

cairn

A LINK BETWEEN THE CELTIC NATIONS

Nr. 59

AUTUMN 1987

80p Sterling

Prospects after the Election

Derry Language Survey

Stage Celtery

Y Tiroedd Coll

Dalleth

Neo-Celtic Art

Remove those Chains!

False legislation in Mann

Diwan: State help on condition

CELTIC LEAGUE



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



1987 CELTIC LEAGUE A.G.M. RESOLUTIONS

KERNOW

"In view of increasing concern about Ghettoization of Cornish people, this A.G.M. supports the carrying out of a sample census in Cornwall, to investigate Nationality, National Consciousness, and migration of Social class."

CYMRU

This A.G.M. states its full support for Dafydd Wigleys Welsh Language Bill. The General Secretary is instructed to write to Mrs. Thatcher and to the Secretary of State for Wales, urging them to make it Government policy and have it enacted within a year. The A.G.M. calls on all Branch Secretaries to write to the Secretary of State for Wales, to state their support for the said Bill so as to indicate the solidarity of the Celtic League in this matter.

This A.G.M. notes the intention of the English Company Grosvenor Management, to build a Holiday Village of some 1,500 houses in Morfa Bychan, near Porthmadog, against the wishes of the local Council. The development would swamp the Welsh speaking community with English incomers overnight, since there is no local need for these houses. The League expresses its opposition to the development, and Branches are requested to write to Grosvenor Management Services and also Cyngor Dosbarth Dwyfor expressing opposition to the development, and also to the Welsh Office asking them to respect the local Council's wishes.

This A.G.M. expresses its opposition to the decision of the recent tribunal in Bae Colwyn which said that Arfon Borough Council was guilty of racial discrimination against English immigrants, by making Welsh a qualification for certain posts. The A.G.M. instructs the Welsh Branch to correspond with Cyngor Bwrdeistref Arfon in support of their possible appeal against the decision — the General Secretary to clarify the Race Relations Board's misuse of race laws in relation to this case.

ÉIRE

This A.G.M. welcomes the action of the Irish Government at the Paris Conference held in Cardiff, in calling for the closure of the Sellafield plant, and regrets that Ireland alone was prepared to support the Irish demand. The Celtic League asks the Irish Government to pursue vigorously, a campaign to secure the closure of Sellafield, which constitutes a potential hazard to human life and well being of the first magnitude.

In addition, the League calls for the closure of the two nuclear power stations in N. Wales, and for the prohibition on the commissioning of any further installations around the Irish Sea coasts.

This A.G.M. notes with regret, the Taoiseach's statement that Fianna Fáil pre-

election promise to establish a Gaeltacht Television service, will not be put into effect at present. The League appreciates the service being provided by Radio na Gaeltachta but believes that the future of the Irish language, particularly among young people, is dependant on the provision of an all Irish Television station. We request this should be proceeded with, as a matter of urgency.

This A.G.M. condemns the lack of action on the part of the Irish Government to the recent claim of the U.K. Government to the North Channel (Sea passage).

MANNIN

This A.G.M., considering the contribution being made to the Manx Economy by the Finance sector:

- urges that some of the money generated to government, be spent to arrest the dilution of the Manx national identity;
- demand that the government invests in all institutions, organisations and societies concerned with the national heritage.

This A.G.M. supports the resolution to Tynwald by the Speaker of the House of Keys, (first formulated by Mec Vannin in a resolution at its 1983 A.G.M.) to develop first class Broadcasting services. We regard as essential, the levying and Full retention of a Licence Fee by Government.

INTERNATIONAL

This A.G.M. deplores the erosion of political asylum throughout Europe as exemplified by the extradition of two Basques, Adrian Olacuregui Aiz and Alfredo Rodriguec Lambda, who were living peacefully in Lanejen, and who were not accused of membership of the E.T.A. The extradition would seem to be contrary to France's claim to be a champion of human rights.

BREIZH

This A.G.M. aware of the work being done by Serge Richard in teaching Breton in the Secondary schools of the Versailles area, denounces his transfer to Lille in September 1987 as being completely at variance with the assurances given by the Attache Linguistique, in the French Embassy London, that "the French Government is very keen to support and develop all regional languages and cultures". This A.G.M. supports the Kevredigezh ar Gellennerien Vrezhoneg/A.P.L.B. in its demand for his reappointment and establishment as teacher of Breton in Versailles.

This A.G.M. notes with dismay that the Breton language is accorded no (significant) place in the publicity, and communications aspect of the L'Orient Inter-Celtic Festival, and considers this neglect detrimental to the image of this event in the other Celtic countries. The League is assured that the

organisers would obtain the co-operation of competent Breton speakers, so as to remedy this defect, and to contribute to the rehabilitation of the language.

(As a consequence of this resolution's adoption, the A.G.M. allocated the sum of £100 to be supported by other Branches if possible (for the promotion of a suitable play in the Breton language, during the Festival)).

The A.G.M. wishes to pay tribute to the memory of Marchard Gourlaouen for her life long service to the Breton language — is outraged to hear that her wish expressed in her Will, to have her funeral mass in Breton, was refused by the parish priest of Douarnenez, in spite of the willingness of a dozen other priests who were willing to officiate in his place. The Celtic League consider this action a gross violation of a right which should be considered sacred by all believers, and respected by Ministers of whatever Church.

GALICIA & ASTURIES

This A.G.M.:

- acknowledges that many vestiges of early Celtic influence persist throughout those parts of Europe once settled by our people.
- expresses the hope that, from such areas, might come the support and understanding we need to pursue our aims more effectively.
- recognises that in Galicia and the Asturias, not only do vestiges of Celtic influence remain, but that some people (still) consider themselves Celts.
- and express therefore, friendship with the Galicians and Asturians and encourage them in their efforts to develop the Celtic elements in their heritage.

This A.G.M.:

- firmly reiterates that the Celtic League has a specific function within Celtia, i.e. to work for the reinstatement of our languages to a viable position, and the attainment of sufficient economic, cultural and political autonomy to guarantee the survival of our civilisation into the 21st century. This emphasis on the languages of our six nations marks us now as distinct cultural communities, and therefore as distinct nations. While this "special function" must remain undiluted, this A.G.M. considers that it would be condescending and inappropriate to offer a limited status to the applicant nations within the Celtic League.
- We would however, consider it appropriate to allow the applicants individual membership to the International Branch.

EDITOR'S NOTE

Due to difficulties with the printers and postal system recent issues of CARN have been late getting to members and subscribers. We apologise for this but ask our members/subscribers to bear with us when difficulties arise due to matters outside our control. Steps have been taken to remedy the situation.

ALBA

NA COMPUTAIREAN URA

Mar a bha Domhnall Aonghnus a' dol a-steach do steisean a' phoileis a dh'obair cho-dhuin e gun ionnsaicheadh e "moladh Beinn Dobhrain" bho'n t-seann chlar Gaelfonn 78 aige.

Ba e uamhasach toilichte gun robh Seairdeant Wilson air an "desk" bhon a bha e cho lan de spors.

"Ph. C. MacLeod, nuair a thig na litrichean a-steach, leughaidh tu iad agus bheir thu fios dhuinn nuair a chì thu cail sonraichte. Ach cha tàinig am posta fhathast", arsa Wilson.

Ba tìde gu leoir ann agus bhruidhinn iad le chèile gu aighearach gu h-àraidh mu dheidhinn chomputairean agus am poileas.

"Smaoinichibh, a sheairdeant", dh'fheorach P. C. Domhnall MacLeod "am bu choir dhaibh uiread de dh'airgid a chaitheamh air computairean a' phoileis?" Rinn iad gaire le chèile. "Ma bhitheas am pòbal cinnteach gum bheil tairbhe unnta, co chuireadh nan aghaidh?", fhreagair Wilson.

Leis an sin thainig na litrichean a-steach agus thoisich am poileasman Gaidhealach ga'n leughadh. Cia uime a bha iad a' toirt brath ach mu dheidhinn nam prìosanach a bha air an leigeil ma sgaoil o'n phrìosan.

Bha ceithir colbhan ann. "San darna chobh bha an t-ainm, 'san fhear eile an t-seoladh, ann an treas colbh a h-uile roimh-bhinn agus anns a' chobh mu dheireadh am facal 'Fios'.

Chan fhaca Domhnall facal sam bith anns a' chobh mu dheireadh gus an tainig e gu John Angel, 13 Paradise Street.

"Abair, Iain Aingeal!" arsan esan "bha e air a dhìtheadh da fhichead 'sa trì uairean air son gadachd, se sin ri radh, briseadh a-steach agus a' deanamh meirleann."

Chunnaic e anns a' chobh deireannach na faclan seo a thaobh Iain Aingeal — ITHIDH E BIADH AN DEIDH GACH GADACHD. Dh'Innis Domhnall Aonghnus sin don Sheairdeant. "Nach gorach an truaghan a tha ann", arsa Wilson, le gaire. "bithidh duine mar sin a' tilleadh do'n aon amaideachd a ris agus a ris agus a ris. Leis a sin, bithidh e an sas a dh'aithghearr.

Fichead mionaid an deidh sin sheirm am fon. Thog Wilson i. "Leadaidh Phrois, a bruidhinn, bhris duine air choireigin a stigh do'n taigh againn agus ghoid e a h-uile pìos airgid a tha aghainn."

"A h-uile cail airgid?" arsa an seairdeant, gu beadrach.

"Uill, airgeadaichte co-dhiu — EPNS — saor on spain-tea airgid a fhuair an duine

agams' 'on sheanmhair aige. . . . Ach, de do ghnothach ris a sin?"

"Dearbhadh, a Leadaidh".

"Dearbhadh, gun teagamh".

"An cuir mi sibhse gu Roinn-rannsachaidh Computair a' Phoileis?" dh'fheorach Wilson, ged a bha a ghuth curamach, rinn e snodhaghaire oir ba fios aige nach robh computair sam bith aig Domhnall Aonghnus. Ach chòrd fealla-dha ris.

Bha an conastapal ag eisdeachd ris an t-seairdeant agus bha am PC deiseil.

"Roinn-rannsachaidh Computair a' Phoileis, a bruidhinn, a leadaidh", arsa Domhnall Aonghnus air am fon. Dh'eisde ri Leadaidh Phrois agus an sin chuir e a' ceist oirre.

"An do dh'ith an gadaiche rud sam bith?"

"De do ghnothach ris a sin?"

"Tha an fhios seo a dhith air an computair.

"O, gun teagamh, uill, tha sinn a paigheadh gu daor air son a h-uile computair a' phoileis. . . ."

Chuala P. C. MacLeod ise a' dol a-mach agus, an deidh sin, thill i.

"Dh'ith e biadh, gun teagamh sam bith, agus dh'ol e botail Mhouton Cadet (fion dearg na Frainge) a bha aig an duine agams' cuideachd". Bha i uamhasach feargach, leis a sin.

"Gle mhath," fhreagair an Gaidheal, bhiodh e sporsail cuideachd, "am bi sibh aig an taigh fad uair a thide?"

"De do ghnothach ris a sin?"

"Feumaidh sibh na nithean a dhearbhadh".

"Eu-comasach! Ach bi mi aig an taigh co-dhiu. . . ."

Stiuir iad car dubh a' phoileis air falbh a' lorg Iain Aingeal. Cha robh Paradise Street na Pharras idir, ach taighean salach na comhairle a bha coltach ri bocsaichean comhdaichte le im grod.

Thainig duine luideach le toitean cigarette na bhilean gus an doras aig 13 Paradise Street.

"Iain Aingeal?" dh'fheorach am polasman.

"Seadh, de mu dheighinn sin?"

"Bhris thu a-steach do'n taigh aig Leadaidh Phrois an raor, eadar uair is sia uairean 'sa mhadainn!"

"Gun teagamh sam bith, tha suilean agaibh air cul ar cinn. Bha mi fìor-chinnteach nach robh duine sam bith an lathair nuair a chaidh mi a-steach an raor".

"Nach neonach; smaoinich Domhnall Aonghnus, 'mar a theireadh daoine 'cho gorach ris na h-eoin' ach chan eil na h-eoin cho gorach no cho coirbhte ris a' ghadaiche seo. . . idir idir, agus ann an Beinn Dobhrain 'tha 'n eilid anns a' ghleannan seo, 'S chan amadan gun eolas. . . . ach de an diofair. . . mur eil eucorach ann chan eil am poileas feumail. . . ."

Sgrìobh Domhnall Aonghnus sìos a h-uile facal na leabhar beag dubh agus dh'fhosgail e doras a' chair air son Iain Aingeal. Chaidh

an gadaiche a-steach gun fhacal, oir 's iomadh uair a rinn e seo roimhe.

"Nuair a bha an t-eucorach sa phrìosan, stiuir iad an car don taigh breagha aig Leadaidh Phrois; comhla leis a' bhocsa far an robh na nithean E.P.N.S. agus an spain airgid.

"Nach miorbhuileach Roinn-rannsachaidh Computair a' Phoileis. . . taing do na computairean aca fhuair sinn air ais gach pìos airgid a bha air chall. . . roimh uair a thide bhon a ghairm mi iad. . . ."

Theab nach do rinn an Gaidheal gaire.

"Suas gu seo, ghearrain mi nuair a chuala mi cho cosgail 'sa bha computearan ura a' phoileis. . . cha ghearran mi a chaidh. . . fhuair mi dearbhadh gum bheil Roinn-rannsachaidh Computair a' Phoileis dìreach miorbhuileach. . . dìreach miorbhuileach. . . ."

GILLEASBUIG MacMHURICH
Gilleasbuig Lachlainn 'Illeasbuig.

REVIEW

"Ten Questions for Scottish Democrats", by Robert Mulholland (available from the author, 2 Farr Cottages, Farr, by Inverness, Scotland; 50p plus 13p P&P).

Bob Mulholland's latest pamphlet deals with the basics of the Scottish question; the democratic right of the Scottish people to self-determination, complete political independence and national sovereignty, which, as the author states, "has nothing to do with Devolution; Autonomy; Home Rule; or 'Independence within the EEC and Nato' etc."

Mulholland cuts away at the feeble ideas which have dominated so much of what passes for political thinking in Scotland, and gets straight to the heart of a large number of important questions: Democracy, Nationalism, National Sovereignty, Internationalism, Socialism, the EEC, Imperialism, Culture, etc.

The pamphlet is designed to promote discussion among Scottish nationalists, democrats and socialists, and the author correctly states that political independence "is the central question for all Scottish democrats — and there is no place for further dithering and complacency. . . ."

Coming at a time when Scottish nationalism, like the Labour movement in Scotland, is sinking ever deeper into the Slough of Devolutionary Despond, this pamphlet is a refreshing and important work and one which deserves to be widely read.

A.B.

PROSPECTS AFTER THE ELECTION

The 1987 British General Election predicted a Thatcher victory for reactionary English Toryism. In Scotland and Wales the popular vote was overwhelmingly opposed to this outcome but the opposition to Thatcherism was dissipated by being spread between Labour, Alliance and Nationalists.

SNP and Plaid Cymru consolidated their overall representation by an increase of two seats to make a total of six. However tactical voting, long a part of Scottish practice gave the Liberals 2 gains (Argyll and NE Fife) and Labour the biggest beneficiaries, taking Hillhead from the SDP, Western Isles and Dundee East from the SNP and five seats from the Tories (Edinburgh South and Central, Cunningham North, Strathkelvin & Bearsden and Aberdeen South). Labour had especially targeted the SNP seats and their spokeswoman Helen Liddell found these victories "particularly sweet".

But the SNP benefitted from the quest to oust the Tories from Scotland, they won back Moray (Margaret Ewing), Banff & Buchan (Alex Salmond) and Angus East (Andrew Welsh) all of which seats the SNP held in the 1970s. With the media hype of a possible hung parliament and the clear Labour surge in Scotland voters forgot how almost impossible it is for Labour to win in England. Indeed their percentage swings there were miniscule compared to Scotland and Wales. The "sluggish bamboozled England" of Nye Bevan's time is now a self-satisfied, greedy and uncaring rat race as the SE corner draws more and more wealth into its coffers at the expense of the rest.

For Wales the Labour gains at Tory expense in South Wales was matched by the Plaid Cymru consolidation in holding Caernarfon, and Merionydd nant Conwy and gaining Ynys Mon (Anglesey) again from the Tories. But whereas the SNP increased its share of the vote to over 14% with 13 second places with only one lost deposit, the only other creditable Plaid results were third place in Carmarthen, 5,000 behind the Labour victor with 12,457 votes, fourth place in Ceredigion with 7,948 votes and second place in the Rhondda 30,000 behind Labour with 4,261 votes.

One result is a "Celtic Alliance" in parliament of 6 MPs (as opposed to the total SDP presence of 5 MPs for the whole UK).

The annus mirabilis for Labour where they gained 69.4% of Scottish seats (50 out of 72) on 42.39% of votes puts a heavy onus on them to defend Scotland. Early indications are that offers of cooperation with other non-Tories will be tested over the proposed poll tax due to be levied in 1989 and the likely privatisation of Scottish Electricity Boards. Above all what 10 Tories left in Scotland can do against 62 opposition MPs will be a test of the creaky Westminster system. Threats to draft in English Tory members to man Scots committees will maintain the tension, already a Scottish whip has been appointed from across the Border. But the appointment of Thatcher reject, Peter Walker MP to be Welsh

Secretary must point to another dose of insensitivity from English Toryism.

The Alliance dominance in the Highlands and Islands (Liberal 3, SDP 2, Labour 1 and SNP 1) has created something of a Tory free zone but constructive ideas how to thwart Tory policies, e.g. the extension of nuclear power and creeping militarisation and exploiting the "wilderness" for tax havens in estate property and tree planting, are awaited with interest. The victorious Charles Kennedy (Ross, Cromarty and Skye) called for recognition of the "Scottish dimension" through inter party cooperation. Only time will tell if this is genuine.

As for the Irish factor, which your readers have been regaled with in recent issues, there was no noticeable evidence of its meaning catching on. The Scottish Unionist Party withdrew the threat to contest key Tory marginals and advocated tactical voting much as Enoch Powell (the former UUU MP) had done before, i.e. vote Labour on the "mainland".

As for the one SNP candidate who made this issue prominent in the run up to the polls he gained 12.7% in Glasgow Shettleston a third place and a rise of 4% on the 1983 result. Whether Irish discontent is at the root of the SNP increase remains to be seen. No instant solution to detach Labour voters of Irish

descent has materialised. Indeed an appeal to the voters against the abolition of an international Scottish football team may be an even more powerful weapon in such seats. The SNP's well known non-sectarian attitudes will serve in future to moderate the likely backlash when Thatcherite school cuts force Labour local government moguls to slash separate school funding. Earlier this year Labour in Lothian Regional Council came unstuck in pushing one new Catholic school in Livingston in return for two closures in nearby West Lothian. The Catholic hierarchy has been noticeably supportive of anti-nuclear policies in Scotland and in no way opposed to a Scots parliament.

All in all the political prospects for Scots is one of even more distinctive survival apart from English Thatcherism. This can only focus on the best routes to self-government but this cannot wait for a Lib-Lab pact to try and oust Thatcherism in England. With the Alliance in turmoil and Labour pushed into a "Scottish side show" Scots will become very critical of the British opposition who claimed to have won Scotland — but after all they lost once again in England!

Labour and Alliance politicians should heed the recent comments of rejected Tory statesman John Biffen MP, who warned his Tory colleagues not to ignore Scotland — the nation, the government must always remember, he warned, that "from a country with that kind of history you cannot take for granted its future direction."

ROB GIBSON

ON THE GAELIC FRONT

le
Frang MacThomais

Since my last column was written (with apologies for missing the last issue of CARN), a number of interesting things have occurred. Collectively they indicate that Gaelic is surely, though slowly, making its welcome comeback with increasing support.

First, the Gaelic Books Council gave its report for the past year's activities. In the 20 years since this body was set up, more than 200 Gaelic books have been helped to publication, involving over £110,000. There is little doubt that had the Council not been in existence, many of these books would still be seeking the light of a published day.

But it is a pity that the literary side of Gaelic culture needs so much subsidy. The Gaelic book-buying public does its best to support Gaelic writers, yet the latter's rewards are very small. In a recent survey, it was shown that most Gaelic authors receive less than £100 each year from their writing. This fact is hardly an encouragement to up and coming writers who understandably would expect a better financial return for their efforts.

Part of the problem is the lack of bookshops throughout the Highlands and Islands devoted to the selling of Gaelic books. Indeed, were it not for the existence of the Gaelic Book Council's mobile book van (which sold over

£10,000 worth of books in the last year) writers would have even slimmer returns.

One fairly dark cloud on the literary horizon is An Comunn Gaidhealach's proposal to close its bookshops in Oban, Inverness and Stornoway, to remove an £8,000 per annum loss. This step is seen by both writers and publishers as removing a direct-buying facility much needed by the general public. The loss of these outlets will mean that, apart from the Book Council's mobile van, Gaelic book sales will decrease significantly. Yet An Comunn is supposed to be committed to 'Gaelic Arts'.

Perhaps the recent appointment of a Gaelic Arts Development Officer, shared between An Comunn and Comunn na Gaidhlig might offer some hope for the future of Gaelic literature. Chi sinn.

At the recent annual meeting of the Celtic Congress in Inverness, the former Director of the Bilingual Education Project in the Western Isles criticised the manner in which bilingual education was heading in the islands.

Between 1975 and 1981 the Project had established a bilingual approach in 38 out of the 50 primary schools in the Western Isles. Its example had been copied in other areas as far apart as Alaska and New Zealand. Now much of the lead established had been lost

mainly because of the concept of 'Gaelic only' units being attached to one or two primary schools.

The ex-Director argued that in Gaelic-speaking areas like the Western Isles, all the schools should be involved. These units introduce a degree of being "separate" from the main school and would introduce a feeling that Gaelic was special, rather than being a fully-integrated medium in education.

Comunn na Gaidhlig has released a ten-year development plan for Gaelic in the Western Isles. The plan includes the use of Gaelic in all sectors of education and means to ensure a greater awareness of Gaelic in general public life. The primary aim is to create a community in which Gaelic is used as a medium through which business, personal services, leisure activities and public services. This is an ambitious programme which will mean the injection of time and money for its aims to be achieved. But at least the programme defines the objectives and identifies those areas which are readily amenable to development.

Among the other signs that Gaelic is being accepted in the public sector is the recent use of Gaelic by the Post Office on its buildings and vehicles in the Western Isles. This is a small but significant gesture by a public body; no doubt others will follow.

The Gaelic Playgroups Association, Comhairle nan Sgoiltean Araich, now cater for over 500 children in Gaelic-medium nursery groups throughout Scotland. The Comhairle was founded in 1982 and has pursued a vigorous policy of development in the five years of its existence. It has a full-time development officer with plans for the appointment of other staff to look after specific areas.

The body was instrumental in introducing Gaelic-medium primary schooling in Glasgow, Inverness, Skye and Lewis.

It is progress like this which augurs well for the future of the language. But what still needs to be done is to instil in the ordinary Gaelic speaker the sense of identity and pride in the language. Once that is achieved it will be a major breakthrough.



NATIONALIST LAND PAPER

"Land: Ownership and Use" (68 pp., £3.00 incl. post) which was reviewed in the last issue of CARN, can be obtained from the Secretary, Andrew Fletcher Society, Wayside, Lomforgan, Dundee, DD2 5HA, Scotland.

The Andrew Fletcher Society is a nationalist organisation which exists to publish 'Fletcher Papers' in which ideas, issues, or developments affecting the life of the Scottish Nation can be analysed in depth. The first Fletcher Paper, "Gaelic: Looking to the Future" (56 pp., £1.50 from the same address) is a review by five authors, all active in the Gaelic movement. Further Fletcher Papers are planned.



NEO-CELTIC DESIGN

Here is something you may deem important — the first Neo-Celtic 4-Dimensional design incorporating a 16th century Cymric cosmological concept of "Being" emerging from chaos, "Abred," into multifarious life forms "Gwynfyd," destined to fuse into Infinity (God) or "Ceugant". (See Rolleston, T. W., *Myths & Legends of the Celtic Race* (London: Constable, 1985), p. 334.

Also see: S. Begley, "Images of Hyperspace," *Newsweek Magazine*, Dec. 17, 1984, p. 87. I have incorporated two hyperspace forms. (4-d objects on a 2-d surface).

See: Geo. Bain's *Celtic Art*, p. 31, "dividing a circle", and compare with p. 34 of Robert Lawlor's *Sacred Geometry*, New York: Crossroad, 1982 (about \$10.00), regarding the "division of Unity". Lawlor explains the Pathagorean articulation of Celtic compositions — i.e., the meaning of proportions and geometrical forms in themselves (e.g., Platonic immutable archetypes, featuring the "Golden Section," 1: 1.618 . . .). This is the content behind the style of our European ancestors, also known both in India and Egypt. I have used the octagon to represent the first creation, mineral, giving rise to life forms, pentagonal

motif, in creating the highest creation, man, an example of the union of opposites, male and female, themselves a representation of universal duality, in its generative potential — the two squares' diagonal creating a new (triad?) gnomon, a rectangle of the "golden proportion". Thus the new form retains the old form, of which it is a reflection, and the new form bears the seed to regenerate its image.

But was every Celtic artist aware of this content? Repeating the style may have been the ultimate, singular purpose of the artist, who may not have been at all aware of his hidden content. But so what? It is enough that such content existed and was continued, however in ignorance.

Now I am reluctant to discard "pure geometric" forms when using ink as the medium. But not so completely unwilling in painting. In the painting medium I believe I can yet combine 4-D shapes, abstract expressionist application, which in ink is Early Medieval handling instead, and Celtic mythical-cosmological content — all in one work!

IAN BAIN

BREIZH

AMZER-DA-ZONT AR POBLOU KELT

Goulennet eo bet ouzhin komz diwar-benn amzer-da-zont ar pobloù kelt en Orient e miz Eost tremenet. Goude ma n'emaon ket mui o vevañ e Breizh abaoe pell pell'zo n'on ket deut da vezañ profed c'hoazh. Gwall fin e rankfe bezañ an neb a vefe gouest da zarlavarout ar pezh a vo c'hoarvezet a-benn 50 pe 100 vloaz en hor broioù, n'eo ket hepken en abeg ma'z int renet gant galloudoù ha n'int ket chalet gant o mad met ouzhpenn en askont da gudennoù bras an amved, d'ar riskloù a sav gant kevezerezh ar c'healiadurezhioù, an armoù nukleel, saotradur an endro devoudet gant kresk dreistgoñvor poblañs ar bed, diviatur war hirdermen ar mammennoù energiezh-kondon. Ne glasker ket a-zevri lakaat harz da ziuennadur a bep seurt anevaled ha plant hag a zo frouezh un emdroadur kantmilionvloazel. Nebeutoc'h c'hoazh a vez graet gant an dud-e-karg evit diwall henyezhoù ha sevenadurioù diouzh an distruj.

Ar yezhoù keltiek a zo e-touez ar re ar muiañ en arvar. E pep lec'h e vez komzet bremañ soazneg pe galleg war an dachenn a zo bet o hini e-pad kantvedoù. Koulskoude e kreder en divyezhegezh. . . . Pa gomzomp eus pobloù kelt e soñjomp e poblañsoù hag o deus miret da vihanañ un emskiant dispis eus o dibarder istorel, ur skiant a gumuniezh hag o diforc'h diouzh ar Saozon pe ar C'Hallaoued. Seul heverkoc'h an diforc'hoù all evel hini ar yezhoù, ha seul anatoc'h ar youl da zerc'hel bev ar gumuniezh-se, seul vui e c'haller komz eus broadoù kelt. D'hor meno n'eus ket a vroadoù kelt hep yezhoù keltiek. Ha hep ar broud a zo anezho d'an emskiant kevredel ez afe war zisteraat, betek steuziañ, kement ster a c'hallfe bezañ d'ar meizad a bobl kelt.

Kealiadurezh ar Stad C'Hall koulz hag ar frankizouriezh a ren e Breizh-Veur, o harpañ war araezioù ar c'hehenterezh hag ar stummerezh-kedveno, a redi an *emsaverien* da stourm dibaouez. Ar stourm-se eo a ro bremañ buhez vroadel d'hor pobloù. Ret eo avat e teufe muioc'h anezho da labourat er park, ha ganto binvioù mat, dezho da vezañ gouest da luskañ ar yoc'h hor c'henvroiz hag a chom diseblant a-walc'h betek-hen pe teoget gant ar bruderezh arallekaus.

Ar galloudoù politikel ne daolint evezh ebet ouzh hon ezhommoù ma n'omp ket harpet-mat gant un niver bras a-walc'h a dud, un niver gouest da vihanañ da zirenkañ o jedadennoù dilennadeg. Hor c'hudennoù a zo politikel, muioc'h-mui. 'M eus aon n'o deus ket e-pad pell taolet hon emsaviou evezh a-walc'h da zezrannañ an nerzhioù kevredigezhel, armerzhel ha politikel, evit bezañ gouest da harpañ war ar re lañsus deomp ha dizarbenn re hon enebourien.

Faziañ a ra ar re a gred e taolfe ar gouarnamantoù gall pe saoz muioc'h a evezh ouzh hor gouleenoù ma ne vefe ket eus hon emsaviou politikel broadel, ar re a gred e c'heller mont d'un tu bennak gant emsaviou

sevenadurel "glan" hepken (arabat loriñ hon daouarn . . .). Koulskoude e kondaone Doumergue ar brezhoneg kent da vroadelourien vreizhat bezañ savet o mouezhig! Ha Karta Sevenadurel Giscard, tanav an danvez anezhi a-dra-sur, zo deut da heul un dekvloaziad ma oa peuz taer an Emsav. Evel just, arabat d'ur strollad broadel gortoz e ve anzavet ez eo a-drugarez d'e nerzh mar vez pieget da anavezout hor gwir en ur mod bennak. Ne gomzer ket gant disrannourien, gant pennoù "trelatet". Met panevet ar vegen gallet ne vez ket toulllet ar voger. Ma teu ar pobloù kelt diemren a-benn da c'honit un tamm frankiz e vo dre ma vo bet bountet-mat war ar genreizhad vougus. Estreget pedskridoù sinet gant 10,000 den a vo ezhomm.

Ne lavaran ket ez eo didalvoud kaout kevredigezhioù dibolitikel: a bep seurt kefridioù a c'hell ar seurt-se seveniñ. Ne lavaran ket kennebeut dianaout an doareoù-gwelout dishañval diwar-benn an darempredoù kevredigezhel: darn a-du gant an embregerezh prevez, re all kendrec'het e tleer lakaat ar sokialouriezh da bal. Me'gav din evelkent ez eo gwashoc'h enkadenn an emsav politikel breizhat eget hini Kembre pe Bro-Skos en abeg ma n'eo ket gouest an emrenerien vreizhat da welout ez eo pouezusoc'h d'ar mare-mañ klask ar pezh a zo boutin etrezo, an dachenn ma c'hallfent kenlabourat. Ezhomm bras a zo e Breizh da zistreiñ d'ar meizad a *strollad broadel*, unan gouest da unaniñ kleizourien ha dehouerien koulz ha kreizourien, betek an deiz ma vo gounezet da vihanañ ar frankiz da verañ hon aferioù hervez ma lazo deomp. N'eo ket dav d'ur strollad broadel bezañ en gortoz da sachañ a-du gantañ dregantadoù bras a voterien war verr- pe zoken war grenndermen. Ar pezh a dle bezañ e bal eo lakaat bec'h war ar strolladoù all, o rediañ da sammañ tamm-ha-tamm darn eus hon amkanioù broadel, eveshaat ar pezh a reont

pe na reont ket hag o disklêriañ ma vankont da zifenn hon lazoù (interestoù). Ret eo derc'hel da gomz eus ar pobloù kelt evel *broadoù*. Adal ma asanter ober gant ar ger "rannvro" e teu hor gorread koulz hag hor gwirioù da vout dispis. Peurvuiañ ne spir ket ar gwir e-keñver an nerzh, met nerzh a zo er gwir ivez. Ha gwirioù a vez anavezet c'hoazh da vroadoù istorel, nann da rannvroioù avat. Ar gwir da zivizout pesuert Stad a fell dezho, pergen.

Padal, penaos gonit harp ar bobl? Prederiet e vez an darn vrasañ eus an dud da gentañ gant o armerzh, o rez-bevañs. Pa vez re izel, ne reont forzh, ne deont ket zoken da votiñ. N'eus ket tu hiziv an deiz en hor broioù da gas war-raok un emsav war ziazez hon amkanioù yezhel pe sevenadurel hepken. Ma n'omp ket anaoudek-mat eus ar saviadoù armerzhel ha kevredigezhel, ha ma n'o deus ket hon emsaviou krog war ar gwikefreoù a blad ganto, e chomo disterhd levezon warno. Koulskoude diouzh hon abegoù sevenadurel eo e teuo dreist-holl ar youl da badout evel pobl. Skouer Bro-Skos, e-lec'h ma pouez an SNP nebeut-tre war an arvezioù yezhel a c'hallfed menegiñ a-enep d'ar menoz-se. D'am soñj en em vag ar vroadelouriezh skosat muioc'h diwar an hengoun istorel eget diwar ar sevenadur gouezelek. Harpet eo evel just gant gwallegezh gouarnamant London e-keñver armerzh Bro-Skos ivez. 'M eus aon n'eus ket aze un diazez ken start d'ar vroadelezh ha ma'z eus e Kembre, 'lec'h ma c'hoari ar c'hembraeg ur roll kreñv en emsav broadel.

Ret eo koulskoude anavezout ez eo skoret an emskiant vroadel gant un anaou-degezh pizh eus an istor. Da grediñ eo e vefe kreñvoc'h an emskiant — se e Breizh, e vefe amañ estreget un trivliad breizhat gant ar muianiver, ma vefe gouezet gant an dud e oant dieub n'eus ket keit-all c'hoazh, ha gouest da ober traoù kaer gant o frankiz. Ar genreizhad c'hall a oar mat an dra-se pa vir na ve kelennet hon istor er skolioù muioc'h c'hoazh eget kelenn brezhoneg.

Daou arvez eus an enivor kevredel a zo eus ar yezh hag an istor. Skiant-prenañ zo gorroet enno. Diwarno e c'heller krouiñ hag en ezteurel a-nevez. Un arvez all a zo: an hengoun miret er mojennoù, en danevelloù, en henvazioù. N'eus ket anv evel just da zistreiñ d'an doare-bevañ kozh, met daoust ha ne c'haller ket talvoudekaat an elfennoù-se eus hon herezh ivez?

Ar gwashañ'zo eo emañ an araezioù a c'hellfemp tennañ mad diouto evit diskouez talvoudegezh an hêrezh-se e dalc'h hon enebourien. Ret eo tennañ ar muiañ a c'honid ma c'hellomp eus an deknologiezh evit skignañ hor c'helenadur.

Ha pa c'hallfemp lakaat hor mouezh da ziraez kement den en hor broioù, daoust ha selaeuet e vefemp evel ma karfemp? Kreñv e chom ar rakvarnoù, da skouer e vefe un

dislavar bennak etre hor broadelouriezh-emzifenn hag ar c'hengred etrevroadel, pe ur gerentiezh etrezi hag ar faskouriezh pe ar ouennelouriezh. Ha doujañ a ra an dud galloud ha feulster ar Stadoù pa glasker lemel darn eus o beli diganto.

Evit d'ar pobloù kelt dreistbevañ e rankont eta kadarnaat o broadelezh, ha da gentañ kaout youl da vevañ evel kumuniezhoù a-ziforc'h. Marteze e c'heller kontañ war c'hoant pe ezhomm an den da vezañ ezel eus ur gumuniezh ma c'hall merzout an harzoù anezhi. Met n'eo ket war startaat ez a bremañ liammoù hor c'hevredigezhioù; ha tra ma c'hallont gonit kalz pa zeu tud eus broioù estren da vevañ en o metoù, keit ha ma toujar re-se d'o doareoù sevenadurel, diaesterioù nevez a c'hell sevel ivez ma teu ar re-se a-dolpadoù. Gwelout a reer an dra-se en Enez Vanav, e Kerneveur hag e Kembre — da skouer pa glask Gwynedd goprañ kembraegerien evit ar servijoù foran. Ma c'houlennfed bremañ e ve miret un diriegezh dezhi hec'h unan da bep kumuniezh sevenadurel evel ma rac Jac L. Williams, e rankfed bezañ prest da glevout a bep seurt kunujennoù. Koulskoude evidon ne welan ket peseurt dazont a zo d'ar geltiegerien ma n'eus ket tu d'ober evel-se.

N'em eus ket komzet kalz eus ar c'hendivizoù-diavaez, goude ma 'z int ken pouezus, ha pouezusoc'h zoken, eget ar re ziabarzh. Da ober hon eus ouzh daou c'halloud ha n'o deus ket kroazet war o youl da vestroniañ pobloù all, d'o lakaat e servij ar mennadoù a fell dezho seveniñ war an dachenn vedel, dre virout outo da emskiantekaat ouzh o broadelezh wirion. Bez'z eus ivez nerzhioù all, dreistbroadel, hag a ra fae war an traoù a brizomp. Ret eo d'ar pobloù kelt derc'hel penn d'an nerzhioù-se. Bez'e c'hallont — int ha da gentañ o emsavioù broadel — klask mignoned e-touez ar pobloù all, e-touez ar Saozon hag ar C'Hallaoued ivez, e doare ma vo gallet lakaat bec'h war hon enebourien gant harp an dud-se. Mat eo diskouez e vez roet frankiz da bobloù bihan all hep-Stad hep mas rafe gaou da zen, da skouer en Alamagn-Gornog, e Bro-Suis, en Italia, zoken e Bro-Spagn, muioc'h a frankiz eget na roer deomp. Ret eo gwelout penaos krenvaat hag efedusaat ar skiant a gengred etre ar pobloù hep Stad: dleout a rafe hon emsavioù bezañ perzhiek estreget er c'henobererezh etrekeltiek, en aozadurioù evel ar C'Hevredad Europat Dieub (A.L.E.) pe CONSEO. Abeg mat hon eus da zisfiziout diouzh ar "Gevredigezh Armerzhel Europat" met faziañ a reomp ma ne glaskomp ket he sturiant war-du ur C'hevread hag a roio tu d'hor broadoù da vevañ.

Da c'honit hon eus ahendall o kenlabourat gant ar c'hevredigezhioù ekologel pe enep-nukleel, o tisteurel kement stumm a impalaerouriezh.

A. HEUSAFF

(In this article, I have reproduced the last part of a talk given in An Oriant in August about the situation in the Celtic countries today: I have tried in it to outline the conditions for their survival as nations).

Bilingual Roadsigns would cost less



At the courthouse in Gwengamp.

Four members of Stourmar Brezhoneg were on trial in Gwengamp on May 15, accused in connection with the S. ar B. road sign campaign. In spite of the strong opposition of the public prosecutor, the defendants were allowed to speak in Breton. Herve ar Beg admitted that he had been present at the first "painting" operation in 1984 but denied that he had put a hand to it. He and Mikael Korle were also accused of having taken part in the Montroulez demonstration at the end of 1984 when dozens of road signs were brought into the town centre, but they were acquitted on that count for technical reasons. Jack Mac Arthur, president of the European Bureau for the Lesser Spoken Languages, spoke as a witness for the defence. Ar Beg was sentenced

to pay a heavy fine (20,000 Fr of which 15,000 Fr will be remitted if he behaves . . .) PLUS 15, 000 Fr to the State and 18,300 Ff to the Department for damages. The fine was a fivefold of the amount claimed by the prosecutor.

In the past 12 months bilingual roadsigns were put up in 53 more communes bringing the total for Brittany to 150. Skol Unel ar Vro has issued a booklet to help the municipalities which are willing to follow that example, indicating the right spelling of the place names and how to go about replacing the existing signs. So far about a quarter of the communes of the traditionally Breton-speaking area have made the change. Would it have happened if S. ar B. had not acted?

REMOVE THOSE CHAINS!

Numerous protests have taken place against the shifting of the Breton language T.V. programme "Chadenn ar Vro" (which means "the country's channel") from the peak viewing time of 1 to 2 p.m. on Sundays to Saturday evening when viewers have a much wider choice of programmes in French. The time allotted to Breton on TV, one hour for that programme and 5 minutes of news on week days, and the squeletic staff allocation (2) necessarily affects the quality of the service. Attention was drawn to this muzzling of the Breton speakers on April 25 when about 100 members of Stourmar Brezhoneg walked from the Rennes railway station to the FR3 TV station pulling iron chains with which they locked its gate. Their demand however went beyond the mere restoring of "Chadenn ar Vro" to the Sunday hour: they urged the setting up of a Breton language TV station, covering all of Brittany. FR3 Rennes covers also the Pays-de-Loire Region (which includes Loire-Atlantique). 25 cultural associations of the Nantes area recently wrote to the FR3 director Pol Guguén strongly protesting

against a plan to broadcast another programme during half of the hour at present reserved to Chadenn ar Vro.

Commenting about the project of a private Radio Television Bretagne, broadcasting for the 5 Breton départements, a project being mooted by "big" Breton business, EMGANN notes that it makes no mention of Breton. If it is just going to be commercial trash, they could "stuff it".

In this context, we wish success for the Breton radio project ALTERNANTES which was launched last November by the Comité pour l'Union Administrative de la Bretagne (CUAB), with a view to provide a free community service. They offer broadcasting time to groups which are prepared to contribute to the initial funding. One of the aims is to counteract the intense campaign to accustom the population to the notice that Loire Atlantique is not part of Brittany.

BREMAN monthly newspaper. 20 pages in Breton. Reports on the Breton language struggle (demonstrations, meetings, trials, courses, publications, also on struggles for freedom in other countries. Subscription 120FF Brittany/France, 150FF other countries to 8 Rue Hoche, 35000 Roazhon/Rennes.

DIWAN: STATE HELP ON CONDITION

The president of DIWAN, André Lavanant, was informed on July 2 that the French Minister of Education, who had wanted the Breton schools to give one-third of the teaching time to French, was prepared to sign simple contracts with the association in respect of its classes up to the third year of primary education. As we write it is not clear how many teachers will be taken in charge by the State. There is talk of only ten who would be paid directly by it and of Diwan continuing to receive a 1½ million francs subvention in support of its scheme. This is much less satisfactory than the terms agreed by the State in February 1986, according to which 31 teachers would have been on the public payroll by 1988.

This reluctant concession was won after four months of ceaseless efforts to save the schools. International solidarity with and elected representatives' support for DIWAN were evidenced on May 15th in Montroulez/Morlaix when a number of public figures from other countries testified to the soundness of its educational method in linguistic immersion. This method requires that the weaker language be "privileged" during the first school years, the stronger one being then gradually introduced so that the children acquire a similar ability in both languages. This should meet the parental need for reassurance regarding their children's prospects in life as well as the political requirements.

Speakers at this gathering included T.J. Maher (Irish), J. Mac Arthur (Scot.), G. Dalgalian (World Information Centre for Bilingual Education), Natalie Nowick (U.S.A.), J. Arenas, director of the Catalan Education Service. The latter reported that 50,000 Catalan children follow the immersion method every year and acquire thereby equal proficiency in Catalan and Castilian. Breton elected representatives of all tendencies attended in sufficient number or sent messages of support for the MP J. Cozan to be able to

state that the great majority of the Breton people were behind DIWAN. Lavanant regretted however that the Regional Councillors were not very noticeable in the crowd.



Inspector's door barricaded.

Perhaps they need the kind of nudging that was given on May 9 to the senator-mayor of Kemper, M. Becam, by the local Diwan-Support Committee. As he spoke to a group of people about embellishing the town by planting flower shrubs, the hail was invaded by demonstrators who wanted to know what he was doing to prevent the closing of the Diwan schools. He was rather short of an answer, though it is true that the Kemper municipality has consistently been well disposed to the local Breton school.

Attention had already been drawn to the official stonewalling of the DIWAN demand for public funding on May 3 when the door of the Education Inspector's Office in Kemper was barricaded at night by means of concrete blocks and mortar. Brickwalling for you!

It took several trips to Paris by Diwan representatives and politicians to achieve the present result: Perhaps the minister took note of a motion adopted by the Committee for the

Coordination of Breton Interests (C.E.L.I.B.) on June 26 urging the Regional Council (Rennes) and the Breton Départements to take charge of the Diwan schools if the Ministry of Education failed to do so? Answering the letters sent by several of our readers in answer to the call for support from the C. League Breton Branch, the Attaché Linguistique of the French Embassy in London pretended that his government was VERY KEEN to help and to develop ALL the regional languages and cultures! But DIWAN he said, "seems to be a strictly regional matter: it would be up to the democratically elected local authorities to deal with it rather than for the central government". Indeed that is what common sense would dictate if it were not overruled by State doctrine.

If the government were keen it could begin with acceding to the demand for a Diplôme d'Etudes Universitaires Générales (D.E.U.G.) in Breton, create more CAPES posts (instead there is a rumour that there will be no CAPES competition in 1988, only three students got this diploma this year) and train enough teachers to satisfy the demand of all the secondary school students who want to learn Breton, it would also ensure the continuity of teaching where courses already exist. The latest example of its will to break this continuity is the decision to transfer Serge Richard, who has taught 6 hours a week of Breton in the Versailles area for the past four years, to the Lille "Académie" in September. (The Celtic League has joined in a campaign urging the minister to cancel that decision. We don't know the outcome yet.) The resistance put up by Ronan Tremel, who teaches our language 18 hours a week in various secondary schools and in Paris University VIII, to the repeated attempts to assign him to other subjects (see Carn 57) was successful but not until four months of the school year had elapsed. Would that not discourage teachers and students alike? Yet some 400 young people learn Breton from 12 teachers (of which 5 are in State pay) in or around the French capital, where a million people of Breton origin are living, and 131 of them chose the language as a baccalaureat subject this year, an increase of 28% over last year.

The French Students Annual Conference held in Paris in April expressed support for a DEUG in Breton and for the language to be given official status in Brittany.

LETTER

"I shall be writing to the French Ambassador to Canada to express my concern about French government treatment of the Breton language schools. I am disgusted at the double standards practised by French-language enthusiasts. To quote just one example, I recently published a book called "Jura Separatism in Switzerland" (Clarendon Press, Oxford). When writing the book I interviewed Roland Béguelin, the Jura leader, who complained bitterly about the German-Swiss buying rural homes in the French-speaking Jura. Later in the interview he revealed that he himself owned a summer cottage in Brittany! When I suggested that perhaps there was a parallel situation there to his claims of 'arrogant German-Swiss efforts to germanize the Jura' he said that the situation in Brittany

was 'completely different', and that the Bretons all thought of themselves as French! Of course he is a strong supporter of the concept of an 'Ethnie Française' whereas most of his supporters were and are more moderate, and believers in the Swiss system (which I admire greatly).

As regards the Celtic League, the only area in which I might disagree slightly with the young, more impatient members is that I am more centrist (rather than leftist) in my views. I am a strong believer in the importance of entrepreneurship (and small business in general) in helping to provide employment in "indigenous linguistic territories", in order to prevent young people having to leave, thus helping to preserve the culture of a community. (I have written a paper on industries in the Gaeltachtaí, and worked with

indigenous native peoples in the Canadian Arctic, in the U.S. South-West, in Australia and New Zealand, to help them establish successful small businesses).

PROF. JOHN R.G. JENKINS

EMGANN, monthly organ of the party of the same name. 20 pages, Breton and French, Sub. 100FF but 120FF outside French State, BP71, 22202 Gwengamp-Cedex. Its June issue denounces the Celticland leisure park project which outside financial interests want to build in Gwengamp, using false promises of employment to lure elected representatives into supporting it.

BRETANGE TERRE SACRÉE

By Gwenc'hlan Le Scouézec, 220 pages. Published by Editions de Beltan, 43 Straed St Mikael, 29190 Brasparzh, Brittany. ISBN 2 905 939 05 2. Price 125Ff.

The subtitle of this book may put off those who find in Christianity the satisfaction of their religious needs as well as those who would maintain a sceptic attitude towards every sort of cult, whether labelled "Celtic" or otherwise. Indeed there is good reason for distrust when we hear of the multiplication of supposedly religious sects and of the manipulations associated with some of them. It is certainly advisable if one is not of adventurous mind, to keep close to the path of rational knowledge, or if one wanders far into the realms of intuition and imagination to leave, like Tom Thimble, landmarks for a return trip.

Yet we should not forget that culture is what we are concerned with, and every culture is in its origin based on a system of religious beliefs. We may even ask if it can subsist once it has lost the underlying beliefs which distinguish it from the cultures of other peoples. It seems to me that in order to rebuild our nations we ought to take account not only of our languages and of our histories but also of our traditions and customs. We are not going to use again a lot of words or

expressions which bear no relation to our present communication needs but some of them could be brought back with modified meanings to help adapt our languages to these needs. A knowledge of our histories *should* warn us against a repetition of mistakes. Similarly, we should be able to learn something useful about our peoples' mentality from investigating that third form of our collective memory, the store of experience expressed in our myths, traditions and customs.

It is in that sense that I believe *Bretagne Terre Sacrée* will interest many of the readers of CARN and not only in Brittany because there are numerous references to the common Celtic past and to the other Celtic countries. If some among them are seeking a specifically Celtic religious philosophy or possibly some form of "initiation", they will perhaps find in Le Scouézec a persuasive guide. One thing which he throws into relief and which links the cultural and ecological concerns is the constant evidence of the close communion of the Bretons and the Celts in general with their natural environment: in pages after pages he shows how important a place water and stone, plants and animal occupied in their perception of life.

I found three chapters particularly instructive. It is often said that nobody knows why our ancestors (pre-Celtic ?) built menhirs and dolmens: Le Scouézec fairly convincingly establishes them as symbols or expressions of

the male creative power and the female power to transform being of the giam-sam druidic philosophy. Further he shows that the land of Brittany bears a number of high landmarks, dedicated today to St Michael but in his view originally to the Celtic god Belenos; they form a cross (across the length and breath of the country), the long arm being directed towards the points of the horizon where the sun rises on May 1 (Lá Bealtaine, Belenos' Day) and sets on November 1 (Samhain), they form also a perfect lozenge in the central parts of Brittany. It appears then that the Bretons had a cosmogony comparable to that which Alwyn Rees and Brynley Rees show in "Celtic Heritage" to have existed in Ireland and Wales. In a third chapter, an interpretation is given of the Breton folk tales which show them to be very similar to old Celtic tales such as the stories of Peredur/Parcival, Tristan and Isolde, or to the originally Celtic Quest of the Grail. In them Le Scouézec recognises also figures of an Other World, which often intersects with this one, such as Fand, Niamh, Morgana, Viviana. If nothing else this book reveals what a rich body of traditions existed in Brittany until quite recently. How much of it remains? Such songs as Gwerz Skolvan and such stories as Margodig an Dour Yen, collected quite recently yet and shown to be linked to the tradition of Merlin/Suibhne Gealt attest that it is not all lost.

A. HEUSAFF

A GRAMMAR OF MODERN BRETON

By Ian Press. 406 pp. Published 1986 by Mouton de Gruyter & Co., Genthinerstr. 13, D-1000 (West-) Berlin 30. ISBN 3-11-010579-9. Clothbound DM98.

This book was mentioned in Carn 56 as one of the works which will help those interested in learning Breton and who know English but not French. The author has been teaching our language in London for some years now. He deals with the Standard Breton used in the bulk of present-day publications. He rightly leaves aside consideration of the dialectal variations which would complicate the task of the beginners. It will be hard enough for them and even for more advanced students to assimilate the detailed knowledge presented in these pages. This will enable them to communicate with today's *active bearers* of the language, those who like the members of *Stourm ar Brezhoneg* and of *DIWAN* will ensure its survival. Having secured that basis, they can proceed to acquaint themselves with the dialects which will give them access to the passive, much too passive, "native" speakers, too many of whom equate Breton with privacy and "passéisme" in their acceptance of the francophony imperialistic mottoes.

Ian Press recognises how they have been brought to this by a state proclaiming a unique civilising mission. He ranges himself on the side of those for whom Breton is not a relic for academic studies but a language to be developed for everyday use in the 21st century. The book comprises a 42 page Phonology

section and a 126 page Morphology. Whereas only 28 pages are devoted to Syntax, which is rather short. Several appendices covering 175 pages provide additional guidance on pronunciation by means of selected texts and phonetic transcriptions as well as useful information: a bibliography of grammars, dictionaries, handbooks, literary works, a glossary of grammatical terms, a glimpse of the Breton literature, a section on word formation.

In formulating the grammatical rules, I. Press runs the risk of being hard to understand by the students who are not familiar with the vocabulary of linguistics. Generally the layman will know what he means by referring to the examples given in illustration of these rules. It seems then that it is a book which will profit above all the advanced students and the scholars. One could put it on the level of F. Kervella's *Yezhadur Bras* were it not for a few faults. He *appears* uncertain regarding the correctness of some phonetic or morphological forms — this could be due simply to the absence of agreed standards in such cases, but the reader is left in doubt. There are also some instances of quite incorrect forms in the examples provided. This "daou eus he moerebed" instead of *div* (p. 23); *daou zor* (p. 140); *ar merc'h vihan*, *ar plac'h mezv*. Such errors are I am sure only due to inattention. I was also taken aback by some of the examples illustrating the flexibility in the order of the different elements of the Breton sentence, e.g. "er gegin he boued // e tebr Mona", "emañ va breur fur", "me oa pesketaer ac'hanon". I am not acquainted with all the dialectal forms but I would not consider these expressions to be standard or correct.

These errors or mistakes are isolated ones. They should not detract from the fact that Ian Press' knowledge of the intricacies of Breton is most impressive, and even after almost fifty years of practice of standard Breton I have much to learn from him.

MARC'HARID GOURLAOUEN who was from 1932 to 1972 in charge of the OBER Breton correspondence school, died recently aged 84. She took over from Roparz Hemon soon after its foundation, leaving him free to devote his spare time to the magazine GWALARN, around which a modern Breton literature was growing, and to the writing of dictionaries, grammars and hand books which were needed to propagate the language at a time when the number of the native speakers, having reached its all-time peak of about 1.200.000, was beginning to fall before the onslaught of the State apparatus. Marc'harid, an unassuming woman, carried out her task with singular perseverance, using the time she could spare from her family business to correct the exercises of her increasingly numerous students. For many years she did this single-handed. This absolutely peaceful activity did not spare her, like thousands of others, being imprisoned in 1944. As soon as she was released, she resumed her work.

SKOL OBER has today hundreds of students and runs correspondence courses in Irish and Welsh as well as in Breton. Being a former "pupil" of Marc'harid, I should like here to pay my tribute to her as one of the Bretons who, quietly but determinedly, will carry Brittany into the 21st century.

A. HEUSAFF

CYMRU

Y TIROEDD COLL

Llyfr diddorol dros ben a argraffwyd ym 1969 ac sydd, hyd y gwn i, ar gael o hyd yw *Welsh Administrative and Territorial Units* gan Melville Richards. Ynddo y ceir rhestr o enwau llefydd yn Gymraeg ac yn Saesneg o'r Canoloesoedd ymlaen a daearlenni hefyd. Dengys y rhestr ym mha siroedd y mae'r trefi, pentrefi a phlwyfi, hynny yw'r siroedd cyn ad-drefnu llywodraeth leol yn y saith-degau. Cydnabyddid bod tair sir ar ddeg yng Nghymru y pryd hynny, fel Sir Benfro, Sir Gâr, Sir Feirionnydd, Sir Fflint ac yn y blaen. Ychydig iawn o sôn am Ddyfed, Gwynedd a Phowys sydd yn y llyfr ond y mae cyfeiriadau ddigon am siroedd ar wahân i'r tair ar ddeg, sef siroedd Amwythig, Henffordd a Chaerloyw lle y mae enwau llefydd Cymraeg. Yn Sir Amwythig a Sir Henffordd y mae ugeiniau o lefydd nad oes ond enwau Cymraeg ganddyn nhw a hefyd ddigonnedd o drefi a phentrefi a chanddyn nhwythau enwau yn Gymraeg ac yn Saesneg fel Croesoswallt, Lliwydio, Llanllieni a Llanddewi Cilpeddeg. Y mae ychydig o enwau Cymraeg yn Sir Gaerloyw fel Llangewydd a Fforest y Ddena yn Ystrad Hafren.

Faint o aelodau Cangen Cymry'r Undeb Celtaidd a wŷr fod Cymry Cymraeg cynhenid yn byw yn Sir Amwythig yng nghyffiniau Croesoswallt?

Hyd at drydydd chwarter y ganrif ddiwethaf

yr oedd gwasanaethau Cymraeg mewn rhai o eglwysi gorllewin Sir Henffordd. Y pryd hynny yr oedd y sir honno'n Gymreiciach o ran iaith nag y mae Gwent heddi. Cofia'r Bedyddwyr yn iawn taw Cwm Olchon yn Sir Henffordd oedd crud yr achos Cymraeg yn eu henwad.

Siaredid Cymraeg yn Fforest y Ddena yn amser y Tudurïad ar orseddfainc Lloegr.

Beth yw arwyddocâd y gwirioneddau hyn? Bod ffin swyddogol rhwng Cymru a Lloegr yn y man anghywir. Yr oedd cyndeidiau'r bobl sy'n byw yn y parthau hynny'n Gymry Cymraeg. Er nad yw'r allwedd gan lawer o'u disgynyddion i'n trysor cenedlaethol pennaf, ein hiaith ni, eto i gyd, cydetifeddion yn nhw iddi gyda phob un a gydnebydd ei G(Ch)ymreictod yn y diriogaeth dan awdurdod y Swyddfa Gymreif.

Beth a ddylid ei wneud am diriogaethau ein cydetifeddion ochr draw'r ffin swyddogol? Mynd ati heb golli amser i ddechrau ymgyrch i ailfeddiannu'r tiroedd coll ac adfer ein hiaith genedlaethol ynddyn nhw unwaith eto. Sefydler ysgolion meithrin Cymraeg ynddyn nhw gan anelu at ysgolion cynradd Cymraeg ac ysgolion uwchradd Cymraeg nes ymlaen. Anodd fydd y gorchwyl ond gyda phenderfyniad a dyfal barhad ar ein rhan ni ni all neb ein hatal. Bydded Clybiau Cinio Cymraeg a changhennau o Ferched y Wawr yno a rhagor o gyrddau crefyddol Cymraeg.

Arddeler un o hoff egwyddorion y diweddar Jac L. Williams a ddwedai fod rhaid i'r Cymry fod yn feddiannol.

Yn y maes gwleidyddol nid oes rhaid i Blaid Cymru ei chyfyngu ei hunan i'r deunaw sedd Seneddol ar hugain a ganiateir i Gymru'n

swyddogol. Fel dechreuad dylai fod ymgeisydd mewn etholaeth Seneddol yn Sir Amwythig ac un arall yn Sir Henffordd.

Ai dwli yw hyn oll? Nage. Dwedodd Niccolo Machiavelli fod rhaid i ddyn wneud rhywbeth mentrus ac anghyffredin er mwyn ennill edmygedd a chefnogaeth ei gydwladyr. Nid twpsyn oedd Machiavelli o bell ffordd. Meddyliar am y cyhoeddusrwydd a darddai o ddilyn yr awgrymiadau i helaethu Cymreictod a adennill ein tiroedd coll. Byddai sgrechfeydd yn Sefydliad Seisnig yn groch. Câl Plaid Cymru sylw mawr yn y papurau newyddion a'r cyfryngau eraill am fisoedd lawer a rhagor. Onid un o brif achwynion Plaid Cymru yw'r diffyg sylw iddi ar y cyfryngau? Dyna gyfle iddi na chafodd hi erioed o'r blaen. Dilyned hi gyngor Machiavelli yn hyn o beth.

Ailfeddianwn ein tiroedd coll! Lleder Gymreictod! Dechreuwn yng ngorllewin Sir Amwythig a Sir Henffordd a helaethu'r ymgyrch wedyn.

'Na sbardun i wladgarwch a hunanhyder fyddai hyn oll yn ein gwlad! Safed y Cymry'n syth, yn falch o wlad eu tadau fel na fuon nhw ers canrifoedd! Byddwn yn feddiannol! Adeniller ysbryd a gweledigaeth Owain Glyndŵr yma unwaith eto!

MERFYN PHILLIPS

(This article is about the lost lands of Wales, at present in Shropshire, Herefordshire and Gloucestershire, and how to take steps to regain the territory which is rightfully part of Wales).

Y BYD CELTAIDD

Athrawon yr Aeleg yn yr Alban

Gyda'r cynydd bychan mewn dysgu trwy'r Aeleg gyda 11 o athrawon mewn unedau Gaeleg erbyn rwan yn Glasgow, Inverness, Skye a'r Ynys Hir, mae Comunn na Gaidhlig wedi dechrau astudiaeth o'r anghenion ar gyfer y dyfodol trwy'r Alban, er mwyn ceisio darganfod y galw yn y dyfodol. Dechreuir dysgu trwy'r iaith brodorol mewn rhai pynciau mewn ysgolion uwchradd yn Lienel a Shawbass ar Ynys Lewis, a dysgir o leiaf ddau bwn trwy'r Aeleg mewn un ysgol uwchradd yn Glasgow ar ôl derbyn plant o'r uned Gaeleg yn y ddinas.

Y Mod

Cynhelir y Mod eleni yn Stirling. Ym 1988 lleolir y Mod yn Glasgow fel rhan o'r Wyl Gardd yna, gyda nawddogaeth o £50,000 oddi

wrth banc T.S.B. yr Alban, gyda £5,000 ychwanegol ar gyfer costiau teithiol y côrau plant.

Gwariant ar yr Aeleg 1987

Gwerir £5.42 y pen ar gymorth i'r iaith ym 1987, yn cynnwys £58,000 i Gyngor Llyfrau Gaeleg. Yng Nghymru gweilir gwariant o £6.42 y pen.

Llyfrau "Spot"

Erbyn hyn cyhoeddir Llyfrau Spot ar gyfer plant mewn 47 o ieithoedd, yn cynnwys Gaeleg, Gwyddeleg, Cymraeg, Manaweg, Cernyweg a Llydaweg.

Ysgolion Meithrin yr Alban

Dechreuir ysgolion meithrin newydd yn ardal Greenock/Gourock ac yn y Gairlock yn yr Hydref.

Manaweg ar y Cyfrifiadur

Trwy ddefnyddio'r "Times Network System", rhoddwyd dwy adran o 14 ar "database" y cyfrifiaduron ynglyn a'r Aeleg Manaweg a Llenyddiaeth Manaweg.

Cydnabyddir cynnwys yr elfennau ieithyddol gan Fwrdd Addysg Ynys Manaw.

Sabhad Mor Ostaig Ynys Skye

Ar ol rhedeg cwrs H.N.B. mewn Astudiaethau Busnes a'r Gaidhealtachd am nifer o flynyddoedd, dechreuir cwrs newydd yn yr unig coleg addysg pellach Gaeleg am H.N.D. mewn Astudiaethau Busnes a Thechnoleg Gwybodaeth — yn gyfangwbl trwy'r Aeleg. Yn ystod yr haf eleni, 'roedd y cyrsiau ar gyfer dysgu'r Aeleg yn orlawn, gyda dros 100 o fyfyrwyr yn y Coleg unigryw hwn yn Sleats yn Ne-Orllewin Ynys Skye.

Y Wyddeleg yng Ngorllewin Belfast

Gwnaethpwyd arolwg gan Glór na nGael yng ngeaf 1984/5. Holwyd 223 o ddysgwyr mewn 14 canolfan. Gwelir y twf ar y cyd gyda llwyddiant y Bunscoil Gaelach ar Shaw's Road ac agoriad dwy ysgol feithrin newydd yn Ardoyne a Twinbrook, a chodir arwyddion ffyrdd Gwyddeleg yn yr ardal. 'Roedd tri chwarter y dysgwyr o dan 35 oed a dros y spectwm socio-economaidd.

Cwmni Marchmata Gaelig

Sefydlir cwmni "Storas" i werthu nwyddau Gaelig — llyfrau, offer cerddorol, tapiau, a.y.b. Cyfeiriad y cwmni yw 111 Straid an Academaidd, Inbhirnis, IV1 1LX.

Cymdeithas Cymru/Breiz

Yn ystod Eisteddfod Porthmadog eleni sefydlwyd cymdeithas newydd i greu gwell gysylltiadau rhwng Cymru a Llydaw. Bwriad y Gymdeithas yw helpu Cymry i ddysgu'r Llydaweg a Llydawyr i ddysgu'r Gymraeg. Hefyd gobeithir y paratior cyfres o dafenni gywodaeth am y ddwy wlad. Gellir derbyn mwy o wybodaeth oddi wrth Gareth Matthews, Bronhaul, Bronwydd, Caerfyrddin, Dyfed SA33 6JA (Ffôn: 0267-235197).

CLIVE JAMES



A DOCUMENTATION ON ETHNIC CONFLICT AND NATION BUILDING

By Dr. Yvo J. D. Peeters, director of the Centre for the Study of Ethnic Group Rights and Federalism, Brussels. This is a select bibliography covering material published in Europe and North America during the period 1960-1985. Dr. Peeters remarks that the U.N.O. is not really concerned with the fate of ethnic minorities. It is only thanks to the activity of militants and the work of scholars that the international community has been forced to pay attention to them. Since 1960 the volume of publications dealing with their situation has increased to such an extent that it is now impossible for a single scholar to account for them all. This bibliography will help to make the public aware of research in various linguistic areas (French, English, German, etc.). It lists 244 books and 15 periodicals of overall interest as well as twenty non-governmental organisations dealing with or working for ethnic, linguistic and cultural rights. So far, Dr. Peeters says, in spite of great devotion to their aims, these associations have not achieved a consensus on the kind of international instruments appropriate to the protection of those rights. A first attempt at coordination and cooperation was made about a year ago by the F.U.E.N., the AIDLCM and INTERREG when they held a joint congress in Geneva.

From Dr. Peeters there is also a bibliography of books, articles and studies (published mainly in French) by Prof. Guy Heraud, a specialist of linguistic minority rights, self-determination and regional autonomy and a federalist who advocates a European Federation based on ethnic identity. His work deals in particular with people's problems within the French, Spanish and Italian borders.

These bibliographies are available from the author, Lenoistr. 13, Brussels 1090, for 200 Belgian Frs. each.

NEWS FROM WALES

TEXTBOOKS: 120 school textbooks have been published in Welsh since 1978 — not enough but a step forward. Now the Welsh Office is to inject a further £95,000 for primary school books to bring the total to £1,700,000.

YOUTH CAMP: Following the £250,000 upgrading of the Urdd Gobaith Cymru camp at Llangrannag in Ceredigion, £536,000 has now been spent at Glanllyn near Bala.

TEACHER TRAINING CUTS: Moves are afoot to centralise teacher education in Wales in four centres. Two would be in the public sector in Bangor and Cardiff and two in the university colleges at Aberystwyth and Swansea. This would involve closure of Wrexham college and university departments at Bangor and Cardiff!

RADIO FOR YOUTH: Is BBC Radio Cymru a success for the youth of Wales? With the BBC's own figures showing 29% of young Welsh speakers aged between 15 and 24 listening more than three times a week, the Cymdeithas yr Iaith Gywreg say NO. In answer the BBC state that the comparable figure for the UK as a whole is 20% in the mornings, 18% afternoon and 6% after 6 p.m.

LANGUAGE GRANTS

The Welsh Office is to spend £1.164 million to aid the Welsh language outside the fields of education. This is an increase of £85,000 on last year. The beneficiaries include:

Family Planning Association	£3,000
Welsh Books Council	£400,000
National Eisteddfod	£260,000
Welsh Nursery Schools	£265,000
Nant Gwrtheyrn Language Centre	£47,740
Community Newspapers	£26,000

RACIAL DISCRIMINATION: Arfer Borough Council has been found guilty of racial discrimination under the Race Relations Act for refusing a non-Welsh speaking English woman a job in their housing department where the Council regarded Welsh speaking an essential qualification because of contact with the public (three-quarters of the council's electors are Welsh speakers). This is another reason for insisting on a new Welsh Language Act.

WELSH GAS: After banishing Welsh from their vans and signs 10 years ago British Gas Wales have asked their London headquarters for permission to use the word "NWY" again!

BUSINESS SKILLS: Mr. Merfyn Morgan at Coleg Pereraig Llangefni is leading a £100,000 investigation of the needs of employers in business, catering and the caring professions for Welsh speaking staff. This follows a survey of 300 employers in the three fields.

HEARING TEST

For the first time a test to assess the hearing problems of Welsh speakers has been devised. It has been developed by lecturers in Cardiff.

CARE CURRICULUM: The Secretary of State for Wales (West England?) has declined to make the Welsh language an essential part of the proposed care curriculum for secondary schools. As in England this is proposed to be English, Mathematics, Science and a series of approved subjects.

CLIVE JAMES



Delegates at the Celtic League A.G.M. near Lorient, Breizh in August.

ÉIRE

CUAIRT AR GALIZA

Aineoin go bhfuil ceist na Gailíse a plé ag an gConradh Ceilteach le bliain anuas, déarfainn gur beag ball den eagrais a fuair, nó a thóg, an deis cuairt a thabhairt ar an tír sin ariamh. Bhí sé d'ádh ormsa an deis sin a fháil i mí na Márta seo caite nuair a dheachaidh mé ann ar cuairt staidéir de chuid an Bhiúró Eorpach um Teangacha Neamhfhorleathana, an Biúró atá bunaithe faoi Chomisiún na hEorpa. Cé nach maireann na cuairteanna staidéir seo ach 5-6 lá go hiondúil, de bharr cúrsaí taistil agus eile, b'éigean dom féin fanacht ann deich lá. Is gearr an tréimhse é le haithne a chur ar tír ar bith, ach ag cur san áireamh gur chaith mé an tam uilig i gcomhlúadar mhuintir na Gailíse, ag plé, ag éisteacht agus ag bailiú eolais, d'éirigh liom léargas réasúnta a fháil ar shaol na tíre.

An chéad rud is féidir liom a rá sé go mbraitheann muintir na Gailíse nach Spáinnigh iad, agus nach tír Spáinneach í an tír s'acusan. Suite mar atá an Ghailís sa chúinne iarthuaisceartach de ríocht na Spáinne, leis an Mhuir Atlantach ó thuaidh agus thiar, an Phortaingéil ó dheas agus Asturias soir, is fada í ó Spáinn na meánmara. Mar adeir siad féin nach leor í an aimsir chun aithint nach bhfuil tú sa Spáinn. Níos cosúla le haimsir na hÉireann go deimhin, báisteach chuile lá nach mór; ba bheag teas a bhí ann an tráth sin, ach san iomlán bíonn teodhacht níos airde acu agus a rian sin le feiceáil ar an bhfás agus an bláthú a bhí faoi crainn agus plandaí. Ba bhreá an radharc na crainn Camelia faoi lán bhláth ar shráideanna Santiago de Compostela.

Tá go leor cosúlachtaí eile idir an Ghailís agus Éire. Daonra de 3 milliún — níos lú ná daonra an Stáit seo, agus is pobal tuaithe is mó atá ann, a bhfuirmhór ina feirmeoirí beaga, cé go bhfuil an iascaireacht ina tionscal tábhachtach i Corunha, i Vigo agus i mbailte beaga eile ar an gcosta. Seachas i gcathair Vigo agus cúpla baile mór eile, níl an tír forbartha ó thaobh na tionsclaíochta de. Bhí agus tá go fóill, ráta an ard éisimírce ón tír. Go Meiriceá Theas, go háirithe an Airgintín, a théann a bhfuirmhór, cé go dtéann go leor ar thírce go Londain agus fiú go dtí an Ghéarmáin Thiar. Bean óg amháin a casadh orm, is i Londain a ndeachaidh sí ar scoil agus d'inis sí dom gur ar éigean go raibh páiste Sasanach ar bith sa scoil chéanna — Éireannaigh, Pacastánaigh, Gailísigh agus éisimírigh eile, agus ba bheag Béarla a bhíodh a labhairt acu, chuile dream ag labhairt a dteanga fhéin! (ní fheadar i dtaobh na nÉireannach). Ach ar nós mhuintir na hÉireann fanann muintir na Gailíse le chéile i gceantracha áirithe, rún acu filleadh ar an bhfód dúchais chomh tuisce is a mbíonn na pingineacha bailithe le tábhairne nó gnó beag éicint eile a thosú sa mbaile.

Is daoine an lách, cineálta nadúrtha iad muintir na Gailíse. Ní raibh foirméaltacht dá laghad ag baint le haon ocaid a socraíodh dúinn le linn na seachtaine cuma an ag casadh ar Uachtarán na Pairliminte a bhfomar nó ag

catheamh béile leis na daoine gnáíula i ngluaiseacht na teanga. Is leasc leo éirí go luath ar maidin, agus is annamh a cuireadh tús le haon gnó roimh 10 a.m., ní bhíonn aon deifir orthu dul a chodhladh chan oiread. Níos minicí ná a mhalairt ní bhíonn an béile tráthnóna thart roimh meanoíche, ach ní bhíonn an oíche ach ina tús ag an am sin nuair a thosaíonn an bogadh timpeall ó thábhairne go tábhairne, agus go hiondúil bíonn sé ina oíche go maidin ina dhiaidh sin.

Dár ndóigh ba le cúrsaí na teanga is mó a bhí mise agus na daoine eile a bhí ar an cuairt staidéir ag plé. Canúint den Phortaingéilis atá i dteanga na Gailíse agus labhraíonn 75%-80% den phobal an teanga. Ach ba cháil teanga a bhain le pobal bocht tuaithe a bhí uirthi i gcónaí agus thuill sí drochmhéas dá réir.

Is cinnte go bhfuil dul chun cinn suntasach i bhforbairt na teanga ó bunaíodh an rialtas reigiúnda cúig bliana ó shin; tá stad as leath-oifigiúil bainte amach ag teanga na Gailíse, cé nach bhfuil sí ar chomhchéim leis an Caistilís mar gur chuir Cortes na Spáinne veto ar an moladh sin ón rialtas reigiúnda — tá a leithéid de chumhacht ag an Cortes. Níl ach cumhacht teoranta ag an rialtas reigiúnda a thugann smacht do ar chúrsaí oideachais, sláinte, rialtas áitiúil agus comhshaoil. Siad an dá chéim is tábhachtaí atá tógtha ag an rialtas reigiúnda ó thaobh forbairt na teanga (a) ceapadh teangeolaí ina stiúrthóir ar roinn pholasaí teanga sa chóras oideachais agus (b) bunú stáisiúin teilifíse a chraolann go hiomlán sa teanga Gailíseach. Múintear an teanga i ngach bunscoil agus meanscoil agus déantar roinnt teagaisc trí mheán na Gailíse ins na bunscoileanna. Tá sé leagtha síos go gcaithfear 25% den am scoile a thabhairt don teanga.

Ins na meanscoileanna tá cead ábhair eile a theagasc trí mheán na Gailíse ach tá seo ag brath ar mhúinteoirí a bheith ar fáil atá sásta agus oile a leithéid a dhéanamh. Tá a lán oibre fós le déanamh ó thaobh caighdeánú na teanga, téacsanna a sholáthar, curaclam a cheapadh; ba mhúinteoirí óga iad cuid mhaith de na daoine a casadh orainn le linn na seachtaine, agus bhí a bhfuirmhór ag dul don

obair sin ina gcuid ama saor agus iad lán de dhíogras. Tá feachtas ar bun chomh maith chun an ceatadán den am scoile a chaitear leis an teanga ins na scoileanna a ardú go dtí 50%. Tá cúrsaí ar leith a reachtáil leis na múinteoirí a oiliúint le dul i mbun teagaisc trín teanga dhúchasach. Is cinnte nach bhfuil an díogras in easnamh, ní amháin imeasc na múinteoirí, ach imeasc mic léinn, scríbhneoirí agus lucht Ollscoile. Níl oideachas tríú leibhéal faoi smacht an rialtais reigiúnda, faoin rialtas lárnach atá na hOllscoileanna. Mar sin brathann sé ar an ollamh nó ar an léachtóir aonarach cúrsaí ollscoile a chur ar fáil trín teanga.

Is stáisiún a tógadh as an nua é an stáisiún teilifíse agus é an nuaaimseartha leis an treallamh is déanaí idir ríomhairí is eile. Lé dhá bhliain atá sé bunaithe agus tá stáisiún raidió Gailíse sa foirgneamh céanna. Timpeall deich n-uair a chloig sa lá de chláracha teilifíse a chraoltar; tá méid réasúnta de chláracha baile a gcur amach, ach dár ndóigh bíonn na scannáin Meiriceánacha agus Dallas agus Dynasty freisin, le fuaimrian sa teanga Gailíseach curtha leo: tá aonad ar leith sa stáisiún ag dul don obair sin. Níl ach timpeall céad seasca duine san iomlán ag obair go lán-aimseartha sa stáisiún teilifíse ach fostaítear roinnt daoine breise lasmuigh le haghaidh aistriúcháin agus scríoptanna a chur ar fáil. B'oth le cuid againn sa ghrúpa staidéir go raibh stáisiún náisiúnta ag cur amach an gallúntraí Meiriceánach — cúrsaí eacnamaíochta a dúradh linn agus tá éileamh air. Agus b'ole an mhaise dúinne bheith a lochtú, idir Éireannaigh, Briotanach agus Occiteanach ón bhFrainc móide leath-dosaen éigin de mhionlaigh ón Iodáil, agus gan oiread is leath stáisiúin eadrainn in ár dteangacha dúchasacha le maíomh as. Go deimhin bhí éad orainn le muintir na Gailíse bealach teilifíse chomh breá sin a bheith acu. Ní tír shabhair í an Ghailís, ach a mhalairt; ní haon ionadh náire a bheith ar dhuine, ar Éireannach go háirithe toisc stát de chineál éicint a bheith againn sa tír.

Níor phléigh mé na gnéithe ceilteacha den Ghailís san alt seo, seachas na daoine féin, agus ní hé nach bhfuil siad ann, mar tá, ach go mbaineann siad níos mó le stair agus seandálaíocht agus tá ábhar ailt eile sa méid sin uilig.

The article above describes some of the impressions gained by the author of life in Galicia during a study visit of the European Bureau for Lesser Used Languages, in which she participated at the end of March this year. Developments in the promotion of the Galician language in the education system, and the establishment of an all-Galician T.V. station by the Regional Autonomous Government in recent years form a large part of this article. A further article will deal with other aspects, including the celtic ones, of Galician life and history.

BRÍD HEUSSAFF

AN FHILÍOCHT CHOMHAIMSEARTHA 1975-1985

Editor: Ciarán Ó Coigligh — Publishers: Coiscéim

A new anthology of poetry in Irish has just been published. It is entitled 'An Fhilíocht Chomhaimseartha 1975-1985': in English 'Contemporary Poetry' and it is a very fine book indeed.

The editor Ciarán Ó Coigligh is a third level lecturer in Irish and a poet in his own right who has also some of his work included in the anthology. The publisher is Coiscéim (Footstep), i.e. Pádraig Ó Snodaigh, whose name is very familiar to readers of *Carn*. Coiscéim is somewhat like the bottomless pitcher of Greek mythology, an ever-fruitful source of books in Irish, especially collections of poetry.

This article is not a literary review of the anthology, but an announcement that the book is at hand and an attempt to give *Carn*'s readers some general details about what I would describe as a great and well-worthwhile achievement.

The anthology consists of 397 poems chosen by the editor from 94 collections, representing 59 poets for the decade in question: undoubtedly a very considerable feat. It is a very exciting book and I would imagine that it will be kept near at hand by a multitude of readers for many a year to be picked up for five minutes, or a half-an-hour, or longer until it becomes a much-loved (and very dilapidated) friend.

To undertake such an ambitious venture definite formulae were essential, no doubt, to enable the editor to solve many of the problems that an anthologist has to deal with; for example from what sources should the poems be chosen. As already indicated it is based on collections of poetry and consequently poems that appeared only in magazines or poetry broadsheets contributed to by several writers are excluded. This results in such an important and full-time poet as Pearse Hutchinson being excluded (though the editor gives recognition of this in his introduction.)

An even more difficult task would be deciding on what poems from a collection to include. In the nature of things many readers will not be a hundred percent satisfied with the editor's choice and worse still some poets themselves may be unhappy with the selections made from their own work. But this is all, probably, inevitable.

The editor sets out his objectives in compiling the book: to provide the public with an opportunity of reading the poems of those writers who are most productive at this point in time; to provide access to modern poetry for those who are involved in third level education; to give an opportunity to literary critics to experience the variety and excellence of contemporary verse and finally to draw attention to the poetry of certain writers of worth who have been, until now, greatly neglected.

Ó Coigligh indicates that he generally omitted very long poems. Occasionally one is included if he thought its overall worth warranted its admission rather than other shorter poems in the same collection. So we find, for example, that one long poem is selected from Gearóid Denvir's collection, 'Trudaireacht' (1984). The poem in question is 'Athréim an Trudaire' and it consists of roughly 150 lines. Incidentally many of the lines consist of as little as one or two words and were the poem to be recited (and isn't that the whole idea) it would seem much shorter than it appears to be on paper.



The late Caitlin Maude, some of whose poems are included in the anthology.

Finally the editor says that he excluded poems "too obscure in meaning". Yet, in an anthology of 397 poems one or two might have been included and left for the reader to struggle with. But then, again, the author had to lay down his own guidelines and keep to them.

The poems are arranged in sequence according to the years in which they were originally published so that many poets appear several times. For example, Cathal Ó Searcaigh's work appears under 1975, 1978 and 1983, taken from collections published in those years. Conleth Ellis and Mícheál Ó hAirtneide feature five times each.

Such an arrangement gives the reader an opportunity of seeing the development of a poet's technique; if a poet is going in a certain direction or of assessing the growth and process of maturity in a poet's work, although, admittedly, the span of years that the anthology covers is not very great.

Some readers may experience difficulty with that part of the introduction in which Ó Coigligh divides the poets into different

groups. The first group is of poets from the Gaeltacht and these would seem to be those most favoured by the author. He writes "the amount of Gaeltacht poets in the anthology is worthy of attention, reason for optimism and a healthy sign" (this writer's translation.) But surely it should read, not in the "anthology" but in the "Gaeltacht". But furthermore, the editor names thirteen in this category but of those thirteen three, alas, are dead, six no longer live in the Gaeltacht and, whilst age, indeed, is honourable, of the four who do live in the Gaeltacht, one is 79 and another is 81. This, definitely, is worthy of attention but neither a cause for optimism nor a healthy sign.

The next group to which the editor draws our attention is composed of people who are not from the Gaeltacht but who confine themselves to the use of a dialect of one of the different Gaeltacht areas and to that one only, (if you will excuse the tautology).

Is there a particular virtue in this type of restriction? I am minded of what the great Irish prose writer, Máirtín Ó Cadhain said in respect to his own work. He had used words from his own townland in the Connamara Gaeltacht which were, in a sense, dying as he used them. He took words from Irish literature of previous centuries and even stole from Scottish Gaelic.

At times one might feel that the richness of the language of some of the poems weighed more with the editor than other considerations. By richness I mean that quality of the language which is found in its usage in the Gaeltacht rather than, say, in Dublin.

Yet, in the Gaeltacht Irish has an aspect that does not indicate the vibrance of a living language. A bicycle in the Gaeltacht is not a "rothar" but a "bicycle" and a computer is similarly not a "ríomhaire". But they are both rothar and ríomhaire outside the Gaeltacht.

Many non-Gaeltacht speakers of the language are conscious of the fact that they are not merely speaking Irish but they are also creating it; extending it to apply to new concepts, circumstances, inventions and the whole paraphernalia of an increasingly sophisticated and technological society.

Ó Cadhain, referred to above, spoke about Irish literature of the future being a more urban one than in the past. The age of great Gaeltacht literature was past, he claimed (1970). Rural society is in decline all over the Western World and similarly in Ireland. If Irish is to be a national language many new challenges have to be met.

Máirtín Ó Dúrain, the doyen of Irish language poetry today, left his native Aran Islands over 50 years ago. I recall him saying on one occasion that many people criticised Irish as spoken in Dublin but that if everybody in the country could speak Dublin Irish the harvest would be home and dry and the language saved.

Yet the survival of the Gaeltacht is crucial to every aspect of the language and the Gaeltacht people are the direct inheritors of a language that has come down to them in an unbroken line of succession for 2,500 years or more.

Máirtín Ó Dúrain's work is featured in the anthology as well as that of some others of "the greats" of Irish poetry, some, alas, who

have died during the decade celebrated, such as Caitlín Maude, Eoghan Ó Tuairisc and Seán Ó Ríordáin.

There are many other facets of this grand book that one could discuss but space does not allow.

Ciarán Ó Coigligh has produced the finest anthology of modern Irish poetry there is. He obviously expended an incredible amount of time upon it and thought long and hard on many difficulties that a work of this nature would give rise to. We are greatly indebted to him.

It is appropriate that it is dedicated to that great anthologist, Séamas Ó Céileachair, who realised many years ago that it is through the anthologies that the best poetry survives.

The book itself is most tastefully presented in the "Coiscéim" tradition. The layout by Máire Davitt of "Vermillion" is well up to her constantly high standards. The cover is designed by Rhoda Uí Chonaire and is elegant and, indeed, contemporary.

The anthology is in paperback (450 pp.) and priced at £6.50. It is available from Coiscéim, 127 Bóthar na Trá, Baile Átha Cliath 4.

PÁDRAIG Ó CLÉIRIGH

SURVEY ON ATTITUDES OF DERRY TO THE IRISH LANGUAGE

A cultural working unit was formed in the Bogside, in the Autumn of 1985, with the aim of promoting the Irish language in the local community. The unit consisted of five full-time workers under the auspices of Craobh Cholm Cille (the local branch of Conradh na Gaeilge). To help undertake this task, it was decided to engage in an extensive survey which would investigate local people's attitudes to Irish and gauge the status of the language in the city. It was hoped that the knowledge gained from the survey would be helpful in guiding the work of the unit in its future endeavours.

Altogether, four hundred people answered the surveyors' questions and we believe that the sample of people's opinion in the survey is as wide and representative as it was possible to achieve.

On the whole, the survey has illustrated widespread support for the Irish language. The majority of respondents say that they would like to see Irish more widely used; they would like to speak Irish themselves and they want their children to speak it; they think the revival of Irish would benefit the Irish people and that the language has a place in a modern society. Besides the respondents' obvious sympathy for Irish, it is clear from the above mentioned expressions and from the answers throughout the survey that the community has great confidence in the future of the Irish language. This is a definitive statement on the desire within the community to retain the Irish language as part of their social structure, of their culture and of their public image. All these factors are a sign of hope for Irish in the future.

It is interesting to note the level of support that exists for education through the medium of Irish, and the high percentages of respondents who claimed they would send their children to Irish language schools if they were available. This is a good example to us of the trust the community expressed for Gael-scoileanna, especially since the third Naíscoil was started recently in Derry, in Pilot's Row Community Centre, Rossville Street. Gaelscoil Dhoire Cholmcille in Steelstown has also recently expanded its capacity for Primary education through Irish. Indeed it is not enough to develop the existing Naíscoileanna and Gaelscoil in Derry; it is clear now that what is needed is new schools to cater for the demand from the community as expressed in the survey. 82.25% who said they wanted to learn Irish themselves and almost the same number who wanted their children to learn it.

When one compares the British Government's at best, indifference towards the Irish language with the stated policy of the European Parliament on the issue of lesser used languages, one can see that the demands of the Irish-speaking community in Derry are in no way unrealistic or exorbitant. The Arfe Report and Resolution,* formally adopted by the European Parliament, requests "the promotion of educational facilities in the regional languages in official curricula right through from nursery school to university," and also asks member Governments "to ensure that individuals are allowed to use their own language in the field of public life and social affairs, in their dealing with official bodies and in the courts."

A concerted effort must be undertaken in the Derry area, by all the groups interested in promoting the Irish language and culture, to produce the kind of results demanded by the people who answered the survey questions.

*The Arfe Report to the European Parliament (1981).

THE LONDON EMBASSY STRIKE: THE SECURITY ASPECT

At least one Irish writer in recent times was "less than grunted", as Dubliners say, when he appealed to the staff of the Irish Embassy for help when stranded, in getting home to Ireland.

Around the same time some of the staff there went on strike because they were in the normal way of staff rotation being returned home on transfer. The strike failed it seems and certainly there was less than support among the membership of the Civil Service unions in Ireland.

Among the arguments being used against the transfer were that the cost of living in London was cheaper than in Dublin, that some had become accustomed to the English way of life, that some had married English spouses and that some, because of their domestic arrangements (schooling, matrimony, social

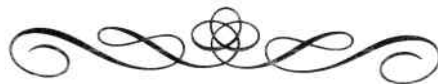
networks) did not want to go back ever to Ireland.

Now it was obvious that some of those concerned can no longer be regarded as Irish; that some are vulnerable to pressure through non-Irish liaisons; and that others have in effect transferred their loyalty to another state, another country.

Recent spy books have shown, when many believed but more refused to believe, that the English government's intelligence agencies are active in the Republic of Ireland. One should expect them therefore to be trying to establish contacts within the Irish Embassy in London. That is a "norm" in the dirty world of spying. And because it is a norm, sovereign states try to reduce the possibility of access by rotation of staff. (And any taking up a career in the diplomatic service knows *ab ineunte* that such transfer is a condition of service).

One wonders at the loyalty to Ireland of those in the Embassy who have refused to return. One wonders too how accessible some may be to the intelligence services of the state which they so obviously prefer.

P. PLUNKETT



"AN POST" DISREGARDS THE RIGHTS OF IRISH SPEAKERS

Conradh na Gaeilge has strongly criticised "An Post" for disregarding the rights of Irish speakers — those living in Gaeltacht areas and those residing elsewhere in the country.

"An Post" boasts of the efficiency of their campaign to ensure that people who have a television set in their possession, purchase a television licence.

It is clear from many complaints received by Conradh na Gaeilge recently that it is the common practice of "An Post" to send informative circulars and threatening circulars regarding television licences to people in England. "An Post" rarely takes the trouble to deal fairly and courteously with the Irish speaking public by sending Irish versions of those circulars to people whose names are in Irish. That practice by that state-sponsored body is a blatant infringement of the rights of Irish speakers.

Not only is "An Post" sending English-only circulars to people in Gaeltacht areas but they are also putting English translations of Gaeltacht place-names on the letters they send them. Conradh na Gaeilge calls on the Chief-Executive of "An Post" to ensure that that disgraceful practice is ended.

Worse still, it is clear from complaints which the Conradh has received that surnames have been translated into English on letters concerning television licences received in Gaeltacht areas and sent to people by the relevant Head Postmasters. That is

inexcusable.

Galway's Head Postmaster recently sent three letters to the noted broadcaster and journalist, Proinsias Mac Aonghusa. The letters were delivered to his house in Doire Iorais, Ros Muc, in the heart of the Gaeltacht.

His name thereon was altered and translated to read 'Prionsais (sic) McGuinness'. His name is Proinsias Mac Aonghusa, it is the only name he uses and it is by that name alone that he is known.

Conradh na Gaeilge strongly castigates "An Post" for so gratuitously insulting a member of Conradh's National Executive.

To compound insult with injury place-names in English rather than the correct Gaeltacht place-names were used on the letters sent to him.

Not only that but the circulars regarding television licences and sent to Proinsias Mac Aonghusa by "An Post" were in English only.

It is disgraceful for "An Post", a state-sponsored body, to send circulars in English with addresses in English to their customers in the Gaeltacht and to other people who wish to conduct their business through Irish. It is absolutely scandalous for "An Post" to translate names of their customers into English.

Conradh na Gaeilge states that "An Post" will not be dealing justly with Irish speakers until the forms and informational material issued for the public by "An Post" are published bilingually.

BRIT POLICY ON IRELAND

British policy in Ireland was outlined during the course of a lecture given at the Merriman Summer School by Seamus Ó Tuathail (one-time editor of the United Irishman and active in many agitations — Ground Rent, Waterways Restoration, Irish Language — over the years).

Mr. Ó Tuathail said that throughout all the political flux of the past 20 years, the British Government's policy to remain on this island had survived intact and virtually unchallenged.

The Anglo-Irish Agreement, Mr. Ó Tuathail said, represented the triumph of the British policy objective in that the cardinal premise of the agreement was the recognition of the respective sovereign positions of the British and Irish Governments on the island.

"The success of the British policy objective in maintaining and further securing its position on the island, underlines Britain's real interest in Ireland: as long as it remains in Ireland, it exercises significant direct influence over the politics of the whole island, a reality seldom perceived and even less frequently mentioned in the politics of the Republic."

Given this success Mr. Ó Tuathail said, it was impossible to reach any national constitutional settlement with a Unionist population alienated by the Anglo-Irish Agreement. "Is it any wonder that British Ministers of late have been making open demands for changes in the Irish Constitution?"

Learn Irish through cartoons!



IRISH IS FUN!

Y Lolfa

New, amazing, PAINLESS Irish course!

IRISH IS FUN

At the end of June 2, a completely new type of Irish tutor was launched at Club Chonradh na Gaeilge, 6 Harcourt St., Dublin 2. Called *Irish is Fun*, it is based on a bestselling Welsh course, *Welsh is Fun*. This course, using cartoons as the main teaching medium, has sold over 100,000 copies in Wales, having gone through two editions and thirteen impressions since its initial publication in 1971.

The publishers of both Welsh and Irish books are Y Lolfa, a Welsh printing and publishing company located at Talybont, a small village near the centre of the Welsh coastline, facing Ireland!

The new Irish course is the result of co-operation between this company and several bodies. The initial impetus came from John Dudley Davies, Marketing Director of the Welsh Books Council, who secured a firm order for the proposed book from his corresponding body in Ireland, ÁIS, the Irish language book distribution agency. Conradh na Gaeilge has also been involved with typing, editing, proof-reading and publicity.

The translation of the book has been expertly done by a Belfast teacher, Aodán Mac Póilín. His royalties will be used to support OIDEAS LOCH LAOI, a charity founded to assist Irish-language education in the Six Counties. Mr. Mac Póilín was persuaded to undertake the task by Liam

Andrews, another Belfast teacher who is married to a Welsh girl from Swansea, from which town also comes Heini Gruffudd, the original author!

The last twenty years in Wales has seen a language revival which has embraced all the popular media — the record industry, television and publishing. The publication of *Welsh is Fun* was a small part of the revival. It does not pretend to be a self-sufficient language course, but has proved very effective as an initial arouser of interest and enthusiasm.

This new book *Irish is Fun* will be of great interest to Irish people who wish to brush up on the Irish they still retain from their days at school. Tourists will of course find it fascinating.

The author, Aodán Mac Póilín, has expertly graded the light-hearted lessons to let the reader grasp the basic rules of sentence construction in Irish and to enable the reader to start speaking the language right away. Succinct but well-devised notes on grammar have been included in each lesson. The book also contains a guide to pronunciation, exercises at the end of each lesson, a detailed grammatical section, as well as English-Irish and Irish-English vocabularies.

This book prepared in a true Celtic spirit of co-operation certainly lives up to its title and proves that IRISH IS FUN.

International Colloquium

The third international colloquium organised by IONA and THE SCORPION magazine will be held in London on October 24. The theme: *For the Europe of a Hundred Flags* (echoing the Breton Yann Fouere's book title). The meeting will seek the way which could lead to a *Europe of the Regions*. Speakers from many European countries will take part. Further details from the editor, The Scorpion, BCM 5766, London WC1N 3XX or

Alessandro Michelucci, Via Trieste 11, 1-50139 Florence.

Editor's note: We would be interested in getting reports on this conference from those members of C.L. who will attend. Let it be specified that we are concerned with the Celtic nations forming as close an association as possible. We have not defined any policy concerning a wider European association. If a European federation were to come about, we would certainly want it to be based on historic nations such as ours, and our aim should then be for the Celtic nations to form a subgroup within it.

KERNOW

THE SEVENTH PERRANPORTH CONFERENCE

The seventh in the series of Conferences on Cornwall was held at the Ponsmere Hotel, Perranporth, on 30th and 31st May 1987. Its aims were:

- (1) To examine the way in which Cornwall is served by her Press, Radio and Television.
- (2) To discuss the current state of Cornish Sport.
- (3) To discuss the situation in South-East Cornwall.

In addition, the conference was addressed by Dr. A. L. Rowse on the subject of "Cornishness", and Ann Trevenen Jenkin presented a statement on the forthcoming Celtic Congress in Cornwall in 1988. There were reports from working parties, and the Conference was used as a platform for the formal launch of the *Cornish Office of Information*.

Radio, Television & Film

Michael Hoskin, the Manager of BBC Radio Cornwall, spoke of the ways in which he attempted to serve Cornwall. He recognised that there was a distinction to be drawn between "Cornish people" and "people in Cornwall", and considered that it was important to devote time to specifically Cornish cultural issues. He hoped to include more items on the Cornish language in future and was anxious to look at the problems of modern Cornwall, including where possible comparisons with Brittany.

Michael Read, the Regional Television Manager of BBC TV, explained that he was less able to meet Cornish aspirations than either Radio Cornwall or TSW, for "regional" television had been created centrally without much concern for the nature or needs of the regions themselves. However, recent re-organisation had gone some way to overcome the more deleterious aspects of this (for example, he could now work more closely with Radio Cornwall) and he felt that of late some excellent Cornish material had been produced (such as the documentary on Gevor Tin Mines).

Michael Reinhold, the Director of Programmes for Television South West, explained that he aimed to serve Cornwall in a number of ways. TSW had emerged as a major sponsor of the Cornish contribution to the Celtic Film Festival, and had produced a variety of Cornish documentaries — some of which had sold overseas. There were plans, he said, for a major series on Modern Cornwall, for Cornish drama programmes, and for a "post-Poldark" series — all this being in addition to TSW's principle task of providing comprehensive local news coverage.

Judith Higginbottom, the Film and Television Officer for South West Arts, was the final speaker in this section. She stressed

that television had become the dominant medium (especially for young people) and that Cornish groups ignored it at their peril. She accepted that TV did not always seem to match Cornish interests or aspirations, a problem exacerbated by the effects of London-orientated training, but argued that Cornish groups should try to counter this by becoming more closely involved with TV. She urged greater support for the SW Arts Film & Video workshops, and noted that the high quality of local Videos (notably the "Dalleth" film) had been instrumental in getting the Celtic Film Festival to Cornwall in 1990.

The Press

The Editor of the *Cornish Times*, John Collings, was the first speaker in the session devoted to the Press. He emphasised that, since becoming editor of his newspaper in 1978, he had tried to perpetuate its "community" identity by developing close links with the local population and by actively supporting Cornish campaigns — most notably the "Hands off Cornwall" campaign, designed to deter Plymouth expansionism.

Mark Humphreys, assistant editor of the *Western Morning News*, stressed what he saw as the "West Country" orientation of his newspaper, although he recognised the difficulties of maintaining this stance — for example, Cornish readers wished for greater coverage of Cornish events, whilst readers in Exeter wanted more UK and international news. John Marquis, of the *Packet* group of newspapers, emphasised that the existence of 10 distinct titles enabled his group to cater for the requirements of specific regional locations within Cornwall.

He strove to make the *Packet* accessible to the local communities, a forum in which Cornish people could express their views and also a platform from which the *Packet* could deliver its own opinions on local affairs. In

outlining his editorial policy, Mr. Marquis said that he rejected the "Isolationist" stance adopted by some Cornish people, and that he promoted Cornish economic development, including tourism.

Unfortunately, Max Hodnett — editor of the *West Briton* — was unable to be present but he had submitted a paper, part of which was read out by the Conference Chairman (Paul Smales), in which he outlined the problems of running a weekly newspaper in Cornwall. The last speaker in this section was Sarah Foot, editor of the bi-monthly *Cornish Scene*. She pointed to the great diversity of literature being produced in Cornwall and, taking issue with John Marquis, attacked the view that pride in being Cornish was "isolationist". On the contrary, she argued, by understanding our own nationality and culture we are better placed to respect and appreciate other nationalities.

Again, the ensuing discussion periods proved lively and constructive. The *Cornish Times* was singled out for especial praise, and John Marquis of the *Packet* group admitted that he was prepared to reconsider his position on a number of issues in the light of opinions he had heard expressed in the discussions.

Dr. A. L. Rowse

The evening lecture delivered by Dr. A. L. Rowse, the noted Cornish historian, was a provocative but entertaining examination of the nature of "Cornishness". Dr. Rowse pointed to the unique contribution made by Cornish folk throughout the world and, in pinpointing the various strands of the Cornish identity, demonstrated how different the Cornish were (and are) from their English neighbours.

Cornish Sport

In introducing this session, Michael Williams spoke of the enormous pride felt by people in playing for Cornwall. This was echoed by J. M. Jenkin, the Chairman of Cornwall Rugby Selectors, who outlined the proud history of Cornish Rugby. However, Mr. Jenkin admitted that Cornish Rugby was today faced by a number of deep-seated socio-economic problems — not the least of which was that many of the best Cornish players left Cornwall and ended up playing for English clubs such as Wasps or Saracens. But he was optimistic for the future, and argued that the way ahead might well be for local teams to merge to produce "district" clubs (e.g. in Penwith).

Tom Meneer, Secretary of the Cornwall County Cricket Club, spoke on cricket in Cornwall, noting that there had been a Cornish Cricket Club as early as 1813, with the present Cornish League dating from 1905. Graham Roach, Manager of the Cornwall Association Football Team, spoke on Cornish

soccer but admitted that all was not well with the sport. He felt that a sense of pride in playing for Cornwall was sometimes lacking. This was partly a result of the rules of qualification, which led to many non-Cornish becoming involved, but also reflected financial problems, the low media coverage devoted to the sport, and the sometimes rigid attitudes of the controlling body.

However, he too was optimistic for the future, now that the problems had been identified and were being addressed.

In the following question-and-answer session, much discussion centred around the desirability of a Cornish Sports Council, promoting co-operation between the various sporting groups, and there was considerable support for the idea of a "Celtic Olympics" in which Cornish teams could compete against teams from the other Celtic countries.

The Cornish Office of Information

The conference was the occasion of the official launch of the Cornish Office of Information (formerly the Cornish Resource Centre). A full presentation of aims, costings and potential sources of funds was made by Mr. Andrew George and Mr. Neil Kennedy. They explained their progress towards charitable and company status, and outlined the many likely roles of the Cornish Office — from forum for discussion and centre for resources and skills, to co-ordinator of Cornish activities and focus for people concerned for the future of Cornwall. The Office is "non-aligned" but would be available for consultation by political parties, along with other Cornish groups. The launch was greeted enthusiastically by the Conference, which wished the Office (Neil Kennedy/Andrew George, Tregenza Vean, Antron Hill, Mabe, Rennyng) well in all its endeavours.

The Celtic Congresses

Ann Trevenen Jenkin reported on the progress towards organising the Celtic Congress meeting in Cornwall in April 1988. The venue would be Newquay, and the provisionally agreed theme was "The Celtic World and the Sea".

Working Parties

Reports of progress and current activities were received from the following working parties: 1) The Celtic Film and TV Festival Committee (SKESOW); 2) Groups engaged in European-related activities; 3) Cornish Legal Group; 4) Cowethas Ylewydhyon Gernewek; 5) "Cornwall Comes to London"; 6) Cornish-Breton links; 7) "Think Cornish Buy Cornish" campaign; 8) Cornish Flag Fund.

South-East Cornwall

Significantly, Plymouth City Council had felt unable to send a delegate to the Conference to participate in the debate on SW Cornwall but articulate and impassioned statements of the Cornish position were given by Mr. Charlie Hampton (until recently Mayor of Saltash) and Mr. Harry Callender of Torpoint (a Caradon Councillor). Mr. Hampton explained that Saltash was in an uneasy situation. Development of the A38 road would

release more land in Saltash for building purposes, with land-hungry Plymouth once again looking across the Tamar for potential expansion. At the same time, Plymouth was jealous of Exeter's dominant position within Devon, and was anxious to revive the "Tamar side" concept in which parts of the South-East would be removed from Cornwall and placed under the control of Plymouth. Mr. Hampton felt that Cornwall Council and people in other parts of Cornwall were not sufficiently aware of the threat to Saltash.

Harry Callender emphasised that the River Tamar was an historic and sacrosanct border, but reminded the Conference that Plymouth's designs on the South-East could be traced back at least as far as the "Abercrombie Report" of 1943. He also argued that, should Saltash and Torpoint ever be taken over by Plymouth, then the Caradon District Council area would no longer be viable — and, in the longer term, the whole of Cornwall would come under threat.

The conference felt that the situation in South-East Cornwall was now so grave and so urgent that the next Conference on Cornwall — to be held at the Ponsmere Hotel on 14th and 15th November 1987 — would be devoted in large measure to further consideration of the problem.

PHILIP PAYTON

CORNISH LANGUAGE EXAMS SUCCESSES

Although there has been a fall in the number of new enrolments this year, the third annual report on the work of "Kernewek Dre Lyther" the Cornish language correspondence course marking its fourth year, has reported success in getting its students through all three grades of the Cornish Language Board exams.

The report comments on the marked interest being shown in the language by the Cornish in Australia. One of KDL's Australian students has just achieved a distinction in the 3rd grade (final grade) and, as well as having written a paper on Cornish forms of words like "Australia and Australian" etc., is acting as KDL organiser in that country and can be contacted as follows: Ron Dawe, 1 Maidos Grove, Valley View, 5093 Adelaide, South Australia.

Of the 111 students that KDL has on its books 33 are based in Cornwall and 38 in England. There are sixteen students of Cornish in the other Celtic countries. Out of this total 10 have completed the course and passed the third grade exam. Others have passed the grade they enrolled for and many, the KDL report states, have discontinued without completing their course.

The fact that Ray Edwards, the KDL organiser originates from the English midlands as well as being based there at present has attracted the attention of the English media. BBC Radio 4 to the Birmingham Post have all run stories on KDL, its organiser and the fact of it having so many students from such a large number of different countries.

Information on K.D.L. from: 6 Halton Road, Sutton Coldfield, England.

THATCHER REBUFF FOR MINISTER IDEA

English Prime Minister Thatcher has told a Cornish MP that she does not believe that the appointment of a Minister or Secretary of State for Cornwall would be of "advantage to the county or to the efficient government of the United Kingdom". The idea had come from the Cornwall County Council's policy committee.

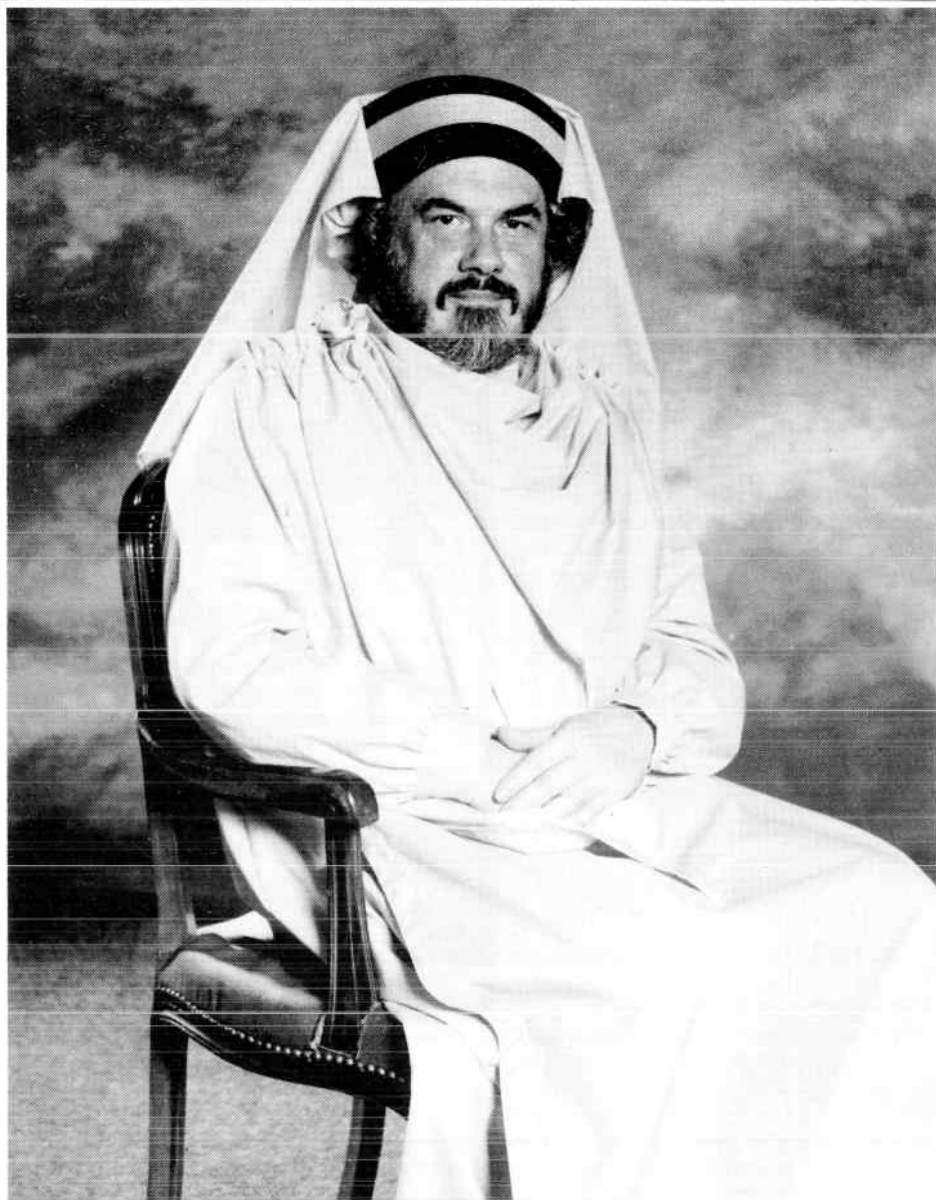
Although it seemed that the policy committee had modified their initial idea of a special Minister for Cornwall and now only wanted one of Cornwall's present MPs to be given some special status in recognition of its special needs, their original suggestion that Cornwall should have a Secretary/Minister of State is the one that has been brought to Thatcher's attention.

The MP concerned in passing the policy committee's views to Margaret Thatcher, Tory David Mudd, was delighted at the support that his leader's reply seemed to give to his own personal view on the Minister idea and is quoted as saying: "I am glad the Prime Minister has spoken so bluntly on this issue. It proves that she and her Cabinet team are united in trying to achieve something practical for Cornwall's recovery, rather than jumping at the offered chance of buying time by setting up a useless department and hiding behind a smokescreen."

No doubt many in Scotland, Wales or the 6 counties, who have practical experience of the degree of usefulness of appointments such as the one suggested for Cornwall may agree with David Mudd's comments if not the sentiments behind them. Mudd's reaction is possibly to do with the fact that the council committee concerned is dominated by his Alliance opposition (and fellow travellers), the same opposition that cut his electoral majority so substantially as to put his parliamentary seat within easy reach of a SDP/Liberal candidate in a future election.

As for the motives of the policy committee itself in calling for such a radical policy: It is hard to believe that a majority of the individuals making up that body have their "heart and soul" behind the move. It is more likely that the initiative has come from one or two Alliance members with a "nationalist tendency" who have, in a Thatcherite era with no end in sight, been able to cohere a majority into supporting any kind of move, in the present economic climate of despair, which could be construed as being positive however tenuous.

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EUROPA ETHNICA, a quarterly for problems of nationalities, in German and in French, occasional articles in English. Official news of the Federal Union of European Nationalities and of the International Institute of Ethnic Groups' Rights and Regionalism. Subscription ATS 350. — Editor Wilhelm Braumueller, Universitaetsverlag-Buchhandlung, A.1092. Vienna, Servitengasse 5.



Peter Berresford Ellis.

CORNISH BARDSHIP FOR CELTIC LEAGUE MEMBER

Among the new Bards initiated in the Gorseth Kernow (Cornish Gorsedd) at Torpoint on September 5 was the historian and novelist Peter Berresford Ellis, also a long time member of the Celtic League. Peter Berresford Ellis was invited to become a Cornish Bard in recognition of his work not only on the history of the Cornish language (The Cornish Language and its Literature, Routledge & Kegan Paul, 1974, has been a standard textbook used by the Cornish Language Board in their examination courses) but for his work in promoting the interests and welfare of the Celtic peoples generally.

At the suggestion of Richard Jenkin (Map Dyvroeth), the Grand Bard of Cornwall, Ellis takes the Bardic name of 'Gwas an Geltyon' (Servant of the Celts).

Ellis has been a member of the Celtic League's London Branch since 1966. In 1969-70 he was chairman of the League's Publicity Committee and in 1985 and 1986 was

chairman of Serif-Celt, the Celtic Languages Book Fair, organised by the League.

He has published over 40 books, under his own name and his pseudonym (Peter Tremayne). As well as works on Irish history, such as 'A History of the Irish Working Class' (first published by Gollancz, 1972, and still in print from Pluto Press in an updated version, 1985) he has written works on Celtic history as well as polemic works such as 'The Celtic Revolution' (Y Lolfa, 1985).

More recently, his 638 page epic historical novel 'The Rising of the Moon' (Methuen UK, St Martins USA) set against the Fenian invasion of Canada in 1866 has been widely acclaimed among critics on both sides of the Atlantic. The UK first printing was sold out within ten days.

In spite of a busy writing schedule Ellis still tries to find time to travel and lecture, specifically promoting the cause of the Celtic League. He will be in Canada in October as one of the main speakers at the International Conference for Gaelic Language and Culture hosted by the University College of Cape Breton, Nova Scotia. He will be addressing the conference on 'Language, Politics and Celtic Survival'.

DALLETH CAMP

Dalleth, the organisation that supports and encourages the Cornish language among families and children, held its first annual camping weekend in August. One of the organisers and secretary of Dalleth, Sue Smith, said that she was very pleased at the success of the camp which was attended by five families, at least four of whom use Cornish as one of their languages in the home, and 11 school children who are students of the language.

The venue of the camp was at Cusgarne in country between Truro and Redruth near to An Gresen Gernewek (The Cornish Centre) run by Loveday Jenkin. Apart from activities to keep the children, whose ages ranged from 2-15 years, occupied and using Cornish, there was a barbecue and ceilidh which was well supported by those camping and others who came along just for the evening.

The relative success of this first camp will certainly encourage the organisers to prepare for a follow-up in 1988. Further information from Dalleth, Chy Crowshensy, Park Bottom, Redruth.

A Future Time (with an Earlier Life)

by E. T. Hunter-Blair

In English 21 pages of poetry and 28 pages of autobiography. The poems are in free verse, inspired by love of Scotland, love of woman, biblical themes, the present international tension. One is titled: "Scottish National Anthem". From the biography we learn about the author's aristocratic background, his time as a student in Oxford and in France, his unsuccessful training as a cadet in World War II, his activity as a newspaper reporter and editor. We get his views on the East-West relations and the nuclear race: I find his scenario (on page 51) for World (Nuclear) War II most improbable — a front line dividing Ireland from Britain. . . . Such a hypothesis could only reinforce our determination, here in Ireland, to hold firmly to a neutrality which enables this State to do something to help reducing international tensions and thus render the hypothesis irrelevant. I looked for passages indicating an interest in Scotland's own culture, in Scottish self-government which might enable the country to pursue a line of its own in international politics, but there is no mention of that kind, let alone of Celtic matters. It is a bit disappointing on the part of a CARN reader of long standing.

A. HEUSAFF

URGENT APPEAL

We are looking for a regular contributor for the Cornish language section. Anyone willing to write or collect articles should contact the Cornish Branch Secretary Ian Williams.

KERNEWEKHE THE POSTAL SERVICE

The issue of the Postal Service in Kernow was again raised in Paul Smales report on the Sixth Perranporth Conference in the Spring issue of CARN. Yet against the Post Office can promise little hope for reform, so it seems it is time for the people of Kernow to force these issues by bringing financial pressure to bear. In this "Thatcherite" economy were "money talks" any actions that increase costs or reduce profits are corrected quickly, conversely any actions that cut costs or raise profits are encouraged. So what better way to Kernewekhe the P.O. than with a two pronged attack on the issues of postcodes and the production of a Regional Stamp, based on the probability that the P.O. will lose money if they fail to respond to the measures proposed.

The two issues need different methods in order to tackle them and show the P.O. that we will no longer be ignored. A third issue, namely the use of Kernewek in addresses (without the need of English translations) can be closely linked with the satisfactory conclusion of that of the postcodes.

1. POSTCODES

All postcodes in Great Britain and Northern Ireland are based on areas around major Cities/Towns sorting offices where letters are encoded and then electronically sorted. These postcode areas have been running for many years now and it is unlikely that the P.O. will change their collections and deliveries in them, but they could be persuaded to change the actual codes in certain areas, especially if their system was being superseded by a more popular one which also (at the same time) disrupted theirs. Due to there being no Country/County codes, the use of KN for Kernow would be inconsistent and therefore meaningless for electronic sorting. As the P.O. already use TR for the Truro sorting office, it would seem appropriate to give all Kernewek addresses codes based on the TR suffix, by using this system all mail would be sent to Truro, unless the P.O. recoded them, or recognised the codes and sent them to Plymouth or Exeter. Of course initially there will be delays, but there can be no excuses for lost mail; as all items will either be recognised and "translated", or sent on to Truro for further sorting. Either way it means that mail will be guaranteed to end up in Kernow even if the rest of the address is written totally in Kernewek.

The system suggested relies on Truro having postal districts only going up to TR27, therefore any districts in the 300's or 400's are not being used. Thus all current Truro postcodes do not change, only those parts of Kernow with Plymouth and Exeter codes are

"modified". Plymouth codes have the PL suffix replaced by TR3, therefore the code PL12 6EL becomes TR312 6EL. Exeter codes similarly have the EX suffix replaced, but this time TR4 is substituted, thus EX23 4NP becomes TR423 4NP.

Using this system, Kernow's three code areas are thus transformed to:

West Kernow TR1 to 27 — TR1 to 27
East Kernow PL10 to 15 — TR310 to 315
PL17 to 18 — TR317 to 318
PL22 to 35 — TR322 to 335
North East Kernow
EX 22 to 23 — TR422 to 423

Therefore the address of Wella Brown, the General Secretary of Kesva an tavas Kernewek becomes:

Chy an Gell,
9 Frith Road,
Essa,
Kernow.
TR312 6EL.

2. KERNEWEK REGIONAL STAMPS

At present the Post Office issues Regional Stamps for three areas:

Alba
Cymru
Northern Ireland

They can be bought at all Philatelic Counters, and are valid throughout Great Britain and Northern Ireland (Mannin and the individual Channel Islands run separate postal systems and issue their own stamps).

Before the P.O. issues any Kernewek Stamps it is obvious that certain criteria must be fulfilled, what these specifically are is open to speculation. But it is possible to make a few educated guesses, and recommend measures to ensure they are satisfied (it is obvious that the P.O. were not satisfied with the claim of Kernow, when it was last suggested that there should be a regional stamp issue).

Six major criteria come to mind:

1. Is there a defined Regional Area (historical, cultural and political)?
2. Is there popular support (by the people and politicians)?
3. Will the stamps be used?
4. Will it be a profitable operation for the P.O.?
5. What emblem will be used?
6. What will the design of the emblem be?

The most difficult criteria to fulfil would be that of being an accepted Regional Area; as all the other areas have widespread International recognition of their National status. The P.O.'s main objective would be

that they could not be seen to "give in" to every county who demanded their own stamps, as it would lose them money and cause great confusion. The counter argument must be that Kernow is not a county, but a nation (and it would help if Nationalists stood in elections at EVERY level within the country to reinforce this). It would seem that Kernow still has a long way to go before it is Internationally recognised as a nation. Nevertheless it may be possible to lessen the significance by being able to show strong popular support, the prospect of high usage, and the prospect of a good profit for the P.O. Popular support must be seen to come from all the political parties and cultural organisations, and be backed up by a authenticated Opinion Poll (to be held after a petition campaign throughout Kernow). An Opinion Poll could also show the populations commitment to using the stamps. The profitability angle probably has the greatest potential not only from the people and tourists in Kernow, but also from philatelists around the world. An organised boycott of the Postal Service during one of the winter months may serve to remind the P.O. of its potential loss of profits.

The emblem to be used, and its design, are much easier problems to be solved. It seems inconceivable to except anything other than the Chough as the emblem for Kernow, and a competition to provide a design is relatively easy to set up.

The one trap that must never be fallen into, is to accept the promise of only a commemorative issue, there must be definitive stamps like the other three Regions.

What immediately people can do to support the campaign for Kernewek Stamps, is to use other Regional Issues instead of ordinary definitives. They can be purchased from local Philatelic Counters or the British Philatelic Office in Edinburgh and are available in a range of values including 1st and 2nd class. As Cymru is the closest neighbour, these would seem the stamps to use first, with Kernow printed underneath (overprinting the stamps could be illegal!). If this was to happen, it would cause a noticeable increase in the usage of these stamps, and possibly even shortages.

SUMMARY

The only way to ensure that the proposed system of postcodes works is to try it for yourself, maybe by sending a letter explaining the system to a friend. Once you are convinced, use it all the time by converting the codes for mail in Kernow, and explain it to others so that they may use it too. Of course the Regional Stamps issue is not as easy, but if enough people use other Regional Stamps and write Kernow underneath, maybe, just maybe, the P.O. might start taking notice; the answer is to keep plugging away until the aim is achieved.



MANNIN

YN SAASE KODÁLY SON MANNIN

Tammylt beg er-dy-henney va mee kionefenish ec coorse ayns Doolish son fir-ynsee. Va shin er shen dy gynsaghey yn saase er-lheh v'er ny chroo ec Zoltan Kodály son paitchyn aegey gynsaghey kiaulleaght ayns e heer hene. V'eshyn jannoo ymmyd jeh carryn theayagh Ungaaragh, agh er-dyn e lhing-hene ta'n saase echey er vishaghey, as ta shimmy cheer mygeayrt y theihll boayl t'ad geiyrt er as jannoo ymmyd jeh nyn garryn hene. S'mian lesh yn stuireyder-kiaull ain, Alan Pickard, cur stiagh yn saase dys Ellan Vannin, currit er bun lesh carryn vannin.

Shegin dou soilshagey magh dy vel ny carryn ymmyrchagh da'n saase shoh nyn garryn quieg-sheeanagh (pentatonic), as cha nel monney jeu ry-gheddyn mastey ny carryn vannin. T'eh orrin kiart ec y toshiaght feddyn car ennagh ta jannoo ymmyd jeh'n eddyrchiem Soh — Mi ny lomarcán. Cha nel y lhied ayn, choud's ta fys aym. Tra ta'n eddyrchiem shen shickyrt ayns king ny phaitchyn t'ou g'earree fer lesh Soh — lah — Soh — Mi, as myr shen derrey ta'n slane aarey quieg-sheeanagh troggit as shickyrt ayns nyn ging. Lhisin imraa dy vel cowrey-laue son dagh shean ayns yn aarey as ec-y-jerrey lhisagh ny paitchyn cur enney orroo as goaill arrane voue. Maghey shen t'ad gynsaghey dy aashagh lhaih kiaull screeuít.

Ayns ny cheeraghyn elley boayl t'ad geiyrt er'n choorse shoh t'ad goaill toshiaght lesh nyn garryn bunneydag hene marish fockleyn voish daanyn phaitchyn. Er-hoh dooilleid elley dooin, ga nagh row ooillee ny daanyn phaitchyn ain mychione ny carryn va betyn daue. Cre erbee lhisagh shin jannoo? Ta

carryn dy liooar voish Bretyn as Nalbin ymmydoil da'n chooish as fodmayd cur ny carryn shoh marish ny daanyn ta foast ain. Ta ourys aym fodmayd jannoo ymmyd jeusyn ayns Gaelg. Bee eh dooillee dy liooar cur er ny fir-ynsee goaill toshiaght er saase noa eer ayns baarle. Dy beagh ny daanyn ayns Gaelg er-lhiam dy jinnagh ad g'obbal ymmyd y jannoo jeh'n saase noa er-chor-erbee. Aghterbee ta mee shieltyn dy beagh eh jantagh jannoo lhieggany Gaelgagh dauesyn ta graihagh er'n Ghaelg.

Ta'n saase Kodály er ve feer speedeilagh ayns shimmy cheer hannagh as cha nodmayd agh goaill foays voish my ta shin goaill toshiaght er ayns shoh. Cheayll mee claare er'n B.B.C. mychione sleih ayns yn Ungaar, yn cheer Kodály-hene, boayl ta'n sleih aegey mysh feed vlein dy eash as ny smoo chaglym cooidjagh ayns Tanz-hausen (thieyn-rinke) ayns ny ard-val jyn dy jannoo ny rinkaghyn dooie oc-hene. Ny smoo ny shen: ta kiaulleyderyn cur shillee er'n shenn sleih ayns

Transylvania, keayrt va ayns jeh'n Ungaar, dy ynsaghey carryn, arraneyn as rinkaghyn voue.

Va ooillee shoh ayns yn treiltys bunneydagh Kodály. V'eh g'earree dy chooillee pheiaagh ayns Ungaar ve moyrnagh jeh nyn giaull hene as dagh red bentyn da.

S'treisht lhiam dy ghowee ny fir-ynsee Vannin yn caa shoh dy chur er-y-hoshaight gleashaght oddagh cur erash dys paitchyn Vannin nyn giaulleaght. Ga dy been dooilleidyn dy-liooar ayn bee eh lane feu dooin cur cheb er. Ta'n saase-hene speedeilagh erskyn insh. Ta'n yeearee jerrinagh jeh'n saase Kodály cur lettyraght kiaulleaght as ennaghtyn co-vingysagh da ny paitchyn. Eer nagh vel agh shey carryn Manninagh quieg-sheeanagh ayn, nagh share daue eh gynsaghey kiaulleaght Celtiagh daue voish Bretyn as Nalbin leeideil ad, ec-y-jerrey, dys carryn Manninagh. Ayns yn Ungaar ta'n sleih aeg er ny choirt shaghey yn kiaull noa emshiragh voish America, as eer t'ad er n'ghoaill toshiaght er caghlau yn agh t'ad coamrit, as nyn oashyn fuult. T'ad jeeaghyn dy ve smoo Ungaaragh.

COLIN Y JERREE

An attempt is being made to introduce Manks teachers to the Kodály method of teaching music to young children. It is hoped that a way may be found to adapt the system to give a Celtic dimension applicable to Mannin. In Hungary, the use of the method has led to the emergence of the 'Hard Folk' movement, in which today's young people are expressing their country's ancient musical heritage in a modern context.

CELTIA GHYS AYNS EEBYRTYS

Shimmy Celtiagh ta cliaghtit rish cheer yoorree ennagh y ve sheiltyn ny smoo "Celtiagh" na'n cheer echey ny eck hene. T'eh jeeaghyn dy vel eh myr shen ayns Lunnin ec y traa t'ayn son Yernee dy liooar ta cummal ayns shen. Goll rish dy chooillee heer, bunnys, ta Nerin surranse dy haggilagh er y fa dy vel ny thousaneyn jeh'n phobble eck fegooish obbyr. Kyndagh rish shen, ta thousaneyn dy Yernee aegey er naagail Nerin dy hirrey obbyr ayns America as ayns Sostyn. T'ad gra dy vel feedyn dy housaneyn jeu cummal dy hanleighalagh ayns America. Ta ny Americanee goaill toshiaght dy phrowal dy cheau paart jeu magh ass y cheer nish.

Son shickyrys, cha nel ny Yernee shoh ta cummal ayns eebyrtyss goll rish ny cretooryn treih va eginit faagail Nerin lurg yn Gortey Mooar mysh keead dy lieh blein er dy henney. Agh ny yeih shen as ooillee, s'goan yn eebyrtagh ta dy firrinagh maynrey. Er agh

ennagh, ta Nerin er vailleil — myr ta Sostyn as ymmodee cheeraghyn er vailleil.

Bare dou gra nagh vel ny cheeraghyn shen er vailleil er chor erbee. Dy firrinagh, channel monney niart ec cheer erbee nish er ny reddynta goll er aynjee. Ta gagh red goll er stiuree liorish ny bancynt as ny colughtyn eddyr-ashoonagh. Aghterbee, ta'n arraghey magh ass Nerin er ngoaill toshiaght reesht. Smooinee shin dy row y doghan shoh er ny lheihs.

Ta'n chooid smoo jeh ny Yernee shoh ren goll gys Sostyn er ngoll gys Lunnin, yn ard-valley jeh cheer fritlagagh y Thooder, benjee ny Thoreeyn (jeeagh er y vun jeh'n 'ockle 'thoree' ayns fockleyr Chregeen!). As ga dy vel eh ny red beggan foalsey, ta'n cultoor Yernagh jannoo mie dy liooar ayns Lunnin ec y traa t'ayn. Ta ny Yernee geddyn ram cooney voish ny cooinseilyn ta sleih gra 'loony left' roo. Ta brastyllyn ry gheddyn ayns Yernish, daunsin Yernagh, kiaulleaght Yernagh as dy chooillee red Yernagh. Ta ny cooinseilyn shoh, goll rish Brent as Haringey, pointeil sleih-coyrlee as Yernish oc (er-nonney t'ad 'arryltagh dy ynsaghey yn chengey').

Ta'n sleih keoie shoh reaghey feaillaghyn jeh scannaneyn Yernagh as screeuaght Yernagh. Dy row keoieys myr shoh ry gheddyn ayns paart dy valjyn ayns Nerin hene. Ta feaillaghyn Yernagh stoamey er ve goll er ayns Lunnin rish paart dy vleecantyn nish. Er y hon shen, ta peeshyn jeh shenn ard-valley y noid sheiltyn ny smoo 'Yernagh' na Nerin hene!

Son shickyrys, ta ny cooinseilyn 'keoi' ayns Sostyn er nyannoo reddynt keoi dy liooar. Agh son y chooid smoo, ta ny creeaghyn oc dooie. Ta'n chooid smoo jeh'n stoo ta goll er clou my nyn gione ayns pabyryn cughtee goll rish y 'Sun' lane dy voghtynid.

Agh nagh vel eh agglagh dy nhegin da whillin Yernee ayns Sostyn croghey er cooinseilyn Sostnagh son yn obbyr as y cultoor oc? Ta rour gombeenyn Yernagh laccal geddyn rey rish pobble as cultoor ny hErin syn ennym jeh eddyr-ashoonaghys (yn ennym jeh cosney argid, bare dou gra).

Irish exiles in London are benefitting from the growth in Irish cultural activities there, some of which is backed by so-called 'loony left' councils.

BRIAN MAC STOYLL

TYNWALD DAY — DISTURBING RESTRICTIONS

The problem for dancers and musicians at Tynwald Fair continues. . . .

In February, Sleih Gyn Thie first heard that the Tynwald Arrangements Committee was going to refuse to allocate plots, for the purpose of playing music and dancing at St John's Fair on the National Day. Since then, much correspondence ensued in an attempt to discover the Committee's reason for wanting to stop these harmless activities and to persuade them to change their minds. Had there been complaints? If not, why had the Committee made such a decision? None of the questions was properly answered, and the excuse trumped up, was that music and dance would interfere with the Ceremony.

Despite assurances that all performances would stop as usual during the actual ceremony from Tynwald Hill (the Fair is in any case cut off from the Ceremony and each is oblivious to the other . . . see Carn 58); there was no change of heart. Another supposed reason for denying space was, that it would deprive other traders. Observers on the day claimed that not all plots were in use.

Eventually, the Committee, not wishing to back down in the face of reasoned argument against their actions, gave permission for Sleih Gyn Thie to use a piece of ground completely



Photo: taken from current Tourist Board literature! featuring dancing at Tynwald Fair.

out of the way of the activities of the Fair. Realising that this amounted to the same thing as being banished, S.G.T. applied for plots to sell music books and tapes, and a committee decision was taken by them, to perform nearby. The place they had been given permission to use proved totally useless, due to interference from the P.A. system, broadcasting Manx Radio's commentary of the proceedings.

Mr. Robert Quayle, former Clerk of Tynwald (he no longer has any official connection within government or with Boards of Tynwald) seems to be carrying out some

sort of personal vendetta against dancers and musicians, by assuming powers he does not, and in fact never did, possess. He was said to be very annoyed that dance and music had been performed at the Fair and has sent a letter from the Clerk of Tynwald's Office, to a representative of S.G.T., who also happens to be a civil servant, requesting an answer to the charge of deception by S.G.T. and also whether this sort of action is compatible with that of an employee of the civil service. *It is doubtful if he would have the right to issue veiled threats of this nature even were he still Clerk to Tynwald.*

It would not be unreasonable to suppose that Mr. Quayle's vendetta against S.G.T., derives from a row over refusal to provide proper payment (agreed verbally) for entertaining delegates of a conference of the Commonwealth Parliamentary Association, some three years ago.

In many countries of the world, governments recognise the national asset of their traditional artists, and accord them high status. A dangerous precedent will be set if the Tynwald Arrangements Committee is allowed to succeed in preventing those who wish to contribute a cultural dimension to the proceedings on our National Day from so doing. It should stop acting in this absurdly officious and unreasonable way. Mr. Quayle is now no longer involved and should have no influence on those responsible for organising Tynwald Day.

C.J.K.

LEABHAR-LORE

The Dublin based publisher Coiscéim recently released *Sneachta*, a very fine adaptation by Co. Down author, Máire Nic Mhaoláin, of the Welsh adventure story for teenagers *Penwythnos i'w Chofio* by Mair Wynn Hughes.

Pádraig Ó Snodaigh of Coiscéim and sometime editor of *Carn* gave a lecture on modern literature in Irish to branches of the Connolly Association in Liverpool and London as well as to the Birmingham branch of Conradh na Gaeilge some time ago. That has now been published as a pamphlet, *Modern Literature in Irish: Survival, Revival, Arrival*, at £1 by the Four Provinces Bookshop (Gray's Inn Road, London).

Ó Snodaigh and Liam Prút have combined to give Irish versions of Máiri Nic Gumaraid's Gaelic poems in a forthcoming publication *Eadar Mi 's a' Blireug*, by Coiscéim with the assistance of An Comann Leabharaichean.

LA VIE DE PATRICE PEARSE by the Breton writer Louis Le Roux is being republished. It is a pity perhaps that it had not a critical introduction such as could have been written perhaps by Éamonn Ó Cíosáin of Roanez University who is compiling data on Le Roux sometime editor of *An Phoblacht*. Le Roux also wrote a life of Thomas Clarke — a much better book than his Pearse study, it must be said.

P. PLUNKETT

KIAULL VANNIN

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CWP Jerry, 6 Glenfaba Road, Peel, Mannin.

LAND DEVELOPMENT

Mr. Noel Cringle, former M.H.K. has gone to review after his application to build on his land at Balladoole was refused. That area of land is not due for development. Let us hope that there is an innocent explanation for the J.C.B. which has appeared on the scene and that it is not due to confidence that the application will go through on appeal.

FALSE LEGISLATION

Quotation from a letter to the Secretary of the Welsh Branch of the Celtic League, signed by R. B. M. Quayle, Clerk of Tynwald.

"The most recent legislation on marriage is contained in the Marriage Act of 1984 . . . and that Act provides that a marriage can be solemnised in either of two ways. If it is solemnised according to the rites of the Church of England it must be "in the form prescribed in the Book of Common Prayer, or in any other form for the time being authorised by Canon under the Church of England (Worship and Doctrine) Measure 1974 (a measure of the general Synod)". Since there is no Manx translation of the Book of Common Prayer, this does mean that Church weddings cannot be undertaken in Manx. . . ."

The Mannin Branch has informed the offices of the Clerk of Tynwald and the Attorney General of their misinformation. It is difficult to understand how offices in charge of legal aspects of government appear to be unable to find out the existence of a translation which was made over three hundred and fifty years ago, even though it was not in print until much later. I have yet to discover whether our legal system has in fact legislated against the use of Manks in the Marriage Act 1984 or whether this revelation to the Attorney's Office makes the 1984 Act null and void.

CELTICA

THE FEDERAL UNION OF EUROPEAN NATIONALITIES

Between World Wars I and II the European national groups worked together in the "Congresses of Nationalities", annual Congresses with lectures, situation reports given by the minorities represented, etc. The Nationality Congresses, with headquarters in Geneva, advocated national group rights at the League of Nations. As their organ, the journal "Nation und Staat" was published by the editing house Braumüller in Vienna. It was also in Vienna that the manual "Die Nationalitäten in den Staaten Europas" appeared in 1931, edited by the Secretary General of the Nationality Congresses, Dr. Ewald Ammende.

This cooperation continued — with difficulties inevitable between so different groups — until 1938; World War II brought the cooperation to an end.

For political and geographical reasons, the minority situation of Europe after 1945 is completely different and presents other problems than before the war.

In 1949 a new association of European national groups was founded in Paris: The Federal Union of European Nationalities (FUEN). According to its Statute it is in the service of the European national groups, and its purpose is "the preservation of the national characteristics, languages, cultures, and vital rights of the European national groups, and the creation of an internationally recognised code of rights for the national groups". "The Union supports the work of the United Nations and the Council of Europe for the securing of Human Rights and fundamental freedoms, based on a federal structure of the European community which will secure for the national groups their local autonomy and particular characteristics."

The term "national group" as an object of the FUEN's activities is defined by the Statute as follows: "A national group in the sense of Art. 1 is a national community which manifests itself by criterions such as its own language, culture, or traditions. It does not have its own state on its native soil or is part of a larger nation outside the state of its nationality."

The activities of the FUEN lie in the following fields:

- Appeals, complaints, and petitions to governments and other authorities in cases where a national group asks for the FUEN's help.
- Informatory activities. The FUEN publishes its own bulletin, "INFORMATION" (started as "Small Nations" in 1952), where present-day problems of the national groups are treated.
- Since 1961 the editing house Braumüller in Vienna publishes, in cooperation with the FUEN, the journal "Europa Ethnica"

(formerly Nation und Staat), where, among other things, the FUEN's official communications are printed.

- Great success in political and scientific circles was also achieved by the Handbuch der Europäischen Volksgruppen, published in 1969 by the FUEN's Secretary General at that time, Povel Skadegard, through the editing house Braumüller, Vienna, in cooperation with Prof. Dr. Manfred Straka, Graz, as Chief Editor.
- Annual Congresses.

The FUEN works on two levels: On one hand it tries to solve particular, present-day problems of the different national groups, on the other hand it endeavours to convince the European governments and intergovernmental organisations that a correct planning and realisation of a future Europe is impossible without consideration of national groups; but, and this should be emphasised here, the FUEN does not pursue any kind of irredentism or take up positions to general political or ideological matters. The criterion for the FUEN's activities is that the state in question should always respect the rights of the national groups living within its borders.

The FUEN's conceptions in this connection were laid down for the first time in the "Basic Principles of Rights of Nationalities", stipulated by the Congress in 1967 in Aabenraa/Apenrade, with the purpose of the acknowledgement of those principles as part of a general European code of international law. The Basic Principles of 1967 have been succeeded by the version mentioned below, elaborated in 1985 together with the A.I.D.L.C.M. and the INTEREG.

In order to obtain a better position for bringing its conceptions to bear, the FUEN aims at the establishment of a contact committee between the European Parliament and itself, as existing in Bonn and Copenhagen between the Danish and German minorities and the respective Government. Equally, the FUEN aims at obtaining consultative status with the Council of Europe.

Politically as well as financially the FUEN works under difficult conditions. After more than 30 years of activity it still exists through the close cooperation of its members, which in most cases have equal problems. Thus, the mere fact that the members are prepared to provide both material and personal resources to secure the existence of the FUEN shows that there is still need for cooperation between the European national groups.

All members of the Presidium work for the FUEN in an honorary capacity. The Statute rules that regional distribution and the various language groups shall be considered at the election of the Vice Presidents. And to guarantee even more the wide influence of all members it has also been decided that the President can only remain in office for four years; then the President has to be provided by another national group.

The FUEN has always regarded itself as the successor of the European Nationality Congresses 1925-1938, and in 1985 — from the 16th to the 18th — it revived the Nationality Congresses (after a break of nearly 50 years) and arranged successfully the 15th Nationality Congress in Geneva in cooperation with the International Association for the Defence of Threatened Languages and Cultures (A.I.D.L.C.M.) and the International Institute for Ethnic Group Rights and Regionalism (INTEREG).

At this Congress the three organisations presented the already mentioned common Basic Principles of the European Rights of National Groups, to replace the Basic Principles of 1967.

The address of the FUEN Secretariat is: Norderstr. 74, D-2390 Flensburg.

LETTER

I would like to react on a letter to the editor by Mr. Alfred Jenkin on page 11 of CARN 57. I do not know when Mr. Jenkin visited the Soviet Union, nor who led him around, and I must admit to have never been there myself. But I do know a lot of people in my direct surrounding, all linguists working on (minority) languages in the area of the SU, and they tell me quite a different story. For instance Lets and Lithuanians are rapidly becoming minorities in their own countries, because the SU-government forces so many (ethnic) Russians to move to those countries (as well as Lets and Lithuanians to move out of them). One may also mention recent problems in Kazakhstan.

L.T.

CELTIC LANDSCAPES

Over the last half dozen years Richard Muir has established and consolidated his position and reputation as a leading populariser of landscape history. Books seem to roll from his pen at the rate of one every six months. Latterly he has turned his attention to the landscapes of Ireland, Scotland, Wales and Cornwall — and has given us the Shell Guide to Reading the Celtic Landscapes. I, for one, must admit to being very disappointed with the offering.

The book could be criticised on various grounds. There are small factual errors — as for example when he informs his readers that the Belgae were of partly Germanic stock where in actual fact they were wholly Celtic. He wrongly states the date for the Anglo-Norman invasion of Ireland as 1167, when it was 1169.

One could wonder at the appropriateness of a thematic approach (covering such topics as the home, religion and the landscape or villages, hamlets and country towns) in place of a regional or mixed regional/thematic approach. A section on place names would also seem to me to be essential. In addition one could ask why it is that his reading list omits to mention Frank Mitchell's superb book on the Irish landscape, or A. Orme's book on Ireland in the World's Landscapes series, or any of E. E. Evan's books — all of which are surely essential reading for anyone interested in the Irish landscape. All

of this is what is missing for just one Celtic country. (I might add that I can find no real evidence of that superb collection of essays edited by Glascock and Buchanan in "Irish Geographical Studies" having been used either).

These then are all points which one could critically assess this book on but space permits me to dwell on just one — and one that I have not yet mentioned.

After establishing himself as a liberal minded Englishman with such phrases as: "... but how can understanding take root when masses still bray like donkeys at the degrading Irish jokes..." Muir then precedes to dig at the national aspirations of the Celts: "What hope is there for the world if the different communities of this tight and tiny group of islands cannot live together in harmony?"

He goes on to tell us that the Celtic countries cannot exist in isolation. Of course they can't — but neither can England or France or any other country in the world; yet who would advocate that these countries should give up their rights to sovereignty?

This is all very interesting but is a book for tourists really the place for the debate? What about the landscape whose history Muir is supposed to be explaining?

My chief criticism is of the following sentiments: "I do not believe that these countries are really Celtic... they are all far more English nowadays..." He informs his readers that there are far more Celtic genes in Essex and Yorkshire than in Aberdeen or Shetland. Homework, or memory, have failed him here. Shetland is Norse anyway — and Aberdeen not necessarily an area particularly representative of a Celtic "gene-pool". Mr. Muir then runs up that cul-de-sac of history

— race. He goes on at length about the blood groups in the Celtic lands being an indication of the Mesolithic origins of the latter day Celts. Now he does not get so far as actually saying that there is a high incidence of O blood which the Celtic share with such peoples as the Basques, North Africans (yes Bob Quinn), Icelanders and — would you believe — the Amerinds, but I suspect that the reason he doesn't is because this would show the stupidity of carrying blood group analysis too far. That school of thought which has made much of this blood group analysis omit to tell us why Scandinavia, Anatolia and Spain should all have such a high incidence of "A" Blood — for there is no racial connection. In short if the presence of "O" blood points to a common origin then surely "A" blood does the same? Given the close historical association of Spain and North Africa one would expect the two areas to share the same blood groups — but they don't. Clearly there must be some other explanation for blood group distribution other than racial connection and common origin. Stability of genetic stock might be one explanation. I can only conclude that it amazes me that in this "liberal" age even race is used to "disprove" that we are Celts. Like every other nation in the world we Celts are racially mixed. Our claims, our identity, do not rest on claims to racial purity. I would also like to assure Mr. Muir that we Irish at least among the Celtic peoples do not have roots older and deeper than the Celts; elements in a total cultural matrix yes, but it is the Gael which gave Ireland its distinctiveness historically... In the mean time could someone offer us (re)reading the Celtic Landscape?

KEVIN COLLINS

STAGE CELTERY

In English literature the tradition of Stage-Celtery stretches at least as far back as Shakespeare. A process of Celtic-stereotyping is an understandable aspect of the expansion of English, initially at the expense of her Celtic neighbours. Any devil's advocate could demonstrate that there has been no shortage of people ready to exemplify the rôle of stage Irishman, Scot or Welshman. The reward may be as ephemeral as a free drink or as substantial as the affluent life-style of the TV "personality".

There is a tendency to dismiss such personalities as clowns, which of course they are. They are nevertheless in a position to do a great deal of harm. During the last quarter century the process of anglicisation in Ireland has been highly successful. Television has been the most important agency in that process. Raidió Telefís Éireann was set up on the recommendation of a committee under the chairmanship of one of those teleclowns, Eamonn Andrews. With such a godfather it can hardly be a matter for surprise that RTÉ has been the abject failure that has proved to be the case.

Another example of the TV clown venturing out of his depth was the BBC television series "The Celts". Although experts in the various fields made their contributions their efforts were vitiated by the lack of any coherent interpretation. No doubt one of those experts would have been able to provide this. Alternatively a seeker after information, such as Frank Delaney, could have served to provide a vicarious introduction for non-Celtic viewers. Instead of that the series appeared to be designed specifically to provide an ego-trip for Delaney.

Many bad programmes are churned out and many programme-makers are egotists. What was unforgivable was that poseur's contemptuous dismissal of any claim by Cornwall to a Celtic identity. On an earlier occasion when a spark of "Celtic" fire from him would have been apposite it was sadly lacking. One of his literary interviews was with the late Gwyn Thomas, while Thomas was a living stage Welshman. Much of the interview was a continuous diatribe against the Welsh language and all those who spoke it. Making a virtue of his own ignorance of Welsh, he professed to be a Socialist and internationalist, but apparently equated internationalism with the speaking of English. Instead of querying some of these blatant inconsistencies, SuperCelt Delaney merely listened to the oracular windbag with open-mouthed admiration.

Apart from the BBC's coffee-table book issued in conjunction with the series Delaney has published a book on Joycean topography and one on John Betjeman. No doubt there is or will be postdoctoral thesis seeking to establish the Celtic provenance of the Joycean canon. Betjeman's work is arguably the quintessence of middle class England. But for being too loquacious and having a slightly outlandish accent Delaney could readily pass for one of those legendary creatures, a Hampstead thinker. He would certainly feel ill at ease in the more obviously Celtic environs of Andersonstown. According to Delaney's own terms of reference his failure to support the local Celtic language makes him decidedly less "Celtic" than the Cornish people he gratuitously insulted. Agus nach bhfuil locht ar an té a scríobh an aiste seo? Tá, gan amhras, ach bhí eagla air gurb fhada an lá ó bhí cleachtadh ag an Dubhshláinneach idir le cainnt agus le léamh na Gaeilge.

PÁDRAIG Ó CONCHÚIR



A GROSS INSULT TO CELTIA (and others!)

The EEC has announced "The European Prize for Translation of Poetry". Worth 4,000 ECUs it will be awarded during the 9th European Poetry Festival at Leuven in Belgium in November this year.

But "the poems as well as the translations must be written in 1 of the 9 official languages of the European Community"! Talk of cultural commissars! Talk too of the great support for Irish in the EEC promised by Traolach Ó Raiftearaigh (latterly Secretary of the Department of Education) in his pamphlet in support of membership of the EEC some 15 years ago. At that time, as some recall, Pádraig Ó Snodaigh, then a professional civil servant in the same Department, wrote a pamphlet on social and cultural aspects of the EEC. His head was sought by the then Minister Pádraig Faulkner who however, did not succeed in having him sacked for taking part in what was supposed to be a "National" debate.

But this poetry prize, this European Prize from the EEC not only excludes Welsh and Cornish and Gaelic and Manx and Breton, it even excludes Irish, the 1st official language

of the Republic of Ireland under its sovereign constitution! (And our comrades in Catalan and Basque are "included out" too as the old Hollywood song had it, as are translations to and from Sardinian, Occitan, Frisian and so on and on).

The latent arrogance in the centripetal nature of the French state, West Germany's basic insecurity, and England's residual imperial way of thinking triumph again over their begging bowl syndromed fellow members of the EEC it seems.

Works by Ó Direáin, Ó Snodaigh and Caitlín Maude which have been translated (some by Eamon Ó Cíosáin) in recent years into Breton or Italian are not eligible, nor are Ó Cíosáin's versions of Maude Ó Direáin *et al.* in French are. And while the Prút/Ó Snodaigh translations of Nic Gumaraid are out and Sorley Mac Lean from Gaelic to English is out, a Con Ellis book, written in English and translated into Italian, is in. We wish Con, a writer in Irish and in English, the best of luck.

P. PLUNKETT

LATE NEWS :

The Irish Language has, following agitation, now apparently been accepted.

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£6, 60FF or US\$15. 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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Phil Mac Giolla Bháin, 40 Berriedale Ave., Baillieston, Glaschu, G69 7BT.

BREIZH

Subscriptions: Youenn Craff, Talbodek, Beilh/Baye 29130 Kemperle/Quimperlé, Brittany. Correspondence: Yann Bouessel Du Bourg, La Haie d'Izé, Val d'Izé, 35450 Livré-sur-Changeon, Brittany.

CYMRU

Merfyn Phillips, Parc y Ffrier, Llandudoch, Dyfed.

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

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Ian Williams, 6 Rose Row, Redruth.

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Cristl Jerry, 6 Glenfaba Road, Peel.

LONDON

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Elizabeth A. Fitzpatrick, P.O. Box 20153, Dag Hammarskjöld Postal Centre, New York, NY 10017.

INTERNATIONAL BRANCH

Alan Heusaff, 9 Br. Cnoc Sion, Dromehonrach, Ath 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.A.C. 24, Éire.

Our next deadline for CARN 58 will be 6th November, 1987. I would ask regular or new contributors to meet this due date and would appeal especially for more photographs/illustrations (not necessarily accompanying articles).

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).

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AL LIAMM, literary magazine in Breton, published 6 times a year. 80 pages. Sub. 130 FF/annum but outside French State 140FF by surface mail, 180 FF by air mail, to P. Le Bihan, 16 rue des Fours à Chaux, St-Malo 35400. In Nr 241, there is a tribute to the late Celticist Leon Fleuriot (see Carn 57), and two articles by him of which one deals with some Old Celtic words and the relationship between Brittonic and Gaulish, while in the other he reviews some of the questions raised by the Barzaz Breiz, the most important work of the Breton literature "if one measures its importance by its influence on future generations, their ideas, their dreams, their emotions, their loves and their works".

Illustrations supplied by P. Huisman.

L'AVENIR DE LA BRETAGNE, Journal National Breton et Fédéraliste Européen, monthly 20 pp. Subscription 130FF Brittany/France, 140 FF other countries. BP103, 22001 St-Brieuc-Cedex. CCP Rennes 1132-86 J. Of particular interest in the July issue, a 9-page contribution "Les Méfaits de la France en Bretagne" with subtitles: La Bretagne mutilée. Industrie ou Tourisme? Culture imposée. Une agriculture sous tutelle. Le déménagement du territoire, surveying the most important aspects of the Breton problem.

LOWENDER PERAN

FESTIVAL OF THE CELTS
14th-18th October 1987

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