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A LINK BETWEEN THE CELTIC NATIONS

NO. 77

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After Maastricht: "it is not what we want"

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Britain has something to hide

The War in Ireland

Crockez Keeg Po Deveeth

Manx General
Election 1991

In Search of Celtic Roots

McRae Case Update

Deddf Eiddo Campaign

CELTIC LEAGUE



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



ALBA

A' Tumadh anns a' Ghàidhlig

Dh'èirich deasbad anns a' Phàipear Bheag - "Saor-chlà na Gaidhealtachd an Iar" - bho chionn ghoirid air sgàth iomraidh air cho duilich 's a tha a' Ghàidhlig seach cànanan eile a thogail.

Dh'fhoillsich am pàipear litir bhuam fhìn a' gearan nach robh e idir fìor a chantainn gu bheil a' Ghàidhlig, mar chànan, dad nas dorra na cànan sam bith eile. Is e tha cho duilich mu dheidhinn togail na Gàidhlig nach eil bailtean idir ann far nach cluinn thu ach Gàidhlig, far a bheil iad an dùil gum bruidhinn coigreach cànan na sgìre, agus nach eil fhathast gu leòr de chothroman agus de ghoireasan ann am bad sam bith de dh'Alba gus an cànan a dh'ionnsachadh.

Feumaidh gun thog seo ùidh an neach-deasachaidh oir nochd seachdain no dhà às a dhèidh aiste mhòr anns a' phàipear aig tidsear cànanachais Iain Swan a' cantainn gu bheil e gu dearbh duilich Gàidhlig a dh'ionnsachadh - do luchd na Beurla.

Bha e ceart a dhaingneachadh nach e gu bheil a' Ghàidhlig nas dorra na cànanan mar Fhraingis no Ghearmailtis, ach gu bheil i nas eadar-dhealaichte dhan Bheurla na tha iadsan.

Tha glè bheag a bhuaidh air a bhith aig a' Ghàidhlig 's a' Bheurla air a chèile tro na linntean. Tha na faclan eadar-dhealaichte, tha an gràmar eadar-dhealaichte agus tha an dòigh-sgrìobhaidh eadar-dhealaichte. Tha agus an cultar air an cùlaibh.

Is beag an t-iongnadh ma-thà gu bheil na clasaichean agus na cùrsaichean a tha teagasg na Gàidhlig tro mheadhan na Beurla a' faighinn tàire feuchainn ri toirt air luchd-ionnsachaidh gabhail ri modhan ùra. Chan e mhàin gu bheil aca ri eadar-theangachadh a dhèanamh fad an t-siubhail, tha aca ri sìor leum "eadar-inntinn" cuideachd!

Nach biodh e na b'fhasa dhaibh fantainn ann am modh an aon chànan gun a bhith leum air ais 's air adhart, dìreach mar a dh'ionnsaich iad an ciad chànan air glùn a' phàrant. Uill, is ann mar sin a tha Comhairle nan Sgoiltean Araich air moladh bho chionn deich bliadhna do chlann. Agus a-nis do dh'inbich cuideachd.

Chuir stiùiriche CNSA Fionnlagh MacLeòid beachd air beulaibh an t-sluaigh aig a' Mhòd Nàiseanta mu dheireadh gum bu chòir cùrsaichean làn-ùine tro mheadhan na Gàidhlig a bhith air an tabhann dhaibhsan a tha gu dùrachdach airson a' chànan a thogail.

Chan e beachd gun eòlas a bh'ann agus aithisg mhòr thomadach air a chùlaibh, a' mìneachadh gu mionaideach na h-ùine, na cosgais, na spàirn, nan tuarastalan 's an trèanaidh a dh'fheumadh cosg mus biodh a' chiad ionad 's chùrsa bogachaidh deiseil.

Chan e rud ùr dhan t-saoghal a th'ann an cùrsa cànan bogachaidh - far nach fhaighear oideachadh ach tron chànan a thathar ag ionnsachadh. Tha iad ri fhaighinn anns a' Chuimrigh, Ameiragaidh, Canada, Israel, Catalùinia 's Usgadaidh (Dùthaich nam Basgach). Ach chan fheuchadh riamh roimhe cùrsa fad bliadhna a chur air chois.

Chan eil cinnt aig Fionnlagh nach e seo an dòigh as fheàrr airson cur ri àireamh luchd na Gàidhlig gu luath 's gu mòr, mar a tha e cantainn (anns a' Bheurla) ann an ròr-àdh na h-aithisg: "Tha e an-dràsta toirt 2,000 uair gus Gàidhlig a dh'ionnsachadh bho thùs. Ged as fhiach seo gu tur, tha e an dà chuid cosgail 's slaodach. Bhiodh gun teagamh ionad mar am fear a tha an dùil, a bhios a' tabhann dòbhlachd ionnsachadh cànan nach fhaighear an àite sam bith eile san t-saoghal, a' lùghdachadh na h-ùine seo gu mòr mòr."

Bhiodh e cuideachd a' toirt airgead 's daoine 's dòchas a-staigh dhan sgìre: "Ge b'e càite a bhios iad bidh gach ionad bogachaidh a' toirt airgead 's neart ùr dhan choimhearsnachd ionadail, agus aig an aon àm ag àrdachadh mothachadh na Gàidhlig am measg mòran a bha saòilsinn gun robh an cànan marbh no dol bàs."

Deagh sheansa gum biodh fèill air a leithid a chùrsa, ceart go leòr. Seall air a' cholaiste Ghàidhlig Sabhal Mòr Ostaig agus na th'ann de dh'oileanaich a tha air cùrsa gnìomhachais no teicneolais dà bhliadhna a dhèanamh a dh'aona ghnòthach gus an cuid Gàidhlig a leasachadh, agus air na thig ann bliadhna an dèidh bliadhna air na

cùrsaichean goirid cànan san dòchas gum bi iad fileanta uaireigin!

Ach chan a mhàin an luchd-ionnsachaidh a tha feumach air oideachadh tron Ghàidhlig fhèin. Gus a seo cha robh cothrom aig Gaidheal a bhriathrachas a leudachadh, no gus a thuigsinn 's a sgrìobhadh de dh'fhaclan a leasachadh, ach le bhith ag eadar-theangachadh bho fhaclairean Beurla-Gàidhlig.

Tha sin air atharrachadh le faclair ùr sgoinneil a th'air ùr-nochdadh bho Roinn nan Cànan Ceilteach aig Oilthigh Ghlaschu, a' chiad faclair Gàidhlig gu Gàidhlig riamh.

Tha "Brìgh nan Facal" aig Richard Cox, a rèir an leabhair fhèin, air a dheasachadh dha na bun-sgoiltean. Ach a dh'inns na fìrinn tha e a cheart cho feumail do sgoilear no dh'inbheach sam bith air trì dòighean.

Mar a chanadh gu h-àrd, is e buannachd mhòr nach eile aig an leughadair ri mìneachaidhean a thogail tro mheadhan cànan eile agus is dòcha call car sa chèill nach tèid soillearachadh ann an cultar cèin.

Tha e cuideachd na bhuannachd faclan ùra an là an-diugh fhaicinn air an toirt còmhla às na leabhraichean chloinne a th'air a bhith tighinn a-mach bho chionn grunn bhliadhnaichean a-nis. Faclan feumail cumanta mar "soirceas" 's "gheat" air "circus" and "yacht" agus leithid "bàta-tumaidh" air "submarine". Ach chan eile feum tuilleadh, tha mi toilichte ràdh, air "Iùgo-Slàbhia"!

Is e an treas tairbhe liosta fhaighinn de chòrr 's 9,000 facal air dòigh-sgrìobhaidh chunbhalach le cuideam Buidheann Comhairleachaidh na Bun-sgoile air a chùlaibh. Tha an dòigh seo a' togail air na molaidhean a thàinig a-mach aig Bòrd Deuchainnean na h-Alba ann an 1981 airson cleachdadh anns na h-ard-sgoiltean. Cha robh an cois sin ach liosta car goirid de dh'fhaclan.

Chan eile "Brìgh nam Facal" cho teann ris an liosta bha sin agus barrachd air aon dòigh-sgrìobhaidh air a toirt seachad far a bheil sin cumanta co-dhiù, mar eisimpleir "là" cho math ri "latha". Ach tha facal no dhà ann a th'air atharrachadh bhon a' chiad liosta, me "seanachas" seach "seanachas". Agus mearachd no dhà cuideachd - tha Cox a' cumail ri "st" an àite "sd" air feadh an leabhair ach ann an

The National Museum of Ireland

In these evil days,
When the old wound of Ulster is a disease
Suppurating in the heart of Europe
And in the heart of every Gael
Who knows that he is a Gael,
I have done nothing but see
In the National Museum of Ireland
The rusty red spot of blood,
Rather dirty, on the shirt
That was once on the hero
Who is dearest to me of them all
Who stood against bullet or bayonet,
Or tanks or cavalry,
Or the bursting of frightful bombs;

The shirt that was on Connolly
In the General Post Office of Ireland
While he was preparing the sacrifice
That put himself on a chair
That is holier than the Lia Fail
That is on the Hill of Tara in Ireland.

The great hero is still
Sitting on the chair,
Fighting the battle in the Post Office,
And cleaning streets in Edinburgh.

Somhairle Mac Gill 'Eathain

The above is his own translation of Sorley Maclean's poem "Ard Mhusaeum na h-Éireann" which was carried in the last issue to commemorate his 80th birthday. It should be read in conjunction with the original and the accompanying article in *Carn* 76.

(A' Tumadh..... from page 2)

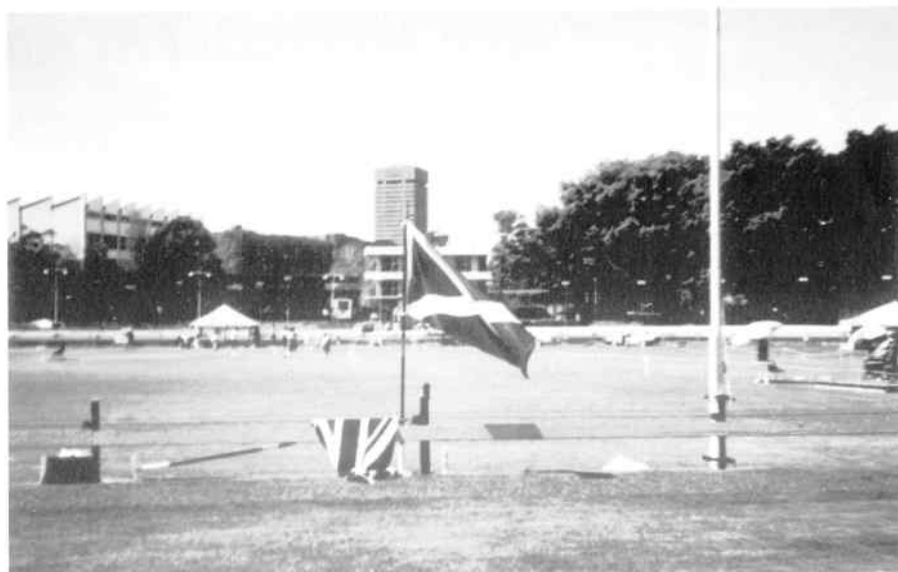
"Lùnastal" agus "Crìostaidh" (am fear mu dheireadh seach gu bheil e stèidhte air ainm pearsanta, dh'fhaodte?).

Ach is mise tha glè dheònach liosta choileanta mar seo a chleachdadh mar bhun-tomhas airson a h-uile diabhal ceist a tha ag èirigh ann a bhith sgrìobhadh aiste Ghàidhlig!

Summary

A recent debate in the West Highland Free Press raised the point that Gaelic is difficult to learn for English speakers because of its dissimilarity. But learning through the medium of Gaelic on a year-long course is the answer put forward in a well-researched report prepared by national Gaelic playgroups director Fionnlagh MacLeòid. A new dictionary, "Brìgh nam Facal", also provides for education through the medium of Gaelic, being the first ever dictionary to explain Gaelic words in Gaelic. It also brings together modern words used in recent children's books and gives a good orthographic standard.

Peadar Morgan



*An Omen? The wind has its reasons. The Union Jack bows to the Scottish Saltire
(Courtesy S.N.P. Australian Group)*

McRae Case Update

A TV documentary, devoted to the shooting of Scottish militant Willie McRae, is due to be networked on a British basis in 1992 by Channel 4 as part of its Scottish Eye series.

This is a welcome and timely development, and no small credit is due to the Celtic League which has regularly highlighted the McRae case in various issues of *Carn* (e.g. *Carn* 61).

Willie McRae, aged 61, a senior statesman of the SNP, was shot to death in his car in April 1985. Despite the fact that no firearm could be seen on or near the body, and despite other suspicious circumstances such as the removal of Willie McRae's personal effects from his body by "persons unknown", the authorities described the death as "suicide", refused to divulge any details to substantiate their curious verdict, and for nearly seven years have turned down requests for a public inquiry.

Since then the circumstances of the case have been obscured by a vast amount of disinformation, and investigation of the case is largely a matter of exposing and then discarding false "facts" which have emanated from official, semi-official and unofficial sources.

In February 1990, the "Conway Report" appeared. Claiming to be a report of "an independent investigation" into the death of Willie McRae, the document, consisting of a mere seven pages, has been widely circulated in media and other circles ever since.

Briefly, the report states that the McRae case is basically a case in which

"government interference" prevented a "hapless police force" from conducting a full investigation. The report also says (without presenting a shred of evidence) that, because McRae was a known person to MI5, the police were prevented from making a full inquiry, and, because the police had "little or nothing to report", the Procurator Fiscal (a Crown Prosecutor) "was not in a position to hold a Fatal Accident Inquiry." There is *no mention* in the report of either the Lord Advocate for Scotland, or the Solicitor General for Scotland, both of whom were personally responsible for repeatedly refusing to hold a public inquiry, and for repeated refusals to answer questions from MPs in the House of Commons.

Instead, the "Conway Report" places all blame and responsibility on vague and unidentifiable "government interference" with "the hapless police force". The report *does* go so far as to say that the police were, "perhaps understandably", in "error", but this "is capable of explanation." The report even suggests that Willie McRae was on "first-name terms" with the Special Branch.

The "Conway Report" appears to be an attempt to absolve from blame not only the police, but also the Procurator Fiscal and Scotland's chief legal officers, who are directly responsible.

But the facts tell a different story. The police force concerned is the Northern Constabulary. Its investigation lasted from 6th April 1985 until a date in June 1985 when, according to a Crown Office statement of 1st July 1985, a "full report"

Celtic Memorial in Australia

On February 1st 1992, the State Governor of New South Wales, accompanied by the State Premier, both of Scottish ancestry, inaugurated a very considerable Monument to the contribution of all the Celtic peoples to Australia over its 200 years of European settlement. About 5000 people, very many kilted, gathered for a weekend-long ceremony.

The Monument, which will be a cultural gathering place for the various Celtic Communities for future years and so serve to perpetuate their cultural influence, is in the form of a great Ring of Standing

Stones (see Carn 74) - locally designed by a Melbourne architect, John Reid, influenced by such ancient Rings as Brodgar but original; it is duly oriented on the solstices. Its focal Stones are called the Gaelic Stone, the Australis Stone and the Brythonic Stone. It was originally planned to call the Australis Stone the Koorie Stone (for the Australian aborigines - (but the Aboriginal Community was not interested).

The Inauguration was "straight-forward" - no strange rites. The Governor, kilted, told the story, as did the President of the local Celtic Foundation, John Tregurtha. The Presbyterian Moderator, a Scot, blessed the Stones. The Cardinal sent blessings.

This writer, as Convener of the Celtic council of Australia, awarded some Celtic honours (which we give to those who have helped the Celtic cause, often with little other recognition).

Next day, a Gorsedd Stone, for the Welsh and Cornish, was dedicated with prayers in Welsh and Cornish; and an Ogham Stone dedicated for the Irish, Scots and Manx. We then unveiled street signs in Cornish in a nearby village founded by Cornish tin miners a century ago.

Representatives of neighbouring municipalities and of the Celtic communities are installed as Guardians of the

Stones, headed by the mayor of Glen Innes and the writer.

By any standards this is a major achievement, done in 2 and a half years. Financed by local enthusiasm and a State Government grant. Perhaps the only monument and gathering spot for all the Celts - certainly in the Southern hemisphere.

The Celtic Council, created a decade ago in Sydney, to promote the teaching of Celtic Studies at University level has made giant strides - Celtic Studies are now taught in three undergraduate years, at honours and Master's levels and lately at PhD level.

This writer notes with pride that the first Stone raised, which he dedicated, is known as the Alexander Stone. Placed under it by a representative of each Celtic Community were shamrock, thistle, leek, ragwort, fuchsia and broom, with Australian wattle and Celtic Rowan. A bottle of single-malt whisky was also, allegedly, poured into the hold!

This is not a political article but let me just comment that we have not forgotten the lands of our European ancestry and their needs.

Here, the Celts are prominent and are here to stay.

Peter Alexander, Convener,
Celtic Council of Australia

(McRae case... p. 3)

was submitted! So much for "the hapless police force" which, according to the "Conway Report", was "in error" and had "little or nothing to report". Is a man shot in the head in the most suspicious circumstances to be considered "little or nothing to report"?

Was the Procurator Fiscal "not in a position to hold a Fatal Accident Inquiry"? In fact, the Procurator Fiscal is obliged by law to hold a public inquiry where there is any mystery concerning a fatality of any kind. He has refused - repeatedly - to do so.

The actions and statement of Scotland's chief legal officers are equally culpable.

There is however little mystery about the "Conway Report" or its author. Far from being the report of "an independent investigation" into the death of Willie McRae, it does not constitute an investigation at all. There is no evidence of any investigation into the circumstances of his death.

As for independence, the author of the "Conway Report" is Mr John Conway, who is a retired senior police officer. By a coincidence (which he fails to mention in his report) Mr Conway is a former member of the Northern Constabulary, the very same "hapless police force" which was merely "in error" - and "understandably" so - in its handling of the McRae investigation.

R. Martin

Stop Press

The TV programme referred to above, "Who Killed Willie McRae?" was screened at 5 p.m. on 2nd February, 1992.

The programme highlighted McRae's links to the Scottish National Liberation Army (SNLA). It was revealed that three vehicles, involved in following McRae prior to his death, had been definitely identified as Special branch vehicles.

Some Sun Support?

The Scottish edition of the ultra-Tory Sun newspaper announced a change of editorial policy in January. Scottish readers were urged to support "Independence In Europe" which, of course, is the flagship policy of the Scottish National Party. In the run-up to the General Election a British Tory newspaper is urging Scottish readers to support the SNP!

What lies behind the Sun's apparent change of political policy, and is its new-found "enthusiasm" for Scottish nationalism genuine?

The reality of the situation is that the majority of Scottish parliamentary seats are held by the Labour Party. The Labour Party depends on its Scottish seats to unseat the Tory Government in the General Election. Labour must hold Scotland if it hopes to form the next British Government. But the main threat to Labour in its Scottish seats comes, not from the Tories, but from the SNP. Therefore, the Tory media (in this case the Sun newspaper) is hoping to boost the SNP in order that Labour will lose sufficient seats in Scotland to prevent the

Labour Party from forming the next British Government. This would ensure the continuation of a Tory Government.

The Sun's motives are now clear. Vote SNP - but only to keep Labour out of Government and the Tories in.

This has unfortunate implications for the SNP and for constitutional nationalism in general. Many in the SNP are acutely embarrassed by the unwelcome support from a reactionary, Royalty-infatuated British tabloid like the Sun. Worse still, an attempt is being made to use the SNP as a mere pawn in the greater game of British politics (a fate which is inevitable for constitutional nationalist parties as history shows e.g. the disaster of Irish constitutional nationalism from the 19th century onwards).

The incident also illustrates how little the British State actually fears constitutional nationalism, and it also shows that constitutional nationalism is no real threat to the British State.

A Stuart

BREIZH

Abaoe pevar bloaz emañ ar C'hevre Keltiek o klask lakaat pennlevraoueg Breizh-Veur, ar British Library, da resteurel da Enez Vanav an dornskrid ha n'eus nemetañ eus an dastumad anavezet dre an any "Chronicles of the Kings of Man and the Isles". E 1988 e voe embannet gant ar C'Hevre ul levrig a 12 pajenn e saozneg dindan an anv-se endeeun. Skrivet gant ar gouizieg keltiegour George Broderick e tispleg pesseurt danvez a zo er C'hronik-se ha dre be hent e teuas e kerzh ar British Library: tennañ a ra da brouiñ ez eo tra ar vroad vanavat. Ar British Library a zalc'h ez eo dezhi hervez lezenn!

E latin hag en hevelep stumm hag a vez gant lies bloazdanevell all eus ar Grennamzer e tezrevell ar C'hronik darvoudoù eus ar prantad etre 1016 ha 1377 c'hoarvezet d'ar rouaned a ouenn skandinavat-gouezel a rene neuze war Manav hag an Hebridez, hag ivez da eskibien Vanav diwar ur mare a voe. Menegoù zo ahendall eus darvoudoù c'hoarvezet a vare da vare en Iwerzhon hag en Alba koulz hag eus darempredoù gant broioù all eus gwalarn hag hanternoz Europa. Embannet e voe ar c'hronik evit ar weizh kentañ e 1586 gant William Camden en e levr "Britannia". 16 embannadur all zo bet anezhañ e-doug ar 400 vloaz tremenet. E 1973 e teuas er-maez un droidigezh e manaveg (koulz hag e saozneg ma ne fazian) keñver-ha-keñver gant an destenn latin orinel, ul labour kaset da benn gant George Broderick ha Brian Stowell, daou genskriver da g-Carn anezho.

Rendael zo bremañ diwar-benn orin an dornskrid. N'eo ket anat-krenn e pelec'h, e pe vro, e voe savet. Da varn diouzh an anaoudegezh pizh a ziskouez eus an darvoudoù manavat e c'haller krediñ e voe skrivet gant menec'h eus abati Rushen hag a zo lec'hiet er mervent en Enez Vanav. An abati-se a oa bet savet war-dro 1134 gant menec'h deuet eus abati Furness e Bro-Saoz. An abad eno a vire ar gwir da envel eskibien Vanav.

Oc'h enebiñ ouzh breudenn ar C'hevre Keltiek e tave un degemennour eus ar Levraoueg Vreizhveuriat d'an doare ma'z eo skrivet ar C'hronik, d'ar pluennerezh anezhañ evit lavarout resis. Diskouez a ra e gwirionez bout heñvel-bras ouzh hini an dornskridoù saoz pe skosat eus an hevelep

Kronik Rouaned Manav hag an Inizi

mare. Padal kement-se ne brou tamm ebet e oa bet aozet an dornskrid en diavaez eus Enez Vanav, peogwir e teue bep ar mare menec'h eus abati Furness da vevañ e Rushen, ha forzh penaos ma oa ken unvan pluennerezh ar skriverien a-hed hag a-dreuz Breizh-Veur n'eus ket da souezhiñ e vefe bet heñvel hini Rushen.

Orin manavat

Pezh zo koulz ha sur eo e voe kenaozet ar c'hronik war atiz ur beliour manavat bennak. Lakadenn diwezhañ ar penniskriver zo eus 1257, ar bloaz ma voe kensakret iliz an Itron Varia e Rushen dirak ar roue Magnus, an eskob Richard a Sodor ha pennoù bras all. O vezañ ma'z eo dreist-holl istor politikel hag ilizel ar rouantelezh (adalek mare ar roue Godred Crovan, a virer an hengoun anezhañ dindan ar stumm-anv gouezelekaet "Orry"), a vez testenikaet gant an darvoudoù marilhet e c'haller krediñ ez eo war c'houlenn pe en enor d'ar roue Magnus end-eeun an hini e voe aozet an dastumad. Eñ a voe ar rener diwezhañ eus lignez Crovan.

Penaos 'ta e teuas an dornskrid e dalc'h ar British Library? Ar c'hentañ meneg a anavezet anezhañ a ra da c'houzout e oa e-kerzh an hendraour gouizieg Roger Dodsworth eus York e 1620. Henezh a oa dimezet d'un douarenez d'ur George Stanley hag a oa gouarnour Manav e 1536-1545 a-berzh rener an enez, e genderv-kompez Edward Stanley, "earl" Derby. War-dro 1540 e voe klozet abati Rushen evit mat. Tebek eo a-se a teuas neuze an dornskrid e dalc'h G. Stanley, ha drezañ d'e verc'h-vihan.

Ur martezead all zo. Gant eskob Manav ha Sodor, John Meyrick (1577-99), e voe roet da g-Camden an Istor Enez Vanav embannet e Britannia. An istor-se n'eo nemet un diverradur eus darn eus ar C'hronik, ar gevrenn A anezhañ. Sed a lavar Camden er raskrid: "An istor berrmañ eus rouaned Manav a stagan ger evit ger diwar un dornskrid kozh, anvet "Kronik

Manav", hag a hañval bout bet skrivet gant menec'h abati Rushen, an hini pouezusañ en Enez". Evit doare 'ta e oa bet roet un dornskrid eus ar C'hronik da g-Camden gant Meyrick. Pe ez eo an hini hag a zo hiziv er British Library, an hini

nemetañ a chom kement ha ma ouzer, pe ned eo ket, se n'ouzer ket re vat met gwirheñvel eo ez eo an hevelep hini, rak n'eus bet kavet meneg resis eus nep hini estregetañ.

Mar deo prestet e voe gant Meyrick ne voe ket restaolet dezhañ, ankounac'haet ma voe moarvat evel ma c'hoarvez alies pa brester levrioù. Dodsworth a zaremprede levraoueg Sir Robert Cotton e London, ha Camden a rae alies ivez. O klevout e oa Dodsworth douaraen-kaer da Stanley en dije roet an dornskrid dezhañ pa oa marv Meyrick. N'eo nemet ur martezead evelato.

Pa varvas Dodsworth e teuas ar C'hronik d'al Levraoueg Cotton hag e chomas eno betek 1753. Er bloaz-se e voe prenet houmañ gant pe evit ar British Museum hag a oa nevez-savet dre Akt Parlamant. E 1972 e voe distaget al Levraoueg Vreizhveuriat diouzh ar Mirdi ha ganti ez eas Kevrenn an Dornskridoù ma oa enni ar C'hronik.

Ade'honit an dornskrid

Kalzik bruderezh zo bet graet da strivad ar C'hevre Keltiek da lakaat al Levraoueg Vreizhveuriat da resteurel an dornskrid-se da Enez Vanav. Ul lec'h dereat evitañ a vefe e levraoueg ar Mirdi Manavat e Doolish/Douglas.

En diskar-amzer tremenet e kreskas ar c'heflusk pa zisklêrias degemennour ar British Library ne oa ket a brouenn e vije a orin manavat. Da harpañ e nac'hadenn n'en doa prouenn ebet kennebeut e vije a orin "breizhveuriat". War al lezenn e harp evit diazez ar berc'hentiezh. Ne respont ket d'an anadurezh diskouezet gant kounskrid ar C'hevre Keltiek. Pelec'h bennak e voe skrivet ar C'hronik, n'eus ket nemeur a var e voe graet war atiz ar roue Magnus pe un den all a veli en Enez Manav. Keñveriañ a ra G. Broderick gant an degouezh ma vefe divizet gant ar gompagnunezh vanavat Steam Packet lakaat sevel ul lestr e Bro-Saoz: hi eo a vefe perc'henn d'al lestr da c'houde.

Obituary

We regret to announce the death of a great Breton, Frañsez Kervella, at the age of 79. He will be remembered chiefly for his very detailed standard grammar, *Yezhadur bras ar Brezhoneg* published in 1947. He had helped to successfully resolve a crisis which threatened to destroy the Breton national movement in 1930-31 but afterwards devoted his spare time to the teaching of our language to adults through the OBER correspondence school and to writing (poetry, short stories, translations, etc.) under the pen-name Divi Kenan Kongar. A few years ago, Mouladurioù Hor Yezh published his "Dindan Gouriz ar Bed" (Under the Equator), a most interesting account of the time he spent as a geographer mapping parts of Gabon before the war.

We offer our sympathy to his wife, CL member Vetig an Dred, and to their children who also play an active part in the Breton language struggle.

(Kronik Rouaned.....p. 5)

Emzalc'h Mirdi Manav zo par da hini ul labaskenn: a-du gant ar British Library ez a, o chom e par ar saviad lezennel. Pemp pe c'hwec'h vloaz'zo, pa oa ar C'hevren Keltiek o c'houlenn ec'h adrofe an English National Trust d'ar Manx Trust an emell eus an enezennig "Calf of Man" e chomas ivez ar re a oa karget da zifenn an herezh manavat hep ober an disterañ van. N'eo nemet pa voemp deuet a-benn da dennañ evezh foran war an esparder e teurvezjont dont a-du gant ar goulenn hag e rankas ar "Fiziadur" saoz plegañ. Pep bro he deus dre natur ar gwir da adperc'hennañ an douaroù hag an traezoù bet skrapet diganti dre heg pe dre gorvigell. Evit ar vrogarourien vanavat ez eo ken pouezus adc'honit domskrid o c'hronik brudet ha ma'z eo evit Iwerzoniz piaouañ Levr Ceannanus Mór (The Book of Kells).

A. Heusaff

Gerioù nebeut anavezet

bloazdanevell - annals; pluennerezh - style; lakadenn - entry; tebek - probable.

Summary

The arguments in support of the restitution to the Isle of Man of the only extant manuscript of the Chronicles of the Kings of Man and the Isles outweigh those of the British Library for its retention. The latter has only a narrow legal basis for possession whereas all the historical evidence points to its having come from the Rushen monastery into the hands of the Stanleys who ruled the Isle of Man around 1540. Copies of the 12 page Celtic League pamphlet about the manuscript, its contents and history, are available from A. Heusaff (address page 24) for Stg.£1.50.

Breton Language News



Youenn Olier

Literary Award to Youenn Olier

The Langleiz prize, named after a Breton writer and painter, is given annually to stimulate writing in Breton. It was awarded last October to Youenn Olier for his work as a whole which is as extensive as it is varied. Much of it has been published by himself. It includes collections of poetry, short stories, novels (some of the futuristic, reminding of "Brave New World"), plays, history of the Breton movement and of literature in

Breton, literary criticism, translations from the Greek literature, detailed diaries, etc. He seems to have an inexhaustible pen! Add to that his contributions to 270 issues of the monthly IMBOURC'H (meaning: enquiry, research), devoted to comments on current political developments in Brittany and internationally but above all to studies inspired by traditional Catholicism: I wonder if even Roparz Hemon is not beaten by Y Olier as regards the volume of his production! His perseverance is all the more remarkable as he had more than a normal share of trouble in terms of health and accidents. He has a good reading knowledge of the other Celtic languages. Probably more than anybody else he has in the last 40 years endeavoured to adapt Breton for the requirements of precise expression, not shying away from liberally coining the new words derived from old Breton or the other Brittonic languages in preference to recent borrowings from French or adaptations of international Greek - or Latin - based terms. Some would say he went too far, and could have relied more on the resources of the popular Breton spoken only a few decades ago. Whether one agrees or not with his choice, whether one shares his religious views or not, he could well be the most articulate exponent of an intellectual life through the medium of Breton today. He fully deserves the honour. Long may he remain active!

A.H.

Ti Ar Brezhoneg

Breton speakers living in the Paris area can meet every Friday from 7.20 p.m. onwards in Ti ar Brezhoneg, 15 rue des Tourelles, Paris 75020 (tel. 43 64 63 33). Those who attend the numerous classes given by the teachers' association KBDP in secondary schools in and around the French capital have there an opportunity to practice what they have learned. Several of the teachers recruited by DIWAN frequented this centre before returning to Brittany. One can eat and have a drink there, and attend occasional lectures. If you are fluent in Breton and have some interesting topic on which you can give a talk while in Paris for a week-end, get in touch. Together with the KBDP and other associations, Ti ar Brezhoneg organises the Breton stand for the annual Expolangues exhibition which this year was held at the "Porte de Versailles" from the 12 to the 16 of February. This has proved to be excellent as a means to display what is done for and in Breton to a numerous international public.

A *Dictionnaire des Compositeurs de Musique de Bretagne* by Vefa de Bellaing was announced for March in the bilingual bimonthly bulletin of the Breton Cultural Institute. This work is the result of several years of research by a woman who wrote several articles in Breton about our composers. She has also been very active in the Breton language struggle for more than 50 years now.



Language News Continued

Anjela Duval Commemoration

A three-day commemoration of the writer Anjela Duval who died some years ago was organised by the municipal council of Ar C'hovharc'had, her native parish, in November. She is to be remembered in particular for her collection of poems 'Kan an Douar' – 'the Song of the Earth', in which her attachment to the land from which she made her living is vividly expressed. The organisers were helped by Celtic League member Ivona Martin who, as a close friend of the poetess, was able to put them in touch with other people who knew her and also to lend them various items for an exhibition which proved very successful. She writes in Breton: "I thought there would not be many people attending, it is too cold. This was from the 8th to the 10th of November. Well, more than 500 came. You see, things are changing fast here! I was invited to pull the string attached to a Breton flag which covered a plaque bearing the name Anjela Duval. The major spoke at length – in French. What about Breton?, I whispered to him, he knows the language. He did not trust himself and he replied: You will do it. So I



had to improvise. Later, I said, when people see this plaque and wonder: Who was she? tell them she was a farmer, a quite capable one managing on her own, who regarded cultivation as the most beautiful occupation

on earth, sowing, planting, reaping, making things sprout and grow as if in partnership with God. She spoke Breton all her life, creating poems and lovely songs through its medium. She is known in many countries, has been translated into Welsh, French, German, English etc.; an American has written a book about her. She brought fame to Ar C'hovharc'had and to her country, Brittany.

The occasion was marked by singing, dances, plays staged by DIWAN children, lectures, a round-table TV discussion with relatives, neighbours and friends including Ivona, all reminiscing about Anjela in Breton.

Looking for recordings of A. Duval's voice

In 1972 the journalist Roger Laouenan recorded A. Duval talking about her life and her views. This covered several hours and served as the basis for a book but the recordings themselves are now missing. Our subscriber Mikael Madeg, who has produced ten cassettes of recordings from native Breton speakers, would very much like to be able to prepare one of Anjela Duval too, he has got the transcription of the talks collected by Laouenan. He is appealing to anyone who knows what may have happened to the recordings to get in touch with him at his address: Keredol, 29800 S. Tonan, Brittany.

La Rouerie Commemoration



Armand Tuffin de la Rouerie

Yann Bouessel du Bourg has set up a committee, composed of a number of well-known personalities, to commemorate the second centenary of the tragic death, on

January 29-30, 1793, of Armand Tuffin de la Rouerie, one of the most engaging figures in the history of Brittany. Born in Fougères in 1751, he took part before Lafayette (who was also partly Breton) in the War for Independence in New England. Known under the name of Colonel Armand (which he preferred to his aristocratic title of marquess), using his own wealth to equip the troops under his command, he became after numerous feats of arms (e.g. at the siege of Yorktown in 1781) a brigade general in Washington's army.

On his return to Brittany, he took a firm stand against the absolutism of the French monarchy and for the treaty-based rights of Brittany to maintain self-government. For this purpose he founded the Association Bretonne which from 1791 onwards prepared to struggle against the drift of the French Revolution towards totalitarianism. After his untimely death, his followers organised the Chouans revolt but they appear to have lost sight of the particular Breton aims set by him for the Association Bretonne.

As part of the commemoration, the committee proposes putting up plaques,

getting municipal councils to name public places after him, possibly to erect a statue, making him more widely known by means of publications, exhibitions, lectures, broadcasts, etc.

For that purpose Y. Bouessel would welcome cooperation from other associations and individuals, also financial support (30F or \$6 minimum) to help covering expenses: this should be sent to the Comité La Rouerie at his address: La Haie d'Izé, Val d'Izé, 35450 Livré-sur-Changeon, Brittany, Bank Acc. Nr 306 685 49000, Crédit Agricole d'Ille-et-Vilaine, Vitre-Saint-Martin.

He would be particularly gratified if Celtic League American Branch members could help by canvassing local authorities, and publicising the work of the Rouerie Committee so that this fighter for freedom be also remembered and honoured in the USA. He will forward further information if required.

Mouladurioù Hor Yezh 1 Pl.Ch. Pégu, 29260 Lezvenen have just published Rhisiart Hincks' Welsh-Breton, Breton-Welsh Dictionary (196pp) and re-published Abeozen's complete translation of the Mabinogion into Breton.

Book Review

Histoire d'un Interdit, le breton à l'école - by Klaoda an Du.

Published by Hor Yezh, 1 Pl. Ch. Péguy, 29260 Lezven, Brittany. 317 pp.

This book is a remarkable contribution to the history of the cultural genocide perpetrated by the French State against the Breton people for the past two centuries and particularly since the beginning of the 3rd Republic (1870).

Although the author had to limit her investigation to the Western half of the Côtes-d'Armor department, it is valid for the whole Breton-speaking area.

For the first time a wealth of testimonies have been brought together, having been obtained from the survivors of those generations which were deliberately sacrificed to a crazy linguistic imperialism. To satisfy this *idol*, innumerable children were made to feel guilty and were degraded: guilty by making them ashamed of their language, of their parents, of their people presented as backward, degraded by making it official and normal to inform on their school pals, inciting them to spy on one another in order to get rid of the "symbol" (generally a wooden shoe) which they got for speaking their language,

punishing the one holding it at the end of the day by keeping him or her from going home with the others. A proper education should have allowed these boys and girls to freely express their joie de vivre and their impish wit, but instead then were turned into repressed beings, glumly pacing the playground up and down, shunning one another for fear of inadvertently uttering a word in the *forbidden language*.

No honest person, no Breton who has retained an ounce of pride will read these pages without feeling hurt and outraged by the obnoxious character of such practices.

In the course of her research, Klaoda an Du has gathered numerous official documents from the Côtes-d'Armor archives and exposed to the full day light the internal working of the **Murder Machine** set up by the French State to destroy our culture. She has also unearthed the texts on which the fanatical doctrine of jacobinism was founded, in particular the writings of the wretched Abbé Grégoire who provided the Credo of the new religion.

Jacobinism is indeed a religion. This explains — we shall never repeat it too much — that the French Revolution, which originally was not directed against the

monarchy nor even against the nobility (numerous members of the latter were among its advocates and took part in it), this Revolution from the very start took on the Christian church with which it was competing. For God it substituted a deified Nation-State and the cult of Paris and Marianne, following the example of Rome and Augustus. That is why this fanaticism is so virulent.

Klaoda an Du is to be congratulated for this excellent research. The only thing amiss is that she has perhaps not sufficiently highlighted the pre-war campaign of Yann Fouere and Ar Brezhoneg er Skol which proved so effective in getting elected representatives to demand that Breton be taught in the schools: had the war not come so soon it would undoubtedly have borne fruit. But the author is to be unreservedly praised for her courage, having dared in the climate of intellectual terrorism that prevails around us, to tear down the mask of virtue which hides the real face of a State that is always ready to lecture to other countries while maintaining its century-old system of totalitarian oppression, its monstrous "National Education" machine which Philippe Nemo calls (in his book "Pourquoi ont-ils tué Jules Ferry?") *the last sovietiform bastion of the West*.

Y. Bouessel du Bourg

L'Avenir de La Bretagne (Jan.)

Carries a review of a 16-page pamphlet by the geographer P.Y. Le Rhun, "La Bretagne face à l'Europe et à l'Île de France", published by Skol Vreizh, price 25F. It argues the necessity for Brittany to be reunited in its historic limits if it is to be able to compete in a Europe of which the centre of gravity is shifting to the East. It shows the failure of the French decentralisation attempted in the Early seventies and again in 1982: this was due mainly to a division into artificial regions and to the dearth of means allocated to them.

Close cooperation must develop between the Breton cities, in particular Rennes and Nantes, without neglecting economic links with the neighbouring regions of Western France. An "autoroute of the Estuaries" should be built as well as one joining Nantes through Central France to Budapest. Brittany possesses major trump cards: its geographical position, a long history of its own, cultural coherence, a high level of education, a harmonious urban development, a still well preserved environment, a good image. Le Rhun is optimistic: if we have the will, we'll get a fair place in the Europe that is emerging.

Al Liamm

literary magazine in Breton, 5 issues a year. Subscription 150F/annum but 160-200F outside State, to Per ar Bihan, 16 r. des Fours à Chaux, 35400 St-Malo. In the Nov.-Dec. issue F. Ollio tells a story about two Chinese friends who have fled from a post-Communist China that is being devastated by war lords and who fall out on account of a girl. Rhisiart Hincks traces the history of the translation of the Bible in Breton up to about 1900: the Welsh who played an important part in it met with disappointment.

Celtic Studies in Rennes

The number of students doing Breton in Rennes University II remains at a high level: 72 and 62 are preparing respectively for the Diplôme d'Etudes Universitaires Générales I and II. 48 are going for the BA, 20 for the MA, 16 for the Diplom of Celtic Studies and 6 are doing post-graduate courses. This places Celtic - courses include Welsh, Irish and Cornish - in 4th place, after English, Spanish and German (if one excludes French) in the Arts Faculty. The department is headed by Lukian Kergoat.

A wall map of Brittany

was published about 5 years ago in both Breton and French with financial help from the Breton Cultural Institute. The demand for the Breton one was underestimated, so a new batch of 2,500 copies was recently printed. Almost 2,200 of these were ordered by the Finistère Département Council which has distributed them free to all primary and secondary schools in its area, the rest being taken by the Côtes-d'Armor and Morbihan Councils. So it is again out of print! The Loire-Atlantique Council has recently taken 170 copies of the French version for the secondary schools of the département.

Copies of Jakez Derouet's beautiful

Map of the Celtic Countries

(each having its toponyms in its Celtic language) are still available from Skoazell Vreizh, c/o Per Loquet, Section des Relations Interceltiques, Skol Uhel ar Vro, BP 66A, 35031 Roazhon/Rennes-Cedex.

After Maastricht: "it is not what we want"

A statement by the U.D.B. about the consequences of the decisions taken at the E.C. Council of Ministers' Conference in Maastricht in December is published in the January issue of *Le Peuple Breton*. The U.D.B. is favourable to a European Union but it must be based on federalism, i.e. decentralised as much as possible, with governments close to the people and respecting democratic principles at all levels. The Maastricht decisions marked a step back from this ideal: the European monetary policy was entrusted to an organism independent of the political power (the Commission); by increasing the concentration of financial powers in the area between London, Amsterdam, Frankfurt, Paris and Milan, they further deprive some 60 million Europeans living in the Atlantic regions of any real say in the way they will be affected by the monetary policy; adherence to the principle of manpower mobility will continue to concentrate workers in areas which are already overpopulated, when it is increasingly evident that for the sake of a healthy society a balanced geographical distribution of economic activities should be promoted.

The European Parliament which, being elected by universal suffrage, is the only democratic E.C. institution, is further denied legislative power in the social and environmental fields, and it is to remain irrelevant where security and external policy are concerned. Decisions will be taken by the Council after secret deliberations. The only concession made to the unanimous demand raised by the regions of the community, with the backing of the European Parliament, that they be given a real institutional role, was the setting up of a committee of the Regions, but its members will be nominated by the Council, i.e. the States. What freedom of action can it expect to have?

In the absence of regional power at Community level, says the U.D.B., only the strong regions, i.e. those enjoying a real political, economic and budgetary power, will be able to weigh on the decisions of the Council or of the Commission. That unfortunately is not the case for Brittany. What can it do with its annual 2 billion Francs allocation (the same as the *Côtes-d'Armor* get)? Compare with Catalonia's 63 billion or Baden-Wuerttemberg's 156 billion (1989 figure)!

"Either Brittany remains dependent on the crumbs of an insane, devastating 'economy' that rests overwhelmingly on tourism or she takes her destiny into her own hands". This by no means would rule

out solidarity with others but we need political weight. Apart from the sovereign Irish State and the autonomous South-Basque territory, no region of the Atlantic seaboard has got that. Only if they all get together in the *Arc Atlantique* (Atlantic Bow) will they be able to make an impact and be listened to by the Central Europeans. This will be the main theme to be put to the voters by the candidates of the united Breton parties going forward for the regional elections on March 22 under the heading "The Breton People, a European People".

Will they in the absence of large financial backing be able to reach the voters? Will the media allow their voice to be heard? We shall report the result in our next issue, hopefully an encouraging one.



The Atlantic Bow

Arc- Atlantique

The main protagonist of close cooperation between the "regions" of the Atlantic seaboard is undoubtedly Joseph Martray who in the fifties founded the C.E.L.I.B. (Committee for the Study and the Coordination of the Breton Interests), a body which played an important role in the events which revolutionised Breton farming in the early sixties and produced a draft "law-programme for the development of Brittany" (vetoed by De Gaulle as dangerous for French unity). After the

CELIB had been brought to heel by its parliamentary commission (more attentive to orders from central party offices), Martray applied himself to organising a series of conferences of the peripheral maritime regions. He now stands for a common cause of the E.C. Atlantic regions. Though only a regionalist he is perfectly aware of the French governments' abiding preoccupation with continental Europe to the detriment of the Atlantic façade. To counteract Germany's growing economic and political power, France is devoting the bulk of her resources to the Paris "megapolis" and to the Seine-Rhone axis. For the future of Brittany it is essential to halt this trend. This can be done by bringing together some 23 regions extending from Scotland to the south of Portugal or even Andalusia.

In his newly published book "Nous qui sommes d'Atlantique", Martray investigates what they have in common.

Reviewing it in *Peuple Breton* (Jan.) J.J. Monnier notes historical arguments "most of the regions are or were Celtic" (how much store does the author set by our languages however?), 2/3 of them came into the Norman-Angevine empire in the 12th century —; they all stand to gain by developing the resources of the sea (providing a healthy environment and a potential for leisure) as well as transport by sea.

Martray recognises that for the success of cooperation, common values are a prerequisite. The Arthurian legends are credited as having brought "le rêve" (dreaming, fantasy?) to Europe; the great discoveries started from our shores; there would also be a common form of Christianity; a common attitude towards death; a common political ideal based on federating historic regions.

Undoubtedly there have been important links between these parts of Europe since times immemorial, witness the megalithic civilisation; the 14th and 15th centuries also saw a flourishing trade, in which Breton seamen played a central role, from Edinburgh to Faro. As regards common values however, there is a challenge to the present-day Celts to offer an alternative, based on their traditions, to the catastrophic ethos of the "West" with its shortsighted belief in endless growth and technological solutions. But that would pose a double question: would there be enough freedom of mind among our populations to adopt these values and could they establish sufficient control over their own territories to be able to live by them?

Martray's book, published by "Terre de Brume", Rennes, "is a vision as well as an analysis", says J.J. Monnier. "It opens the debate that has been present in the mind of militants and economic leaders for the past few years now."

CYMRU

Gogledd Iwerddon, Cymhariaeth leithyddol

Damsgel ar iaith cenedl arall yw'r gorthwrw diwylliannol gwaethaf oll.

Fel hynny oedd y sefyllfa yn Sbaen o dan yr unben Franco. Caniateid y Gastilianeg yn unig.

Fel hynny y mae hi yng Ngroeg. Ni chydabyddir unrhyw un o'r ieithoedd a ddefnyddir yn y wladwriaeth honno ar wahân i'r Roeg.

Edrycher ar Werinlywodraeth Ffrainc sy'n rheoli sawl cenedl heb eu cydnabod na chydabod hawl bodolaeth eu hieithoedd. I'r Ffrancod blinder yw pob iaith ond y Ffrangeg yn nhiriogaeth y Werinlywodraeth.

Digon afiach yw agwedd y Saeson at yr ieithoedd Celtaidd yn yr ynysoedd hyn. Serch bod rhyw ychydig o gydnabyddiaeth i'r Gymraeg a llai i'r Albaneg y mae Lloegr yn manteisio ar wendid y Gernyweg a'r Fanaweg. Ond am agwedd y Saeson tuag at y Wyddeleg, un o elyniaeth rone yw. Byddan nhw'n darogan byth a beunydd ddifodiant y Wyddeleg yng Ngwerinlywodraeth Iwerddon gan amlygu pob mynegiant o daeogrwydd ieithyddol yno. Ond yng Ngogledd Iwerddon a lywodraethir o Loegr gwelir gorthwrw iaith yn debyg i'r hwn a geid dan Franco yn Sbaen neu'r hwn a geir o hyd yng Ngwerinlywodraeth Ffrainc.

Na fydded blewyn ar dafod neb. Y mae'r Saeson ymhlith fandaliaid ieithyddol penna'r byd, yn cadw cwmni cywilyddus gyda'r Ffrancod a'r Groegiaid. Mae'r Saeson ar eu gwaethaf yng Ngogledd Iwerddon, naill yn gwahardd defnyddiad y Wyddeleg neu, ar y gorau, yn ei hanwybyddu.

Byddai agwedd y Saeson at y Gymraeg yr un mor wenwynllyd oni bai eu bod nhw'n gorfod ymgodymu ag ychydig o bobl â rhuddin dros eu hiaith yng Nghymru ac i raddau llai yn yr Alban hefyd. Os bydd dynion yn meddwl bod gelyniaeth wrth-Geltaidd y Saesneg yn unigryw yng Ngogledd Iwerddon edrychen nhw ar Gernywg lle y mae pethau bron cynddrwg. Er yr atgyfodwyd yr iaith frodorol yno yn ystod y deng mlynedd diwethaf rhyw iaith ffug a ddyfeisiwyd gan Sais ac a gyhoeddwyd gyntaf ganddo ryw chwech blynedd yn ôl sy'n cael ei hariannu dan ddylanwad yr awdurdodau Seisnig gan

gyngor Cernyw a, rhyfeddod o ryfeddodau, gan Gomisiwn y Gymuned Ewropaidd ym Mrwsel. Mae sawl ffordd o danseilio iaith. Un o'r ffyrdd mwyaf effeithiol o amharu ar gynydd iaith ddilys yw hybu ac ariannu iaith ffug.

Wrth edrych ar lymdra'r wleidyddiaeth yng Ngogledd Iwerddon y mae'n rhaid i ddyn ddod i'r casglaid y byddai llawer mwy o lewyrch ar yr achos cenedlaethol yno pe byddai'r cenedlaetholwyr yn rhoi mwy o bwyslais ar ddysgu ac ar hyrwyddo'r Wyddeleg. Honno a'u gwnai'n anorchfygol. Ac y mae'r Saeson yn gwybod hynny. Ofnan nhw'r ieithoedd Celtaidd yn fwy nag arfau a gweithredoedd treisiol. Y mae'r heddlu a'r lluoedd arfog dan awdurdod San Steffan yn ddiymadferth yn erbyn yr ieithoedd Celtaidd, nodweddion pennaf y Celtaid a ddaw yn gryf unwaith eto trwy rym eu hieithoedd.

Ceir digon o gyfarwyddid beth i'w wneud i ailorseddu iaith lleiafrif yng Ngwlad y Basg a hefyd yng Nghatalunya yn nwyrain Sbaen. Mynned nid yn unig y cenedlaetholwyr yng Ngogledd Iwerddon ond y Celtaid i gyd yr un fath o ddeddfwriaeth dros eu hieithoedd nhw ag y ceir dros y Fasgeg a thros y Gatalaneg. Ni wna llai y tro. Ddeddfwriaeth gynhwysfawr i'w hiaith yw'r nod yr anela'r Cymry iach ati bellach. Gwneled y cenedlaetholwyr ym mhob gwlad Geltaidd yr un peth nawr. Byddai hynny'n fynegiant o'r fath undod y mae'r Undeb Celtaidd yn sefyll drosto. Ildiai Lloegr i'r undod hwnnw.

Summary A comparison of the position of Irish in Northern Ireland with that of the other Celtic languages even the best favoured of which is in a precarious position compared with minority languages like Basque and Catalan which have cast iron legislative status behind them. Not only Irish in Northern Ireland but all the Celtic languages need equally effective statutory backing, an aim which all Celtic nationalists must work for for the sake of maintaining the identities of their nations and for any worthwhile political advancement for them.

Merfyn Phillips

Newyddion Calonogol Am Y Gernyweg

Hoffwn ddiolch o'r galon i bawb a gyfrannodd at Cossell an Tavaz Cornoack yn ystod 1991. Erbyn diwedd y flwyddyn yr oedd dros £320 wedi'u casglu a bydd hyn o gymorth mawr yn y dyfodol. I'r rhai ohonoch sydd wedi gofyn am lyfrau i ddysgu'r iaith Gernyweg y mae'r rhain ar gael yn barod:

A Students' Grammar of Modern Cornish	£10.20
A Students' Dictionary of Modern Cornish	£8.90
The Pronunciation of Cornish	£1.80

Mae'r prisiau hyn yn cynnwys cludiant.

Hoffwn bwysleisio y daw'r ffynonellau o'r gyfnod pan oedd y Gernyweg yn iaith gymuned fyw. Bwriedir dechrau gwaith ar werslyfr i ddysgu Cernyweg drwy gyfrwng y Gymraeg rywbryd ym 1992 ond darperir "gwersi post" o Gernyw drwy gyfrwng yr iaith fain yn y cyfamser a gobeithir y bydd cwrs cyflawn An Curnoack Hethow wedi'i gwblhau erbyn yr haf. Croeso i chi gysylltu â mi ynglyn â'r llyfrau a/ neu'r gwersi.

Diolch am eich haelioni unwaith eto.

Andrew Currie, Trysorydd Cussell an Tavaz Curnoack (Cangen Cymru), 4 Meadow Close, Hirwaun, Morgannwg Ganol.

Summary A brief note of the fundraising activities of the Welsh Branch of the Cornish Language Council towards financing the publications of the parent body and an indication of what is already available as a result of intensive research in the authentic Modern Cornish texts.

Andrew Currie



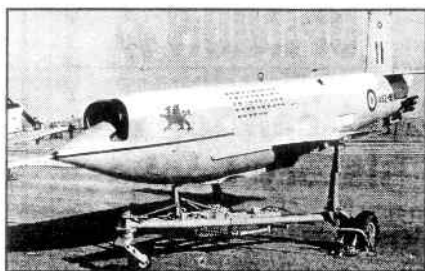
P. C. Huisman

Britain has something to hide

The easing of East West tensions in the past 18 months makes it very easy to forget that the world was a very different place in March 1968, at the time of the loss of the Aer Lingus airliner EI 712.

Britain and her N.A.T.O. Allies were locked in what they perceived as a desperate struggle with the Soviet bloc for military supremacy. Earlier in the decade the world had been taken to brink of nuclear war and with the developing situation in Indo-China the two power blocs were once again posturing aggressively.

Central to Britain's clandestine defence programme in the late sixties was the development and testing of missiles at the top secret defence establishment at Aberporth in mid Wales. Aberporth is the central component in a series of installations which straddle Cardigan Bay and includes missile firing facilities, tracking installation and a base for the dispatch of unmanned targets, the latter being at Llanbedr 45 miles north of the main base. In addition to the on-shore facilities Britain had unilaterally extended the range danger area to encompass some 700 square miles of the Irish sea stretching within sight of Irish coast. Missiles were, and still are, fired regularly westward towards Ireland from the main base being aimed at pilotless target aircraft (Jindiviks) launched from Llanbedr. Both target and missile are programmed to destruct before reaching the Irish coast.

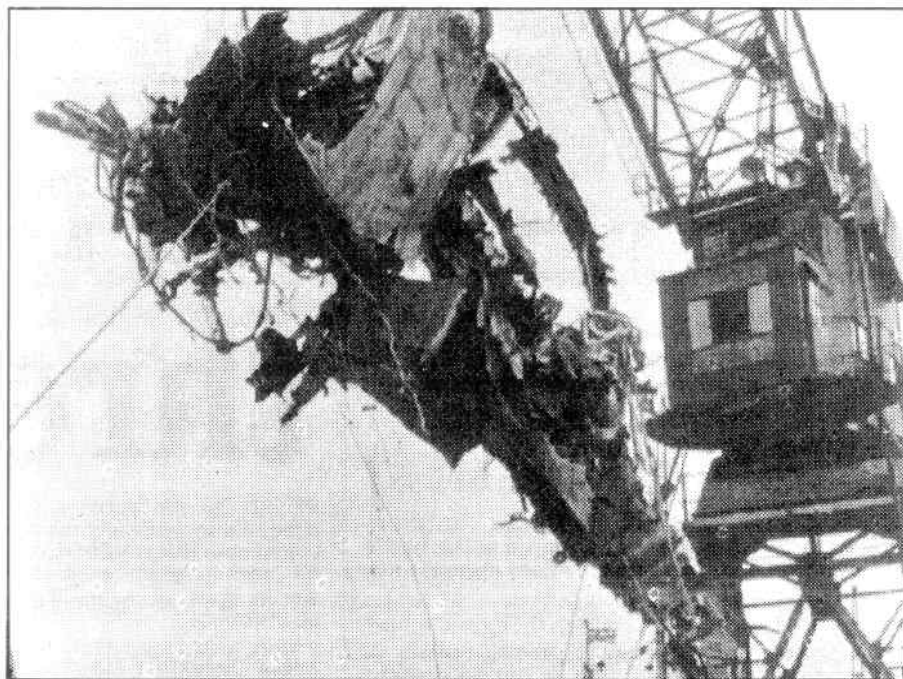


'Jindivik' Rogue Missile?

It was in to the southern periphery of this danger zone that Aer Lingus flight EI 712 flew on March 24th, 1968. The Aer Lingus aircraft was a Vickers Viscount airliner with 61 people on board making a routine flight between Dublin and London. This flight abruptly ended over the Irish Sea just East of the Tuskar rock.

Some of the circumstances surrounding the crash are not in dispute. The sequence

of events occurred between 10-45 and 11-10 G.M.T.. A radio intercept which was received at 10-58-02 has been accepted by the Irish board of enquiry as being the first indicator that the flight was in difficulties together. Another message, seconds later indicate that whatever did happen happened quickly.



Wreckage brought ashore at Rosslare, Wexford.

Groups of witnesses in the Carnsore/Greenore area give two distinct accounts of what happened next. There was a "noise like thunder" high in the air followed minutes later by a more subdued noise at sea level. From this group of witnesses also comes the confirmation of an aircraft crashing into the sea in the area from which the aircraft was subsequently recovered.

The official report also cites evidence from another distinct group of witnesses who describe in varying accounts an aircraft flying S.E. from Fethard on Sea towards the Saltees Islands. This group also provide evidence of an aircraft crashing and "floating in the sea".

The official report considered that the evidence from these two widely separate groups indicated that they both might have seen or heard the same aircraft i.e. the Viscount. However, the distance together with other factors (such as identification colours) mitigated against this, so the report concluded (Section 2:1:4:10) "the conclusion that there was such another aircraft in the area is inescapable". The report then advances a theory to connect the other "aircraft" to the Viscount crash

speculating that the Saltees sighting was possibly a target aircraft that could have passed close to or even clipped the Aer Lingus viscount causing it to crash. The theory was not considered plausible.

The Saltees "aircraft" is worthy of further consideration however, although the League concur with the report about the unlikely nature of its collision with EI 712. The aircraft seen at Fethard on Sea from the description of its flight and its day-glo colouring on wing tips and tail was undoubtedly a Jindivik pilotless target aircraft. Eye witness's describe its erratic progress which indicates that it may have

been out of control and indeed the aircraft was and (the latest variants) still is noted for control problems and instability*. The aircraft also reportedly "floated" after crashing in the sea and this is significant as the Mk 1 Jindivik in use at the time would, because of the nature of its construction, have floated for some considerable time.

Given that the Saltees aircraft was probably a Jindivik target out of control a far more plausible theory, and one the official enquiry does not seem to have considered, is that the Aer Lingus Viscount was struck by the missile intended for the target, i.e. the missile having failed to locate the target locked on to the Viscount. There is evidence of this situation occurring in the past.

Britain maintains that the range at Aberporth was inoperative on the day in question (a Sunday). Given the state of East West tensions at the time it seems unlikely that the U.K. would be able to close such an installation for the day. More importantly, if Britain is an innocent party, why does the British government refuse to comment on testing at the range in the period prior to the day of the crash?

The Celtic League believe that were the British records released they would show:

- a) Testing of naval surface to air missiles was taking place at Aberporth at the time and that these tests involved both land and seaborne firings.
- b) That in the periods before and after the crash several of the test missiles oscillated off target and became rogue missiles.
- c) That naval vessels armed with surface to air missiles were at sea in the range area on the days before and after the crash.
- d) That support craft normally engaged on target recovery were operational on the day of the crash.

While the British government maintains its silence and withholds the records world opinion can only conclude that they have *something to hide*. That *something*, is their culpability for the loss of an Irish airliner with 61 people on board on March 24th 1968.

J.B. Moffatt

* As recently as May 1991 a Jindivik target went completely out of control and headed inland, crashing on a car with two occupants both of whom escaped unhurt.

Wales: Ports and Trade

The figures below, derived from 'UK Trade Data', show the value of goods imported and exported from Welsh ports, from 1987 to 1990. However, these figures are calculated on a UK basis, so they exclude intra-UK trade. As such they underestimate the total level of trading activity.

Table 1 Value of trade through Welsh ports, (in £ millions):

Year	Imports	Exports	Total
1987	3070	2043	5113
1988	2699	2189	4888
1989	3565	2852	6417
1990	3191	2608	5799

As Table 1 shows, imports make up over half of the value of goods traded.

Table 2 Milford Haven Trade:

Year	Total Trade (in £ million)	As a % of total Welsh trade
1987	1281	25
1988	1290	26
1989	1999	31
1990	1678	29

Milford Haven is the most important port in Wales. The main commodity traded is oil.

Peter Wills

Just What is a Celt?

Shall we use a narrow linguistic definition that states that a Celt is one who is a native speaker of a Celtic language? That should fairly well eliminate the membership of the Celtic League.

Shall we use a broader linguistic definition that tells us that a Celt is one who can speak a Celtic tongue? We should still find ourselves facing an extreme loss of membership.

Shall we use a geo-political definition? That should disqualify all, save the 26 counties in the south of Ireland.

Shall we use a geographical definition of being born in a traditionally Celtic land? Exit the American, Cape Breton and London branches.

Or shall we use the cultural definition, and say that a Celt is one who is heir to a glorious tradition?

Speaking as a first generation Irish-American with only a few words of Irish to my credit, I have some strong feelings on the subject.

While our languages form a vital, important part of our identity, they are just that; a part.

Can a Celt not be seen in his art, be it the beauty of knot-work patterns, or his style of architecture? Can a Celt not be felt in the touch of poetic soul within each of us? Can a Celt not be spotted by that small pagan spark he carries, even though he may be the most devout of Christians? Can a Celt not be heard in the words and music of his song, even if those words be in French or English?

Much has been said concerning our music. Unfortunately, it has become fashionable, of late, to put down singers and musicians from the Celtic nations, who dare to write and sing new songs, as not being sufficiently Celtic.

If a Celtic singer/songwriter singing about a Celtic land or a Celtic theme isn't making Celtic music, what is it they he, or she is doing? Are "Men of Harlech", "The Haughs of Cromdale", or "The West's Awake" not Celtic, due to being written in the stranger's tongue? (I beg a pardon from my Breton, Cornish and Manx cousins; to my everlasting shame, I don't have much knowledge of your songs.)

Is choice of instrumentation, tempo, or key signature the crucial factor in determining the degree of Celticness that a song might possess?

Our music, our culture, our people are in a constant state of evolution. The writing of tunes did not start, nor did it end with O'Carolan. I think that we can all breathe a sigh of relief that no one told him that, "Its nice, but it's not traditional. Stop writing new pieces, and simply repeat what's been done before".

Our older musical forms are beautiful, and **should** be heard, but the Celtic Thunders, Wolf Tones, Silly Wizards, etc, are our new voices. Let's encourage their vitality. Possible, at some future date, our descendants will name **There Were Roses** and **Ar Éirinn Ní Neosainn Cé Hí** in the same breath, and take pride in knowing both songs.

In closing, I pose this problem: What shall we do with the fellow who dons a green cardboard hat on the 17th of March? We can roll our eyes in derogatory amusement, or we can (and I hope, will) put an arm around his shoulder and say, "Brother, your pride is admirable, but you see, there's a bit more to this confusing business of being a Celt".

Rand P. March, Member, CLAB

Deddf Eiddo Campaign

In November last London branch members joined members of the London 'cell' of Cymdeithas yr Iaith Gymraeg in a picket on the Welsh Office in Whitehall, London in support of a 'Deddf Eiddo' for Wales - a Property Act which would give county and district councils in Wales the power to control the sale of land and houses and thus slow the immigration of English into Welsh-speaking areas. The picket was timed to coincide with a larger rally held at the same time outside the Welsh Office in Cardiff by Cymdeithas yr Iaith. Posters were stuck to the door of the Whitehall

office expressing support for the two Cymdeithas members serving prison sentences for their part in the Deddf Eiddo campaign - society chairman Alun Llwyd, and Branwen Nicholas who was on hunger strike in protest at the refusal of Wyn Roberts, M.P., Welsh Office minister and Branwen's constituency M.P., to meet her to discuss the need for a Property Act. This campaign is seen as the last hope for keeping Welsh alive as a natural community language.

R. ap T.

ÉIRE

Teilifís na Briotáinise

San am go bhfuilimid fós ag cur is ag cúiteamh anseo in Éirinn faoi theilifís na Gaeilge agus gur beag an dóchas atá ag go leor de phobal na Gaeilge go seasfaidh an Taoiseach nua leis an geallúint a thug an iar-Thaoiseach go mbunófaí a leithéid i 1992, tá gluaiseacht faoi lánseol sa mBriotáin le Bealach Teilifíse i mBriotáinis a bhunú go lua. Nuair a d'éirigh Alan Bienvenue as a phost mar cheannasaí na gcláracha teilifíse i mBriotáinis ar FR3 i mí Meán Fómhair seo caite, chuaigh sé láithreach i mbun oibre ar an éileamh do Bhealach Teilifíse i mBriotáinis, ar aon dul a bheag nó a mhór le S4C i gCymru.

I mí na Samhna tionóladh seimineár i Quéven, in aice an Oriant, fé stiúir ACORT Breizh (Association pour le creation d'un Office de radio-télévision de Bretagne). Bhí bróisiúir dhátheangach i mBriotáinis-Francis réidh le cur os comhair an lucht éisteachta ina raibh plean don t-seirbhís nua - radio agus teilifís - leagtha amach. Páirteach sa seimineár chomh maith bhí triúr eachtrannaigh a bhfuil baint acu le cúrsaí teilifíse, ina measc Donncha Ó hÉalaithe ó Feachtas TVG, Ian Fraser Gregor ó BBC na hAlban, Stiúrthóir na gClár ar Theilifís Bascach, chomh maith le seanadóir ón Alsáis.

Bhí an t-ionadaí Bascach in ann cur go láidir leis an gcás ar son seirbhíse Teilifíse mar chabhair do chur chun cinn agus neartú teanga mhionlaigh. Tá líon na gcainteoirí Bascaise ardaithe ó 22% go 28% in imeacht sé bliana idir 1983-1989 tar éis bunú na seirbhíse i mBascais. Tá na Bascaigh chun tosaigh san Eoraip lena bhfuil de chláracha acu ina dteanga féin do pháistí agus daoine óga - 3 go leith uair a chloig in aghaidh an lae don óige amháin. Is cinnte go bhfuil ceachtanna le foghlaim uathusan. Maidir leis na moltaí don tseirbhís Briotáinise atá foilsithe ag an eagraíocht nua-bhunaithe seo, tá dhá phlean i gceist, ceann fadtéarmach agus ceann gearrthéarmach. Plean cuimsitheach atá sa ceann fadtéarmach ina bhfuil leagan amach iomlán ar treallamh, foireann, costas agus modh chraoladh agus scaipeadh na gcláracha. Cuirtear síos ar na haidhmeanna atá le seirbhís chlos-amharc i mBriotáinis.

1. Meán oideachasúil a bheadh ag comhoibriú leis an gcóras oideachais i teagasc na teanga agus an chultúir.
2. Meán a chuirfeadh ar chumas na tíre comhoibriú ar bhonn cultúrtha leis na tíortha Ceilteacha eile agus mionlaigh na hEorpa i gcoitinne.



Agóid le haghaidh Teilifíse na Briotáinise i Kemper (courtesy of Bremañ)

3. Meán a bheadh ina fhóram le haghaidh malartú tuairimíochta agus beartais i saol sóisialta, polaitíochta agus cultúrtha na Briotáine.
4. Meán a chuirfeadh bonn faoi thógáil tionscail chlos-amharc agus a thabharfadh fostaíocht díreach do bhreis agus 200 duine.

Luaitear go sonraitheach an líon daoine a theastódh i ngach grád ins na rannóga éagsúla, idir stiúrthóirí, léiritheoirí, teicneoirí, rúnaithe, 7rl. Meastar go mbeadh lucht féachana de 30% de phobal na tíre ar fáil don bhealach nua Teilifíse, sin thart ar 1.5 milliún duine. Bheadh an Bealach Briotáinise ar aon dul le S4C sa mhéid is nach i mBriotáinis amháin a bheadh an craoladh; san iomlán bheadh 10 n-uair a chloig in aghaidh an lae, le 6 uair i mBriotáinis agus 4 uair i bhFraincis. Gné suimiúil den phlean is ea an meastachán ar an gcostas a bheadh ar an seirbhís chuimsitheach fadtéarmach seo. An

bunchostas caipitleach ar fhoirgnimh, treallamh, 7rl. 50MFF; sin timpeall £5.5mn, suim a bhfuil cuma an-réasúnta air nuair a chuirtear i gcomparáid é leis na figiúirí atá luaite le bealach Teilifíse Gaeilge a bhunú; ar an dtaobh eile tugtar costas reachtála de 500MFF sa bhliain - os cionn £50mn, suim atá thar a bheith ard, beagnach dhá oiread an mheán-chostas a mheastar do sheirbhíse na Gaeilge. Ní méir chur san áireamh go bhfuil 10 n-uair a chloig sa lá i gceist anseo agus feidhm le

baint as an teicneolaíocht is déanaí i ndéanamh agus i gcaoladh na gcláracha. Tá sé measta chomh maith go mbeadh teacht isteach do 100MFF (£11mn) ag an stáisiún ar fhógraíocht agus ar díol chlár; bheadh fuíollach an airgid le teacht ó deontais ón gComhairle Réigiúnda agus/nó ó na Comhairlí Contaetha (départements na Briotáine). Mar sin beidh cur i gcrích an phlean seo do sheirbhís chuimsitheach ag brath ar dearcadh na n-údarás seo agus ar an airgead a bheidís sásta caitheamh ar fhorbairt cultúrtha ar an scála seo. go dtí seo ní go fial a chaith na Comhairlí áitiúla leis an mBriotáinis agus measann roinnt daoine go mbeadh súil thar a chuid ag lucht na Briotáinise ag lorg na suimeanna airgid a theastódh don phlean fadtéarmach. Agus ní ceist airgid amháin a chaithfear cur san áireamh. Tá amhras ar roinnt daoine go mbeadh an lucht féachana ann láithreach do sheirbhís 6 uaire a chloig sa lá, nuair nach bhfuil a chraoladh faoi láthair ag FR3 ach 1

uair agus 23 nóiméad sa tseachtain. Feictear gur fearr an seans go n-éireodh leis an bplean gearrthéarmach le haghaidh seirbhís teoranta, nach mbeadh ag craoladh ach ar feadh 2 uair a chloig sa lá. Tá sé ceaptha go mbeadh an stáisiún seo suite i lár an cheantair Briotáinise, Carhaix-Rostrenen, ach é bheith ag craoladh ar fud na tíre (an Loire-Atlantique san áireamh) agus bheadh níos lua daoine fostaithe go lánaimseartha cé go mbeadh go leor eile ag obair go neamhspleách ag soláthar na gcláracha.

Is léir go bhfuil díospóireacht ar siúl sa mBriotáin ar na féidireachtaí éagsúla maidir le seirbhís teilifíse a fhorbairt sa teanga dúchasach mar atá abhus ar an gceist cheanna. Mar sin féin tá gluaiseacht na teanga agus an ghluaiseacht pholaitiúil sa mBriotáin tar éis glacadh i bprionsabal le riachtanas bhealach Teilifíse i mBriotáinis agus aontas bunaithe eatorra chun an bun-éileamh seo a bhaint amach. Chuige sin d'eagraigh SAB (Stourm Ar Brezhoneg), an príomh eagraíocht teanga, sraith cruinnithe agus mórshúilta i mbailte ar fud na tíre, le tacaíocht ó DIWAN agus ón Comhghuaillíocht Pholaitiúil (na 4 páirtí atá tagtha le chéile do na toghcháin áitiúla). Bhí sluaithe móra i láthair ag cuid de na tionóil seo, go háirithe ag an ceann i Kemper ar an 28ú Nollaig nuair a bhí sráideanna an bhaile plódaithe. Bhí ionadaí i láthair ó Cymdeithas yr Iaith Gymraeg a thug 800 síniúcháin ón eagraíocht mar léiriú ar a dtacaíocht don feachtas sa mBriotáin. De réir an ráiteas ó SAB, níl pobal na Briotáine sásta fanacht i gearchar cultúrtha Francach-Meiriceánach, ach níltear ag iarraidh ach oiread cloí leis an cúigeachas - saol na mbróg maide agus na bpancoga - caithfidh an tseirbhís nua teilifíse bheith dírithe ar shaol na linne agus ar an saol romhainn amach anseo má tá an teanga dúchasach le teacht slán. Leis an tacaíocht láidir leathan atá faighte ag an bhfeachtas, tá gach cuma ar an scéal go n-éireoidh leis na Briotáinigh Bealach Teilifíse Briotáinise a bhunú. Agus ní chuirfidh sé iontas ar bith orm dá mbeadh sé acu sul a mbeidh a mhacasamhail againn in Éirinn.

Bríd Huessaff

Summary The campaign for a Breton TV Channel is gathering pace in Brittany with Seminars and a series of well-attended meetings and demonstrations in towns and cities. The street demonstration in Kemper on December 28 drew a record crowd. A brochure has been published giving details of a long-term plan, for a channel on the lines of S4C, with 6 hours of Breton programmes daily and 4 hours in French, costing around £50m annually. A less ambitious short-term plan for a 2 hours daily service in Breton is more likely to get official approval and the necessary financial support of the Regional and Departmental Councils.

ON THE LANGUAGE FRONT

University Shuns Irish

The University of Limerick announced in the latter part of 1991 that from next Autumn specific marks in English, Maths, and an official language of the EC would be necessary for entry to the University.

As Irish is not an official language of the EC it will not be acceptable then as a subject for entry. The decision was greeted with much criticism from Irish language bodies and some politicians, one of whom, Michael O'Higgins T.D., (Labour) said he would picket the University if the decision was not amended. The President of the University is known for his antipathy to Irish. Much pressure has been generated for a change however. It has been reported that a number of faculties are in favour of granting Irish entry status and the matter will be discussed at an Academic Council meeting in early March.

Oral Irish Test Dropped

The Oral Irish examination for applicants to the teacher training colleges is to be discontinued from autumn of this year, it was announced in February. To date this had been an essential requirement for these colleges which train primary schools teachers. Severe misgivings were expressed by many people on this move. Not least of these was ex Minister for the Gaeltacht, D. Ó Gallchobhair, who stated he heard the Dept. of Education was intent on reducing the status of Irish. His party colleague new Minister for Education, Seamus Brennan, would seem unlikely from what is known of him to share his views or question the Department's decision.

Pan Celtic Festival

Galway, 21st-26th April

This year's festival is again being held in Gaillimh under the auspices of the organisation "Gaillimh le Gaeilge". An attendance of 5,000 is expected and the New Orleans based group 'Celtic Folk' is expected to attend. This group, consisting of two brothers from Carna, Conamara and a Welshman have achieved great praise from American critics. All information from organiser - Adelaide Nic Cárthaigh, Teach Prospect, Cnoc na Radharc, Gaillimh, Phone (091) 68836 or 68876, Fax (091) 66565.

Anglicising Role of State

The anglicising role of the state in Gaeltacht areas was highlighted in a joint Údarás na Gaeltachta/Bord na Gaeilge report submitted to the then Taoiseach, Mr. Haughey, some months ago. Notices, information and forms in Irish, or bilingual ones, were rarely provided in offices serving the Gaeltacht. Regional offices were not aware of any policy on Irish and no directions with regard to Irish were given to staff who provided services to Gaeltacht areas. There was no provision to ensure that there was even a minimal proficiency in Irish achieved by staff in Gaeltacht offices. Mr. Haughey stated the report was being sent to all Ministers with instructions to implement policies with regard to Irish in the public service. Officially this is to provide a service in Irish in Gaeltacht areas inclusive of provision of printed material. The report stressed the need for effective implementation and direction.

School Scandal Ends

The sorry saga of the boycott by parents of the Recess school principal, Bríd Ní Dhomhnaill has finally ended. The school was closed by the Dept. of Education, probably to the detriment of those same parents who instigated the boycott. Readers will remember that this was encouraged by the then Parish priest following protests by Bríd about the introduction of English into the Mass in a Gaeltacht area. Bríd obtained a position in the Irish medium school Scoil Iognáid in Galway City - a very welcome change of situation no doubt.

Pádraig Ó Cléirigh

Pádraig Ó Cléirigh of Belfast was one of those killed in a spate of sectarian killings by loyalists earlier this year. He was a member of the Executive of Conradh na Gaeilge since the seventies and was a tireless worker for the language and Irish Language education in Belfast. A 'black taxi' driver he had organised a branch of the Conradh amongst the taxi drivers. Our sympathies are extended to his wife and family.

A Note on the War in Ireland

The haemorrhage in Ireland continues and becomes more inexplicable to many outside. The policy of the English Government has been to isolate and marginalise the republicans; to present them as in some way responsible for all that happens (their gutter-press going so far recently as to suggest that the RUC officer - and suspected UFF member - who killed three people in the Sinn Féin community service offices on the Falls Road was in some way driven to this, driven mad by the IRA!); to encourage the spread of 'disinformation' (that recent euphemism for propaganda and lies) through the media; to suggest to the world that their heavy military presence is merely an exercise in peace-keeping and honest political brokerage.

Isolate, marginalise, criminalise and dehumanise. They constitute a sensible policy from an English point of view. Oddly and sadly enough there is sufficient residual regard for England and what are perceived to be English values and history in Ireland, among nationalists in Ireland, even that 'there is a certain suspension of belief', a reluctance to accept that, yes, England is engaged in a dirty tricks war in Ireland.

War-weariness, sadness, frustration, inability to think through to solutions have left the nationalists in the Republic of Ireland quiet and non-vocal about the war for the most part: a refusal to be drawn, a nod of regret taken for acquiescence in the threshing about of "Liberals", in aggregations such as "New Consensus"; seldom resorting to pen or recording dissent from the accepted line, they are assumed in some way to give tacit assent to the policies of their own Governments who more and more are seen to be drawn into the ways of the English propaganda machine. And almost by definition that machine cannot but be short-lived: for another government, which should be basically dubious about their bona-fides in what is after all a clash of claims (the integrity of Ireland against the unity of the United Kingdom), for such a Government to be drawn into an echoing rôle is one of the saddest sights for nationalists in modern Irish history.

Some people refuse to believe that the loyalist sectarian killer squads are what they are: they wonder if religion has anything to do with the question. Celts will instantly realise that religion cannot be the cause of what is going on, however much "superior" people try to explain it away as a 'religious' war.

But there is a certain element of fact about such wondering: the constant thundering of the Rev. Ian Paisley and other clerics of his ilk at the religious

meant are those of the Irish nationalist/republican position - as if the SAS for example were somehow 'above' or 'beyond' all such labelling; as if the units of the RUC whom they trained - with results we know from the 'shoot-to-kill' ambushes and assassinations of republicans; as if the loyalists in their organised para-military movements were in some way absolved, being a sometimes welcome, often irritating and annoying auxiliaries.



1991 March to mark the 10th anniversary of the H-Block hunger strike and the 20th anniversary of internment.

beliefs of Roman Catholics in books, sermons, pamphlets and in the columns of *The Protestant Telegraph*, the sneering derogation of "old red socks", the appellation of "allies and adorners of the beast of the apocalypse" to Catholics, the inherent assumption of superiority to Catholics, all lead to a position (like Hitler and the Jews, like the stage Irish of English theatre, like the simian Irish of *Punch* cartoons) where it is easy to suggest, assume, pretend, even believe that these "enemies of Ulster" are in some way second-rate, sub-human "scum". It is easier, they say, to kill sub-humans. It is a terrible responsibility to encourage, inculcate a pattern of thought which relegates fellow human beings to a status of basic inferiority to the level they had in the mind of one Loyalist leader, John McKeague, who wrote in one of his ballads "Taigs are made for killing". If anyone doesn't believe me about the ease of killing sub-humans one simply refers them to the aboriginal hunting trips in Australia in the last century, to the "justifications" for apartheid in south Africa in our own.

'The isolation of the men of violence' is a saleable aspiration. Coming from a pacifist it should be taken seriously. From anyone else unless applied *tout court* it cannot be. Let us be specific. When that phrase is used the only 'men' (and women)

When comments on these lines are made to representatives of the media, in Dublin especially, the response is very often "sure we know all that", "all that is taken for granted". Unfortunately it no longer is enough to say so. Unfortunately people are less informed than before. Unfortunately the media in general has taken a position of antagonism to the nationalist/republican position (even when not censored or self censoring with invocations of Section 31 of the Broadcasting Act which bans the interviewing of "terrorists" or their suspected supporters or spokesmen). Unfortunately, again, people are not being continually informed, "stories" are not being reported, the background is seldom filled in.

It might be worth repeating a few of the significant facts seldom adverted to. For example the code-name (cover name) UFF (Ulster Freedom Fighters) used by those who arbitrarily killed Catholics because they were Catholics (as in the killings in the bookies shop on the Ormeau Road) is the accepted code for the legal Ulster Defence Association. They joined with two other loyalist para-military organisations in a massive gun-smuggling exercise, with the illegal Ulster Volunteer Force (whose founder Gusty Spence could be said to have started the present phase of violent

history when he assassinated Catholics because they were Catholics in the early sixties) and with a third and more shadowy, and never called illegal Ulster Protestant Defence who they say have close contacts with the Democratic Unionist Party headed by the Rev. Ian Paisley. When spokespeople of those organisations puff themselves up in gusts of righteous indignation on television, or elsewhere, to complain of nationalist 'outrage' one ought to be reminded of who in fact they are, what their affiliations are, what their open and covert agendas are in presenting particular lines at particular times. One ought to be so reminded: one seldom is, such 'gusts of righteous indignation' should be put in context but seldom are.

Reading a seven year old issue of *Ulster*, the journal of the UDA, I was reminded of how far their thinking has been kept from the reportage of the war. "The Battle for Ulster is Now" one article says and develops the point as follows (frighteningly):

"The organisation generally believes that a social and political settlement can be reached between Ulster Protestants and Catholics but not before the militant Irish nationalist movement in Ulster is totally smashed. It is plainly evident that the IRA/Sinn Féin, INLA/IRSP, the SDLP, Fine Gael, Fianna Fáil and Cardinal Ó Fiaich, whilst having many differences, are agreed in accepting nothing less than a united Ireland. This conflict is not about religious differences nor is it a struggle for civil liberties; it is the age old battle for the kingdom of Ulster, its lands and its people. An attempt by Gaelic Irish Nationalists to subjugate Ulster and force their foreign society and culture upon us. Will they never accept that the natural state of this island is to be partitioned between the land of Ulster and Gaelic Ireland? Irish nationalist's intransigence forces us to conclude that there is now no reasonable hope of a political settlement in the foreseeable future and we must adopt no other position than 'Ulster or Nothing'.

It is now generally believed that we are heading towards open conflict in less than ten years when the future of Ulster for the coming centuries will be decided. You nor we can afford to wait complacently until this crisis overtakes us. Indeed we may find it necessary to precipitate this crisis and take our destiny by the horns. The die is cast, there can be no turning back, we must prepare ourselves for the final conflict, a battle which we cannot afford to lose. Very many people now feel that war with all its horror followed by peace and reconciliation is preferable to this



A British military helicopter hovers above the reopening by local people of one of the many Border roads closed by the British.

purgatory of terror. Éire must be recognised for what it is, a hostile foreign power on our borders intent on annexing our lands. Whilst that country makes imperialistic claims over our territory its citizens should not be made welcome here. Nor should Éire be allowed to stand on the sidelines fuelling the fires of Ulster's agony without experiencing at first hand some of the pain.

Irish nationalists within Ulster conspire and work towards the sabotage and eventual overthrow of the state. Such people who wish to live in a Gaelic Ireland should go South, indeed we should insist that they go South."

The article went on to report that "A new Loyalist army" was being "put at the ready"; that it had been formed over the previous 2 years "by leaders in the UDA, UFF and former members of the Ulster security forces" (the RUC, B-Specials, Ulster Defence Regiment); that "it has been financed by a sophisticated network of legal businesses".

It said further "The UDA actually comprises two military organisations under its umbrella, as well as administrative and political activities", and that "the targets have been Republicans in the main, the most recent a Sinn Féin Official shot dead in Belfast in December".

That simply is a legal organisation, the UDA with a known address on the Newtownards Road, a listed telephone number, saying it was responsible for an assassination. The UDA was not charged with that, with withholding information, with harbouring the killer or killers concerned. Multiply that story by 'N' and

the degree of disbelief, on the part of the nationalist community, in the 'fairmindedness' of the security forces may be understood - a little.

P. Ó Snodaigh

Annesley's Honour - A Clear Message!

The New Year's Honours are less a sign of the Sovereign's beneficence and increasingly a political gesture.

Working from that premise the award to R.U.C. Chief Constable Hugh Annesley is singularly inappropriate.

A clear message is being sent to the people of Ulster that Annesley's political masters are well pleased by him. It follows therefore that current breaches of discipline such as the ill-treatment of suspects in custody and the slow drain of information to paramilitary hit squads is condoned.

Annesley has presided over a deterioration in police services and more importantly an erosion of public confidence.

The 'cloud cuckoo land' inhabited by Whitehall when it comes to addressing the problems in the North is no better demonstrated than by this ill conceived gesture. A Knight he may be, but it will take some polish to remove the tarnish from his armour.

J.B. Moffatt

All Change

- No Change?

The final forced retirement of C.J. Haughey as leader of the Fianna Fáil party and Taoiseach ushered in a lot of new faces in Cabinet under the new leadership of Albert Reynolds. Mr. Reynolds did not spare the axe in disposing of staunch supporters of Haughey including senior Ministers. Amongst the new ministerial appointments were Máire Geoghegan-Chuinn as Minister for Communications, Tourism and Transport and John Wilson as Minister for Gaeltacht (and Defence) retaining also his post as Tánaiste (Deputy Premier). Both are Irish speakers and in interviews expressed themselves favourable to the idea of an Irish Language television service but of course hedged in relation to funding and the need for a general examination of matters. Reynolds himself only stated that he thought overall expenditure by the State on Irish should be examined to see that it was being used effectively. Generally there seemed to be optimism among Irish language bodies that some movement may occur in relation to an Irish TV station but it's early times yet!

On the economic front little change is likely and the new record number of unemployed (up 7,500 in Jan. to 276,000) have not much to look forward to from this Government either. On the North Reynolds intends to continue with previous policies on the Anglo Irish Agreement. While stating that he would be prepared to review Articles 2 and 3 of the constitution (those laying out jurisdiction over the whole island of Ireland) he said the Government of Ireland Act 1920 (the British Act which set up the Northern State) would have to be included in any such review or discussions.

Meanwhile the first of the inquiries into the three main scandals which helped destabilise the last nine months of Haughey's Government has concluded. This was the report on the Greencore affair. Greencore is the privatised former Siúcra Éireann (Irish Sugar Co.) some of whose Directors enriched themselves prior to the privatisation through their shareholdings in a wholly owned subsidiary company using loans generously provided by the parent company. The report was delivered by inspectors to the Court at the end of February.

The inquiry into the purchase of the Telecom Éireann site for a new H.Q. and the involvement of the T.É. Chairman Michael Smurfit in the ownership of such continues. Inspectors attempting to determine financial interests and control of the various companies involved in a series

of deals on the site (yes, price increasing every time!) uncovered a tangled web. A series of High Court actions were instituted by parties seeking to obstruct the inspectors probing into related companies, some of which were registered on the Isle of Man. The question of importance is when the interests of some parties, also acting as consultants to T.É., really ceased.

The other major investigation concerned companies in the Goodman Group engaged in Beef Processing. The Tribunal of Inquiry has been hearing evidence for some months now on practices in a number of meat plants. Many instances of malpractices and fraudulent methods have been alleged or recounted with most related to intervention beef for the EC or EC subsidies. This will be a continuing saga for some time.

Stop Press

The Greencore Report made public in early March charged former Chief Executive, Chris Comerford with deceit and corruption and is also highly critical of other directors involved. The report is being referred to the Director of Prosecutions.

Towards a Lasting Peace?

The 1992 Sinn Féin Ard Fheis was held in February in a community hall in Ballyfermot, a working class Dublin suburb, following the refusal of Dublin City Council to allow the party use of the Mansion House unless it rejected the IRA campaign in the North. At the conference the party's new discussion document 'Towards a Lasting Peace in Ireland' was debated. The document calls for the involvement of the United Nations and the EC in a search for a solution to the problems in the North. The British Government should institute a policy of ending partition and be prepared to hand over sovereignty to an all-Ireland government. This should be achieved in cooperation with the Dublin Government and Unionist fears regarding a united Ireland must be addressed. Attempts to marginalise the party and censor it and the British Government's refusal to talk to it were condemned.

The Workers Party - A New Agenda?

In February the sometimes forecast Workers Party split occurred. The party which had made steady electoral progress in the last decade evolved from the Official Sinn Féin in the early seventies to Sinn Féin-The Workers Party to the Workers Party. Despite the ceasefire by the Official IRA in the early seventies its existence was rarely in doubt and many alleged it had close links with the Party. Never in doubt in any case was its adherence to the Moscow line and its jockeying for favouritism with Moscow with the Irish Communist Party. In recent years particularly with the election of Proinsias De Rossa as party President strange sounds emanated from the Party more reminiscent of those to be expected from a party such as the Liberal/Social Democrats in Britain.

It all came to a head at a special general meeting in February when De Rossa's attempt to reconstitute the party failed by a narrow amount to gain the two thirds majority. Speakers were regaled by many of the elected TD's claiming they knew nothing of links with the Official IRA - a somewhat curious contention for many of them considering their long standing positions in the party and the lack of any significant questions being raised within it in relation to that matter.

Following the failure of his attempt De Rossa and five other of the seven TD's left the party and founded a new political party termed New Agenda. The only remaining TD, Tomás Mac Giolla was closely associated with was termed the 'old guard'. Claiming to be in favour of Democratic Socialism one wonders how the party will fare especially as De Rossa and some others are supposed to have been personal guarantors of the Workers Party's substantial debts.

Towards a Peaceful Ireland Available from Republican Sinn Féin Poblachtach, 13 Aston Place, Dublin 2, Éire. Price

Written by the late Daithí Ó Conaill this document puts forward three proposals which seek to promote a political solution to end the conflict in Ireland.

Briefly, the proposals are: 1) The establishment of an All-Ireland Constituent Assembly. 2) Prior to the setting up of the Assembly, the British Government must declare its intention to withdraw. 3) All political prisoners must be released.

After 23 years of strife in the North any proposals which will bring an end to the current situation and indicate a way forward towards a peaceful Ireland are worthy of consideration.

KERNOW

Crockez Keeg Po Deveeth?

(En Conoack Nowedge)

Pereeg Moyse humthan et e vreaaz omick an bobel Ezarel carra teeze noweth-dreiz tha go herth, e a drouvaz dre vengenz kenz treegaz et ago haithes mesk an Egyptian, betegenz gen nab sort sekerder urt choy ha victuall, vel settia urt bownaz frankath whathe lean a antell ha heb promas seere bera than deveeth.

Ouga peldar gwandra ha faut sekerder, an bagaz leal ha kelednack leb voliaz Moyse meza Eryp a gawaz trigva, whathe nag o hedda buz dalla mouy es tremecele blethan a frothe, bresel, diwres ha tormentyas leb na reeg hethy betanurma.

Nag era an bobel Ezarel treegaz en pow go honen pereeg Moyse towla tha govella angey en teeze noweth, han teere leb ma angey treegaz hethow nag o hedda tere angey en kensa dallath noniel; hagenzol, eze pobel en beaz ew creffa et ago gulazagath vel an Ethewon?

Fatel urt an Curnowian, than ? Ma gye treegaz en teere go zeerez, zeerez go hinge

aweeth; na reeg den'eth beska naha than Curnowian go herth tha treegaz en pow go honen ca veez leez leb nag o a gon teeze nye whathe reeg eria drew aweeth an gweere angey tha thoaz ha treegaz et agon teere. An caletter thew tha tedna an bobel Curnoack tha credge drenz edn teeze, ha dothans an brossa kerth tha sendga pow angey, buz drez hedda tha gawas go thellar carra teeze mesk keen ri en Europe Nowedga.

Pana tew ra nye moaz, an Curnowian ? Ra nye boaz contentez tha thebre serchia an bord an Sausen carra nerva, po ra nye metha tha gweele noise rag peath nye, rag kerth nye, rag an termen hogan nye ?

Nag eze dowt dre veath dowes tha weele, car dreeg screffa athewethaz an mear leltreaz Deskadger Philip Payton, Rowlier Fundianz an Stethiaz Curnoack, et e lether kemin a Meeze Jenuar wheffas journa: "...Should Cornwall continue to insist upon its special Celtic identity, pointing too to its enduring distinctive

socio-economic profile, and demanding regional status and representation in its own right within Britain and the European Community? Or should it pool its resources with Devon or an even wider 'South-West' in the interests of gaining greater 'clout'?"

An goofen thew ra nye treegaz trea ha gweele brickez than Egyptian, po ra nye folia Moyse, penagell vorr etha an game?

Summary

FLESH-POTS OR WILDERNESS? The Jews, a people with the strongest possible sense of nationhood, have never occupied a land where their presence was not disputed, while the Cornish are descended from the original inhabitants of their own land from which no-one has tried to evict them though many have come as colonists. Yet the Jewish nation was founded upon the willingness of a few to risk all for the sake of their beliefs. With new opportunities opening in a new Europe, will the Cornish take the line of least resistance and continue to 'make bricks for the Egyptians', or will they have the courage to 'follow Moses'?

Richard Gendall

1992

(Kernewek Kemmyn)

Dell glywsyn ni lies gweyth seulabrys, an vlydhen 1992 a vydh blydhen a vern dhyn y'n Europ an Dewdhek. Byttegyns yma gnas an bys prest ow trelya ha meur dhe leas yw mires orth Europ a'n Howldrehevel ha'n tiryow gelwys kyns an Unyans Sovietek hag a dhalleth 1992 heb godhvos poran pandr'a hwervydh alemma rag.

Dell yw kler, ny yllir beudhi po distrui mynnes, bywnans po yeth kenedhel yn es, hag y hwelyn henwyn nowydh daskorrys war vappa an norvys, henwyn na veu gwelys nans o termyn hir, ha henwyn skant na aswonny yn lies kas. Ny vydh marth dhyn yn tien ha ni trygys yn broyow vyghan agan honyn ha gansa yeth le devnydhys aga honyn. Mes y'n keth termyn henn a re gwaytyans dhyn mar kyll spyrys an yeth pesya dres dekblydhenyow a gompres-sans fel.

Mar miryn orth an tri Republik Baltek rag ensampel, kepar ha Kernow, skant nevra ny's teva reydhys po bos anserghek dres oll aga istori (marnas dres an ugens blydhen ynter an dhiw Vresel an Norvys), mes hwath i re withas aga yethow aga thir ha'ga spyrys kenedhlek may hyllons bos dassevys lemmyn y'n bys avel statow aswonny gans an Kenedhlow Unys ha may hyllons gwari aga ewn rann yn bywnans an bys.

George Sandercock

Translation

As we have heard several times previously, 1992 will be an important year for us in the Europe of the Twelve. Nevertheless the nature of the world is changing fast and it's interesting to look at Eastern Europe and the lands formally

known as the Soviet Union who start 1992 without knowing what will happen there exactly.

As is clear, one can't submerge or destroy national desire, life or language easily, we see new names replaced on the world map, names that haven't been seen for a long time, and names hardly known in many cases. It won't be a complete surprise to us living in small countries ourselves with our own lesser used languages. But at the same time this gives hope to us, if the spirit of the language can continue through decades of extreme oppression.

If we look at the three Baltick Republics for example, like Kernow they've hardly had freedom or been independent throughout their history (except during the twenty years between the two World Wars), but still they have kept their languages, their lands and their national spirits where now they can stand up in the world as states recognised by the United Nations where they can play their rightful part in the life of the world.

In search of Celtic Roots

In 1970 the first ever major exhibition of "Early Celtic Art" was held in the Royal Scottish Museum in Edinburgh. Professor Stuart Piggott was responsible for arranging the loan of many precious objects from other museums and private collections. It was a most impressive and wide ranging display and its showing time coincided with the Edinburgh festival of that year which helped boost the number of visitors to the Exhibition. Repeated visits could not do justice to it all but fortunately the guide "Early Celtic Art", a very worthy production for the occasion, is still an invaluable reference book. The list of sources at the end makes it possible to plan which of these items might be viewed in their "home" setting and in Germany last year the opportunity arose to see some of them. If all of Europe is to become more accessible then one of the benefits will be to visit and publicise the sites and museums which establish the extent and importance of the Celtic civilisation.

Trier is one of those - where the Moselle turns Rhinewards, near the junction of Germany, France, Luxembourg and Belgium a natural crossroads from earliest times. It is a lively, attractive place and it is worth visiting Karl Marx' birthplace, the Porta Nigra and other well-publicised Roman remains, but it is a pleasure to find out that it is not just in the museum that its origins are remembered. It is said to be the oldest city in Germany on the grounds that the Roman city of Augusta Trevera was founded there in 16 BC. However it was the site of a Celtic oppidum long before that.

The photograph included is of the Hauptmarkt in Trier. Round the corner from the arched restaurant on the right, is a well preserved medieval building called the "Red House". It bears an inscription in Latin which (translated) reads - Trier existed 1,300 years before Rome". Possibly an exaggeration, but surely preserved down to the Middle Ages showing a very tenacious folk memory. There is a well preserved, unusual, oval Roman amphitheatre built "in the neighbourhood of the tribal sanctuary of the Celtic Treveri". There are references to them - the Treveri - in "Celtic Civilisation and its Heritage". Translated from the Czech of Jan Filip and published by Collet's and Academia, (Prague 1977). "Of similarly ancient origin was the veneration of the three mothers... later depicted as three seated figures bearing the attributes of fertility. The triad was worshipped among the Treveri and elsewhere and sometimes a single figure is substituted for the three".

In the Rheinisches Landmuseum may be seen the originals of the three items in the exhibition - a bronze belt plate, a gold-plated plaque and a bronze stamnos or drinking vessel of later 8th century. Etruscan provenance imported into the Celtic world and found in one of the many, many barrows excavated in Weiskirchen in the Saar area. The display in the museum is a wonderful reconstruction of the mode of life suggested by the finds especially in the late 5th and early 4th centuries BC.



The Hauptmarkt, Trier

Speyer Speyer is on the Rhine lying somewhat to the south of Heidelberg. In the Historisches Museum der Pfalz among many other items the two (replicas of which had been in Edinburgh) were a gold armlet and a finger ring from what was called the "Rodenbach Chieftain's Grave". Again the burials where they were found were dated to the second half of the 5th century BC - among many imported items from Tuscany and elsewhere being an Attic painted vessel of c. 450 BC. At Speyer, unlike Trier there was a shortage of information in English, this is not a complaint but an acknowledgement that more about it will have to be sought elsewhere. The same goes for Boppard, a most attractive area on the Rhine and in the angle made by its' confluence with the Moselle. The Celtic name was Bodobrica and before going on to extol the very extensive Roman remains of this river frontier town the guidebook stated - "Owing to its favourable setting there have been settlements here since time immemorial. In the last centuries before the

birth of Christ, this region on the Middle Rhine was a centre of the La Tène culture, the highly developed sophisticated civilisation of the Celts". The effect of the use of plain and simple "Celt" and 'Celtic', after all the coy "Iron Age" and "Early British" that we have to decipher here, is quite refreshing.

Munich is vast, busy, dirty and many of its imposing building very tatty. However the Prähistorische Staatssammlung is what would be expected of a large city, all encompassing and well organised so it was easy to find the Hallstatt and La Tène rooms. Of the four objects to be sought here, two - a bronze belt hook and a bronze armlet seemed to be in a transition style.

The other two were from the La Tène period and memorable in different ways. One, an iron sword sheath from the 2nd century BC was found in one of many cremation graves in the Obermenzing area of Bavaria. It contained not only other fine war accoutrements but a set of surgical instruments including a trepanning saw - the possessions of a surgeon knight. "This suggests that medical fees were not inconsiderable in the La Tène period".

Lastly a bronze bull figure 2nd - 1st century BC. The data says from the Kelheim area - Bos longifrons - a "good example of middle to late La Tène animal art in the round". I don't know what the breed signifies but he is certainly a dainty little example.

The extensive bibliography in the guide 'Early Celtic Art' proved a useful source for further reading.

M. Denovan

MANNIN

Tradishoon, Cliaghtey, Oash as Shagheydey

Ec y Nollick, va my huyr as sleih elley jannoo lane ymmyd jeh'n 'ockle tradishoonagh. V'ad jannoo spotch, dy jarroo, cha row ad cheet er reddyn voish ny shenn laghyn. Dooyrt kiaulleyder, "Cre mysh cloie shenn carval tradishoonagh gollrish 'When the Red, Red Robin comes bob, bob bobbin' along'?" Aghterbee, gyn ourys, ta sleih ayn as adsyn jannoo ymmyd jeh'n 'ockle er agh slobbagh. Tra t'ou clashtyn ny fockleyn Coamrey Tradishoonagh Manninagh, cre'n jalloo ta cheet rish ayns dty chione? S'cumme y jalloo, ta mee lane shickyrt nagh bee eh agh erbee ta sleih coamrit dy chadjin ny laghyn t'ayn jiu ayns Ellan Vannin. Ta sleih ayn, ayns buill elley fei-ny-cruinney, ta coamrit dagh laa er agh t'ad er ve rish sheeloglehyn. Nagh vel shen tradishoonagh?

Stroohene dy vel yn Kianooyrtys, yn Thie-Tashtee as yn Rheynn Turrysaght dy-mennick jannoo ymmyd jeh'n 'ockle bentyn rish reddyn shagheydagh as marroo. Ta ny reddyn shoh feeu daue cour cur yn

Ellan er y hoshiaght, agh ayns nyn ging t'ad shen, quaagh, aitt as marroo. Cha nel ad dy-kinjagh cur arrym daue ny cur argid as cooney dauesyn ta freayll ad bio. Bee cooinaght mie ec olteynyn jeh Sleih gyn Thie er chebbal dy gheddyn nyn toilchin voish yn Chionooyrtys lurg jannoo cuirrey-kiaull daue kionfenish chiaghteryn voish cheeraghyn yn Co-unnyans Ghoal. Er dy row ad arryltagh dy eek, vel eh keeayllagh g'obbragh daue er'n agh shoh as cummal seose nyn eie mychione nyn eiraght. Vel nyn eiraght red ennagh ry-creck da ny skibbyltee boghtey?

Cheayll mee dooinney voish cheer ayns yn Affrick loayrt rish turrysee dys e 'heer erreish daue jeeaghyn er rinkeyderyn. Gow mee tashtey nagh ren e ymmyd jeh'n 'ockle cultoor. Vrie eh orroo cre v'ad smooiinaghtyn mychione e ardveenid. Va mee smooiinaghtyn dy row eh soilshaghey magh moyrn ayns e 'heer. Er-lhiam nagh vel monney sleih fei-ny-Europey smooiinaghtyn dy vel ardveenid erbee cheu-

mooie jeh nyn jeeraghyn hene, as er-lheh nyn mast oc ta roie mygeayrt lieh rooisht, ayns coamrey tradishoonagh. Tra ta shinyn loayrt mychione yn cultoor Europagh as yn cultoor Manninagh vel shin smooiinaghtyn mychione ny reddyn cheddin? Nagh vel yn fockle cultoor neuchruinn as slobbagh? Vel consherto liorish Beethoven yn red cheddin as kiaull shagheydagh voish yn Roomaain? C'ren fa va Coonseil Vannin ny h'Ellynyn cur yn ayn smoo jeh nyn argid cour cummal seose cultoor Europagh?

Daa cheayrt er y Nollick honnick mee sleih, shenn as aeg, rinkey cooidjagh. Va shiartanse jeh ny rinkaghyn voish Ellan Vannin as oolley jeu crooit ayns Ellan Vannin. Ta ourys aym dy row fys ec dy-chooilley pheiaagh dy row ad freayll bio nyn eiraght. By-gummey daue, v'ad geddyn taitnys ass yn chooish as b'lioar daue shen.

Summary

Nowadays the words traditional, culture, heritage and custom mean different things to different people. Sellers of tradition tend to regard it as belonging to a dead past.

Colin y Jerree

A View of Manx Traditional Music Today

The playing of Manx traditional music has progressed greatly in the past 15 years or so during which time a revival movement, based upon pub sessions and associated activities, has ensured that it has become firmly established in a number of areas. In schools for example there are more teachers than at any other time willing and, more importantly, able to pass on their acquired knowledge to Manx pupils.

In community events there has been a noticeable increase in the "Manx" content of programmes along with a corresponding increase in awareness amongst audiences that it is Manx.

It would seem on the face of it that the tradition is moving from strength to strength. It would be more accurate however to describe the current position as being that - having achieved much - Manx music is on a plateau in terms of development.

Leaving aside the fact that any traditional pursuit must in the late twentieth century compete with a mass culture which has assumed global proportions, there are a number of factors which have brought about this situation. The most important of these is the overall limitation placed upon the tradition by the fact that it is based almost exclusively upon the 400 or so tunes comprising a small number of manuscript and published sources. The largest and most significant of these is the Clague Manuscript which contains more than 300 tunes and variants.

Of these, a high proportion are carval - religious - tunes and ballad tunes. Many more are variants, fragments or incomplete tunes. This adds to the problem faced by those musicians keen to play within the Manx tradition week after week at pub sessions and ceillidhs. The carval tunes -



David Speers

whilst being beautiful melodies - do not travel well from the sacred to the secular strands of the Tradition without reinterpretation. If they are not, they are heard for what they are: hymn tunes played on folk instruments. The impression gained by listeners to Manx music is inevitably influenced by an over judicious use of such tunes in the secular context.

To an extent, ballad tunes may be similarly perceived in the context of present-day sessions and ceillidhs. Ballads from all traditions were generally based on either stories and legends, or they carried news of dramatic events which had occurred. Whatever their subject they were usually sung to the most suitable tune or tunes known to their singers. Ballad singing is not as popular with musicians today as when the collections of traditional melodies were being made and, although the traditional ballads are still sung, the ballad tunes have survived largely without their words. As with all good ballad tunes, they are vehicles for the lyrics which become associated with them. However, they tend to be included in Manx sessions regardless of their suitability in purely instrumental terms.

Of the other categories of tunes available from traditional sources mentioned above, the close variants and fragments self evidently serve to further limit the scope of the musician wishing to play Manx music in traditional sessions.

In terms of character, both Manx and Welsh music have been described historically as "melancholic". This has been attributed to the fact that many tunes are based in the dorian and other modal scales not familiar to the modern listener. There are however many rousing tunes

which use these scales in both traditions - and a few more besides. Further, in the Manx tradition, several writers have observed a vibrancy in the music of the people from former periods. For example, Thomas Quayle in his "General View of Agriculture of the Isle of Man" published in 1812 refers to "jigs and reels" being played at the Mheillia - the Harvest - dance by the fiddler who would be changing his tune and "often playing one of the few national lively airs, preserved from early times, resembling strongly in character the Irish".

It seems more likely therefore that other factors are involved and - looking at some which are common to both countries - the predominance of the established church, especially in Mann, and later, the zeal of the non-conformists, naturally had a strong influence upon the music which was played and sung in local communities.

The net result of this situation is that, firstly, musicians - and others - are put off by the sometimes subdued nature of Manx music. Secondly, if they persevere and become proficient at playing the tunes, within a few years they move on to different musical styles or traditions because they are not content to remain within such a confined area.

How can this situation be improved without borrowing directly from other

traditions? There is no instant or simple solution, but it is essential that the scope of music suitable for playing in sessions is widened. Given the comparatively small base from which to work there appears to be three realistic options available: to reinterpret - and where necessary restructure - those tunes which are not particularly appropriate for sessions playing; to restore fragmented tunes for session use and to compose new tunes of this kind using features of the traditional material.

Work has begun on the first two options, with a dozen or so tunes from traditional sources being introduced within the past twelve months. As regards the third option, new compositions have been submitted to Yn Chruinnaght - the Manx interceltic festival - for a number of years without making any significant contribution, numerically speaking, to the repertoire of the sessions which represent the living tradition. A few such tunes are now being played, but, particularly as the early sources are finite, more are needed to ensure that Manx music develops and grows. This, along with some borrowing and adapting, has sustained other traditions with similar pedigrees. However, the way forward should not be by imitation, but rather by reappraisal.

David Speers

General Election 1991

In November 1991 the Manx electorate went to the polls to elect 24 members to the Manx Parliament. These 24 Members of the House of Keys (M.H.K.s.) would serve a five year term of office.

Manx nationalists, dissatisfied with the incumbent M.H.K.s, were hoping to see some radical changes in the composition of the House. The past five years (and more) had seen the Government pursuing vigorously what can only be described as policies which would destroy the Manx nation. The Government's Economic Policy has meant that the economy of the island is over reliant on the Finance Sector.

The F.S.F.O. campaign in the late eighties had brought to public notice the damage being done to the island, economically, culturally and environmentally. Some were hopeful that the F.S.F.O. campaign would make some difference.

This was not to be, apart from one or two changes, the same faces returned - with more confidence that they had received a mandate to continue along the same destructive path. Only two candidates in the election stood on truly nationalist tickets. Mr. Illiam Costain, Mec Vannin,

stood in the Rushen constituency. He polled 251 1st preference votes, or some 8%. The people who came in ahead of him were all established political names, whereas Illiam was previously virtually unknown to the majority of voters. Taken as a whole, his performance was considerably better than other 'first-timers', and even some established figures.

In Glenfaba, Greg Joughim, F.S.F.O., managed 10%, despite some pretty 'anti'

publicity in the press. Taking the similarity of the men's politics and performance, it is reasonable to extend this performance to other constituencies, which means that between 3,200 and 4,300 people would vote for a Nationalist 'newcomer'. This is enough to elect at least three possibly four M.H.K.s.

That no nationalist is in the Keys is bad enough, but to return the very ones who advocate policies that can only further destroy the national character is a disaster.

Nationalists will have to remain vigilant and bring any pressure to bear on the government in the hope that there will be some thought given to the Manx nation. It is good to see that Mec Vannin is maintaining, and indeed stepping up its campaign. The need for such a watch-dog organization cannot be over-stressed. For those interested in what's really happening on the Manx political scene Mec Vannin's news-sheet 'Yn Pabyr Seyr' is available from Mark Kermode, 22 Third Avenue, Onchan. A donation of as little as 50p would help towards the cost of printing and postage.

Mylevreeshey



Illiam Costain

Language Matters

Yn Chruinnaght

Annual festival of Inter-Celtic music and dance.

Dates: 18-25th July 1992.

Contact address: The Chairman, The Town Hall, Ramsey, Mannin.

Caarjyn ny Gaelgey

Caarjyn ny Gaelgey (Friends of the Manks Language) was formed to raise funds for the promotion of Manks. The organization has already had some very successful events. Money raised will be used to give the language a higher profile and encourage greater participation and interest. A language bus has already been acquired.

The bus is presently parked in Ramsey but should shortly be on the move. It is hoped that the open season should begin around Easter time.

The facility of the bus has been made possible by generous donations from the undermentioned individuals and companies:

The Dept. of Transport - the donation of the vehicle.

A.J. Millichap, Ramsey - for both supplying and fitting carpets free of charge.

B and B, Snugborough - for supplying 15m of formica worktops free of charge.

Morris Brokers, Douglas - Insurance discount of £250.00.



The Language Bus (courtesy Island Photographics)

John Callister - Supply of labour free of charge.

John Cashin, Chris Bird - Drivers free of charge.

Yn Cheshaght Ghailckagh will be supplying copies of publications to serve as a reference library to be kept on the bus and also material on a sale or return basis in order to help defray future running costs.

Kione Shiaghtin Gaelgagh



Participants at Manks Language Weekend, 1991.

The Calf of Man has proved to be a popular venue for Manks speaking weekends. Several have already taken place and another is planned for May.

In the absence of a Gaeltaghts, the tiny island provides an ideal setting, free from distractions, where improvers are able to benefit from prolonged contact with fluent speakers in pleasant surroundings. The hostel accommodation is limited and some effort is required in transporting all the provisions by boat.

Sheshaght Ny Ynseyderyn Gailckagh

The beginning of 1992 saw the establishment of the Gaelic Teachers' Association, an independent body set up to act as a forum for debate and discussion on the development, presentation and teaching of the Manx language. Although the teaching of Manx to school children is a priority, the Association intends to work closely with existing groups who are involved in adult education. The Association also aims to liaise with the I.O.M. Board of Education in order to strengthen the status of the language.

Manx in Schools

The newly appointed language development team (Dr Brian y Stoyll, Phil Kelly and Peggy Carswell) took up their posts in January last. As can be expected things are still very much at the discussion stage. No policy has yet been decided as to which age range of children will be offered the opportunity to learn Manx.

It is thought unlikely that Manx language teaching could be made available to any pupils before September 1992 at the very earliest.

Economic Considerations take Priority

In recent years the public has become increasingly aware of matters of environmental importance. Those who have witnessed the impact of the rapid increase in the Island's population will testify to the marked deterioration in life's quality.

In its consultation paper "Planning for the Future", the Department of Local Government and the Environment (D.L.G.E.) proposes possible provision for a Town and Country Bill 1992. The 50 page document offers on its first page in splendid isolation, the following promising quote from John Stuart Mill's "Principles of Political Economy":

"No man made the land: it is the original inheritance of the whole species..... The land of every country belongs to the people of that country."

The document itself expresses the "suggested" need to reconcile development needs with those of the environment, but later qualifies that with the statement that the overriding consideration remains the need to take into account general or national economic considerations. I would have thought the two philosophies to be mutually exclusive. The Chief Minister has stated that his number one priority is economic expansion. Economic considerations have led to whole fields given over to single mansions during slumps and mushrooming estates eating away at the periphery of towns and villages, and scandalously shoddy first-time buyer government contracted houses for locals in booms.

The local authority in Peel complained that it was not enjoying the economic

expansion of other areas although it was considered a good place to receive the excesses of modern society at the Island's landfill site at the Raggatt, just out of town. Public indignation was pushed too far when the D.L.G.E. declared that it favoured farmland near Peel for landfill once the Raggatt site was closed. The local authority protested with much support in the West.

Further public anxiety was aroused following an application by Sugarray Ltd. for changes of conditions to allow dumping of asbestos waste, again close to Peel. The application was withdrawn once the strength of public feeling was gauged. This has highlighted the present unsatisfactory conditions for disposing of this hazardous waste.

Increased demand for electricity has led to the Manx Electricity Authority (MEA) to propose a new power station at Peel. M.E.A. has said that diesel would be its preferred choice. Environmental groups believe M.E.A.'s plans are premature but in any case would be more likely to support alternative energy sources. Diesel is known to be unpopular with environmentalists and many of the town's residents are worried about the local effects of pollution. Some residents have already expressed a preference for a cable link. Could the M.E.A. be putting forward what it knows to be the most unpopular choice to make a cable link more acceptable? If this were to happen it would destroy the Island's case against Sellafield as consumers of nuclear energy.

C.J.K.

Earning a Living

I draw fresh lines on old maps
rebuilding the bounds of a new order
I secure the fruit of smart investment
stretching wire around new empires, I
fence
across wild acres of poor man's dreams.

I have no money I have no land
This is my country.

Bright new boundaries are entered
in the Registry of Land
Clerks and lawyers lick their pens
Keen tips watch for sleight of hand

I drive timber stobs in lines along the
marches
my wire is tensioned and it cuts the wind
Rain and wind cut my skin
Wire cuts my skin.

I build fences around coddled fields
I slice through long established family
farms
I speed the roughshod trampling of
the wilderness, dividing up the spoil.
I build fences so that no one goes
where they are not supposed to go.

Bright new boundaries stare back at the
landless
An alien herd, still bunching tight, grazes
into fresh pasture.
The would be farmer and tenant farmer's
son
Look upon the changed agenda and rub
a temple with a thumb,

That's the way it goes.
Everyone says that.
It's just the way things are
they cannot be changed.

But this is my country too!

The East wind is loaded with sleet.
It hurts my face.
I've been working here for almost a week,
upon this cold hill
pushing out the boundaries with neither
gate nor style
to underline the conquest mile by weary
mile.

Kerron Clague 1991

Bits and pieces.....

Irish Medium University?

A pamphlet "Ollscoil Shaor Gaelach: Tús Leighis Easpa Bhásmar" was launched in Derry in January. It discusses the state of Irish language education since the beginning of the century and makes the case for the urgent need for an Irish medium university.

The 300 Club

This is proving to be a successful fundraiser for Caarjyn ny Gaelgey, however membership is still well short of the magical 300. Any persons sympathetic to the Manx Language are encouraged to join. Three prize winners (1st prize Stg. £25) are drawn each month and members are periodically circulated with the names of winners. Have you joined yet? If not contact: Phil Gawne, Thie y Fiddyr, Cregneash.

Y Monitor Cymraeg

(The Welsh Language Monitor)
Bimonthly news-sheet with short up-to-date news items about language matters.
Subscriptions: \$6 annually (free to students, pensioners and unemployed)
Contact address: Y Monitor Cymraeg, 1026E. Illinois St., Bellingham WA 98226 USA.

CELTICA

The Celtic League A.G.M. 1992

This years Annual General Meeting will be held in Mannin on the 18th & 19th July. Venue yet to be decided. The AGM coincides with Yn Chruinnaght, the annual Inter-Celtic Festival of music and dance. Members requiring information about accommodation should write to Cristl Jerry, the Manx Branch Secretary, address as shown here. →

Celtic Remembrance Day

London Branch of the Celtic League has decided unanimously to commemorate Celtic Remembrance Day on December 11th every year.

The official English Remembrance Day is November 11th, the day on which the First World War ended in 1918.

England is perfectly entitled to celebrate this day if it so wishes. However, England uses the occasion to involve other nations. In particular, the Celtic Nations are involved through the playing of the Minstrel Boy, Flowers of the Forest and Dafydd y Garreg Wen.

It must be said that the participation of the Celtic Nations in so many of England's (and France's) wars is a cause for shame and sorrow.

For example, in 1916, when less than 5,000 Irish men and women were fighting against England for Ireland's freedom, 350,000 Irish were fighting England's war with Germany. Every one of them was a volunteer. Eventually, 50,000 Irish were killed in the First World War whilst fighting on England's behalf.

Participation in England's wars is on a level with the betrayal of the national languages and cultures as a source of shame and sorrow to the Celtic Nations.

The time has come to say enough is enough. Hence Celtic Remembrance Day.

December 11th is close enough to November 11th to make the contrast clear. It is also the anniversary of the day on which Llywelyn, the last Prince of Wales, was murdered by English soldiers. It is the custom to wear an ivy leaf on that day.

What will be done on Celtic Remembrance Day or, perhaps, on the nearer Sunday?

In London, we may lay a floral tribute at the William Wallace memorial plaque in Smithfield in honour of those Celts who died for their nations.

This raises the question of how to bring to public notice our shame and sorrow at the number of Celts who were killed fighting for England. If we are too bland, we could give the impression of condoning Celtic participation in England's wars. If we are too provocative, we may find ourselves in trouble.

We would welcome any suggestions from League members. Please write to the London Branch Secretary, whose name and address are shown on the back cover.

Ivor Kenna



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o Gymru
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Dyfed SA31 1RL, Cymru/Wales.

Free list from: _____ Ffôn: (0267) 232338

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£8; Stg£8; 80FF or US\$20.00 (US funds, cheques drawn on a US bank). Postage outside Europe is Stg£10.00 airmail.

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

ALBA Mairi Denovan, Old Mission House, Nth. Erradale, Ross-shire IV21 2DS.

BREIZH Subscriptions: Youenn Craff, Talbodek, 29300 BEI, Brittany.

Correspondence: Ronan Tremel, 34 St. an Argoad, 29190 Lennon, Brittany.

CYMRU Merfyn Phillips, Parc y Ffrier, Llandudoch, Dyfed.

ÉIRE Janice Williams, 22 Bóthar Belgrave, Baile Átha Cliath 6.

KERNOW Martyn Miller, 10 Trewartha Court, Pound Street, Liskeard.

MANNIN Cristl Jerry, 6 Glenfaba Road, Peel.

LONDON BRANCH Robat ap Tomas, "Dyffryn", Gretton Fields, Gretton, Cheltenham, Gloucester, GL54 5AA, England.

USA Stephen Paul de Villo, 313 East 201 Street, Bronx, New York 10458.

INTERNATIONAL BRANCH Alan Heusaff, Seana Gharráin, An Spidéal, Co. na Gaillimhe, Éire.

CEAP BREATAINN Don Mac Gillivray, Big Pond, Cape Breton, Nova Scotia, Canada BOA 1HO.

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