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A LINK BETWEEN THE CELTIC NATIONS

Nr 46

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CELTIC LEAGUE



ALBA: COMUNN CEILTEACH • BREIZH: KEVRE Keltiek  
CYMRU: UNDEB CELTAIDD • ÉIRE: CONRADH CEILTEACH  
KERNOW: KESUNYANS Keltiek • MANNIN: COMMEEYS CELTAGH

## A new face for the European Parliament

THE RESULTS of the European elections are not complete as I send this issue of CARN to the printers but, the vagaries of Éire's electoral system notwithstanding, some interesting trends have emerged. Firstly, it must be pointed out that both Plaid Cymru and the Scottish National Party increased their share of the vote in every constituency, not least in the Scottish Highlands and Islands, where the SNP's Winnie Ewing confounded the English pundits, who had predicted an SDP victory, by attracting a swing of more than 13%. While the average 'British' turnout of 32% does not suggest any great enthusiasm for the EEC, it must now be obvious that the Scots and Welsh are beginning to reassert their right to independent voices at Strasbourg.

On the continent, the two most significant results were the successes achieved by the German Green Party and the National Front in the French State. By displacing the FDP as West Germany's third party, the Greens demonstrate a growing concern for long-term environmental issues, such as acid rain, nuclear pollution and, most importantly, nuclear weapons. That the anti Cruise parties in the Netherlands also scored successes leads to the hope that the Reagan-inspired arms race may yet be tempered by real progress on disarmament.

The success of the French National Front, on the other hand, is nothing to celebrate. This openly racist party, which is currently whipping up hatred for North African immigrants, will certainly not stop there — how long before they start to attack the national movements of the Bretons, Alsacians, Basques, Catalans, etc.? We would do well to remember the saying from Nazi Germany: They came for the Communists — and I said nothing; they

# CARN

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came for the Gypsies — and I said nothing; they came for the Jews — and I said nothing; then they came for me — and there was no-one to hear my call, before we pass them off as nothing to do with us

AWAY FROM the elections, European politicians seem to be increasingly concerned with defence. Call after call is made for an EEC common policy on 'defending Western Europe against the Soviet enemy'. And yet the EEC has one member, Éire, which is not part of any military alliance and whose population rather wants things to stay that way (see Alan Heusaff's Breton article). Of course we are used to such imperialist behaviour on the part of our larger neighbours but the Irish government could be less backward in coming forward to defend its neutral stance.

THE DEADLINE for CARN 47 is September 8th. Please send your articles, letters and, please, photographs in plenty of time.

Sowyn,

*Pedyr*

## PIARAS Ó GRÉAGÁIN

We greatly regret to announce the death at the age of 68 of one of the staunchest members of the Celtic League, Piaras Ó Gréagáin. He was also a very active member of Comhaltas Ceoltoirí Éirean (the Association of Irish musicians). He was buried on April 19 in Dean's Grange Cemetery, his coffin draped in the Comhaltas flag. Piaras had often played laments on the bag pipe at funerals of the association members: it is a pity that, being the Thursday before Easter, no piper could be contacted to honour him in the same way.

As Deasún Breatnach said in an appreciation of Piaras's activity published in INNIU, he was buried "le Béarla na cléire agus le Gaeilge a chairde" 'with' or to the sound of the clergy's English and of his friends' Irish.

It is indeed sad that such disregard for a man who was totally committed to the Irish language was shown by those who had control over the funeral arrangements: there was not a single word in Irish in the religious ceremony, either in the Church or in the graveside prayers. Piaras had his own ideas about religion, in a quiet way. Anyway, we rendered him the honours which were due to his deep love of Ireland. Cormac Breatnach, to whom he had taught Irish music, played a farewell tune on the tin whistle. Liam MacCóil read a beautiful poem which he composed about the things to do which Piaras had dedicated his life. It is reproduced in this issue. In a short oration in Irish, the Celtic League general secretary said that it was as a musician and as a teacher of Irish music that he could most be remembered. "Bhí a chroí sa cheol." He devoted much of the time he could spare from his job as a gardener to teaching Irish music to young people in the Dún Laoire area and also in the centre of Dublin. His classes were given through the medium of Irish. He saw the close connection between the language and traditional music, an outlook unfortunately not common

among Comhaltas members (nor for that matter among Breton and Scottish traditional musicians...). He seemed to have an inexhaustible knowledge of the Irish music and traditions and he was extremely well acquainted with native animal and plant life.

As regards the other Celtic countries, Piaras was of course interested in their music, their languages and their national movements. He joined the Celtic League in the sixties. He never failed to attend the Irish branch meetings and he came to several of our AGM's. We could always depend on him to create the right atmosphere in the social aspect of our gatherings, he would amuse his listeners by playing the Organist air "The sash my father wore" simultaneously on two tin whistles. He was always ready to represent the C.L. on the committee meetings of the Oireachtas and of the Panceltic Festival. A fortnight before his death, he attended a Panceltic meeting although he was quite ill. His unexpected death came as a great shock to all who knew him. Sonas agus suaimehneas síoraí dá anam dílis!

A. Heusaff

Armcr, monthly, 70 - 80pp, in French. News/articles on all aspects of life in Brittany, echoes of the activities of the various Breton associations.

Subscr. 104 Fr. to Armor, 7 Rue St. Jacques, 22400 Lambal CCP 2691 - 70 Y Rennes.

## ORAN an t-SAMHRAIDH

le Gilleasbuig MacMhuirich

O! mosg'lemaid gu suilbhear ait,  
Le sunndachd ghasd' a's éireamaid,  
Tha mhadainn-sa le furan caomh  
Toirt cuireadh faoilteach éibhinn duinn;  
Cuireamaid fàilt air an lò,  
Le cruitean ceolmhor, teud-bhinneach,  
'S biodh ar cridhe deachdadh fuinn,  
'S ar beòil a' seinn le spéirid dha.  
(U. Ros)

Có nach canadh gu bheil òran nuadh air ar bilean.  
Chuala sinn e ann an Sruighlea air Di-Sathurna 26 den  
Chéitean air an dearbh bhliadhna seo.

Bhrosnaich ceannard de'n Cholaisde Gàidhlig  
(Sabhal Mór Ostaig) co-chruinneachadh Comann  
Foghlam na Gàidhlig. Ghuidh e air a h-uile ùghdarras  
foghlam feadh Alba gu leir Gàidhlig a thairgsinn do na  
sgoiltean aca.

"Aig a cheann o dheireadh", arsa ceannard Sean  
O'Driscoll, "bithidh feum aig an t-Sabhal Mór Ostaig  
air sgoiltean oileanaich fhreagarrach a chur thuca."  
"Ceart gu leoir," their sinn; no, mar a thuirt ar  
sinnsearan... "Cha b'e a' mhuileann nach meileadh,  
ach an t-uisge nach ruitheadh"... agus... "Is minig a  
thàinig tart air deagh mhuileann."

'Se sin ri ràdh mur eil oileanaich a bhios fileanta 'sa  
Gàidhlig (mar an t-uisge a' tighinn a steach a

dh'oibreachadh mhuilinn seann-fas-a) a tighinn  
steach don t-Sabhal Mór Ostaig chidh an aca  
Cholaisde Gàidhlig a tha againn.

Taing do Ni Maith tha trì comunnar-us tha iad fir  
thoilichte gar cuideachadh.

'Sa cheud àite: COMHAIRLE NAN GOITEAN ARAICI  
(Fionnlagh MacLeòid, 16 Blantyre Terrace, Merchiston,  
Dun Eideann EH10 5AE) air son na fadhainn òga, b  
cóg bliadhna a dh'aois. Togaidh a' Comhairle se  
CROILEAGAN far am bi na leanaban a' cluich agus  
ag ionnsachadh na Gàidhlig gu a'heach comhla i  
chéile.

'San darna àite: COMANN FOGH-ANNA GÀIDHLIG  
(Cei Sgaimeal, 20 Carlaverock Terrace, Tranent EH33  
2NF) Guidhidh an Comann seo a' a' uile ùghdarras  
foghlam feadh Alba gu leir Gàidhlig a'airgsinn do na  
sgoiltean aca, agus tha an Comann a' gu h-araich  
toilichte far a bheil ar cànan 'na neachoin teagaisg.  
Chunnaic sinn na thuirt Ragnall Mac a' Dhuibh (Seal  
Seo) 'sa phaipear-naideachd d'a' b'ainm "An  
t-Albannach", Di-Sathurna air chreinn seo chaidh.  
Thuirt Ragnall coir gun robh e fènaa h-uile cuspar  
a theagasg troimh na Gàidhlig a-rhà, air los gum bi  
na sgoilearan fileanta... a reir Uilear MacMhathain,  
fear-teagaisg ainmeil na Gàidhlig 'sa Oilthigh Dhun  
Eideann, a tha a nis air cluain; bh'edh dhearbhadh  
gun robh e feumail teagasg troimh aron chànan air  
son na fileantachd fhaighinn. Nuir a chur a'  
Phàrlamaid ann an Lunnainn, Aca Fghlum seachd  
ann an 1872, chaidh a h-uile faal Gàidhlig as gach  
sgoil agus chur iad a' Bheurla a-rhà na h-àite.

Ged a chur sin iongnadh mór a' na sgoilearan  
Gàidhealaich dh'fhàs iad fileanta 'sa Beurla... mar an  
ceudna tha oileanaich fileanta 'sa Gàidhlig a dhith  
oirnn air son an t-Sabhal Mór Ostaig. Ged a bhiodh  
Roinn Foghlum na h-Alba ag òrachadh teagaisg na  
Beurla bhiodh sin troimh na Gàidhlig a' gach cuspar  
eile.

Shaoil Uilleam MacMhathain gun b'edh teagaisg na  
Beurla a' tòiseachadh aig deich bliadhna a dh'aois.

Co-dhiù no co-dheth, tha oileanaich fileanta a dhith  
oirnn as gach ceàrn; bho'n a tha ar nàirhdean daonna  
a' dèanamh an dicheall ar cànan a' chur ann am  
prìosan no ann an gheth far am bi a' leth thairis air na  
monaidhean no a null thair an aise agus mar sin  
eu-comasach neart a tharraing a' Alb gu leir.

Ach dé mu dhéighinn an treas comunn? Is COMANN  
AN LUCHD IONNSACHADH e. (C.I., An Comunn  
Gàidhealach, Taigh Obar Thairbh, sràid na h-Eaglaise,  
Inbhirnis IV1 1EU). 'Se th'ann an C.I. comunn air a chur  
air chois a dh'aon ghnòthaich, a' son comhairle,  
cuideachadh is taic a thoirt do dh'fhèich a tha ag  
ionnsachadh na Gàidhlig.

Mur eil na colaisdean agus na oilthighean Beurla  
toilichte leis a sin a thaobh Sabhal Mór Ostaig,  
teagaisgeadh iad a h-uile cuspar aca 'sa Gàidhlig mar  
an ceudna agus cuidichidh sinn le cuideachd! Ach  
mur eil sinn a' dèanamh strì a thaobh na Colaisde  
Gàidhlig againn fhèinn cha dèan neach eile cail sam  
bith!

## FOR A CELTIC FUTURE

*A tribute to Alan Heusaff*

330 pages

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in recognition of Alan's work as Secretary  
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# GAELIC AND ECONOMIC DEVELOPMENT

*le Frang MacThomais*

The Highlands and Islands Development Board was established in 1965 with a remit to revitalise the faltering economy of the region. This remit was only 'social' in so far as the economic development plans enhanced social conditions and the remit took no account of the unique cultural characteristics of the region, particularly in the Western Isles. Over some twenty years of existence, the Board has had a mixed bag of successes and failures, some of the latter being quite spectacular in terms of cash loss. It was more this record of failure which eventually caused Parliament to set up an enquiry, through the Scottish Affairs Committee, to look into the workings of the Board and to assess its performance. While the Board has always attracted criticism, the general feeling in the region is that the Board is all we have, we would prefer it to stay rather than have nothing at all.

Among the evidence submitted to the Committee has been that of An Comann Gaidhealach, which body has looked into the relationship between the Board and Gaelic. The evidence is rather interesting.

First, Gaelic is not mentioned in the 1965 Development Board Act which set up the Board. The Board has no official Gaelic title and there was no provision for a Gaelic speaker to be a permanent member of the Board. Only a very small percentage of the Board's staff is Gaelic-speaking, including the Secretary who is a native of Harris. As a matter of interest, the Board's area is 90% Gaelic-speaking.

The Board is advised by a

Consultative Council, of whose 31 members only 2 are speakers of Gaelic.

Early in the Board's life, concern was expressed by An Comann Gaidhealach that there was the serious risk of economic policies and development doing damage to the language and the cultural weave of the region. The Board then responded by the Board expressing a wish to "explore ways of helping the Gaelic language and culture." And from that point the Board injected some small amounts of money into Gaelic-oriented projects such as subsidising in 1966 a Gaelic learners LP record course and the setting up of Club Leabhar (The Highland Book Club).

Other support came from the Board to help the publication of books such as the three-volume series of 'Hebridean Folksongs' a collection of Gaelic walking songs from South Uist.

In 1977 it supported a Seminar on Bilingualism and in 1978 commissioned a Report on Gaelic Broadcasting. In 1983 it sponsored a Forum on Gaelic and Youth.

In 1983 it set up CLC (Comunn Luchd-ionnsaidh Ghaidhlig) a Gaelic Learners Association and is funding the organisation through a salaried officer.

Its most momentous support for Gaelic was a Report the gist of which was the proposal of a Comhairle na Gaidhlig which would act as the generator of greater interest in Gaelic activities and the promotion of ideas which would increase the use of Gaelic in many areas of public life in the region. This Report has been welcomed by An Comann Gaidhealach, strangely, because the implementation of the Report and the setting up of Comhairle

na Gaidhlig would deprive An Comann of the income it receives from the Scottish Education Department for general education activities in the Gaelic context.

In its submission of its evidence to the Scottish Affairs Committee, An Comann has pointed out the disparity between the financial support for Welsh and Gaelic. The former receives something like £5 a head for a Welsh speaker. The Gaelic equivalent is in a few tens of pence. If the new Comhairle is set up it is foreseen that the amount of Government cash ploughed into Gaelic development, via the agency of the Board, will be increased.

It has thus taken the Development Board some two decades to be persuaded that any socio-economic revival must be accompanied by a care, at least, for the cultural infrastructure of the region. There is a great deal of difference between the Highlands and Islands Development Board and the Development Board for Rural Wales, which has a policy of aid for the Welsh language and culture. In addition, Welsh has been helped by the Secretary of State for Wales who has used the provisions available to him in the Welsh Development Board Act (1967, Section 26) to disburse grants to Welsh language projects of a wide nature. For example, in the years 1981-83 he paid out more than £1,000,000 for these purposes.

It is to be hoped that the Scottish Affairs Committee will look kindly on the HIBD, and in particular its new Gaelic field of interest.

As might be expected, Gaelic fingers are being crossed tightly.

## SOME RECENT BOOKS OF CELTIC INTEREST

**la Bretagne au XXe Siecle.** The 5th volume in the Skol Vreizh series 'Histoire de la Bretagne et des Pays Celtiques'. Price 80 francs.

**The Taliesin Tradition.** A quest for the Welsh identity by Emyr Humphreys, based on the poetic tradition which stems from Taliesin, the sixth century poet, to the present day. Published by the Black Raven Press at £10.95.

**Lafydd ap Gwilym: Poems.** Rachel Bromwich gives non-Welsh speakers a chance to enjoy something of the genius of one of the truly great poets of the Middle Ages in Europe. Published by Gwasg Gomer, Llandysul at £9.75.

**Y Bwgan Brain.** Sylvia Prys Jones's Welsh translation of the Breton three-act play 'Ar Spondailh' by Jarl Priel.

**Alan a'r Tri Brenin.** Roparz Hemon's Breton novel for children, 'Alanig an Tri roue', translated into Welsh by Zonia Bowen. Published by Gwasg y Sir, Y Bala.

**The Manxman Story.** The story of a passenger ship that has been sailing to Mannin over the last thirty years. Written by Richard Danielson and John Hendy. Published by T. Stephenson and sons at £1.

**The Celtic Design Coloring Book.** A collection of ancient Celtic designs, with an introduction by Rebecca Mc Killup. Published in the series 'The International Design Library' by Stemmer House.

**Yr Oes Niwclear.** A Welsh language booklet by Melvyn Williams discussing in a scientific manner the problem of nuclear waste. Published by the Welsh Anti-nuclear-dumping movement, Madryn.

**An Baner Kernewek/Cornish Banner,** C.N.P.'s quarterly magazine, 60p/copy. Subscr. £3.50 (£6.00 overseas airmail) to C.N.P. Publications, Trellispen, Gorran, St. Austell, Cornwall.

## 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.

## American Branch

The recent elections to the Branch Committee of our American Branch produced the following results:

Secretary - Madeleine Tokach

Treasurer - George Moran

Correspondence co-ordinator and

Breton Chair - Alexei Kondratiev

Media Co-ordinator and Manx Chair - Mickey Burke

Scottish Chair - Peter Gilmore

Welsh Chair - Peter Bryant

Irish Chair - Kevin McEaney

Cornish Chair - Bob Rowe

# On the Gaelic Front

## le Frang MacThomais

A pity it couldn't last! For many years, if not decades, the major complaint about An Comann Gaidhealach, the main Gaelic-promoting body in Scotland, was that it required the use of English to transact its business, even at the highest level of the organisation. In 1983 the AGM of the Comann was held in Stornoway, where, no doubt by a show of strength, the local Roinn managed to get passed a Resolution that Gaelic only should be used as a decision medium in all the Comann's Committees. This was hailed as a first move to show that An Comann was committed more to the language than the wearing of the kilt (one of its Constitutional objectives).

But .... at an Extraordinary Meeting held in Inverness recently, that AGM Resolution was overturned. Now English rears its head once more and has held onto its position of linguistic dominance, as it has since An Comann was founded (though I suspect more Gaelic was used in the old days).

Why the Anglophiles cannot have accepted the total use of Gaelic and allowed simultaneous translation facilities at meetings only they know. But where on earth is there a language-promotion body which uses the language of a dominant culture to promote its business?

As if to reinforce the manner in which English encroaches into Gaelic domains, the main teachers' union in Scotland, the Educational Institute of Scotland, has just issued a Report from a high-sounding Committee on Multi-Cultural Education. This Committee has completely ignored all the evidence that a child brought up in a dual-language environment tends to be brighter than the monoglot child. In the part of the Report dealing with Gaelic, the Report says:

"Even in areas where Gaelic speakers are in the majority, the position of English as the means of communication of the overwhelming

majority of the population of the United Kingdom cannot be overlooked. While the EIS wishes the Gaels well in their efforts to preserve their language and culture, there can be no question in the Western Isles or elsewhere of any development which would lead to school pupils being less than proficient in the use of the English language. We do not believe in any case that Gaelic-speaking parents would ever consent to such a development. The right of English-speaking minorities in Gaelic areas (for example, of servicemen on Benbecula) should be fully recognised in the educational system. This may mean making special arrangements for monoglot English-speaking pupils at times when Gaelic is the medium of instruction."

I am certain that such a Report is an echo of similar documents produced by the Nazis, the Russians in their attempt to supplant Russian on ethnic groups, and the French in their efforts to militate against Bretons. The EIS Committee's Report is being presented at the Institute's forthcoming AGM. It should be thrown out without discussion, for if a body of educators can accept such thinking, it says little for the sensitivity which educators are supposed to have. In any case, if the AGM accepts it, I for one, will be resigning from the EIS, as should others who recognise the need for Gaelic-speakers to have rights as well, particularly where they are dominant linguistic grouping, as they are in the Western Isles.

Who needs enemies when the teacher of your child is a member of the EIS?

There are a few bright spots on the otherwise stormy-looking Gaelic front. The Association of Gaelic Playgroups has gained strength in the last year or so, to the extent that they now have a full-time organiser. Playgroups have been set up in the Partick area of Glasgow, in Edinburgh and one is due to start in Aberdeen next year. Other set ups are being planned for next year, too, in Tiree, Inverness, Lewis, and in Skye. This is a step in the right direction, for it is the children who will be the foundation of a healthy future for Gaelic.

Although the Bilingual Policy of Comhairle nan Eilean (in the Western Isles) has had a cutback because of financial problems imposed on the Council by the Thatcher government, there are signs that its work so far is bringing fruit. There are significant increases in the number of Gaelic-speaking children in the islands. They need encouragement to hold on to what they have, which encouragement must be provided in their school years (despite the EIS!).

## Celtic League Group in Liverpool

A talk on Interceltic Relations throughout the Ages was given by the Celtic League general secretary on May 13th at the Liverpool Irish Centre. This was at the invitation of the local branch of the Connolly Association. In the following discussion, several participants expressed the wish to see a C.L. group being set up in this city: Liverpool is reputed to be almost half Irish and half Welsh. The difficulty is to find someone whose time is not already taken up with other political or cultural work who would be prepared to act as group secretary. The work need not be time consuming: even if the group did no more than organising a few meetings annually and helping to make CARN more widely known and to get new members and subscribers, it would perform a quiet useful role. If anyone is interested, please write to the general secretary (address on back page).



## Celtic Design Competition

The Irish Community Group, 61 Meshaw Crescent, Abington Vale, Northampton NN3 3NG, England, has established a Screen Printing Project for which it intends holding regular workshops in the coming months. It is organising a competition to encourage new Celtic designs. The hope is to be able to buy printing stock so as to be able, to print Celtic posters and greeting cards.

**All designs must be submitted by 30th September 1984.** They must be Celtic and original, black on white, or opaque on tracing film. For further details regarding size, subjects, method to be used in printing etc. write to the above address or phone 0640 - 34660. All the work is voluntary. Income derived from production will be used to acquire stock and increase range and assist more teenagers/children to become involved in future workshops and related projects. Three prizes are offered, the first being 100 hand printed, hand coloured cards with Celtic design printed on envelope. Greetings could be printed in any Celtic language: this would be done for any group in return for a good design.



### HOT NEWS — 1

Write to Gairm Publications, 29 Waterloo Street, Glasgow, for details of their wonderful new phrasebook, *Everyday Gaelic*, by Morag MacNeill, and Derick Thomson's Companion to Gaelic Scotland (the best thing since Dwelly first came out), and the re-print of Campbell of Canna's Highland songs of the Forty-Five, and the latest list of all in print *Leabhraichean Gaidhlig*.

### HOT NEWS — 2

Write to the French Institute, Celtic Symposium Committee, 13 Randolph Crescent, Edinburgh and they will tell you what they intend to do in Scotland in the Autumn in



# BREIZH

## Enklaskoù-menoziou en Iwerzhon

E-kerzh ar mizvezhioù diwezhañ ez eus bet embannet disoc'hoù un toullad enklaskoù diwar-benn ar pezh a soñj Iwerzhoniz e keñverioù a bep seurt. Graet e voe an enklaskoù-se hervez reolennoù skiantel ar "c'hwilierezh-menoziou".

Da gentañ e venegan unan hag en deus diskouezet ez eus 84% eus pobl ar Republik a-du evit ma chomo ar Stad-mañ er-maez eus pep kevredad pe bloc'h milourel. A-bouez eo an disoc'h-se d'ar re a gred e c'hell ar vro-mañ servij kaoz ar peoc'h gwelloc'h en ur chom meptu, zoken ma fell da vroioù all ar Gumuniezh Armerzhel Europat sevel ur genreizhad-difenn disheñvel diouz Aozadur ar Feur-Emglev Norzh-Atlantel. Kresk an tennderioù etrevroadel a zo deut arnodoù d'o heul o klask sachañ Iwerzhon e-barzh ur seurt rouedad, da skouer e Parlamant Strassburg. Ober a reer evel pa vefe ar vro-mañ oc'h ober van hepken da vezañ neptu. Emzalc'h ar bolitikerien vras, dreist-holl hini ar c'hentañ ministr Garret Fitzgerald, n'eo ket spis-spis er c'heñver-se. Hag eñ e taolint muioc'h a evezh bremañ? N'eo ket sur, rak goude embann ar sifre-se n'eus bet koulz lavaret ger ebet mui diwar e benn er skinwel nag er c'helaouennoù.

### Danevell ar Forum

"Afer" vras miz mae eo bet embannidigezh danevellskrid ar "Forum for a New Ireland". Gwelit ar pennad er gevrenn Iwerzhonat. Evit mirout ouzh Sinn Féin da c'hounit war strollad John Hume (an SDLP) en dilennadegoù (ar re Europat a vo tremenet a-raok ma vo embannet ar pennad-mañ!) eo dreist-holl ez eus bet roet kement a amzer gant ar strolladoù broadel ha bonreizhel iwerzhonat d'ar Forum-se. Arabat eo bremañ e chomfe an Danevell da zastum poultrenn e burevioù ar strolladoù: koll amzer e vo bet ma ne reer ket ur c'hammed bennak war-du un diskoulm eus kudenn Norzh-Iwerzhon.

Aozet ez eus bet eta ur c'hwiliadur-menoziou diwar he fouez eistez goude dezhi bout embannet, d'an 9 a viz mae. Graet e voe er Republik hag er 6-Kontelezh, gant goulennnoù diwar-benn an arvezioù pennañ anezhi. Da gentañ, ha gouzout a rae an dud (a-walc'h e voe goulenn ouzh 1,000 den oadet 18 vloaz pe ouzhpenn e pep hini eus an daou rannbarzh) e oa bet dalc'het ar Forum? Ya, ar respontas 96% eus re ar Republik ha 88% eus re ar 6-Kontelezh. Heverk ar sifr diwezhañ-mañ: krediñ a raed e oa digas un darn vat eus ar boblañs eno!

Ha talvoudus eo bezañ graet ar guzuliadeg? 53% eus re ar Republik a soñj e voe ur "boelladenn" vat. Muioc'h eus harperien ar strollad Fine Gael o soñjal evel-se eget eus re Fianna Fáil. E Norzh-Iwerzhon, evel m'eo kaer gortoz, ez eo rannet ar respontoù hervez ar c'hredennoù relijiel pe bolitikel. 48% eus ar Gatoliged ha 12% hepken eus Brotestanted a respont ya d'ar goulenn: ur c'heitad a 26% eus ar boblañs. Spisaat a c'heller ez eus 62% eus harperien an SDLP, 55% eus re Sinn Féin ha 45% eus re an Alliance Party hag a soñj evel-se. Er c'hontrol 72% eus harperien an DUP (strollad Paisley) ha 66% eus re an OUP (Official Unionist Party) a nac'h talvoudegezh d'ar Forum.

Tri seurt diskoulmoù zo meneget en danevell: ur Stad Unanel (SU), ur Stad Kevreadel (SK) hag ur Genveliezh Iwerzhonat-Breizhveuriat (KIB). Diskouez

### Ar gwellañ diskoulm

Rannidir Republik 6-Ko	SU	SK	KIB	HE3	WE	GM	GR	D	KH	HE8
	50	22	15	13	2	1	1	2	1	6
	14	13	14	59	31	10	6	6	1	5

Anat eo ez eus darn hag a zo tamm pe damm a-du gant estreget unan eus an diskoulmoù, hag ivez re all hag a-zo a-enep estreget unan.

Charles Haughey, rener Fianna Fáil, en deus dalc'het da lavarout e oa bet degemeret gant ar Forum un diskoulm nementañ: ur Stad Unanel. Evit ar strolladoù all, e c'heller marc'hata diwar-benn ar re all ivez. E Fianna Fáil zoken ez eus bet un tamm tabut en abeg da emzalc'h dibleg Haughey. Mar deo gwir ez eus muioc'h a dud a-du gant ur Stad Unanel er Republik, ouzhpenn an hanter a gavfe mat a-walc'h an diskoulm kevreadel, hag er 6-Ko. ne vefe ket ken taer an enebiezh outañ.

E-touez harperien Strollad al Labour eo e kaver ar muiañ a dud a-enep ar Genveliezh er Republik: 72%, e-keñver 66% evit Fianna Fáil ha 55% evit Fine Gael. Ne lavarer ket pet dre gant zo a-du er strolladoù-se. Protestanted ar 6-Ko. zo 87% anezho a-enep ar Stad Unanel. En Alliance Party, ennañ dreist-holl katoliged eus ar renkad etre, ez eus 24% a-du gant an diskoulm-se, daoust ma vez sellet ouzh ar strollad-se evel a-du gant chom e-barzh ar "Rouantelezh Unanet". 62% eus dalc'hidi an SDLP ha 87% eus re Sinn Féin ne c'houlennont ket gwelloc'h eget unanidigezh klok Iwerzhon ivez. (Petra 'fell'ta d'an 13% all eus harperien Sinn Féin? Nac'h pep anaoudegezh eus dibarderioù sevenadurel ar Brotestanted marteze?)

10% eus ar Brotestanted ne lavarent ket nann d'an diskoulm kevreadel hag un tamm mat eus ar re-se a harp an OUP ha zoken an DUP. Pell eo da vezañ ur muianiver eveloto! An darn vrasañ eus ar Gatoliged er 6-Ko. a gavfe o c'hont gant ur c'hevread ivez, da skouer 73% eus harperien an SDLP.

Daoust ma'z eo dister an dregantadoù a-du gant ur Genveliezh ne vefen ket souezhet mar deo an diskoulm-se an hini a glaskfe gouarnamant London lakaat degemer. Hadañ dizunvaniezh e vefe adarre. Met kement a Brotestanted hag a Gatoligid, ie: 10%, zo a-du gant ur seurt kenvarc'had.

Goude bezañ muzuliet evel-se petra a vefe degemeret ha gant pegement a dud, e voe goulennet ez resis pehini eus an tri seurt diskoulm a gaved gwellañ-holl. Ret oa respont evit unan hepken. Met diskoulmoù all oa meneget ivez: gouarnamant war-eeun (WE) eus London (evel bremañ); galloud d'ar muianiver er 6-Ko. (GM) evel ma c'houlenn an Unanourien; galloud rannet er 6-Ko. etre Protestanted ha Katoliged, evel ma voe klasket lakaat degemer dre emglev Sunningdale e 1974 (GR); Norzh-Iwerzhon dizalc'h (D); kemm an harzoù (KH); hini ebet eus an holl ziskoulmoù-se (HE8). Evit kaout un daolenn klok, e lakaan ivez dregantadoù ar re na vennont hini ebet eus an tri diskoulm meneget an danevell ar Forum (HE3).

Emzalc'h e-keñver	Er Republik SU SK KIB	er c'hwec'h Kontelezh SU SK KIB
Kreñv a-du	40 18 17	12 8 6
Kentoc'h a-du	26 37 20	11 21 14
Kentoc'h a-enep	16 19 28	9 10 15

## Official Status for bi-lingual road signs?

The new association STOURM AR BREZHONEG (see CARN 45) pursued its campaign during the Spring for official status for the Breton language. In the night of April 6/7 road signs were pulled down in the area of Kastellneves-ar-Faou (Frenchified to "Chateaufort-du-Fou" - as if some mad man had ever built a new castle there....). They were thrown on top of car tyres in front of the house of the local district councillor and set on fire. A few weeks earlier similar actions had been carried out in various parts of Brittany. In a press statement of which a copy was given to the councillor, roused from his sleep in the middle of the night, S.A.B. pointed out that various association had asked the authorities for a long time for bilingual road signs and promises had been given by the Socialist Party but nothing had been done. S.A.B. and previously

Skol an Emsav had requested the minister for Transport and Equipment for a meeting to see what was the best way to fulfil their demand: they got no answer. "Must we conclude, asked S.A.B., that the bill of law Nr. 2269 prepared by the Socialist Party on the eve of the May 1981 elections, providing for bilingual road signs and due to be put before the French Assembly by the Breton député Le Pensec, was nothing but a vote-catching trick? We ask you to intervene with Le Pensec and the Finistère Général Council that they might take steps to have Breton on the road signs."

In the night of April 14/15, 35 signs were removed or tarred over in the Kemper area; some were burned in front of the office of the Finistère Direction de l'Équipement.

S.A.B. was also active around Gwengamp, Kastell-Pol, Roazon (Rennes). In the night of 9/10 May it was An Oriant (Lorient)'s turn: some 20 signs were heaped in front of the Equipment Office in Lan-er-Stêr where the walls afterwards bore inscriptions such as "Breton langue officielle."

The Karaez and Kavan town councils did not wait for this campaign to take such a militant turn to put up sign posts in Breton. Yet according to regulations, this is a job reserved to the State administration. There is no good will there. The only reaction it has seen fit to display so far was to order police investigations. In Gwengamp, Herve ar Beg was charged on May 3: if he did not pay 20,000 Fr bail he risked jail pending trial.

Previously, on April 11, Herve Barry and Dominique Guedson also

accused of tarring sign posts were summoned to appear before the Rennes Court. They went accompanied by 11 witnesses representing various associations, all intending to speak no French. Would they be allowed to speak Breton, as happened for Herve ar Beg on another occasion in a Gwengamp court? NO! They appealed. The case was adjourned to June 20. In the meantime it appears that their right to appeal has been rejected: they won't be allowed interpreters.

S.A.B. has appealed for expressions of solidarity. It is important that the demand for official recognition of the Breton language should succeed. For this, appreciation coming from other countries of the action of those who are taking this non-violent, but determined stand would be a great moral boost. Readers of CARN who wish to express their support should send if only a few lines to the following address: Herve ar Bihan, Kerlann, 56000 Gwened, Brittany.

A statement in Breton, here translated, was issued on May 23 and forwarded to H. ar Bihan:

"I am writing on behalf of the Celtic League to express support for Herve Barry and Dominique Guedson in their demand for the right to speak Breton in court in Brittany. If it is true that they have destroyed road signs it is undoubtedly because the French administration continues to refuse the just demands of the Bretons to have Breton as well as French on the road signs in Brittany. In Wales and Ireland to name but two countries road signs have long been bilingual and nobody finds this inconvenient. Why should it be different in Brittany? There can be only one explanation: the will of the French authorities to complete the eradication of the Breton language by denying it a place in public life. By doing this, the French State shows its contempt for the Breton people. We support those who oppose this attitude."

Alan Heusaff

## Theatre in Breton

STROLLAD AR VRO BAGAN is the most active of the theatre groups playing in Breton. It stages work by well-known writers like Roparz Hemon, Youenn Drezen, Jarl Priel as well as plays which have been put together by Goulc'han Kervella and his fellow comedians. This is the case with "Kerneves City", a Western which has been played on more than 20 occasions, particularly at festivals in Roazon, Kemper, Gwengamp. They have produced plays for children, such as "Marzin Circus" and, presently going around schools, "Roue ar Mor" (The King of the Sea). They play also in old people's homes, as well as to a more general public in rural villages: short pieces, songs, stories. At the end of June, they will produce one of the greatest dramas in Breton, "Ar Baganiz" (The Pagans) by T. Malmanche, centering on the story of a 17th-century shipwrecker. They were able to undertake this with the help of the Cultural Institute. A recording of "Kerneves City" can be purchased from Maïvon Berthou, Lez Tevennok, 29260 Plouider.

**Irish Democrat**, monthly organ of the Connolly Association. 8 pp, in English. ST £5 per annum, from 177 Lavender Hill, London SW11. Carries good reviews of the political and cultural scene in Ireland, from a socialist and republican standpoint.

D'ur goulenn all, e respont 86% eus an atersidi er Republik ha 52% er 6-Ko. e tlefe bremañ dileuridi eus an holl strolladoù er Republik, e Norzh-Iwerzhon hag e Breizh-Veur en em vodañ da vreutaat ar c'hinnigoù meneget en Danevell. Heverk eo ar sifr-se a 52%.

Met petra 'gav gwellañ Margaret Thatcher? Sañset emañ he gouarnamant o studiañ an Danevell a-zefri, goude bezañ distaolet an dezrann a zo ennañ eus kiriegezh London eus ar reuz a ren er 6-Kontelezh. Ministr Aferioù Norzh-Iwerzhon, James Prior, ha daou vinistr all a vefe a-du gant boulc'hañ un hent nevez. Met M. Thatcher, ken pennek ha biskoazh, he deus gouestlet adarre d'an Unanourien ez eo kudenn Norzh-Iwerzhon afer ar boblañs eno ha hini gouarnamant London. Diougan fall.

Dre ziuver a blas ne skrivan ket diwar-benn disoc'hoù daou enklask all o tennañ da zoareoù ar

gevredigezh iwerzhonat. Ur wech all marteze.

A Heusaff

Several opinion polls were recently taken in Ireland. One revealed that 84% of the people of the Republic want the State to retain its policy of neutrality. A more detailed survey concerned the attitude of the people of the 26- and of the 6-Counties towards the recommendations contained in the Forum for a New Ireland Report. It showed that, while in the Republic the Unitary State solution is the most favoured one, in the 6-Counties the federal solution would encounter least (numerical) opposition and 52% of the respondents there believe that representatives of all Irish and British political parties should now come together to discuss the report.



# U.D.B. Annual Congress

The 17th annual congress of the Union Democratique Bretonne/Unvaniezh Demokratel Breizh was held on April 21- 23 in An Oriant/Lorient. Faced with serious internal divergencies and financial difficulties, the party had to decide its course for the years ahead. Since May 1981 many of its members like others in the Breton cultural-linguistic movement grew disillusioned with the failure of the Mitterand government to bring any real change of policy towards the Breton language. Of course as socialists the UDB members are opposed to a return of the Right to power in Paris. Where differences arose was over the attitude to be taken towards the parties of the French Left in Brittany: by placing too much emphasis on the need for Leftist solidarity, implying moderation of its criticism of the French government, the party was bound to lose its militancy and consequently, as it appears, an alarming proportion of its members. One may well remark: what would be the point in having a Breton party if it did not give primacy to its specifically Breton aims?

As contributions towards a solution of the crisis there were four different sets of proposals: one from the outgoing Political Bureau and the others from the Brest, Leon and Kernev branch federations respectively. The Kernev proposals won after amendments which took account of the other drafts. This did not satisfy the Brest and Leon delegates, some of whom left the meeting on the second day, agreeing however to stay in the party and to continue to work in accordance with its principles. The spirit of unity prevailed. To put it briefly, the Congress decided to take a more independent line than hitherto towards the French Left in Brittany. In stating its double aim of winning social and national freedom for Brittany, it appears to be slightly hardening its line: the term **national** was in past years not given prominence in the UDB utterances, as if it might have spoiled its electoral chances. The slogan "Brittany = Colony", coined at a time when decolonisation had just been decided for most overseas French possessions, is still thought to be appropriate, but "it must be adapted to take account of recent developments in the Hexagon (1) and (elsewhere) in Europe as well as of the redistribution of capital throughout the world."

**Dalc'homp Sonj**, revue historique bretonne, illustrated, quarterly 28 pp. subscription 35FF per annum (45FF outside French State territory) to J.Y. Le Touze, 36 rue E. Zola, 56100 Lorient.

Socialist autonomy is what the UDB wants for Brittany (2) "Social liberation can be achieved only by creating structures which will enable the people to decide by themselves" (3). "The way to socio-economic liberation is through the class struggle": this is hardly what the Mitterand government is pursuing. For its part, the UDB will remain uncompromising in its criticism of the Rightist parties which would now have the Bretons believe that they are favourable to their basic demands, contrary to past experience and the constant practice of their Breton branches. "National liberation is incomplete unless the workers are on top" (4)

What then is the attitude of the UDB towards the parties of the French Left in Brittany?

The party remains committed to support for a "progressist block" (5) comprising social groups which are subject to exploitation as well as the ethnical groups which suffer from the oppression of the French centralistic system. The sole purpose of such a block would be to prevent the Right from regaining power. Recognising that the French Socialist and Communist Parties "have gone back to centralism" (6), the UDB is now seeking co-operation, not so much between parties - although this is not excluded when in the interests of the Breton workers - as a wider popular basis "with all the progressist organisations, parties, trade unions, cultural associations which support our claims". This will enable it to share in the struggle of a large part of the Breton people. It was agreed that the party members should involve themselves closely in the actions of the trade unions and in supporting the demands of cultural/linguistic associations. And practical steps should already be taken to bring about socialist autonomy, e.g. setting up co-operatives.

As regards elections, where the UDB does not present candidates or they second rounds no chance of winning, it will require preliminary agreement on clearly defined terms before it could advise its supporters to vote for those of the French Left. A decision was taken to ask the Bretons to abstain from the European election on June 17th because the French system contrary to the practice of the other EEC member-States treats the whole of the State territory as **one single constituency** and uses other rules to make it impossible for candidates to go forward on behalf of any of the peripheric Stateless nations subject to France. This was one of the points on which there was opposition from the minority for whom "every attempt should be made to beat the Right". By abstaining the UDB will show the French Left how strongly it disapproves

of the government policy towards Brittany.

A.H.

(from BREMAN & Le Peuple Breton)

## Remarks

1. **Hexagon**, the harmonious geometric figure supposed to approximate the shape of the French State territory - Corsica for one does not fit in well....
2. It seems that the UDB envisages special institutions within the French State, but not a Breton State.
3. At present under the French system, the people elect commune and department councils as well as representatives at French National Assembly level, but the local councils have hardly any powers of decision. Regional councils were due to be elected at universal suffrage before the end of the present legislature, but nothing definite is known about government plans to organise them. Has the UDB already specified how the people are to be enabled to take decisions, and in which areas of public life? Does it subscribe to the idea of self-management in enterprises, factories, schools, etc?
4. Reading such texts, one wonders sometimes who is or is not included in the category of "workers" and also in "le peuple" ... Are they defined in terms of functions in the economic structure? Or of earnings or net incomes? Political language can be very lax.
5. **Progressist** is presumably synonymous with **leftist** and **non-conservative**. Progress has brought many good things, but a lot of dreadful ones also (pollution, nuclear arsenals). In striving to restore our languages and our national freedom we are non-conservative, in our desire to retain them we are conservative.
6. Seeing the outburst of Mr. Marchais against the Soviet geographer who recognised that other nationalities than the French are incorporated within the French State territory, the prospects for PCF support for the UDB claims are pretty dim.
7. In particular: promises to help DIWAN and the Breton culture were not kept; the regional elections are postponed sine die; Loire Atlantique is being de-Bretonised; Brittany is no longer a priority area in French economic planning; nationalisations (of banks in particular) are not used to correct regional imbalances.

Two further points were agreed upon at this congress: Brittany's cultural values, the Breton language and the Gallo dialect of Upper Brittany were recognised as "sources of energy"; and in the international field, the UDB opposed "the imperialism of which the United States are the chief backing power" but also "condemned the hegemonic deviations of the so-called socialist States."



## Bi-lingual streams in primary schools

An association of parents wanting to have Breton taught to their children (APEEB) was formed in Roazon/Rennes in 1982, following a decision by the Education Authorities to authorize bilingual schools. They asked for bilingual streams to be opened in the Faux Pont nursery school and in the Liberté primary school, two schools where some Breton had been taught since 1979. In spite of support from parents and school staff, they did not succeed in the nursery school, but at the Liberté school town hall agreement was secured and a bilingual junior/infant class was opened with 10 pupils in the autumn of 1983: most of them drawn from the school's kindergarten where about 90 children were taught Breton in play groups. The teacher of this "cours préparatoire" is a native Breton speaker with 15 years experience of teaching infants. In the first year, more attention is given to French, but Breton is used throughout the day in teaching to count, read and write. It is necessary to show that this does not prevent the children from learning as well as in other schools and that they can learn Breton in addition to the ordinary subjects. The children are not expected to reach fluency in it until after a few years.

But will the experiment be allowed to continue, will it be followed in other schools? There will be increasing difficulties in getting textbooks and other facilities as the children graduate to higher classes: this year the teacher had to provide all such requirements herself with the help of an APEEB member.

There is a bilingual nursery school attended by 10 children aged 4-6 in Lannuon: their parents want a "Cours Préparatoire" set up for them



Bilingual class in 'La Liberté', Roazon/Rennes

after this summer. A third such school exists in St. Riwal, Leon, attended by children aged 2 to 10, half of which are in the primary level.

At the beginning of the 1983-84 school year, APEEB sent leaflets to all public schools of Brittany informing their staff that they were entitled to have bilingual streams. Parents are coming together in various parts of the country to press in that direction. Many teachers know Breton well enough to avail of the authorisation.

In the negotiations which took place last year between DIWAN and the French Education authorities, the latter offered the bilingual school alternative. However, in a statement issued by AR FALZ, the association of State School teachers campaigning for the teaching of Breton, the fact that there are only three bilingual schools is

attributed to the lack on money being allocated to such projects.

**Regulations not applied.** AR FALZ also expresses its concern over the way ministerial regulations are distorted in their implementation. As far as teaching Breton is concerned there is a regression at all the levels of primary education. In the years '82-83 8 new teachers-advisers had joined the existing two to help teachers who wished to open Breton classes. It should have been a first step. But no additional post was created for 1983-84. The Northern Basques were luckier: in 1982 they had 19 teachers-advisers and they now have 30, although their linguistic area is a good deal less extensive. But one may well suspect that it has more to do with worry caused by Southern Basques than with luck or favour.

## Review

**La Participation Regionale.** 66 pp. Published by "Les Cahiers de l'Avenir" B.P. 103, 22001 St. Brieuc, Brittany. In its index are listed contributions from 9 protagonists of the movement for a "Europe des Peuples" as distinct from the "Europe des Etats", partisans of federalism on the basis of a recognition, by means of institutions endowed with proper powers of decision, of the stateless nations. A constant shortage of time to read books does not permit me to review this booklet as I would like. I myself am no partisan of regionalism, I don't think that while Brittany for one remains subject to a French State that would retain for itself "les attributions régaliennes" (defence, foreign affairs, money) we will not have the freedom we need to rebuild our nationality. However I agree that concerted action is needed with peoples in the same situation as we are, not only at a Celtic

level but at a wider European level. Many CARN readers will be interested in what, for instance, those Flemish friends of ours, Maurits Coppieters (Les Regions at le Parlement European) and Ivo Peeters (Autonomie Regionale et capacite internationale) have to say. Yann Fouere points out that to have participation in any real sense by the "regions" in European political development, they need institutions of their own through which they can make their voices heard. There are two types of regions, those which have very distinct characteristics (like the Celtic nations) and those which would be satisfied with measures of decentralisation or devolution. Y. Fouere advocates freedom for each to decide its own status according to its own needs, without uniformity and within the framework of a general law to be adopted by the State in which the regions are incorporated.

Barzhonegou Iwerzhonek is a

collection of poems in Irish translated into Breton by Eamon O Coisain and Yann Fanch Kemener: the originals and the translations are on opposite pages. There is a very good foreword in Breton by Eamon, about the literature in Irish in this century. The poems are by such well known authors as Padraig Mac Piarais (P. Pearse of 1916 fame), Mairtin O Direain (from there are 8 out of 19 pieces), Sean O Riordain, Caitlin Maude. The translations are impeccable from the language point of view, also in their interpretation and rhythm. I would in places put them differently. The verses are often longer in Breton. It is certainly an excellent introduction to the 20th century Irish poetry. It costs only 15 Fr (+ 10% postage ?). Published by SKRID, 1982, c/o Gw. Denez, Ri, Ploare, 29100 Douarnenez (postal money orders to CCP Denis 1499 51 Rennes).

A.H.

# BRETON CULTURAL INSTITUTE

A Breton Cultural Institute was set up in 1981 and started operating at the beginning of 1983. It is not the first of its kind: during the 1941 - 44 period when the Breton movement experienced great activity, a large number of people belonging to various cultural organisations co-operated under the chairmanship of Roparz Hemon within the **Ensavadur Breizh** and its sub-section the **Framm Keltiek** (which dealt more especially with the work for the Breton language). There were daily radio broadcasts in Breton, conferences of a high standard, plays and concerts. It stimulated creative work in the fields of literature and music. Its congresses in Roazon/Rennes in 1941 and in Naoned/Nantes in 1942 were most successful. All this came to an end with the Liberation....

One had to wait again until the seventies before a new attempt could be made. In 1977, worried by his party's electoral prospects and nudged by repeated FLB "outbursts", Giscard d'Estaing graciously offered a Cultural Charter for the whole of Brittany. This included the proposal to establish an Institute which was unanimously endorsed by the Department Council of Loire Atlantique. (Such support has not prevented the French administration from pursuing its financially well-backed campaign to accustom the population to the ideal that Loire Atlantique is not Breton).

At the end of 1983 the Institute had some 800 individual and corporate members. Its director is Bernez an Nailh, a fluent Breton speaker who is well acquainted with the work of the

Celtic League. It is subdivided into 16 sections, each of which nominates two delegates to a Scientific and "Incentive" Council presided by Per Denez. To ensure that moderation prevails, the president of the Breton Cultural Council (which does not appear to have done much yet) and the presidents of the four universities of Brittany are also members. Moreover the Institute is controlled by an administrative council which includes representatives of the State and elected regional representatives: its president is the Brest senator G. Lombard who has an indifferent record as regards advocacy of Brittany's special cultural interests.

By the end of 1982 the 16 sections had submitted some 8 million Francs worth of projects. But in 1983 the Institute had only 1.8MFr at its disposal,  $\frac{2}{3}$  of which was contributed by the "Region" and  $\frac{1}{3}$  by the State. That budget was not made known until June '83. Very few of the projects could thus be carried out. One million was allocated to publishing, with "an important part" going to works in Breton. At a recent press conference, various authors spoke about books just published. Let us mention, in French: "Rencontre de Cultures et Pathologie Mentale en Bretagne - études d'ethnopsychiatrie" by Dr. Ph. Carrer and "Histoire du Théâtre Populaire Breton du 15e au 19e siècle" by Gwennole ar Menn.

A project which will take several years to carry out is the inventory of all the archaeological sites of Brittany.

The main aim of the Institute is to enable people who are involved in creative work to meet, and to disseminate among the public the results of such work which would otherwise remain confined to a small number. No cultural policy exists for Brittany. It is the "region" which spends least per head of population for cultural development: one seventh to one tenth of what is given in other regions like Alsace (though here, you may bet, it is not for the indigenous culture A.H.) or Languedoc. This is amazing if one considers the vitality of our popular culture, its wealth of music, songs, dances, architecture, the way it involves a large number of people who are thereby bound in "an associative web" not found in many other regions of Europe. But the cultural needs have been sacrificed to the requirements of economic development by elected representatives who seemed to have no idea of the link existing between cultural vitality, self-confidence and the spirit of enterprise. Only recently a member of the Economic and Social Council of "Region Brittany" was heard saying that it was "scandalous to spend so much on culture".

(from the monthly BREIZH)

## AMERICAN PAN-CELTIC

The Celtic League American Branch hosted the eleventh annual Pan-Celtic Conference in New York on the 28th and 29th of April. The Conference was attended by representatives or descendents of all six Celtic nations, as well as of several other Celtic organizations in the U.S., and featured speakers, a concert, films, poetry reading, and a ceilidh.

Peter Gilmore, Scottish chairperson of the American Branch and labor historian, gave the opening talk on "John McLean and Celtic Communism." Apart from McLean's career as a labor organiser among the dockworkers in the Clyde and in Glasgow, the talk emphasized the Pan-Celtic dimensions of McLean's thought the actions. Realizing the impact that Irish independence would have on Scottish nationalism, McLean sought to rally support in Scotland for the Irish freedom struggle after 1916, and tried to organise a general strike in Scotland against the English campaign in Ireland.

The centenary of the birth of the Irish tenor John McCormack was noted in a talk by Peter Dolan, a noted expert on McCormack. The talk was illustrated by slides, and included anecdotes that brought out the human side of McCormack who, despite his fame as a singer in the Irish narrative tradition, is also considered to be "the finest singer of Mozart since the invention of the phonograph."

Sam Wenger, a teacher of Celtic mythology, spoke on "Arthur - King of the Celts," in which he emphasized the man behind the myth who owed his success largely to his unique ability to unite the peoples of all Celtic nations in the struggle against the Saxon invaders. Rather than the medieval English monarch depicted by writers such as Mallory and Tennyson, Arthur was foremost "a fighter for preserving the Celtic identity."

A talk on "Music and Politics in Brittany" was given by Lois Kuter, founding member of the International Committee for the Defence of the Breton Language. Speaking of the important place folk music plays in current Breton social, cultural, and political issues, Ms Kuter illustrated the talk with recordings of Breton songs, with translations provided on handout sheets, elaborating the role music plays in the preservation of Breton identity.

A Celtic music concert was presented in the evening following the talks, featuring Lois Kuter playing the bagpipes accompanied by John Callahan on the Breton bombarde, Bobbie Wayne and Dan Mozell playing Irish, Scottish, and Welsh songs on the harp and guitar, and Máire Mulligan and Treasa Uí Cearuill in a performance of Irish sean-nós singing. The evening concluded with Gerald Trimble and friends performing Irish, Scottish, and Breton music on the cittern and other instruments.

The following day featured two films: "Lament for Arthur O'Leary", and the acclaimed "Battle of Culloden." After the films there was a poetry reading in which the works of noted Celtic poets were read by Bonnie Black, Peter Bryant, Mickey Burke, Alexei Kondratiev, and Séamus Blake. A ceilidh was held later that evening, featuring dancing by the Áthas Irish Dance Group, Welsh and Manx dances taught by Genny Vaughn, and Breton dances taught by Nateline Novik, with enthusiastic participation from those attending.

Conference chairmen Peter Bryant and Alexei Kondratiev were assisted by the generous Pan-Celtic spirit shown by both participants and attendees in making the event a great success. Next year's conference will be held again at the traditional time, the weekend nearest the Beltaine holiday.



# CYMRU

## Llwybr Llithrig

Cernyw oedd y wlad Geltaidd gyntaf i ddilyn y llwybr trist i ddifrodaeth eu hiaith frodorol. Fe'u dilynwyd i lawr y llwybr serth a llithrig oddeutu dwy ganrif yn ddiweddarach gan Fanaw a'u Gaeleg bendigedig. Ydyw, mae'n lwybr eithriadol o anodd i'w ddarbwyllo i atal eich cwmp, yn dal ei afael yn ddirugaredd ar unrhyw ysglyfaeth a ddaw i'w grafangau. Y mae'n ffaith dormalon bod pob un o'n ieithoedd wedi cymeryd y camau petrusgar cyntaf ar y trywydd yma. Gellir dychmygu, felly, yr anhawsterau enbyd o geisio dringo allan o'r pwll tranc ar y gwaelod, ac i lusgo eich hunain i fynnu'r llethrau seimllyd.

Yr unig iaith sydd wedi cyflawni'r gamp hyned yma yn hollol lwyddiannus yn y cyfnod cyfoes yw'r Hebraeg, a atgyfodwyd yn y ganrif yma, dwy fil o flynyddoedd wedi ei disodli. Y rheswm dros y llwyddiant ysgubol yma, wrth gwrs, oedd bodolaeth gwladwriaeth ymroddgar i'w treftadaeth. Breuddwyd gyntaf llywodraeth Israel oedd clywed yr heniaith ar wefusau y cenedlaethau i ddod. Trueni na fuasai gwleiddiddion lwerddon a Manaw wedi dilyn eu hesiampl, ac efallai erbyn heddiw y buasai un ohonynt gyda'r Aeleg yn deryn ar ei dir ei hunan.

Nid oes gan y gweddill o'r gwledydd Celtaidd eu llwyodraethau i'w beio, wrth gwrs, ac mae'n ofynnol i'r werin ysgwyddo'r faich eu hunain neb gymorth gwladwriaethol. Yn wir, yn aml mae'n rhaid gwynebu gwrthwynebiad chwyrn, yn arbennig yn achos Llydaw. Os nad yw'r ymroddiad yn bodoli ymysg nifer go helaeth o'r werin i achub eu treftadaeth, yna diflannu i'r pwll tranc a wna. Dyna beth ddigwyddodd i'r Gernyweg — y Cernywyr eu hunain yn penderfynnu nad oedd defnydd pellach iddi. Wrth gwrs, 'roedd pwysau a dylanwadau yn gwreiddio oddi allan i'w ffiniau yn cael effaith andwyol ar y sefyllfa, ond yn y pen draw byw fuasai'r iaith petai cnewyllyn o drigolion Cernyw wedi penderfynnu mai dyna oedd y drefn i'w fod.

Braf, felly, yw cael cofnodi nad yw'r genhedlaeth bresennol yng

Nghernyw yn fodlon derbyn y sefyllfa. Yn wyneb diffyg adnoddau a chefnogaeth o du'r llywodraeth — lleol a chanolog — maent yn brwydro'n ddewr i sicrhau newid. Cynyddu mae'r nifer sy'n medru'r Gernyweg, gyda nifer o blant yn ei siarad fel mamiaith. Gwelwyd dwy ffilm yn yr iaith yn yr Wyl Ffilmiau Celtaidd yng Nghaerdydd yn gynnharach eleni. Mae peth goleuni yn dechrau disgleirio arni.

Hynod o drawiadol yw'r tebygrwydd rhwng hanes dirywiad y Gernyweg a'r hyn sy'n digwydd yng Nghymru heddiw. Yr un yw'r patrwm, mewn fudo, tlodi, diweithdra, a difaterwch ymysg y bobl. Gall ein mudiadau ieithyddol ni ddysgu llawer o brofiadau annymunol ein cefndryd dros Fôr Hafren. Trawiadol hefyd yw'r tebygrwydd geiriol a gramadegol yn yr ieithoedd. Hawdd credu, felly, mai dyma'r iaith y dylai unrhyw Gymro Gymraeg â diddordeb mewn dysgu iaith Geltaidd arall anelu am. Gall hefyd bontio'r gagendor rhwng y Gymraeg a'r Lydaweg, gan alluogi'r Cymro i ychwanegu honno i'w wybodaeth yn rhyddach. Yn wyneb y diffyg adnoddau y soniwyd amdanynt ynghynt, trefnodd Kesva an Tavas Kernewek (Bwrdd y Gernyweg) i griw o wirfoddolwyr baratoi cwrs gohebu (h. y. drwy'r post). Mae'r cwrs wedi ei rhannu i dair gradd, a gellir ymuno a chwrs y radd gyntaf am £10. Am hyn cynnhwysir 24 gwers, a chaset 90 munud yn gymar i'r gwersi ysgrifennedig. Gellir sefyll arholiad y Bwrdd ar ddiwedd y 24 gwers os dymunir. Am fanylion pellach, dylid cysylltu â: Raymond Edwards, 6 Halton Road, Sutton Coldfield, West Midlands, Lloegr.

Ie wir, o'r diwedd mae'r Gernyweg yn dechrau cropian i fynnu'r llithrig. Tybed a fyddant yn ein cwrrd ar ein ffordd i lawr?

*The restoration of a language calls for immense dedication and effort. The Cornish are to be congratulated on their progress.*

Ian Llyfni

## Support for Language

The Secretary of State for Wales, Nicholas Edwards, has announced grant aid of £2,002,000 for Welsh language projects in our country. This represents an increase of £88,000 over the previous figure granted, this now appearing to be an annual attempt to "appease the natives". Of this grant, almost half (£941,000) will be awarded to local education authorities to support their, on the whole, feeble attempts towards more Welsh-medium education and bilingual education. The remainder of the money will go to different organisations, and will probably be used to greater benefit. Amongst the receiving organisations will be the Eisteddfod, who expect a windfall of about £150,000, and Mudiad Ysgolion Meithrin (Welsh Nursery School Movement) who should get £200,000 into their coffers.

Coupled with the £20+ millions it takes to fund the Welsh T.V. channel, S4C, and about a further £500,000 to enable Radio Cymru to operate, our language might appear to other Celts to be in a very favourable position. This might be so, but merely in comparison with the pitiful support that the other five languages receive. However, it has to be recognized that more support and cash aid is forthcoming from the highly Anglicised Conservative Party than any other English party that has governed Wales. In truth, the Conservatives are just apathetic to the cause of our language, whilst the English Labour Party, and its 'Welsh' leader, are openly hostile to it. Indeed it should also be recognized judging from Éire's experience, that no great support for the language could be expected from a Labour-dominated national government in Cardiff. This is a sad fact acknowledged by many who battle for our language's survival.

To return to Nicholas Edwards' grants for 1984-5, whilst seeming to be generous, it is just a pittance compared to what England are prepared to spend on their colonies. Just consider the annual cost of keeping N.E. Ireland under English Sovereignty, or the Islas Malvinas/Falkland Islands, where over £2 billion will be spent on a population of 1,800 humans and a few million penguins. Indeed, in real terms, Edwards regains for England with his right hand many times the amount he appears to give with his left hand.



C.J.K.

## Ras Y Felin A Gwyl Geltaidd

Trefriw, Gwynedd, was the delightful setting for the first annual Mill race and Celtic folk festival in April 1984.

The weekend began on Friday 6th with an informal session of mank's music and dancing at the Fairey Falls. The main event was the fell race with some forty entrants which was followed by the main concert, which supplied the inter-celtic element. This ran continuously from 4 p.m. and ended about mid-night with a ceilidh by Cam

Kernewek (Kernow). Other celtic countries represented were Mannin with a small group of dancers and musicians and Bryan Mac Stoyll. Mooncoin performed music from Cymru and Eire.

The organisers are to be congratulated on a very successful first effort, on a very small budget. This was made possible by lots of hospitality, generosity and hard work.



Alan Heusaff with CLAB Officers during his recent visit. From top left: Peter Bryant, Kevin McEaney, Alexei Kondratiev, Mickey Burke, Alan Heusaff, Madeleine Tokach.

Photo: Peter Dolan, 4915 Broadway, NY, NY 10034

## Review

**Rinkaghyn Vannin, publ. Sleih Gyn Thie, 1984. Soft covers. 62pp £2.50.**

Rinkaghyn Vannin, the newly published book of the dances of the Isle of Man provides a very welcome addition to the range of books concerned with the traditional music of the island which are already available.

In the main the dances in the book are traditional, most having been collected by Miss Mona Douglas some years ago, though the compilers have included one or two composed dances which compare very well with the original material and in themselves show the vitality of Manx dance as a living tradition.

An introduction and a full glossary of steps is included and the notation of both dances and music is on the whole very clear, though a little more detail as to style, position of arms etc. in some dances would have been welcome!

## THE RAMSEY REBEL

P.A. Lebiezinski

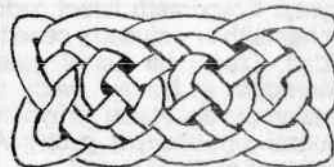
Hello, young life, it's fine to see you  
Breaking from the ground,  
With the soft blue of the morning, and  
Sweet Sparrow song around;  
Time to fix the fence and paint the gate  
And point the old stone wall,  
It isn't much, this life as such, but to  
Me, it is all,  
That's left to keep me going on, my step's  
Becoming slow,  
And spectres of the years long gone,  
Still beckon me, you know.

He's only ever held a rake, I've often  
Heard them say,  
His hands are calloused hard with work,  
He lives a rough old way;  
Our faith in him was maybe wrong,  
Those many years ago,  
Now he can't keep a civil tongue, this  
Man we used to know.  
What did he have that we have not?—  
What strength, what enterprise?—  
To make him think he should be elevated  
In our eyes,  
Aye, maybe more, some cash in store,  
And power in his pen,  
But was that rushed, and maybe crushed  
By force of Englishmen?

Thus, then they whisper, gossip on,  
Look furtive on the street,  
Except for just a handful, who talk  
Whene'er we meet,  
Perhaps they reckon more of me than  
All those others do,  
Who have the pound signs in their eyes,  
And sold our island too;  
Although the years now weight me  
Down, I'm always glad of heart,  
That my eyes still yet can segregate,  
And tell the boys apart;  
If they wish to know why I go on, in  
Rebel state of mind,  
It's those spectres of my early years,  
That never lag behind.

We worked the rain-swept winters, just  
Got by on our pay,  
And men who pressed for any more could  
Lose their jobs that day;  
Some folk came in, and tried to help,  
And rallied to the cause,  
But Tynwald looked at Margaret's way,  
And gave her great applause;  
A working Manksman was all right to  
Be a hardy hunk,  
Go keep the roads clear for the rich,  
Then go out and get drunk,  
The wealthy, they would see them as,  
"Those chappies with the road up,"  
And in my mind, I was inclined, to  
Leave the buggers snowed up!

Now, as I say, my ageing days, this  
Colony in the sea,  
My garden, and my rousing songs,  
Are all that's left in me,  
Some spectres of my rebel past, in Ramsey  
Linger on,  
And others bloom like spring's  
First flower;  
And never will be gone.



Piarras Ó Gréagáin



Texts of plays associated with the dances are also included in both Manx and English translation which is excellent. However, it is perhaps a pity that the sort of detail given in the account of the specialist dances such as 'Lheim Y Braddan' and 'Reeaghyn dy Vannin' could not have been supplied also for the social dances. Details of the place and date of collection would be of interest to dance historians and laymen alike and the book would then have provided a definitive account of the dances as they have been passed down.

However, as a book to interest people in Manx dance, to encourage dancers to try their hand at them, **Rinkaghyn Vannin** succeeds admirably. Rumour has it that a tape of the tunes is to be produced and I am sure that dancers both in the Isle of Man and in other countries will make full use of both the book and tape and gain much enjoyment from them. Altogether a very welcome book, and a credit to those who produced it.

J.L.

## PEARSE KNOCKING

Just as FR. Shaw's consciously iconoclastic and terribly defective article 'The Canon of Irish History - a challenge' published in *Studies* in

1972 (after the author's death) should have been published in 1966 (as I urged at the time so that its inadequacies and self-conscious self advertising be seen in the context of what it attempted to subvert) so too John Coakley's article in the same *Jesuit quarterly's* Summer 1983 issue would have been better seen in 1979 the centenary of the birth of the man he attempts to disparage.

It is difficult to place the article 'Patrick Pearse and the 'Noble Lie' of Irish Nationalism' as to academic pitch or political level. It is of course another Shaw like exercise in "knocking" - the unrepresentative bibliographical data does include a landitory note for the Jesuit; but then it also lists Xavier Carty's **Tragedy of Patrick Pearse** as hagiography (a reading almost the opposite to what that light-weight piece of iconoclasm was).

The problem often is with themes and topics like these, that questions can be begged and positions suggested - especially when slipped in unsupported in a script otherwise well supported apparently by the scaffolding of scholarly norms.

Self censorship can come in also and vicarious sensitivity as when T.P. O'Neill was told De Valera would not approve of his publishing certain letters of Fintau Lalor to the English

Prime Minister since they modified the accustomed view on Lalor O'Neill's peers were totally wrong and when his book on Lalor appeared De Valera endorsed it and the approach with enthusiasm.

I cannot accuse John Coakley of *suppresio veri* but I must accuse him of *suggestio falsi* when at the end of the essay he cites Masaryk as proving to be forgeries certain Czech manuscripts and implies that Pearse would not have so acted.

From my limited acquaintance with that generation of nation moulders I am morally certain that Pearse's attitude to such would have been as De Valera's was to Lalor. But can such certainty refute the risidious insinuation?

AH

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Caoineadh ar Phiaras Ó Gréagáin

Méala mór an scéal bhí ar fáil dom  
Ar fhilleadh abhaile ó Chondae an Chláir dom,  
Scéal ar an mbas a fuair an aird orm —  
Piaras Ó Gréagáin a bheith ar lár uainn.

Piaras na Píbe, na saíochta gan áireamh,  
A choinneadh caint leat go dtí an lá amárach  
Faoin Wida Gamble, faoin gCarraig Bháite,  
Faoi Charraig Bhréannain is an mhainistir ársa.

Faoin Dún sin Laoghair is Crualla clárach,  
Faoi Fheirm na Manach, is na Manaigh Bhána,  
Chill na Gráinsí, is ríocht an Rátha —  
Sa stair seo uile ní bhfaighfí a shárú —  
Go dtí anois gur sháraigh an bás air.

Piaras an cheoil nach bocht mar a tharla,  
Fear na na feadóige ní beag an chaill é;  
Na méara a bhí oile gan lúth gan láthar,  
An bosca meidhreath ina bhalbhán fágtha.

Bhí Branaigh chróga — is níor bheag a gcáil uair —  
Is muintir Mhic Fhionnlaoich ar líon a chairde;  
Fead an Iolair bhí sé aige go ráback;  
Is aige a bhí sluaghairm Ghaeil na háite.

Ceol na hAlban, foinn na nOráisteach,  
Stair na píbe anoir ón Áise,  
Cóngas gaoil na bhfoinn ab ársa  
Bhí sin ina cheann is ina lámha  
Is féach an ceann sin anois faoin gclár uainn.

Na glúnta gasúr a fuair an cheard uaidh,  
Is brónach a gceol is a n-oide caillte;  
Ceol is nodaíreach, scilling an táille,  
Is Treoir a cheannach in am is i dtráth uaidh.

Ceilteach cruthanta nár leor leis an cháil sin,  
Ach a d'fhoghlaím teanga is saíocht ar mbráithre,  
An Bhreathnais bhinn is Gaeilge Mhanainn  
Thug sé leis iad ina sholáthar.

Bhí bua ealaíne aige is bua deartha,  
Mana Chlub Laoghair is uaidh a tháinig,  
B'iomaí stiúisál suaitheantas is clár deas  
Daite sa seanchló ag scil a láimhe.

Is dá chearda uile cá bhfágfaim  
Ceard a bheatha lenar thuill sé a phá beag;  
Ba gharraíodóir clúiteach ar fud an cheantair  
Piaras an cheoil, Piaras na mbláthanna.

A liacht sin daoine, a liacht sin cairde,  
A liacht sin eagrais a bheas á chásamh;  
An Conradh, an Comhaltas, Club Laoghair cráite,  
Club na n-Óg, Club Cualann, an Ciorcal Comhrá —  
Faoi scamall ar fad dúinn Seachtain na Páise.

Ó, a Phiarais, nach tú a bhí tráthúil,  
Bás a fháil le linn na Cásca,  
Tusa a dhearbhaig in ainm is i bpearsa  
Oiread sin de thréithe na trátha sin.

Fear chomh eolach, chomh ildánach,  
A liacht sin rudaí arbh fhéidir trácht orthu,  
Dá mbeinnse le do bhuanna ar fad a áireamh  
Bheimis anseo a Phiarais go dtí an lá amárach.

Fágaimis, mar sin, cráite is atáimid,  
Slán go fóil leat a Phiarais na páirte;  
Más imithe dod sholas geal tamall ar fán uainn,  
Bladhmfaidh sé arís ar ais le fáinniú,  
A fhear na muintire, a Rí an Rátha.

# Magu Plentyn yn Uniaith

gan Leigh Verrill-Rhys

Rwyf wedi clywed yn aml iawn taw camsyniad yw magu plentyn un uniaith. Dywedir hyn wrthyf bob tro rwyf mynegi'r bwriad i siarad dim ond Cymraeg â fy mhiant. Beth am Saesneg? Beth am y ffaith nad ydy popeth a phawb yn ddwyieithog? Gofynnir y cwestiynau hyn gan siaradwyr Saesneg sy'n magu eu plant yn uniaith — y gwahaniaeth yw taw Saesneg yw'r iaith yn y teuluoedd hyn, nid Cymraeg.

Does dim llawer o gefnogaeth yn cael ei roi i rieni sy'n teimlo'n gryf dros eu hiaith eu hunain fel mamiaith eu plant. Mae'n rhaid i'r plant ddysgu Saesneg hefyd ac o'r dechrau, yn ôl rhai eraill. Ond mae llawer o rieni sydd wedi magu eu plant yn Gymraeg yn unig yn darganfod, mewn ychydig o flynyddoedd, bod y plant wedi dysgu cryn dipyn o Saesneg oddi ar y teledu a phlant eraill yn yr ysgol. Er nad oes ffordd i osgoi Saesneg yng Nghymru, does dim angen pryderu y bydd plant Cymraeg mewn perygl ar y strydoedd neu o dan anfantaes yn yr ysgol. Hen bropaganda yw hynny a oedd yn llwyddiannus trigain neu ddeugain mlynedd yn ôl.

Gan fod t propaganda hwn yn llwyddo troi cymaint o Gymry Cymraeg yn erbyn dysgu'r iaith i'w

plant, mae hyn wedi creu sefyllfa lle mae un rhiant (efallai'r ddau) yn dysgu'r iaith ei hunan neu fethu siarad Cymraeg o gwbl.

Yn y sefyllfa gyntaf, mae dwy broblem yn codi ym meddwl y dysgwr o ran yr iaith:

1) sut i ddysgu eich hail-iaith fel mamiaith y plentyn ac ai dyna'r ffordd orau i sichrau bod y plentyn yn siarad Cymraeg?

2) beth i wneud os ydy sefyllfa deimadol yn codi lle mae'n fwy naturiol i siarad eich hiaith gyntaf?

Gydag un sy'n siarad yr iaith yn naturiol yn y teulu, mae llai o bwysau ar y dysgwr i fod yn hollol gywir trwy'r amser. Ond os taw yr un sy'n treulio'r rhan fwyaf o amser gyda'r plentyn yw'r dysgwr, fe'hi sy'n teimlo'r cyfrifoldeb.

Yn yr ail sefyllfa does ond un ffordd i sichrau bod y plentyn yn siarad Cymraeg o gwbl — fel ail-iaith mewn teuluoedd sy'n holiol ddi-Gymraeg — hynny yw gadael y'gwaith i rywun i'w wneud.

Does gen i ddim ateb i'r ddwy broblem uchod ond gan y byddaf yn dechrau magu fy mhientyn gyntaf rhywbryd yn ystod y Calan, bydd gen i brofiad o'r ddwy ymhen ychydig! Profiad ymarferol fydd dysgu'r iaith o'r cychwyn ond profiad anelwig yw'r ail-broblem.

Yn ôl siecolegwyr, mae angen teimladol pwysig am iaith gyntaf mewn sefyllfeydd anodd yn y teulu. Trwy'r amser, mae pwysau ar y dysgwr i wneud "popeth yn Gymraeg" ac felly, i rai ohonom, does dim lle i'n hiaith gyntaf — onibai ein bod yn fodlon teimlo tipyn bach yn euog! — ar ôl i ni ddod yn ddigon rhugl yn yr iaith i'w defnyddio yn ddyddiol.

Gan fy mod teimlo'n gryf dros fy ail-iaith, penderfynais i beidio dysgu Saesneg o gwbl i fy mhientyn am fod mamiaith yn fwy pwysig na bod yn ddwyieithog gyda pwyslais cyfartal ar y ddwy — yn arbennig yn sefyllfa ieithyddol Cymru lle mae mamiaith y rhai yn dod yn ail ymhob sefyllfa. Er mwyn o leiaf ceisio sichrau bod fy mhientyn cyn gryfed yn Gymraeg ag yn Saesneg, rwyf meddwl bod rhaid cadw at y polisi uniaith hwn.

Ar y llaw arall, mae'n amhosib gwybod os ydw i'n creu sefyllfa annaturiol rhyngddyn ni. Pe buasai hynny'n wir, fuasai'n well i droi nôl a gadael i'w dad ddysgu'r iaith. Anodd fydd ymdopi â'r plentyn pan fyddwn ni'n siarad ein hieithoedd gyntaf os oes damwain neu bergyl. Cawn weld yn y misoedd i ddod os ydy'r ymdrech ieithyddol yn llwyddiannus.

**For a Welsh learner, raising a Welsh-speaking child is very difficult, sometimes emotionally impossible task. Difficulties in teaching correctly aside, there are the problems of being unable to express one's self in stressful, dangerous situations.**

## For Whom the Bell Tolls

One of the problems with exposé books is that the punters - the bulk of the people who never knowingly encounter the species - fundamentally refuse or fail to believe that it is happening, that it can happen, and indeed for most Celts that their Governors are heavily involved in it (and of course that they are paying for it).

One recent book **British Intelligence and Covert Action: Africa, Middle East and Europe since 1945** by Jonathan Block and Patrick Fitzgerald - with an introduction by Philip Agee (the CIA defector) and published by Brandon in Daingean in Chuse in Ireland and by Junction in London - should if carefully read open the eyes of people to the existence here and now of the James Bond world in our own societies.

The Ramifications of that in attitude and action can be seen, e.g. in one quote given from Robert Mark (sometime Commissioner of the Metropolitan Police) on the six county statlet.

Only its association with the United Kingdom and its representation at Westminster prevented it from being seen in realistic terms as in no different a relationship to Great Britain than Cyprus, Aden or any other of the countless colonial territories from the great days of Empire.

The listing of operations and contacts, utilisation of journals and journalists, members of the spying corps in the Diplomatic services (mostly taken from official printer sources), are all impressively tabulated and presented and should convince all but the most ostrich-like of the realities of "security operations".

## LIZHER

Troet diwar ul lizher digant ur C'Herneveuriad:

"Skriñañ a ran da dennañ evezh lennerien CARN e Breizh war an doare ma ves tavet diwar-benn Breizh gant Radio-Cornwall. Alies pa vez anv eus ul lec'h bennak e Breizh, e vez lavaret gant ar skingomzer ez eo e Bro-C'Hall emañ, hep meneg ebet eus Breizh. Ma klemm selaouerien ne ra ar renerezh van ebet, o soñjal moarvat n'eus anezho nemet un niver dister a dud trelatet. Me'gred ma skrivfe ha pa ne ve nemet un nebeut Breizhiz da abegiñ en dra-se e vefe taolet evezh outo. Lavarout da skouer e oa darempredoù tost-tre etre Kerne-Veur ha Breizh betek ar 16vet kantved hag e vefe dedennet muioc'h ar selaouerien gant keleier eus Breizh eget eus ul lec'h dispis eus Bro-C'Hall. Stad a vefe er greizenn o c'houzout e vez selaouet outi en tu all d'ar mor. mat e vefe 'ta skriñañ d'ar merour, an Ao. Mike Hoskin, BBC, Radio Cornwall, Phoenix Wharf, Truro TR1 1UA, Kerne-Veur. J.G."

**Europa Ethnica**, quarterly, 64pp. In German, but with summaries of main articles and some other contributions in English or French. Numerous biographical notes about personalities, documents issues by cultural association and official bodies, reports on "The Life of Ethnical Groups".

Subscr. DM41.00/ annum, to Wilhelm Braumeueller, Univeritatetshbuchhandlung, A-1092 Wien, Servitengasse 5, Austria.

## Undeb Celtaidd, Cylch Caerdydd

A Celtic League group has been formed in Caerdydd and meets at Clwb Ifor BACH, 11 Heol Womanby, Caerdydd CF1 2BR (off Heol y Castell). Its secretary is Gareth ap Sion.

The aim of Clwb Ifor Bach itself is to enable Welsh speakers to get together for discussions, entertainment, lectures, Celtic language classes. Os ydych yn byw yng n Ghaerdydd ynaelodwch yn fuan. Aelodaeth cyffredin £12. Regular features are classes in Cymraeg for beginners and intermediate students, classes in Irish three times a week and a class in Breton once a week. Excellent ground work!



## Comhdháil ar Dhatheangachas in Albain

Brid Heusaff

Tionóladh comhdháil idirnáisiúnta ar an dátheangachas in Inbhir Nis ag deireadh mhí na Márta. Imeasc ábhair eile bhí staid na Gaidhlig, agus é a chur i gcomparáid le staid na Gaeilge agus na Breatnaise, faoi chaibidil. Maidir leis an nGaeilge de, sé an teachtaireacht is mó atá ag dul i bhfeidhm ar na tíortha eile le fadhbanna teangan nach leor stát neamhspleách len iad a reiteach (ar éigean gur gá a rá nach nglacann cuid mhór i ngluaiseacht na Gaeilge go bhfuil stát neamhspleách againn sa tír seo). Mar is dual dóibh mar sin, siad muintir Cymru na ceannródaíthe i gcúrsaí dhátheangachais agus sé a sampla siúd a chaithfear a leanúint.

Le linn na díospóireachta admháidh go bhfuil an gné náisiúnta thar a bheith tábhachtach i bhforbairt an dátheangachais .i. caithfear stadas

a thabhairt don teanga náisiúnta agus acmhainn da réir a chaitheamh chun cur leis an stadas sin. Is mór idir staid na Gaidhlig agus na Breatnaise ó thaobh acmhainn de. Faoi Alt 21 d'Acht Oideachais Shasana agus Breataine Bige 1980, tugtar deontaisí speisialta chun an Bhreatnais a fhorbairt agus a chur chun cinn. Úsáidtear an tairgead le haghaidh treallaimh teagaisc, chun lárionad teagaisc d'inimircéoirí a bhunú, agus chun teagascóirí a fhostú le dul timpeall na scoileanna ag cuidiú leis na muinteoirí chun feabhas a chur ar a gcumas agus a ndíogras i múineadh na Breatnaise. (Céim chun tosaigh í seo a d'fhéadfadh aithris a dhéanamh uirthi sa tír seo.) Is tríd Oifig Stáit Cymru a chuirtear an tairgead ar fáil. Ach níl aon deontaisí da leithéid ar fáil in Albain, agus tá na húdaráis áitiúla sa tír i gcoinne deontais ar leith a

thabhairt ar son bheartais ar leith ar nós an dátheangachais; ní amháin sin, ach leis an gearradh siar sa chaiteachas poiblí tá níos lú airgid le caitheamh ar an nGaidhlig in Inse Gall. Cáineadh Oifig Stáit na hAlban as an easpa tacaíochta a tugtar don dátheangachas, níl aon chomhairleoir Ghaidhlig ag an Rúnaí Stáit mar shampla. Cáineadh fosta an polasaí ceapacháin d'oifigigh phoiblí i nGaidhealachd na hAlban nuair nach gcuirtear cumas sa nGaidhlig san áireamh in aon chor i líonadh na bpostanna; ní chóir go nglacfaí leis go bhfuil an duine 'is fearr cáilíochta' ceaptha agus gan eolas dá laghad ag an duine sin ar an teanga. Macalla d'fhadhb eile atá againn abhus.

Comhairle Reigiúnda na nGarbhchríocha a d'eagraigh an chomhdháil.

## The Gaelic Athletic Association 1884 - 1984

The Chief Inspector of Royal Irish Constabulary for County Roscommon in his contribution to the Chief Secretary's "Intelligence Notes" in 1915, said, "In my opinion - the GAA has more influence than any other organisation in the country. It includes all the suspects in Ireland; it is not amenable to Mr. John Redmond and the Irish Parliamentary Party, and consequently lacks their controlling influence; it embraces all the young men who attend in thousands, its hurling matches Sunday after Sunday; and it is distinctly disloyal."

That text thirty one years later would have gladdened the heart of one of the organisation's most valuable founders, Michael Cusack. Writing in 1896 to Alic Milligan he said:

"Since Parnell's death Harrington has been viciously boycotting the Gaelic Athletic Association. Parnell repeatedly assured me after the betrayal that he attached the utmost importance to the GAA which embraces in its folds the youth of the nation."

### The Six Counties

Seán Ó Canáin from Derry spent several weeks in jail in Belfast for not having his car taxed. Although he informed the court officials in Derry that he wished to conduct his case through Irish, he was not allowed to do so and the court ignored this presence because he persisted in addressing the court in Irish. Fined, he refused to pay the fine and was eventually hauled off to serve his month's sentence.

Referring, to an article of his in the **United Welshman** on 11 October 1984 when his preparation for the launching of the movement had matured, he boasted.

It turned nationalist Ireland into a fiery furnace. Cusack - after whom the Cusack Stand in the GAA's H.Q. is called represents one of the elements in the foundation of the organisation - the separatist Republican element of the Irish Republican Brotherhood. They were not so far removed perhaps in attitude from the non-revolutionary but nonetheless radical nationalists (of the non-Devolution, non-imperialist variety). Archbishop Croke - after whom the H.Q. stadium is named - could be said to have expressed their attitude when he said in December 1884:

"If we continue travelling for the next score years in the same direction that we have been going in for some time past, condemning the sports that were practiced by our forefathers, effacing our national features as though we were ashamed of them, and putting on, with England's stuffs and broadcloths, her masker habits and such other effeminate follies as she may recommend, we had better at once and publicly, abjure our nationality and clap hands for joy at the sight of the Union Jack, and place 'England's bloody red' exultantly above the green."

Davitt too endorsed this particular 'new departure.'

During the War of Independence the organisation - with Sinn Féin and the Gaelic League - always listed by the Constabulary among the political organisations was often banned and proclaimed as more often still a cloak for covert activity as well as being a focal point for casual and not so casual encounter.

Now recognised as the leading amateur sports organisation in the world, with an enviable reputation for member's commitment and an unmatched history as a national sporting organisation this particular flavour of its provenance and its past is not always to everyone's taste in Ireland. They are of course entitled to their opinions, but those attitudes while they may colour current approaches cannot change the facts of history (and in their turn of course they too become the facts of - contemporary - history).

In wishing the GAA well and ad multas annes (go maire siad an chéad céad eile!) in this year of their 100th birthday readers of CARN would ask if they might try to strengthen their ties with, say, the **camanach** of Alba as they are trying to nerve them with an apparent Descendant - 'Rules Football' in Australia. They might also be invited to share their experiences and their expertise with groups in the various Celtic countries who are concerned with the revitalisation of indigenous sports and **quondam** popular pastimes: the history of the GAA itself and of its influence in moulding a confident separation is one of the success stories of modern Ireland.

PJS

# NEW IRELAND FORUM REPORT

Peadar MacAirt

One of the saddest mistakes which have been made by the British in Northern Ireland is to believe that if one can only eliminate the IRA, one has eliminated the problem. Over the last 16 years, the tragic results of this policy have been seen by the whole world. It, more than the IRA, is responsible for a majority of the 2,500 deaths which have taken place in the North.

The government of the South, until relatively recently, imagined that somehow the troubles would all go away if they were ignored. Ritual sounds had to be made to indicate that all the main parties still believed in a united Ireland. But apart from these, there was really nothing that could be done and "that shower up there will just have to sort this out among themselves."

Therefore, as long as bombs did not go off with regularity in London or in Dublin and as long as life in the two states not affected by the troubles went on more or less as normal, there was no real reason to interfere too much in the whole sordid business.

There was also a sort of unspoken agreement that both states had a lot to fear from the IRA and that a co-ordinated attempt would be made to repress and imprison these "gangsters", "gunmen" and "murderers."

There is now in operation in the "Republic" the most unwholesome collaboration by any government ever with an occupying force. Irishmen, the paid police of an "independent" Republic, pass over information, fingerprints, photographs and latterly fellow Irishmen to the forces of the British Crown.

Irishmen in high positions entertain British spies and RUC secret agents and show them ammunition dumps which they boast they have recovered from the common enemy, the IRA.

When the history of this period in Irish history is written, it will have to record that among those to the forefront in the fight by British forces in Ireland against the IRA was the Garda Síochána and that this force under its commissioner and officers tipped their caps in deference to the forces of an occupying power. That will not be the most edifying memory of a force that was once part of the people or Ireland.

One would think that, with all this repression, the IRA should be completely wiped out. Let's just count the forces against them at this time: the British Government, the British Army, the RUC (Royal Ulster Constabulary), the UDR (the Ulster Defence Regiment), the Irish Government, the Irish Army, the Garda Síochána, the American Government, the FBI and the CIA. Not bad at all!

However, amazingly, the IRA does not seem to be going away and its

political voice, Sinn Féin, has now gained a solid basis of support inside the north of Ireland which is threatening the moderate nationalist Social Democratic and Labour Party.

This is the context in which the recent "New Ireland Forum Report" was published and an understanding of that background is essential to any interpretation of the report and of its conclusions.

The report itself is a comprehensive document which would take another ten articles such as this one to comment upon it adequately. Here however, we will deal only with the options presented in the document for modes of government which could bring peace and stability to Ireland.

Very simple put, the options were:

- 1) Unitary State: "Which would embrace the island of Ireland governed as a single unit under one government and one parliament elected by all the people of the island."
- 2) A Federal or Confederal State: in which "residual power would rest with the central government and certain powers would be vested in the two individual states. A confederation would comprise the two states which would delegate certain specified powers to a confederal government."
- 3) Joint Authority: "the London and Dublin governments would have equal responsibility for all aspects of the government of Northern Ireland. The two governments building on existing links and in consultation with nationalist and unionist opinion, would establish joint authority designed to ensure a stable and secure system of government."

Although the report was published with massive press coverage on May 2nd, there has still been no response (worth calling such) from the British government.

The first thing which must be understood about the report is that it is the last stand of "constitutional" nationalism. Just about everything else in the North has been tried and found wanting. For the first time since the foundation of the southern state, all the nationalist parties of the islands have stated, after due consideration of many submissions, what they would like to see as a settlement in the future Ireland. This in itself is important. It is essentially the last attempt by politicians in Ireland to get Britain to radically change her policies in Ireland before events begin to control themselves and hasten on a bloody war.

If the British do not respond in some positive way to the Report, the question must be asked: what other path can nationalism now take but that of violence.

The other important thing which

one must bear in mind about the Forum Report is that it was prepared to a background of rising support for Sinn Féin the North. If, by any chance, the leader of the SDLP, Mr. John Hume, was to be beaten in the European or other elections, the stark fact would be that Sinn Féin would then represent the majority of the Nationalist people of the North .... an situation which would be almost as intolerable for London as it would be for Dublin.

The publication of the Report in May, just one month before the European Elections is not coincidental!

So far, the only noises made by Britain indicate that she does not like very much about the report. She is interested in some of the proposals in the joint authority option which would mean even closer co-operation on security.

There we go again unfortunately back to the opening statement in this article. There is not evidence to suggest that Britain's attitude to Ireland has changed. She still believes that to beat the IRA is to solve the problem.

Her attitude to the Forum Report will have a number of effects:

- 1) To strengthen the IRA's conviction that only force will work.
- 2) To frustrate the hopes of constitutional politicians and make them antipathetic to Britain.
- 3) To insure increased support for the IRA at the ballot boxes.
- 4) To deal a death-blow to the SDLP in the North.
- 5) To sour the attitude of the United States of America where the Report was warmly welcomed in Congress.

In short, Britain will have bought herself a 50 year war in which her casualty toll is already dramatically increasing again and without any real sympathy from other nations who see the Forum Report as a reasonable document and Britain's refusal to act on it as being clearly unreasonable.

The refusal by the British to recognise that the IRA does not exist in a vacuum, but is supported by a large section of the nationalist people, must be regarded by now as more than just "silliness". It now begins to appear something like a pig-headed deliberate policy.

At least, they can not say that they were not warned. They were adequately warned in the Forum Report and that will be on the record for the world to see when Britain is judged for her incalculable in Ireland which caused so many deaths.

Meanwhile, Dr. Fitzgerald himself, during the visit to Ireland of President Reagan, furnished us with the essential distinction between a constitutional Nationalist and a Republican. He said that he and his government "believed" in a united Ireland, but did not "demand" it.

Republicans do demand it!



## The Intermingling of Class Politics

Larkin Publications - a new English imprint from BCM, Box 5909 in London WC1N 2XX - recently issued at £3.95 str. quite an important thick (436pp) paperback by David Reed. Based on a series of articles in a communist magazine in Ireland, **Ireland: The Key to the British Revolution** gives much of the expected material from Marx and Gupels in the early sections. That covered as if impatiently a hand gallop through the subsequent years up to 1969 rings up to p.113 when the really deep evaluation of the current crisis (simply, 'turning point', for all the puffing sensationalism 'popular' - recto vulgar - journals try to invest it with) in Irish history.

Maybe it's theme will become more apparent to a wider readership-though one hopes this book will have a wide one - when it becomes more public that Royal Ulster Constabulary training, experience, and personnel are being used - at time of writing (end May, 1984) - against the miners on strike "on the mainland". They are being used for both confrontation and infiltration - the first obvious expression on the streets, so to speak of what cynics described as Kitsonianism using Belfast as a dry run for revolutionary situations in England. That matters are more and more agitated in that country becomes more and more obvious the more details of

suppression of 'news' are revealed - whether it is of the Durations of the Toxteth rioting in Liverpool, or the number of 'strikes' in England by the SNLA.

If the jargon and the slogans jar somewhat in this book it should nonetheless be persevered with: the tradition of Davitt and his commitment to the organisation of the English working class the due hand with its own echoes of Larking from Liverpool in Ireland: the spontaneous contributions and support for the victims of the lock-out and strike in Dublin in 1913 (which had its own recent echoes when a visit by Welsh miners during the current - May 1984 - strike led to collections and contributions being organised among many Dublin TU groups to support them in their clash with Thatcherism). That tradition may be coming into its own however attenuated it had become - often as a result of the lack of practical support when in Government of the Westminster Labour Party for policies which would or could moderate the Irish situation - not of talk of the necessary commitment to Distanglement without which matters will, simply, become worse in both England and Ireland.

When will they ever learn?

When will they ever learn?

PJS



### REVIEW

One book which encountered adverse trade winds lately was Roger Faligot's **British Military Strategy in Ireland: The Kitson Experiment** published by Brandon in Daingean and Zed in London it is an update, revision and translation of the book published in French by Flammarion in Paris. A threatened law case has led it to be withdrawn from the U.K. market apparently.

This is all to the bad since the opening of eyes outside Ireland on such issues may be more helpful than informing the Irish, though obviously the failure to take spying seriously (or the tacit and often active acquiescence in their actions has led for example to one of those featured in this book, Christopher Ewart-Biggs being commemorated by a literary prize awarded through some strange process of selection which is a worthy subject for the investigatory talents of this book's author.

Ewart-Biggs in Paris up to 1976 retained a senior regional responsibility for intelligence. George Brown as secretary of State for the Foreign Office in 1966 decided to visit the H.Q. of the SIS Faligot cites Chapman Pincher to the effect that Brown was appalled to find that the man who called for him at his house in the cover car was the most recognisable Whitehall 'spook' - Foreign Office parlance for an intelligence man. He was the late Christopher Ewart-Biggs. But of course some people don't want to learn, not even when the chairman of one session at the Royal Institute for Defence Studies said if we lose in Belfast we may have to fight in Brixton or Birmingham. Just as Spain in the thirties was a Rehearsal for a wider European conflict, so perhaps what is happening in Northern Ireland is a Rehearsal for urban guerrilla war more widely in Europe, and particularly in Great Britain.



## KERNOW

### Arhans rag an Yethow Keltek

Deryvys ova e'n paper newodhow "Oban Times" (29/3/84) boaz pempgwyth an dyffrans 'ter arhans yu spenys gans an Governans dhe scoudhya Kembrek ha hedna spenys dhe scoudhya Gwydhalek.

Thera Mr Spencer a'n "Comuna Gaidhealach" ow keel croffal war'n Governans gans an geryow: "An dyhevelepter 'ter scoudhyans a Wydhalek ha Kembrek yu re veat dhe dremena heb notyans ha ny wren ny gweles y fe steryes po avowes en lowr".

An Governans a dheryvas dregebmmer Gwydhalek scoudhyans kewar a £77,190 durt an Sothva Albanek, Kembrek a gebmer £2,550,236.

My a or boaz dyffrans mear 'ter an dheu, buz fatla wra an remma hevelly urt arhans yu rez dhe Gernewek? Gwren ny miras urt an minz yu gesys dhe scoudhya Kembrek. Heb awgrew komplek, y havalja hemma boaz £1 py ogatty dhe gettep pedn en Kembrek. Ytho, war'n reknans-na y tale boaz £400,000 rez dhe Gernow. 'Fya marthes teag mar pe degvez a hemma. Per loan vyen ny mar caljen cawas igansves! Buz pe lyes a wren ny degemeres? £1,000? £100? £10?... £1? Nynz es chons! An gorthepp yu — **Traveth!!** Pub gear yu printyes yu tylls meaz a'n pokettys agan honen.

Ytho, mar kyl Mr Spencer croffolas, an delna ellen ny.

TEWEDNOW

**'An Comuna Gaidhealach' complained to Central Government that Gaelic only receives one fifth of the funding that Welsh attracts. Cornish gets nothing.**

### Petition declared admissable

Shortly before the European elections, MK heard from the European Parliament's Procedures Committee that their petition, calling for the establishment of a separate Cornish European Constituency and for recognition of Cornwall as a distinct European nation, had been accepted as 'admissable'. This means that the Parliament itself must now decide what action to take. MK are obviously hoping for a more sympathetic hearing from the MEPs than they had from the English Boundary Commission and will be seeking the support of all the Parliament's members

# Transistor tranquilliser

Just over a year ago Cornish people were treated to the opening of BBC Radio Cornwall, seemingly an augur of great possibilities. A radio station covering Cornwall as a geographical and social unit was at least a step forward (we have no equivalent newspaper) and the opening day, with its several glowing tributes to the Cornish way of life, links with Radio Breiz Izel etc., seemed to allay the suspicions of Cornish nationalists.

Yet nowadays the dream has turned sour. It is unusual to hear a good word for Radio Cornwall within the national movement. Why is this? In terms of the 'Celtic' culture of the Cornish revival Radio Cornwall has certainly been cautious and uninspiring. Its support and fostering of the Cornish language is illustrated by the 2 (two) minutes a week of a somewhat sexist series for learners. At that rate of acquiring a vocabulary any putative Cornish speaker aged over 35 would be dead long before learning to be able to speak the language. Nevertheless this amount of coverage is brought up as an example of Radio Cornwall's concern for the language by their station manager who, when challenged by the cultural nationalists, tends to switch on the autocue and ask "how quickly can we go?" Obviously not very.

Radio Cornwall's response to criticisms from the cultural movement tends to be very defensive and not a little pompous. Recently the revered editor of *Carn*, who had been quoted in the local press as mumbling something about "a true Radio Cornwall" was promptly dragged into Radio Cornwall's studio to be confronted by the station manager and an interviewer and patronised about "Radio Cornwall's concern for all things Cornish - it's just a matter of resources - we have to do things gradually - we have a bigger audience than any other local radio station" (and probably less competition). But although the concerns of cultural nationalists can be deflected fairly simply, given their marginal position in Cornish society, the malaise lies deeper.

The game was given away in the above interview when Mike Hosking, the station manager, claimed that "most people's interests are the same," whether they are Cornish, or live in Cardiff, Birmingham or Glasgow. Therefore, the argument runs, Radio Cornwall must first appeal to a

consensus' audience and "get around to things like Cornish history, people and geography" at some indefinitely "later" date. In other words in a scale of priorities Cornish subjects, and this doesn't include just Celtic culture/Cornish language but subjects that develop and extend Cornish people's basic knowledge of and interest in their land, are firmly relegated to a place behind the typical self-defined BBC consensus image of the 'average listener.'

Thus programmes are drearily predictable. Safely appealing to the 'widest common denominator' they contain news stories that concentrate on the superficial and banal and 'light entertainment' of the Jimmy Young ilk, disgustingly cheerful disc jockeys who are experts at mouthing empty platitudes and a number of special interest pieces on arts, folk music, sailing etc., many presented by an indistinguishable set of classless and apparently rootless young female clones.

The point is that we *shouldn't expect otherwise*. This is exactly in line with professional broadcasting values. The fact that one of the aforementioned clones could actually ask the question - "should we foster the heritage and language of the county" says it all. In the scale of values of BBC 'journalism' there is little space for experimentation. Radio Cornwall is in reality embarrassed by the whole question of the Cornish people. From the start the station manager tried to ignore them, by claiming that "the Cornish are a minority in Cornwall." This completely groundless and irrelevant assertion (see *Carn* 43) was taken as *carte blanche* to play down the Cornish aspect so as not to alienate the settler. Radio Cornwall thus aims to "provide a service for the whole county, Cornish or otherwise."

This has led to the complaint most widely heard about Radio Cornwall from Cornish folk in general, as opposed to the national movement, that 'they're all foreigners.' While this may overstate the case it says something about Radio Cornwall's image which has become as English as any of the other media in Cornwall. Lacking a Cornish view of the world it presents the world to us through parochial eyes, constantly looking towards London and a mass culture that ends at the Straits of Dover for its inspiration. Cornwall becomes

somewhere remote from where its really happening and the Cornish people are viewed as passive consumers of a plastic culture or twee folk who have a 'sooper' dialect.

This isn't a deliberate policy - it's not a plot by the staff of Radio Cornwall; even those who are Cornish will share the provincial mentality and the consensus ideology of the mass media. This can be shown by the morning news magazine programme 'Coast to coast.' A fairly random sample of around 270 interviewees on this programme over the first few months of this year reveals Radio Cornwall's bias against the Cornish. Only 37% of those interviewed had even a hint of a Cornish dialect (and some of those may have been Devonian - the East Cornwall dialect is close to that of West Devon), 20% had no definable regional dialect (some at least must have been Cornish), and 43% had recognisably English regional dialects. This wasn't deliberate - it was a natural result of the concerns of the programme.

During that time 44 businessmen were interviewed, 23 politicians, 12 Chamber of Commerce chairmen, 11 representatives of tourist interests and 34 local government and QUANGO administrators. (In contrast only 9 workers and trade unionists were interviewed.) In other words those representatives of political and economic power in our society received the lion's share of the coverage. Of these groups only 27% of the businessmen (usually shopkeepers rather than industrialists), 12% of the administrators, 17% of the Chambers of Commerce chairmen and NONE of the tourist spokespeople were obviously Cornish. Just as women and working people (except those on strike) are largely invisible on news programmes so are the Cornish. When the Cornish are heard they are heavily concentrated in the farming (78%), fishing (83%) and sport/leisure (76%) kind of items.

The Cornish are also heard ringing up 'Coast to coast' - a full 83% of those telephoning the studio in this period had Cornish dialects. This seems to give the lie to Radio Cornwall's claim that less than half of their listeners are Cornish. Comprising the great majority of the listening public Cornish people comprise the minority of those interviewing and interviewed and probably don't see this as anything unusual.

Why? Because this division reflects the class nature of Cornwall today. Business, local government, the media and the middle classes predominantly English; working people predominantly Cornish. Radio Cornwall merely reflects this structure. It can do little else unless it radically changes and breaks out of the strait jacket of consensus journalism. And given its organisation

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and its lack of real autonomy this is extremely unlikely. Which is a pity because the potentialities for 'a real Radio Cornwall' are indeed exciting.

What the consensus media view refuses to admit, against all the evidence, is that radio, along with TV and the press, is not just a passive, unbiased reflector of people's wishes. Radio Cornwall, as part of the media, is involved in the business of actually helping to create attitudes and values. It will always present the world through a particular viewpoint and the so-called neutral unbiased the BBC whine about is just a screen for presenting a viewpoint that shares the ideas and values that are dominant in our society, ideas produced outside Cornwall and values which support the continuance of the status quo and protect the interests of the rich and powerful. But there is no reason why a local radio could not equally well act as a vanguard for presenting an alternative view of the world.

Imagine a Radio Cornwall that wasn't so parochial. One that had stories on various areas of interest, political, economic, social, cultural, from Europe and even further afield. A decent Radio Cornwall would have built on those opening day links with Radio Breiz Izel and consciously contain at least some material on the other Celtic countries of general interest (not just Celtic language and culture). A real Radio Cornwall would throw itself open to the Cornish people. Such a radio station could look at life as it is lived in the different parts of Cornwall - this would mean going out and speaking to Cornish people in their towns and villages, pubs and clubs. It would look at those issues and forces that are at work in our land in a bit more depth, would have programmes that investigate the history, geography and traditions of Cornwall, those things that make us Cornish and put them in their wider context.

A proper Radio Cornwall would seek to be entertaining and be a vanguard in the search to discover what we are, as Cornish people, how we fit into the scheme of things and what our future is. Instead of spoon feeding us suburban soporifics a true Radio Cornwall would take the lead in helping us to discover our own view of the world. Such a Radio Cornwall would help Cornish people avoid the fate of being mere provincials that history and the deadening hand of centralism had dealt us. A democratic and self confident local media, committed to the continued existence of the Cornish people in Cornwall, could be crucial in helping us develop our identity.

Meanwhile we're stuck with a Radio Cornwall which is, at best, unimaginative and insensitive and, at worst, plain scared of being Cornish. Despite lip service to 'Cornish culture'

the real attitude of Radio Cornwall's staff to the Cornish movement was summed up in the report of a military display at the 'Royal' Cornwall Show. The marines were playing at killing people by rescuing the inevitable Radio Cornwall clone from a radar station. Apparently the anonymous radar station had been taken over by 'Cornish extremists' who were also defined as the 'terrorists.' Sadly neither the reporter or the programme presenter felt this worthy of a comment and the military's presentation of Cornish terrorists was allowed to go entirely unchallenged.

This was interesting in two ways. First, anything the BBC consensus is not prepared to or is not allowed to understand tends to be labelled as 'extremist and/or terrorist.' The demands and complaints of Irish Republicans, striking miners, Greenham Common women etc. are presented as terrorism or extremism and thus become 'mindless' and not worthy of serious examination. Secondly, does it mean that Radio Cornwall sees its taking over by 'Cornish extremists' as quite a likely possibility? If so, what has it done or not done that it feels so threatened in this way?

Such attitudes are in fact highly significant. They involve a mentality that sees 'Cornish' material as something different from 'general interest' material. This hiving off of the Cornish into a separate, minority interest is a false division and a patronising attitude. Of course it's also found within the Cornish cultural movement which often stubbornly refuses to link 'Cornish culture' with the everyday concerns of Cornish people. Cultural nationalists who spend their whole time examining the navel of their own Cornishness prepare the ground for this division into 'Cornish' and 'other' that Radio Cornwall is quick to make.

This division is then superimposed on a colonial attitude that smacks of still being in Plymouth despite producing a radio station in Truro. Radio Cornwall suffers badly from the common disease here of 'outsiditis', which involves looking towards the east for all worthwhile initiatives. 'Outsiditis', again not unknown even within the Cornish movement, leads to the imposition and acceptance as an outside scale of priorities, as argued above. Radio Cornwall thus arrives from outside to provide something for the natives. Radio Cornwall itself is thus part and parcel of the culture that comes from outside and is not an organic creation of the local community. This explains its defensive, yet at the same time patronising, attitude towards us - the attitude of 'is this enough to keep you happy?'

## DIWAN

At the time of writing, there is no news of a solution to the crisis which threatens the future of the DIWAN schools. A group of people started a march from Karaez in Central-Western Brittany on April 28 planning to reach Paris in 14 stages by May 12 and to seek a meeting with the French President. They wanted to remind him of his promise to repair the historical damage done to the culture of Brittany and to help in promoting the (so-called) regional languages. They would in particular press for the integration of the DIWAN schools, as a public service, with the educational system: this would ensure regular payment of the teachers' salaries.



What do you mean -  
'But what would I do with  
all this land?'  
- Easy, just cover it with  
caravans, call it Cornwall,  
and invent tourism!!

What can the Cornish movement do about this? In the long run we have to demand a real 'community radio' locally controlled, as a first step. A 'real Radio Cornwall' can only be created through our own resources and our own efforts. In the short run Radio Cornwall must be monitored - a thankless task - and its omissions and insults pointed out continuously. There is the usual toothless BBC 'listeners panel' or some such body to give the impression of accountability. Maybe people could put pressure on this or, even better, get themselves onto it. We need a market survey of listeners, done around Cornwall, to find out who exactly is listening to Radio Cornwall. But at the moment all such action awaits better organisation on the part of the Cornish movement. We need to organise ourselves much more efficiently to put pressure on Radio Cornwall to become Cornish and widen out the attack from the present rather narrow preoccupation with matters such as pronunciation of place names, Cornish language and 'Cornish' song and dance.

Bernard Deacon

# MANNIN

## Kialgeyrys ayns Bretin

Ta sleih ennagh sy Thalloo Vertnagh shickyr dy phrow ny meoiryn-shee sy cheer shen drogh ghoo y skealey mychione Dafydd Elis Thomas, yn oltey jeh Plaid Cymru as soiaeg echey ayns Kiare as Feed Lunnin (Parliament). Coardail rish y sleih shoh, va ny meoiryn-shee gearree soilshaghey magh y vreaeg dy row Mnr Thomas goaill ayns ayns faghtys (campaign) neu-speideilagh ry-hoi sheidey seose reddyn lesh bleaystanyn ayns Bretin as Sostyn.

Nurree, ayns Caerydd, va brialtys neu-oikoil reaghit ec Faghtys Vretin ry-hoi Seyrsnys Shivoil as Politickagh. Va shoh jeant erreish da kiare deiney ve lhiggit seyr lurg cooish leigh. Va ny deiney shoh goit ec ny meoiryn-shee kyndagh rish skeealyn dy row ad reaghey faghtys-bleaistan ayns Bretin as Sostyn. Va'n chooish

leigh tannaghtyn jeh shiaghteeyn sy whaiyl as v'ee coastal mysh milliun punt. Sy toshiaght va hoght fendeilee ayn. Vrish nane jeh shoh e raane, va nane er ny heyrey lesh coardailys y lught-shual, dooyrt nane dy row bleaysteyderyn echey as va fer elley faagit mooie er y fa dy row bleaysteyderyn echey. Va ny kiare deiney elley seyr.

Lurg shoh, va'n brialtys cummit ayns Caerdydd neesht. She ny deiney va goaill ayns ayns yn Chiarn Gifford, briw, marish y Dr. John Davies, leaghteyr ayns shennaghys Bretnagh ec Aberystwyth, as Mnr Tony Richards, caairliagh ny Sheshaght Obbree ayns Caerdydd. Cheayll ad shoh dy lhig ny meoiryn-shee magh y faue dy row Dafydd Elis Thomas yn ard ghooiney va stiury y faghtys-bleaistan! Coardail rish ny fir va goit ec

ny meoiryn-shee, dooyrt ny meoiryn-shee dy row Mnr Thomas "ny Chumannagh, graihagh er ny Yerne, as myr pian sy thoy". Dooiney va ayns pryssoon ny smoo na nuy meeghyn, dooyrt eshyn dy dinsh ny meoiryn-shee da dy voghe eh seyrnys dy jinnagh eh gra dy row Mnr Thomas stiurey y faghtys-bleaistan. Va'n fer shoh ayns pryssoon ooille y tra shen as eh fuirraghtyn rish y chooish whaiyl. Nish ta deiney y vrialty neu-oikoil gra dy vel ad shickyr dy row ny meoiryn-shee prowla ceau keck harrish Mnr Thomas. Va ny meoiryn-shee debejagh dy gheddyn greim er sleih ren cur bleaystanyn ayns y thie jeh Scrudeyr Vertin as ayns boayl ta lesh colught ec dooinney y Thooder hene. Va ny smoo na lieh cheead dy 'leih er ve goit ec ny meoiryn-shee, agh cha do ad geddyn y sleih va oolee. Myr shen, t'eh jeeaghyn dy row ny meoiryn-shee ginsh breagyn as cur co-chialg er bun dy gheddyn greim er sleih erbee, oolee ny dyn.

Dy dooghyssagh, cha jinnagh ny meoiryn-shee goaill ayns y vrialty neu-oikoil. Ta ny meoiryn-shee er nyannoo y brialtys oc hene mychione ny reddyn ren leeideil gys y chooish whaiyl neu-speideilagh. Ta coip jeh skeeal y vrialty shoh er ngoll gys y fer-oik vees gra vees ny meoiryn-shee shuit ny dyn. Ny deiney va seyril lurg y chooish whaiyl, t'ad gra dy dug ny meoiryn-shee orroo goaill rish loghtyn nagh row jeant oc. Va feanish foalsey jeant ec ny guillyn gorrym. Oddagh meoiryn-shee veih kiare forseyn er cho-obbraghey sy chialgeyrys shoh.

Ta lught y vrialty neu-oikoil gra dy lhisagh y Banglane Er-Lheh ve astyrit as dy lhisagh ny meoiryn-shee ve fo smaght kiart bentyn rish cooishyn myr geaishtagh rish chellvaneyn dy follit. Fendeilee ta seyril erreish daue ve ayns pryssoon fuirraghtyn rish cooish whaiyl, lhisagh ad geddyn argid-lhiasee son shen. Ta fys ain ooille nagh vodmayd jerkal rish veg jeh ny reddyn shoh, erskyn ooille veih reiltsy sollagh y Thooder. Foddee nagh vodmayd jerkal rish veg voish reiltsy Lunnin erbee.

Lhisagh shin cooinaghtyn dy row Banglane Er-Lheh Hostyn currit er bun dy chur ny Fenee fo chosh (cha row y Banglane ro speideilagh sy chooish shen). Red symoil dy vel y Banglane cur arrey da Celtiee elley y lass t'ayn jiu. Tra va mish gobbraghey da Eaghtyrys Breneenagh y Reeriaght Unnaneysst, cha row y Banglane cur geill erbee da ny gleashaghtyn Celtiagh. Skeel elley t'ayn nish.

(Events following an explosives conspiracy trial in Cardiff last year point to increased political awareness and the possibility of irregular activities on the part of the police).

**Brian Mac Stoyll**

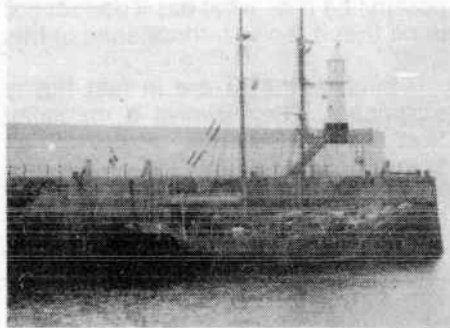


## Irish Sail Training Vessel visits Mann

On Monday 19/3/84 the Irish sail-training ship "Asgard II" arrived in Peel Mann for a short stay. Accepting an invitation from her Captain, Eric Healey, I went on board to hear something of the programme offered to Irish youth by Coista an Asgard, who operate the vessel.

Asgard II offers sail-training and general maritime experience to young Irish people, between the ages of 15-25 years (with or without previous sailing experience). A programme of approximately 26 cruises a year are undertaken around the British Isles and the seaboard of Western Europe. A fee is charged, but the cost of operation are also subsidized, which makes the cruises available to all.

The idea for an Irish sail-training ship was first conceived as long ago as 1943, by Captain T. Walsh (now Hon. member the Maritime Institute of Ireland). It was in the 'sixties' however, that the project really got moving. Erskine Childres yacht, the legendary 'Asgard', once used to run rifles to the Irish volunteers, was procured for sail-training purposes, and after re-fit, commenced operations under command of Eric Healey. Owing to 'Asgard's' age, within a short time of her commission, plans were laid for a



purpose built successor "Asgard II". The vessel was launched in January 1981 and commissioned by An Taoiseach Charles J. Haughey on March 7th 1981.

The new vessel is managed for Coiste an Asgard, by Irish Shipping Ltd., who also provide various forms of sponsorships. Coiste an Asgard is, as I have said, primarily in being, to provide Irish youth with maritime experience; however, Captain Eric Healey did say during our talk, that places are sometimes available for other nationalities, and all applications would be considered.

The success of the concept of Coiste An Asgard was certainly evident on my short visit on board. At a time when so much derisory comment is made about youth (in all our countries), here is one organization with a constructive approach!

J. Bernard Moffatt  
Mann Branch.

P.S.  
Details on Coiste An Asgard - c/o Irish Shipping Ltd., Merrion Hall, Strand Road, Dublin 4.

## CASSETTE.

A cassette of Manks dance music to accompany the recently published book of dances 'Rinkaghyn Vannin' has been compiled and will be available for sale shortly. (Details from C. Jerry, Glenfaba Rd., Peel, Mann).



## Chengey Ny Mayrey

Following on what is believed to have been the success of the first film in Manx Gaelic, Peter Maggs of Foillan Films, Laxey, & Shorus y Creayrie came together last Easter to collaborate on their second venture, the Manx film CHENGEY NY MAYREY 'Mother Tongue'. The subject of this effort concerns the last native speakers of Manx & those who collected Manx from them. It begins with the development of Manx as a separate Goidelic language, & cites as the earliest known collector of Manx lexical items the Welsh scholar Edward Lhuyd, & the earliest known sound recorder Dr. Rudolf Trebitsch of the Österreichisches Akademie der Wissenschaften, Vienna.

The film draws on sound recordings made of Harry Kelly, of Cregneash in early 1933 by Prof. Carl Marstrand of Oslo, & on those made by the Irish Folklore Commission in April/May 1948, the Manx Museum 1949-52, and Yn Cheshaght Ghailckagh 1951-53. The speakers featuring in the film are Thomas Christian the Carter of Ramsey, Thomas Taggart of Grenaby, John Kneen (the Gaue) of Ballaugh, Mrs. Annie Kneale & John Tom Kaighin of Ballagarrett, Bride & Ned Maddrell of Glenchass, Port St. Mary. With the exception of the first two sound recorded stories of rhymes from the rest feature.

During the systematic recording sessions of the late forties - early fifties a number of Manx Gaelic enthusiasts

assisted in this important project, and interviewed on this film about their work are Mark Braide (who talks about Harry Kelly & the work of the Irish Folklore Commission), Walter Clarke (who talks of the Gaue), Dougie Faragher (who talks of Ned Maddrell), Mona Douglas (talking about Thomas Taggart), & Jamys & Cowle (who talks of Thomas Christian, his great grandfather).

One of the stories told in the film is told by the Gaue of his going to Douglas as a youth, with a sister & his father, or how he went via Snaefell, & in Douglas walked along the Red pier, & on the way back to Ramsey how he met Robert Casement, the builder of the Laxey Wheel, the 'barouche' he took to get to Ramsey to be met by another sister who took them home in a handcart. To illustrate this story these parts have been acted out by Norman McKibbin, of Laxey, his son Stephen daughter of Kirree & wife Joan, Brian Sigant also of Laxey plays the part of Robert Casement.

The theme tune for this 50 minute film is 'Oh, what if the fowler my blackbird has taken' better known in Manx circles as **Graith Foalsey**, & is ably played by Perree Bane (Gregory Joughin, Annie Kissack, Dave Fisher, Jenny Kissack, Sam Scarffe, David Speers), & also by John Kaneen and Mick Kneale. The premier of this film is hopefully to be at the 1984 Yn Chruinnaght in Ramsey in July.

SyC.

## VISIT BY U.K. MINISTER

A visit by Michael Heseltine, Minister of Defence in the Thatcher Government provoked adverse comments in Tynwald. Heseltine paid a private visit to thank local financiers who supported the Conservative government with funds for the last election. Raising the question of the visit in the Keys, Sir Charles Kerruish S.H.K. established that the cost of the visit had not been met by the Manks government. This point cleared up Sir Charles went on to speculate, somewhat sarcastically, that the cost must have been met by 'the local Conservative association'.

## PATIENCE RUNS OUT

Manks fishermen have hit out strongly at government failure to support their industry. In an article in the industries publication 'Fishing News' they complain bitterly about E.E.C. regulations applied to Mann with all the disadvantages & no advantages. Illustrating the lack of Manks government support the men said that a recent course attended by some of their members, in Hull, was paid for by the men themselves.

Indicative of ludicrous conservation attempts, the men say, is the Manks governments regulations which restrict the size of shellfish to be landed by Manks boats in the Escallop industry. The men support the regulation but complain that Scottish boats to whom it does not apply simply flog their fishing path taking the shellfish they put back.

## Thatching - A Living Craft

(Paul Lebedzinski is a Local Poet, Manks by birth who works as a builder, gardener, and trainee Thatcher)

It was in the summer of 1972 that I first met well-known local Thatcher, Mr. Thomas Brew, of St. Judes, a very knowledgeable man, and a willing teacher of his many varied crafts. We got to know each other, and in 1977, he asked me to help him 'pull bent' on the Jurby shores, for the purpose of thatching a house at Purt Chiarn, in the South of the Island. It was getting into late September when we started, but from what I recall, the weather was fairly mild, and our task progressed well. 'Pulling bent' or 'Shaslagh', the proper name for the deeply rooted dune grass of the Ayres, is a tough but extremely healthy and satisfying job, as the very act of doing it, is continuing another Island tradition in the fact of so much change. The Shaslagh is pulled out by the roots, part of the root is retained and helps to grip the thatch beneath the cross-wires, when doing the work. The sheaves of Shaslagh are counted and assembled into stooks

and when sufficient stooks are pulled to thatch the house, or cottage in this case, Mr. Brew would employ his cousin - another Mr. Brew - to take the Shaslagh to the South of the Island on his tractor/trailor. Perhaps a day or two later, we arrived ourselves, stopping off to see Mr. Moore at Balladoole Farm, and to get some Wheatstraw. (Bales of wheat-straw are used at the Cregneish Folk Museum on the cottages there, and we use it as a 'cushion' for the Shaslagh top-coat). We would then go on to Purt Chiarn, and I would sort out the longest grass of the Shaslagh that Willie Brew had left, while Thomas climbed onto the roof to start untying the wire-netting that secures the thatch down. Ropes of Suggane used to be always used, but due to cost, and the fact that the Manks sea-winds carry salt-air that rots the ropes, wire-netting is a sensible choice, and does not detract from the appearance. Binder twine can be used, but it looks ugly.

We usually re-coat the roof of a Manks cottage about every five years. The

pitch, or slope of a roof, determines the duration of the thatch for water-tightness. The sharper the pitch, the longer it lasts. First then, we stripped the wire, then Thomas threw down all the rotten Shaslagh, and I would burn it - afterwards helping him to thatch the first 'width' of roof, up to the ridge. At the end of the day, the old wire was thrown over the new work and secured down at the tail of the roof with planks. Sections about five feet wide are thatched, working from bottom to top, until the roof is completed. Wheatstraw fills any 'hollows' underneath. Getting a tight grip around the chimney - stacks for the thatch is most important. The craft however, has been passed down through the Brew family for generations. They also made cartwheels, and Tom still makes his own ladders, which we use. This year we hope to thatch two houses in the South of the Island, and Thomas may very well give a talk at Yn Chruinnaght Festival, Ramsey, again, this time on the activities of a group of country musicians that he remembers - The St. Jude's String Band'.

PAUL LEBIEDZINSKI

## Manks News

The need for Tynwald to pass a Telecommunications Bill, due to decisions made in Westminster, brought an admission that telephone tapping is an official 'possibility' in Mann. A clause governing tapping has been written into the Bill. Claims made last year in our C.L. branch newsletter that local exchanges were also using printometers have been substantiated. At the time a police spokesman published a denial in the press. Tynwald's new Bill gives the Lt. Governor the power to authorize telephone tapping. We doubt however if this will curb the current arrangement of generalised tapping organised through local C.I.D. & British Telecom Area Officials.

The latter part of 1983 & the first quarter of 1984 has seen more industrial action in Mann than in the previous fifty years. Attempts by the dominant element in Tynwald to create & maintain a low wage economy seem to be meeting stiff opposition from rank & file Union members. Waterworkers have succeeded through industrial action in obtaining a new, increased wage structure. Dockers after strike action have also been recommended increases. A bitter, short, brewery strike which involved co-ordination with Union offices in the U.K. & Ireland brought recognition and negotiations for 80 employees. In this dispute one man on a picket line was run down and injured, police did nothing to intervene.

Other groups including government workers are protesting against the low level of wages (£60-£80 average). There is some support for their cause in Tynwald. There is also talk of a, all island, general strike to pressure Tynwald to introduce acceptable social legislation. One Union spokesman, earlier this year, described Mann as the 'El Salvador' of Western Europe.

Increased crime figures in this year's Chief Constables report brought criticism of the Police in Tynwald. Over the past five years Tynwald has voted increasing expenditure on men & equipment without any speculation as to why this 'investment' was not bringing results. At last the patience of some Members seems to be exhausted. One time staunch supporter of the Police Mr. A. Callin M.H.K. complained during consideration for this years estimates "we have now given the Police the tools to do the job." Despite general criticisms however no one saw fit to ask why on an Island where burglaries have increased tenfold over the past decade, increasingly Police resources are diverted to such obscure areas as training for riot control!

## 5th Celtic Film Festival

"An event of friendship and international good feeling" was the verdict of Dilys Powell, chief adjudicator at the 5th Celtic Film and Television Festival. The week-long event, held in Cardiff during April, attracted a record 145 entries from all the Celtic countries (as well as Galicia and Portugal), with items in Cornish and Manx for the first time. The judges were forced to restrict the competition in the various sections (eg, drama, current affairs) to 38 entries. The films were shown each day and seminars conducted with the aid of instant translation from Welsh, English and French helped increase the spontaneity of participation. Things have come a long way from Benbecula in 1980.

Such a focus on the Celtic lands poses unexpected opportunities and contradictions, highlighted by the festival. Existing, as they do, alongside or directly under the political domination of big states, Celtic broadcasters and film makers have learned to produce distinctive interpretations of their experience. A strong hint of this was given by Derek Malcolm's comment in the Guardian last year on the second prize winner at the 4th Festival in Glasgow. The film, "Another time, another place", set in NE Scotland and made in the Black Isle, received widespread praise beyond the Celtic world for its qualities. Wrote Malcolm, "... the refusal to let its plot detract from a study of the harsh environment and lifestyles of its protagonists, conjured up the time and place of its title with a quiet precision and patience that is anathema to British cinema out to make American conquests."

There is evidence, then, of two strands in current Celtic film output, both an urge to create distinct statements for domestic use and a wish to reach a wider world which will buy and admire work on themes from the Celtic countries. The Cardiff event clearly shows the uneven development among the participants in two directions. Firstly, of the items in the Celtic tongues, two thirds were in Welsh. Secondly, two thirds of the total entries were in French or English. The Welsh items which won their sections were conceived for local markets: HTV's "Wales this week" topped current affairs and the Spirit of the Festival prize went to "Aderyn Papur—Pigs might fly", a tale of two Japanese buying a cottage in a depressed North Wales village and their effects on its inhabitants; "Superted", which won the cartoon section, was conceived for S4C for its launch year but has now been sold abroad, even for English-speaking audiences — yet it was a home grown product of a fledgling Welsh TV industry.

In sharp contrast, BBC Scotland's

"Orwell on Jura" from the same producer as "Can Seo" won the overall Festival Award but was clearly aimed at the network. So was Drama winner, "Killer", a thriller serial set in Glasgow, and Light Entertainment winner, "A kick up the 80's". They may show Scottish ability but glaringly reveal how Scottish themes are given a very low priority for prestige projects produced by Queen Margaret Drive (ironic historical coincidence of names). Can we expect Neil Frazer and his team to raise the consciousness of Scottish broadcasting by outflanking the safety-first policy of BBC Scotland's present output?

The Celtic Festival needs to get out of the shadow of the TV studios in Glasgow, Cardiff, etc., to regain some balance in its aims. There was an obvious tendency for BBC and HTV executives, with a mainly managerial interest, to swamp the deliberations. This was well illustrated when a discussion on the rôle of independent producers, the creative flank of S4C, brought to a head a week long sniping between the big stations who particularly claimed that they could produce more for the limited budget available than the independent production firms. The latter countered by announcing that they had formed a federation, HBC, to negotiate for more contracts as S4C expands.

Shortages of air time in the Celtic countries is the rule and lack of state funding means that in the Film Workshop sector there is only one unit which is state financed in the Celtic countries: Chapter Film Workshop, inevitably, is based in Cardiff but there are 23 others in England! One cry from the heart came during the same seminar from a workshop member calling for English speakers from the highly distinctive South Wales valleys to be given Celtic language status, as they are squeezed out of Welsh TV by the indifference of the middle class TV companies.

If Welsh issues and ideas dominated this festival, it contrasted their relative wealth and purpose with the fragmentary TV services in the other Celtic tongues. One excellent festival entry shows why. BBC Wales' full length drama "The Extremist" tells of the bombing conspiracy led by John Jenkins before and around the investiture of Carlo at Caernarfon in 1969. The issue polarised Welsh society at a time of strident language campaigns and heightened political awareness. The bombers' challenge to the British state was uncovered and punished but the subject seems too hot a potato for the BBC, who have several times postponed its screening on its network. The Celtic Film And TV Festival builds valuable bridges denied by any other body.

Rob Gibson



# Towards a Charter of Regional and Minority Languages in Europe.

*A Conference organised under the aegis of the Council of Europe took place in Strassburg on May 15 - 16th to discuss the principles on which a European Charter of Regional and Minority Languages could be based. The following submission was forwarded on behalf of the Celtic League to one of the main speakers at this Conference, Dr. Theodor Veiter, from Austria. Mr. Marcel Texier, from our Breton Branch, addressed the conference on our behalf. He dealt in particular with the psychological damage caused by cultural alienation.*

1. In making this submission, the Celtic League wishes to point out that it sees the Celtic Languages with which it is primarily concerned as **national** languages belonging not only to their present-day native speakers but to the wider community of the inhabitants of each of the six Celtic countries. We will therefore refer to them, not as regional languages, but as minority languages, and this only in the sense that they are at present spoken by and known only to a minority of people in each of the above mentioned countries.

2. Further, the Celtic League assumes that the aim of such a Charter as is proposed will be to safeguard the existence of regional and minority languages, (abbreviated in the following by using the initials R & ML), to provide them with reasonably good conditions for survival **and** development, **not** for a quiet death. The charter should therefore not only define rights but propose measures to carry them into practice and ways to ensure and verify that they are actually put into practice. This entails giving it a legally binding character and the possibility, if necessary, of recourse by individuals and associations to the European Court of Human Rights.

3. The principles on which the Charter will be based and the measures adopted to put them into practice will require the approval of the representatives of the member-States of the Council of Europe. We believe that anything short of the adoption of the proposals which we are making would be insufficient to halt the decline of the minority languages. To increase the chances of a worthwhile charter being adopted, clear and cogent arguments will have to be presented to the States' representatives well before the charter comes up for discussion by the Assembly of the Council of Europe. The language organisations which are playing an **active** role in promoting the minority languages in their various areas should be asked to advise on the essential content of the measures required for their survival. However sympathetic the governments of the member-States may be to the ideal of "preserving" the R & MLs, they are not concerned enough to be aware of those requirements. The Charter concerns directly and primarily the "bearers" of the languages, i.e. the native speakers and the restoration movements of the R & MLs. By right it should be for them to

formulate the terms of the charter. These languages pose no threat to the security of the major languages. It is thus not right that their fate should be determined by the institutions serving the majority in each State, but rather by **institutions belonging to the minority** or, if such do not exist, by the associations working on their behalf.

4. If the Charter is to have real value, its aim must not be limited to arresting the present decline of the R & MLs in the areas in which they are used as vernaculars, i.e. as means of everyday communication between members of a large social group, areas which for the sake of brevity we shall designate by using the Irish term "Gaeltachts;" they have been so badly eroded during the past 50 - 100 years and their economy is generally so depressed that it is unlikely that their inhabitants will have the will to retain their language unless protective measures are complemented by a **policy of restoration** in the other parts of the countries concerned where they were also in use until recent times, and **measures of encouragement** to learn them in the remainder of the regional or national territory. The "native speakers" need to see that their fellow country people are also involved in the restoration effort, that they are capable of understanding them when they use their minority language. Only thus will they be convinced that their minority language is respected and useful. It is obvious for instance that if a Breton speaker had always to use French when addressing the majority of Bretons, he would continue to feel under pressure to discard the Breton language as being inferior.

We urge the necessity of adopting for each R & ML a **restoration policy** with legally binding character because piecemeal measures are, as experience has shown in several cases, subject to the whims of an indifferent if not hostile administration.

5. Language is not simply a means of communication; it is also an **essential characteristic of a community** (ethnic group or nation). In the cases with which we are concerned, the community has suffered damage as a result of the pressures which sought to eradicate its language. To restore it to a viable position concerns not only those who still speak it, but a much larger proportion of the members of the ethnic group or nation who have not been able for various reasons to learn it

or even are not aware of the damage caused to them.

The Charter should therefore aim at strengthening the position of the language among its native speakers, as well as facilitating its acquisition and use by the other members of their national or ethnic group, many of whom are raising families and seeking in other ways to lead their lives through its medium, against great handicaps.

For instance in Ireland, Scotland, Wales and Brittany, there is widespread interest in the respective Celtic language **OUTSIDE** as well as **WITHIN** the areas where it is commonly spoken. The people who attach value to their collective identity as Irish, Scots, Welsh or Breton feel in each case that the language belongs to their traditions and should thus have a significant place in education, the media and public life. The same applies to a considerable extent to Cornwall and the Isle of Mann.

6. All members of the national or ethnic group should have the right to learn and use its language. This implies that schools, radio and television and other public services functioning through the medium of the language should be available throughout the region or national territory of the group.

7. The amount of care, place and time devoted to the language in these services must be determined in terms of what is required to enable it to compete fairly with the major language. The schools for example should not only teach it but use it as a medium for teaching other subjects in such a way that it can be learned as thoroughly as the major language; television must offer a broad spectrum of programmes covering a number of hours per week comparable with what is available in the major language; people must be given the opportunity to communicate and receive communications in their national/regional language from public offices.

a) Therefore, in the Gaeltacht areas, public servants (particularly the fields of health education, social services and policing) should display a competence in the minority language before being appointed.

b) The Government - whether local, regional or central - should be constitutionally obliged to consider the minority language in any development

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plans in the fields of housing, education, transport or industry.

**8. Territoriality:** The Gaeltachts have attracted so many new residents in the past decades that it will be increasingly difficult under present trends to ensure that the majority of their inhabitants, already suffering from much alienation, would feel the need or urgency of the measures required for safeguarding their languages. Even though we come across individuals among the new residents or immigrants who are more committed to these languages than those for whom they are ancestral or even mother tongues, it is very unlikely that such a favourable attitude would be forthcoming from large groups of immigrants. This is acutely felt in Wales and in parts of the Irish Gaeltacht. If the territory occupied by the minority language is left to the laws of the market, it places it at the mercy of wealthy outsiders who **generally** have no regard for the "natives" or for their language. They soon become a minority in their very last refuge and are unable through democratic processes to decide the measures required for its safeguard. The only way to avoid this cheque-book conquest is to recognise a **principle of territoriality** which will ensure that in its territory, the minority language has priority over the major one or at least that any person living there can lead a normal life without having to use any other than the minority language. This should also imply that the authorities responsible for the implementation of the linguistic policy should have powers to actively

dissuade further immigration in these areas. The late prof. Jac L. Williams urged that the territory should be nationalised, by which we would understand taken in trust by the language community. A stricter principle is basic to the Swiss administration where for example a French speaker, living in a German-speaking canton has to accept the fact that the administration is not obliged to deal with him/her in French and vice versa, for the German speakers in a French-speaking canton. This would indeed be a better safeguard but it would be more difficult to exercise in our linguistically weakened communities.

**9. Environment and Heritage:** The Council of Europe has taken an active part in developing an awareness of the three European environment and cultural heritage. It has recognised that it is important to preserve monuments and other vestiges of the past as well as threatened species. We welcome the interest it is now taking in the threatened minority cultures. We urge it to recognise that the conservation of living languages such as ours is more important than that of monuments. A language is a monument built by countless generations which in a healthy state expresses a particular culture. If the present trend continues, mankind may be left in a century from now with only 50 - 100 living languages: this would be as disastrous a loss as the extinction of species of plants and animals. To being with, it will affect their bearers who will suffer psychological disorders as a result, but it will also diminish the opportunities of cross-fertilisation for the surviving cultures.

10. Our advocacy of the minority languages does not mean that we wish to cut their speakers from access to major languages. Open-mindedness towards other cultures and willingness to learn other languages may be found more commonly among the members of minority language movements than among the members of major ethnic groups. We believe that today's leisure time and means of learning languages would enable everyone to learn a second language if need be, which could be the nearest major language or an artificial language such as Esperanto.

WE CONSIDER IT THEREFORE AS FUNDAMENTAL TO A HARMONIOUS AND WELL-INTEGRATED DEVELOPMENT OF THE COLLECTIVE PERSONALITY OR IDENTITY OF EVERY LANGUAGE GROUP, INCLUDING MINORITY ONES, THAT THEY BE ENABLED TO USE (AND FIRST, IF IT IS NECESSARY, TO RESTORE) THEIR OWN LANGUAGE AS THEIR VERNACULAR, THE LANGUAGE OF THEIR EVERYDAY LIFE, AS WELL AS TO LEARN AND USE THE MAJOR LANGUAGE OF THEIR CHOICE AS A SECOND LANGUAGE FOR INTERNATIONAL OR EXTERNAL RELATIONS.

This should be possible without detriment to their economic needs and without prejudice to the legitimate interests of other language groups. Only this kind of bilingualism will allow our present-day minority languages to become again languages in their own right, owing nothing to external agencies.

**For the Celtic League**  
**Alan Heusaff**  
**Secretary General**



**CELTIC  
LEAGUE**

## MEMBERSHIP & SUBSCRIPTIONS

All those who agree with the Constitution and Aims of the Celtic League are eligible for membership. The membership fee (including CARN) and subscription rates are: IR£5, St£4, 50FF or US\$12; postage to non-European countries is by air mail.

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