghneth yn un gomendya an Towl Keschanj Gobrenoryon.

Solabrys yma gwanheans a'n Pobel Geltek dre bren a eyl jyw ha hewosow - annedhow a dal mos dhe dus tythyak mes drefen bos moy a arghans dhe'n Sawson, nyns us chons vyth dhe'n dus o an le aga frena. Hep mar, a'y us nyns o mes chyow y'n leow moy tek re bu prenys - leow mayth us gwyth ha goverow byghan fythus, po ryb an als yn dalleth negys 'Gwely ha Hansel'. Bytegens, hep predery a'n acheson rag aga fren, bos an chyow re bu prenys desedhys yn, po ogas dhe bendrs po trevow byghan mayth esa pupprys kemeneth Geltek cref. Raghenna, nyns us ethom cafos mes nyver byghan a sawson dhe wanhe, po gweh, dystrewy kynda Geltek an bendra ha'y hemeneth,

ha del wothyr yn-ta, yma mur a bendrevow yn Kembry hag yn kernow re gollas puptra a'ga bew aga honen - aga yeth, aga manerow ha'ga spyrys. Y re oneth ha bos Sawsnek yn-tyen, du aga bys.

Wel, ny re welas, hag yth eson ow queles whath, dystrewyans a vew Geltek y'n pendrevow mes fatel yu yn kever an trevow bras? Nyns yu an re-ma mar dek del yu usyes hag ytho a'y us nyns esa whans dhe'n Sawson omvuvya dhedha. Dre hemma, y fe pupprys kemenedhow cref a Geltyon omma; ha ple hyllyr cafos poran an kemenedhow cref y'n trevow? Yn trefbarcow anonsel, le ma na vyn an sawson rych prena aga chy-hunros. Lemmyn yth hevel y fyth an cadarnleow dewetha-ma dystrewys ynweth dystough.

Y clewes lyes ascus gwan ow scodhya an Towl Keschanj-ma, an brassa ran anedha hep mar dworth conselers Strogwyth. Onen a'n re-ma a leverys y fya chons da rak tus yn asran a fowt whel ughel, drefen y dhe allos mos dhe nep le aral avel Loundres ha cafos ober, hep ponvotter vyth! Fatel yu ytho yn kever an dus adhyworth Loundres, po py le pynak a vo, a dhe dhe Gernow po dhe Gembry? Ny vyth ober ragtha namoy es del esa ober rag an re-na a asas aga thre dythyak yn kensa le. Ny wra namoy es gwanhe an gemeneth. Den an moyha sempel a yl convedhes henna.

Certain yth yu bos res dhyn-ny sevel yn-cref orth an towl uthek-ma dhe surhe na vyth gwanhes pella an gemeneth Geltek.

*The new scheme, initiated by the London Government, to encourage council-house exchanges between families in different parts of Britain will put our Celtic identity, especially in Cornwall and Wales, under greater strain than ever before; council estates already resemble 'reservations' and it seems that these bastions of Celtic settlement are no longer safe.*

Tewennow

## No nukes

The long-running saga of whether or not a nuclear power station should be built in Cornwall reached a significant stage during the early summer.

The first announcement came when Cornwall 'County' Council voted, by 45 to 19, to oppose the siting of any such station in Cornwall. The Cornish Anti-Nuclear Alliance, founded in 1979 by Mebyon Kernow, greeted the news with cautious optimism - councils in Cornwall are notorious for changing their policies. Yet this decision must be seen as an important move by the elected representatives of the Cornish people and will, hopefully, herald the start of a more positive approach by this last bastion of so-called 'independent thought' in Britain.

The second important move was the decision of the Central Electricity Generating Board to build their first nuclear power station of the current group at Hinkley Point, in England, rather than at Luxulyan in Cornwall. CANA have hailed this as a major victory, maintaining that it was the occupation of the Luxulyan site which forced the CEGB to take note of opinion within Cornwall.

The danger now is that CANA may drop their guard, or even fall apart altogether. In order to avoid such a development, its leaders are mounting a campaign of solidarity with their colleagues in England and intend to muster Cornish opinion against any nuclear station in South-West Britain.

## MK

Mebyon Kernow has been silent since Colin Lawry won a seat on Penwith District Council in May this year. The party is holding its Annual Conference in early November, too late for CARN's publication date. In CARN 40, we shall present a full report of that Conference and where Mebyon Kernow goes from here.

## CNP affiliate

Following a meeting of the executive of the Cornish Nationalist Party, the organisation has decided to seek affiliation with the European Federal Party. The EFP was founded in 1974 with the objective of building a united Europe on a federal basis as part of a future world federation. The EFP works for Europe's political, social and cultural revival according to the principles of federalism. It considers the present Common Market dictatorial and undemocratic and aims to bring power closer to the people by decentralisation to the true regions and nations of the continent. It believes that it will only be by European co-operation and involvement that the current economic crisis will be overcome and the individual national identities that compose the continent will be preserved. The EFP is subdivided into sections on the basis of existing states and the Cornish Nationalist Party will seek recognition of Cornwall as one of the constituent nations and regions of the continent.



# mannin

## Sheeloghe noa ny Manninee dooie

Ayns dagh heer Cheltiagh boayl ta'n chengey goll naardey ta kesmadyn cheddin ry-akin.

1. Ta'n chengey ec dy-chooilley pheigh veih'n chlean.

2. Ta chengey elley cheet stiagh ec sleih t'er chosney barriaght ennagh (cultooragh, argidagh, sidooragh).

3. Ta paart dy leih cheet dy ve daa-hengoil er-yn-oyr dy beign dou dellal rish yn reilts noa.

4. Ayns aigney yn vun lught ta'n chengey noa co-kianglt rish speeideilys as niart reiltagh.

5. Ta sheeloghe reih dyn gynsaghey yn chied chengey rish nyn maitechyn.

6. Tra ta'n sheeloghe shoh g'aase ny shinney ta baarney fosley eddyr oc as paitechyn jeh'n nah heeloghe.

7. Ta ny loayrtee dooghyssagh geddyn baase as fod yn chengey geddyn baase marroo.

8. My vees sleih foast ayn ta g'eearee loayrt yn chied chengey t'orroo dy ynsaghey ee myr nah hengey.

Fod yn chengey farraghtyn bio er aght ennagh rish bleeantyn agh t'ee fo baggyrt ayns dagh heeloghe as t'eh lane dooillee dy aavioghey ee. Ta sleih loayrt as g'arganey rish foddey er'n aght share dy aavioghey ee. S'lhias dooin brastalyn, lioaryn, tapeyn, troggall er-lheh, argid, fir-ynsee as reddyn elley t'ad gra. T'eh jarroodit oc feer-vennick dy vel paitechyn g'ynsaghey nyn chengey oc fegooish ny reddyn shoh. Son aavioghey firrinagh shegin da chengey ve ec paitechyn voish y chlean. Er aght ennagh da'n sleih goll er ash bunnys er'n chassan cheddin liorishyn hooar yn chengey baase.

Ta bunnys cho baghtal nagh vel eh ymyrchagh dy ghraa dy vel sleih troggall paitechyn traa t'ad eddyr mysh hoght-jeig as daeed vlein d'eash. T'ad gynsaghey yn chengey rish nyn maitechyn ayns ny chied kiare bleeaney jeh nyn mea. Mannagh vel yn chengey flaaail oc roish my vel ad troggall paitechyn t'ad ro 'aitchagh dy gynsaghey ee rish nyn maitechyn.

Ayns Nerin, Bretyn, Kernow as Britaan Beg ta sleih er ve

speeideilagh hannah troggall sheeloghe noa jeh loayrtee dooghyssagh. Fodmayds jannoo yn red cheddin ayns Mannin? Ta lught-thie ny jees er phrowal shen y jannoo, as t'eh dooillee dy liooar. T'ad er ve speeideilagh ayns ny cheeraghyn elley er-yn-oyr dy row possanyn beggery dy phaitechyn ayn oddagh cloie cooidjagh. Ayns Nerin, Bretyn as Britaan Beg va loayrtee-dooie foast ayn, agh cha row ayns Kernow. Va stayd yn chengey ayns shen casley rish Mannin tammylt beg er dy henney. Va ooilley ny loayrtee-dooie maroo as cha row yn chengey ec peiagh er-lhimmye jeusyn t'er n'ynsaghey, ee myr nah hengey.

Shegin da ve feer chronnal nish nagh vodmayd goaill yn nah chesmad er ash (troggall sheeloghe noa viosh y chlean) ayns Mannin derrey ta mysh lieh-cheead dy leih ayn mysh yn eash hoght bleeaney jeig as Gaelg flaaail oc. Er-yn-oyr dy vel paitechyn gynsaghey smoo voish yn voir ny voish yn ayr, t'eh smoo scanshoil dy gynsaghey rish mraane ny rish deiney. Ayns ny cheeraghyn ta mee er n'imraa t'ad er hroggall paitechyn as yn chengey ec yn ayr. Jeeagh-jee mygeayrt ny vrastalyn, vel sleih aeg dy-liaoar ayn? Vel mraane aegey dy-liaoar ayn?

Cre'n aght fod mayd greinnaghey sleih aeg dy ynsaghey Ghaelg? Shegin daue goaill toshiaght ec mysh kiare ny shey jeig bleeaney d'eash dy beagh ad flaaail ec hoght bleeaney jeig. Ec yn eash shen t'ad er n'ghoaill toshiaght er veaghey as reih er-nyn-son hene. Ec yn eash cheddin neesht t'ad smoo cummaghtit ec yn theill jeianagh. T'ad ceau eddeeyn quaggh noa - emshyragh, t'ad clashtyn rish kiaull.

Jeianagh as t'ad caghlaa nyn aignaghyn oc dagh vee. Cha nod traa smessey ve ayn son cosney ad dys yn gleashaght Ghaelgagh, tra t'ou smooainaghtyn er'n yaloo shenn - emshyragh t'er'n Ghaelg. Ta lane fys ain-hene dy vel ee nychengey jeianagh agh mannagh vel yn sheeloghe s'aa smooainaghtyn dy vel cha bee ad greinnit dy cheau traa urree.

Ta shin er n'ghoaill toshiaght

er chroo aght-beaghey noa-emshyragh Ghaelgagh. Ta aittys ry-gheddyn 'syn aght-beaghey shoh. Ta kiaull, rincyn as spotchyn ayn ayns ny feaillaghyn eddyr-Celtiagh as ta paart dy leih aeg goaill ayn ayndaue. Dy vodmayds soilshaghey daue dy vel Gaelg ny clagh undinagh 'syn chooish cosneemayd barriaght scanshoil. Dy vodmayds neesht bishaghey ny feaillaghyn as goaill stiagh ny smoo sleih aeg (punks, mods, new romantics as sleih aeg erbee) as soilshaghey daue dy vel ny smoo aittys ry-gheddyn ayndaue ny ayns yn aght-beaghey boght t'ad gynsaghey voish yn chelveeish, disco as Radio Vannin, foddee bee ad nyn moiraghyn as ayraghyn yn sheel-oghe Gaelgagh noa. Cha nel eh cho dooillee shen. Cha nel duinid ny feeuid 'syn vee jeianagh t'ad geiyrt er nish as cha nel ee farraghtyn.

Fod ad gynsaghey ayns ny scoillyn agh cha nee monney. Ta kied er ve currit liorish yn voayrd dy jannoo ymyd jeh'n Ghaelg ayndaue, agh cha nel ny paitechyn soiaghey mooar jeh reddyn t'ad gynsaghey tra t'ad aeg ayns scoillyn. Cha nel ad gynsaghey Gaelg ayns yn nah scoill as eer dy row ad, cha bee shen jeh monney feeuid. Ta fys ain ooilley er'n aght va shin gynsaghey Frangish son feysht. Cha nel ad soiaghey mooar jeh'n chengey coloayrtyssagh ayns feshtyn, as ta shen yn red smoo scanshoil dooinyn. Fod mayds gynsaghey graih er'n chengey (as reddyn cultooragh elley) roo ayns ny scoillyn. S'treih lhiem gra dy vel ad ynsit ny reddyn shoh er-lheh ayns co-hirraghyn, (Guild as y lhiem) as ta paart jeu cur dwaiae daue ny s'anmey. T'eh niartaghey yn eie nagh vel ny reddyn shoh ayns jeh'n vee jeianagh myrgeiddin. Cha nel ad agh reddyn t'ou jannoo ec yn scoill son co-hirrey, as gollrish ram reddyn elley dyn ymyd t'ou faagail olty chooyl ad tra t'ou g'aase ny shinney. Fod scoillyn jannoo jeeill da'n chooish er'n aght shoh.

Honnick mee earish-liaoar Yernagh tammylt beg er-dy-henney. V'eh screeuait ayns Gaelg agh va ny skeealyn mychione reddyn jeianagh as va artyn ayn

mychione ny chied daeed char er'n radio, reddyng b'vie lesh yn aegid. Cheayll mee leaght neesht voish Albinagh ta g'obbragh da'n BBC. V'eh ny stiureyder jeh'n claare ynsaght noa er'n chelveeish er-nyn-son b'vie lhien gynsaghey Albinish. Roish yn claare noa shoh, myr dooyrt eh, v'ou gynsaghey yn aght dy chummal croit veg neesht. Veagh oo smooingaghtyn nagh dod peiagh loayrt mychione reddyng elley 'syn Ghaelg, v'eh dy-kinjagh mychione kirree ny eeastagh. V'eh soilshaghey dooin claare ren eh jeh purt-y-beeal er aght jeianagh. Va'n doodee goaill arrane er aght tradishoonagh agh v'ad jannoo ymmyd jeh dagh schlei noa ayns ny jallooghyn, soilshaghyn chentyn as y lhied, as greienyn-kiaullee noa-emshyragh lectragh. Smooineeagh oo dy row claare chiaull cadjin v'ayn gollrish "Top of the Pops". Va un red anchasley ayn, va'n kiaull shoh foddey ny share. Dooyrt eh dy row sleih goaill yindys tra honnick ad sleih loayrt mychione cooishyn chadjin ayns thie oast ass y Ghaelg. Cha row fys oc dy row y lhied ayn.

Ta wheesh ny feaillaghyn ayn ny laghyn t'ayn jiu veagh caa ec kiare ny quieg possanyn kiaulley as rincey goll dys jees jiu dagh vlein. Ta cuirrey er ve currit dys Bock Yuan Fannee dy ghill dys three jiu mleeaneey nastee. Cha nod ad goll dys ooliley jiu as cha nel possan elley ayn. Fodmayd jannoo ymmyd jiu dy chur lesh stiagh sleih aeg ayns y vea Ghaelgagh. Agh hoshiaght t'eh ymmyrchagh dy hayrn ad stiagh as gynsaghey kiaull as rincey roo yn aght bee ad aarloos. Shegin da'n kiaull as rincey jeeaghyn daue dy ve feeu as jeianagh er Ellan Vannin. Fodmayds greinnaghey tooilley jiu dy heet dys yn Chruinnaght dy akin as goaill ayns ayns yn chloie as aittys. Fod kiaulleyderyn goll ny s'menkey stiagh 'sy thieyn - lhionney, as loayrtee marroosyn, jannoo taishbynnys roish yn theay dy vel Gaelg bio, foayssagh as aitt.

*This article examines the progress made in teaching Gaelic to children in other countries and speculates on ways in which conditions could be created in Mann which would lead to similar developments.*



Micheal Mac Aorghusa and Marie MacArthur, representatives of Ireland and Scotland, at the Manks InterCeltic festival "Yr Chruinnaght".

## Language survey

The latest Manx General Election held in November 1981 where twenty-four members were elected to the House of Keys, was used by Banglane Twoaie ny Sheshaght Ghailckagh as an opportune moment to present all prospective candidates with a questionnaire on their views concerning the future status of the Manx Language in Mann and in particular to ascertain the impending government's likely attitude in this respect.

The body to which candidates desired to be elected is part of a legislature that is officially bound to use the Manx Language to publicly declare a resume of the laws enacted by them during the previous year. Theoretically then, Manx enjoys an equal legal status with English, though in fact any attempt to exercise that right outside the formalised setting of lawmaking is still regarded if not quite the act of a social deviant, then at least that of a linguistic eccentric. That the Manx Language version of the law remains totally incomprehensible to those who actually formulated it appears to be a matter of indifference to government members.

The ten points covered by the questionnaire were drawn almost exclusively from those services already provided and financed by Bord na Gaeilge in Éire and were thought to be important

areas in the future development of Manx, ie: provision for:-

- 1) A comprehensive information service;
- 2) Projects and schemes to develop Manx;
- 3) Courses and aids to learners and teachers;
- 4) Exhibition facilities;
- 5) Commissions of literary work;
- 6) Promotional material, Manx and bi-lingual;
- 7) Development of Manx in education;
- 8) Publishing in Manx;
- 9) Use of Manx in local festivals;
- 10) Broadcasting in Manx.

To regularise the compilation of returns the candidates were asked for one of the following responses to each question:

- " That the Government should:
- A) Not support
  - B) Support
  - C) Provide finance for.

Disappointingly, although the survey was held at a time when most aspiring politicians are potentially at their most receptive to outside influences, that is to say the weeks immediately prior to the election, only 66% of the prospective candidates bothered to reply and when the returns were confined to the responses of those eventually elected, dropped to a mere 62%. In all cases, failure to make a return by polling day was taken to be

# Studeyrys Yernagh sy Ghoal

*Irish Studies have been (and still are) generally neglected in Britain, both inside and outside the state education system. Recent developments go a little way towards improving the situation.*

Ta ram jeh my chaarjyn lane shickyr dy vel mish er chummal ayns Sostyn rish ymmodde blein. Cha nel shen kiart. Ta mish er chummal ayns Lerpoyll (ny faggys da). Cha nee Sostyn t'ayn noadyr. Sorch dy Hostyn Cheltiagh t'ayn, dy jaroo. Son y chooid smoo, she Bretnee as Yernee ny shenn-ayraghyn jeh'n sleih ta baghey sy cheer whaagh shoh. Kyndagh rish shen, cha nel ny Sostnee kiart coontey Lerpoyll y ve Sostnagh dy firrinagh, ga nagh vel monney Celtiee er ngarraghey gys y "cheer" snoh rish sheeloghe ny ghaa.

Ta ny Lerpollée hene toiggal dy

Ta ny Lerpoyllée hene toiggal dy dooghyssagh dy nee slught er l'heh ad. T'ad breeoil as gastey as mee-reiltagh. Dy mennick, ta moyrn cam oc er y fa dy vel drogh ghoo oc kyndagh rish meshtallys, caggaghyn-straidd as stholkyn. Erskyn ooilley, cha nel ny Lerpoyllée cur arrym da sleih mannagh vel ad toilchyn eh. She troghyn Celtiagh ad shoh, oddagh oo

an indication of no support.

The breakdown of replies was as follows:

Quest	A	B	C
1			
Quest	A	B	C
1	54%	33%	13%
2	50%	46%	4%
3	42%	37%	21%
4	47%	37%	16%
5	75%	21%	4%
6	59%	33%	8%
7	59%	33%	8%
8	67%	29%	4%
9	50%	38%	12%
10	58%	29%	13%

There is reason to believe that the general public's attitude to the language is reflected in the opinions of their elected representatives, that is approximately 56% who advocate no official support for the language. The survey confirms that, whilst the language is

gra! Cha nhyrrys dy vel Lunnin cur feoh da Lerpoyll.

Ga dy vel ny paitchyn jeh Yernee (as Celtiee elley) ayns Lerpoyll coontey ad hene y ve Sostnagh nish, ta ram jeu goaill taitnys sy slught oc hene. Dy dooghyssagh, ta'n taitnys shen ny stroshey ayns baljyn goll rish Coventry as Lunnin, raad ta ymmodde Yernee ren cheet veih Nerin shiartanse dy vleeantyn er dy henney (cha nel monney sleih va ruggit ayns Nerin cummal ayns Lerpoyll nish). Ta sleih shirrey brastyllyn ta cur fys daue mychione cultoor as shennaghys ny hErin. Gyn ourys, ta kuse jeu jannoo shoh kyndagh rish y chaggey ayns Nerin twoaie. T'ad er nakin claaryn mychione shennaghys Yernagh er chellooish Sostnagh as by vie lhieu feddyn magh ny smoo na shen. T'ad shirrey nyn bersoonaght Yernagh.

Ta doilleeid er l'heh oc shid ta shirrey cur studeyrys Yernagh er e hoshiaght ayns Sostyn. Ta'n chooid smoo dy 'leih ynsit veih'n chlean dy chur feoh da ny Yernee ny, er y chooid sloo, dy jannoo craid my nyn gione (y red cheddin ayns Mannin ta er ve baiht ayns propaganda Goaldagh rish keeadyn dy vleeantyn nish). Ta ram sleih cheet dy ve corree tra t'ou gaccan mychione ny spotchyn Yernagh ('aittys gyn oik').

not subjected to overt suppression, it remains the victim of ignorance and indifference emanating from the highest level in the community. It is self-evident that the language societies within Mann need not look to their own government for support, either moral or financial, as their ambitions are demonstrably low in the league table of political priorities.

The language movement in Mann must either continue to draw more deeply upon its already depleted reserves of manpower and finance or, alternatively, look further afield for the recognition and encouragement that it deserves and needs to flourish. Until this happens the outlook remains bleak for any positive action and expansion on the language front in Mann.

P J Kelly

Myr shen, t'eh feer scanshoil dy chur er e hoshiaght brastyllyn Yernish, brastyllyn shennaghys, brastyllyn kiaullee as myr shen foast. Cha jean y lhied dy bragh dooney ny gib jeh ny kimmee ta foast geeearree cur ny Yernee fo chosh. Agh nee y lhied niartaghey ad shid ta shirrey nyn Yernaghys ayns cheer joarree.

Ta tooilley sleih co-obbraghey ayns ny cooishyn shoh nish. Myr sampleyr, ta earishlioar enmyssit "Irish Studies in Britain" er ve currit er bun. Ta'n earishlioar shoh clouit ayns Beeal Feirshtey as currit magh ayns Lunnin. T'ee geddyn cooney veih reiltys Divlyn. Ta'n earishlioar cur fys mychione lioaryn as scannaneyn as y lhied ry hoi studeyrys Yernagh sy Ghoal.

Ta tushtey dy liooar cheet veih'n smooingaght dy vel eh foddey ny sassey dy jannoo studeyrys er cooishyn Frangagh, Rooshagh, Giarmaanagh, Sheenagh as myr shen na er cooishyn Celtiagh. Dy jig y laa tra vees dy chooilley phaitchey ayns Mannin jannoo studeyrys Manninagh.

Brian Mac Stoyll,  
13 Luanistyn 1982.

## Errata

*The following corrections and amendments have been received. Should any reader have either more of the same or any new information, we would be grateful to receive it. Note the new address for CARN on page 24.*

Learning the Celtic Languages, add under BREZHONEG, Cassettes, Monia Bowen, 2nd edition, cassette (answers to exercises) 1982 STE 1-50. from the author, Tremlyn, Tal-y-blyn, ger Machynlleth, Powys.

Also note under Kernewek: Books available now from Mrs. P. Pascoe, Carnglaze, St. Neot, Diskeard; and details of classes and courses from Wella Brown, Ghy an Cell, 9 Trith Rd., Saltash.



# general

## Celtic League AGM

The Annual General Meeting of the Celtic League was held on the 11th and 12th of August in An Chultúrlann, the headquarters of Comhaltas Ceoltóirí na hÉireann, near Dublin. It was attended by delegates of all our branches except Breizh and North America, the largest participation after Ireland being from Mannin. Reports covered the situation in and the activity of each branch, the overall financial situation and the editing and publication of CARN. The general secretary gave an account of the co-ordination achieved during the year, the dissemination of information and the service provided to members and numerous enquirers. Satisfaction was expressed with the improvement in the lay-out of CARN and with the activity of the Manx branch in particular. However our membership and subscriptions had hardly kept the level reached a year ago except in Cymru and Mannin and sales in shops had declined. A greater effort was therefore needed in the coming year. The meeting devoted much of its time to internal matters with a view to improving the organisation's

efficiency. It elected Pedyr Prior (Kernow) editor of CARN in succession to Cathal O Luain who is unfortunately unable to continue except as Irish sub-editor (he received a unanimous vote of thanks for the excellent work he had done over the years as editor). Mrs Mary Donovan (Alba) was elected to the Chair in succession to Shorys y Gweryrie (who handled two sessions most expertly!); Bernard Moffat (Mannin) will, as assistant secretary general, take charge of central administrative functions in addition to being Manx branch secretary; and Patricia Bridson (Mannin) will, as director of information seek ways of making the Celtic League and its aims more widely known. The other central officers remained unchanged.

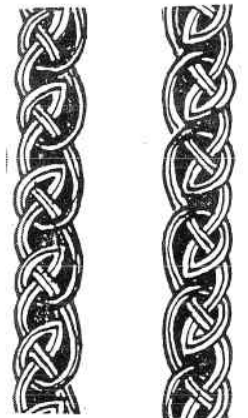
### Resolutions.

The AGM 1) reaffirmed the 1981 AGM resolution Nr.2 urging the Celtic language organisations to increase their cooperation, in particular to give help when a situation arising in one country might have been already met successfully in another; 2) proposed to develop Celtic League groups

in universities and colleges of the Celtic countries; 3) condemned the imposition of military service in Brittany and denounced the false pretence of the Mitterrand amnesty shown by the imprisonment of Herve Kerrain and Bernéz Korbel; 4) decided to monitor the development of military activities and installations in the Celtic countries with a view to alerting public opinion to their danger and, as far as Ireland is concerned, to the undermining of Irish neutrality.

On the Sunday afternoon, the AGM participants were taken on a guided tour of Colaiste Banna, Rathfarnham where, in the years prior to 1916, Patrick Pearse put into practice his principles for a truly Gaelic education which were well advanced for his time.

A draft for a revised constitution was referred to the branch committees for clarification of point 1.d of the present constitution about a formal association of free Celtic nations. Next year's AGM will be held in Kernow.



JOY AT THE  
CELTIC LEAGUE  
AGM.

The assembled delegates at this year's AGM, held at Comhaltas Ceoltóirí na hÉireann in Baile átha Cliath.

## National identity ~ Danish seminar

A seminar on the small and stateless nations of Europe was organised in Denmark from 13th to 18th of August 1982.

Kristian Kjaer Nielsen, teacher at Rønshoved Folkehøjskole, was the organiser of the seminar. In his introduction to this meeting he said: "We believe that the Nordic People can bring inspiration to the small and stateless nations of Europe; many of them are today in the middle of a fight for freedom and existence. We think that the Nordic high school has brought a great deal of inspiration to the process of liberation which has taken place among the Nordic nations although today not all the Nordic peoples have got their freedom. We believe, by working together on as wide a European basis as possible, that the stateless European nations have a chance of getting official recognition".

The Danish Folkhighschools, set up throughout the country since about 1840 were founded by Nikolaj Grundtvig to develop education in the rural areas of Denmark. Gradually, they became centres for permanent education open to everybody, where Nordic and Danish cultures were disseminated. There are now 91 folkhighschools in Denmark and many in Sweden and Norway. (For more information, a booklet in English is obtainable from: Højskolenes Sekretariat - Vartov - Farvergade 27, DK -1463 KØBENHAVN K tel: 009 45 1 13 98 22

But why such a meeting about minorities in Denmark?

Because Denmark is a small nation (area: 43 000km<sup>2</sup>; five million inhab.) which has been at all times influenced by German and Scandinavian cultures, and crossed by travellers and armies -ellers and armies, like a bridge between the North and South of Europe. But, in spite of invasions, annexions and wars at sea and on land, the Danes maintained themselves. Nowadays, it is one of the richest nations in the Common Market!

In south Denmark, which is called North Schlesvig, there is a strong German community;

on the other side of the Danish-German border, in South-Schlesvig, there is an important Danish minority. Those two minorities have their cultural centres, their newspapers, their schools. Their past and present problems were outlined by their representatives at this seminar.

Several European minorities attended at the Rønshoved Højskole: people from Graubünden (Switzerland), Scotland (SNP foreign affairs spokesman), Frisland (Netherlands), Vlaanderen (Belgium), the Belgian German speakers' area, Latvia (USSR), Breizh (SPV, Kendaalch), the Celtic League, The German-Danish, the Danish-German, German groups, an Austrian group and numerous Danes from the area.

Lectures were given about "The return of the Oral speech as a creature of Identity" by Kristian Nielsen (Danish organiser), "Die Industrie des Verschwindens" (über Inuit und industriellen Rassismus), by Prof. H. Eichberg (Germany), Minderheitsverhältnis zum Mutterland, by Nis E. List Petersen (Manager of the German centre in North Schlesvig), Dr. D. Stevenson (Scotland, SNP) spoke about "National Identity -from a Scottish and world viewpoint" Thor Bergers (Vlaanderen-Volksunie) developed the idea of integral federalism in Belgium and in Europe, as a good solution to the problem of minorities. At last Jacek Gaucher spoke about the Breton fight for freedom throughout history and the latest developments in the Breton movement in both its cultural and political aspects.

During the seminar, we were introduced to some aspects of the Danish way of life: that little nation, based on a strong Nordic culture taught in the Danish Folkhighschools, with a social structure supported by a very tolerant and socialist outlook, can be an example for the Celtic Nations fighting for freedom and prosperity.

Pendant l'été, il y avait un congrès en Danemark au sujet des petites nations sans état

## Review

**CELTIC: A COMPARATIVE STUDY**  
by Douglas B. Gregor. 398 pp.  
Published by the Oleander Press, 17 Stansgate Ave., Cambridge, England, 1980.  
Softbound ST£5-95,  
hardbound ST£13-50.

This book will interest those who want to know what the Celtic languages have in common, not only as regards their grammars, their vocabularies, their particular ways of expressing ordinary thoughts, but also the historical circumstances in which they developed and are struggling to exist today.

There are other books dealing with the same subject though concentrating on the philological aspects. Thirty-five years ago I got engrossed in Lewis-Pedersen's Comparative Celtic Grammar, a more arduous and academic work from which I learned a good deal about the rules governing the evolution from Old Celtic to the modern forms of our languages. In the sixties, the Breton periodical Hor Yezh published Arzel Even's Istor ar Yezhoù Keltiek (2 volumes), a thorough piece of work dealing in the greatest detail with the various phases of their development. D.B. Gregor's book is of particular interest in that it makes a point by point comparison between them: common elements are analysed, with numerous examples, under 26 headings, some of which cover various subdivisions. This section, which takes one third of the book, should attract those who would like to see an artificial Celtic lingua franca worked out as a means to reduce the use of English (or French) in inter-celtic relations: they will realise the difficulties of the task, even if such a koine were to take account of as many of the similarities as possible.

(continued overleaf)

en Europe. Il y avait des représentants de beaucoup de nations et organisations et il y avait quelques discours. Il semble que nous puissions apprendre beaucoup des Danois, dont les enfants apprennent leur culture dans les écoles.

# Lizher- Carn e yezhoù Keltiek hepken?

Plijout a rafe din respont da bennad Jorg Gwegen embannet e niverenn 35 CARN diwar-benn ar C'hendalc'h keltiek Etre-vroadel e Lannuon, BREIZH etre an 13 hag an 23 a viz Gouere 1981.

Gwir eo e oa ar C'hendalc'h-mañ anket mat ha kler, e Breizh, sikouret gant Ker-Lannuon. Ar wech kentañ e oa din mont d'ar C'hendalc'h ha kavet 'm eus eno tud fentil, alius ha gedannus; ha deket en eus ur bern traoù iwer-benn keltia a-bezh.

Bez'oa tud dreist na felle dezho komz na galleg na saozneg kennebeut.

Gwelet em eus traoù ivez, ne felle ket din gwelout. Troc'het 'oa ar C'hendalc'h e daou damm e gwirionez: Tud Breizh-Veur gant Tud Bro Iwerzhon, ha tud Breizh. E-pad ur fest-noz 'm eus klevet ur vaouez eus kornow o la'rout: "Ar Wretoned ha kembreiz a zo impalaerourien" klevet 'm eus ur c'hembread o la'rout: "Tud Bro Iwerzhon a zo forzh penaos droc'h."

Met pa'm eus gwelet meur a Gembread o vont kuit pa voe kanet ur genaouenn evit Bobby Sands 'oa trist va c'halon.

Ar gwashañ 'oa e-pad ar vodadeg veur. D'ar mare-se 'm eus gwelet piv'oa o ren ar C'hendalc'h. An holl aferioù 'oa bet divizet e saozneg damdost hep komz yezh keltiek ebet. Mont a rae mat gant traoù ar sevenadur met pa'oa dam-veneget 'oa tu d'ar C'hendalc'h kas ur pellskrud d'an Itron Thatcher a-enep d'an harz-debrin a oa en e gerz, ne felle ket da Gembreiz na d'an dud eus Iwernev-Veur ober tra pe dra. Ret'oa da dud Breizh-Veur ren war ar C'hendalc'h gant lozenn ar Saozon a-enep d'ar Gelted. Ret'oa d'ar C'hendalc'h a-bezh lezel ar pellskrud "war an daol" e-giz'lare un den eus Bro-Gembre. Ne oa ket ar C'hendalc'h e Breizh-Veur. Piv 'oa neuze an impalaerourien? D'am menoz, tud Breizh-Veur, gant spered ar Saozon ha hini Thatcher. Emaon o'n em c'houlenn da betra 'servij ar C'hendalc'h neuze. Ne veze ket komzet ar yezhoù keltiek e-pad bodadegoù pouezusoc'h ar C'hendalc'h (komzet veze keltieg gant ar strolladoù labour) ha ne oa ket tu deomp harpañ hor breudeur a zo o stourm evit dieubidigezh Iwerzhon a-bezh. Ma'fell da dud Breizh-Veur stourm gant ar Saozon a-enep o breudeur geltiek da betra'servij ar C'hendalc'h? Ret'oa deomp sikour an Iwerzhoniz toull-bac'het e Long Kesh!

Ar memes tra eo evit CARN. Da betra'servij CARN? Bez'oa 24 bajenn e-barzh an niverenn diwezhañ ha 17 e saozneg. N'eo ket ar saozneg ur yezh keltiek! Da betra'servij ar saozneg e-barzh ur gelaouenn geltiek? Tu a zo skrivañ hevelep pennad e meur a yezh keltiek. Tu a zo moulañ nebeutoc'h a bennadoù ivez. Perak ar saozneg? Ar gelaouenn ROSC he deus an hevelep kudenn - re a saozneg! Al lizhiri pouezusoc'h skrivet gant Alan Heusaff 'vez e saozneg! Marteze eo aesoc'h skrivañ e saozneg - aesoc'h eo din skrivañ e galleg, pe en italianeg, neuze e vefe tu da embarn pennadoù en alamaneg e CARN, perak ne vez ket graet mod-se?

(continued from page 19)

The first third surveys the history of the ancient Celts and of the six Celtic nations

## An Weryn

After successfully maintaining its standards and circulation for several years, *An Weryn*, the radical Cornish magazine, has ceased publication.

Founded in the mid-1970's by a group of progressive autonomists and socialists, the paper had built up a reputation for demolishing sacred cows wherever they appeared in the national movement in Cornwall and for attacking those imperialists, within and without Cornwall. *An Weryn* started life as a bi-monthly, disappeared for five months and then was re-launched as a quarterly, with increased circulation and coverage. The reason for its demise has been given as a lack of time on the part of the small editorial team but plans have already been laid to produce a series of off-prints, similar to the successful *Tributaries* which contained a number of essays on the future of the Cornish political movement, by writers from all areas of the socialist, autonomist and nationalist spectrum.

As we go to press, however, rumours abound that *An Weryn* may make yet another come-back. Bernard Deacon, one of the paper's founders, along with the notorious Will Rodda, is reported to be planning its re-launch. Such a move would undoubtedly be welcomed by the progressive faction of the national movement in Cornwall.

with emphasis on the linguistic aspects. The author, a Welshman who has learned Irish in Belfast, is sympathetic to the efforts on behalf of our languages. The last part contains an analysis of the causes of their decline and a glance at the struggles for their revival (excluding *Cymraeg*). A work covering such a vast ground is all the more stimulating when it expresses its author's personal views and one must recognise that it is difficult to avoid errors altogether. I would not agree that 'it is lucky for Scotland to have two languages' (it is just a fact); or that 'languages are not killed: they commit suicide': this seems to exonerate those who, to say the least, drive them to suicide. It is more than disputable that Irish unity prior to the Normans was to be found only in the Church (was Gaelic not spoken all over Ireland? did the Brehon laws not prevail throughout the country?). Had D.B.Gregor consulted L.Fleurbaey's masterpiece, "Dictionnaire des Gloses en Vieux-Breton" Chapter 2, he would not have written that 'the split between the Brittonic languages was rapid'. I must say that not enough care was taken to check the correctness of the Breton examples of similarities. Some of the errors may be due to bad editing but others are less pardonable, like 'me an eus eet da goz' or 'daou gan n'az plijont'. The Irish examples are on the whole reliable. Provided the readers exercise a certain caution however, they will find the book very useful. I strongly recommend that, for a re-edition, the help of someone familiar with Breton be enlisted. A.H. eusaff.



Emaon o paouez resev ar  
follenoù enskrivañ evit mont  
da Gendalc'h Keltiek Pons-an-  
Dane, Kernow. N'eus ger  
keltiek ebet warne, ger  
kerneveureg ebet daoust d'ar  
C'hendalc'h bexañ dalc'het e  
Kernow hevlene. B ez'ez eus  
Bretoned ha Galloued na  
gomprenont ket ar saozneg ma  
n'ouzeo'h ket!

Ret eo deomp dibab, d'am menoz:  
Ni a zo Kelted pe Saozon;  
Bretoned pe Galloued, Iwerzhoniz  
pe Saozon, kembreiz pe Saozon  
hag all. Ma ne fell ket deoc'h  
dibab, ne servij da netra ar  
C'hendalc'h - No! D'ar Special  
Branch ha d'an R.Ged. Ma'z  
omp Kelted 'vo ret deomp  
stourm e keltia a-enep d'ar  
Saozon ha d'ar C'halloued.

Timozeoz Tadhg BRIDGEAN  
Yann-Lug DEY.

## Respont

Al lizher-mañ a laka ur pik-  
goulennta diwar-benn ar stumm  
a vez roet gant ar C'hevre  
Keltiek hag un aozadur all  
d'an darempredoù etrekeltiek.  
O vezañ ma kav abeg ennomp hag  
e taol diskred war dalvoudegezh  
ar pezh a reomp e respontan en  
ur pennad hag a zisplego ivez  
perak ez eo e saozneg ez eo  
skrivet. Rak mat eo spisaat  
unan eus palioù ar C'hevre  
Keltiek en e ser.

CARN, evel ROSC, 'zo ur benveg  
bruderezh. Ne 'gav din ez eo  
poellek ober gant ar saozneg,  
hag ar galleg diouzh ma vo  
evit diskleriañ d'ar re n'int  
ket c'hoazh gounezet d'hor  
menozioù ar pezh a fell deomp,  
ha d'an diavaezidi petra a  
reomp ha perak. Moarvat un  
drederenn vat eus lennerien  
CARN 'zo o chom er-maez eus  
ar broioù keltiek pe n'ouzoñt  
lenn yezh keltiek ebet.  
Koulskoude ec'h ouzon ez eus  
en o zouez meur a hini hag en  
deus harpet hon emsavioù e  
doare pe zoare. Manaviz  
ouzoñt ket manaveg, da skouer  
ha re all n'o deus moarvat  
kerentiezh keltiek ebet, o  
deus harpet korbel ha kerren  
goude lenn hor galv. Un  
Amerikanez ha n'eo tamm  
keltiek ebet, a ra labour dreist  
en he bro a-du gant ar brezh-  
oneg: lavarout a ra he deus  
tennet gounid eus CARN hag al  
lizherioù e saozneg ar eus  
skrivet dezhi.

## Letter

"I suggest that a full page of  
CARN be reserved for:

- announcing festivals,  
conferences, demonstrations,  
AGM's of the national parties,  
language course, etc;
- advertising proposals for  
all sorts of exchanges,  
twinning, pen-friends, holidays  
etc;
- reviews of books,  
records, magazines, etc. This  
in my opinion would be very  
useful if we want to develop  
the interceltic relations".

Jakez Gaucher, Breizh.

Communications to such effect  
will be welcome but should  
preferably be forwarded through  
our branch secretaries, before  
the middle of each calendar term.

*Ce lettre demande s'il est  
possible utiliser un page dans  
Carn pour annoncer des fêtes,  
des congrès, etc., en chaque  
pays, pour publier des criti-  
ques de livres et de discs,  
pour annoncer et demander les  
exchanges entre les pays celti-  
ques. Il aut que cette  
information soit envoyé aux  
secrétaires des branches.*

Hag er broioù keltiek, un darn  
vat eus an dud a oar komz eus  
ar gerentiezh a zo etre ar  
pobloù keltiek, daoust ma ne  
gomzont ket ur yezh keltiek.  
Stadrenerien evel De Valera  
ha kannaded evel Gwynfor Evans  
o deus harpet a-zevri Bretoned  
heskinet, n'eo ket hepen dre  
ma oant douget deomp met  
peogwir e ouient e vije deut-  
mat ivez gant ar re o doa o  
dilennet.

Mar deo gwir ez eo e saozneg  
e skrivan al lizherioù  
pouezusañ ez eo dre ma'z eo  
ret evit kas an aozadur-mañ  
en-dro'n amzer vak a gavan  
evit hen ober. Ne gavfe  
plijusoc'h skrivañ e brezhoneg  
nepken evit ar c'helaouennoù  
breizhat met n'en devez an den  
nemet ur vuhez. Spi am eus e  
talvez ar servij-diavaez d'ar  
Bretoned. Jezho da lavarout,  
rak n'eo ket evidon ma-unan  
e v z graet.

Alan Heusaff.

## Plays and poems

### From Breton to Welsh: Plays and Poems.

Chr. Davies (Llandybie, Wales)  
has just published under the  
title Dramau o'r Llydaweg  
translations into Welsh of four  
plays by Fangi Malmarche, one  
of the greatest Breton writers  
(1875-1953); to Gwyn Griffiths  
author of a tourist guide  
Crwydro Llydaw and of a book  
about the last Breton selling  
onions on bicycle in Britain,  
we owe Ysbail y Mor from Ar  
Baganiz (in which the main  
characters are a Breton  
shipwrecker, his daughter and  
a Cornish sailor whom the girl  
imagines to be the prince of  
her dreams) and Y Peddw, from  
An Intanvez Arzhur; while  
Kita Williams, lecturer in  
Breton at Aberystwyth, author  
of Oyflwyno'r Llydaweg con-  
tributed Gurvan y Larc'hog  
deithr (Gurvan ar Larc'hog  
today, about the fate of  
a 9th century Breton leader)  
and Gwraig y Toer (Gwraig an  
Toer). The book (280 pp) can  
be ordered from Y Cyngor  
Llyfrau Cymraeg, Castell  
Brychan, Aberystwyth for  
only £2-95. The Breton  
original works are avail-  
able from Mlle. J. Queille,  
47 rue Notre-Dame,  
Gwengamp, Brittany.

Also just published by  
Y Lolfa, Talybont,  
Ceredigion, Cymru/Wales:  
Du a Gwyn, a collection of  
51 poems by 30 modern Breton  
writers, which presents sided  
by side the originals and the  
translations into Welsh by  
Dewi Jones and Mikael Madeg.  
That is good Celtic bridge  
building!

A. Heusaff.

Throughout the Celtic nations  
there are many and varied  
dance teams. These groups of  
men and women are not only en-  
joying themselves - they are  
maintaining our culture in a  
living way.

Many of them go to other  
countries, both Celtic and non-  
Celtic. If you know of,  
or are a member of one of  
these dance teams, why not  
send a report of their activi-  
ties to CARN?

## No contradiction

Elsewhere in this issue will be found the Breton version of a letter, also received in Irish and Welsh (*by the author not myself - Editor*), in which we, along with the Celtic Congress, are taken to task for the amount of English used in our work. Our critic wants the three versions published, without any English or French translation. He is sure CARN could do without these imperialist languages and publish its articles in various Celtic languages.

It is, indeed, a great weakness of interceltic relations that they depend so much on one of the languages which are smothering ours. But we don't accept that we are contradicting the aims we have set ourselves, or that our aims are self-contradictory. In the publicity leaflet that we have disseminated since we started CARN, they are stated as including "developing the consciousness of the special relationship and solidarity (between the Celtic peoples)" and "making our national struggles and achievements

better known abroad".

This involves trying to reach people, outside and inside the Celtic countries, who unfortunately cannot read any Celtic language. In this age of international opinion and communication, it is important to win outside support for our national causes. We cannot all confine ourselves to the certainly most essential task of strengthening the internal position of our languages. Free peoples maintain a network of external relations; it is, to say the least, equally necessary for our movements to do the same. It requires the use of non-Celtic languages; we do occasionally use Spanish and German; we use the Celtic languages whenever possible; but we have found English to be the most expedient for *that* purpose. And we have to strike a balance between the need to pay for printing and postage and the need to uphold our Celtic languages: "we give them the largest place compatible with a wide diffusion and financial support", the leaflet says.

It is a matter for speculation to ask what would happen if we abandoned our external role and devoted ourselves strictly to familiarising our readers with one another's Celtic language. A large number of our present subscribers would not renew and I doubt very much if we would have more than a few dozen left after a while. The fact that the three versions of the letter referred to are not identical in content points, in itself, to the complexity of such an option. It is by no means certain that we could find an Editor both competent and willing to engage in the exercise.

We believe that we are helping to develop interest in the Celtic languages. We could do more, if we could get help from members and readers. We could, as suggested at our 1982 AGM, organise, in conjunction with meetings, courses for people with beginners' knowledge to practise the different Celtic languages, using the direct method. Let those interested announce their readiness to help or to participate.

Alan Heusaff



# editorial

I take over the Editorship of CARN at a time of change in the Celtic world. In Ireland, the Government of the Republic looks shaky and the Assembly of the Six Counties is about to be elected. The announcement by Provisional Sinn Fein that they will field candidates in this latter contest is significant, if for no other reason than it may herald a new phase in the whole country's political life: a subsequent decision to contest seats in the Republic could affect the actions, and indeed, policies, of the Government there. It remains to be seen whether either Prior or Haughey can maintain their positions.

In Scotland, the recent expulsion of the 79 Group from the Scottish National Party, whilst it may indicate a step back towards 'non-controversial' nationalism on the part of the SNP's leaders, will doubtless have repercussions which those of us in smaller, less mobilised countries would do well to take note of. At a time when England's SDP seems to be running out of steam, a retreat into the Redmond brand of nationalism would appear to be a move against the trend. Yet widespread recession and a rightward trend in the government of most European states must be seen as at least partially responsible for any 'moderation' in national movements.

Brittany still awaits a 'regional' assembly along Corsican lines. The socialist Government of Mitterand has had to bend to the economic pressure which affect us all but is this adequate excuse for the failure to bring about the radical change expected by the many Bretons who voted for him? And does it explain the apparent lack of national opposition from any Breton party? Perhaps Brittany will regain some of her former status but there is no obvious autonomist group ready to assume the responsibilities which go with self-government, to however small a degree.

The situation in Man is, perhaps, less volatile than elsewhere. As the survey on language (published in this issue of CARN) shows, there is precious little political support for the Manx nation, despite the trappings of power seen at the annual proclamation of the laws.

Wales still awaits the 'turning of the tide'; despite the successful campaign to have established a Welsh 4th channel and the progressive trends demonstrated by the Blaid last year, Wales has not risen. There have been rumblings, however; within Plaid Cymru the National Left has resisted the moves which would have left it in the position of Scotland's 79 Group. But these moves have

been paralleled by obscure rumours - is Dafydd Elis Tomas about to join the SDP or are Labour's overtures more likely to succeed? If, as is probable, neither party will gain him as a convert, does not the mere fact of rumour indicate an uncertainty?

Finally, to Cornwall. Mebyon Kernow has now been silent for over a year. Is the party about to be overtaken by the CNP? In the light of Colin Lawry's victory, standing as an MK candidate but with a distinct radical edge, would it not be better for he (and the rest of the 1913 Group) to leave MK and the CNP to a hastily-arranged marriage and strike out independently?

I make no apology for giving only my thought (or questions?) on the political scene in our countries. My personal leanings are in that direction. Had I examined, even slightly, the cultural scene: music, dance, language, I might have written a more secure, less controversial article. None of what I have said is automatically League policy but these are matters with which, in my humble opinion, we must concern ourselves, not to the exclusion of all others, but at least in the knowledge that politics has an unavoidable effect on every other aspect of our respective national movements.

It is probably true that I have suggested things which, viewed from your home, appear in a different light; I may, indeed, be wrong in some of my assumptions. Nevertheless, I can only paint a picture as seen through my own eyes. I shall not attempt to look around corners.

I doubt if future Editorials will be as long; they will probably be based on a firmer foundation of knowledge. I have chosen this beginning, though, as being preferable to a necessarily vain attempt to imitate Cathal's style. He has performed a great service to us all in his period as Editor. I hope I can continue his work. But the old order changeth and I shall not hide the fact that I look forward to producing a CARN which is different in more than layout.

Sowyn,







# CELTIC LEAGUE

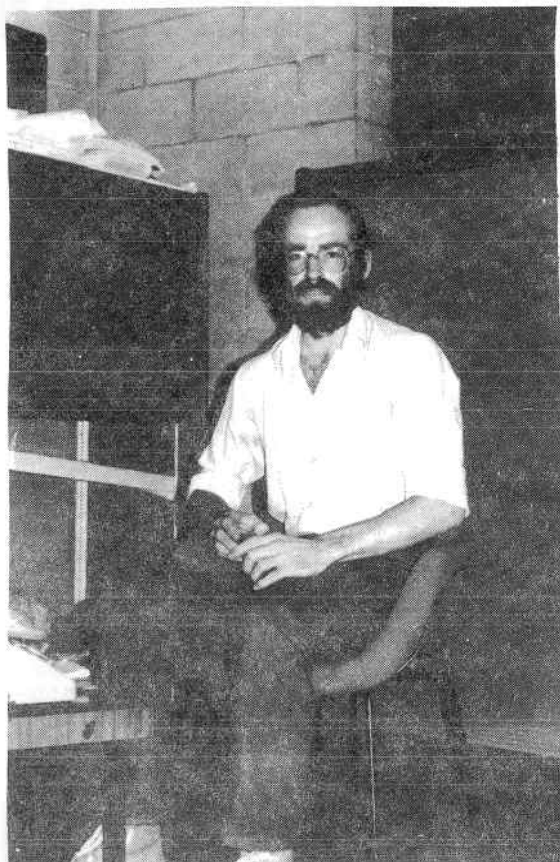


Photo by Dai Edwards

Pedyr Garry Prior

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