

cafn

A LINK BETWEEN THE CELTIC NATIONS

Nr. 56

WINTER 1986

80p Sterling

Nuclear Waste in Teifi Estuary

Paisley plays the Scottish Card

Diwan struggles ON

A.G.M. Report 1986

Marghasa

SINN Féin to enter Dáil

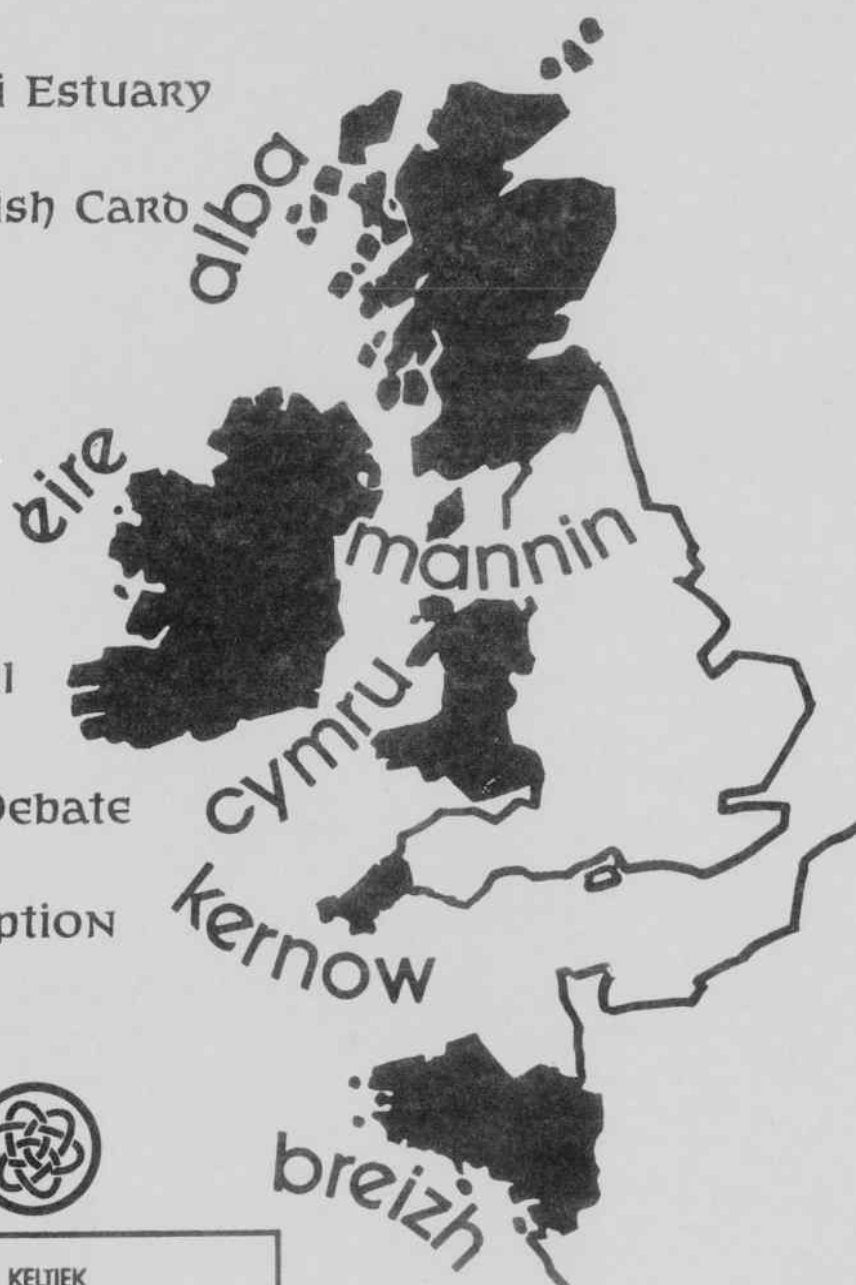
The Cornish Spelling Debate

Manx Chernobyl Deception

CELTIC LEAGUE



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



A.G.M. 1986

The venue for this years Annual General Meeting was Edinburgh, and the Conference was held on Saturday 11th and Sunday 12th of October.

This was the 25th Annual General Meeting, in effect the Silver Jubilee of the Organisation, and it was marked by an extremely busy weekend of reports and resolutions.

All Branches, with the exception of the U.S. Branch were represented at the meeting in the S.N.P. Rooms, St. Andrews Street, Edinburgh.

The Chairman, Michael MacAonghusa opened the Conference with the usual thanks to the "host" nation, and reference to the situation in Scotland, he concluded his remarks with a reference to the concept for which the League stands — "Celtic Unity" — never more important than it is today.

Branch Reports were received from all Branch Secretaries and they indicated that there was a high level of activity in most Branches. It was recognised however, that we had not been functioning properly in Alba and Breizh. Steps to rectify this had been set in hand by the Alba Secretary, Mrs. Denovan, (with the support of members) and Alan Heusaff was attempting to resolve the Breton situation, caused by the resignation of the Branch Secretary. The Conference endorsed the General Secretary's view, that it was imperative our structure within Brittany be improved.

The General Secretary's Report which was, this year, compiled in booklet form, outlined in detail, the work of the League and included written reports from all Branches and General Council Officers. The eighty + pages made clear that this has been a particularly active year, and this has manifested itself, by increased membership in nearly all Branches — a significant increase overall.

Branches had been active, campaigning and following up 1985 A.G.M. resolutions. The League had also been represented at many Inter-Celtic and International events. During the year more active involvement of the membership has resulted from all Branches holding more Branch Meetings (notwithstanding the difficulties this has created in the larger countries).

Celtic League Officers elected were as follows: Chairman, M. MacAonghusa; General Secretary, B. Moffatt; Assistant General Secretary, D. Fear; Director of Publicity, A. Heusaff; Editor (CARN), P. Bridson; Treasurer, R. Green.

It was agreed that, due to difficulties with production, CARN printing be transferred back to Dublin where overall printing and distribution costs would also be cheaper.

The following A.G.M. Resolutions were approved:

ALBA:

"Whereas the Scottish Branch of the League and various individual members, have for a long time, been concerned that in Scotland, there is a large group of people, who have traditionally voted for the Labour Party, and still give allegiance there, for want of an effort

being made to persuade them that their place should be within the independence movement in Scotland. The group are of course, the Irish, and the party who are working for the independence of Scotland — the S.N.P. — have until now, avoided this factor and the related one of the situation in the 6 countries. However, there are signs of change — the impotence of Labour during the Thatcher years is loosening its hegemony in Scotland, and within the S.N.P. there are signs of awareness to a situation which if dealt with sympathetically and intelligently, can only be of benefit to Scotland and her citizens from Ireland. The Scottish Branch has agreed to be an active part of the campaign towards this end and looks for constructive help from the other Branches. As a protest against the Anglo-Irish Agreement the Orange Order has decided to contest most Scottish constituencies that have a Conservative representative.

This A.G.M. therefore urges the Scottish National Party to make a virtue of necessity by adopting an Irish plank in its electoral platform that will be calculated to attract a large measure of votes, that have been previously the undeserved monopoly of the Labour Party in Scotland.

ÉIRE:

This A.G.M. congratulates the Manx Government for demanding the closure of Sellafield and urges the Éire Government to take a similar stand.

KERNOW:

This A.G.M. calls for the establishment of a democratically run Cornish Development Board, together with Cornish control over Cornish affairs, as a matter of short-term urgency.

MANNIN:

This A.G.M. believes that the "Chronicles of the Kings of Mann and the Isles" should be on permanent display in the Manx Museum, and that its Trustees should enter negotiations with the British Museum Library, to achieve that end.

INTERNATIONAL BRANCH:

A draft resolution was put to the A.G.M. by the secretary of the International Branch at the request of Galicians and Asturians in favour of the establishment of a formal link, through the Celtic League, between Galicia and the Asturias on one hand and the Celtic nations on the other. It was decided to refer it to a sub-committee which will examine its implications and report to the 1987 A.G.M.

In addition to the primary resolutions, various secondary resolutions were approved (full details of these plus the minutes of the A.G.M. can be obtained, by writing to the General Secretary).

The A.G.M. concluded with a call to

Branches to take action on their appropriate resolutions, and also specific items outlined during the weekend.

It was proposed that subject to confirmation, the 1987 A.G.M. would be held in Breizh, at the time of the An Oriant Festival (14-16th August).

Thanks were expressed via the Chairman to:

Alba Branch for the hospitality shown during the Conference.

The S.N.P. for the use of their facilities.

The General Secretary for production of such a comprehensive dossier of Celtic League Activity.

The Chairman in his concluding remarks, drew attention to the fact that the Celtic League had achieved its 25th year, and he felt that with the recent secretaries appointments resulting in increased activity — the future of the organisation would go from strength to strength — and should be set fair for at least another 25 years.

J. B. MOFFATT

AWARD FOR ALAN HEUSAFF

At a special ceremony in Áras an Uachtaráin, the President Dr. Pádraig Ó hRíghile, presented Gradam an Phiarsaigh to Alan Heusaff. The Pearse Award is generously sponsored by the New Ireland Assurance Co.

Alan Heusaff is highly respected among the people of the Celtic nations and he has been honoured for his work in the culture of the Celts. Alan Heusaff deserves many thanks from the Irish — as a nationalist, as a writer, as a thinker, as an editor, as an educationalist, and as a defender of the Celtic Languages.

This is the seventh year the Pearse Award has been presented. Alan Heusaff was chosen from nominations made by 26 of the member organisations of Fondúireacht an Phiarsaigh, a membership covering language, cultural and sporting organisations throughout the country.

The selection committee was: Risteard Ó Glaisne, writer; Proinsias Mac Aonghusa, broadcaster and Mainchín Seoighe, writer.

The Pearse Award is in the form of a statuette 12" high, made of bronze and Connemara marble. Pearse is depicted in the role of teacher surrounded by his pupils.

● APPEAL

The Celtic League AGM (1986) decided to keep the basic rates of subscription and membership fee unchanged at Ir£6.00/60FFr but, to avoid discrimination, taking account of present day exchange rates, to fix them at Stg£5.50 (Sterling area) and US\$15.00 (American Branch/\$11 (International Branch — air mailing). These are the minimum figures required to keep up our activities/publishing standards. We wish to enable as many people as possible to join the League or to subscribe to CARN. We must appeal however to our supporters to include an additional donation if they can afford it to enable us to continue our work, unhindered financially.

ALBA

LEASANAN À CALAIBRIA

O chionn ghoirid fhuair mi cothrom a dhol a Chalaibria — bonn bròg na h-Eadailt — le buidheann rannsachaidh bho Bhiuro Eòrpach nan Cànan Beaga. Niste, tha mi cinnteach nach eil fios aig an leughadair chòir, mar nach robh fios agamsa, gu bheil mion-chànanan rin cluinntinn ann an Ceann a Deas na h-Eadailt. Tha grunn dhiubh ann. A bharrachd air an dualchainnt Calaisris sann tha nàbaidheachdan Arbuiris, Greugais, Ròmais (cànan an luchd-siubhail), agus fiù 's aon bhaile de 600 a bhruidhneas Occitàn. Gu dearbh tha barrachd luchd-bruidhinn Arbuiris san Eadailt (100,000) na tha Gaidheil ann an Alba.

Se meur a' chànan Albàinis a th'ann an Arbuiris, is i nas àrsaidhe na Sgiopu, Albàinis Albàinia fhèin. Tha i a-nis air a sgrìobhadh san aon chlà, ach air sgàth polasaidhean uaigneach riaghaltas comaoineach Albàinia tha barrachd co-luadar le Cosobho, roinn Albàineach Iugoslàibhia.

Ann an iomadach dòigh tha eachdraidh nan Albàineach coltach ri ar n-eachdraidh fhèin. Sa 15mh linn bha iad a' cogadh airson saorsa bho na Turcaich agus tha an gaisgeach a bha air an ceann, Skenderbey, fhathast cho iomraiteach ann an Arbuiria sa tha Brùs an seo. B'ann ri linnsa a thòisich iad air tighinn a-nall dhan Eadailt mar ghasgraidh, is iad cuideachd a' reic an comas cogail thall thairis. Fo bhrùthadh an nàmhaid is beatha cruaidh slèibhtich, sgap na h-Albàinich air feadh an t-saoghal, bho Shiria gu Boston. Ri linn Mhussolini bha na h-Arbuireisich air ais ann an Albàinia, ach an turas seo mar bhuill cheannsaich, san aon dòigh sa bha agus sa tha na h-Albannaich air an cleachdadh an aghaidh an co-Cheiltich ann an Eirinn.

Mar nach eil irbhe oifigeil aig Gàidhlig ann an Alba, sann nach eil an Riaghaltas Eadailteach ag aithneachadh gu h-oifigeil cànanan beaga Chalaibria. A-rèir coltais tha na Calaisreanaich a' cur uile neart an guilnean ri strì. Fhàd 's a tha na Calaisreanaich air a bhith a' feuchainn ri bile a chur air beulaibh na Parlamaid airson an 15mh turas, gun fhios an soirbhicheadh leis co-dhiù, tha sinne air cròileagain, clasaichean is colaisde a chur air chois leinn fhìn. Agus tha Eirinn a' sealltainn nach eil an inbhe as àirde gu mòran feum mas e riaghaltas leis a th'agaibh.

Sann tha inbhe oifigeil agus buaidh aig cànanan Val d'Aosta is Thiorol a Deas. Ach tha nàiseantachd phoilitigeach air an cùlaibh, agus seach nach eil ionnannachd nàiseanta aig na h-Arbuireisich no na Greugaich cha chreid mi gum bi Riaghaltas na h-Eadailt ach leig man deidhinn gu bràth. Agus seach nach e cànanan nàiseanta a th'ann an Arbuiris is



SORLEY MacLEAN

October 1986 has seen the 75th birthday of Sorley MacLean and for once it almost seems as if someone of his stature is getting the acclamation he deserves while he is still in a position to receive it. The best tribute was that of his fellow Gaelic writer Iain Crichton Smith in the West Highland Free Press of 10th Oct. The film "Hallaig" (already reviewed in

Carn) was very belatedly shown on BBC 2, and STV not to be outdone did their bit. However the well advertised announcement of their intentions turned out to be poetry readings by the poet of his own work — with translation — the whole lasting about 5 minutes and being broadcast anytime between midnight and 12.45 a.m.

Greugais na h-Eadailt chan eil luchd-ionnsachaidh no fiù 's taic thàmhach aca bhon mhòr-shluagh, eadhon ann an Calaisria. Se an leasan a th'ann gu bheil feum air gnìomhachd phoilitigeach, agus sin aig ìre an nàisein.

Tha e cudromach cuideachd a bhith a' tuigsinn mar a mhair na cànanan gu ruige seo — ged a tha na coimhearsnachdan sgapte air feadh Ceann a Deas na h-Eadailt. Chanainnsa gun do mhair iad seach gur e bailtean a tha sna coimhearsnachdan seo. Tha làidiread ionnannachd is caidreabhas baile math airson ath-neartachadh cainnt, airson sgaoileadh fhaclan is beul-aithris, is airson smachd chànanach ionadail. Tha an làidiread seo, ge-tà, a-nis an cunnart bho chion obrach is cion leasachaidh eaconomaich.

Tha e cudromach, ma-tà, nach bi Gàidhlig cuibhrichte ris na h-Eileanan. Agus tha e cudromach nach bi i cuibhrichte ri coimhearsnachdan croitearachd, agus ma thig bailtean ùra gu bith, can aig Bail a' Mhanaich no ann an Nis, feumaidh sinn dèanamh cinnteach gum bi iad an dà chuid Gaidhealach is làidir.

PEADAR MacMHORGAIN

The experiences of the minority languages in the South of Italy show the need for national political action and the importance of making sure that any developing towns in the Gaidhealtachd are both Gaelic speaking and economically strong.

ON THE GAELIC FRONT

le Frang MacThomais

The 83rd National Mod of An Comann Gaidhealach was held in Edinburgh last October. The Mod is now a long-standing institution which on occasion shows its age but still is able to perform its function as the one and only shop window for Gaelic in Scotland.

The Mod has other functions too. It offers a route, via its competitions, for many who aspire to Gold Medal heights which can open many doors of opportunity to those who wish to enter the world of Gaelic entertainment. Not a few of the present Gaelic entertainment fraternity have built up successful careers on that same Gold Medal award. Writers, however, do not get much out of the Mod. At one time the winning bard was subjected to a crowning ceremony, based on that of the Eisteddfod; but it always seemed to lack the high-powered significance which the Welsh bestowed on their own ceremony.

No crowning ceremony now takes place. Instead, a financial award is offered to the author of the "best book published in Gaelic" during the previous year. While the cash might be welcome, as it usually is, there are no kudos for the writer. No horde of anxious publishers wave their cheque-books asking him/her to come on to their lists as is the case when a writer wins, say, the Booker Award.

Rather, the writer must return to his Gaelic cuccoon and work away at another book, knowing full well that his rewards in terms of royalties are going to be very slim indeed. A far different situation from that which exists, say, in the Faroe Islands, where a writer is able to achieve international recognition, even though he writes in Faroese which is not exactly a universal language, even among the Nordic countries.

Edinburgh, as a location for the Mod, I felt was not quite the success it should have been. After all, considering that the capital city has never gone out of its way to welcome Highlanders, over the centuries, the attitude of Edinburgh citizens to the presence of the Mod in their midst was much to be expected: ignore it and it will go away.

As the poet Campbell once put it: "Distance lends enchantment to the view". Well, distance also alienates the Gaelic-speaking population of the west, north of Scotland and the Islands, in that they can only gain access to the Mod through the medium of radio and TV. Seldom are they able to take an active role in the Mod, as bums on seats at competitions and concerts. The Mod, of course, has grown through the years and it requires a large town to accommodate everything; large towns are few and far between in the Highlands. Happily, the Mod is to return to Stornoway in 1989 after an absence of ten years. Maybe we shall see an all-Gaelic Mod, where the onus will be on the speaking of Gaelic, whatever the occasion, informal or official.

The Edinburgh Mod was hardly conducive to Gaelic speaking. I heard native speakers greet each other in Gaelic and then continue with English for the rest of their conversation.

It is amazing the effect of even one English word in a Gaelic tete a tete. I overheard a group chatting happily away in Gaelic until one person, perhaps not knowing the Gaelic equivalent for an English word, used the English. Bang! The conversation continued in English.

Such is the dominance of English on the mind of the Gael!

As readers of CARN will know, the Celtic League AGM was held in Edinburgh at the beginning of the Mod. The meeting was recognised by the official Mod delegates from Cymru and Éire. The President of An Comann was not seen at all. Maybe he doesn't know about the Celtic League — after 25 years in existence the League has still to make some impression on Gaels as a useful body to be associated with. Next year Jerusalem?

The President of An Comann was pinned to the wall during a Press Conference when stalwart Gael, Aonghas MacNeacail, from Skye, asked the President how far he would go in pursuit of official recognition of Gaelic. The President replied: "I have no intention of any members of An Comann's management team going to prison over this. All we can do is talk to the Government and try to persuade them".

Ochone! Ochone! Has he never been to Wales? Talking gets one nowhere. He must still live in the land of Erewhon! Or perhaps he is a native of that little Welsh village created by Dylan Thomas: Llareggub (read that backwards!). That is what talking achieves!

Aonghas MacNeacail also complained about the "plastic music" promoted by the Mod, in favour of the more traditional music of the Gael. There was no real answer to this. But it seems that if An Comann is to be seen to be true to the culture of the Gael, it will have to rethink its stated commitment and put it into practice.

Nevertheless, without the Mod, the public at large would be less informed about the Gaelic world. And for that the Mod must be welcomed as a fairly effective publicity exercise on behalf of Gaelic. What would we do without it?



CELTIC IDEA

The co-operative "Celtic Ideas" had a stand at the Aviemore Trade Fair, on the 28, 29 and 30 October. There were buyers from all over Scotland, the U.K. and America, and considerable interest was shown in our goods.

Orders were left, though many of the shops will not be operative again until Easter next year. One quite substantial order however is being despatched to Malibu, California, straight away and of the many catalogues taken away one was for Japan! Apart from contact with buyers the other benefit of being at Aviemore was seeing the range and high quality of items which could be sold through the co-operative — all we need are increased selling points.

PAISLEY PLAYS THE SCOTTISH CARD —

A CHARACTER TEST FOR SCOTTISH NATIONALISTS

le Phil Mac Giolla Bháin

Events at the time of writing means that it will become increasingly difficult for the SNP to run away from the issues raised by the war in the North.

The newly formed Scottish Unionist Party (SUP), and the Orange lodge in Scotland organised a march and rally which was attended by over 15,000 on the 1st November.

The speakers were Ian Paisley, Martin Smyth — in fact a veritable Who's Who of Ulster Unionism.

The SUP have been formed to stand against Scottish Tory ministers in marginal seats; hoping to take enough votes off them to un-seat them, thus making them pay the price for their Hillsborough treachery.

For the first time the Orange vote in Scotland is out in the open — it therefore cannot any longer be ignored.

The SUP is essentially a one issue party — Smash Hillsborough! — but in reality the issue is the UK policy itself.

SNP candidates in "targetted" seats will find themselves being opposed by the SUP.¹

Ireland, as it was in MacLean and Connolly's time, is again an issue in Scottish politics.

Why though, should Ireland be so important in Scotland?

In the same way that the war in the North has been used as a laboratory, a testing ground, by the British state for possible future "mainland" campaigns. Then on a native parallel, just as an earlier generation of Third World revolutionaries were inspired and guided by Barry and Collins, now revolutionary influence is again flowing from Ireland.

The war in the North, on the nationalist side, has not only produced a brilliantly efficient guerilla army, but it has also produced a hot-bed of genius and practical thought.²

American writer and sociologist Paul Theroux has called Belfast — "... the city of the future ..." — with mass state surveillance becoming the norm in daily life.

Nowhere is this more visibly obvious than in the civil engineering projects that will carry Glasgow's sky-line into the 21st century.³ The British state, as far back as the early 70's, in secret talks with the IRA admitted that it feared the spread of separatist violence to Scotland.⁴ It is well known that one of the primary objectives of the Brits in the Six Counties has been to contain the struggle at various levels.

Military containment: "... an acceptable level of violence. ..."

Political containment: in that they have attempted to throw a cordon sanitaire around the North by utilising news management and dis-information.⁵ Their objective has been to contain the ideas generated by the resistance movement to within the Six Counties.⁶

The fact that the Unionists are now calling on their Scottish brethren to state the Unionist

position openly at the ballot box is good news for those wishing to see that ring-fence breached.

Ireland is, without doubt, the SNP's biggest moral and political challenge. The SNP is uncomfortable with the entire subject — by their public utterances on the subject of late — obviously ill-equipped to deal with it.⁷

The SNP in Glasgow was sharply divided on whether or not to pursue the "Sam Campbell issue".⁸

One of the main reasons for this, apart from the customary SNP squamishness, is the view that the entire episode was another example of "sectarianism".

This is part of the conventional British wisdom that categorises the Northern war as a religious conflict and not as a national liberation struggle.

The same attitude this side of the water produces a failure to recognise the Irish in the West of Scotland as part of the Irish diaspora. Despite a welter of evidence to the contrary we are referred to as "Scottish RC's". Any display by our youth of national loyalty (Irish national loyalty, of course) is dismissed as "mere sectarianism".⁹ While the author suspects that other white ethnic minorities in modern Scotland might fair better recognition-wise — the problem that the Irish here present for the SNP is the nature of Irish politics over the last century.¹⁰

The SNP's real fear is Irish nationalism — the failed home rule campaigns of Parnell and Redmond set against the comparative success of Sinn Féin and Óglaigh na hÉireann have too many uncomfortable analogies for anyone willing to think about the direction of nationalism in Scotland into the 90's. In Ireland, of course, being an active nationalist means the possibility of death or imprisonment.

However nationalists in Scotland have also been jailed in recent years.¹¹ Many of them at the time of their arrest were active members of the SNP. There has been no campaign for amnesty or for recognition of the political nature of the offences. Their membership of the SNP becomes an embarrassment to the "national Party".

In Scotland nationalist political prisoners are

pariahs among nationalists. At least one Scottish nationalist has lost his life, many believe in the cause of Scottish freedom and at the hands of agents of the state.¹² Willie MacRae was apparently known to the special Branch for his close links with the SNLA — a former Vice-Chairman of the SNP and parliamentary candidate; this man and the circumstances of his death are rarely mentioned in SNP circles.

Such a state of affairs is hard to imagine being repeated anywhere else. If, say, Seamas Mallon,¹³ was found shot dead in his car after a series of death threats and the coroner said he was shot in the head from a distance — verdict suicide!

Would the SDLP be too embarrassed or frightened to call for a public enquiry? Had the lessons of Ireland, her British troubles, been understood within the "national party" then it is hard to believe that Willie MacRae's death would have been greeted with such silent cowardice.¹⁴

Probably the only way of changing this shameful state of affairs — that must be of concern to all Celts — is for the SNP to have contact with other national liberation movements.

A close look at, and regular contact with, other peoples struggling to be free including those where there has been repression and armed resistance might help to put the SNP's present "struggle" into some sort of perspective.

A pro-independence policy on Ireland would inject an element of principled leadership into the SNP.

This principled stand might well "spill over" into other policy areas. The SNP would be seen clearly as the party of the nation and not merely a whining regionalist pressure group.

A major step forward towards that is when the SNP can mention the struggle of the Irish people of the occupied 6 Counties with respect, admiration and empathy and stop aping the attitudes of an English state that they claim they want to be rid of.

This weekend Ian Kyle Paisley provided a golden opportunity for that process to begin — but soon opportunity will turn to necessity.

REFERENCES

1. The SNP has chosen certain seats that it considers winnable — it is in these seats, coincidentally, that the Scottish Unionist Party will be fielding the majority of their candidates.
2. It is clear the Herri Batasuna/ETA are following the Ballot/Armalite strategy.
3. One example: The New Sheriff court in the Gorbals (cost £40 million) — the biggest of its kind in Europe — complete with moat and huge buttress walls.
4. The Cheyne Row talks in '72 see MacStiofain — Revolutionary in Ireland for a general, sanitised account of the peace talks.
5. See Liz Curtis's *Ireland the propaganda war*.
6. Quite obviously the Free State also wants these dangerous notions contained as well.
7. Jim Sillars, tipped by many as future party leader, confronting Martin Smyth, was regarded by many Sillars watchers to be hesitant — he also did not stray from British orthodoxy.
8. See Carn 55.
9. The author was enlightened recently by a leading Glasgow SNP member that waving the Irish Tri-Colour was "sectarian" (!)

10. There are sizeable communities of Polish, Lithuanian and Italian, all of them co-incidentally Catholic in the main.

11. 1975 defendants in the "Army of the Provisional Government" trial were, or had been, active members of the SNP.

12. See Carn 54.

13. Deputy leader of the SDLP.

14. A resolution to this year's SNP annual conference calling for an enquiry never saw the light of day.

1886 REMEMBERED

1986 has seen events and publications to mark the hundred years that have passed since the passing of "The Crofters' Act" of 1886. The exhibition "As an Fhearann" (from the land) came from Stornoway where it had been set up and was opened at the Royal Scottish Museum, Edinburgh on Oct. 15th. Sorley MacLean was the chief guest and movingly linked the experiences of his own family with the events which led to the far from complete attempt to solve "the land question" all those years ago. Accompanying the exhibition is a most impressive book called "As an Fhearann" — Clearance Conflict and crofting — A Century of Images of the Scottish Highlands, and the essay in it by Sorley MacLean himself is entitled — Vale of Tears: A View of Highland History to 1886.

The whole is a masterly bringing together of text, extracts from newspapers and periodicals of 100 years ago, comment and opinion, photographs, paintings, picture postcards and film stills — all to illustrate the gap between the perceived images of the Highlands and the Highlander and the stark reality of the same.

One of the slogans during those times was "The Land for the People" and that is the title of a book published earlier this year by the Scottish Socialist Society and edited by Joy Hendry and Irene Evans. The Foreword is by Tony Benn and the introduction by the historian Christopher Harvie. There are articles on the Highland Land Raids by Ray Burnett and the Crofters Commission by Margaret MacPherson of Skye. As in the Fletcher book there is an article by the President of the new Crofters Union Frank Rennie from Lewis, and other articles cover — Rural Land development and policy — (the urban land is not touched on as it is intended that this will be dealt with in another publication), allotments, the politics of the farming "lobby", a comparison of landownership in Scotland and Eastern Europe and ecological problems. It finishes with a comparison of the land policies of each political party in Scotland — a most valuable contribution.

As an Fhearann — £6.50.

The Land for the People — £2.

Crofter Power in Easter Ross — £2.

All available from Celtic Ideas (+ £1 postage and packing). Rudha Albain, Knockbain Road, Dingwall, Easter Ross.

CROFTER POWER

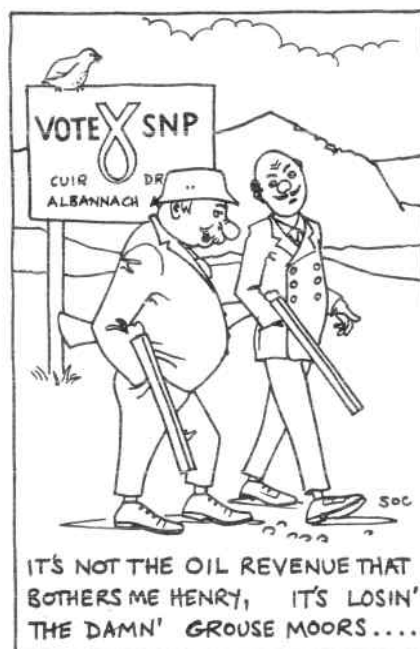
"Crofter Power in Easter Ross — The Land League at work 1884-8", by Rob Gibson. Published by Highland Heritage Educational Trust. The importance of this study is that it counteracts the idea that all the action of those days took place in "the West" and that the eastern half of the Highlands was a serene area of contented tenants on well run land. Far from it. This was one of the centres of the movement and what comes across is the incredible breadth of outlook of the "leaders" — the high calibre of those who stood as "crofter" candidates and the links between them and other parts of Scotland, Wales, Ireland — not forgetting London. Indeed this ease of communication so long ago makes one reflect that all the marvelous technology of modern times just might be used to keep us apart? On page 20, quote: "The Land movements in Wales and Ireland were obvious choices (to look to for co-operation) and the bond of Celtic kinship was invoked."

At Bonar Bridge, this took the form of setting in motion a Celtic League which those present enthusiastically endorsed as a practical aid to their struggles" from the Ross-shire Journal of 24/9/86.

"Three Welsh delegates, Dr. E. Pan Jones, Principal Michael Jones, Bala, and Mr. K. Thomas, editor of "The Celt", joined the proceedings.

Dr. Pan Jones who advocated land nationalisation set the seal on the new Celtic initiative by declaring "Hitherto and no further — here shall we make our stand, for Welsh grievances are similar to Highland, Irish and Cornish ones."

How those links then formed were lost would make a very interesting story.



BELATED BUT WELCOME TRIBUTE

Alba and Éire may vie for James Connolly: indeed so long and so much was his Scottish connection forgotten or overlooked that, as Hanish Henderson pointed out in the *Scotsman* lately, it used to be said, thought and taught that he was born in Monaghan.

He was in fact born in the Cowgate in Dún Éideann in 1868 where his father worked as a night-soil shifter for the Corporation. Quite early on in his life he was active in the labour movement in the city of his birth in the Scottish Socialist Federation of Leslie (himself half-Irish), the ILP and the Labour Federation: the SSF for example met regularly at his flat in 1892; his brother John being its secretary before being replaced by James when he lost his job for taking part in an 8-hour day demonstration. He wrote the "Scottish Notes" for *Justice* in the same period and was well-known as a street orator, and standing for election in 1894. He too in turn lost his job in 1895 and took up the organisation of the ISRP the next year. That was not by any means the end of his contact with his native city.

But that city tried to lose contact with him. A lone plaque mounted years later replaces one stolen shortly beforehand on a building near the house in Cowgate (the university owners of the actual site refusing absolutely to have Connolly honoured) and until this year that was all. The Labour dominated council activated an old commitment and being in power had the City's Museum service mount a major (and excellent) exhibition in the City Art Centre during November and part of December. Crowds attended it — including one bullying group of NF supporters whose objections to it disturbed the staff especially when accompanied by the threat (happily failed) to return in force at a later date.

Embodying material from the National Museum of Ireland and other institutions in Ireland it was a fine example of a really worthwhile piece of Celtic co-operation celebrating a shared heritage.

Should CARN suggest similar ventures?

BREIZH

HA KENTEL AN ISTOR?

C'hoarvezet eo adarre: torret an emglev etre ar Republikaned a zo o stourm evit argas ar Saozon eus Norzhiwerzhon. Setu disoc'h ur mennad kinniget e bodadeg-vloaz ar strollad Sinn Féin, dalc'het e Ti-Kêr Dulenn deiz Gouel an Hollsent.

Goulenn a rae aotre d'ar gannaded a vefe dilennet diwar-vremañ en anv ar strollad mont e-barzh Dáil Éireann, da lavarout eo Kambr ar Gannaded e Ti Laighin, Dulenn. Degemeret eo bet gant 429 dileuriad a-enep 161, ouzhpenn an div drederenn rekis evit kemmñ ar vonreizh. Evit eneberien ar mennad e oa aze avat ur bennaenn ken pouezus, unan hag a zo bet diwallet ken aketus abaoe mare ar stourm- dieubiñ ma n'int ket bet evit plegañ d'ar reolenn. Rak gouez dezho, o kemer perzh en Dáil ec'h anavezzer reizhveliegezh ar Stad a 26 Kontelezh, ur Stad hag a eneb ouzh ar stourm dre an armoù e Norzhiwerzhon tra ma sellont-i hemañ evel tra ret evit trec'hiñ.

An anv a Republikan a vez kemeret gant estreget dalc'hidi an ARI (Arme Republikan Iwerzhon). Tud Fianna Fáil, ar strollad savet e 1926 gant De Valera, a lavar atav ez eus Republikaned anezho ha kas a reont kannaded d'an Dáil abaoe 1932. En-diazezel e talvez ar ger evit tud hag a zo a-du gant ur Stad iwerzhonat a 32 Kontelezh dizalc'h hervez ar Gwir diouzh ar Stad Vreizh-veuriat. Met kement strollad er 26 Kontelezh A LAVAR bezañ a-du gant an dra-se goude ma vefed en arvar diwar — benn o gwirionded pa soñjer en o folitikezh. . . . An oberioù eo a gont, neket an diskleriadurioù. Ar re a gemer perzh en Dáil o deus graet betekhen evel ma asantfent da rannidigezh ar vro. N'eo nemet abaoe ma vezont lakaet nec'het gant ar reuz e Norzhiwerzhon ha gant an harp a vez roet da zanvez-kannaded Sinn Féin e klaskont a-zevri pouezañ war ar Saozon: pezh en deus roet deomp an Emglev Angl-Iwerzhonat, un dra a laka Paisley hag e genseurted da lavigañ ha da c'hourdrouz forzh pegement met n'en deus degaset koulz lavaret disamm ebet d'ar Vroadelourien, bloaz goude m'eo bet sinet.

Ar strollad Sinn Féin en deus nac'het dalc'hmat anavezout reizhveliegezh Dáil ar 26 Kontelezh. Ra vo kounaet e oa bet graet e 1922, etre an izili eus an Eil Dáil hag a oa a-du gant Feur-Emglev 1921 (Michael Collins en o fenn) hag ar re en distaole, emglev da aozañ ur c'henleviadur war-lerc'h an dilennadeg d'an Trede Dáil. War c'hourdrouz Winston Churchill Vrudet e voe torret an emglev-se gant kostezenn Collins ha Griffith (hemañ n'e oa ket ur Republikan). Setu ma nac'has De Valera hag e re mont en Dáil-se. Diskleriañ a rejont chom feal d'an Eil Dáil ha sevel ur gouarnamant kuzh evel ma oa bet e-pad ar brezel-dieubiñ, gant un arme, an

ARI, d'e harpañ. Brezel-diabarzh o tarzhañ neuze evit lakaat an emsavid d'ar sujañ.

Flastret ar c'houvrezelidi e kavas gwell De Valera goude ur pennad mont hervez al lezenn evit seveniñ e vennad unaniñ Iwerzhon hag he distagañ diouzh Breizh-Veur; tapout a reas e strollad, Fianna Fáil, ar muianiver e 1932. Mont neuze en Dáil ha kemer ar galloud dre gaer.

Darn avat eus ar Republikaned a chomas start en o mennad nac'h ar Feur-Emglev ha kenderc'hel da stourm gant armoù pa vefe tro. Gant an eil Brezel-Bed o kregiñ setu an ARI o vont d'ar Saozon! Kement-se n'halle ket De Valera gouzañv rak digarez a rofe d'ar re-se da dagañ ar Stad Dieub tra ma felle dezhañ he mirout neptu er brezel. Ur wech ouzhpenn, war c'hourdrouz an enebour diavaez e voe lakaet an hu war an hengevredidi: kraouiet e voent e-pad ar brezel, graet outo evel ouzh chas klañv.

Seán MacBride ha Republikaned all a oa chomet dibistig hag a savas e 1947 ar strollad Clann na Poblachta. O krediñ e teufent a-benn da dizhout o fal dre an hent-se ez ejont ivez en Dáil ha, taer evel ma oa o enebiezh ouzh De Valera e rejont emglev gant Fine Gael, strollad hêr d'an hini en doa dalc'het da gentañ da Feur-Emglev 1921. Lakaat a rejont evel-se ar gouarnamant da ziskleriañ ar Stad ur Republik e 1949 . . . hep 6 Kontelezh. Pemp vloaz diwezhatoc'h e oa kozhet Clann na Poblachta gant ar genreizhad.

Chom a rae Sinn Féin atav en e sav hag er bloavezh 1954 e krogas an ARI da skeiñ adarre, e Bro-Saoz zoken; met tapet etre nerzhioù an div Stad, goude un nebeut bloavezhioù a c'houvrezel e voe ranket arsaviñ e 1962. War zizeriañ ez eas an aozadur milourel hag e-pad ur pennad mat en em ouestlas ar Republikaned d'ar c'heflusk kevredadel er 6-Kontelezh, o tiskuilh ar gwall-ziforc'h a rene war dachennoù al labour hag an tian. Pa savas birvilh ha kabaduilh e dibenn ar bloavezhioù '60 ne oa ket prest an ARI da denañ splot eus ar saviad-se na zoken da zifenn ar vroadelourien argadet. Tamallet e voe ar mank-se d'ar gleizourien met ar mennad aotreañ da gannaded Sinn Féin mont en Dáil eo a zegasas an disrann etre S.F. Ofisiel hag ar re a yeas kuit da sevel S.F. "Provisional" e derou 1970. An Ofisiad a zalc'has d'ar mennad-se ha gounit a rejont daou pe dri sez. Ne voent ket pell o tilezel ar stourm armet hag o mennadoù enepsaoz evit en em ouestlañ d'ar sokialouriezh.

Kentel an istor-se evit Ruairidh Ó Brádaigh ha Daithí Ó Conaill, hag a oa e penn Sinn Féin e-pad ar bloavezhioù '70, a zo anat: mar deer e-barzh Dáil ar 26-KO. e ranker plegañ a-bred kentoc'h eget diwezhat d'an doareoù parlamantel bourc'hiz ha paouez gant ar stourm armet. Setu perak o deus kuitaet sal an Ti-Kêr deiz Gouel an Hollsent hag embannet diouzhtu, en ur vodadenn-gelaouiñ, e oant o sevel ur strollad nevez, Sinn Féin Republikan. Un aozadur armet da skoazellañ o leviadur n'eus ket anezhi . . . evit ar pred.

D' o dislavarout e c'halle Gerry Adams, prezidant Sinn Féin "Provisional", tennañ evezh an holl war an ali roet e miz Gwengolo gant Kuzul an ARI end-eeun da Sinn Féin paouez gant Gwengolo ar boikot eus Dáil Éireann: ar stourmerien n'o doa ket aon e taolfed an armoù a-gostez!

Krediñ a rae eneberien ar mennad e chomfe hemañ sac'het pa vefe gouezet e oa Republikaned kozh evel Tom Maguire ha Michael Flannery, harozed eus ar brezel-dieubiñ, krenn a-enep ar c'hemm; hag e lavare Flannery, divroet e New York na zeufe gwenneg (dollar!) ebet ken eus Amerika anez derc'hel d'ar bennaenn. Padal heklivioù disheñvel a zo deut endeo ac'halehont; darn a-du, darn a-enep, darn etre 'n daou. Ar pezh a gont evit "an Amerikaned", a lavarer, n'eo ket argemmoù politikel met ar gouvrezel da gas kuit ar Saozon. Ma kendalc'h an ARI da stourm ha ma chom unanet a-dreñv Sinn Féin 'kosteze G. Adams e vo kaset skoazell dezho.

Met perak'ta eo bet degaset ar gudenn disrannus-se dirak bodadeg-vloaz ar bloaz-mañ? Hervez doare en abeg ma anavez an ARI ned eo ket evit trec'hiñ anez bout harpet gant ar vro a-bezh. Bremañ eo bihan a-walc'h niver an dud er 26-KO. hag a zo a-du gant ar stourm armet. Dilennet e vez Sinn-Féin d'ar c'huzulioù lec'hel, met pa 'z eont da glask mouezhioù en dilennadegoù bras e lavarer dezho: petra dalvez votiñ evidoc'h ma ne gemerit ket plas en Dáil? An dud, zoken ar vroadelourien e Norzhiwerzhon, a soñj ez eo reizhveliek an Dáil. Ret eo, eme G. Adams, mont diouzh live-emsiant an dud. Gouzout a ra n'eo ket en dilennadeg vras kentañ, a-benn un nebeut mizvezhioù, e vo gounezet muioc'h eget ur sez pe zaou, rak n'eo ket kreñv, frammet-mat, ar Strollad en tu-mañ a'n harzoù. Met e-leizh a dud zo drouklaouen, heuet zoken, gant divarregzh ar strolladoù all da ziskoulmañ kudennoù grevus evel re an drammoù, an divroañ, ar baourentez, an dic'hoanag, strolladoù kollet ganto pep uhelvennad.

An diviz graet gant ar vodadeg-vloaz a zo nec'hus a-walc'h evit ar re a zo e penn ar Stad bremañ. Petra c'hoarvezfe ma teufe un hanter dousenn Sinn Féin d'an Dáil, oc'h embann ez int a-du gant ar stourm gant armoù, ha gouest marteze da virout ouzh pep strollad all a sevel ur gouarnamant hep emglev ganto? Tachet e vefed aze da zastum ar pennoù kalet

adarre e kampoù-bac'h, 'diskouezet eo bet e c'hell pennadurezhioù ar Stad-mañ bezañ didruez ouzh brogarourien par-pellañ. Arvarus meurbet e vefe koulskoude mont gant an hent-se er plegennoù am eus meneget.

A. HEUSAFF

(The decision taken by over two-thirds of the delegates to the Sinn Féin Ard-Fheis (AGM) to end the party's 64-year old abstentionist policy which obliged its candidates, if elected, not to take their seats in Dáil Éireann, has led to a split with the formation of a new party, Republican Sinn Féin. It is also causing concern among the Irish Constitutional parties for the future stability of Irish governments).

A BRETON-ENGLISH DICTIONARY, by Remon ar Porzh. The first part of a Breton-English Dictionary has just been published by Mouladurioù Hor Yezh (1 Plasenn Pégu, 29260 Lesneven, Brittany) with financial help from the Breton Cultural Institute. Its 216 pages cover only the letters A and B, an indication of how detailed its material is. It is a great satisfaction to see such works being published which enable learners of Breton throughout the world to gain access to our language without having first to know French: it raises it above the level of a "regional" language tied to Mother France's apron strings. We already had from the same author, under his official surname, Delaporte, a Breton-English "Geriadurig" (Lexicon) and an adaptation into English of Per Denez's well-known textbook "Brezhoneg Buan hag Aes". We have also Zonia Bowen's "Llydaweg I'rt Cymro". Rhisiart Hincks' Geriadurig Kembraeg-Brezhoneg and Rita Williams' Cyflwyno'r Llydaweg which enable Welsh readers to learn Breton without needing English either. We expect soon Mouladurioù Hor Yezh to publish L'Andouard's Breton-Irish dictionary. Ian Press' *Grammar of Modern Breton* has just been published by Mouton de Gruyter, Berlin-New York-Amsterdam: it has XIII 406 pages and costs DM98 (ISBN 3-11-010579-9). It all helps to take Breton out of the ghetto. R. ar Porzh's work is of the highest standard. It devotes 18 pages to the basic elements of the grammar. To place a high percentage of the words in context, examples are drawn from a multitude of texts and they too are carefully translated. People with a good knowledge of Breton will discover in any page terms and expressions which they hardly ever came across before. Admirable precision is applied in giving equivalents of animal and plant names by adding the Latin scientific terms to the English ones. The book costs 100 FFrs. (ISBN 2-86863-013-8).

HARP FESTIVAL

For the past two years "Telennourien Vreizh" (Breton Harpists) have, together with a fiddler's association, organised a festival. In 1986 it was held within the framework of the "Festival de Cornouaille" in Kemper. It included tuition in harp playing, a concert, an exhibition, and a conference by professionals. Those interested in future participation should write to the Festival organisers, 2 Plasenn La Tour d'Auvergne, BP 77, 29103 Kemper-Cedex.

BILINGUAL SCHOOLS

The Rennes area branch of the APEEB, an association founded by parents who want their children to be taught Breton in school, held its annual meeting on October 17 to review the situation regarding teaching in the Breton capital a few weeks after schools reopened. The following is taken from their press statement — let it be stressed that it concerns only the bilingual schools or classes controlled by the French Education authorities.

In three nursery schools in the city centre nearly 100 children are introduced to a knowledge of the language by an itinerant teacher. But she was to go on a leave of absence at the beginning of November, for a few months, to attend a refresher course. There was no word about someone else being appointed to replace her. Bretons must learn to live in uncertainty!

Yet the bilingual classes, started two years ago, have proved educationally attractive to parents. There are now 50 children in three classes, twenty new pupils having entered the lower, preparatory, level this year.

Breton is taught in all to about 150 students attending six colleges and three lycées. Which shows that many Rennes families understand the importance of this teaching. Some do it because of their attachment to their native or

ancestral language; others because they see it as a help to the development of their children's minds. Or simply because they realise that a sound education should always be based on the cultural capital built up historically.

Experience shows the teaching of Breton to be successful when it is well organised, on a continuous basis, from nursery to secondary level, by the public education services. But several questions remain unanswered and shortcomings have to be remedied. APEEB urges that by September 1987 (a) a second itinerant teacher be appointed to introduce nursery and primary school children to the language; (b) a class be opened at primary level for those coming out of the Faux-Pont nursery school; (c) for those coming of the lower levels in the Avenue de la Liberté primary school bilingual classes be provided at higher levels; (d) the regulations governing the teaching of Breton in secondary schools be brought to the knowledge of all parents and arrangements be made to fit firmly the hours attributed to Breton in the students' and teachers' time tables. The meeting elected a new bureau of five officers, Bernez Kadored being the president.

DIWAN STRUGGLES ON

The Diwan Schools reopened in September under severe financial limitations.

There are 17 of them comprising 21 classes at nursery school and 13 at primary school level, with a total of about 400 children. They have the support of 21 auxiliary committees and thousands of individual people. The lack of further public funding is hindering the opening of other schools. Diwan runs also a cultural centre in Treglonou, a training organisation *Stummdi* and a publishing business *An Here* (children's books). This all gives employment to 49 persons.

One of the difficulties facing Diwan is to find suitable buildings. For 7 years they had this problem in St-Brieg but now the town council has given them a renovated school house with three class rooms. It was officially opened on 27 September in the presence of the mayor, parents and friends. They will also enjoy the benefit of various municipality services available to all public schools (midday meals, supervision of children).

Not all Diwan schools are so lucky. In Kemperle a nursery class in the Lezardo school was taken care of by a secondary school teacher, An Intron Evenou, without remuneration during the past year. The results were very satisfactory so the parents wanted to extend the teaching of Breton into primary level particularly as the Lezardo school staff were favourable. However more than 1½ months after the reopening of school the parents had not succeeded in finding another teacher of Breton willing to do the work without pay. The "Education" authorities would not be bothered, they have other cares

than ensuring that young Bretons might learn the language of their country. Imagine, writes a journalist, kids starting again to talk Breton with their grandparents! What a retrograde step! Let them learn any foreign language, even Japanese, but don't expect the French Education authorities to supply teachers of Breton ad lib and pay them at that!

But fortunately Bretons can be "têtus", obstinate, they have that reputation. An Int. Evenou has not been put off: this year she has 28 children in her class. Those she had last year are, however, proceeding in French only.

Schooling is not all. A Breton-speaking environment is lacking in the towns and cities where most Diwan and bilingual schools exist. *Stummdi* is trying to remedy this by offering tuition in Breton to salaried people in their working places (facilities are offered for adult education in a range of subjects). In Roazhon (Rennes) a centre was recently opened by parents wishing to see their children meeting to speak Breton. It is only on Wednesday afternoons that they do so until now. Another centre, with 3 rooms and a bar, for adults to meet for a similar purpose was opened in the same city, 20 rue de l'Echange, in October.

Work is going ahead under the direction of Lukian Kergoad in preparation for the opening of a Breton secondary school next September. Groups have been set up to provide manuals for the teaching of ten subjects. The pioneering done during the sixties by Saded, an association which gave secondary school education in Breton by correspondence, should facilitate their task. However more volunteers are needed.

NEWS FROM BREIZH

PUTTING BACK THE CLOCK?

A "Plan Jeanneney" proposes that certain regional programmes broadcast by French State Radio on medium waves be transferred to VHF. It would not apply to Alsace and Corsica (there is respect for Corsicans!) but the 2 hours of Breton on Saturdays (from 12 to 14) from Brest and Roazhon would be affected. Listeners in distant areas can do without Breton. . . . Those in the Paris region can hear Breton broadcasts by the Radio-Pays station on 89.4 Mghz every Friday night from 10.30 to 1 a.m. The station caters for other lesser-spoken languages within the French orbit but it owes financially nothing to the State. Liberalism rules O.K.

BRETAGNE 2000

Bretagne 2000 is a collection of contributions to a seminar which dealt with the present-day problems of the Breton economy and attempted to forecast its evolution in the decades to come. Among the points made by the speakers, the following are to be noted:

- unrestricted French centralisation continues to direct capital investments overwhelmingly to the Paris area;
- emigration affecting above all the educated is emptying inland Brittany to the benefit of Rennes which itself is more and more like a suburb of Paris;
- the EEC Regional Development Fund contributions are misappropriated by the French state for purposes which are of little benefit to the underdeveloped regions;
- Brittany needs to develop close and direct relations with the EEC institutions but is not allowed to do so;
- her economic development is linked to the existence of a genuine culture of her own rooted in the experience of previous generations. The survival of this culture depends on INFORMATION using all the modern technology and on technical TRAINING. If the Breton culture cannot, through political action (particularly at regional level) gain access to the forces controlling information and training, it will become increasingly the preserve of those with the means to make a choice, i.e. an élite.

While praising this publication, Le Peuple Breton points out that its title is misleading in that it omits the social aspects (and it barely touches on political considerations). "How can a region which is quartered by the French centralist apparatus play the important role deemed necessary for its survival by all these analysts? What can it do in the prevailing context of economic liberalism and centrally controlled use of public monies? Take for instance the "free" radio stations: how free are they when the search for short-term profit (and their dependence on commercial advertising?) leaves hardly any room for Breton cultural programmes, or even compels them eventually to drop them altogether."

BRETON ROADSIGNS WANTED

A meeting of the CELIB Cultural Commission presided over by Per Denez on September 29 in Kemper noted that an enquiry among the 911 communal councils of the 3 Western Breton Departements had shown that the main objection to installing bilingual roadsigns was a financial one (32% of them found it would be too hard an imposition on their budget). The commission decided to bring together 22 of the keenest councils and to make a common approach on their behalf to roadsign suppliers with a view to get the most favourable quotation. 107 signposts were then ordered and are now being added to those already put up in 50 communes on roads entering the localities. Some 70 others should soon follow the good example.

Some councillors are not so enthusiastic. The Lorient council voted on July 3 in favour of a proposal put before it by one of its members, Joel Guegan of the Union Démocratique Bretonne, namely to put up bilingual signs on public buildings through the town. An agreement to do so in 18 places — including the submarine base — was opposed by rather stupid arguments from rightist councillors with fine Breton-Celtic surnames. Their grandfather had not fought for that at Verdun! Breton words for "townhall", "police station", were objected to because new (in their view). They despise the language because *what little they know of it is inadequate for modern expression* but they reject its claim to do like other languages and coin neologisms. It is hard to go anywhere with people who refuse to see, they seem to have never travelled to countries where bilingualism is recognised and working satisfactorily.

They should by no means detract from An Oriant's reputation of being as good a Breton town as you could get. Its famous festival is certainly no Eisteddfod or Oireachtas but it has recently moved towards some recognition of our language. The recently formed Emglev Bro an Oriant, grouping ten cultural associations in the area, has gained a position from which it could influence public life. It has approached shops, guest houses, pubs, offices, to find out if they would welcome customers using Breton: They would be supplied with stickers to be put on their windows saying "Aman" vez komzet brezhoneg". Affirmative replies had been received from 70 premises by July 1.

CONTRACT NOT BEING HONOURED

The Chart signed in 1978 by President Giscard d'Estaing granted some financial aid to the Breton cultural associations. However tiny it was compared to the State's cultural budget, it helped them in their operation and publishing. The "Region" paid half and the State the other half of the subsidy. The Chart was replaced in 1982 by a contract between the two but the subsidy was maintained. This year the Region duly paid its share but according to the November issue of Armor the Regional Direction for Cultural Affairs refused to do the same. A meeting of representatives of eleven major cultural associations took place last Summer at the initiative of the Breton Cultural Council (president Per Denez) to examine ways of ensuring that the said anti-cultural Direction will discharge the State's obligations, since no change of policy has been announced officially.

CELTIC WRESTLING



The International Federation of Celtic Wrestling organised wrestling matches in August in the N.W. of Brittany between 30 wrestlers from Brittany (18), Cornwall (4), Scotland (4) and Cumberland (4). They were watched by a thousand spectators. Later they

competed in the first championship of Celtic wrestling to be held within the framework of the Lorient Festival. The Federation is seeking to extend its activity to other European countries and even to North America.

KER-VREIZH

In 1936 a group of Breton nationalists in Paris founded a quarterly magazine in Breton 'SAV'; in 1938 they needed a bigger place to assemble (they met in a cafe and their numbers grew). So Ker-Vreizh was founded by Yann Fouere, Yann Goulet, Gab ar Moal, Albert Guillou and Marcel Guyeisse. 'SAV' became the periodical paper of *Ker-Vreizh* till May 1945, its last issue being No. 33 (a lot of famous Breton writers had contributed articles: Roparz Hemon, Yeun ar Gow, Youenn Drezen, F. Falhun).

Before World War II the centre was Breton-speaking, there was even a well-known and still active professor from the Sorbonne whose origin was French and who played a major role.

After August 1944 there was a cleaning-up of Breton nationalism and the centre was in danger of disappearing, but it was saved by Biel Jaffrès, a communist. After the war and until the sixties, the centre was French-speaking; the old members remembered having seen Alan Louarn waiting to speak in Breton secretly — with Jon Mirande (a Basque).

In the beginning of the sixties, Ker-Vreizh became more nationalist under the presidency of Jean Moign and Yann Kerlann; from 1961-62 until 1973-74, Breton was the official language of the centre.

Mikael Loic, president in 1971 was replaced by Simon Pierre Delorme (from Alsace). Ker-Vreizh began to decline and between 1980-85 only about 8 or 9 people came to the centre, there were no more classes or conferences and French was the language spoken even between Breton-speakers.

The president thought about dissolving the centre. In July 1985, a group of young people decided to re-organise the centre and the rent was paid (a year late), the walls were repainted etc.

In accordance with the Law of 1901 concerning associations, a new committee was elected on the third of February, 1986 with Yann-Ber Tilenon as president, and Trystan Mordrell as vice-president.

Several classes were organised: Breton (middle-Breton; dialectal Breton and modern literary Breton), Welsh, Irish, Manx, traditional songs and dances from Brittany. Also conferences on various European topics were held once or twice a week.

The Manx class is a particularly dynamic one. Some members of this class are Irish speakers already and they are trying to publish a quarterly in Manx. They also translated an extract from the well-known *'la philosophie dans le boudoir'*, by the excellent Marquis De Sade, this was published in the first issue of 'Bavinn'.

The purpose of the present management is not to establish a Nationalist Centre as in the sixties but to make a European Centre based on European Studies, for the "Solution" of the Breton problem is not and will not be found in France but in Europe. So the Centre is attended by a lot of pro-Europeans as well as Breton Nationalists. Another very good achievement is the republication of *'Kannadig*

Ker-Vreizh'. It had ceased publication in 1973, but since January '86 it has been published every month.

For further information write to:

Ker-Vreizh	or	Bavinn
43 rue St. Placide		P. le Besco 27,
Paris		rue des Envierges
75006 France		7500 Paris, France.

BOOK REVIEW

LE SÉPARATISME EN BRETAGNE, by Michel Nicolas. 324 pp. Price 145 FF. Published by Editions Beltan, 43 rue St. Michel, 29190 Brasparzh, Brittany. ISBN 2-905939-02-8.

This is an analysis of the policies pursued by the post-war Breton organisations, such as the economic Comité d'Etudes et Coordination des Intérêts Bretons (CELIB), the Movement for the Organisation of Brittany (MOB), the Union Démocratique Bretonne (UDB), and of the ideas expressed in periodicals such as *Breizh*, *Le Peuple Breton*, *L'Avenir de la Bretagne*, up to 1983. Until 1957 organised advocacy of even a moderate form of self-government could be quite risky. The need for a specific solution of the Breton problem found expression in the cultural and the economic fields. The CELIB succeeded within a few years in bringing the forces of the economy under its umbrella and nearly succeeded in 1962 in getting the French government to adopt its plan of economic development for Brittany. This was vetoed by De Gaulle, so the way was clear for political organisations to campaign for special institutions: a Breton assembly elected by universal suffrage and a Breton "executive", aims shared by the leftist UDB, on one hand, the MOB, Strollad ar Vro, POBL successively on the other. M. Nicolas makes out that the demands became gradually more radical, which is not obvious. Violent actions, it is true, were carried out from 1967 onwards by the F.L.B. but with few exceptions, their declared aim was not separatist. It is noteworthy however, that as they grew more frequent and daring, the French Socialists as well as the Government came around to recognise the Breton "personality" and establish regional assemblies — without power.

Nicolas' thesis is that all the associations, ever since a Breton movement came into being in the last century, shared the common aim of a political power to protect Brittany's ethnic-cultural identity. An anthology of the most significant statements made on their behalf occupy one-third of the book. It is surprising however that separatist aims should be attributed to such organisations as CELIB and to publications such as Kendalc'h's monthly *Breizh*. He lends too readily to the whole movement ideas which were held only by groups of minor importance or by publications which were full of contradictions. I have read a good deal of what has been published by the "movement" since 1960: it is not my impression that it was antagonistic to the trade unions. Critical on occasions, yes,

but approving on others, when they stood for the Breton workers' interests without fear of the Paris central offices' whip. It is disappointing in a work which should be objective that such terms as "on prétend", "on flétrit", "on dresse le procès", "accaparement" are freely used, that after thus throwing doubt on the theses of the Breton organisations the author omits to investigate in what way they may have been wrong. This said, I still think that it is a useful book, in that it gives a detailed and (keeping the above reservations in mind) fairly comprehensive overall view of the ideas propagated by the post-war Breton movement. In the main, he says, they are now widely accepted but what is lacking in order to translate them into action is a well-organised popular movement.

A. HEUSAFF



CEMETRIES AND SOUTH AFRICA

All of us in the Celtic countries are accustomed now to the black take-over of our cemeteries — the polished limestone from South Africa is being pushed and puffed and cleverly priced as well as being supplied in cleverly designed pre-cut slabs (partly lettered often enough). And the result of course is less and less work for our own quarrymen, stone cutters, stone carvers, and letterers.

Some anxiety about this is being tardily expressed — though the facts of apartheid are seldom adduced in such discussions.

In Cymru perhaps this anxiety may take definite form since the authorities at Llanrhos Lawn (privately owned) cemetery have stipulated that local Welsh slate may not be used and that South African marble and Indian black granite were the only two stones allowed. Hopefully they will soon realise that they have gone too far since one (now) irate mourner (the son of a quarryman himself) has complained to Aberconwy Council on the issue.

P. Ó S.

BRETON PIPING

BODADEG AR SONERIEN, the Association of Breton pipers, organises yearly a National Pipe Band Championship during the Lorient Festival. This year, on August 9th, six bands (comprising bombards, Scottish Bag-pipes and drums) competed in the first category, five in the second, eleven in the third and twelve in the fourth. A Championship for Breton pipe (binioù kozh) and bombard played by couples was held in Gourin for three types of music: marches, melodies and dances. 14 couples competed in each of these categories.

CYMRU

A TALE OF TWO CITIES

Yn ddiweddar roedd gennyf y pleser o ymweld â dwy ddinas — Caerdydd a Glasgow (neu Glaschú yn yr Aeleg). Fel un sydd yn byw yn y "Fro Gymraeg", tristwch yw'r teimlad sydd ohonom yn ystod fy ymweliadau i brifddinas ein gwlad. Mae'n gywir dweud fod lleisiau ac acennau Cymraeg i'w clywed yn yr "heolydd". Gwelir enwau dwyieithog ar y prif heolydd a'r adeiladau cyhoeddus. Gellir prynu o'r dewis eang o lyfrau a recordiau Cymraeg yn Siop Llyfrau Oriel a mewn siopau eraill. Ger canol y ddinas gwelir hysbysfyrddau'r capeli Cymraeg a Chlwb Ifor Bach. Mae darllediadau Radio Cymru a S4C i'w derbyn. Trwy dudalennau un o'r ddau wythnoslyn Cymraeg rwy'n ymwybodol o fodolaeth Ysgol Uwchradd Glan Taf, nifer o ysgolion cynradd Cymraeg, ysgolion meithrin Cymraeg, adrannau ac aelwydydd yr Urdd, canghennau o Ferched y Wawr a sefydliadau Cymraeg eraill yn y ddinas Fictorianaid hon gyda 15,000 o siaradwyr y Gymraeg ynddo — 5% o'r boblogaeth a chynydd o 3.3% rhwng 1971 a 1981.

Dinas Fictorianaid hefyd yw Glaschú. Yn 1971 roedd 12,865 yn siarad yr Aeleg yno; 1.5% o'r trigolion. Erbyn 1981 roedd y cyfanswm wedi syrthio gan chwarter i 9,500 — 1.3% o'r boblogaeth. Yn y Scotsman ar ddiwrnod fy ymweliad darllenis am gymorthdal Swyddfa'r Alban o £65,000 at gost rhedeg yr unig uned Saesneg-Gaeleg yn y ddinas (Ysgol Gynradd Syr John Maxwell yn Pollockshaws). Trwy orchwylu'r papurau dyddiol yn fanwl, ni welais unrhyw raglenni teledu yn yr Aeleg yn ystod yr wythnos i gyd a dim ond chwech awr o'r radio yn yr Aeleg i'w derbyn yn y ddinas. (Ni dderbyni'r Radio nan Eilean — 11½ awr — neu Radio air Gaidhealtachd — 2 awr — yn y ddinas.) Credaf fod dwy ysgol feithrin yn y ddinas ac ychydig o eglwysi sydd yn parhau i gynnal gwasanaethau yn yr Aeleg. Ddes i fewn i siop Llyfrau John Smith — "the oldest bookshop in Scotland". Ni welais unrhyw llyfr Gaeleg yno. Ymwelais a chwe siop llyfrau ail-law a gwelais dim ond un gyfrol o farddoniaeth ac un llyfr ar gyfer plant, ond roedd set llawn o'r unig gylchgrawn yn yr iaith — "Gairm" — sydd yn ymddangos pedair gwaith y flwyddyn. 'Ym mhrif siop llyfrau Eglwys (Bresbyteriaid) yr Alban roedd rhaid i'r weinyddwraig (uniaith Saesneg) chwiltota am yn hir er mwyn cael hyd i feibl yn yr Aeleg. Yr unig siop llyfrau Gaeleg yw siop "Gairm" ar y 3ydd lawr, 29 Sraid Waterloo.

Ar ol canu'r gloch, gellir archwilio un ystafell hanner gwag o lyfrau, cerddoriaeth ac offer — y rhan fwyaf ohonynt wedi cael

eu cyhoeddi amser maith yn ol. Methais brynu copiau o un o'r papurau wythnosol o'r ynysoedd gyda rhai erthyglau yn yr Aeleg — y "West Highland Free Press" neu'r "Stornoway Gazette". Yn ystod cyfnod o saith awr yn y ddinas ni chlywais unrhyw berson yn siarad yr Aeleg!

Gwyn Ein Byd, yn wir.

CLIVE JAMES

(A Welshman from the heartland of Welsh-speaking Wales compares visits to the cities of Cardiff and Glasgow. He changes his feeling of disappointment at the low profile of Welsh in Cardiff to one of counting his blessings for the high status of Welsh compared to that of Gaidhlig in Glasgow).

Unrhyw ddarlennydd Gymraeg sydd â diddordeb mewn dysgu 'r Aeleg, neu sydd yn ei dysgu ar hyn o bryd, buaswn yn ddiolgar iddynt cysylltu a fi:

Clive James,
Hafan,
Caethro,
Carnarfon,
Gwynedd LL55 255

Phif ffon: 0286-4121 est 2377 (8½ tan 4¼).

NEW LANGUAGE ACT?

Copies of two proposed draft Welsh Language Acts have been sent to organisations for their comments. One has been drawn up by Plaid Cymru M.P. Dafydd Wigley, the other by Lord Prys-Davies, the Labour peer from Pontypridd. Mr. Wigley's act would set up a Language Ombudsman to investigate complaints whereas Lord Prys-Davies would give the job to the Secretary of State for Wales. Both Bills would give local councils the right to refuse a planning permission if the development would harm the Welsh language. Other proposals are "equal validity" and a right to Welsh medium language education for children.

FLUENCY OF WELSH SPEAKERS

How many of the ½ million or so Welsh speakers are fluent in the language? A 1981 BBC/IBA audience research study showed of the 891 sample who claimed to be Welsh speaking, 820 had an "excellent" knowledge, 67 "moderate" and only 4 "fair" or worse. The Giffins Report on primary education in 1967 found only 5% of 1,222 Welsh speakers sampled to be in the "speak a little" category, the remainder used the language regularly.

RONAN CAERLEON 1914-1986

Ni allaf adael i 1986 fynd heibio heb fynnu cornel bach yn CARN i dalu teyrnged i Lydawr a fu farw yn ystod y flwyddyn. Ronan Caouissin oedd ei enw iawn ond defnyddiodd y ffugenw Ronan Caerleon ar y nifer da o lyfrau yr oedd yn awdur arnynt. Roedd y rhan fwyaf o'r rheini yn ymwneud â hanes y mudiad cenedlaethol yn Llydaw yn ystod ac yn dilyn y rhyfel diwethaf, ac yn wir, roedd ef ei hunan wedi treulio peth amser yn y carchar oherwydd ei weithgareddau fel cenedlaetholwr.

Roedd hefyd yn dipyn o arlunydd a chrefftwr, a threuliodd ei flynyddoedd olaf mewn gweithdy bychan ym mhentref An Drennec, ar y ffordd rhwng Brest a Lesneven, yn gwneud ac yn gwerthu modelau Celtaidd mewn crochenwaith. Roedd wedi ymddiddori erioed mewn ffotograffiaeth, a chyda ei frawd roedd wedi sefydlu'r cwmni gwneud ffilmiau 'Brittia Films'.

Ers eu plentynod roedd y brodyr wedi ymwneud â'r ddrama. Yn ddiweddarach daethant yn aelodau o gwmni actio y mudiad 'Bleun Brug' o. sefydlwyd gan y Tad Yann Vari Perrot, Llydawr brwd a lofruddiwyd gan aelodau gwrth-Lydewig y 'résistance' Ffrengig, gweithred a arweiniodd at sefydlu

Byddin Perrot. Yn wir, brawd Ronan Caerleon, sef Herri Caouissin, oedd ysgrifennydd ac ysgutor ewyllys Perrot, gŵr a edmygwyd yn fawr iawn gan y ddau frawd ac y synient andano fel eu tad ysbrydol. Nid rhyfedd felly fod y tŷ yn An Drennec yn llawn o bob math o archifau, dogfennau a ffotograffiau yn ymwneud â'r adeg honno yn hanes Llydaw.

Pan ffurfwyd y cwmni actio 'Ar Vro Bagan' ym 1975 gan Goulc'han Kervella, roedd Ronan Caerleon yn gefnogol iawn, a phan gafodd y cwmni y syniad o wneud drama yn ymwneud â Yann Vari Perrot, roedd wrth ei fodd. Rhoddodd i awdur y ddrama yr hawl i ymgynghori â'i holl ddogfennau. Ond trôdd ei frwdfrydedd yn siom fawr pan welodd y ddrama ar y llwyfan eleni. Teimlodd fod yr actorion yn gwneud sbort am ben Perrot, ac yn gwneud i wlatgarwyr Llydaw ei oes ymddangos yn wirion. Teimlodd ei fod wedi'i fradychu. Bu farw ychydig o wythnosau wedyn ar Fawrth 12 fed.

Roedd Ronan Caerleon yn ffrind personol i fy ngŵr a minnau. Roedd yn ddyn tawel a thyner, a bydd colled ar ei ôl.

ZONIA BOWEN

NEWS FROM WALES

POST OFFICE COUNTER

In September the Post Office opened for an experimental 6 month period a bilingual counter in the Churchill Way post office in Cardiff. This followed a lengthy campaign by Cymdeithas yr Iaith Gymraeg. The campaign continues for similar counters in five other main Cardiff post offices and those in Swansea, Merthyr Tudfud, Pontypridd and Wrexham.

POWYS' PRIMARY SCHOOLS

Children in all Powys' 70 primary schools are now taught Welsh, some by 15 teachers travelling from school to school. However more teachers are needed in some areas to develop the policy and meet the Griffins Report's aim of 40 minutes tuition in Welsh once a day.

WELSH RADIO AUDIENCE

The spring 1966 Radio Network survey shows that the average daily audience for Swansea Sound's Welsh programmes between 8 p.m. and 9 p.m. is 15,000 — the same figure as the combined figure for the combined services of the BBC's Radio Cymru and Radio Wales in the same area at the peak radio listening time of 8 a.m. On Sunday evening 22,000 persons in the greater Swansea area listen to "Sain Abertance"'s Sunday evening programme "Difyr Donc".

NEW WELSH LEARNER'S COURSE

The Polytechnic of Wales has launched a new comprehensive course for learning the Welsh language from a distance. The present course could take clients up to O-level standard and a second course will lead to A-level standard. The first students include some from the U.S.A. and employees of the Welsh Development agency. Details from the Polytechnic of Wales, Trefforest, Pontypridd, Morgannwg.

DYFED'S SECONDARY SCHOOLS

A recent report by Inspectors of Education is critical of teaching of and through Welsh in secondary schools in Carmarthen and Cardigan and the use of the language. The schools included 4 bilingual schools, 5 English-medium schools and 9 so-called "area" schools at which the teaching is meant to reflect the number of Welsh and English-speakers among the pupils. Promising Welsh learners in several schools are losing their grip on the language because in many schools compulsory study ceases after three years instead of continuing to be followed to the examinations after five years. In the 9 "area" schools the number, range and quality of teaching through Welsh was severely limited and often of a low standard. The problem is aggravated by the continuing decline of pupils from Welsh speaking homes. Of the 5,000 children in the 4 to 6 age group in Ceredigion only 25% now come from Welsh speaking homes.

ARTS COUNCIL FUNDS FALLS

In real terms the expenditure of the Welsh Arts Council continues to fall. Last year it spent £7½ million, including music £2.14 m. (including £1.5 m. to the Welsh National Opera and £0.36 to the BBC Welsh Symphony Orchestra), £70,000 on Craft, £217,000 on Dance, £1.7 million on Drama and £514,000 on Literature. Welsh Language Drama companies received £111,000 (Hwyl a Fflag), £50,000 (Brith Gof), £66,000 (Bara Caws), £42,000 (Whare Teg) and £28,000 (Cwnni Cyfrif Tri). The Welsh Books Council received aid amounting to £171,000. The Welsh language weekly magazine "Y Faner" received £52,000, the bi-monthly English magazine "Planet" received £49,000, the Welsh language month "Barn" £6,000 and the literary quarterly in Welsh "Y Traethodydd" £3,780.

POLICE LANGUAGE

The North Wales Police force covers the counties of Gwynedd and Clwyd. Of the total police force 455 out of 1,260 understand Welsh, including 287 of the 470 in Gwynedd. Of the 319 new recruits over the last six years 115 spoke Welsh. No courses or other assistance is provided for in-service language learning or improvement.

CLIVE JAMES

NUCLEAR WASTE IN TEIFI ESTUARY

This summer the Irish Sea Project undertook a survey into the levels of radioactive pollution in the Teifi estuary. Yesterday, we presented the report of our findings to the Public Protection Committee of Dyfed County Council. Before the report had even been made public it was embroiled in controversy. Half of the councillors present voted not to hear the report. Some left the chamber in protest as we began our report.

Our survey indicates the presence of radioactive waste from Sellafield in the Teifi estuary. Ours is the first survey undertaken of the Teifi estuary, and therefore does not necessarily indicate the full extent of the problem. It is now widely accepted that low-level radiation is a health hazard. It is known that radiation related diseases such as leukemia, occur in clusters around nuclear installations. Radioactive contamination concentrates in estuaries and therefore we may

expect to see similar long term health problems among the population of Cardigan.

The particular health effects observed depend on the particular radioactive chemicals present, only some of which have been tested for. But it is known that the tiniest quantities of plutonium, as little as one millionth of a gram can induce a cancer which will appear from seven to thirty years later. One thousandth of a gram can kill in a week. The unique character of these radioactive poisons is their indestructibility. Nothing but time can change their toxic characteristics, and, in many cases the time required is thousands of years.

The exact nature of the long term health effects on local people are unknown. We are all unwitting participants in an experiment being conducted by the nuclear industry. However, what we do know from studies of the atom bomb victims of Hiroshima, and, from studies of people who live in areas of high natural background radiation, is that such low levels of radiation cause cancer, a general weakening of resistance to disease, and, genetic damage that will affect all future generations. It increases the incidence of miscarriages, and of physically and mentally deformed children. For example, the incidence of Down's syndrome children has increased among the people living near Three Mile Island since the accident there. At Seascale, just south of Sellafield, the rate of childhood leukemia is ten times the national average.

We are leaving our children not just a legacy of death and disease — the mild genetic damage caused by low level radiation can appear as asthma, allergies, or juvenile diabetes, but also a world that has been irreversibly polluted in a way that mankind has not previously experienced. The build-up of these pollutants in plants, animals, and humans is inevitable. This will inflict incalculable genetic damage on all future generations. We are slowly but inexorably altering the conditions under which life on this earth evolved. Some species will manage to adapt to the new conditions, other species will probably disappear. No one can say which category mankind will fall into.

We made a number of recommendations to the council. First that they commission further environmental radioactivity surveys, both in the Teifi and in other estuaries in Dyfed. Second that they commission a survey of the effects of the Teifi radiation upon local agriculture. And thirdly to undertake a baseline study of health statistics so that any increase in radiation linked illnesses can be monitored. Finally and most importantly, we recommend that the council call on British Nuclear Fuels Limited to reduce marine discharges to zero, as it is their reckless operation of the Sellafield plant that has caused this problem in the first place.

The Irish Sea Project
Contact: David Gillam, Crug Farm,
Ferwig, Cardigan.

EIRE

GUTHANNA CEILTEACHA

Dhá fhoilseachán a tháinig 'ár dtreo le déanaí is ea *CORNISH VOICE* agus *RADICAL SCOTLAND*. Is iad Mebyon Kernow a fhoilsíonn an chéad cheann díobhsan agus is é an chéad eagrán de atá anseo againn. (N'fheadar cad a tharla do *CORNISH BANNER* nó *CORNISH NATION*). Tá ocht leathanach sa *Voice* ach beidh dhá cheann déag feasta, dar leis an eagarthóir. "*Cornish Voice seeks to present a Cornish point of view on events which affect the future of our country. . . . We shall try to present a view of Cornwall which reflects the breadth of Cornish experience.*"

Pléann an príomhscéal le hábhar a bhaineann go dlúth le gach naisiún Ceilteach, de bharr polasaithe fuinnimh Shasana agus na Fraince — raidghníomhaíocht. An babhta seo, tá cuideachta dhiamhair, Nirex, a bunaíodh chun fadhb an fhuilligh núicléigh a réiteach, ag cuimhneamh ar Chorn na Breataine a úsáid mar ionad dumpála. Ba ag seisiún príobháideach a lorgaíodh cead planála ar Chomhairle Dhúiche Kerrier, agus "trialacha ar charraigreacha" a thugann siad ar a bhfuil beartaithe acu. Nuair a eagraíodh cruinniú poiblí chun buairt an phobail a chur in iúl, tháinig na póilíní rúnda i láthair agus glacadh grianghrafanna den slua. An-diamhair, ach beidh an *Voice* ag faire amach.

Rud thar a bheith poiblí is ea na comharthaí a chítear ar an mbóthar poiblí. Dar le CV bunaíodh grúpa la déanaí d'fhonn díriú ar fheachtas ar fud an Chóir chun comhartha Shasana, an rós, a bhaint de na fógraí poiblí. Tá dhá aidhm, go bunúsach, leis an bhfeachtas seo. Ní hamháin gur mian le lucht a stiúrtha comhartha an tSasanachais a dhíbirt as an gCorn, ach teastaíonn uathu cúis éigin a sholáthar do mhuintir an Chóir chun seasamh le chéile agus a gCornacht a chur in iúl.

In alt eile, cuirtear síos ar an troid atá ar siúl ag baile beag chun a gcuid mianraí stáin a choimeád ar oscailt. Tá *deja vu* ag baint le hiarrachtaí an phobail seo agus an tsí a bhfuil a "gceannairí" polaitiúla á dteorú i dtreo na hiomarcaíochta.

Gorseth Kernow is ábhar d'alt eile. Bunaíodh an eagraíocht chultúrtha seo i 1928 chun aitheantas a thabhairt do chultúr an Chóir. Úsáideann siad baird mar a dhéanann Gorseddau na Breataine Bige agus na Briotáine, ach ní bhacann siad le draoithe mar gur mian leo béim a chur ar aontacht na gCornach seachas ar aicmeachas. Leagtar an bhéim ar an gCornais agus ar na healaíona i nGorseth Kernow ach ní éiríonn leo mórán a fhoilsiú, faraoir. Coiscéim Chornach chucu!

Tugtar cuntas, in alt eile, ar Chowethas Flamank (Cowethas = Comhaltas), eagraíocht a bunaíodh i 1976 agus a ainmníodh in onóir Thomáis Flamank, a mhairbh na Sasanaigh i 1497. Tá sé d'aidhm ag Cowethas taighde a dhéanamh ar nithe a bhaineann le stair agus cultúr an Chóir agus

foilsíonn siad torthaí a gcuid oibre in iris inmheánach, KEVREN (NASC). Níl aon alt Cornaise in *CORNISH VOICE*.

Scata daoine ar an eite chlé is ea a fhoilsíonn *RADICAL SCOTLAND*. Iris an-snasta í seo le daichead leathanach agus clúdach daite. Seo é an tríú eagrán ar fhiúid. Tá dhá eagarfhocal ann, ionsaí ar Thatcher sa chéad cheann (cuirtear faisisteachas comhár ina leith, i measc rudaí eile) agus argóint ar son an Chomhlathais, agus ionad na hAlban ann, sa cheann eile ("*The Commonwealth may be anglophone, but is more anglophobe than anglo-philie these days.*").

Téama é an comhlathas a bhfilltear air san iris seo. Pléann Andrew Ross, in alt dar teideal *Scotland and The Commonwealth*, leis an iarmhairt seo de chuid Impireacht Shasana agus leis an bpáirt a ghlac Albanaigh ann ón chéad lá. Leagann an t-údar béim ar chlaonadh liobrálach na gcoilíneach Albanach a plandáladh i gcoilíneachtaí Shasana agus a gcomharbaí (Preisbitéirigh Uladh ina measc) agus obair na misinéirí Albanacha i gcríocha na himpireachta chun forbairt an chomhlathais a mhéadú. Ceist mhór arbh iadsan na tionchair a spreag Comhlathas an lae inniu nó ar mhó an bhaint a bhí ag an náisiúnachas eithneach agus an Marxachas leis an bhforbairt sin.

Iris mhaith chun anailíse is ea RS agus pléitear go stuama inti ceisteanna éagsúla a bhaineann le sochaí agus geilleagar na hAlban — buiséad, oideachas, tithíocht, srl. Ní iontach an anailís a dhéantar in alt amháin le hAndy Marr (Ó Meachair?), *The Boys From The Green Stuff*. San alt sin, a bhfuil iarracht den begrudgery ag baint leis, áitíonn an t-údar go bhfuil Éireannaigh Londan an-eagraithe mar mhionlach naisiúnta. "*In Archway, near to where I live, there are not only streets of Irish bars, there Irish estate agents, Irish barbers, Irish night-clubs (featuring dreadful Irish Elvis Presley impersonators, it has to be admitted), Irish music shops, and Irish driving schools. The churches tend to be Irish Roman Catholic, and they are often prosperous-looking, well used and with modern extensions.*"

Is í an bhuairt atá ar an údar seo nach bhfuil eagar ar bith ar Albanaigh Londan. Dream gan stiúir iad, dar leis, a bhfuil lucht na

polaitíochta ag déanamh neamh-aird orthu, murab ionann is na hÉireannaigh, a bhfuil cluas Pháirtí an Lucht Oibre i Londain acu. Ach in ionad an cheist sin go léir a chforadh, rud a chabhródh lena chomh-Albanaigh i bpríomh-chathair Shasana, b'fhéidir, fágann an t-údar seo ansin é; moladh amháin níl aige.

Tá alt spéisiúil in RS ar fhealsúnacht pholaitiúil *Rudolph Bahro*, duine de phríomh-chomhaltaí an Pháirtí Ghlais san Iar-Ghearmáin. Marxach é Bahro a caitheadh amach as an Oir-Ghearmáin (gaisce, gan dabht) tar éis téarma príosúntachta. Tá tuairimí suimiúla ag an bhfealsúnach seo. D'fháiltíodh sé, mar shampla, roimh bhás na gceardchumann. Déanann sé amach gur ghné choimeádthach den chomhlúadar iad insa mhéid is go mbuanann siad an córas caipiticeach, trí aidhmeanna laistigh den chóras sin a leagadh rompu. 'Sí an fhadhb atá le réiteach, dar leis, ná an córas féin.

Níl RS dall ar an gcultúr Gaelach, cé nach bhfuil aon alt i nGáidhlig ann. In alt dar teideal *Celtic Visions*, cuirtear síos ar na hiarrachtaí is déanaí físteipeanna Gáidhlice a chur ar fáil. Cuid den chultúr í sin a bhfuil borradh éigin fúithi na laethanta seo. Luaitear *Comunn Video Chomhhearsnachd Alba A Tuath*, *Scannáin an Radhairc Úir* agus *Saotharlann Físteipe Leodhais* agus an obair atá ar siúl acu, go mór mór i dtaca le cláracha Gáidhlice a sholáthar do Bhealach Telefíse 4. Tá beartaithe téipeanna a bhunú, a bhféadfaí físteipeanna Gáidhlice a fháil ar iasacht aisti.

Tugann Iain Mac A' Ghobhainn leaganacha Béarla an dá dhán iontach sin de chuid Ruairidh Mhic Thómais, *Clann-Nidhean an Scadain* agus *Cisteachan-Laighe*, a bhfuil téama an chultúir faoi bhagairt leo. Foilsítear roinnt dánta san eagrán seo, dán an-mhaith le John McInnes ina measc.

Ar an leathanach céanna le sliocht (aistrithe) as agallamh le Stivell in LE PEUPLE BRETON, tá léirmheas ar *Benbecula*, leabhar faoin oileán beag úd idir dhá oileán Uidhist. Tá an méid seo a leanas le rá ag an léirmheastóir: "*Benbecula shows that its community have sustained, for the time being, much of what has been lost elsewhere. It should give us reason to pause the next time we cross the two Fords; but it should also have a wider impact, by revealing how culturally naked many of us are in our land.*"

V. UIBH EACHACH

(The above reviews the magazines "*Cornish Voice*" and "*Radical Scotland*").

TEE-SHIRTS featuring the Celtic knot are available from Rob Gibson, Ruidhna Álainn, Knockbain Rd., Dingwall, Scotland for Stg£5.00.

SINGLE EUROPEAN ACT

The dangers to Ireland of this Act have already been outlined in a previous issue of *Carn*. At the time of writing it still has to be ratified by the Dáil but its ratification is hardly in question given the attitudes of the main political parties towards it. However, at least the efforts of those such as the Irish Sovereignty Movement (I.S.M.) have inspired a belated debate on the implications of the Act for Ireland and have forced the Government to publish an "information" leaflet on it. This is only weeks before it is due to be voted on! These implications are such that a referendum should be held on the issue and I.S.M. have claimed the Government is acting unconstitutionally by not holding one. At a press conference in late November, the I.S.M. Chairman, Anthony Coughlan said the Act represented a step towards a supranational state, a European Union.

He added: "The Irish people voted in 1972 to join a common market, not a European union".

The provision for majority voting and decision-making in the Council of Ministers, which the Act implied, could have very damaging economic and political

repercussions for Ireland, Mr. Coughlan said. Some 300 directives due for implementation between now and 1992 would be subject to the majority voting procedures, and some of these would not be in our national interests.

The Government could, for example, be denied the right to favour Irish-made products in State tenders, and the IDA might have to dismantle or radically reorganise its industrial incentive packages. "The Single European Act is politics in the guise of advocacy of free trade," he said.

That the Act threatens Ireland's neutrality and leaves it open to be drawn into military matters is clear from the following section:

"The High Contracting Parties consider that closer co-operation on questions of European security would contribute in an essential way to the development of a European identity in external policy matters. They are ready to co-ordinate their positions more closely on the political and economic aspects of security."

If it is ratified Irish neutrality will be compromised to such an extent as to be meaningless.

VOTING INTENTIONS

With most commentators forecasting that the Government will not last long into the New

Year and some even predicting its downfall before Christmas (as various Coalition backbenchers threaten revolt on a number of issues) the results of the most recent opinion polls on voting intentions are no doubt being studied carefully by all parties. The Irish Times/MRBI poll of November shows a drop in support for Fianna Fáil from 51 to 46% indicating that they would not be assured of obtaining an overall majority. The poll also shows that a majority of Fine Gael and Progressive Democrat supporters would favour a Coalition between those parties. Mr. Haughey however is still marginally the most popular leader. Labour, the present Coalition partner of Fine Gael have decided not to participate in Coalition after an election except in a national emergency. Would a hung Dáil or one where Sinn Féin held the balance be regarded as such? The main poll results were:

	Nov. '86	June '86	April '86	Feb. '86
	%	%	%	%
Fianna Fáil	46	51	48	42
Fine Gael	29	25	26	23
Progressive Democrats	15	15	17	25
Labour	5	4	5	4
Workers Party	2	2	2	3
Sinn Féin	2			
Others	1	3	2	3

IRISH FABIANS

Most references to the Irish in the labour movement in England especially refer to them in the Trade Union movement and so forth — the line troops as you might say (as if O'Connor and O'Brien hadn't supplied much of the intellectual force among the Chartist in the forties of the last century, for example).

One of the most important of the Fabians at the turn of the century was an Irishman, Sam Hobson, a Quaker who learned a little Irish from Micheál Ó Donnchú in Camlough in South Armagh before being sent to school in England.

Working in Caerdydd about 1890 he joined the Fabian group there and among them were the Dublin born Doctor Parr and the Wexford chemist Howard C. Rowe (later Editor of *The Labour Prophet*.)

Hobson was also connected with the ILP and the SDF but he was basically and primarily then a Fabrian according to his memoirs, "Pilgrim to the Left", published in 1938. He enjoyed the fact that H. R. Barbor based the revolutionist Horace Meldrum on that he occurred again in fiction as Ryan in Paul Selver's "Private Life". Interestingly enough in his own book he hoped for much — in terms of the left — from Niasll Mac Dermott, especially in legal matters.

He didn't think much of Keir Hardie nor of Ramsey Mac Donald and he re-tells one story of the County Meath giant Red Jim

Connell (author of the ballad of international socialism "The Red Flag"). Connell warned Hardie to beware of Mac Donald. A year passed and they met again. "See, Jim," said Hardie, "I'm not polluted by him yet." "You're worse," said Connell, "you're converted by him."

At the end of the century Hobson was working in London and affiliated with the society there: writing at least one "tract" for them (on the utility of electricity in transport, trains etc.), addressing them about China and preparing recommendations on the adaption of the consular service as an aid to trade. He also spoke to them about South Africa around the time of the Boer War which stressed and strained the Fabians as well as many other elements on the left in England at the time (encountering a touch of the Malvinas factor one supposes). Though basically opposed to the establishment still the Fabians did not push the question too far though by and large they opposed the war. However, they had to pass the crisis of a near-split to come through unscathed.

Hobson proposed the main anti-war resolution to the Fabians. Shaw, a Dubliner of course, proposed an amendment which would have watered down the criticism of government inherent in Hobson's wording. Hobson's resolution was passed — the first time for him, apparently and the first time, he thought that GBS hadn't got his way in deciding the policy of the Fabian Society. Hobson tells an excellent story indicating Shaw's *modus operandi*. When H. G. Wells joined he caused an internal examination of procedure and policy — questioning the infiltration and educational base of the older members. A sub-committee was set up to

discuss the issue. Wells began to complain about the delay in producing a reply to their memorandum.

"Were they all that slow," asked Shaw. "After all, while the committee was collecting opinions, Wells wrote a book about the United States — a very good book I might add." "But," he added, "while I was drafting the reply I wrote a play." Shaw stopped, looked at the ceiling for seemingly a long time, the others becoming more and more uneasy and self-conscious. "I waited a while," said Shaw eventually, "for Wells to say 'and a very good play indeed'." Of course everyone exploded in laughter, the rather humourless and red-faced Wells included, and so passed another internal crisis.

However, between them the Irishmen had decided the Fabians policy on South Africa. Again in 1909 the society faced a critical decision and again the two Irishmen drafted the resolutions reflecting the contending positions. Hobson proposed disaffiliation from the Labour Party and initiating steps for the building of a Socialist one. Hobson who had always hoped for fundamental change was always less than taken with the Labour Party: it was in the way in a sense, and much of what he had to say about them as they were 75 years ago remains pertinent for those interested in the story of that party in England. Shaw, on the other hand, felt that the mere threat that the Fabians would disaffiliate would shake up the party. Shaw's position proved the majority one and Hobson left the society becoming involved later in Guild Socialism and the Building Guild in particular.

PÁDRAIG Ó SNODAIGH

SINN FÉIN TO ENTER DÁIL

At its Ard Fheis in November the Sinn Féin Party voted to end its traditional abstentionist policy in relation to the Dáil (26 county parliament). This would mean that successful candidates would take their seats in the Leinster House Assembly for the first time since the foundation of the state. That such a proposal would be put to the Ard Fheis was on the cards for some time, that it would achieve the two-thirds majority for ratification was less certain. Parallels were drawn with the situation in 1969 when a similar proposal led to a split in the Republican Party and the setting up of Provisional Sinn Féin and P.I.R.A. Then, as in 1986, the IRA Army Council had given its blessing to the ending of abstentionism. If parallels were drawn however they were badly misplaced according to those who argued at the Ard Fheis in favour of entering the Dáil. Veteran republican and party Vice-President John Joe McGirl said the situation today was unlike that in 1969. Unlike the anti-abstentionists then he said, Sinn Féin had "an army fighting 16 years and will continue to fight until the British are defeated".

President Gerry Adams based his argument for ending abstentionism on the attitude of people in the South to the Dáil. "Our struggle cannot be built merely on the Republican perception of things. We have had to consistently pitch our struggle at the level of people's understanding," he said.

While a sizeable section of Republicans and nationalists "felt no affinity with" the institutions of Stormont and Westminster, this was not the case with Leinster House.

The central issue was not abstentionism, he said, but the "lack of Republican politics".

"While consolidating our base in the Six Counties, we must develop our popular struggle in the 26 counties to compliment the struggle in the Six County area. This means armed struggle in the Six Counties and political struggle in the 26 counties," he said.

He told delegates the first serious test of their ability to win major support in the South would occur in the election after next. Despite stating that members considering leaving Sinn Féin if the vote went in favour of taking seats in the Dáil would "have already decided to withdraw solidarity and support from the IRA and the armed struggle," Mr. Adams did not achieve the aim of having his proposal passed without a split. Former Vice-President Ruairi Ó Brádaigh and former Vice-President Dáithí Ó Conaill led a walk-out and later, with others, announced the setting up of a new organisation, "Republican Sinn Féin", but denied any intention to set-up another armed body.

Sinn Féin had been preparing for the dropping of abstentionism for some months. Last June the party set up an election strategy committee which carried out a survey of all 41 Dáil Constituencies to assess the party's chances. The party reorganised its regional councils in the South to make them contiguous with electoral boundaries and have over the last year appointed 16 full-time party organisers in the South (this is in addition to some 20 full-time workers operating from the party offices in Dublin). The party reckon that seats could be won in Cavan-Monaghan,

Louth and Dublin Central and that in up to 10 constituencies where the last seat is marginal tactical voting by Sinn Féin supporters could determine which party won it. The party had 39 local government representatives in the South of which they claim to have lost only 3 to the breakaway group.



The following motion proposed by Councillor Doherty of Sinn Féin was passed by Derry City Council in October. As with all Sinn Féin motions it was proposed bilingually.

"That this Council, recognising that 385 nationalist prisoners in the North are Irish speakers.

This in the last four years, 200 prisoners have won the Irish speakers' badge, An Fáinne.

That some of the greatest literary figures in the history of Irish literature, including Mairtín Ó Cadhain, Seosamh Mac Griana and Seamus Mac Griana, all perfected their art within prison camps, supports the prisoners' demands to be allowed:

- (1) Letters in or out of prison in Irish.
 - (2) To receive all Irish language newspapers or magazines, including the weekly papers *Anois* and *Nuacht Feirste*.
 - (3) To play Gaelic football or hurling.
 - (4) To speak Irish on visits.
 - (5) To wear the Irish speakers badge, An Fáinne, including the new cloth version created for prisoners.
- And calls on all other Councils to follow suit."

DECLINE IN IRISH

In 1978 the Irish Branch of the Celtic League in conjunction with Craobh na dTeicneolaithe of Conradh na Gaeilge published a "Black Paper on Irish Education" by Liam S. Andrews. The sub-title was "The Decline of Irish as a School Subject in the Irish Republic 1967-77". A recent report from Bord na Gaeilge shows that unfortunately the decline so well documented in that Black Paper has continued unabated or if anything accelerated due to the unfavourable decisions in relation to Irish in the educational system taken during the seventies. The report compiled by the Planning Advisory Committee of Bord na Gaeilge is entitled "Irish and the Education System — An Analysis of Examination Results".

Analysing exam results in Irish among second-level pupils over a 10-year period the report found that over half (50 to 60 per cent) of candidates in the Group Certificate Examination either fail or do not take the Irish examination. The comparable figure for the examination in English has remained at 20 to 30 per cent.

The failure rates for Irish in the Intermediate Certificate have more than doubled since the mid-seventies so that those who either fail or do not take Irish amount to 30 per cent of candidates. This again is in marked contrast to the performance in English.

In the Leaving Certificate between 1973 and 1983 the percentage of candidates either failing Irish or not taking the Irish examination trebled to reach 25 per cent. There has also been a substantial decline in the percentage taking higher level Irish, which was becoming increasingly more confined to higher-ability, higher-achieving pupils.

The report recommends that the role of the schools in teaching Irish must be backed up by a clearly enunciated and highly-visible policy of bilingualism in the practical activities of the State.

Irish must be taught right throughout second-level education, otherwise the language would become relegated to "an even more marginal position in Irish society".

The report calls for radical changes in curriculum, syllabi and teaching but in conjunction with a well structured and continuous system of evaluation.

The Cathaoirleach of the Bord, Helen Ó Murchú, called for an urgent meeting with the Minister for Education to discuss the implications of the report.

TACAÍOCHT LÁIDIR d'FHÉINRIALTAS

Cuireadh uafás ar pháirtithe móra polaitiúla Londen le déanaí nuair a foilsíodh torthaí phobalbhreith a dhein Telefís na hAlban agus MORI.

Léirigh 80% díobhsan a ceistíodh go rabhadar i bhfábhair Tionól dá cuid féin a bheith ag Albain.

Bhí 47% sásta an Tionól sin a bheith mar chuid de chóras polaitiúil na Ríochta Aontaithe ach bhí a thrian den phobal i bhfábhair neamhspleáchas iomlán a bheith ag Albain.

Bheadh 60% acu lánsásta cáin níos airde a fóc chun díol as an Tionól.

Dá bhféadfaí an céatadán sin vótaí a stiúró isteach i bpáirtí Albanach bheadh fadhbanna móra ag páirtithe Shasana, go mór mór ag Páirtí an Lucht Oibre, mórán a fháil i Westminster, gan trácht ar neamhaird a dhéanamh ar mhian Phobal na hAlban.

(A recent poll shows 80% in favour of a Scottish Assembly with a third favouring independence).

KERNOW

CAMPORETH KESKELTEK RUGBY?

Dres an bledhynnow, an para rugby kernewek a'n jevo nebes gwaryow da erbyn gwasow le ma yu synsys an sport rugby dhe vos nebes gwan. Y'n bledhynnow a-dhewedhes Kernow re waryas erbyn Canada hag agensow Japan. (Leveryn bytegens nag yu Japan mar vyghan yn bys an broyow rugby ha dhedhy peder myl bara!)

Soweth Kernow a omgyf yndan roweth an Unyans Rugby Pow Saws may na yl ervyra hy thenkys hy honen. Ny yl Kernow gwaytya gwary erbyn Kembry po Ywerdhon po Alban hep bos fethys yn tyen. Mes. fatel vya mar pe sevyas nep par camporeth keskeltek? Kernow ha Breten Vyghan, Kembry B, Alban B, Ywerdhon B a wrussa formya bagas a baraow kehaval martesen.

Martesen redyoryon Carn po ysyly an Kesunyans Keltek a'm byth tybyans yn kever camporeth keletk?

(Coming under the English rugby football union, Cornwall rarely gets any rugby fixtures of international standing. How about an interceltic championship?)

TELEVISION KELTACK

Theron nei towla tho ordna urth ra gweetha dro tho fastia canel television Keltack os a deez Keltack ul a Vreten Vean, Kernow, Werthon, Ennis Manow, Alban, Kimbra, ha a vedn ewzia tho a muiha ter el boaz tavossow genejack Keltack nei.

A ganel ma alja gweel kebmis ra gweres humdowl a deez Keltack. Ma ethom tho nei a programs eron'jye meneges gon steethiow, gon istoriow, a hevelepter diblans nei, ha avoidia a skibion idnooan durt west a Mor Atlantic eron nei gorez dadno eneerma.

Mal ew gennam servia en scrividniaz rag ordna urth a par ma, ha da veea gennam clowas gos breaz, goz gweres, gos tibians.

Welcum veea rohows os gweres do pea cost a letherdoll ha tacklow a par na.

Ma towleze gen nei darbary lether newothow wor troiow cumpes drefedn meneges do deez a speada ha displegians nei.

Scrafo tho ve, mar pleak, tho a drigva ejeeva dasquethez wollas.

Mar men a deez Keltack ul kesobery, a hendres ma el doaz ha boaz ober.

Durt Scrividniaz a Scoran Loundres a Bagas Gwalajack a Gernow Lawry Coombs, 1 Oak Ave., Gillingham, Kent ME7 2NS; Tel: Medway (0634) 55026.

(The London branch secretary of the CNP calls for support for a project to establish a Celtic television channel, and asks for comments.)

MARGHASA

Wostiwith an marghasa a bythow Kernow a hevel bos testenn preder an re a berth roweth. Unn kowethas gonysegeth a vynn gul meur dhysquedhyans a dhevedhyans kernewek aga askor. Onen yn mysk pennsodhogyon an kowethas-ma a dherivas dhymm fatel eus bledjennow kernewek ow pos gwerthys yndann arwedh Lincolnshire drefen bos kowethas enos worth aga ranna!

Yn wedh y hwelav tus varghasa ow profya an keth tra rag dywysyans. Namoy nyndj yw gyllys warbarth govenek may sywwo neppyth whath dyworth towlennow an Orseth.

(At last the marketing of Cornish produce under a label of origin "Made in Cornwall" or similar is receiving serious attention where it matters — amongst industrial and agricultural producers.)

LOWENDER PERAN, GOL KELTEK YN WHYR

Lowender Peran, gol Keltek Kernow, yu tremenys arta. Pup onen neb re spenas nebes termyn ena, a wor bos "Lowender", hanow a'n descriyf yn ta. Pymyp deth ha nos, lun a ylow ha gonesegeth Geltek. Yth esa ena cannajow a dhyworth pub bro Geltek oll, saw Alban. Nyns esa scant mynysen y'n jeth po yn nos, heb dhe'n lyha un bagas ylow po canoryan po donsoryon, orth agan dydhana yn maner bryntyn. Un dra hag a bref an poynt ma, heb ger a dhowt yu hemma: Yth o adro dhe hanter woja peder ur y'n mytyn de Sul. Parys en vy rag cusk, del wrug vy preder, woja clewes ceili Ywerdhonek splan. My a dhallathas kerdhes adrus an bar yn squyth, mes a dhesempys, an ayr o lun a ylow, bombard ha pybow sagh, an Vretonyon re dhallathsa fest nos, hanter woja peder ur y'n mytyn! Bytegens, an dra a wrug 'Lowender Peran' an vledhen ma an gwella bysqueth ragof vy, o an yethow Keltek, kewsys oll adro pub prys. Nefra ny wrug vy kens gweles kemmys Kewsoryon Kernewek ena. Possybyl o spena an jeth yn tyen, ow clappya agan tavas ny. My a glewas Kembrek, Bretonek hag Ywerdhonek, mes martesen, an gwella oll, rag an kensa termyn y'm bewnans, my a glewas an tavas Manowek kewsys yn freth.

JOHN PENGILLY

(Cornwall's Celtic festival, the "Lowender Peran", in which I heard the Manks language spoken fluently for the first time.)

NEWODHOW BRETEN VYGHAN

Yn Breten Vyghan yma aga yeth owth omdhysquedhes tamm ha tamm arag lagadjow an bobel. Kynth udjy ow merwel war aga thavosow. Herwyth an kummys pur guv a'ga maystrys yn Paris, nebes trevow a dhalleth gorra aga hynwyn gwir bretonnek worth aga finnow.

Re erell a vynnaja, saw arghans a fyll dhedha. An korforreth C.E.L.I.B., neb re wrug kemmys a oberow da abarth erbysyeth Breten Vyghan, a ervyras gweres dhe'n trevow boghodjek-ma, yn unn junnya warbarth oll an arghadow byghan may fe gwrys an ober a le kost.

(C.E.L.I.B. helps to organise bulk-buying of Breton language roadsigns.)

PERYL DHE GEMBREK

Pesya a wra an caskergh Kembrek erbyn an chyw Haf. Yn re randyryow a'n wlas, ogas dhe onen yn mes a bup pymyp chy yu rak havysy. Yn nebes pendrevow anfususy ha tryst, an chyw-oll yu gwak ha dyvevnans dres an Gwaf. Nans yu pymyp bledhen, lu cuth, gelwys Mebyon Glyndwr wosa pensevyk coth a'n pymthegves cansbledhen, a wrug dalleth lesky re an chyw. Lemmyn, ogas dhe dheu gans chy a fu leskys aban dallethas an caskergh. Mes ny vyn Scryvynyas Gwlasek Kembry, yn y sothva gosel yn Kerdyth, gul neppyth dhe lehe peryl an chyw gwak dhe'n yeth Kembrek. Rak henna, an scolyow, gwerthjyow ha chapelyow a wra degea, an dus a dhe'n cyta dhe dryga, ha marow yu cowethas Kembrek hy yeth aral.

Agensow, peryl polta lacca a wra sevel adherak fas a'n Gembryon. Drefen bos an tyluyow Kembrek ow-casa an pendrevow, Sawson hep sodhow y'ga fow aga honen a yl prena chyw yn Kembry rak prysyow pur ysel. Yn berdermyn, Sawsnek yu yeth an nyver brassa a dus y'n dewotly po gwerthjy nag yu arta degreas, ha'n nyver brassa a fleghes y'n scol. Drefen Sawson yu perghenogyon lyes a'n gwythvaow, ha'n governans Sawsnek a wra rewlya'n consels Kembrek, a lyes a'n sodhow dhe'n estrenyon.

Mar ny vyth an Gembryon pur fur, scapya hep bos gwelys a wra aga yeth goth.

IAN PARRI

The Welsh will have to be very wary to ensure that their language is not eradicated by the massive flood of immigrants into their country.

MEBYON KERNOW NATIONAL CONFERENCE

Delegates to the M.K. Conference held at Truro on Saturday were told that one of the most important developments for the party in 1986 had been joining the European Free Alliance. The E.F.A. is a grouping of nationalist and autonomous political parties throughout Western Europe. Mebyon Kernow will be able to bring Cornish matters to the floor of the European Parliament by means of the M.E.P.s within the E.F.A.

Chairman Loveday Carlyon said that another successful venture has been the launch

of the journal "Cornish Voice", a quarterly paper, which will provide a forum for the whole Cornish Movement to express itself.

1986 has been a disastrous year for Cornwall economically and the Cornish people are facing up to seemingly overwhelming difficulties, which has led to widespread feelings of powerlessness and vulnerability. The only answer to this demoralisation is to take control of our own affairs. Mebyon Kernow seeks to encourage this by proclaiming and defending the rights of Cornish people.

We Cornish can only be controlled from outside if we consent to that control, the answer is to withdraw our consent, albeit in small ways at first, and to seek to make our own decisions. It is particularly important to resist all joint Devon/Cornwall developments in which Cornwall would be swallowed up.

Officers elected for 1986/87 were: Chairman, Loveday Carlyon; Treasurer, Patrick Semmens; Secretary, Richard Carter; Policy Secretary, Pedyr Prior.

NEW PERIODICALS

One may be forgiven for thinking that the Cornish movement has seen some merit in the Tory Party's deregulation policies. For several years now those with nationalist sympathies have had only the CNPs "An Baner" to read, but recently, like a thousand flowers blooming, at least two and debatedly three organs for spreading the message of Cornish liberation, have appeared.

For those who might class themselves as traditional nationalists (no English right or left sympathies here) there is "An Kenethlor" whose second edition concentrates on tourism; its affects on Cornwall and the Cornish. This edition is a noticeable improvement in content and style on the first issue, which while claiming to be easier to understand than other nationalist publications currently in circulation, was found to be in parts undecipherable with its McGonagall doggerel and archaic style nationality bill.

One comment that this new paper makes is of particular interest. This is about the unfortunate situation this year in which two separate ceremonies in remembrance of the leaders of the 1497 Cornish Rebellion were held, one organised by the CNP in Bodmin and the other a mainly Mebyon Kernow affair in St. Keverne, but both on the same day. An Kenethlor says, "Unfortunately both services were held on the same day which meant less support for St. Keverne. The signing of Trelawney becomes farcical when sung by just a handful of supporters. Twenty thousand Cornishmen? Let's see if something can't be organised next year so that all Cornish nationalists can support both ceremonies."

Carn adds: let's not forget 1997 is nearing, the 500th anniversary of the "1497 Rebellion".

The second periodical, "Cornish Voice", is Mebyon Kernow's official publication (some may remember its predecessor "Cornish Nation"). The editor of MK's new found voice is the organisations Policy & External Affairs Secretary (and ex Carn editor) Pedyr Prior. The first issue covers the nuclear waste disposal question, comments on the Cornish tin crisis and carries news of an anti-English rose campaign.

In passing, a not so new publication deserves a mention, and this is "Cornish Scene". This is a "down market" version of the county life type magazines, Devon Life, Somerset Life etc., but it often carries a fair amount of Cornish, including a crossword, and an interesting letter section.

In all the new magazines are worthy of support, especially "An Kenethlor" and "Cornish Voice".

CORNISH VOICE from 3 Church Row, Porthleven, Kernow/Cornwall. (Cost — see separate advertisement).

AN KENETHLOR from 29 Parc-an-Dower, Helston, Kernow/Cornwall. (16p plus post).

Cornish Scene, Highshore House, New Bridge St., Truro, Kernow/Cornwall (60p each plus post).

Plaque to Cornish Hero



Unveiling of plaque to Thomas Flamank, one of the leaders of the "1497 Rebellion" in Bodmin.

Over 100 people participated in the procession and ceremony of unveiling a plaque in memory of a Cornish hero of 1497 put up by the Cornish Nationalist Party. Many Cornish organisations took part and the participants were addressed by Dr. Phillip Payton who spoke of Thomas Flamank's important role

in the rebellion. Dr. Payton later unveiled the plaque which is inscribed in Cornish and English.

The CNP have held money raising events to help pay for the plaque, but donations are still needed and can be sent to the CNP c/o Trelispen, Gorran, St. Austell, Kernow/Cornwall.

CORNISH SPELLING — THE LATEST

The long awaited book by Ken George, *The Pronunciation and Spelling of Revived Cornish*, was published in October. This is a simplification of some of the findings of his doctoral thesis on the phonology of Cornish plus a very well argued justification of his proposed new phonemic spelling system.

We will carry a detailed review of this book plus some local reactions from all sides of the linguistic battle lines in the next issue of Carn. Suffice it to say that this latest work includes a sustained critique of so-called "Unified" Cornish, the inadequacies of which, long suspected by a minority, now lie hopelessly exposed. Ken George has done much to bridge the gulf between the language activists and the academic world — an explicit aim of his work. It remains to be seen how quickly his ideas will penetrate the cloistered conservatism of the Cornish language establishment.

NEWS IN BRIEF

OVER THE TOP!

At the end of October Charles Windsor came to look over the Cornish part of his feudal estate. Apparently an unplanned trip was made to Tintagel where, for some obscure reason, it was the royal wish to look over the Castle — a tourist attraction on account of its connection with Arthurian legend.

Locals at this windswept and isolated spot were more than astonished to witness the prior arrival of a bomb squad and various detectives who assiduously set about checking the crumbling masonry for certain devices. Having cleared all suspicious seagulls from the vicinity the royal personage was allowed his walk by the cliffs. How odd that the advisors of this person who, we are daily assured by the media, is so well loved should feel threatened in Cornwall. Or, after the economic disasters of the past few years and the continuing refusal to recognise the rights of the Cornish, perhaps it's odder that we aren't doing more threatening.

CATERing

Meanwhile some English settlers are feeling increasingly threatened by recent small, but energetic, manifestations of a more determined Cornish consciousness. At the beginning of September a group called CATER (Cornish Against the English Rose) advertised its existence.

CATER was set up with the intention to mount a campaign against the use of the English rose on signs in Cornwall directing tourists to places for spending money. For some time this insult has been a thorn in the side of Cornish nationalists but opposition had remained sporadic and clandestine. It was the aim of CATER's founders to start an open and public campaign against the rose but if they weren't removed then to openly remove them by direct action on the lines of Cymdeithas yr Iaith in Wales.

CATER's emergence stimulated a prolonged debate in the columns of the local press in September which spilled over into other areas and inevitably brought some of the colonialists out from under their stones. At the moment it seems we can claim victory as apparently the English rose is being removed from tourist board signs. Now perhaps attention should turn to the activities of "English Heritage" in Cornwall.

In a similar vein of consciousness raising a group is meeting regularly in Redruth under the auspices of the WEA to discuss the meaning of being Cornish and the future of our people. Interest has been encouraging and indicates a growing confidence among what may be called the vanguard of the movement here (see also report of the proposed Cornish Resources Centre).

HORRORS AT GEEVOR

While confidence is clearly needed issues abound. In particular the Geevor tin mine saga lurches from bad to worse. After the virtual closure of the mine the news now comes that the new owner — a Lebanese businessman who lives in Switzerland — wants the tenants of ten company houses to quit so that the

property can be sold.

Some of these tenants gave more than 25 years of their working lives to the mine and most are over 60. It is more than likely that when the houses are sold they will find their way into the holiday related sector eventually. This disgusting development highlights the need for local and democratic control to resist international capitalism at its most heartless.

Although one or two tenants have gone some have stayed on and look willing to fight for their right to a house. There is considerable support for them amongst the Cornish community but it needs organising — sadly the events have shown up the continuing weakness of the political movement in Cornwall.

Not content with this the new management is now negotiating with NIREX — the British nuclear waste dumping agents — for the storage of low level waste in parts of the mine. If this doesn't happen — we are told — the pumps will stop. Maybe this is a bluff, maybe it isn't. After the events of the last year we're ready to believe anything. But whatever is being cooked up in Switzerland (or Sellafield for that matter) opposition to nuclear dumping is the one issue guaranteed to unite the communities. A demonstration against this plan held at the mine on a Friday lunchtime and called at short notice still succeeded in gathering together 200 people early in November, an indication that the spirit that stopped the CEBG at Luxulyan in 1981 is still very much alive and well.

BERNARD DEACON

LOWENDER PERAN '86

Cornwall's annual festival of Celtic culture, the Lowender Peran, is reported by the directors to have been better than ever this year. The festival which ran from the 15-19 October was officially opened by the Chief Executive of Pan Celtic International, Con Ó Connaill, and apart from a ceilí or fest noz, wherein the participants from each country took turns to organise a programme on different nights, there were dance workshops, street dancing, coach trips and lectures at various times during the day.

Some of the groups taking part were Parti Dawns Aelwyd Aberystwyth (Cymru), Kelc'h Keltieg Tud er Mor en Planwour and Mein Mor Han Lann E Bro Karnag (Breizh), Na Fanee (Mannin), O'Callaghans Mills (Éire) and an Asturian dance team.

There were no moans about this years Lowender although one of the directors, Pat Crewes, said that she hoped more Cornish groups, such as language organisations would make more use of the festival in future years. All in all it was a great success.

DALLETH VIDEO

The group that was set up to assist families who use Cornish and promote the language among children, is to receive a grant from "South West Arts" to prepare a short pilot video for use in primary schools as a language teaching aid. The aim of the video is to introduce children to simple conversation in Cornish in a common situation, and will

feature a family outing. If the venture is successful Dalleth will apply for a further grant to extend this to a series of videos. The West Cornwall based Penwith Women's Film and Video Workshop are involved in the project along with Mike Hasshill, headteacher and amateur playwright, who will write the script.

CELTIC CONGRESS

Cornwall will be the host country for the 1988 International Celtic Congress and the theme will be "The Celtic World and the Sea". The Congress last met in Cornwall in 1982. The 1988 venue will be the Great Western Hotel, Newquay from Eastern Monday 4th April to Saturday 9th April. Included will be concerts, a church service in Cornish, informal celidhs and exhibitions as well as more serious discussions, talks and seminars on subjects of interest to all Celts.

More information from: Ann Trevenen Jenkin, An Gernyk, Leedstown, Hayle, Kernow/Cornwall.

CONFERENCE ON CORNWALL

A two-day Conference was held on Saturday and Sunday 15th and 16th of November in Perranporth. The theme of the Conference was "Devolution/Autonomy II: Could Cornwall run her own services?" Included in the conference, hosted by Cowethas Flamank, was an emergency debate on proposals for a Cornish Development Agency with principle speakers from the "Cornwall County Council". Other business included representations on the work of "Cornish Railways", the "Cornish Health Service" and Cornwall's Postal Service, and official representatives from all these agencies were present.

A RESOURCE CENTRE FOR THE CORNISH PEOPLE

The Cornish People need a focus of resources and skills to provide direction, effectiveness and an appeal to a wider cross section of Cornish interest.

This is the conclusion which a group of young Cornish people have come to. They recognise that Cornish people lack confidence, co-ordination, resources and a wide appeal.

Therefore they are consulting Cornish groups ranging from cultural and academic to music and sports associations for their reaction to the concept of a centre for the Cornish people. As the briefing document suggests: it would "promote, foster and encourage the Cornish identity and all matters Cornish in Cornwall".

It aims to provide staffing and resources to link the many Cornish interests together; to provide a forum for debate; and to provide co-ordination and coherence to the many Cornish initiatives and (even) campaigns.

Its "bottom line", however, will be to satisfy the requirements necessary to obtain charitable status.

So far, the reactions to the proposal are extremely favourable. We will keep Corn informed of its progress.

A GEORGE

The Spelling and Pronunciation of Traditional Cornish

Writers of Traditional Cornish or Cornoack in the 16th, 17th and 18th centuries either did not have access to mediaeval Cornish texts or preferred not to make use of them. Whatever the case, they spelled their Cornish phonetically, as they spoke it, using the spelling conventions already available for English.

It has been argued by champions of mediaeval Cornish that this very fact is a reason for criticism, yet virtually all European languages have at some time or other taken their spelling conventions from other languages, most of them ultimately from Latin, and as for mediaeval Cornish it too was using the alphabet available to both Cornish and English writers.

The spelling used by writers of Cornoack equates well with that used on the signposts of western Cornwall (for which reason it may conveniently be referred to as the Signpost System) and in the remains of the language as seen in dialect survivals and other examples of the traditional language that have been set down on paper.

A further argument put forward by phonologists is that the way we pronounce a word that we now see written (as for instance on a signpost) is not necessarily the way it was pronounced in, say, the 18th century. At the same time a phonologist will confidently prepare a system of symbols which, it is maintained, does accurately represent those sounds, and is actually ready to demonstrate them by word of mouth. But I have not yet heard an expert reproduce successfully with his or her own voice the pronunciation and intonation of the older people of West Penwith where Cornish survived longest; and I remain sceptical of their advising us of the actual sounds used in any past period before the invention of sound recording by recourse to phonology.

On the other hand, the people of West Penwith are the direct inheritors of the Cornish language, for as it ceased to be generally spoken many words were transferred to the western English dialect and of course onto the map. The pronunciation of a given word may well have changed with the passage of time, and indeed all languages are in a constant state of change, but where you have a community of people with a distinctive, traditional pronunciation of Cornish words as found in dialect survivals and placenames, then these people may be taken as the nearest we have to native speakers. Indeed, Cornish people have in the past been so tenacious of their traditions that it may well be that the pronunciation and intonation of Penwith people has remained quite close to that of the language when still in regular use.

Here it is necessary to define what is meant by Penwith people. In the past fifty years or so, and particularly since World War II, in face of the inundation of the country by new settlers and tourists, and the overwhelming impact of television, it is now increasingly difficult to find anyone who speaks in the way that was customary among those who were, say, 70 or 80 years of age in 1950. The loss has been great, and certainly the present generation in Penwith does not speak in the old way; indeed I would go as far as to say that few people born in the past 50 years do so. Thus a very careful search has to be made if one wishes to hear sounds that have now become quite rare, and at the same time it is becoming increasingly important to heed the opinions of older people who themselves have listened to and noted the speech of individuals born before 1880 or so.

Morton Nance, when devising his Unified Cornish which was ideologically focussed on mediaeval Cornish, put forward the dialect speech of West Penwith as a guide to the pronunciation; but he was trying to make a square peg fit into a round hole... if he had not had an obsession with mediaeval Cornish and had not blindly maintained that "Late" Cornish was corrupt, but instead worked on reviving the language as last used, then his linguistic system would have been a congruous one: the square peg would have fitted in the square hole. Nance has been justly criticised for presenting us with a form of Cornish that never really existed (which is why Unified Cornish is not acceptable to

scholars of international standing) but he has been unjustly criticised for a lack of knowledge over the pronunciation. He did in fact know more about this than he was ever able to put across, yet the notes on pronunciation in his 1938 Cornish-English Dictionary are there for anyone to study, though few seem to take the trouble. BUT: these must be applied to Traditional Cornish, not to mediaeval Cornish.

Individual writers of Cornoack varied considerably in their spelling, and when getting the language into a condition suitable for teaching and general use a conscious selection of spellings and even grammatical forms has to be made. However, the language is accepted as it is found, and theoretical reconstructions are not made, so that what one now has is an authentic, traditional idiom represented in an authentic, traditional manner. COWZ EN EWHEL (Speak Up!), a direct-method "magazine" course now available, using copious illustrations and cassettes, and DEEN AHANAN (Let's Be Going!), a comprehensive course book to be published shortly, both use an identical standard of grammar and spelling taken from the clearest and most typical examples of native writing and traditional speech, drawing at the same time upon some of the most recent grammatical developments of the language.

The greatest advantage of CORNOACK is its AUTHENTICITY. It is the language as developed and used by native speakers in everyday situations, and its spelling system makes it EASIER TO READ, EASIER TO PRONOUNCE, EASIER TO LEARN. It has already been noticeable that it appeals more strongly to younger people and, most important, that grass-roots Cornish people find it more acceptable than the language that they have been told is Cornish over the past few decades.

Any queries about Traditional Cornish or the two courses COWZ EN EWHEL and DEEN AHANAN will be gladly answered. But PLEASE SEND A STAMPED ADDRESSED ENVELOPE for your reply as correspondence and consequent expenses are heavy.

Richard Gendall, Treggrill Vean, Menheniot, Liskeard PL14 3PL. Tel. Liskeard 43366.

EXCHANGE PUBLICITY

LE PEUPLE BRETON/ POBL VREIZH

20 pages. Monthly organ of the UDB, in Breton, B.P. 301, 22304 Lannuon-Cedex (subscription 100 FF/annum to CCP Rennes 236576). In the October issue: proposals for a broader appeal to the partisans of Breton autonomy (due to be discussed at a UDB Congress in November) and for a better adaptation of the party to the present Breton political and socio-economic reality; also a report about the activity of the UDB-elected representatives and the serious implications of the EEC milk quota system for the Breton farmers.

DYLLANSOW TRURAN — CORNWALL'S LEADING PUBLISHER OF CELTIC BOOKS

A Short Cornish Dictionary by Christine Truran @ £1.95.

From a Dark Stream by Henry Blackwell (Story of Cornwall seen through the eyes of one family) @ £15.00.

Tevdar: King of Cornwall by W. J. Pascoe (Cornwall 5th and 6th century A.D.) @ £4.75.

A First History of Cornwall by John Jenkin @ £4.75.

Send for catalogues — 120 titles to: Trewolsta, Trewirgie, Redruth, Kernow.

BREMAÑ

Monthly, 10 pp. in Breton. Subscription 120 FF/annum to 8 ru Hoche, Roazhon/Rennes 35000. Gives latest news of what is being done for and against the Breton language, also information about the anti-nuclear movement, cultural and social struggles in Brittany and in other stateless nations. An excellent magazine. Open to controversy. In the October issue, Youenn Olier argues that the Marxist theory of the class-struggle has become generally irrelevant, that it is particularly so in Brittany and that if a revolution is needed, it is one that should be directed towards the resurgence of "an den speredel" (spiritual man and woman).

MANNIN

SHENNAGHYS AA-SCREEUT

Feer vennick, ta ny screeudeyrn-shennaghys gaa-screeu yn shennaghys. Shen yn obbyr ocsyn, ny yeih shen as ooilley. Son y chooid smoo, adsyn ta geddyn laue yn eaghtyr, t'ad shid screeu yn sheenaghys. Shen y fa nagh vel shynyn, va ynsit ayns scoillyn Sostnagh, lhaih monney mychione shennaghys ny Celtice ayns lioar yn shennaghys Baarlagh. T'eh orrin shennaghys y aa-screeu.

Ec y tra t'ayn, ta caggey-shennaghys goll er mysh Nerin as ta sleih dy liooar gaa-screeu shennaghys ny hErin. Gyn ourys, ta paart dy leih oddys lhaih y pheesh shoh slane skee jeh clashtyn mysh politickaght Yernagh. Agh cha nel mee goaill leshtal erbee son screeu reesht as reesht mysh y lheid. Ta caggey agglagh as trome-chooishagh er ve goll er ayns Nerin rish keeadyn dy vleeantyn. Ga dy row ny Yernee currit fo chosh myr beisteigyn neu-feu, cha ren ad rieu cur seose y caggey shen. Ta kuse vooar jeu foast jannoo caggey lesh dunnallid erskyn credjal. My vees y caggey shen caillit, ta ny Celtice ooilley cheet dy ve ny sloo. As cha nel mee cheet er y chaggey lesh gunnyn ny lomarcen. Ta mee cheet er y chaggey dy hannaghtyn Yernagh.

Er y gherid, ta ny Yernee ayns Pobblaght ny hErin er jeet dy ve ny smoo goll rish Sostnee, ga dy vel yn Yernaghys foast lajer dy liooar sy cheer. Ta ram Yernee lhaih pabyryn-naight Sostnagh gagh laa nish as jeeaghyn er chellooish Hostnagh. Red agglagh, ta paart dy Yernee gra yn "mainland" rish Sostyn nish! As cha nel shoh taghyrt kyndagh rish beggid ny hErin cosoylit rish Sostyn. Ta ram jeh taghyrt er y fa dy vel caggey sharroo goll er dy chosney aignaghyn ny Yernee. As ta paart jeh'n chaggey shen er ve currit er y hoshiaght ec y reilys Yernagh, er nonney ec lught Fine Gael, by chiant dou y ghra.

Ta Yernee aegey clashtyn nish dy nee boghtynid lioar yn Pearse as Connolly. Ta deiney moarey sy reilys coontey y chengey Yernagh dy ve myr sorch dy ghreie-caggee ec Sinn Féin ny lomarcen. Ta fir goll rish Conor Cruise O'Brien er nobbraghey dy jeean dy hoilshaghey magh dy nee ommidjys romansagh yn ashoonaghys Yernagh. Lhisagh ny Yernee olk er dannaghtyn marish Sostyn!

Ta Studeyrn Yernagh er vishaghey dy mooar ayns Sostyn er y gherid. Ta ny reilysyn Sostnagh as Yernagh er nymydey shoh dy chur er y hoshiaght yn eie undinagh shoh: ta'n ashoonaghys Yernagh olk, agh ta'n ashoonaghys Sostnagh/Goaldagh mie. Agh cha nel y sleih shoh gimraa "ashoonaghys Sostnagh": t'ad gra progress rish.

Sampleyr mie jeh'n ommidjys ta er ve currit

magh er y gherid shen y lioar costal "One Island, Two Nations?" liorish D. G. Pringle, er ny chur magh ec Research Studies Press. Lhisagh shin ve bwooisal dy vel Mnr Pringle goaill rish dy vel ashoon Yernagh ayn (ta paart dy Ghoaldee foast gobbal y lheid). Ta Mnr Pringle smooinghtyn dy vel (as dy row) daa ashoon ayns Nerin: ny "Catolee Yernagh" as ny "Protestoonee". T'eh gra dy vel anchaslyssyn kineeagh as culturoil eddyr y ghaa phossan. T'eh jeeaghyn nagh vel fys echey dy daink ram jeh ny Protestoonee shen voish Nalbin tree cheead blein er dy henney as dy row ad voish yn un chynney as ny Yernee Gaelgagh. Cha row un 'ockle dy Vaarle ec ny hAlbinee shen! Haink y noidys agglagh shen er y fa dy row y pobbles shoh currit er egin er thaloo va spoillit voish ny Yernee hene. Cha ren y noidys cheet voish anchaslyssyn kineeagh as anchaslyssyn crauee: haink y noidys dunveragh ta foast marroo sleih oney nish voish impiroilaghys Goaldagh. Lhisagh Mnr Pringle as e lheid toiggal dy nee lesh ny Yernee cheer ny hErin as cha nee lesh possan fashistagh ta foast noi seyrnsyn Yernagh.

An intense "history war" is being waged by anti-Irish elements to call into question the natural right of the Irish to be free. An aspect of this campaign is the "two nations" theory.

BRIAN MAC STOYLL

Opening of Thie ny Gaelgey

Miss Mona Douglas performed the opening ceremony of Thie ny Gaelgey, on 13th September 1986. She was introduced by Juan Crellin, Chairman of its trustees and gaelgeyr, whose generosity has made it possible for Yn Cheshaght Ghailckagh to organise the premises. At last the Society has realised its dream of its own premises, which, in addition to being a centre dedicated to the restoration and promotion of Gaelic, makes a public statement that the language is worthy of respect and preservation. It is both fitting and ironic that the premises now called Thie ny Gaelgey, is the former St. Jude's School. It was in such schools that so much destruction to the language was done, only a few generations ago — a common story in the Celtic countries.

Best wishes go to Yn Cheshaght Ghailckagh from the Mannin Branch of the Celtic League.

C.J.K.



CHERNOBYL DECEPTION

In the days following the Chernobyl accident, there was an indication of an unfavourable change in wind direction for Mann, together with heavy rain fall. On Friday 2nd May 1986, preliminary tests were made by MANIAC (Manx Anti-Nuclear Independent Action Committee), on the West side of the Island, with a hand held geiger. The monitor indicated .1 m/R hr. The following morning, rain was very heavy and readings had risen to .2 m/R hr, rising to .3 m/R hr. It proved impossible to contact the Manx Government Analyst, Mr. Arnot, so MANIAC asked the Meteorological Centre at Ronaldsway Airport for information regarding the Chernobyl 'cloud', and were told that the 'cloud' was over the far south of England with no immediate danger of it passing over Mann. Following this information (mis-information) Mr. Dunster, Director of N.R.P.B. Oxford was given MANIAC's readings. Mr. Dunster instructed them to make further checks, and confirmed that the readings were indeed much higher than expected, and when asked, said that the Public Analyst had not been in contact with N.R.P.B. Further, unsuccessful attempts were made to get in touch with Mr. Arnot.

MANIAC then set about collecting, labelling and dating samples for independent testing. Some of these gave readings of .5-.6 m/R hr. (50-60 times normal background radiation).

By May 4th the general public had still not been made aware of the high levels of caesium contamination so MANIAC decided to alert the public to the situation, through 'Mannin Line', a phone-in programme on Manx Radio. Through this they learned that the sirens linked to a radiation monitor, in the North of the Island, had been triggered several times, undoubtedly due to large amounts of radioactivity. Mr. Arnot surfaced at last and claimed that the sirens had been tripped by lightning. M.H.K.s showed little concern, one suggesting that the high readings were probably due to old lead mines in the vicinity.

Apart from the obvious dangers of the initial radio-active pollution, brought to Mann by wind combined with heavy rain, particularly to young children, pregnant women and chronic sick, there are several features of MANIAC's report that should give us great cause for concern, not least of all the failure of a Government body responsible for monitoring, to inform the farming community and general public. One particular feature of the soil in Mann is a general chronic lack of potassium. Plants fix caesium 137 by folia plus root absorption. In soils short of potassium the uptake by plants of caesium 137 is higher; concentration being highest during the growing season. In the event of fall-out of caesium 137 the maximum level in food occurs after 6-12 months and concentration reaches maximum 4-5 after this. Surveillance of food for human and animal consumption needs to be continued for more than a year following pasture contamination.

MANIAC have it on good authority that amounts of plutonium were detected in the U.K. fall-out, although this information seems to have been suppressed. They wonder if we in Mann would have been informed at all about the nuclear 'cloud' had they not brought it to public attention, and further — could there be a link between the inexplicable delay of three weeks, of a letter to MANIAC confirming high contamination levels, and the delay (20th June) of the three week ban placed on movement and slaughter of hill sheep in N.Wales, Cumbria and Mann?

Since writing their report, data regarding the samples sent to N.R.P.B. have been received. All contain radionuclides attributable to the reactor accident at Chernobyl in western Ukraine.

Sub-Editor's note. This is a resumé of a detailed report by MANIAC, who would like to make contact with similar groups or individuals in Celtic countries, with whom they might work in close co-operation. They can supply back-up to substantiate any part of their report, also detailed analytical and medical data. MANIAC c/o Mike Renshaw, 31 The Threshold Jurby, nr. Ramsey, Mannin/Mann.

IRISH DEMOCRAT

Monthly organ of the Connolly Association, 8 pp. in English. Stg£5/annum, to 244 Grays Inn Rd., London WC1. Good reviews of the political scene and of Anglo-Irish relations from a socialist and republican standpoint. In the November issue: call for the release of the innocent Birmingham Six and Guildford Four (see CARN; ask for petition forms from above address); the testament of Peadar O'Donnell (Carn 55); alternative to the Anglo-Irish Hillsborough Agreement. Democrat accuses the Dublin Coalition government of treachery in pushing for the ratification by the Dáil of the Single European Act.

POGROM

Quarterly (in German) published by the Gesellschaft fuer Bedrohte Voelker, a human rights organisation for persecuted and oppressed ethnical, racial and religious minorities. Subscription DM40.00 for 8 issues to Postfach 2024, D-3400 Goettingen, F.R.Germany. The latest issue devotes 16 pp. to the Alpine original peoples (Reto-romans, Ladins, Friulans), six pages to N. and S. American Indians, minorities in India, Kurdistan, Tibet, etc. In another recent issue articles were devoted to the Breton-speakers and to the Irish Travelling People.

THE MANX TRIUMPH

The Calf of Man, a small island off the southern tip of Mannin, was formally transferred back to the Manx people on the 6th November, becoming the property of the Manx National Trust.

After nearly fifty years of English ownership the deeds were handed over by the English National Trust amidst a controversy in our national press.

According to some executive members of the Manx Trust, which was founded in 1951, the Celtic League's campaign (see Carn 52) came dangerously close to jeopardising the negotiations for the transfer. Considering that the Manx Trust has been in a legal position to hold property since 1952, one wonders why it took them nearly thirty years to achieve that end.

When the news of transfer broke, in both the Manx and English press, it was hailed by some as a "Celtic League Triumph" — leaving the Manx Trust, if not a little red in the face, out in the cold. No doubt, the absence of League representation at the handing over ceremony, helped soothe hurt pride and was perhaps sweet revenge!

It is hard to accept that the League's involvement did not, to a certain degree, help speed up the snail-like negotiations. With the active support of our London Branch the issue certainly came into public focus, and presumably forced the Manx Trust to take the initiative; instead of sitting back waiting for action from across the water.

The two sides, for that is what it has become, can claim, I suppose, some triumph in the final settlement. Nevertheless, one can't help but be astounded by the vehemence of those who have placed themselves firmly in the "Manx Trust Camp".

A recent leader, entitled "Whose Triumph?" (Isle of Man Examiner, 12th Nov.) is very reminiscent of editorials which appeared in the grand old days of Fo Halloo (the underground movement opposed to the new resident boom of the early 70's). To quote:

"According to the Manx Trust chairman Mr. Bernard Caine the League even threatened 'war' if they did not get what they wanted. It is typical of the kind of language they do use, and a warning that however few members they have in the Isle of Man, they are dangerously affected by the type of extremism embraced by some other Celtic countries. Manx members of the Celtic League have nothing to be justifiably extreme about, but it would appear that they are temperamentally drawn to the violent feelings which are given expression elsewhere."

This type of anti-celtic sentiment is rampant amongst the Anglophiles found in those countries which have been oppressed by English imperialism. These victims of oppression appear to think that the English have two bright sides. Ignoring, or blinkered to, the fact that successive governments in Whitehall have resorted to acts of violence against a nation's culture and language to retain dominance.

If the Manx branch of the Celtic League resorts to using the rhetoric of Celtic extremism, it is hardly surprising — it's the only language Whitehall seems to understand — short of action! Besides, if it achieves a just settlement, why carp about whose triumph it was — surely it was the Manx Nations!

PATRICIA BRIDSON

CELTICA

CELEBRATING AND UNDERSTANDING THE CELTS

For archaeology to discard the old idea of successive invasions of new skill bearers to explain the development of cultures is a radical departure, to suggest that political ideas of competition and social change were the engines of development then as now is the new job pre-historians must address. Such an approach was the aim of the Edinburgh Museum of Antiquities in connection with the 1985 Edinburgh Festival.

The exhibition "Symbols of Power at the time of Stonehenge" was a pioneer of daring skills. It was praised by Neal Ascherson in "The Observer" in September 1985 thus, "it seemed that around Stonehenge there lived conservatives laden with gold and divine knowledge, scheming to defend their influence against local rebels and sceptics — who, in turn, chafed to get rid of the old frauds and run things in a modern way with Beaker pottery and metal tools — the gold crescents of the old order were ordered to be decorated with precisely the patterns used on the Beaker pots preferred by their adversaries. . . . They were trying to stop the rot," concluded Ascherson, "to stop history, by disguising the old order with the superficial fashions of the new."

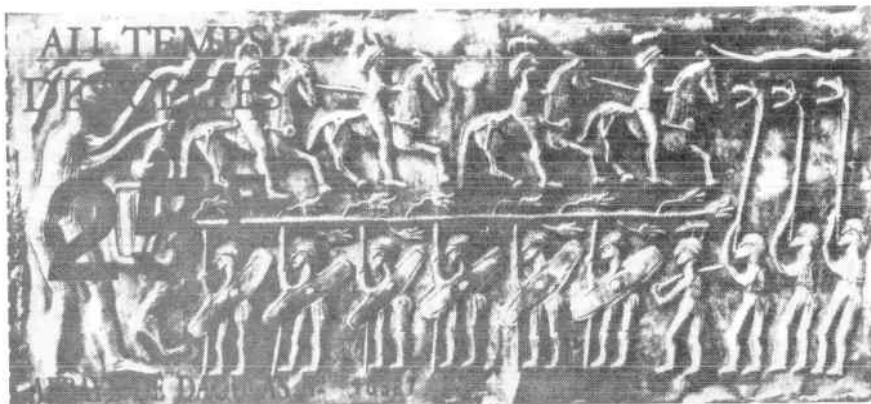
David V. Clark and his colleagues had created a revolutionary show which not only displayed the "blaze of ancient gold, of arrogant treasure in metal, stone and pottery gathered from all over Britain, from France and Holland and both Germanies," he set up experiences for visitors to give some impressions of what ancient peoples felt, like sensing the connection between reverence and power.

This summer we visited the expo at Abbaye de Doulas in Brittany entitled "In the time of the Celts" (Au Temps Des Celtes). Its display was a fabulous selection of the treasures from the period 500 to 100 years before the birth of Christ. It portrayed various aspects of life and wealth and exquisite design of the continental Celts; from the Gundestrop Cauldron, through great casques, gold torques and coins to armour and burial urns the exhibits focused on the agricultural base of this great Celtic cultural flowering but did not attempt to put the display into some sort of political and social context. It was disappointing to see such treasures in the traditional layout of old fashioned rows of cases. It showed many facets of life in the period but no central thread to explain why such a widespread development of Celtic themes and decorations took hold over Western Europe nor why the insular Celts, whose "Golden Age" came centuries later, were arbitrarily dismissed from the expo.

The sumptuous Guide at 1,250 Fr. gave lavish background notes but many were forced to peer at tiny typescript huddled round close packed, display units to make any sense of the items on show. It seemed odd to chop up the crescent of Celtic civilisation after the Roman influence began to obliterate Gaul — why no recognition of the exquisite design elements which course through Irish, Pictish and Brythonic in the next thousand years?

The conquering Roman marauders not only imposed their culture and order on much of the Celtic lands but seem to have cut off much of our understanding today. Such is the thoroughness of their work we need to make special efforts to show the continuity of the Celtic legacy — or else there will be little understanding among today's Celtic nations of how to recover their vigour and throw off the dead hand of post-Roman mechanistic thinking so characteristic of the big states of Europe today. I would like to have seen public recognition at the Doulas expo of the Irish, Picts and Scots who saw off the Roman Legions and outlived the Western Roman Empire to pass their priceless legacy to us today. I hope that future exhibitions will build on the methods and intellectual daring of "Symbols of Power" for the contents of our museums cannot speak for themselves — we must interpret their impact for the needs of our peoples today.

ROB GIBSON



LÁ NA GAEILGE

An innovation in language matters was a "Lá na Gaeilge" or "Irish Day" introduced for all State services one day last November. The intention was to get all Public Servants particularly those dealing directly with the public to use what little Irish they had on that day. By all accounts it was a moderate success and was well received by those in the Public Service, the public and mass media generally. A Senate sitting was rescheduled for that day and conducted through Irish. While being no substitute for a proper bilingual Public Service such an effort is at least a step in the right direction.

NINNAU

The North-American Welsh newspaper, monthly, 24 pp., full of information about social and cultural happenings in the Welsh world of the USA and Canada. Chiefly in English. Takes a very positive stand in support of the Welsh language, e.g. calls for financial aid to Mudiad Ysgolion Meithrin. \$10 (US/Canada) or Stg£7.50/annum to 11 Post Terrace, Basking Ridge, NJ 07920, USA.

"**CORNISH VOICE**" — Mebyon Kernow's new quarterly for the Cornish movement. 30p each + post. Subscription: 4 issues, England and Celtic countries (including Brittany) £2.00. Europe £2.50. Others £3.00.

From Cornish Voice Subscriptions, 3 Church Row, Porthleven, Kernow/ Cornwall.

Record of Contemporary Celtic Music

Although folk records have been made before including music from the six Celtic countries, until now no-one has produced a similar record of rock music. During the past few months, a Welsh rock label, Recordiau Anhreft, with help from the Celtic League, has been organising just that. The aim is to produce a record showing the range of contemporary Celtic music and more particularly, to increase the contacts between the Celtic countries; to set up tours by the groups; and to encourage groups in other countries to make low budget, professionally sounding, compilation albums. The record will include tracks by groups who have already recorded albums and others which have only just formed, some of these still in school.

Groups from all six countries have been contacted and are now hard at work recording. So the record will be the first to include rock music in both the Cornish and Manks languages (in fact there has been a flowering

of groups singing in these languages). It will also present contemporary music in the six languages together on the international scene for the first time. Among the 15+ groups taking part will be Gael Force from Scotland, Na Fíréin from Ireland, E.V. from Brittany, Penna Lowender from Cornwall and Mactullagh Vannin from Mann, all well known in their own countries but without international attention as yet.

Besides the record, the Entertainments Committee of Cymdeithas yr Iaith Gymraeg have set about organising an inter-Celtic rock concert for next year's National Eisteddfod to be held in Porthmadog. It is hoped to organise the concert in Caernarfon and discussions are underway with TV and radio stations for it to be broadcast by the media. This again would be the first time that the Eisteddfod has held such an event and would present an ideal opportunity to launch the record and many of the bands to a wider audience.

Recordiau Anhreft already has attracted the attention of the English media, having had records played on radio stations all over England and having recorded sessions for Radio 1. They have recently signed a distribution deal with the "Revolver" distribution company, other companies have expressed interest, and records on the label

are starting to sell in Germany, Italy and USA.

Other Celtic festivals have expressed interest in providing a platform for groups to play and it is to be hoped that Lowender Peran, An Oriant (Lorient) etc. will blossom into a regular circuit for Celtic language bands, attracting more media coverage.

It is hoped that the idea of this record will catch on and become the first in a series. The idea has already attracted the attention of some more famous groups. The Gaelic group, Run Ríg, are interested in making a second inter-Celtic record composed of more experienced groups, to be released on their own Ridge Records label. Already the top Welsh group Geraint farman a'r cynganeddwyr have stated their interest. The Breton singer has already expressed his interest in making a joint record with the Welsh singer Meic Stevens, and it is hoped that he will join in. Clannad are also being approached and it is envisaged that two groups from Cornwall and the Isle of Man will graduate from the first record to record tracks for this second album. Other record companies are taking an interest in the venture, and it is obvious that these two projects are strengthening connections between the Celtic countries in a material way.

DAVYTH FEAR

THE CELTIC DIASPORA: AUSTRALIA

By Padruig Mac Alasdair (of Australia)

It has been said that the Celtic Race has left Europe and now lives in North America and the Antipodes.

That is surely an exaggeration though the effects of famine, oppression and clearances on the Gaels of Ireland and Scotland were immense and there are millions of Gaelic descendants in America and Australasia. Here in Australia we calculate that at least half the population has some Celtic ancestry. Of that half perhaps half are Irish, two-fifths Scottish, and the balance Welsh, Cornish and Manx.

Certainly they have made the Australian ethos and history what they are (and, incidentally, possibly account for a long-standing dislike of the English in Australia).

There has been in Australia in the last few years a remarkable surge forward in Celtic consciousness in Eastern Australia. It is shared by all the separate Celtic communities — Welsh, Irish, Scottish, Manx, Cornish, Breton.

The Irish have various societies and come together in great numbers around St. Patrick's Day. The Scots, who have had the incomparable advantage of the bagpipes and the tartan as badges of identity in the new land of their immigration, have innumerable local, clan, pipeband and other groups. The Welsh, fewer in number — they came here as miners

of coal: they still mine, they play rugby and from that lovely land, Kernow, also have societies and learn their Brythonic language. The Manx have recently come again to the fore in Sydney.

The Celts, all of them, including a few Bretons, have joined together in the Celtic Council of Australia. Their Committee meets monthly (with great amity too, which may surprise those who know the Celtic curse — of fighting one another instead of the Saxon). It has two prime objectives — the increasing of Celtic Awareness in Australia and the creation and endowment of a Chair of Celtic Studies at an Australian University. It is of course absurd that no such Chair yet exists here.

As a result of their efforts many achievements are in bud. Sydney University has started teaching Celtic Studies at undergraduate level. Scottish and Irish Gaelic and Cymraeg are regularly broadcast in Sydney and Melbourne. Irish and Scottish Weeks expand and flourish. A Scottish Gaelic paper An Teachdaire Gaidhealach is published quarterly in Sydney (probably the only Gaelic language paper in the southern hemisphere).

Despite these achievements or because of them we are all the more aware of our origins in Europe and within our means anxious to help in the achievement of independence for the Celtic lands of our origin. And, we read Carn!

P. T. Mac Alasdair

Ancestors came from Jura. Foundation Chairman of the Council for Scottish Gaelic. Vice Chairman of the Scottish Australian Heritage Council. Initial Co-ordinator of the Gaelic Scottish radio programme. Convenor of the Celtic Council of Australia and Secretary of the Australian Group of the Scottish National Party.

LETTER

A' Bana-charaid,

I understand that an application has been made on behalf of the people of Galicia for membership of the Celtic League.

Since the possession and use of a Celtic language is one of the qualifications, and the main one, for membership of the League, I cannot see how the Galicians can be offered FULL membership. Like many of your readers, I know very little about Galicia, except that their culture has a significant Celtic element embedded within it, even though the language has been in limbo for centuries.

While I appreciate that cultural elements can exist without an associated language, these elements can only be sustained through artificial means. This is not to say that these elements in the Galician culture are not genuine, but without language to give them validity I cannot see how Galicia can become a FULL member of the League.

Having said that and having spent my life in the world of minority causes, I would suggest that the League offer the hand of friendship and create ASSOCIATE status for the Galicians within the structure of the League. It would be then the decision of the investigating sub-Committee to allow the Galicians to approach any League AGM on a reporting only basis and, through the medium of a member Celtic country delegate, to offer Resolutions which would help to strengthen the League as a whole.

Is mise, le meas mór,

FRANK MacTHOMAS

'Am Fasgadh'
5 Rathad na Muilne
Stornoway
Isle of Lewis

No Scrif-Celt '87

SCRIF-CELT, the Celtic Languages Book Fair, organised by the Celtic League, will not be held in 1987. It is hoped that SCRIF-CELT will be held in 1988.

Announcing this decision of the SCRIF-CELT organising committee, chairman Peter Berresford Ellis, the historian and novelist, said the reason for missing a year was not because of lack of support from publishers nor of potential funding. The reason is due solely to lack of volunteers willing to help share in the arduous work of organising the book fair.

"SCRIF-CELT '85 and '86 were successful events. They were not only self-funding but, on both occasions, made small profits. However, the organising of the event needs a team of dedicated people able to work by themselves in various fields to ensure the book fair comes together as a well-oiled event. We need people who are prepared to spend time and energy chasing publishers and organisations in all six Celtic countries as well as from London and New York."

Mr. Berresford Ellis told CARN: "It has been exceedingly difficult for our few dedicated people to do all that requires to be done from London."

This year, both Mr. Berresford Ellis and Séamas Ó Coileáin, secretary/treasurer of SCRIF-CELT, have been unable to guarantee that they would be able to devote the time necessary to ensure a successful event in '87.

Rather than make the attempt, which might result in disaster, it has been decided to declare their decision now.

"The decision was not made lightly," said Séamas Ó Coileáin. "We tried several alternatives before deciding to call '87 off. In doing so we are fully aware of how disappointed the supporters of SCRIF-CELT will be. We are aware of the enthusiasm of organisations such as the Welsh Books Council, Scots Gaelic Books Council and the Breton Cultural Institute as well as other bodies who have offered funding. However, the pay-off line for the event is the time one can devote to its organising and it is the lack of organising personnel which has made us decide not to go ahead with plans for SCRIF-CELT '87."

According to Mr. Berresford Ellis: "We had hoped, having demonstrated to the Celtic world the importance of a Celtic Languages Book Fair, how it could be self-funded and the success it could achieve, that some professionals would want to get more involved than they have. There is still a great potential to be developed if only we had the personnel willing to give their time to the project."

"Both Séamas and I, in these coming months, would be interested to hear from anyone wishing to volunteer their services to help organise SCRIF-CELT '88. But we only wish to hear from people who are serious in committing themselves to long periods of exacting work not just 'committee servers' who go home from committee meetings and leave it to others to do the hard graft."

Anyone interested should contact Séamas Ó Coileáin, G42 Du Cane Court, London SW17 7JR, England.

Membership and Subscriptions

All those who agree with the Constitution and Aims of the Celtic League are eligible for membership. The membership fee (including CARN) and subscription rates are: IR£6, Stg£5, 60FF or US\$14. Postage outside Europe is by air mail.

For information about the Celtic League, applications for membership, subscriptions, etc. write to any of the following secretaries:

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Mairi Denovan, 2 Woodburn Place, Edinburgh 10.

BREIZH

Jorj Ab Herve-Gwegen, 9 Rue F Blons, 29260 Plouzeniel/Ploudaniel.

CYMRU

Merfyn Phillips, Parc y Ffrier, Llandudoch, Dyfed.

ÉIRE

Tomás Scott, 16 Páirc na Cabrai, Baile Átha Cliath 7.

KERNOW

Iam Williams, 6 Rose Row, Redruth.

MANNIN

Cristl Jerry, 6 Glenfaba Road, Peel.

LONDON

Séamas Ó Coileáin, G.42 Du Cane Court, London SW17 7JR.

U.S.A.

Elizabeth A. Fitzpatrick, P.O. Box 20153 Dag Hammerskjold Postal Centre, New York, NY10017.

INTERNATIONAL BRANCH

Alan Heusaff, 9 Br. Cnoc Sion, Dromchonnach, Áth Cliath 9, Éire.

When renewing please send cheques to same Branch as previously, or notify its secretary of any change.

The General Secretary of the Celtic League is B. J. Moffatt, 24 St. Germain's Place, Peel, Isle of Man.

The Editor is Ms. P. Bridson, 33 Bóthar Bancroft, Tamhlacht, B.Á.C. 24, Éire.

Our next deadline for CARN 57 will be 8th Feb., 1987. I would like to thank contributors for meeting the very early due date set for this issue.

Materials sent for publication in CARN must relate to our aims, be clearly written; if in languages other than English articles should be marked to ease editing (bracket sentences/paragraphs which may be omitted in case of need to shorten).

Help to find new subscribers and to sell CARN. We offer 20% retail allowance (sale or return). All material is copyright (C) CARN unless otherwise stated. The views expressed in CARN are not necessarily those of the editor nor of the Celtic League.

Health Risk

The Celtic League notes with dismay the Greenpeace survey on increasing pollution of Cornish beaches.

In consequence we call upon the Cornish Tourist Board to launch an advertising campaign. This must warn the population of the urban areas up country that they will be endangering their health if they visit Cornwall.

Public health warning notices at the beaches and an immediate embargo on further housing development in the coastal areas are also required in the interests of the Cornish people and our temporary visitors.

Tourism has clearly reached the point of diminishing returns. Our local authorities must as matter of urgency divert all necessary resources from catering to the encouragement of alternative, less environmentally damaging, economic activities.

Thanks to all the Cornish writers who answered my appeal. Let's organise now and not have a drought and then a flood!

Editor

CELTIC LEAGUE BADGE

3/4" in diameter, light metal, design representing the Celtic knot as shown on the front page of CARN 55, in gold over a green background, available for £0.70 (surface mail) or £1.00 (Air mail) from A. Heusaff (address p. 24).

From same address: copies of the special issue of Dalc'homp Sonj "Pâques 1916 — La Révolution Irlandaise", containing seventeen contributions from Irish historians and writers about the leaders and events of the Irish struggle for independence (1880-1923) and numerous photos. 64 pp., 12" x 8". £5.00.



NEW SECRETARY REQUIRED FOR BREIZH

Jorj Abherve-Gwegen, 9 rue F. Blons, 29260 Plouzeniel/Ploudaniel (a successor needs to be appointed without delay as Jorj wants to devote himself full-time to DIWAN).