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A LINK BETWEEN THE CELTIC NATIONS

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MANX Gaelic Playgroup

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CELTIC LEAGUE



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

ALBA

RI GUAILLIBH A CHEILE...



Tha mor-shruth na Beurla a' bagradh gu cruaidh
Ar cànan 's ar dùthchas a shlugadh a suas;
Ach seasaibh gu dìleas ri cànan ur gaoil,
'S chan fhaigh i am bàs gu ruig deireadh an t-saoghal.

A dh'aindeoin gach ionnsuadh a thugadh le nàmh
A chòirichean priseil a spùinneadh o'n Ghaidheal,
Cha lasaich e chaoidh gus am faigh e a' bhuaidh
Thar gach miorun is eucoir a dh'fhaodas a ruaig.

O, togaibh ur guth as leth cànan nam beann,
Is cluinnteadh a fuaim air feadh mhonadh is ghleann;
Ard-sheinnibh a cliù ann am bàrdachd 's an ceòl,
'S na leigibh le coimhich a masladh r' ar beò.

A chlanna nan Gaidheal! bithibh seasmhach is dlùth,
Ri guailibh a chéile a' cosnadh gach cliù;
O, seasaibh gu gaisgeil ri cànan ur gràidh
'S na tréigibh a' Ghàidhlig a nis no gu bràth.



Rinn Donnchadh Reid (1849-1912) a' bhàrdachd sin. Is docha gum bheil sinn gu math eolach oirre. Ceart gu leòir, rannan à "Suas leis a' Ghàidhlig". Rinn esan "Ri guailibh a chéile" cuideachd agus tha gach aon ri fhaicinn anns a' "Choisir-chiùil".

'S ann de mhuinntir Chinn-tìre (far a bheil ar cànan ach gann) a bha Donnchadh coir. Mar sin, thuig e gu math gach cruaidh-chàs a bha ar cànan Albannach a' fulang nuair a bha e beò, mar eisimpleir, sgoiltean sa Bheurla. Ach tha cruaidh-chàsan oirnn cuideachd an diugh air nach biodh e eolach idir, mar orain pop sa Bheurla, TV sa Bheurla agus white settlers!

Ged a mhair e beò sna làithean a dh'aom bha e mar gaisgeach na Gàidhlig cho treibhireach ris na gaisgich againn an diugh.

'S na làithean againn fhein có an gaisgeach na Gàidhlig as cliùiteiche ach an t-Ard Ollamh Ruairidh MacThomais. Sgrìobh e leabhran d'am b'ainm "Why Gaelic Matters" agus sgrùdaidh sinn e. Mar b'abhaist dhà sgrìobh e le cheile gu sgoilearach agus gu neo-mhearachdach. Sgrìobh e eachdraidh na Gàidhlig Albannaich à 500 A.D. gus an latha an diugh. Chord a h-uile facal ruinn agus chan eil sin iongantach idir oir tha sinn daonnan uile gu léir fìor toilichte a sgrìobhaidhean pailt 'sa Ghàidhlig 'sa Bheurla a leughadh.

Sgrùdaidh sinn leabhran eile cuideachd ris an abrar "Fletcher Paper: GAELIC — looking to the future". Ach tha difir mór eadar "Why Gaelic matters" agus an leabhran ris an canar "Paipear Mhic an fhleisdeir: A' GHÀIDHLIG..." agus mar sin air adhart. Car-son? Bhon a tha

eadardhealachadh mór eadar an duil a bha againn ri àm ri teachd, roimh Bliadhna na Cealgairachd 1979, agus an t-àm a bhios ri teachd aig na gilleas sa "Phaipear Mhic an fhleisdeir".

Cuimhnich air na làithean faoin roimh 1979 nuair a bha a h-uile Albannach a' toirt creideas do'n Phàrlamaid Shasunnach.

Cuimhnich air an leabhran da-chàn-aineach gorm le seachd aodainnean air, d'am b'ainm "Gàidhlig ann an Albainn". Cuimhnich air GAIRM 104 agus "A' Ghàidhlig: na tha romhainn a dhèanamh (Poilseasaidh an SNP)".

An sin, thàinig Bliadhna na Cealgairachd 1979 agus am Barail-fhuasgladh no Referendum. Mar b'abhaist dhi, rinn a' Phàrlamaid Shasunnach na riaghailtean uile gu leir. Agus a nuair a chunnaic na cealgairan gum biodh sluagh na h-Albainn buadh-mhor (agus bha sinne buadh-mhor le 77, 435 guthan) dh'atharraich iad na riaghailtean aca (mar b'abhaist dhaibh) leis an riaghailt 40%ach.

An sin thàinig an darna cealgairachd. Dhiùlt am prìomhair Callaghan cruaidh-òrdagh (three line whip) a chur a-mach air los an Achda Albannach seo a bheothachadh.

Leis a sin, thuit Callaghan agus ghlac Magaidh Thatcher stiùireadh na Pàrlamaid Sasunnaich. Leis a sin, rinn ise an treas ceilgairachd. Mharbh ise an Achd Albannach mhi-shealbhadh seo, le breugan cho olc ri Goebbals, a' dèanamh a-mach nach robh a' mhór-chuid (77,435 guthan) againn idir.

An deidh Bliadhna na Cealgairachd 1979, thàinig difir mór oirnn. Thuig sinn

gun robh sinn faoin gus a seo ar n-earbsa a chur sa Phàrlamaid Shasunnaich agus na cealgairan a tha innte.

Ach an deidh 1979 cha tug sinn mórán de chreideas don Phàrlamaid Shasunnach.

Chì thu an difir mór eadar am Paipear Mhic an fhleisdeir agus eachdraidh Mhic Thomais, oir seo agad mar gum biodh dà ghinealach air leth pàirichte leis a' bhliadhna 1979.

Nochdaidh Coinneach MacFhionghuin dhuinn map na cànan sa bhliadhna 1891 agus fear eile air son 1981. Feumaidh sinn a dh'obair gu cruaidh le cròileaganain (faic na tha Keith Scammell ri ràdh) anns gach gleann is gach sràid feadh na h-Alba gu leir, gu h-araidh anns an t-Siorramachd Pheairt ga neartachadh. Mar a thuirt Ruairidh MacThomais air an taobh-duilleag aige mu dheireadh tha deagh mhèin ri fhaotainn anns an Alba a thaobh na Gàidhlig. Air an adhbhar sin is docha gum bi cothrum na Féinne againn fhathast. Ach cha bhì toradh gun saothar.

Cha chreid sinn nach eil suidheachadh nan cròileagan feumail. Oir nochd na Cuimrich gun robh ùghdarras an fhoghlaim nas deònaiche sgoil Chuimreis a stéidheachadh, ma bhios cròileagan soir-bheachail ionadail ann.

Chuala sinn gum bheil corr is sia ceud òganach ag ionnsachadh na Gàidhlig sna sgoiltean Pheairtich. Uime sin tha sinn cinnteach gum bheil cròileagan a dhith orra mar chùl-taic, oir togaidh duine glic a thaigh air carraig, agus bhiodh cròileagan soirbheachail mar charraig do sgoil Ghàidhlig sam bith.

Tha na leabhranain seo le chéile

curomach. Chan eil na ùghdairean a' bruidhinn sa Ghàidhlig eadarainn fhèin, ach sa Bheurla a-mhàin mu dheidhinn nan cròileagan, nan sgoil Ghàidhlig agus mar sin air adhart.

Sgrùd na paipearan-naidheachd Beurla na leabharanain le chèile seo agus chòrd an fheadhan eile aig nach eil facal Ghàidhlig riutha. Air an adhbhar sin, dìreach mar a thuir Ruairidh MacThomais e-fhèin, tha deagh mhein ann a thaobh na Gàidhlig an diugh.

Dhearbh tadhal de Sheorais Younger, Rùnaire na Stàite, don t-Sabhal Mór Ostaig cuideachd (19.7.85) gum bheil deagh mhein ann da-ribh. A reir "an Albannaich" bhruidhinn e sa chiad dol a-mach sa Ghàidhlig agus chrìochnaiche an òraid aige sa Ghàidhlig.

Thuir e gum b'fheàrr leis aonadh nan Comunn. An deidh sin nochd gach Domhnall Iain nan Comunn, Domhnall Iain MacIomhair (An Comunn Gaidhealach) agus Domhnall Iain MacAoidh (Comunn na Gàidhlig) gun robh iad le chèile co-fhaireachail ris a sin.

An deidh sin, dé thuir Rùnaire na Stàite ach... "Cha b' urrain don an Riaghaltas a-mhàin a' Ghàidhlig a shabhaladh mur eil na Gàidheil a' dèanamh an dicheall air sgath na cànan mhàithreil aca... le beagan aire agus chùram, bhiodh i beothail o chionn fada ri teachd..."

Scots & Welsh Trapped in the Labour/Alliance Battle

The Brecon and Radnor bi-election was notable for two things when the Liberal Alliance candidate sneaked through. The opinion polls were unclear whether Labour or the Alliance would win but they agreed that the Tories would be punished for their blatant disregard for the mood of change in British politics.

The Thatcher years of supremacy are numbered but if the opposition is to form the next government then it looks very likely that no party will have an overall majority. The Labour Party which is the official opposition is least prepared to do deals with others to gain power. At least not of a kind leading to an open coalition. Remembering the Lib-Lab pact of 1977 we can see that this usually covers the tracks of a disunited Labour Party while ditching any real change of radical policy decisions being made by government. Devolution suffered as number one casualty in the power struggle to dominate Westminster before the 1979 debacle.

Labour needs a sizeable victory to win back 140 plus seats from the Tories. One of these was Brecon and Radnor, another is the Prime Minister's seat Finchley in London. However the English and Welsh local elections showed the continuing trend of Alliance dominating as the credible opposition in the SE and Labour and the Alliance sharing the Midlands and North of

Shaoilinn nach eil e freagarrach fhathast a dhol gu inbhe cho-ionann eadar na dà chànan, uile gu leir, ach tha mi deònach a phutadh air adhart beagan is beagan... Sa chiad dol a-mach cleachdamaid a' Ghàidhlig ge be àite a tha i freagarrach sin a dhèanamh... Nochd e fàbhar don bheachd-smuain gum biodh a' Ghàidhlig air TV a h-uile latha gu riaghailteach... ma co-oibricheas na còmhlanan TV comhla air a' phrògram seo cha bhiodh a' chosgais ach beag do gach companaidh...

Seo mar a thuir Seoras Younger, Rùnaire na Stàite a reir a' phàipear-naidheachd. Is docha gum bheil an òraid seo aige glè chudromach oir tha Seoras Younger na chiad Rùnaire na Stàite air feadh ceud bliadhna a thàinig do chruinneachadh nan Gàidheal riamh! A bhàrr air sin is e Seoras Younger a' chiad Rùnaire na Stàite a bhruidhinn riamh gu coibheir 'sa Ghàidhlig is 'sa Bheurla a thaobh na Gàidhlig!

Air an adhbhar sin gabhamaid misneach. Tha mòran de rudan luachmhor a leughadh anns an leabhran aig Ruairidh MhicThomais agus anns a' Phàipear Mhic an fhleisdeir. Gun teagamh sam bith tha cròileagan agus sgoiltean Ghàidhlig feumail ach a bharrachd air sin na diochuimhnic gum bheil cùl-taig feumail do gach cròileagan is sgoil Ghaidhlig. Tha gach leabhran a' nochdadh gum bheil cùl-taig

England. So we can expect much discussion in coming months as to how the opponents of Toryism can beat Thatcherism. But where does this leave Wales and Scotland?

The banality and mediocrity of the British parties in Brecon and Radnor reflects a reaction against extremes and the trimming of policies to catch so-called middle of the road voters. Only Plaid Cymru addressed the issues facing the electors. It was virtually excluded from serious coverage and squeezed out of the picture. Much bitter recrimination in Wales followed but it only serves to underline the patchy support for Plaid strongest in the most Welsh speaking areas and in certain South Wales valleys. The Labour versus Alliance battle will continue to rage in areas which succumbed to the first whiff of Thatcherism but are now distinctly cool as the consequences of centralised destruction of Welsh industries proceeds apace.

In Scotland SNP has been doing well in local government bi-elections. Second only to Labour over a range of seats this year. SNP is in good heart despite a steady showing of 14% in the opinion polls. Labour with around 50% is confirmed as the party with the mandate to rule Scotland while the Alliance and Tories vary between 18 to 20% of the pollsters results. Much talk in nationalist circles about seeking some more middle of the road votes has led to the June National Council of the party rejecting such a strategy as a central plank of SNP thinking. The main target must be Labour. While the breakdown of the Alliance vote is interesting. Roughly half identify themselves as Liberals, the historic Scots Liberal vote, a quarter as Social Democrats and the other quarter as Alliance voters i.e. the defecting Tories. This leaves much room

feumail.

Cha chreid sinn nach eil an cùl-taig seo sa chiad àite caran leanabail a-measg na feadhna òg sa bhun-sgoil, ach, mar a tha na bliadhnanach a' dol seachad, bhiodh comunn na h-oigridh feumail air sgàth nan Gaidheal seo gus a bheil iad air fàs inbheach. Mar sin bhiodh geamachan aca mar chamanachd agus bhall-coise sa Ghàidhlig, dràma Gàidhlig, òrain is ceòl Gàidhlig, Mòdan ionadail, eaglaisean Ghàidhlig, ùr-sgrìobhadh sa Ghàidhlig, dannsadh is ceilidhean agus mar sin air adhart feadh na h-Albainn gu leir. Le cùl-taig mar sin ri fhaotainn anns gach àite bhiodh oileanaich Gàidhlig gu leoir ri fhaighinn... gu h-àraidh bho leithid an t-Sabhail Mór Ostaig... agus nuair a fàgas iad an colaisde tha cùl-taig eile feumail — cosnadh agus cothrum na Féinne.

The basis of discussion was two booklets in English published recently:

(1) "Why Gaelic Matters" by Derick Thomson obtainable from the Saltire Society, 13 Atholl Crescent, Edinburgh EH3 8HA for £1.

(2) "Fletcher Paper: GAELIC Looking to the future" by several authors obtainable free if a member of the Andrew Fletcher Society, "Wayside", Longforgan, by Dundee DD2 5HA or £1.50 to non-members.

Gilleasbuig MacMhuirich

for manoeuvre in the Scottish political scene as the electorate consider who best can defeat the Tories in Westminster and deliver a Scots assembly.

The picture of callous indifference from successive Westminster governments continues to register in Scottish minds. Earlier this year a fanciful plan, thankfully never carried out, was revealed from the 1950s. Nuclear researchers were planning an air burst of atomic material over Wick! Following the pollution of Gruinard Island, Wester Ross during the Second World War with anthrax, a wave of revulsion for seeing Scots as a suitable test bed for dangerous experiments by British government scientists, raised increased activity to oppose a nuclear reprocessing plant at Dounreay in Caithness. Planning permission awaits a public enquiry and the undoubted rubber stamp of Secretary of State, George Younger. This will not stop a vigorous opposition who have further ammunition in the shape of revelations about germ warfare experiments with monkeys in 1953 in Broad Bay, near Stornoway. Donald Stewart SNP MP for the Western Isles gained no satisfaction from the Ministry of Defence after the spraying of monkeys on a raft/cage with bubonic plague was confirmed. How much these goings on in the North affect the massive central belt Labour bastions remains to be seen but the possibility of a Labour government, however tenuous that hope, may well induce many voters to give them another chance — perhaps a Scottish parliamentary bi-election would give us some more clues. But the present shape of the solid anti-Toryism of Scots will not survive another Labour failure to deliver.

ROB GIBSON

GAELIC EXPERIENCE AND EXPERIMENT

le Frang Mac Thòmais

With the number of books about the Gaelic language which have appeared in the last few years, there can surely be few in Scotland who do not know something at least about the history of that language. The problem nowadays for those who are fighting on the Gaelic front, for more cash aid and the accolade of statutory recognition for Gaelic, is how to consolidate the great well of public sympathy into something concrete so that the language can look to the future with confidence.

The recent formation of Comhairle na Gàidhlig, set up with public funds, and the new role for An Comunn Gàidhealach in Scottish Arts will surely produce a strategy which, given the backing of Gaelic speakers, will initiate the breakthrough to allow the language to become a recognised and significant factor in all aspects of Scottish life.

This is something which the Saltire Society has long recognised and to add its contribution to the well-being of Gaelic, the Society has given Derick Thomson the task of stating the case for more support. He presents a well-reasoned and considered argument without literary histrionics.

Thomson brings his undoubted scholarship to bear on the task of reviewing nearly two millennia of history in a dozen pages. Yet this compression is far from being sketchy. The picture drawn is full of detail to which are deftly added vignettes which serve to reinforce the antiquity of Gaelic.

For long it used to be argued that the Gaels had no literature until recent times. Yet Thomson gives examples dating from before the 13th century, after which time literary work, poetry, is identified with accuracy. It is a thought to read that the composer of a poem in the 13th century belonged to a family of bards whose direct descendants lasted until the fourth decade of the 19th century, in the island of South Uist. Yet this family was probably not unique in the Gaelic world. What other cultures can claim this distinction?

Gaelic writing from then still continues with such distinguished names as Iain Crichton Smith, George Campbell Hay and Derick Thomson himself, along with that grand old man of Gaelic literature, Sorley MacLean. It is interesting to know that Gaelic poetry, and some fiction, has been translated not only into English, but Welsh, French, German, Dutch and Swedish.

Inevitably Thomson homes in on the position of Gaelic today in modern Scotland. Many of the statistics given are depressing: the decline in the number of Gaelic speakers who are able to read and write the language. But there was an air of confidence in Gaelic shown in the 1981 Census Returns Reports, with standards of literacy definitely improved. There is still much work to be done, from the base of stability which Thomson suggests has now arrived.

In the final chapter, Thomson outlines the present situation *vis à vis* Gaelic and

Scotland. Many good things are now in existence, all working in specific areas for the common good. Yet, it is in the field of Gaelic education that there are found serious omissions. 'There is no core of all-Gaelic schools in the system, no primary school that does all its teaching through Gaelic, no school that teaches Gaelic first, and adds English later.' English still rules and that's not OK.



Thomson suggests a number of areas in which Gaelic can be strengthened and brought into more public use. They seem such little things, easily achieved. Yet the task of their achievement seems impossible. The fund of goodwill towards Gaelic which exists in Scotland is capable of being converted into more generous and effective initiatives and support, Thomson claims. But that goodwill must also be seen to be alive and kicking among Gaelic speakers themselves. If that can be harnessed to good effect, then the future of the language can be assured.

If education is the key to Gaelic survival, just what is taking place at present in the classroom? This is the subject of Gwen Mulholland's booklet, published by Rank and File, a militant pressure group within the august Educational Institute of Scotland.

To set the scene, Gwen Mulholland sketches the history of the language in a manner which complements Thomson's but with strong political points being made in almost every paragraph. Her accusing fingers point to individuals in the past and to present-day institutions determined to

ensure that Gaelic receives no advantage to work out its own survival. The effect has been a deterioration in the self-confidence of Gaelic speakers. Peripheral attacks from Celtic Twilight writers in the thirties, who enthused over the Lfeyness of the Hebrideans and neglected to report on the social conditions of the people, did much damage and perpetrated a Harry Lauder image which lasted for decades.

Not until the 1950s did things begin to change. As Mulholland says: 'On a rather cynical note it may have been that the Scottish Education Department felt the Gaelic community to be virtually destroyed and they could now safely ease up on the persecution of the language.'

It is, of course, in the classroom where Gaelic should find the greatest hope for its future. Yet the present day position is not all that heartening, though the situation is much better than even a decade ago. Teachers tend to be left to their own devices. Teaching material is not co-ordinated. Few if any graded texts are available. Books tend to reflect local idioms rather than aiming for a generally accepted form of language and text. The highlight, perhaps, for learners outside the classroom was the BBC 'Can Seo' series which proved so popular that the first run of 7,500 copies of the accompanying book was completely sold out in a short time and required a reprint.

Miss Mulholland outlines in some detail her own experience in teaching Gaelic in the classroom. As a dedicated and enthusiastic learner she knows the problems and therefore the pitfalls. But much is still required to be done. I have just been involved in a survey of the attitudes and opinions of children in schools in the Western Isles. The results have yet to be analysed, but a cursory look at the Gaelic element in the survey indicates that children, even those experiencing the Bilingual Project (of which more anon), do not regard Gaelic as being an integral part of their school lives and future prospects. Though — most of the children said they would continue to speak Gaelic so that it would not die out. That concern, in children aged 13-15 years, must be considered by those in control of the future of the language. If they do not, they will fail these children.

Bilingual projects, in communities where both a dominant and a second language is spoken, are not rare in the world. Their operation has yielded valuable field experience which was used to launch the Research and Development Project in English-Gaelic Bilingual Education in Primary Schools in the Gaelic-speaking Areas, which in turn established the Bilingual Education Project in the Western Isles in 1975. Just published is an account of the Project's work from 1975 to 1981.

Outside Wales, the Bilingual Project was the first of its kind in Britain. It was hailed as the beginning of the end of the neglect of Gaelic in primary schools. The Western Isles Islands Council supported the Project with an enthusiasm which augured well in the early years. After all, cash was available

Continued on Page 19

BREIZH

Lez-varzhoniezh skosat- iwerzhonat

E derou miz Ebrel e oa dalc'het lez-varzhonierzh ha sonerezh etregouezelek e Dulenn hag e tri pe bevar lec'h all en Iwerzhon. Bep bloaz e teu barzhed skosat en nevezamzer d'ar vro-mañ da zisplegañ o oberennoù a-gevret gant barzhed iwerzhonat, hag en diskar-amzer ez a ar re-mañ d'o zro d'ober un droiad heñvel e Bro-Skos. Eus pep bro e vez daou varzh hag ur soner met bep tro e teu ur ganourez skosat amañ ivez.

Kroget e oa bet gant ar gweladennoù-se war-dro pemzek vloaz 'so war intrudu Meryl Gourlay, ur vaouez douget d'ar c'henskoazell etrekeltiek abaoe pell'oa peogwir he doa kemeret perzh er strivadeg da zastum sinadurioù e 1950-51 d'ur pedskrid o c'houlenn e vije lezet e vuhez gant hor c'henvroad Andrew Geffroy kondaonet d'ar marv. Meryl zo aet abred da Anaon met kemeret e voe an emell eus aozañ al lez-varzhoniezh en Iwerzhon gant rener Comhdháil Náisiúnta na Gaeilge (Kuzul Broadel an Iwerzhoneg), ar c'horonal Eoghan Ó Néill, harpet evit an dispignoù gant ministrerezh an Aferioù-Diavaez. Skosiz diouzh o zu a vez harpet gant ar Scottish Arts Council. Ar c'h-Comhdháil amañ zo bet lamet digantañ e garg a genurzhier-an-aozadurioù gouezelek goude ma voe krouet Bord na Gaeilge gant ar gouarnamant. Eoghan Ó Néill zo aet war e retred nevez'so. Emichañs ne vo ket Kavet digarez pelloc'h eus diaesterioù arc'hant ar Stad evit paouez a harpañ ar pezh a zo deut da vezañ ur boaz eus ar re sevenañ ha terriñ evel-se an ere nemetañ moarvat a gement a ve koulz lavaret a-berzh-Stad etre Iwerzhon hag Alba.

Hevlene e oa sturiet an abadenn, en ur sal vras eus Trinity College, gant Daithí Ó hÓgáin, kelenner gwerinoniezh iwerzhonat e Skolaj Skol-Veur Dulenn. Skosiz a oa anezho daou varzh. Aonghus Cambeul ha Mairi Nic Gumaraid, ur ganourez,



Scottish Poet Aonghus Caimbeul, Cúirt Filíochta & Ceol na hAlban, Trinity College in April 1985.

By courtesy of Máire Ní Éafa

Cairistiona Cheannadach hag ur soner biniou bras, Ailean Domhnallach. En tu all da gador Daithí e oa daou varzh iwerzhonat. Micheál Ó hAirtnéide hag Áine Ní Ghlinn, hag ur soner pib-ilin (uilleann pipe). An holl anezho tud e brud o oad.

Ambrouget e voent e-barzh ar sal ouzh ton ar biniou bras ha setu ar c'hadoriad o tigeriñ al lez en ur zisplegañ ur "gwarant" diouzh an doare hengounel a veze pleustret gwechall, betek derou ar 16vet kantved, pa geje ivez barzhed ha sonerien an div vro evit keñveriañ o arzoù. Met ne vez ket kevezadeg na barnedigezh evel ma c'helled kaout d'ar mare-hont, pa oa aes c'hoazh da Ouezeled Iwerzhon hag Alba en em gompren hep troidigezh.

Bremañ ne gav ket din ez eus kalz a Iwerzhoniz a c'hallfe kompren gouezeleg Bro-Skos hep harp ur skrid, rak daoust ma'z eo chomet tost-tre ar geriadur hag ar c'hevreadur en div yezh, gant an distagadur ez eus kudenn. Setu perak e vez roet d'ar

selaouerien adskridoù eus ar barzhonegoù ha kanennoù skosat, gant o zroidigezh e saozneg zoken. Ne vez amzer nemet da deurel prim ur sell outo met talvoudus int. Ha lennet e vez an troidigezhioù saozneg gant an aozerien skosat araok displegañ ar barzhon-egoù e gouezeleg!

Ar wech-mañ ivez e oa bet aozet adskridoù eus ar barzhonegoù iwerzhonek, pezh a oa deut-mat da veur a hini, peogwir er varzhoniezh iwerzhonek e reer gant e-leizh a c'herioù hag a droioù-lavar na vezont ket klevet er yezh pemdeziek. Ret din lavarout n'eo ket mat ar "glevedoniezh" er sal-se, ha seul washoc'h e vez ma vez trec'het da vouezh an displegerien gant cholori ar c'hirri-tan — ar c'hirri-klanvdi pergen — o tremen e-kichen.

Ar pep plijusañ e vez ar c'hanennou skosat! Cairistiona Cheannadach, gouezelegerezh a-vihanik, zo ur voem he c'hlevout. He c'hwec'h c'hoar hag he breur zo holl kanerien vat, hervez doare. Ailean Domhnallach, evelti barrek e gouezeleg, zo ur mailh war e vicher, gonezet gantañ Craobh na hAlban ("skourr" pe "maout" Bro-Skos) pa ne oa c'hoazh nemet 15 vloaz ha warlene e teuas gantañ an trec'h er genstrivadeg "etre ar re akuitañ" er vro-se.

N'on ket me avat evit bourrañ ouzh sonerezh ken kreñv e-barzh ur sal eviti da vout peuz-vras. Da heul e kaver dudius selaou ouzh ar bib-ilin! Met bep tro e vez lakaet ar selaouerien da glevout "piobair-each" (ger distreset da "pibroch" e saozneg?), un doare sonerezh dibar da Vro-Skos. Me gavfe gwelloc'h e chomfe ar soner war ar pondalez, e toull an nor. . . . Ha dezhañ neuze c'hwec'hañ er beuz a oueled e skevent hag e galon! Piv a gredfe reiñ seurt atiz?

Alan Heusaff

(Twice a year, a few Scottish-Gaelic poets and musicians meet with their Irish counterparts in a "Cúirt filíochta" at which poetry readings alternate with songs and pipe music. This "court" holds its sessions in the Spring in four or five places in Ireland while in the Autumn it goes on a Scottish circuit. In Ireland, credit for the revival and development during the last 15 years of what was an ancient custom is above all due to An Cor. Eoghan Ó Néill, the newly retired director of Comhdháil Náisiúnta na Gaeilge.)

New trends in Celtic language publishing

A new fashion is developing in the little world of literature in the Celtic languages: direct translations from one into another are increasingly frequent. More and more books are being published on this line, especially between Welsh and Breton.

Quite often the texts were not translated into either French or English. This trend is definitely to be encouraged if we have in mind the intellectual emancipation of our peoples.

The fields which have thus been explored include dictionaries: Welsh-Breton and Breton-Welsh ones have already appeared and an Irish-Breton/Breton-Irish one is in preparation in Brittany, by Loeiz Andouard.

Then comes poetry, which is easier in a way because one can choose short texts, but translating here is more difficult. Recently published was Éamonn Ó Ciosáin's bilingual Breton-Irish "Barzhonegoù Iwerzhonek" (in SKRID Nr 33)¹ — see CARN Nr 46. Another work worthy of a special mention is the anthology "Du a Gwyn/Gwenn ha Du", translations from Breton into Welsh² (1982).

More ambitious are books of short

stories. Some twenty years ago, Gwasg Gee, Dinbych, gave us "Aderyn y Gwirionedd", translated from Breton by J. E. Caerwyn Williams. In 1979 Gwasg Gomer published "Storiau o'r Llydaweg",³ also from Breton into Welsh. I am aware of "Feoil an Gheimhridh agus Scéalta eile as Albain",⁴ a selection of Scottish Gaelic stories put into Irish (1980). Another one, but from Scottish Gaelic into Breton, appeared last Summer under the title "Danevelloù Gouezeleg a Vro-Skos"⁵ (transl. by this writer).

Still more ambitious, perhaps, are the translations of short or longer novels. The only ones I know of are from Breton to Welsh: "Alan a'r tri brenin" (Roparz Hemon) and "Diawl yn y tŷ" (Jakez Riou), and from Welsh to Breton: Cafflogion.⁶

An anthology of plays "Dramau o'r Llydaweg"⁷ was also published in Welsh in 1982. Indications of more work in progress suggest that the pace of this trend might be quickening. On the Breton side of the Channel and of the Celtic Sea we have various children's books from the Welsh; an anthology of Welsh language short stories by the present writer; an anthology of Irish short stories by Loeiz Andouard. There have been of course fairly numerous translations of older literature. Quite a lot of Irish tales were thus made accessible to Breton readers. The world-acclaimed "Mabinogion" has long existed in Breton⁸ and it was published in Scottish Gaelic in 1984, under the title "Am Mabinogi".⁹

BRETON PUBLISHING SHOWING THE WAY?

A field where the interceltic leadership does not come from Wales is that of colour cartoons. Thanks to the efforts of a young language devotee, Yann Fanch Jacq, working with a few friends, a new publishing firm was set up in the last couple of years with the one and only object of publishing comic strips and drawing books in Breton. A few trials were made already in the mid- and late '70s when a handful of well-known French comics were translated into Breton. ("French comics" is really the French-language "Belgian school"!). The new venture, "Keit vimp beo" (Oaled ar Re Yaouank f-29212 Brieg) has now a catalogue of close to 30 bulky items in Breton. It is a major drive, and a great boost to the advance made in the Breton education of young children. So nowadays the Breton language comics-afficionado (not a rare product here) can proudly display about 40 substantial comics books entirely in Breton.

The books here mentioned can be obtained from the following addresses (refer to numbers in the text):

1. Hor Yezh, Per Denez, Ar Ri, Ploare, 29100 Douarnenez, Brittany.
2. Y Lofa, Talybont, SY24 5HE, Dyfed, Wales.
3. Gwasg Gomer, Llandysul, Dyfed.
4. Foilseacháin Náisiúnta Teo, 29 Sr. Uí Chonaill Íoch, Baile Átha Cliath 1.
5. Brud Nevez, 6 ru Beaumarchais, Brest

15 from Brittany, not to mention their coaches. Attempts had been made to get participants also from Ireland, Wales and Mannin where this form of sport is no longer practised. Four Welshmen were actually booked to come but there was some last minute impediment. The course proved very satisfactory to all involved, not least because of the warm welcome given to the visitors by the local population and elected representatives: "it was almost a family atmosphere", says the FALSAB secretary Guy Jaouen. The plan is therefore to repeat the experiment next year when it is hoped that all the Celtic countries will be represented. The fact that in Cumberland a form of wrestling has survived which is close to those practised in Breizh and Kernow testifies to the existence of a Celtic, Old-British substratum in that part of Northern England. Let us point out that F.A.L.S.A.B., which has done so much to maintain Breton wrestling since 1928, is non-political, which explains that they readily admit Cumberland participants. They would like to revive or introduce Celtic wrestling in the three countries not represented in Berrien with a view to establishing annual interceltic competitions and eventually a "World Championship". A committee meeting held on April 11 discussed the possibility of holding a first competition during the 1986 Lorient Festival. There is a problem of standardisation, the rules in use being different from country to country. In Berrien the trainees familiarised themselves with the three styles, which is the best way to arrive at an eventual compromise.



29200.

6. Brud Nevez, 6 ru Beaumarchais, Brest 29200.

7. Christopher Davies, Heol Rawlins, Llandybie, Dyfed SA18 3YD, Wales.

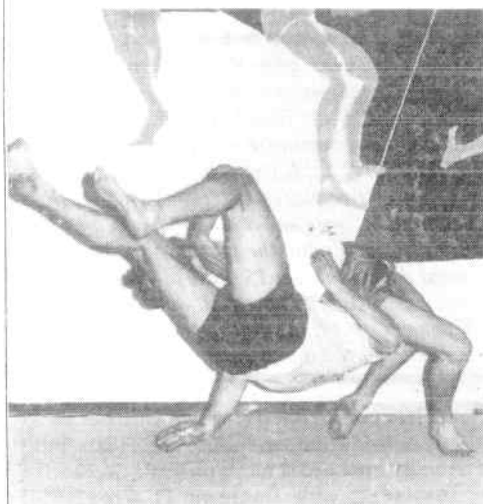
8. Preder, Penn Menez, 29000 Plovelin, Brittany (some of the tales are also in Cornish).

9. Club Leabhar, PO Box 1, Port Rìgh, Isle of Skye, Scotland.

Finally I'll mention the translation into modern Breton of the ancient Welsh poems of Llywarch Hen, available from Hor Yezh, Y. Desbordes, 1 Pl. Peguy, 29260 Lesneven (Brittany); Passyon agan Arluth, from Cornish to Breton, bilingual, from Preder (see above); and "Laboused an Arvor" from Welsh "Adar y Glannau", from Al Lanv, 8 ru Enez Vaz, 29000 Kemper.

MIKAEL MADEG

Towards an InterCeltic Wrestling Championship



Wrestling Skill: "Briad ar c'hastez".

The course in Celtic wrestling organised by the Breton association F.A.L.S.A.B. in Berrien during the second week in April brought together 5 trainees from Cornwall, 4 from Cumberland, 1 from Scotland, and

A book in English titled "Gouren, Breton and Celtic Wrestling" was published to coincide with the course. It can be bought from Bernez an Nailh, Skol Uhel ar Vro, 3 Rue Martenot, BP66 A, 35031 Rennes-Cedex. FALSAB is keenly interested in hearing from anyone who could help in developing their sport outside Brittany and above all taking part in future ventures such as the one in Berrien. Spread the word and write to Guy Jaouen, Hent Berrien (route de B.), 29218 Uhelgoad, Brittany.

A. HEUSAFF

KAN AN

The new association *Kan an Douar* has bought an old but structurally sound building dating from 1643 in Landelo, not far from Karaez in central West Brittany, with the aim of "safeguarding and promoting the use of Breton in daily life". This will be done by means of courses, theatre, singing, a library, a language laboratory, a children's nursery, facilities for film making, etc. The initiative comes from a few active "militants" in the area, among whom we note Yann Puillandre (involved in various FLB trials during the 70s) and Makoto Noguchi (a Japanese who opted for Brittany and our language some fifteen years ago). They have already re-roofed the building but there is still over 2,000 man- (or woman) days of work needed to transform it into a living cultural centre. The equivalent of Stg£40,000 is needed to buy the building

OBITUARY

LOEIZ ANDOUARD, a man who played an important part in the Breton language movement, died in June in Lambal, aged 81. Although he came from Upper Brittany, he had acquired a masterly command of Breton and belonged to the Gwalarn "School" of writers who, from 1925 onwards under Roparz Hemon's leadership, endowed Brittany with a modern literature in our own language. He learned Irish, travelled several times to Ireland and translated many works from Irish into Breton. From 1940 to 1944 he was the editor of the weekly *ARVOR* which R. Hemon had launched to make the cause of the language more widely known. At the end of the war, like so many of those who had carried on the struggle during the German occupation, he came to live in Paris — although he does not appear to have been prosecuted. It was a period of trial in his private life. He had a job with the Comité Central des Pêches Maritimes. In his spare time, he taught Breton at the Ker-Vreizh Centre and later set up a small theatre group which was the first to produce plays in our language after the war.

On retirement in 1971, he came to live on his ancestral ground near Cap Frehel and devoted almost all his time to work for Breton. He was one of the 25 or 30 teachers of the OBER correspondence School. Three of his books were published, all concerned with the sea — the last being a biography of Jacques Cartier, the Malouin who discovered Canada.

Just before dying he completed a Breton-Irish, Irish-Breton dictionary, which will be published soon.

Andouard worked indefatigably and disinterestedly for his country. He understood the importance of developing inter-celtic relations. (We were honoured in having him as a subscriber up to his death). Long may he be remembered!

A.H.

REGIONAL

The French government will hold general elections in March 1986, thus apparently fulfilling a Socialist pre-election promise. Each of the 21 administrative regions will elect an assembly by universal suffrage, with proportional representation. According to *ARMOR* this will give "Brittany" the possibility of expressing an officially recognised will. For one thing however, it will be only the four, not the five-department Brittany. And the electoral lists will be based on the département so that no Assembly member will be able to claim that he/she speaks on behalf of the "region" as a whole. Anyway, the rules are so fixed that Paris will retain all the controls. Finally, for fear that too much attention might be paid to regional issues, a general election will take place at the same time. The media will also do their part to ensure preoccupation with "national" issues and personalities.

It is therefore important for all those who retain a belief that Brittany can win some freedom by electoral process and who wish to have genuine Breton aspirations represented in the Rennes assembly, to put aside their differences and seek to present a common programme. The alternative is to leave the French parties in undisputed

ELECTIONS

control.

With this in mind, representatives of several organisations which advocate Breton self-government (POBL, Emgann, C.A.R., Frankiz Breizh, etc.) met on June 23 and decided to carry out a common campaign under the name "Coordination Bretagne", with a committee presided by Per Denez. They agreed to stress several points, in particular that the Breton Assembly should be entitled to set up an Executive Body with powers of decision in the economic and cultural fields; that it should work out a plan to solve the unemployment problem but respectful of the natural and human environment.

Another meeting had taken place on June 15/16 with some 80 people belonging to a variety of groups (including Skol an Emsav, ecologists, leftists). They sought agreement on the themes of ecology and autonomy. The UDB, though represented at the two meetings, wanted the two sides to come together. All recognise that a broad front is necessary if their lists (one per département) are to secure the minimum 5% of the vote required for a candidate to be elected.

PARENTS' DEMANDS IGNORED

In Carn 46 we reported that three years ago the French authorities countered the Diwan demand for public funding by proposing to open bilingual streams in the State schools in which Breton and French would be accorded equal time. Three such schools exist since 1982. The parents who availed of this opportunity formed an association, the A.P.E.E.B., with the aim of winning increasing support for bilingual education.

They are now disillusioned. In a statement issued after their AGM in Lannuon

(June 1) their various local groups complain that the authorities refuse to set up new bilingual classes in spite of parents' demands and elected councils' support; there is no continuity in the teaching of Breton from year to year; no programme is laid out for the teachers; the State denies APEEB a subsidy for the purpose of informing parents of the kind of teaching available in bilingual streams; teachers are not trained to teach Breton. They also draw attention to the government's refusal to table a bill for the teaching of the "regional" languages drafted by Socialist Party Committee and registered for discussion in the French National Assembly on May 17, 1984.

Young Bretons find less obstacles to learning Russian or Chinese than to learning their own language, the statement said.

DOUAR

materials. In appealing for funds, the association proposes minimum shares of 600 FFrs which can be bought over a period of a year. Without forgetting Oaled Diwan in Treglonou N. of Brest, where a similar centre is already very active but has still important debts to clear, we hope that this new appeal will be widely heard. The spirit of the people involved is excellent: self-reliance, no begging from the French State, although Bretons as tax-payers should be fully entitled to public subventions for such projects! I am sure a certain number of voluntary workers will be welcome. Breton will be spoken on the site, but no one willing to work should find that a barrier to admission. Further information from Yann Puillandre, "Ker Uhel", 29119 Kastell Nevez ar Faou, Brittany.

A.H.



Kan an Douar Centre (rear view) Renovation in progress.

CYMRU

CYMDEITHAS CWMNIAU CYDWEITHREDOL CANTREFI CYMRU

Mae'r ysgrif hon yn grynodedd byr iawn o gynllun i sefydlu cynghrair o gwmnïau cydweithredol Cymraeg i ymgymryd rhyngddynt â holl anghenion masnachol a gweithgynhyrchol Cymru ac i weithredu nid yn unig yn y diriogaeth a gydnabyddir yn swyddogol fel Cymru ond yn y parthau a oedd yn draddodiadol Gymraeg fel rhannau helaeth o siroedd Amwythig, Henffordd a Chaerlloew a hefyd lle bynnag y mae cymunedau sylweddol o Gymry yn Lloegr a thramor.

"Mae'n rhaid bod yn feddiannol," meddai'r diweddar Jac L. Williams.

O'r dechreuad cyntaf byddai rheol Gymraeg. Yr unig eithriad i hynny fyddai caniatáu un neu ragor o ieithoedd Celtaidd eraill ar becynnau'r nwyddau ac yn llenyddiaeth y sefydliad gan y gallai fod agwedd cyd-Geltaidd i'r gweithgareddau. Nid yw'r ieithoedd Celtaidd yn bwgwth ei gilydd beth bynnag.

Ni ellid disgwyl mwy na dau y cant o'r Cymry Cymraeg i fod yn ddigon brwd dros Gymreictod i ymuno â'r sefydliad i ddechrau. Hynny yw gellid disgwyl rhyw ddeng mil ochr yma Clawdd Offa a sawl un yr ochr draw.

Nid bach yw'r farchnad i'w datblygu. Y mae hanner miliwn o Gymry Cymraeg yng Nghymru — dros ddwywaith poblogaeth Ynys yr Ia. I drigolion y wlad honno y mae cyfundrefn weithgynhyrchu a marchnata gynhwysfawr yn eu hiaith frodorol. Ond anwybyddir ein hiaith genedlaethol ni yn gyfangwbl ar wahân i eithriadau prin.

Enw'r sefydliad cydweithredol i lenwi'r bwlch yw teitl yr ysgrif hon, neu C.C.C.C.C. neu'r 5 C yn fyr.

Dewisid cantref fel yr ardal ar gyfer pob un o'r cwmnïau cydweithredol oherwydd ei fod yn ddigon bach i fod yn gymuned gymdogol ac yn ddigon mawr i fod yn fasnachol effeithiol.

Byddai aelodaeth i'r 5 C trwy danysgrifiad blynyddol o £12 y flwyddyn, naill yn uniongyrchol, neu drwy aelodaeth i gwmni cantref a drosglwyddai £2 i'r 5 C o'r £12 a chadw'r £10 a fyddai ar ôl at ei ddibenion ef ei hunan.

Gwerthid cyfranddaliadau hefyd mewn unedau o £12 i'w rhannu hefyd yn £10 i'r Cwmni Cantref a £2 i'r Gymdeithas oni bai fod yr aelod yn perthyn i'r Gymdeithas yn uniongyrchol.

Aelodaeth yn unig a roddai'r hawl i ddyn bleidleisio i ethol swyddogion. Ni cheid pleidleisio oherwydd cyfranddaliadau.

Gwneled pob Cwmni Cantref o leiaf un cynnyrch diwydiannol neu amaethyddol a rhagor os oes modd fel y byddai amrywiaeth gynhwysfawr o nwyddau gweithgynnyrch o ansawdd dda wedi eu gwneud yng Nghymru.

Ar wahân i'r eithriad a nodwyd uchod, Cymraeg fyddai unig iaith y Cwmnïau Cantref a'r Gymdeithas a byddai rhaid i bob aelod, gwas a swyddog yn y gyfundrefn fod yn rhugl yn ein hiaith genedlaethol.

Yn ychwanegol at gynhyrchu nwyddau byddai rhaid i'r Cwmnïau Cantref sefydlu siopau Cymraeg ac i'r Gymdeithas sefydlu uwchfarchnadoedd Cymraeg.

Fel hynny byddai modd i ailorseddu'r Gymraeg fel iaith fasnachol ymarferol. Ni fyddai rhaid i Gymry Cymraeg fynd i uwchfarchnadoedd na siopau Saesneg mwy.

Trwy ddibynnu'n helaeth ar danysgrifiadau i'w hadnewyddu'n flynyddol fel darpariaeth cyllid byddai sail ariannol y Cwmnïau Cantref a'r Gymdeithas yn anorchfygol yn erbyn grym y cwmnïau Seisnig enfawr ac eraill ac oherwydd na fyddai eisiau llog ar gyfran helaeth o adnoddau ariannol y 5 C byddai prisiau ei nwyddau'n rhatach.

Byddai am y tro cyntaf ers blynyddoedd maith gymhelliad eang i'r Cymry Cymraeg ddefnyddio eu hiaith ar gyfer dibenion masnachol. Byddai hefyd gymhellia masnachol i'r Cymry di-Gymraeg ddysgu eu mamiaith oherwydd y byddai'n aflesol iddyn nhw beidio. Y Cymry Cymraeg fyddai'r bobl freiniol am y tro cyntaf oddi ar 1536, yn cael y nifer gynyddol o swyddi tra byddai diweithdra yn dal yn boendod i'r bobl ddi-Gymraeg.

Tra na ellid disgwyl mwy na ddau y cant o'r boblogaeth Gymraeg i gefnogi'r mudiad cydweithredol Cymraeg am resymau gwladgarol defnyddiai'r mwyafrif difraw wasanaethau'r 5 C er mwyn eu mantais faterol.

Yn ychwanegol at ymhel â gweithgareddau cynhyrchol a masnachol sefydled y 5 C ariandy neu ymddiriedolaeth ariannol i gyflawni swyddogaeth y banciau Seisnig ond yn ein hiaith genedlaethol, gan fuddsoddi yng Nghymru.

Darpared y 5 C wasanaethau Cymraeg ym materion prynu a gwerthu tai a thir.

Mae eisiau ysgolion uwchradd Cymraeg. Nid oes un. Y mae ychydig o ysgolion uwchradd dwyieithog. Saesneg yw'r mwyafrif llethol ohonyn nhw. Sefydler dwy ysgol uwchradd holl-Gymraeg dan nawdd

y 5 C yn weddol fuan. Disgleiriair'r rheina fel patrwm o'r fath ysgolion sydd eu heisiau yng Ngymru. Hawliai llawer o Gymry'r un fath o ysgolion gan yr awdurdodau addysg ar ôl cael arweiniad gan y 5 C.

Mae eisiau deddfwriaeth i wneud y Gymraeg yn iaith swyddogol fel y mae Saesneg yn Lloegr. Ond ni wna hynny'r Gymraeg yn iaith gyffredin ar dafod pawb yn y wlad hon yn fwy nag y mae'r Wyddeleg ar dafod pawb yn Iwerddon er ei safle urddasol swyddogol fel yr iaith genedlaethol gyntaf.

Mae'n rhaid gwneud y Gymraeg yn bwysig ac yn angenrheidiol ym materion ymarferol pob dydd — siopa a gwerthu, hysbyseb, papurau newyddion, arwyddion, cyfarwyddiadau, addysg ac yn y blaen, hynny yw rhan anhepgor gwedd bywyd dyddiol y genedl ym mhob maes. Hynny fyddai prif swyddogaeth y 5 C.

Oni allai sefydliad masnachol ar seiliau ariannol cadarn hybu'r Gymraeg yn gynt ac yn fwy effeithiol na'r holl eisteddfodau a chymdeithasau diwylliannol? er bod gan y rhai hynny eu lle pwysig hefyd.

Unwaith bod y llywodraeth yn gweld bod nifer sylweddol o'r Cymry o ddiffri obeutu eu hiaith ac yn barod i'w defnyddio ym mhob maes dilynai'r deddfwriaeth i wneud y Gymraeg yn iaith swyddogol yn ddigon diffwdan wedyn. Ar hyn o bryd nid oes gan y Senedd y dystiolaeth bod rhyw lawer ohonom yn beco dim o werth am ein hiaith a'i pharhad.

Mae'n rhaid i selogion y Gymraeg ymgymryd â sefydlu mudiad Cymraeg hollol ymarferol yn ychwanegol i'w holl diddordebau diwylliannol.

Nid ymhelai'r mudiad â gwleidyddiaeth blaidd nac â sefyllfa gyfansoddiadol Cymru. Mae'r pleidiau i gyd wedi mynegi eu cefnogaeth i'r iaith Gymraeg beth bynnag. Ieithyddol a masnachol fyddai amcanion y 5 C i uno'r Cymry Cymraeg i sefyll yn gadarn a gweithredu'n frwd dros yr unig iaith yn y byd y gallwn ni ddweud amdani taw ni biau hi.

Adferwn ein hiaith a'n cenedl a'n gwlad i'w hiawn ogoniant.

MERFYN PHILLIPS

(This article proposes the establishment of a federation of cooperatives functioning through the medium of the Welsh-language and catering for all the production and trade needs of Wales. It would operate not only in the area officially recognised as Wales but also in those regions which were traditionally Welsh such as extensive parts of Shropshire, Hereford and Gloucestershire as well as anywhere there might be substantial Welsh communities, in England and overseas.)

WELSH AND PLANNING IN NORTH PRESELI

The Conference in Crymmych and a Short Summary of the Report that gave rise to it

Notes and Outline of Recommendations from a Report drawn up by Dr. Dyfed Elis-Gruffydd on behalf of the North Pembrokeshire Cell of the Welsh Language Society.

Stronghold?

Preseli used to be regarded as one of the strongholds of the Welsh Language but that isn't true any more. The present position is truly critical. In a report on Houses and Communities published last year by the Planning Department of the Gwynedd County Council the following observation will be found: "Research work on supporting minority languages suggests that there is a good chance of a language surviving in areas where 70%-80% of the community can speak that language." In the 1981 Census less than 70% of the inhabitants of north Preseli were able to speak Welsh: the writing is already on the wall.

The Seriousness of the Crisis

For the first time the report shows an analysis of the prospects for the Welsh language in north Preseli.

In one ward only will Welsh be comparatively safe by 1991, and on the basis of past tendencies it appears that over 50% of the inhabitants of north Pembrokeshire will be solely English speaking by 2001, i.e. within 15 years.

In the St. Dogmaels and Moylgrove ward over 84% were Welsh speakers in 1951. There was a fall of about 25% in the percentage of Welsh speaking people by 1981. According to this tendency the Welsh people speaking their mother tongue will become a minority in St. Dogmaels and Moylgrove between 1991 and 2001.

Inflow

One of the biggest things that reduces the Welsh speaking population is the inflow of foreigners that have come to live among us — not only retired people but young families too whose English speaking children overwhelm the Welshness of the schools.

The inflow has been exceedingly rapid for the last thirty years and if it carries on unchecked there will be no future for Welsh. It will die.

Welsh and Planning in North Preseli

"Tourism can be an important element in the Welsh economy but it is also . . . an influence which is bringing about a gross Anglicisation of the country," said Professor Harold Carter and Mari Carter in 1974 in an article in the monthly magazine *Barn*.

Industry

Industry without positive conditions for promoting Welsh can contribute to its deterioration.

Philip Cooke said in 1978 in *Cambria*. "The policy in the Irish speaking communities has emphasised industrialisation recently and it has been a considerable success in checking depopulation. In spite of that, there has been a connexion between industrial developments and further linguistic (Irish) losses."

Planning for the Future

The Principle "... special consideration should be given to the Welsh Language and the culture associated with it in matters of planning in Wales," said the *Welsh Language Council*, a statutory body, in 1978 in its document, *A Future for the Welsh Language*, HMSO, Cardiff.

The Responsibility of the Councils

Since decisions and policies dealing with land use and the development of tourism and other industries influence the future of the Welsh language we call on:

(a) The Preseli District Council and the Pembrokeshire Coast National Park Authority to give *planning status* to the language namely that they would as a matter of policy:

1. (i) give full consideration to the effect of any development on the Welsh language and the Welsh culture when assessing planning applications,

(ii) restrict new houses to match local requirements only, taking special notice of what is happening to the older houses and

(iii) ensure that the communities develop slowly and in a manner that reflects the intrinsic character of the locality.

2. consider the effect of developing any industry, including tourism, on the Welsh language and Welsh culture, rejecting plans that are damaging to the language.

3. prepare (a) comprehensive report(s) on the position of the Welsh language in the Preseli District and within the boundaries of the Pembrokeshire Coast National Park which will also include special recommendations about how the present position can be improved.

(b) The Community Councils of North Preseli to:

(i) consider the effect of any development on the Welsh language and culture when assessing planning applications or any other relevant matter put before them by the Preseli District Council or the Pembrokeshire Coast National Park Authority.

(ii) weigh and measure the position of the Welsh language within their communities and bring particular recommendations

about how the position can be improved before either the Preseli District Council or the Pembrokeshire Coast National Park.

(c) The Dyfed County Council to:

(i) draw up a comprehensive language policy based on the *Dyfed Charter* published by Cymdeithas yr Iaith,

(ii) prepare a detailed report on the Welsh language in Dyfed, including definite policies that will help in supporting the Welsh culture and language in every part of the county, to be incorporated in the Dyfed Structure Plan.



The Conference

Cymdeithas yr Iaith organised a Conference in Crymmych on Saturday 23 April to discuss the report on Planning a Future for the Welsh Language in North Preseli.

The opinion of Glyndwr Vaughan, former Chairman of the Preseli District Council; Toni Shiavone, Chairman of the Conference; Dyfed Elis-Gruffydd who made the report; J. Cyril Hughes, Dr Wynne Samuel's successor as General Secretary of the Association of Welsh Community Councils; Rhys Dafis, Development Officer of Cymdeithas Tai Dyffryn Teifi; Dr Terry Stevens, former Development Officer of the Pembrokeshire National Park Authority and a native of Somerset; Halket Jones, Dyfed County, Preseli District and St. Dogmaels Community Councillor and Chairman of the Pembrokeshire National Park; and Brian Anson, Country and Town Planner, was that there was an indispensable need to give to the Welsh language planning status for it to survive as a living language.

These speakers expressed their anxiety that Preseli completely neglected the linguistic aspect of planning affairs.

They together with Roger Anderson, Chief Planning Officer of the Preseli District Council formed a panel of guest speakers in the Conference.

It was an enormous disappointment to hear Roger Anderson, unlike his fellow spokesmen, speaking without expressing any anxiety at all about the present position of the national language which is deteriorating rapidly now although he did acknowledge the correctness of the facts in Dyfed Elis-Gruffydd's comprehensive report. He didn't propose anything to improve the situation nor did he show any interest in the survival of the Welsh language.

Unfortunately Roger Anderson's attitude gets the overwhelming support of the Preseli councillors. Some half dozen councillors from North Preseli are interested in the future of the language, said Halket Jones. As for the overwhelming majority of the district councillors, they wouldn't recognise that there was a language problem at all.

Glyndwr Vaughan welcomed all to the Conference. He praised the report on the position of the language in North Preseli. He would look forward, he said, to the discussions of the Conference to get definite guidelines that the Preseli District Council could follow so as to strengthen the position of Welsh in the field of planning.

Toni Schiavone, the Conference Chairman, said that goodwill wasn't enough to save the Welsh language. It was high time for the councillors and officials in general to get to understand that proposals could affect the state of the Welsh language, he said. The Welsh Language Society was trying to persuade the local authorities and the Welsh Office to make the language a central issue in the field of planning.

Dyfed Elis-Gruffydd accused the Preseli Council of neglecting the linguistic aspect when dealing with planning matters. Preseli didn't care a rap about restoring the language, he said. He stressed the immediate need for a structure plan for Welsh.

Although there was a stronger consciousness about the language among the Welsh speakers than previously, Welsh was weakening very fast. Dr Elis-Gruffydd said that action would have to be taken very soon or it would be too late to safeguard and strengthen the Welshness of North Preseli which was in such a fragile condition. He called on the Dyfed Council to take responsibility for drawing up a definite policy for every district in the county to give the language official status in the field of planning.

Rhys Dafis said that a district council had the same responsibility for the well-being of Welsh in the field of planning as it had when considering the beauty of an area or of buildings. He urged the Preseli Council to carry out the recommendations of the Welsh Language Society.

Dr Terry Stevens said that it was not possible to separate planning from politics. He said that the lack of policy with regard to the language was policy. Planning in

favour of Welsh had to be part of general planning, he said.

17,000 foreigners had come into Dyfed from 1971 to 1981. They could be categorised as:

1. Retired people.
2. The owners of summer holiday houses.
- 22% of the houses in St. Dogmaels, Moylgrove, Newport and Dinas are summer holiday houses.
3. Young foreign families.

Although there were great difficulties with the first and second categories, the third was much worse, said Councillor Jones, because their children overwhelmed the Welshness of many of the schools, bringing a linguistic influence to bear on the children who belong here. Although the primary schools were doing miracles in teaching Welsh to the immigrant families, the greatest difficulty was that they hadn't got roots in Wales.

Section 52 of the Planning Act would be a help, said Councillor Jones who stressed the desperate need for work to keep the young people of the locality in their native surroundings.

The ordinary people should have the final say on planning matters through the layer of government nearest to them, that is the Community Councils, said Brian Anson. They know best the needs of their neighbourhoods. He said there should be legislation to enable the local people to defend the character and culture of their neighbourhoods rather than that the central authorities should order the patterns of planning.

Only 262 were taught wholly or partly through the medium of Welsh — 1.3%. Most of the courses are for training for secretarial and office work (at Kelserton, Clwyd; Aberystwyth; Dyfed; Dolsell au Llangefni and Bangor, Gwynedd and Swansea, Glamorgan), nursery assistant for young children (at Rhydarnan, Dyfed; and Bangor, Gwynedd) and at Dolgellau health studies and catering. However not all the content of all these courses are in Welsh. All have been established since 1975.

Welsh is also frequently used as the language of informal class room discussion and interaction in other courses in Dyfed and Gwynedd, but English is the language of lectures and virtually all written work and examinations. Although agricultural courses in Gwynedd are not designated bilingual students are instructed in Welsh and have the opportunity to answer examinations in Welsh.

The assessment of the courses offered shows up shortfalls and excellence. However its haphazard development and lack of co-ordination and inter college consultation is criticised.

In conclusion the need is for the local education authorities to reorientate its further education sector, which is rapidly expanding to counter unemployment, so as to formulate a well-considered appropriate policy for the role of the Welsh language in the further education service. How long will this take.

There was a lively general discussion after the contribution of the guest speakers.

There was an indication of the desperate need to discuss the position of the language in education because Welsh education was crucial to the survival of the national language.

Apart from the guest speakers and the officials of Cymdeithas yr Iaith there were only a few more than 80 in the Conference, a miserably small number considering the importance of the matter under discussion. Among them there were representatives from four community councils only.

The original report of which this is the translation appeared in Y Sŵn in the Easter 1985 edition.

Welsh Language Committee Report

The first report of the Welsh Language Committee of Cyngor Bro Llandudoch (St. Dogmaels Community Council), made the following recommendations:

1. The Welsh language and culture and our way of life should receive consideration in planning matters.
2. The use of the Welsh language should be promoted in speech and in writing.
3. A list of the organisations that are Welsh linguistically in the Community should be published and what is being done for the Welsh language should be advertised, e.g. putting up street names in Welsh.
4. A Welsh class for adults should be set up by the autumn, inviting learners.
5. English organisations should be urged to use Welsh on an increasing scale.

MERFYN PHILLIPS

Survey of Full-time bilingual courses in non-advanced further education in Wales 1983/84

This 1984 report by H.M. Inspectors of Education in the Welsh office looks at official Welsh only or bilingual courses in the technical colleges and further education colleges in Wales. With the growth of the use of Welsh in secondary schools, a corresponding growth in the further education sector might be expected. Some 21,700 pupils (10% of the total) in secondary schools are taught Welsh as a first language. 4,000 pupils (9% of total) of fifth form pupils in Wales are taught Welsh as first language and 1,150 (5%) in the sixth form. The thirteen officially designated bilingual secondary schools now have over 8,900 pupils. Even at examination stage there are more and more entries through Welsh. At C.S.E. level 41 subjects attracted 2,750 entries, at 'O' level 31 subjects saw 3,860 entries and at 'A' level there were 480 entries in 15 subjects.

From there on the decline in the ability to use Welsh falls dramatically. In 1982/83 there were 19,900 full-time students in "non-advanced further education courses".

TOLL A TAX ON WALES

The 100% increase on tolls across the Severn Road Bridge is a tax on the Welsh economy. It is estimated that it has cost 2,000 jobs over the last two years and a further 770 jobs hang in the balance as firms delay vital investment decisions because of industrialists' adverse perception of the crossing. Other companies write off any idea of settling in South Wales. If Wales is, according to the Westminster administration, part of England, why is there not free trade across the frontier and the economy allowed to blossom? The combination of charges, frequent repairs, safety work and traffic delays give the bridge and South Wales an unfavourable image. 75% of the traffic over the bridge is local movements between Avon county and South Wales generated by the existence of the crossing. The cost of collection and delays takes up 55% of the £2m revenue raised each year.

CLIVE JAMES

An International Conference on Minority Languages will take place from June 21 to 26, 1986 in Galway, Ireland. Contact 3 ICML, Roinn na Sean- agus Meán Ghaeilge, Coláiste na hOllscoile, Gaillimh, Éire.

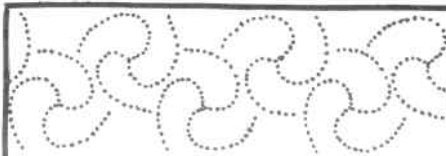
ÉIRE

CEANNTÍRE — NASC ALBA-ÉIRE

Sa lá inniu déarfainn gur beag a chiallaíonn Ceanntíre — nó Kintyre an Bhéarla — don gnáth Éireannach; amhrán b'fhéidir a bhí i mbéal an phobail blianta beaga ó shoin is túisce a smaoiníodís air. Tar éis an leabhar seo, KINTYRE THE HIDDEN PAST le Angus Martin,* a léamh beidh léargas eile ar fad faighte ar an leathinis sin ar mhóthír na hAlban is gaire do chósta na hÉireann. I stair chultúrtha agus sóisialta Ceanntíre mar a cuirtear síos air sa leabhar seo, cítear mionsamhail de stair chultúrtha agus sóisialta cuid mhaith d'Éirinn agus go háirithe de Chúige Uladh. Ní hionann sin is a rá go naontódh muid uilig le dearcadh an údair ar chursaí teangan agus pobail. Glacann sé leis go bhfuil an dá phobal in Albain, na Gaeil agus na Gaill (Lowlanders) agus go ndearna na Gaill coilíniú ar Ceanntíre sa chéad leath den seachtú aois deag. Ba ghníomh polaitiúil é seo ar aon dul leis an gcoilíniú a tharla i gCúige Uladh sa tréimhse céanna; mar adeir an túdar "... may be compared with the contemporaneous and ultimately disastrous settlement of English and Lowland Scots on forfeited lands in Ulster". Ar dtús ghlac na coilínithe le teanga agus cultúr an phobail dúchasaigh, ach de réir a chéile de bharr bhrú Stáit agus eaglasta chúlaigh teanga agus cultúr na nGael agus dar leis an údar beidh an Ghàidhlig cailte faoi dheireadh an chéid seo i gCeanntíre. Sé an bhuairt is mó atá ar Angus Martin anois go bhfuil an chanúint dhúchasach Albainis (Scots) ag imeacht chomh maith agus an Béarla "Caighdeánta" ag fáil an lámh in uachtar. Mar sin fhéin ní ábhar suirbhéanna ag lucht acadúil go fóill i nAlbainis mar atá an Ghàidhlig le fada an lá. Edward Lhuyd, an Breatnach ioldána, is túisce a rinne staidéar ar chanúint Ghàidhlice Ceanntíre le linn a chuairt ar an leathinis 1699-1700 ar a bhealach go hÉirinn. Rinne sé aistriúchán ar Dictionarium Trilingue (Béarla, Laidin agus Gréigis) le John Ray i gcanúint Ghàidhlice Ardghail a bhí gar go maith do chanúint Ghaeilge Uladh. Dhá chéad bliain ina dhiaidh sin a rinne Ioruaich, Nils M. Holmer, an chéad suirbhé chuimsitheach ar chanúint Ghàidhlice Ceanntíre don Norwegian Linguistic Survey. Lean an Linguistic Survey of Scotland leis an obair seo i 1951 agus bhí an taighde fós ar bun i 1983 agus an leabhar seo a scríobh; agus tá tagairt do chanúint Ceanntíre san Linguistic Atlas agus Survey of Irish Dialects leis an Ollamh Heinrich Wagner. Colm Ó Baoill a rinne an taighde don suirbhé seo agus d'fhoilsigh sé féin "Contributions to a

comparative study of Ulster Irish and Scottish Gaelic".

San chaibidil dár teidil "The Gaelic Decline" cuirtear síos ar tionchar na hEaglaise agus an Stáit, idir córas riaracháin agus córas oideachais, ar mheath na teangan agus is macalla é uilig ar mheath na Gaeilge in Éirinn sa naoú aois deag. Mar adeir Angus Martin tháinig an meath ón mbarr anuas agus chomh fada is a bhaineann sé le Ceanntíre tá sé tagtha go dtí an bunphointe. Tá léargas maith ar staid na Gàidhlig ag deireadh an ochtú aois deag san aighneas a tharla idir an Dochtúir



Guth na Mná

Do Dolores Keane

Mar lon dubh agus smólach
ag canadh i n-éineacht
ar bharr sceiche
maidin gheal seaca
i dtosach an Earraigh.

Mar fhuiseog ag éirí aníos
as portach lá samhraidh
agus i ag líonadh
ceartlár na firmiminte
le binneas a gutha.

Mar naoscach san fhómhair
agus piachán ina ghlór
ag cumadh nótaí bróin
le dul faoi na gréine
sa riasc cois abhann.

Mar ghlór uaigneach an chóbaigh
cois farraige sa gheimhreadh
a ghuth dearóil cráite
ag baint macalla
as na h-aillte arda.

A bhean ar leat an guth
a shíneann siar thar dhromchla
na mblianta go tús na treibhe
táimid go mór i ngrá leat
ó chéad-chualamar tú.

Mícheál Ó Ruairc,
B.Á.C. '85

Oirmhinneach John Smith, scoláire agus údar cáiliúil i nGàidhlig, agus an Eaglais Gallda (Béarla) i mbaile mór Ceann Loch (CAMPBELTOWN). Bhí an tOirmhinneach Smith ag iarraidh eaglais ar leith don a phobal Gàidhlig, ach cuireadh ina choinne ar bhonn costais agus ar bhonn teangan. Bhíothas tar éis suim maith airgid a chaitheamh ar an eaglais nua Gallda sa mbaile agus mar a dúradh ag an am:

"When this church was built, the Heritors had in view that it should serve both congregations, in the manner it does now, otherwise the plan and expense would have been greatly circumscribed; besides that, the Gaelic language in this part of the country is dying out, and the whole or the greater part of the Highlanders now understand and attend the English service."

Ach d'éiligh Smith go mba Ghaeil nó lucht labhartha Gàidhlig, dhá dtrian den phobal agus tar éis an cás a chur faoi bhráid Comhthionóil Eaglais na hAlban, d'éirigh leis an Oirmhinneach Smith eaglais ar leith a fháil do phobal na Gàidhlig — agus deascéal amháin — tá an eaglais seo, a tógadh idir 1803-1806, in úsáid go dtí an lá inniu. Ba sa Daonáireamh 1881 a rinneadh áireamh ar lucht labhartha na Gàidhlig don chéad uair, ach measann an túdar nach bhfuil na figiúirí iontaofa agus is ar Daonáireamh 1891 atá sé ag brath ar son colais cruinn.

leith sa chaibidil "The Irish in Kintyre". Is léir go raibh córas taistil idir Ceanntíre agus tuisceart na hÉireann ar feadh na céadta bliain; idir Baile an Chaistil i gCo. Aontroma agus Southend i ndeisceart na leithinse a bhí an bad farantóireachta in aimsir Edward Lhuyd, ach níos déanaí ba i gCeann Loch a dtáinig na báid ó Éirinn i dtír lár an naoú aois deag. Mar sin fhéin lean an inimirce ó Éirinn agus ní nach ionadh ba bhochtáin agus teifigh ón nGorta is mó a tháinig sa tréimhse sin. Diúltaíodh cabhair do lucht déirce faoin Poor Law Amendment Act 1845, agus cuireadh go leor de na hinimircigh seo ar ais go hÉirinn. B'as Cúige Uladh don a bhfurmhór, níos mó ná 50% díbh ó Cho. Aontroma, an líon is mó ina dhiaidh sin ó Thír Chonaill.

Baineann caibidlí eile le seanchas, scéalta agus saol an phobail. Leabhar taighde é go bunúsach le breis is 200 leathanach de théacs agus 30 leathanach d'aguisíní agus gluais. Clúdach páipéir atá air agus an locht is mó atá air a chostasais is atá sé ar £12 stg., ach má tá teacht air go héasca is fiú go mór é a léamh.

BRÍD HEUSSAFF

*KINTYRE - THE HIDDEN PAST by Angus Martin. Published by John Donald Publishers Ltd., Edinburgh.

"Neutrality, International Law & the Nuclear Arms Race: What Ireland can do"

by Richard Falk

Published by Irish Sovereignty Movement. Price 50p.

"If men cannot refer to common values, which they all separately recognise, then man is incomprehensible to man."

Camus: *The Rebel*

This pamphlet contains a lecture given by Professor Richard Falk of Princeton University, U.S.A. in Trinity College, Dublin in April 1984.

In the introduction Kadar Asmal, Dean of Trinity College informs us that Falk is one of the most distinguished contemporary international lawyers, who sees international law as providing the framework of rules which enable political societies to work out the accommodations necessary in an increasingly interdependent world society.

In a nuclear war neutrality would be an anachronistic role for any country because unlike traditional warfare it would involve not just the belligerents. Nuclear destruction would not respect the national boundaries of non-combatant states (not to mention the civilian populations of the belligerent states). Consequently, all the countries of the world are potentially involved.

Professor Falk, however, sees a new and challenging role for neutrality. It can no longer be passive he says and proposes a new active neutrality throughout the world. "Neutrality must be transformed". He speaks of this transformation in the context of international law. A state which is in potential danger from nuclear war in which it is not itself a belligerent, stands in a position that its sovereignty is consequently under threat. It is ironic, perhaps, to talk of sovereignty when the powers who possess the nuclear weapons are the last people to respect it. But Falk interprets part of the Non-Proliferation Nuclear Treaty as conferring on non-nuclear countries, including neutral states, the right to "act to protect their sovereign rights not to participate in or be affected by illegal modes of warfare by exerting pressure for the repudiation of these weapons and of strategies related to their threats and use. The stance of non-participation in nuclearism thus becomes one of avoiding complicity in what is contended to be an essentially illegal security system, namely nuclear deterrence."

This eminent authority sees law as creative "in the sense that it arises in response to the emerging needs of the human community and evolves to reflect the practice of states in dealing with claims and counter-claims. The contemporary crisis of world order stems in significant part from the inability and unwillingness of

the dominant states to play a creative role in overcoming the joint and several dangers of nuclearism. This analysis also suggests that the peoples of the world are not being adequately protected by their governments to the extent that the menace of nuclearism is not removed, or at least diminished. Against this background initiatives by neutralist governments would be widely perceived as positive contributions to world order and as constructive efforts to reclaim international legal process for human benefit."

Much of our international law, says Falk, and the League of Nations and the United Nations Organisation came into being as a result of World Wars. But now the position is reversed and the protective laws must be made before World War III — before a nuclear war and the subsequent horrors of a "nuclear winter".

Falk puts it up to the neutral countries to start this process. In fact, he thinks Ireland an ideal example of the type of country to initiate such a process to "obtain a General Assembly request to the International Court of Justice for an advisory opinion on the legal status of nuclear weapons and on the status of neutral rights to protect the sanctity of sovereign territory and the preservation of international society as a whole from threats to use weapons which manifestly lack the capacity to limit their harmful effects."

However, it is almost impossible to conceive a government lead by FitzGerald responding to such a suggestion. Haughey has spoken emphatically in favour of our remaining neutral and in the Malvinas affair surprised many in taking an anti-Anglo-American stance. For any leader of any small or even medium sized neutral country to act on the lines Falk advocates would require that that individual should be bold enough to incur for himself and his country the hostility of the nuclear powers. Great courage, indeed, would be required.

But Professor Falk is not directing his message towards neutral states; he is addressing the civilians in the nuclear states. He emphasises "the important reality that international law can be a valuable instrument for expressing the claims of civil society against the state, even if it is not effective at this stage in international relations."

He sees a danger to democracy within

those nuclear states. "The use of nuclear technology enables a fundamentalist or pathological leader, or perhaps even an errant submarine commander to exercise the power, without any foundation in constitutional arrangements or popular consent to plunge much of the planet into a flaming cauldron which would extinguish life as we know it."

Such a viewpoint and his attitude to terrorism have earned Falk the name of being anti-states.

"Political terrorism as a tactic of the weak is almost always the expression of frustrated aspirations for justice and its ubiquity today is in part a reflection of the failure of the organised political community to provide non-violent alternatives."

This pamphlet is very worthwhile reading and shows a possible way out of the darkness for a very frightened world.

Pádraig Ó Cléirigh

Rights for Irish Language in Northern Prisons Demanded

A letter from the Cultural Department of Sinn Féin draws attention to the lack of rights for the Irish Language in prisons in the North.

Although there is a complete ban on the language in the prisons a recent survey shows that 385 prisoners know Irish and in the last three years 188 have gained the Fáinne (symbol for being able to speak Irish).

No letters in Irish or publications in Irish are allowed nor can Irish be used during visits. It is also forbidden to wear the Fáinne.

The letter requests people to raise the matter of this ban with the Northern Ireland office and the Westminster Government.

It further asks to be kept informed, if possible, of representations made — write to M. O Muilleoir, Roinn an Chultúir Sinn Féin, 147 Br. Bhaile Andarsan, Béal Feirste 11, Éire.

Long standing member of the Celtic League willing to pay all Postage costs etc. for the loan of any Irish language course. Preferably with cassette tapes. Will take good care of materials.

Ian Williams, 6 Rose Row, Redruth, Kernow, Cornwall.

The League's secretary general wrote also to the Friends of Navan Fort, expressing Celtic League support for the campaign to save from destruction the mound near Armagh which was the seat of the kings of Ulster, famous in Irish traditions and sagas under the name of Eamhain Macha, and known in English as Navan Fort today. It is threatened by quarrying. Some Loyalists are involved also in this campaign, though for reasons of their own (they see the Fort as a boost for their anti-Gaelic stance. They omit the fact that all the literature relating to Eamhain Macha is in Irish ...).

AN IRISH REPUBLICAN VIEW OF MANX IN 1914

The Irish Republican Brotherhood — the revolutionary organisation founded in 1858 who determined on the 1916 Insurrection — published a monthly paper between 1910 and 1914 (when it was in common with other nationalist publications, suppressed).

As one might expect of the Fenians their range was wide and their scan was broad. Subjoined is an article indicating the interest in and concern for another subject Celtic people.

IRISH FREEDOM, JANUARY, 1914

LANGUAGE AND NATIONALITY IN MANN

If it be a source of satisfaction to us to find someone in a worse plight than ourselves it is at best a satisfaction of a mean and beggarly kind. Yet it was little more than this I had to console me when I had finished my quest after Nationality in that part of his Britanic Majesty's dominions known to English speakers as the Isle of Man, but called by the small remnant of the Manx nation still extant by the name of Ellen Vannin, i.e., Oileán Mhanannain. There are many elements of similarity, as there are others of sharp contrast, between the conditions subsisting in that island and in ours. The island is being largely exploited for the benefit of England; most of the profits of the tripper season go across to enrich the Sassanach; there are few native industries; the population is decreasing owing to emigration; while national spirit and patriotism are at a very low level indeed. A limited amount of political independence is still possessed by the islanders, chiefly for the reason that it would not pay England to govern the country directly: just as, conversely, in our case we are left without a vestige of freedom because it has paid England well to manage our affairs for us. Small, however, as was the measure of independence formerly enjoyed by Mannin, it was apparently too much for the Manx patriots then in power, and in 1872 the Manx parliament, at the dictation of the governor, one Loch, passed an Act handing over the most important and sacred of its duties, viz., the control of education, to England. By this Act the Manx Government proclaimed that it was unequal to the task of devising a system of education for the children whose parents had placed it in power, and that the one fit and proper body to decide what was good for the Manx child was the regiment of English officials located at Whitehall, London, and known as the Board of Education. For such a confession of incompetence and imbecility it would be hard to find an equal in the records of public bodies. I will deal presently with some of the consequences which have followed this act of national folly.

P. Ó S.

Until some twenty years ago it does not seem to have occurred to anyone that the Manx language could or ought to live. The Manx Society, founded in 1858, did much valuable work in collecting and publishing material in Manx, but did not concern itself with the preservation or propagation of the national tongue. Indeed, it would appear as though it were the accepted certainty of the death of the language that prompted the society hereafter as a memorial of the dead tongue. In the early nineties, however — the Manx Society having in the meantime predeceased the Manx language — short articles dealing with the language found their way into the "Isle of Man Examiner": then some matter in Manx began to appear

— the first that had been seen in the Manx press for twenty-five years. This looked like the beginning of the resurrection, and for it three men in particular were responsible: William Quayle, since deceased; William Cubbon, the present borough librarian of Douglas; and J. J. Kneen, a Manx scholar of the first rank. Public interest was aroused, and 1899 Yn Cheshaght Gailckagh was set on foot. This society corresponds, in its aims if not in its methods, with our Gaelic League, its first object being stated as "The preservation of Manx as the national language of the Isle of Man."

The history of this society, reflecting as it does the weakness of the national sense in the island, makes rather mournful reading. A good start was, however, made with an attempt to provide for the teaching of Manx in the schools; but here it was that Loch's Act — referred to, by-the-way, as a "master stroke of policy" by the then president of the society in his "History of the Isle of Man"! — came in, and it was the gentlemen at Whitehall who had to be humbly approached by Yn Cheshaght with a view to having the Manx language recognised as a subject of instruction in the public elementary schools of the island. These capable gentlemen took three years to come to a decision on the matter, and then graciously granted permission to Yn Cheshaght "to lay the question before the



Photo by courtesy: Maire Ni Eala

Brian Ó Baoill, who works with Údarás na Gaeltachta, was sentenced to 2 weeks in prison for refusing to pay a fine imposed for not having a T.V. licence in protest at the scandalous lack of Irish on R.T.É.

Pickets were placed on Mountjoy Prison and on R.T.É. in protest at the jailing and calls made for his release by many language groups and bodies. Mr. Ó Baoill's wife and family went on a token fast in Galway city to support him. He was released after five days.

A letter was sent on behalf of the Celtic League to the Minister for Justice, asking him to release Brian Ó Baoill (jailed at the end of June for refusing to pay his licence for a television service which makes a mockery of the Irish State's proclaimed policy to restore the Irish language). It expressed the astonishment felt in the other Celtic countries that an Irishman should be imprisoned for upholding his language rights when criminals are let free before serving their terms of imprisonment due to lack of space in the jails.

school boards of the island." These three years were, we may presume, spent in ascertaining accurately the sort of stuff the school boards were made of. The result showed that England had made no error of judgment: one school board was willing to allow Manx to be taught for one half-hour per week in three of its schools! The permission was shortly afterwards withdrawn!! After this defeat Yn Cheshaght appears to have given up all hope of reaching the schools, for no mention of them appears in later reports, and today — will it be believed? — the Manx language is not being taught in a single school, primary or secondary, in the island. The schools have been definitely abandoned to the enemy. English inspectors, and in many cases English teachers, are successfully crushing out whatever little national self-respect remains. The ways of these inspectors seem to be somewhat similar to those of many of our anglicised and anglicising inspectors here. A lady teacher, who had the temerity to teach Manx children something of the lives of notable Manxmen, was informed by the inspector that "that sort of thing might easily be overdone." She took the hint.

Up to the present, it must be admitted, Yn Cheshaght has not met with much success in any direction: it is alive, but it is showing few signs of life, either in the way of teaching or by active propagandist work. Whatever is being done, is being done by a few individual members rather than by the corporate body. A short time ago, when the Douglas town Commissioners affixed the nicknames "Kursaal" and "Villa Marina" to some buildings and grounds which cost the ratepayers £80,000, the official Cheshaght made no protest. A few members, however, made an unsuccessful attempt to have Manx names substituted — a course which, had it been adopted, would have at once given distinction to the place, and served to announce to all visitors that they were really in Manxland, and not in a piece of Lancashire which had gone adrift.

The causes of the sterility of Yn Cheshaght are not very far to seek: they may be worth considering lest any of us should ever be tempted to sin in a similar way. First and foremost is Patronage. In the report of the society for 1902 we read — "It is a matter of encouragement to us also that, when His Majesty King Edward was in the island he expressed a desire to hear the language, etc." Again, in the 1908 report: "Her Majesty the Queen has expressed her interest in Manx music." Neither of their aforesaid Majesties has ever expressed a desire to hear the Irish language nor an interest in Irish music, and, truth to tell, I don't think we are any the worse for the omission. Our fellow Gaels in Mann are allowing their backbones to be patronised into jelly. The wife of the present governor — our national dailies would, I suppose, by analogy call her the "governess" — is evidently concerned lest there should still be a little vitality left in the Nationalists of Mann, for she has recently announced that she "has a hankering after the Manx language." Lord Raglan himself, however, is neither so astute nor so discreet: a few weeks ago, in a speech delivered at the opening of a new department of the borough library at Douglas, he referred in terms of insolent buffoonery to the native tongue. It is pitiable to read that this clownishness was received by the town commissioners — the same of "Kursaal" and "Villa Marina" fame — with "laughter"; but perhaps they will think over it later.

Another cause of failure is the society's neglect of the native speaker, who in Ellen Vannin as in Eirinn, must save the language if it ever is to be saved. Yn Cheshaght Gailchagh commits a fatal error in making Douglas — the most hopelessly Anglicised spot on the island — its headquarters and in confining all its meetings to this town. It is busy seeking the support of the "daoine mora" while the native speaker is fast disappearing. The number of native speakers of Manx is now alarmingly small

— something about 250 — and if Manxmen do not quickly awaken to a sense of their national responsibilities and do something effective the next generation will see the last of the Manx nation.

Another mistake consists in the cessation of the struggle for Manx in the schools. It is difficult to find an excuse for this. The sins of a former generation, who yielded up the educational freedom of the island and made it in this matter a plaything of English officialdom, have produced a state of affairs that must make this struggle an exceptional and arduous one; but they do not constitute a sufficient reason for its abandonment. In fact, no reason could ever be deemed sufficient for that.

On the whole, then, national affairs are in a bad way in Mann; but bad and all as they are, there are some hopeful signs. There are already many Manxmen who are beginning to feel uncomfortable and to suspect that, after all, things are not quite right in the island. This may be the beginning of the resurrection. There are others who are, in their despair, looking across to us for help and counsel. One of these latter writes: "It is to your country we look for inspiration. We had missions from Erin in the early centuries: our ancient Keels tell the story of them. Why not a modern mission?" Why not? It might be more useful than missions to America, and certainly would be if it helped Ellen Vannin to take her proper place in a greater Gaelic Union. In the meantime our friends in Mann must understand that, though they may get inspiration from us, the saving of their national souls must be done entirely by themselves. Let them abandon the "daoine mora" and foreign patronage, and go to the people: let them work for the Repeal of the Act of 1872, and get control of the schools; above all, let each and everyone of them learn and speak the national tongue, in season and out of season, everywhere and to everyone. These point the way to success.

AN FIOLAR

STOP THIS MURDER

U.D.R. MAN DETAINED
AFTER ULSTER KILLING
(Guardian 8/4/85)

THE U.D.R. ITS INCEPTION

The Ulster Defence Regiment was formed on April 1st 1970 — its role was to be internal security in the six North Eastern Counties of Ireland, which are still held by the British Crown. The need for such a force arose because the previous internal security force — the 'B' Special Constabulary had been thoroughly discredited and was unacceptable to the Catholic/Nationalist population of the six counties. A force given British Army discipline would it was felt:

a) Be more acceptable to the Catholic population

b) Be more effective in the internal security role.

The theory, although the U.K. media initially indicated its apparent success, never worked, and by 1985 the *United Kingdom* press was carrying Headlines such as those above. The Catholic population, some of whom had initially joined the Regiment, were also thoroughly disillusioned, and the Regiment had become regarded by them as more sectarian and barbarous than the former 'B' Specials.

INTIMIDATION TURNS TO MURDER

The initial alienation of the Nationalist community arose through intimidation of them, when the so-called policy of Ulsterisation was adopted. This policy, put simply, removed Regular British Army units from the Ghetto areas of N.E. Ireland and replaced them with the Ulster Defence Regiment. Despite complaints/campaigns against this 'get tough policy' the Ulster Defence Regiment proceeded unrestrained. Inevitably unchecked, this intimidation turned to murder.

In 1983 the Celtic League, an Inter-Celtic organisation which as part of its Policy, works for a peaceful re-unification of Éire, became concerned at the level of incidents involving the Ulster Defence Regiment. Despite repeated requests to the Northern Ireland Office and the British Ministry of Defence, we have been unable to obtain statistical data on the number of criminal activities in which members of the Ulster Defence Regiment have been involved. The figures are so shocking, the British Government are afraid to publish them.

The text above was prepared by the Manx Branch and published by the Celtic League in leaflet form with the aim of contributing to the widespread demand that this policy of official murder be stopped. It was distributed in all the Celtic countries and sent to elected representatives in several others with a request that they support this campaign, e.g. by writing to the Secretary of State for Northern Ireland, Mr. Douglas Hurd, N.I. Office, Belfast. We ask all our readers to do likewise. They could write to the British ambassador in their own country.

KERNOW

MARKING



TIME

The mid 1980's have not been a period of rapid expansion for the Cornish movement, either politically or in respect of the language. But in retrospect the present time will perhaps be seen as a period of consolidation in the face of continuing pressure on the Cornish economy and culture. The national movement has proceeded in cycles, with periods of expansion (the 1930's, 1950's and late 1970's) being followed by retrenchment and decline in activity. The first upsurge produced the first fluent speakers of Cornish as a revived language whilst the most recent has succeeded in producing the first native speakers of Cornish as a mother tongue since the late 18th Century.

However, the success of the language movement is still very limited. A recent estimate puts the number of people who can hold a reasonable conversation for more than an hour or so at about 50 (about a dozen people had reached this level in the 1930's). This is not a great increase, although of course there is a much larger body of speakers with lesser fluency (1975 is an estimate for August 1981). Hopeful signs for an increase in the future are the Kernewek Dre Lyther correspondence course and the increase in number of regular classes. Cornish is now taught in 5 primary schools, 2 secondary schools and 18 evening classes. The examinations of the Cornish Language Board reached a peak of popularity in 1981 although a decline has occurred since then. 181 people have passed the 3rd or highest grade examination. However, many people learn the language just to write, not to speak and it doesn't follow that examination success means fluency, a problem encountered in other Celtic countries. In the same way some fluent speakers have never taken an examination.

There is a serious lack of teaching and written material in Cornish, and until recently the approach adopted to learning was old-fashioned, emphasizing writing as stated previously. However, there does exist a learners magazine 'An Gannas', produced monthly, selling 200-300 copies; and also 'Len Ha Lyn', a magazine for children also produced monthly. Dalleth, the nursery group set up in the late 1970's, still operates, publishing not only 'Len Ha Lyn' but also books and cassettes.

The most important development in the language movement in the past few years has been a willingness to renew the orthography of Morton Nance, formulated in the 1920's, and to try to improve the language as a medium for speech. Two main solutions have been proffered so far. Firstly, at an academic level, Dr. Ken

Cornish" which has subjected the language to a serious modern analysis in the help of computers. He has concluded that in order to recreate the sounds of Cornish, there is a need to base the language more firmly on its classic phase in the Middle Ages and to allow the spelling system to reflect this move accurately.

On the other hand, some of the more regular speakers have concluded that the language should base itself on Cornish as it was last spoken, and to alter the orthography accordingly. These two approaches are not easily reconcilable, but the debate now taking place is examining the nature of the language in a critical fashion for the first time since the 1920's. This can only be healthy.

This year has also seen the publication of Wella Brown's "Grammar of Modern Cornish", the most complete and rigorous examination of the language yet, and also 'An Gurun Wosek a Gelta' by Melville Bennetoo, the first modern full length novel in Cornish. In addition a plan to finish the translation of the Bible is under way, and the Institute of Cornish Studies is now cooperating with some Cornish teachers to produce teaching materials for schools.

Politically as well as linguistically the movement is marking time. Although votes are holding up well at a local level for the two national parties in elections, they have become very localized; Mebyon Kernow in the far West and the Cornish Nationalist Party in mid-Cornwall. Thus although the number of nationalist candidates has dropped, MK succeeded in Penzance in getting Colin Lawry elected in a straight fight against a Tory candidate, the first official MK county councillor since the 1967-70 period. Mebyon Kernow has followed the lead of Plaid Cymru and now advocates 'socialist autonomy', although often this is given a low profile as the party concentrates on community politics.

The CNP has also dropped its call for national independence, but advocates greater regional recognition "within Britain". Both parties continue to pursue a predominantly electoral strategy.

However, Cornwall continues to suffer from B status as a tourist area. Second homes proliferate and unemployment is over 20% in many areas, rising a lot higher outside of the tourist season. The county council has made very little protest about the spending restrictions imposed by the Westminster government. The takeover of effective control over the council by the Liberal/SDP Alliance after the elections earlier this year has made little difference in policy, although they are more aware of the Cornish dimension.

Thus, the movement in Cornwall is marking time. Hopefully the debate in the language movement and recent developments on the Literature side will bear fruit and result in a new confidence and strength of direction.

David Fear

KDL ANNUAL

This is the first issue of what we hope will be an Annual Report on the work of "Kernewek dre Lyther". It is in English to reach a wide readership and make it possible to avoid English in future issues of "An Kesscryfer" the quarterly newsletter of Kernewek dre Lyther. These will be entirely in Cornish.

"Kernewek dre Lyther" began in May 1983 as a result of an initiative by the Education Council of the Cornish Language Board. At the beginning of that year, Dr. Ken George, the secretary of the Education Council asked Ray Edwards to organise a Correspondence Course in the Cornish language to help students who could not attend classes, especially those living outside Cornwall and overseas. Ray wrote a course, had it checked by the Language Board in the person of Wella Brown, and enrolled the first student in May. By the end of the year eighteen students had enrolled, including two for second grade.

In June 1984 three first grade and one second grade students took the Language Board's examinations and all obtained distinctions.

In the June 1985 examinations out of a total of 72 successful entries, 24 were from K.D.L. students, though this represents only 22 students as two took both first and second grade. All except 5 had distinctions. Every candidate to obtain a distinction, second and third grade was a K.D.L. student. We congratulate them and all other successful candidates and hope those less successful will keep on trying!

A number of teachers have bought copies of K.D.L. courses to use with their students. If any other teacher or private student wishes to use a K.D.L. course, they are available in ring binders from the address below at £5.00 for each grade including postage.

The normal K.D.L. fee is £10.00 for each course for U.K. students, £12.50 for Europe and £20.00 further afield. If any new second or third grade student appears to have insufficient previous knowledge to cope with the course, he may be asked to transfer to the previous course. If he is unwilling to do so, K.D.L. reserves the right to cancel the course and return a proportion of the fee.

K.D.L. is not completely exam-orientated. One of its aims is to encourage people to write to each other in Cornish, and a number of students do that now. Write to the address below for a list of active students and would-be correspondents.

"K.D.L. Annual" and "An Kesscryfer" (quarterly) are published by: Kernewek dre Lyther, 6 Halton Road, Sutton Coldfield, B73 6NP. Joint subscription for non-students £1.00 per annum for U.K.

MANNIN

NY SKIBBALTEE BOGHTY

Ta olteynyn Mec Vannin sursmooainaghtyn harrish treealtys ta Bernard Moffatt cur roish ard-chruinnaght vleeane y phartee, as t'eh cheet er, ayns ayn, yn agh ta turrysee cheet dys Mannin voish Nherin.

Va shin rieu garaghtee er ny Sostnee ta goll gys cheeraghyn elley, agh t'ad gaccan nagh vel ny cheeraghyn shen gollrish Sostyn. As cha nel mee cheet er laaghyn y Raj — she'n un red jiu tra ta Sostnee aegey goll gys yn Spaaney, as t'ad shirrey east as speiltyn praase as Stoandey Jiarg Watney choud's t'ad aynshen.

Agh va mee loayrt mychione ny Yerne ta cheet gys Mannin. Vel ad geedyn blass Vannin choud's t'ad aynshoh? Cha nel. T'ad geddyn Smithwicks as Guinness, as t'ad goll gys cuirraghyn-kiaull liorish Brendan Shine, Foster as Allen as Yerne elley. T'ad gearree shen, as t'ad arryltagh dy cheau nyn argid cheet voish Nherin er-nyn-son.

Shen myr ve bleantyn er dy henney, tra va ymmoddee Albinee cheet gys Mannin. Cre v'ayn ec y tra shen agh cuirraghyn-kiaull Calum Kennedy as Albinee elley. As

c'raad va ny cuirraghyn-kiaull shen goll er cummal? Ayns Doolish. Doolish ynrican.

Ta Boayrd Turryssagh Vannin goll agairagh cur fys da ny Yerne (naght cheddin as da ny Albinee ec yn amm shen) mychione yn Ellan shoh. Nurree ayns shiahtin ny Cruinnaght va Larry Dillon, jeh Feailley ny Liberties ayns Divlyn, gra dy re Doolish ynrican ta er ny imraa ec Boayrd Turryssagh Vannin.

Ta ny skibbaltee boghtey ayns Doolish cur argid-bea da ram sleih, as ta treisht orrym dy jean ad ooilley goaill boggey jeh nyn laaghyn seyrey. Cha nel mee gaccan mychione nyn giaull, nyn lhune, ny nyn gooishyn elley. Agh ta mee goaill yindys dy vel ad cheet gys Mannin gyn-yss er rheyntyn elley ny hEllan.

S'lesh Boayrd Turryssagh Vannin ta'n foill hoshiaght. Ta buill as reayrtyn feer aalin syn Ellan. Va Breandain O Ciobhain jeh R.T.E. goaill yindys dy row y lhied ayn — v'eh jerkal rish shooyllaghan liauyr as greienyn scoltan voish y Cheylls gys Kione ny hAyrey. Agh v'eh goaill taitnys jeh'n Ellan hooar eh.

Sy nah ynnyd, s'lesh cummaltee Vannin ta'n foill. Cha nel fys ocsyn er nyn shennaghys as shennoaylleaght. Shimmy fer va ruggit ayns Mannin, as shen eh — cha nel ee goaill tastey jeh currym elley, ga dy vel ee gra dy vel ee moynragh.

As sy trass ynnyd, cre mychione ny turrysee hene? Cha nel mee cur yn drogh er ny Yerne ta cheet gys Mannin. Ta mee

loayrt my-my-chione's goll gys cheer elley. Ta mee loayrt my-dty-chione ta troailt myr joarree ayns cheer joarree.

Ta currym orrin ooilley gyn goaill orrin drogh oashyn. My vees shinyn gra dy vel, Wops, Chinks, Froggies as y lhied jaanoo cabbaraght tra t'ad loayrt ry cheilley, cha nodmayd gaccan tra ta sleih gra dy vel Paddys, Dais as Macs jannoo yn un red. Shegin dooin goll stiagh ayns cheer elley as goaill yindys as taitnys jeh dagh anchaslys as cur bwooise da Jee dy vel y lhied foast ayn.

Red elley mychione y chooish. Dooyrt Larry Dillon dy vel ommdanyn ayns Doolish goaill rour argid ass ny turrysee. Vel ad-shoh sheiltyn nagh vel ny fir va mollit goll dy valley as cur raau da nyn gaarjyn mychione ny maarlee ayns Mannin?

My vees ad gearree ny skibbaltee boghtey ayns Doolish, shegin daue gyn keck ayns nyn lhiabbee hene.



The Englishman abroad is often cited as a figure of fun, complaining that it's not like England and that foreigners jabber away in some funny language. The Englishman is not alone in this holiday imperialism, where instead of getting away from it all, you take it all with you. It ill befits the Celts to drop into similar bad habits.

Environmental Damage Caused by British Army

Under an agreement between the Isle of Man Government and the U.K.'s Ministry of Defence, the British Army has general Training rights over 20,000 acres of Mann. The land concerned is for the most part moorland; in the central uplands of the Island, however, also included is an area on the Northern plain, called the Ayres.

The Ayres is an area of outstanding ecological and environmental importance, and it was inevitable that eventually, its use for (Summer) Training by Army Units, would lead to complaint. In 1982 very considerable damage was caused to the Beach 'nesting sites' in the area, used by the Little Tern. This bird which is comparatively rare, has a strong colony at the Ayres, which is in fact significant sites for this

species in the British Isles. Following complaints from ornithologists, the League inspected the area, confirmed that Army Units were the culprits and initiated a campaign to control their operations in this area. In the years since 1982, our work has achieved some progress; in 1983-4 there was considerably less disturbance to the area than in previous years. In addition, this year, for the first time two Government Boards have co-operated in a project to restrict vehicular access to the Ayres. However, it was noticeable, that while access to the general public (by vehicle) was restricted, no action has been taken to restrict the Army's access point, two miles down the coast.

The League has pointed out the ambiguity of their actions, to the Boards concerned; in addition we will be writing to the Commanding Officer of the British Army Units in Mann, asking for a Schedule of Exercises for this year. This will enable independent ornithologists to inspect the site after each exercise.

On May 12th, the whole operation will be initiated when an assessment of the area is to be undertaken by an independent source in co-operation with the League.

FOOTNOTE:

Following an intensive campaign involving support from local ornithologists the local British Army Liaison Officer rescheduled Exercises so as to avoid the area about which we expressed concern. Whilst a general willingness to co-operate was evident, it was undoubtedly the scale of the campaign which tipped the balance. A Press campaign which involved Newspapers, Manx Radio and Border T.V. was complemented by Field Work (on the Ayres) by local ornithologist Keith Johnson (not a League Member). Whilst pleased by the outcome so far, inspections will still be taken periodically to ensure NO clandestine usage.

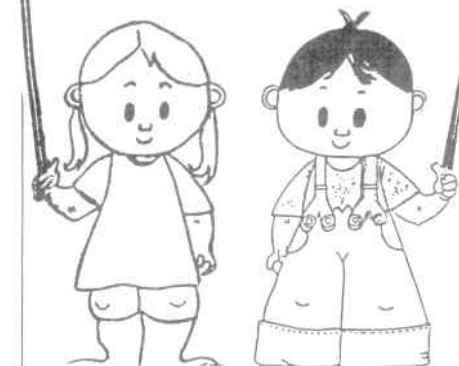
J.B.M.

READER COMMENTS ON S.N.L.A. ARTICLE

I found it a most obnoxious article — glorifying violence against the person, not just against property. I know the views expressed are personal but even to print such an article in Carn lends it tacit approval. As a Christian and a nationalist I found it abhorrent.

A. DONALDSON

BEEAL ARRISH



Early moves towards the setting up of a Manx Gaelic playgroup followed contacts with the Welsh association, Mudiad Ysgolion Meithrin, at the Eisteddfod. Inspired by the work of Meithrin, some interested parents discussed the idea and did, in fact, arrange playsessions on a few occasions.

Unfortunately, the project did not get off the ground at the time — perhaps because it was too informal. However, being on the Meithrin mailing list helped to keep the idea bubbling in people's minds.

The Cornish playgroup association, "Dalleth", lent their ideas in the form of a series of books. However, no Manx equivalent emerged, though it was discussed.

The visit to the Island of Padraig Ó Cuanacháin (as reported in "Carn") came at a critical time, bolstering the ideals of the few already committed. More importantly, his infectious enthusiasm for Gaelic playgroups encouraged others to lend their support.

A visit to Dublin gave Brenda Bridson and Peggy Carswell a lot of practical help towards a Manx playgroup. They saw the way in which the successful Naionra playgroups were organised, and returned with books, tapes and posters which have been very useful in providing material for a Manx playgroup.

Many of the rhymes in Irish have translated themselves readily into Manx Gaelic. Using these rhymes together with traditional Manx cradle songs, counting rhymes and so on, two small books (16 pages of A6) have been produced, making about thirty rhymes available for use in a playgroup.

The two books have introduced, in their titles, two figures who may be developed in later books. Our Welsh friends may know "Juan Joarree" better as "Mabon", a young playmate of the Cymry Cymraeg. If they look closely at "Kirree Kiaulle", they may be able to trace her ancestry too!

The Manx Gaelic playgroup has been meeting at least once a week for some time, and about half a dozen children currently come along. Interest has been growing recently, and other existing playgroups have asked for information about Manx Gaelic rhymes and songs.

Most of the interested parents do not



Manx Playgroup in action.

themselves have the Gaelic as yet, so children and parents are learning together! Meithrin's insistence on parents spending some time at each session learning rhymes and phrases has again been a valuable guide.

So far, the group has met in private houses on something of a rotational basis,

but a centre suitable for all the playgroup's activities would be welcome to create more of a sense of continuity and perhaps allow a more structured approach.

These are early days, but at last the Manx Gaelic playgroup is a reality, with dedication and creative skill behind it.

"Yn Chruinnaght" —A Cornish Angle

Once again another very successful "Yn Chruinnaght" has passed. This annual festival of music, dance, song etc. held at Ramsey on the Isle of Man, took place this year from Saturday 20th to Saturday 27th July and was supported by participants from all the Celtic nations.

Particularly successful this year were the lunchtime "Food & Folk" sessions held in various pubs and small hotels around the town, where music was thoroughly enjoyed by all and dances done in some of the smallest spaces imaginable.

Yet successful as the Festival was, there was one thing that marred the week — though not the fault of the "Yn Chruinnaght" organisation it must be hastily added — and that was the deplorable attitude taken by the present landlord of the unofficial yet "traditional" centre for music sessions in the town, in that these sessions were "discouraged" to say the least. How different from previous years when the then landlord whole-heartedly supported "Yn Chruinnaght" welcoming these informal get-togethers, encouraging the playing of traditional music, and not social ladder-climbing as seemed to be the order of the day this year.

The Cornish contingent at least were very disappointed at this unfortunate turn of events in what used to be the most popular meeting place during the Festival.

ROD LYON

WORKSHOP

C.J.K.

The Mannin Branch of the Celtic League arranged a one-day workshop for Beginners in Manks Gaelic, Dance, Music and Song. It was held in May at the Teacher's Centre, Douglas with an attendance of almost fifty. (The Mannin Secretary welcomed everyone and explained that the Celtic League had taken on the job of organising the event, in face of the obvious lack of opportunity for beginners to try a cross section of cultural activities. Since the Board of Education had ceased running such week-end courses some years ago, young people were denied the chance to become involved. Mr. Moffatt said, how gratified he was that so many had enrolled, and expressed the earnest desire that the Board might once again assume the responsibility).

The Language workshop was an all day progressive affair, which included an outline of the history of Gaelic in Mann and its relationship to other Celtic languages. The basic course emphasised spoken Manks. The music, dance and song sections of the programme were essentially practical. The day was divided into three sessions, so it was possible to try at least two of these.

Both students and course organisers felt the day was very worthwhile and hoped that other workshops would be arranged.

The London branch held its AGM on July 17 and elected a new committee with Séamus Ó Coileáin as secretary, Ifor Kenna chairman, Pádraig Ó Conchúir press officer, Colm Ó Toráin treasurer. Séamus succeeds Micheál Ó Laoire who had to resign for personal reasons. I should like on behalf of the League to thank Micheál for the work he did for our organisation and hope that he will soon be able to resume his activity in it. Go néire le d'iarrachtaí, A Mhichíl!

MANX HERITAGE YEAR

PROMOTING WHAT ... OR WHO?

The Manx Heritage Foundation was established in 1983 to "promote the permanent preservation of the cultural heritage of the Island". At about the same time as the M.H.F. announced their intention to designate 1986 as 'Manx Heritage Year' a group of dedicated parents set up a Manks language playgroup.

Manx Heritage Year, and I quote from Yn Chruinnaght, "is seen as a springboard for the future and will encompass as many aspects as possible of heritage — the visual arts, conservation, music and dance, history and, above all, the language." The playgroup organizers have only their own limited resources and as yet no permanent premises.

To call 1986 "Heritage Year" and then ask interested parties how they intend to celebrate it was not a sudden outbreak of democracy but the height of cheek, ignorance or both. To add insult to injury the Foundation has invited an English royal to be its patron. Those who do not object to Heritage Year in principle might well consider the implications of the invitation. In 1979, S.H.K. Charles Kerruish, was the great promoter of "Millenium Year" — he subsequently received a knighthood ... he is now chairman of the Heritage Foundation.

C.J.K.



MEC VANNIN OBJECTS TO ROYAL PATRONAGE

Following a stormy meeting at the beginning of August, Mec Vannin, the Manx Republican Party, issued a statement to the Manx Press revealing that Mrs Hannan, the Party Secretary, had been sacked from the executive committee.

Mrs. Hannan was formally asked to resign her position on the Manx Heritage Foundation which was seeking English royal patronage. Mrs Hannan refused to do so as she felt she could better continue her work for the island if she remained on the Heritage Committee. After a heated debate the eventual decision to sack her from the executive was carried by a slender majority after being put to the vote.

In the press release the Party stated that: "It was felt to be an impossible position for a republican party to have its secretary representing an establishment body which seeks patronage from English royalty.

The statement continues: "In a year leading up to Heritage Year, this party feels that the people of Mann would be better served by a Patron chosen from the many long serving promoters of Manx language and culture resident on the Island."

"Mec Vannin feels that cultural opportunists in the Heritage Foundation are sadly misguided in their efforts to obtain for their Patron a member of a Royal family from a country which has, in the past, done its utmost to suppress the Manx Language."

The statement concludes: "Mec Vannin can only conclude that the reason for the Heritage Foundation not making public their decision is that they fear outcry from more patriotic-minded and discerning citizens than themselves."

PAT BRIDSON

CELTIC LEAGUE MILITARY MONITORING PROGRAMME

The British Army in the Six Counties

INTRODUCTION

Since 1969 British troops have been maintained in Northern Ireland in substantial numbers, engaged on what the British government terms 'action in support of a civil power'. Theoretically, the army is under the control of the civil authorities, through the Royal Ulster Constabulary. In fact, it is the R.U.C. which is the subordinate to the Regular British Army, and its local auxiliary, the Ulster Defence Regt.

Since the early seventies, the U.K. media has adopted a highly partisan approach to reporting the activities of the army. The media has carefully fostered the myth of a continuing reduction in manpower level, and whilst this is true to a certain extent of the regular troops, no account has been given of the increase in U.D.R. troops, and R.U.C. (Regular and reserve).

This Celtic League Military Monitoring report will give a factual account of Regular and U.D.R. troops levels. 'Northern Ireland' at the moment, the U.K. media

would have us believe, is quiet!! What level of security force is required to maintain this highly artificial state?

THE PERMANENT GARRISON

Northern Ireland has a permanent garrison of five infantry battalions, together with supporting elements. A battalion can consist of 600-800 men. In addition to augment this, the army operate constant rotation or 'roulement' of regular units from the U.K. and the British army on the Rhine. Because of the stretched commit-

ment of the Army, 'roulement' causes great strain. A rotated unit (battalion strength), will spend 4-5 months in the province; however, because of the constantly changing nature of the guerilla war there, units must start training 6-8 weeks before their tour. Manpower shortages mean that all units are likely to have a tour of duty in Ulster (Drivers, Pioneers, Engineers, Signals etc.). The British Army goes to great lengths in training programmes, to simulate conditions in the province. Inevitably, due to changes in operating procedure, developments, equipment procurement by the Provos and I.N.L.A., such training is frustrated when the unit arrives. A typical admitted troop level, given in late 1982 early 1983 was as follows:

- Two Brigade H.Q.'s
- Eight Infantry battalions (three in rotation)
- One S.A.S. Squadron
- Two Army Air Corps Squadrons
- One Army Air Corps Flight
- One Armoured reconnaissance Regiment
- Two Engineer Squadrons

This would be a total of approx. 11,000-11,500 men. The 1982 figure is relevant, because given the propaganda value of understating troop levels, it is most probably, the true level, two years on. The S.A.S. level, for example, is undoubtedly understated as, given the importance attached to their operation, considerable numbers must be maintained in the province. Contrary to popular belief, they ARE men, not SUPERMEN, needing rest and rotation, as per other forces.

THE ULSTER DEFENCE REGIMENT

The organisation resurrected from the ashes of the old B-Special constabulary, seems set to establish an equally infamous record, as its forbears. The Northern Ireland Office and the M.O.D. are unwilling to comment on our enquiries re criminal activities, including murder involving the regiment.

The U.D.R. has 11 battalions as follows:

- 1st (County Antrim) Ballymena
- 2nd (County Armagh) Armagh
- 3rd (County Down) Ballykinler
- 4th (County Fermanagh) Enniskillen
- 5th (Derry) Limavady
- 6th (County Tyrone) Omagh
- 7th (City of Belfast) Hollywood
- 8th (County Tyrone) Dungannon
- 9th (County Antrim) Antrim
- 10th (City of Belfast) Belfast
- 11th (Craigavon) Portadown

The U.D.R. strength is approx. 9,000: 700-800 of this number are women. In addition to the infantry role, it has boat stations for Patrol of Loughs and Inland waterways and other specialized sections.

SUPPORT AND OTHER SERVICE UNITS

As well as the units on the ground in Ulster, there is a considerable support operation continuously underway.

The army's largest 'ship' H.M.S. Arokan, is used for supply operations to the province. Its commitment to this operation meaning diversion from regular supply duties to B.A.O.R. (This situation caused the Army to order a further supply vessel in this class).



Use of obsolete armour drains Brits security budget.

The R.A.F. Regiment provides a detachment to guard Aldergrove airport and other sensitive installations in the province. (e.g. Bishops Court Radar Station). In addition, the R.A.F. provide Wessex and Puma helicopters for troop/supply in 'no-go' areas, in addition to Hercules transport for medium logistic support from the U.K.

Royal marine detachments are also available in the province, and also operate off-shore with a small Royal Navy commitment, involving, at present, three patrol craft — H.M.S.'s Kingfisher, Cygnet and Vigilant; these occasionally augmented by 'Ton' class minesweepers. Aerial support off-shore, is provided by R.N. Wessex helicopters.

EQUIPMENT (some examples)

Infantry Weapons

Walther 7.65 pistol	U.D.R./Army Police
9. mm L.2A3 sub-machine gun	U.D.R./Army Police
7.62mm L1A1 Rifle	U.D.R./Army Police
7.62mm L4291	Specialist
7.62mm Machine gun. L4A4	U.D.R.
7.62mm G.P.M.G. L7A2	Army
Grenade Discharger L1A1	
	(Used for firing C.S. Gas)
Baton Round L5A1	(Plastic Bullets)

doubt about the achievement of those involved in implementing the concept of bilingual education, who felt themselves part of a unique learning process: 'Adults were learning from adults, adults from children, children from children, and children from adults'.

The Project produced a mass of teaching aids: books, posters, booklets, guidance notes and cassettes, all contributing to a fact highlighted by the 1981 Census Returns Reports — that the Gaelic literacy figures for the Western Isles, particularly for the 10-15 age group, have increased.

Perhaps the most interesting section of this book is that which describes those teachers involved in bilingual teaching. They found that they themselves had changed as people and this change affected the way they related to the children in their classrooms. Despite a range of problems, major and minor, there is a hot scent of achievement. One interesting outcome of

Specialised Equipment

Hele-Telly — Helicopter carrying television camera linked to various H.Q./Patrol etc.

Nitesun — Helicopter mounted high-powered searchlight

Classic — Sensor based system used in areas which are 'no-go' to Brits

Radar No. 17 Mk1 — Land-Rover mounted Radar.

ARMoured VEHICLES

Acquisition by the Republican movement of more sophisticated weapons has led to increased commitment by the British army, to armoured vehicles. Many types used in the early '70's are now vulnerable to guerilla attack.

F.V.721 Fox armoured recce vehicle

F.V.1611 PIG armoured personnel carrier (obsolete)

F.V.603 SARACEN personnel carrier

F.V. 18061. SHORLAND 3 personnel carrier (extensive use by U.D.R. and R.U.C.)

Short SB301. armoured personnel carrier (Army and R.U.C.)

Ferret (various makes) armoured recce vehicle

CONCLUSION

The conduct of a relatively small (man-power wise) armed struggle, by the various republican groups in the N.E. Ireland, is contained. The price of containment however, is a military effort, which is disproportionate to the nationalist effort. The military operation depends as much for its limited success on the collusion of the U.K. media, as on logistics support. No U.K. media outlet, has analyzed the cost of this effort in depth, and it is patently obvious that it is not in the U.K. governments interest, for such a study to be made. With the acquiescence of the media, the U.K. seems set for a long unsuccessful war of attrition in the Six Counties.

J. BERNARD MOFFATT

P.P. Celtic League
Military Monitoring Group.

Continued from Page 4

from both the Council and the Scottish Education Department.

Today the Project is under threat. Only two posts of the five it should have are filled at present. With local authority cut-backs, which have hit hard at the Western Isles education provision, the very existence of the Project, now a 'unit' within the Council's Education Department, looks bleak. The hope of extending the work of the Project into secondary education, to where it should logically progress, has not been fulfilled. The SED has pulled out of its funding commitment and in fact has given finance to Stirling University to examine the work of the Project during its first six years. This money would have been better used to fill the other three vacancies on the Project team staff.

Setting aside that bleak picture, the account of the work of the Project from 1975 makes interesting reading. There is no

the Bilingual Project was the creation of the Stornoway-based publishing firm of Acair, set up to publish appropriate materials identified by the Project.

Whatever the future of the Bilingual Project, the achievements remain as solid historical fact, providing a foundation for the maintenance of Gaelic in the younger generation. That is no bad thing.

This review is reprinted with permission from "Books in Scotland", Edinburgh.

Why Gaelic Matters

Derick Thomson. Limp £1.00. 0 85411 028 3. (Saltire Society, Edinburgh).

The Struggle for a Language

Gwen Mulholland. Limp 85p. ('Rank and File', 11 Viewforth Terrace, Edinburgh).

Bilingual Primary Education

John Murray and Catherine Morrison. £8.50. 0 86152 036 X. (Acair, Stornoway).

CELTICA

CULTURAL IMPERIALISM ON THE LEFT

In June, a conference was held in London on publishing in the Celtic languages and an accompanying exhibition of such books and periodicals. With the exception of Breton, those languages have suffered from the coincidence of the spread of printing with the expansion of England. Those concerned with those languages are aware that imperialism has been one facet of Conservatism. Not so many will realise that English Socialism has also had an imperialist attitude toward their languages. There is an overall implication that their languages and themselves have a manifest destiny like the North American Indians to give way to the dominant culture.

Within a fortnight of the Conference was issued a Labour Party publication "Breaking the Nation". At a stroke the question-begging title eliminates historic England, Scotland and Wales which melt into a tenuous "British" nation. Despite frequent evidence of that nature English/British Socialism has contrived to maintain an anti-imperialist image. It was surprising to find that generally held misconception challenged in, of all places, "The Irish Times".

"The Irish Times" is a little more than half the age of its London counterpart. Originally it was in the nature of a local substitute for the London "Times" directed at the "Ascendancy" in Ireland and its more pretentious hangers-on. That ambience has long since disappeared. On most days it includes an article in Irish, although it would certainly not be considered a partisan of that language. Each Wednesday there is a miscellany feature known as Tuarscáil (Report) in which the "New Statesman" figured (13.2.85) as herewith translated,

"The Leftist Imperialists"

Up to the present we do not recall any essay or article in "The New Statesman" that evidences any regard for the Irish or the Welsh language, apart from one by Claud Cockburn. God bless him! That normally appears to be the situation not only as regards that weekly but indeed of the run of the mill left wing publications in England.

One aspect of the old Socialist philosophy was that the 'small' cultures and languages were a hindrance to Internationalism. It was emphasised that they were outmoded relics inimical to progress and to World Brotherhood, so that the good socialist would be better advised to level any such barriers rather than to rebuild them.

We are not claiming that such a doctrine is inherent in Socialism or in Marxism. As an indication of this the language rights of the small nations and language communities are recognised in the Soviet

Union, according to their constitution at all events.

However, as is often remarked, theory and practice do not invariably correspond and the Russians also indulge in cultural imperialism. Doubtless that charge has some basis, but even so it must be admitted that provision is made available for Soviet minority languages far better than was so under the Czars. It is true that some of those languages were committed to writing with the advent of the Bolshevik Revolution.

Closer to home the first apostles of Socialism were in favour of minority cultures as they were of small nations. We are aware that Engels, himself, was interested in the language and tradition of Ireland. Yet by and large neither the Labour movement in England nor their Brethren more to the Left were any more favourable to cultural independence than were the Tories. To that extent both were Imperialists and still are as regards the great majority of them.

Eibhlín Ní Bhriain, the editor of Tuarscáil, would agree to being described as a Socialist and she evidently reads the "The New Statesman" regularly. While going along with her assessment no doubt many Irish, Scots and Welsh would have had a natural affinity towards the British Left except that even the word "British" is a hold-all term coined for the assimilation of the Celtic fringe. Celts who object to being recycled as Ersatz English people are patronised as being parochially minded. In practice it is difficult to be more parochial than your allegedly genuine English Socialist. From St. Leonards to San Francisco is a very wide parish but a parish nevertheless, that is assumed to be the entire world. By comparison the Iclander, one of a population of around a quarter of a million, is automatically aware of Iceland being a relatively insignificant part of the world.

It has been suggested that the English Empire came about because the English tend to be too lazy or too complacent to learn somebody's language. In South

Africa there was something of a setback because the Afrikaners were of an even more stubborn disposition. It would not be too harsh to describe this as a form of cultural racism. A strong trend towards this cultural racism could already be noted in the progress of the Reformation on this European archipelago. It would be unrealistic to expect English Progressives and Socialists to remain immune from the infection to which their empire-building and evangelising compatriots had succumbed. When they enter a pub in North Wales they are likely to consider it the height of bad manners if the conversation of the locals does not immediately switch to English in deference to themselves. With the growth of environmental concern there is an increasing anxiety about the irresponsible extinction of endangered flora and fauna. In marked contrast mention of the likelihood of Scottish Gaelic disappearing from one of the Hebridean Islands will hardly provoke any greater reaction than polite indifference.

Whether the Celtic languages are regarded as rich or poor they were evolved by the Celtic people. In arbitrarily dismissing them as being of no account their dominant English neighbours displayed the arrogance for which they so frequently reproach the Germans. What should have been the unmitigated blessing of General Education was applied as English Education and in practice served as an efficient means of robbing the surrounding Celtic people of their identity. Taking an obvious comparison, the minorities in the Austro-Hungarian Empire fared much better than their Celtic counterparts. Alike with the English Right the English Left is apt to regard such complaints as complaining for the sake of complaining. The process is not willingly recognised as colonialism, although lately an American sociologist* studied the entity of Great Britain and came to the conclusion that it is best interpreted as a "colonial model". No doubt his point merited hammering home, although like the Africans reputedly, told that Livingstone had discovered the Victoria Falls, his Celtic readers can say: "Yes! but we knew it was there."

Another Livingstone, associated with the Greater London Council, has been very sympathetic towards the needs of London's ethnic minorities. Among them is the largest and the most long-standing immigrant community, the Irish, which has particular cause for gratitude to Ken Livingstone. If, with such notable exceptions, the English Left is culpable at very least of an extraordinary complacency it can be pleaded in their favour that they have been abetted in their complacency by a host of Celtic crawlers. These indigenous "Uncle Toms" can be diagnosed as suffer-

ing from the Fox's Tail Syndrome (FTS). It will be recalled that one of Aesop's foxes had an accident in which it lost its tail. Rather than coming to terms with its loss the crippled animal's reaction was to question the utility of a fox's tail and to urge that no fox could be a true follower of fashion until it had had its own tail amputated.

Ironically enough it was the Act of Union of 1535 introduced under the Welsh Tudor dynasty that aimed at the extirpation of the Welsh language. The late Gwyn Thomas is perhaps the most glaring example of the FTS. Unlike the older members of the Rhondda mining family into which he was born, Gwyn was brought up English-speaking. Most of his novels and short stories reflect the Rhondda background and are evidence of his life-long Socialism. His work is flawed in particular by frequent sneers at the Welsh language and at those who speak it. He was a reader of, and no doubt a contributor to, "The New Statesman". Instead of being warned by Gwyn's evidently neurotic hostility towards Welsh his admirers of the English Left took him to be an acceptably knowledgeable vindication

of their own approval of the linguistic bulldozer. There was the delicious irony by which Gwyn made a virtue of his own ignorance and that this was duly accepted by the (in this instance "Loony") Left as an authoritative testimonial that encourages others as well as themselves to overlook what is really an appallingly patronising attitude.

Lest it be argued that Gwyn was very unrepresentative it should be pointed out that Neil Kinnock promises to be a worthy successor. Though happy enough to act the Stage-Welshman he has shown no trace of any affection for the language of which he has been deprived. Mrs. Glenys Kinnock was interviewed on BBC Woman's Hour, broadcast from Cardiff for St. David's Day (1.3.1985). She was asked: Had she not thought of bringing up the children Welsh-speaking? That had been her intention we were informed but she had decided that it would not be fair to Neil to cut them off from him in that way. No supplementary question was posed as to what was the unsuperable difficulty that prevented her husband from learning Welsh? Failure to learn a language from a school teacher wife

suggests an authentic Gwyn Thomas brand of paranoia. A government with Mr. Kinnock as premier would be ominous as far as the Welsh language is concerned. Whereas an English premier whether of Right or Left would be cautious against provoking a Welsh Nationalist back-lash it is easy to envisage Mr. Kinnock demonstrating his impartiality by a measure of tax-cutting at the expense of the language that he ought more properly to regard as his own.

For the last six months Belfast has boasted the only daily newspaper** in any Celtic language. Apart from its normal coverage it will be the embodiment of a crusading newspaper in its own spear-heading of a campaign for a status for Irish equivalent to the status of Welsh in Wales. Mr. Hurd will accord such status only stage by painful stage. In his defence it can be readily conceded that any other English consul appointed by Alliance or by Labour would be equally or perhaps even more reluctant.

**"Internal Colonialism" by Prof. Michael Hechter (Routledge and Kegan Paul, 1975)

***"Lá", published: 27-43 Sráid na Sceiche, Béal Feirste, BT12.

Featuring the Celtic Harp

Giraldus Cambrensis, the 12th century monk and scholar could not refrain from giving a most favourable account about the harp playing of the Irish who he otherwise considered as barbarians and he went on to attribute the greatest perfection of that art to the Scots who to his and many contemporaries' opinion had far surpassed the Irish and Welsh in musical science and ability, Scotland becoming the source of art and the place to resort to for many Welsh and Irish harpers.

Indeed, the Clàrsach (Gàidhlig for harp) is considered as one of the oldest Scottish national instruments and besides the piob mhór (highland bagpipes), it is inseparable part of Celtic, i.e. Gaelic and Brythonic culture in Scotland. Little is known about the origin of the harp and there are many questions still to be answered. Embryonic forms of harps (and lyres) are known from excavations in Mesopotamia and fragmentary stone carvings depicting the instrument are to be found in the early Mediterranean cultures (e.g. the old Egyptian word for harp is actually Teluni, Cymraeg — Telyn and Brezhoneg Telenn), dating back as early as the 3rd mill. B.C. It should be noted that similar 'primitive' harps are still in use with African tribes nowadays. However, the distinctive CELTIC harp emerged in Ireland, no longer in the rudimentary form but now forming a complete frame consisting of forepillar, sound box and neck. From there, it reached the other Celtic realms. The cláirseach and clàrsach remained fairly similar; the Scottish 'Highland Hump' — i.e. the point at the top of the neck giving the treble strings extra length and tone is a fairly modern invention.



Historians distinguished two kinds of harps in Alba: The brass-strung clàrsach-harp, struck with the fingernails, grown long, was usually attributed to the Gaidhealtachd while the gut-strung harp, played with the fingertips was frequently considered as the particular harp of the Brythonic and in the course of time, anglicized Lowlands. We can't be too sure about these schools of thought — obviously, contemporaries used to confuse both terms or applied them interchangeably. In the medieval age, the Celtic harp enjoyed its heydays, the harpers and their music

receiving exalted praise, not only in Celtia but in the centres of the Occident just as well.

What then was the cause for the decline of the Celtic harp that was well nigh accomplished by the end of the 18th century? In that concern, the explanation of the fate of the cláirseach in Ireland seems to be less difficult than in Scotland. The English tyrants in their long-lasting attempt to consolidate their rule over the country considered the cláirseach as a subversive instrument, breathing the aspirations of the Irish people for freedom and independence from

their alien conquerors. E.g. after Drogheda, Cromwell ordered to seize and burn as many Irish harps as possible. In Scotland, the matter is obviously more complex. After the '45 when the wholesale destruction of the Gaelic social order set in, the Scottish harp had already strongly been substituted by the highland bagpipes. In order not to simplify a social and historical process such as the decline of the Celtic harp, we might mention here a few *general* causes which however, can't be used as a strict formula for each Celtic country to render sufficient explanation. (Apart from the many similarities and parallels between all the Celtic countries, each one had its particular historic situation). 1) The gradual disruption and destruction of Celtic society relegated Celtic culture/language to the 'common' people as the only keepers of a persecuted/disdained culture. 2) The Anglicization of the leading 'chiefs' and families. 3) Cultural influences from the Continent and the 'centres of power', e.g. the development of the harpsichord and piano. 4) Ideological/religious repercussions — the harsh morality of Calvinism tried to purify life from all worldly enjoyments. All these reasons are interrelated, no doubt. It is true, even after Gaelic culture was on its forced retreat, the harp could still be heard in the parlours of anglicized aristocratic families, however, once a definite feature of cultural identification can no longer properly be accommodated by its own and original environment (because that is in a state of desperate defensive), the harp could not assert itself against the encroachments of an alien forceful culture. (The ruling culture is the culture of the rulers). These are tentative thoughts and a proper study of the reasons for the decline of Celtic harp is still to be made to my knowledge.

The end of the 19th century saw a strong revival of the Celtic harp. Various models of neo-Celtic harps were made, though, not closely resembling the original model. The sound box, originally in angular shape appeared now in rounded form and the strings were usually made from gut.

An Comunn na Clàrsaich (The harpers' society) was founded in 1931 with growing branches at home and overseas. Certainly, a genuine breakthrough of the harp as a popular instrument was made when Mr. Jord Cochevelou, the father of Alan Stivell, constructed a harp after prolonged and detailed study, Stivell becoming the brilliant master of the instrument. His example had a thorough impact on especially young people and folk groups in all-Celtia and worldwide. While the Celtic languages are still making a defensive stand under the peril of elimination, this most Celtic instrument is seemingly saved for good. The harpers nowadays outnumbering those of the early heydays of the instrument. Two harps are in use now — the bigger clàrsach model, 29-32 strings, gut-stringed, semitone blades fitted and the smaller, bardic or knee harp, metal-stringed and angular sound-box. Attempts have been made too, to fit brass strings to arrive as closely as possible at the assumed sound of the early harps.

And here, we touch a very delicate issue: Gaelic musical tradition was basically an oral one, the master passing on his art to the pupil and the problem arises, lacking MSS of the original harp music, we can only assume and try to reconstruct what the original music must have sounded like.

In our time, Cambrensis' favourable statement about Scottish harpers has gained validity again and the circle has been closed.

A few more or less recent releases of Scottish trad. music, all featuring the harp — either as solo instrument or as a component of the group's instrumentation give an illustrious example of the prominent rôle, the clàrsach is assuming in Scottish traditional music in our days.

SPRANGÉEN (pron. — jean) a young group of seven women with a wide range of Scottish music, ranging from port a beul to border dance tunes released its first LP (same title). The group makes use of two harps — one metal-stringed (Màiri MacMaster) and gut-stringed (Patsy Seddon). Patsy will be remembered from Alison Kinnaird's first album where she can be heard on two tracks. **SPRANGÉEN** — Springthyme Records, Balmacoll Ho., Kingskettle, Fife, Alba.

At the same time when the renowned group **OSSIAN** released its recent album 'Borders', individual members of the group together with other musicians, produced two remarkable records:

THE MISTY MOUNTAIN (Beinn a' Cheathaich). Billy Òg Jackson, harper, uilleann piper and multi-instrumentalist of Ossian-fame, together with Billy Mór Ross (ex-Ossian and ex-Crannachan) take strongly the Gaelic road (although there are Scots songs too). This LP brings into focus

the good combination of Billy Mór's fine voice and Billy Òg's excellent clàrsach playing. Various members of Ossian back the two on different tracks. Especially when Iain Dubh MacDhòmhnaill lends his highland pipes sets a good example of what can be achieved!

On similar lines is the LP 'CAIRISTIONA' by Maggie MacInnes and George Jackson. Maggie, daughter of the famous Gaelic singer Flora MacNeil can't deny her Gaelic extraction. Her fine harp playing is an equal match to her voice and I predict her a long musical career. George Jackson (member of Ossian) is a multi-instrumentalist and well at home with cittern, fiddle, flute, whistle. Certainly a very good musical partnership for such a task.

Both LPs are by IONA Records, 9 Eastfield Ave., Glasgow, Alba.

Robin Williamson's 'The Legacy of the Scottish Harpers' is a 'must' for connoisseurs and researchers alike. It would be a vain attempt to do Robin — this modern Merlin — justice in a few sentences. Here, Robin draws from early MSS and music books to make representation of the harp playing of the Scottish Lowlands. The material he has selected can be dated 17th century or earlier. As it will be remembered, the harp was an instrument not only confined to what is the Gaidhealtachd in a modern sense. In his explanatory notes he gives a short account about the harp in Scotland, embarks on the problems of the reconstruction of the harp music and the tuning of the instrument. He renders these tunes on the gut-strung harp. The album is released by Claddagh Records, 70 Baile Átha Cliath, Éire.

Ruairidh Mac a' Mhuilich

Coins of the Ancient Celts



Osismian
Coin



Coin of
the Veneti



POLLUTION AND MILITARISATION OF THE IRISH SEA

A conference on the pollution and militarisation of the Irish Sea was held in Liverpool on 15th June. The conference was organised by the Merseywide Branch of the Connolly Association and was sponsored by several MP's, councillors, the Celtic League and the Merseyside Action for Peace. Some financial support was provided by Merseyside County Council.

Speakers at the conference, which was attended by over fifty people, were Bernard Moffat of the Manx Branch of the Celtic League, Dermot Nolan, the secretary of Irish CND, Paul McGhee of Greenpeace and Victor Marshall of Scientists against Nuclear Arms.

In his talk, Paul McGhee concentrated mainly on the pollution of the Irish Sea by British Nuclear Fuels which was in the incredible position of being authorised (effectively by the British Government) to discharge 2,200,000 gallons of radioactive water from Windscale ("Sellafield") every day! This was a situation not paralleled anywhere else on earth. In spite of bland reassurances, it remained true that the long-term effects of low-level radiation had not been properly researched. We were sitting on an environmental timebomb. Greenpeace called for zero discharges from Windscale by the end of 1986.

Bernard Moffat spoke of the militarisation of the Irish Sea. It was obvious that submarine activity had increased enormously in the area in recent years. This had resulted in several incidents where fishing vessels had been sunk. Also, it was likely

that other incidents where vessels had disappeared could be linked with submarine activity. Mr Moffat described the monitoring of military activities on and around the Isle of Man. It was obvious that war preparations were increasing apace: what one side did would be answered by the other with little thought for the civilian communities round the Irish Sea.

Victor Marshall spoke as someone with technical knowledge of nuclear processes. He did not regard it as inevitable that a country with a civil nuclear power programme would necessarily proceed to develop nuclear weapons. This point was contested by the Greenpeace representatives. Mr. Marshall emphasised the military origins of the operations of British Nuclear Fuels at Windscale. Anything connected with plutonium production immediately assumed military aspects because of the use of plutonium in weapons production. There was no American equivalent of Windscale: this made the whole question even more worrying.

Dermot Nolan described two thirds of the pollution from Windscale as being military pollution. Mr. Nolan's talk stressed

both the pollution and military aspects. It seemed that the American military might well be casting covetous eyes on Irish airports as fall-back facilities in the event of war with the Soviet Union. These sort of considerations explained why Britain was anxious to remain in control of at least part of Ireland. The neutrality of Ireland was crucial: this neutrality was regularly broken by NATO aircraft which flew over Irish territory with no protests from the Irish government. Mr. Nolan stressed strongly the need for political action. It was essential for neutral countries especially to press for new nuclear non-proliferation treaties.

BRIAN STOWELL

KELTOI

The Celtic League American Branch will begin publishing *Keltoi*, a bi-annual journal, on 1 November 1985. A Pan-Celtic review, *Keltoi* will encompass within its pages a broad range of Celtic interest, including history, mythology, literature, languages, and more.

All persons interested in writing for *Keltoi* are invited to contact the editor, Stephen Paul DeVillo, 313 East 201st Street, Bronx, New York, 10458 USA. *Keltoi* is especially interested in receiving articles in any of the six Celtic languages, notably traditional folk material such as ballads, stories, etc.

Subscriptions to *Keltoi* are available to overseas subscribers for the special pre-publication rate of only £5 sterling or IP6, payable to the Celtic League American Branch, P.O. Box 20153, Dag Hammarskjöld Center, New York 10017 USA.

literature. . . . Writing, whatever the script, was always recognised as a borrowed practice, for public and business purposes. . . . That wide-ranging contacts were maintained within the Celtic empire is evident from this book. Traces of the Celts' movements appear in some of the coins, e.g. of the Volcae Tectosages (p. 56-7). In the final chapter, the author turns his attention to the theme of Celtic coin types. The subjects depicted, he says, provide in a limited way a picture of how the chieftains, sought to present themselves to their contemporaries, and also a picture of the world in which they lived. Most intriguing symbols appear, such as that of a wolf eating a man, or on a coin of the Osismii (Western Brittany) a head, in an elaborate hair style, framed by a series of twisted strings: at the end of each string there is a small head echoing the main one. Have we not in this example a representation of the belief of the Celtic warrior that by carrying with him the head of the enemy he had slain he was being endowed with his power in addition to his own? Many questions arise from the examination of such features which if they could be answered would give a deeper insight into the religious beliefs of the ancient Celts.

ALAN HEUSAFF.

The Coins of the Ancient Celts, by D. F. Allen, edited by Daphne Nash, published by the Edinburgh University Press, 22 George Square, Edinburgh. 264 pp. Price Stg£12.00

This is a work of erudition which brings together in relatively simple language "the known or ascertainable facts about the enormous coinage of the Celts", facts which "are not easily come by from the standard literature". It should interest not only the numismatists but many others who wish to inform themselves thoroughly about our Celtic heritage. Although the Celtic coins were mass-produced and they vary considerably in quality, they reveal an aspect of art in which the creative genius of the Celts finds one of its most amazing expressions. This coinage is shown to have originally been borrowed from the Greeks and the Romans. But as it spread from the Balkans through Central Europe or from Italy to Gaul, Iberia and Britain, its designs evolved (between the 3rd century BC and the time of the Roman conquest) with representational portants and subjects of classical originals gradually undergoing a transformation into the symbolic abstracts of Celtic art.

This work derives from lectures given in 1964 by D. F. Allen, the acknowledged authority on Celtic coinage. There are different chapters on the silver belt of

Eastern and Central Europe, the Gold belt (mainly Northern Gaul and S.E. Britain), the bronze and potin coinage (more common in the Southern areas). The text refers constantly to photos of the coins, some 580 of which are reproduced in forty plates. There is also an abundant bibliography. In the chapter devoted to the coin legends, the author shows that the emphasis was put throughout on personal names: names of "tribal" (or rather: *tuath/tud*) leaders or of magistrates, except in Iberia where town names were most common probably due to Greek and Roman influences which made themselves felt in a similar way in S.E. Britain around the beginning of this era.

It appears that no Celtic coins exist for any part of Britain except the area S.E. of a line running from Dorset to Gloucester and Hull today. Latin is used on the coins even prior to the Roman conquest: the way and the extent of its use compared to that of Celtic terms is to me one of the most interesting parts of the book. It would not mean that money was intended for use only in external trade. "It was not for the public at large that legends are inscribed on the coins, says Allen. "The educated few will have contained the merchants and the bankers and perhaps the priests and other leaders. . . . The languages of the coins carries no implication of a written Celtic

Language Course

Mid Glamorgan Education Authority are experimenting with a pilot scheme to assist Welsh learners improve their fluency under a programme devised by an American woman, Dr. Anne Brooke, who has herself learnt Welsh. At Bridgend and North Cornelly Welsh language television programmes are used as the basis. Information packages containing video cassettes help students to follow the programmes and the two groups meet every three weeks to discuss the course. One group of a dozen young mothers are concentrating on life in "Efalabarn" — a programme for the young about a village full of toys. A group of ten rugby enthusiasts, including some women, follow "Maes Chwarae", the weekly Saturday night sport programme.



Diwan News

We hear that another agreement is about to be reached between DIWAN and the State Education: Diwan teachers would be integrated with the public teaching body within three years. But very important points concerning in particular the opening of new schools remain obscure. IT WILL BE A MISTAKE TO ACCEPT TOTAL INCORPORATION WITHIN THE STATE SYSTEM. DIWAN should indeed have its teachers paid from public funds but it must retain control over the administration of its schools and over the substance and method of its teaching. Such an arrangement exists for the Catholic schools.

OBITUARY

Dr. Archie Lamont, whose death occurred recently, was a well-known Scottish nationalist whose active involvement in Scottish nationalist politics began in the 1920s and continued right up until his death. As a young student he had helped to found the Glasgow University Scottish Nationalist Association, and later, as a supporter of the "extremist" Douglas Young, he played an important part as an SNP activist. Like Young, Archie Lamont was a conscientious objector during the Second World War. In the 1950s Dr. Lamont joined with R. E. Muirhead to form the Scottish National Congress, a movement which survived until the 1960s. In his later years, he was best known as a propagandist for the Scottish cause. As well as writing hundreds of letters which appeared in the correspondence columns of various newspapers, Archie Lamont was a prolific pamphleteer and ran his own publishing venture, the Scots Secretariat. He was a familiar figure at nationalist conferences, meetings and rallies where he went to sell his pamphlets. He continued these activities until he was well into his eighties and ill-health confined him to his home at Jess Cottage, Carlisle. Dr. Archie Lamont will long be remembered as a nationalist activist and propagandist who gave a lifetime of service to the national movement in Scotland.

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New English Language Magazine

A new English language magazine has been launched with financial backing from the Welsh Arts Council. "Planet" costs £1.50 and will be published every two months. The June/July 1985 issue looks back at the miners' strike, examines the Welshness of Gwent, looks at "angry poetry" and the recent series on Welsh history "A Dragon has two tongues" and "Wales! Wales?", a translation of an interview between Saunders Lewis and Kate Roberts, a short story and poems. John Barnie is the day to day editor and the address is P.O. Box 44, Aberystwyth, Dyfed, Cymru.

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