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A LINK BETWEEN THE CELTIC NATIONS

No. 79

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CELTIC LEAGUE



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

ALBA

Comann Luchd-Sgrìobhaidh na h-Alba

Chan eil ach aon leabhar mór-eòlais (encyclopedia) Gàidhlig ann, ged a tha e air a sgrìobhadh sa Bheurla! Dé ainm a tha air ach "The Companion to Gaelic Scotland" deasaichte le Derick S. Thomson agus air an fhoillseachadh le Blackwell. Sgrìobh Ruairidh MacThomais coir, comhla ri nithean eile, eachdraidh an uirsgeòil Gàidhlig fo "novel, the Gaelic" aig td 218-9 gum bheil sgrìobhadh an nobhail sa Ghàidhlig ach tearc.

Carson idir? Thàinig, is docha, a'chaid uirsgeul a-mach, "Don Quixote" le Cervantes sa Spainnis, ann an dà chuibhreann, sa bhliadhna 1605 agus an deidh sin ann an 1615. An deidh sin, feadh ceithir linntean thàinig nobhailean de gach seòrsa a-mach, gu ìre bhig anns a h-uile càin feadh an t-saoghail. Ach mar a chunnaic sinn, cha d'fhàinig uirsgeulan a-mach sa Ghàidhlig gus an naodhamh linn deug agus bha iadsan uamhasach tearc.

Carson? Mata, bha geur-leanmhainn na Gàidhlig fìor dhona. Mar eisimpleir, anns a' bhliadhna 1605 bha Rìgh Seumas VI naimhdeil don Ghàidhlig anns gach doigh gu h-àraidh leis na Riaghailtean Icaluimcille, ged a bha a' mhór-chuid a' phobuill Albannach go bruidhinn fhathast. An deich Bhar Chulodair thàinig droch laimh-seachadh oirnn agus Fuadach nan Gaidheil gu deireadh an naodhamh linn deug.

An sin, taing don Achd an Foghlaim 1872, dhùin an Riaghaltas a h-uile sgoil agus clas far an robh teagaisg tre na Gàidhlig feadh Alba gu leir. Leis a sin, fad corr is ceud bliadhna an deidh sin, cha robh a' mhór-chuid de na Gaidheil comasach a sgrìobhadh no a leughadh sa Ghàidhlig!

Taing don Comunn Eòrpach

thàinig atharrachadh taitneach ann agus, beagan is beagan, tha nithean, gu ìre bheag, a' dol am feabhas. De chunnaic sinn anns "An t-Obannach" an t-seachduin seo ach gum bithidh teagaisg troimh na Gàidhlig san bun-sgoil Ath Tharracail agus an deidh sin anns a' bhun-sgoil Loch Alainn agus, is docha, feadh sgoiltean Lochabar gu leir. Dé thuirt an comhairliche ionadail, Dr Foxley, ach, "This is a magnificent start to

the re-establishment of Gaelic in the schools of Lochaber after a century of persecution and neglect".

A thuilleadh, cha robh a' Ghaidhealtachd agus na Crìochan ach àitean far an robh oibrichean ro shaor ri fhaotainn gu deireadh an fhicheadamh linn. Bha sin an fhìrinn a taobh na Gaidhealtachd gus an robh an HIDB ar a stéideachadh sa bhliadhna 1965.

Nach b'iongnadh gun robh nobhailean Gàidhlig ann riamh. Ach an latha an diugh 's ann diofar mór a tha ann - taing don Nì Math... agus deireadh na h-Iompaireachd ... agus teachd a' Chomuinn Eòrpach. Chan e ar càin an aon "endangered species" a tha ann!

A nisd, tha cul-taic ri fhaighinn on Chomunn Leabhraichean air sgath fhoillseachadh an uirsgeòil sa Ghàidhlig. Rud eile, taing don Comunn Eòrpach tha e a nis fada nas fhasa eadar-theangachadh à Ghàidhlig gu canaichean Eòrpach a dhèanamh.

'Sa bhliadhna 1968 bha An Comann Leabhraichean air a stéidheachadh a-steach don Roinn Ceilteach, Oilthigh Ghlaschu, far a bheil e fhathast. Nì An Comann Leabhraichean cobhair a thaobh fhoillsichidh le tabhartas do chosgais a' chlàbhuailleadh agus don ùghdair.

Bhon bhliadhna 1976 rinn iad feum de van a dhol timcheall Alba far a bheil feill air son leabhraichean Gàidhlig. Cuiridh iad greim air cùisean-litreachais agus taisbeanaidhean nan leabhar Gàidhlig. Foillsichidh iad catalog agus litir-naidheachd nuadh Gàidhlig. Chan e sin a-mhàin, cuiridh iad leabhraichean Gàidhlig don Frankfurt Book Fair agus reicidh iad na leabhraichean seo air làithean airidh san bailtean móra feadh Alba agus eadhon beagan bhailtean móra ann an Sasunn far a bheil Gàideil agus luchd-ionnsachaidh.

Ged a tha An Comunn Leabhraichean os cionn luach agus tha sinn taingeal gum bheil iad a' dhèanamh na h-oibre seo, cho-dhùin feadhainn gum bheil e feumail sgrìobhaichean a chuideachadh sa chiad dol a-mach. Mar eisimpleir



Ged a tha iomadh coimic a' tighinn a-mach à Alba sa Bheurla chruaidh Shasunnach chan eile ach aonan nar canain Albannach. Mas math leat sin a dhèanamh, sgrìobh gu "S MATH SIN!", Acair, 7 Sràid Sheumais, Steòrnabhagh, Leòdhas/Lewis, Alba/Scotland. Chan eile ach SIA notaichean ri phaigheadh a h-uile bliadhna agus e tighinn a-mach sia uairean sa bhliadhna. Is docha gum bheil seann leth-bhric ri fhaighinn cuideachd.

bhiodh cùrsachan a thaobh doighean-sgrìobhaidh an nobhail cobhaireach. Bhiodh sinn toilichte sgrìobhaiche a chomhairleachadh nuair a bhios e (no i) a' sgrìobhadh. Leis sin, bhiodh a h-uile làmh-sgrìobhainn a' dol do Iain Domhnallach (a tha ann an ceannard a' Chomunn Leabhraichean) fada nas fheàrr.

Air an aobhar sin, sa bhliadhna 1988 bha clas air a chumail air an Eilean Sgitheanach anns an t-Sabhail Mór Ostaig air "Sgrìobhadh an Uirsgeòil Ghàidhlig". Bha an cùrsa seo soirbheachail agus san deireadh cho-dhùin a h-uile oileanach sa chlas comunn nuadh a stéidheachadh - Comunn Luchd-Sgrìobhaidh na h-Alba.

Bhiodh na rùintean aige rud eigin mar sin:

Bidhidh an Comunn Luchd-Sgrìobhaidh ag iarraidh leasachadh air litreachas na Gàidhlig.

Bithidh litir-naidheachd ann bho àm gu àm gus fiosrachadh a thoirt go ùghdaran mu nithean co-cheangailte ri sgrìobhadh na foillseachadh.

Bithidh an Comunn a' dèanamh gach oidhirp gus inbhe sgrìobhaidhean Gàidhlig ardachadh a-measg leughadairean agus càch.

Air an aobhar sin, cuideachd, bithidh leabhar a' tighinn a-mach an ath bhliadhna d'am b'ainm "Greadhnachas is peantadh le peann - doigh sgrìobhadh an uirsgeòil no nobhail". Cò sgrìobh an leabhar seo ach Gilleasbuig MacMhuirich (Gilleasbuig Lachlainn 'Illeasbuig). Nochdaidh e doighean a sgrìobhas ùghdaran na uirsgeulan aca... an fheadhainn a bha agus a tha ainmeil co-dhiu. Bheir an leabhar seo cobhair do gach sgrìobhaiche Gàidhlig le comhairle agus sanasan freagarrach.

A bhàrr air seo bithidh An Comunn Luchd-Sgrìobhaidh a' cur cùrsa air bonn air sgath nan sgrìobhaiche Gàidhlig an ath bhliadhna ann an Steòrnabhagh. Ma bhios leughadair sam bith a' gabhail ùidh anns a' Chomunn Luchd-sgrìobhaidh seo, sgrìobhadh e (no i) gus an rùnaire: Dr Alasdair Barden, 10b Steinis, Steòrnabhagh/Stornaway, Eileann Leòdhas/Lewis, Alba/Scotland.

Chùm An Comunn Luchd-Sgrìobhaidh cùrsachan a thaobh doighean-sgrìobhaidh an nobhail sa Ghàidhlig anns an t-Sabhail Mór Ostaig, Inbhirnis (taing don Cholaiste Inbhirnis) agus san Sgoil Lionacleit thairis air na bliadhnachan.

San àite mu dheireadh, tuigidh a h-uile leughadair gum bheil tuilleadh uirsgeulan Gàidhlig feumail agus iad air an deagh sgrìobhadh bhon a dh'fhàs ar cànan caran lapach anns gach ceàrn, a' dèanamh coimeas eadar ar seanairean agus sinne taing don Achd an Fhoghlaim 1872 a chuir stad do teagaisg tre na Gàidhlig sna sgoiltean.

Rud eile, bhon nach eile pàipearan-naidheachd Gàidhlig againn fhathast chan eile doigh-chunntas (commentary) againn a

Anorthosite - a ghastly sight?

In one of his poems, Hugh MacDiarmid has the imaginative phrase "there are many ruined buildings but no ruined stones." However mother nature herself has created a porridge called aggregate and Scotland seems to have plentiful supplies of this - not only quantity but also quality - "a unique deposit of anorthosite - at Lingerabay is the only major source in the British Isles - the potential value of this mineral is way beyond that of roadstone or concrete aggregates; classified as "Grade One - Unique", with a multiplicity of uses."

Lingerabay is on the east coast of the island of Harris and, if planning permission is given by Comhairle nan Eilean, a firm called Redland's Aggregates will start ripping a hole there - the largest super quarry in Europe. At the moment there continues a three-way battle between the firm, the islanders and the environmentalists. The planning application went to Comhairle nan Eilean last year for a site on this smallcrofting community to extract 10,000,000 tonnes of crushed aggregate per annum over a 60 to 70 year period, the moving of this mind-boggling quantity is made possible because of the deep water facilities nearby. The islanders could be tempted because of the possibility of work, the environmentalists point to the destruction of fishing operations in the Great Lakes in Canada and in Tasmania. This is caused by the de-ballasting, where in return for the export, water from it's delivery point is brought back. As the most immediate use for this priceless product is for the construction of the Channel Tunnel in return, the clean waters of the west coast - fairly productive of seafood at the moment - will be gradually contaminated with the best quality S.E. U.K. bilge.

The firm, Redland's Aggregates, have made many promises but their track record does not suggest they would be kept. They have restored several sites in Hertfordshire with domestic and industrial waste and have broken various other application conditions. A spokesperson for the Hertford Civic Society (500

members) speaking against the opening of another large quarry in that area said: "Once permission is given, there is little effective machinery for enforcing the application as granted." In Harris, they are refusing to discuss further the issue of Sunday working and have had the effrontery to offer £5,000 per annum to a local trust if set up. For a unique product beyond price, they are bidding very low. There are, however, shadows on the horizon. With the depression affecting all matters, the demand is bound to be slackening though to counter that they must know that there is a very sympathetic Scottish Office in tune with their objectives. A report in the WHFP says - "If the community or C.nan E. do take the unexpected step of opposing the Redland's plan, the project is likely to go ahead in any case. Planning restrictions in England have forced the industry to look north. In their recent draft guidelines on mineral extraction the Government make no secret of their desire for coastal super-quarries in the Western Isles. Redland can rest assured that the Government would examine any subsequent planning appeal with more than a little sympathy."

The man who has the mineral rights to Lingerabay in Harris and Kintallen on Loch Linnhe is Ian Wilson whose involvement in the area of quarries and construction goes back a long way with many downs and ups and there seems to be a strong personal motivation for him to see this plan go through. He suggests that if "we" don't take this aboard then quarries in Mexico and Canada not to mention Norway are just waiting to step in - "The only way ahead is for the mineral potential of these sites to be developed through the large U.K. businesses and provided we can get a fair balance and it is not colonial exploitation then we should be prepared for it." Well that's a tall order but if this government falls, a possibility that even it's supporters are considering, Scotland might in its place get just the machinery that would get us out of "this colonial situation".

M.D.

thaobh a' chaitheamh-beatha a tha a' dol mun cuairt oimn an diugh no bha a' dol sna làithean a dh'aom, no eadhon sna làithean ri teachd.

Is fheudar dhuinn toirt aoibhneis don leughadair Gàidhlig agus 'a cur àr canain am feabhas aig an aon àm... agus ma bhios sinn a' sgrìobhadh gu math, mairidh ar

leabhraichean gu brath, nuair a bhios programan TV is rèidio air diochuimhne. A reir aithris mairidh an gaol is an cèil gu brath... mata, bithidh an deagh nobhail no uirsgeul cho maireannach riu cuideachd!

Gilleasbuig MacMhuirich
Gilleasbuig Lachlainn 'Illeasbuig

Scotland United Develops

The disavowal of the Labour Party of its post-election pledge to back a multi-option referendum was completed in the summer by the replacement of Donald Dewar, long time shadow Secretary of State for Scotland, with Tom Clarke MP for Monklands West. This was widely seen as a signal that UK issues like housing and social security would overshadow constitutional affairs. Nevertheless the SNP leader, Alex Salmond MP, carried his party at their June National Council by a large majority into what Donald Dewar termed, "collaboration" with George Galloway MP and other Scotland United members.

The idea of raising £1.5m through public appeals and pop concerts would present our local authorities, many of them Labour dominated, with the cash to run an unofficial plebiscite. Their reluctance at present has centred round the legality of such expenditure on their own account. This Autumn the cross party campaign to raise the money begins.

During the Edinburgh Festival a locally organised Scotland United event drew 1,000 people to the Mound, the traditional speakers corner of Edinburgh. This coincided with the 100th anniversary of Hugh MacDiarmid's birth and confounds the press downplaying of enthusiasm for Scotland United's referendum campaign.

L'Avenir de la Bretagne

Monthly organ of the nationalist party P.O.B.L. Subsc. 150F (160F outside State) to B.P. 4103, 22041 St-Brieuc-Cedex 2.

Obituary

On Sunday 23rd August the death was announced of Donald Stewart former SNP MP for the Western Isles and parliamentary leader from 1974 to 1987. A full tribute to his contribution to the cause of Scottish independence will follow in a future issue of *Carn*.

Hugh MacDiarmid Centenary

Hugh MacDiarmid was born on the 11th August 1892, so there was plenty of debate, comment, appreciation and criticism of him to celebrate the centenary of that event. All the well known had their say or "write" and BBC Scotland did very well with a whole evening of literature, drama and debate. A lunch time programme broadcast from his birthplace, Langholm, gave the lie to the claim that he was not appreciated there - some of his poetry delivered in the local dialect was most moving. The Weekend Scotsman of 1/8/92 had a long appreciation by exiled

Scotsman, Kenneth White (Professor of Poetics at the Sorbonne) and on the anniversary day, 11/8/92, Neal Acherson in the Scotsman delivered a timely warning not to begin a "Burnsification" of MacDiarmid. This article was based on an essay in "The Age of MacDiarmid: Hugh MacDiarmid and his influence on contemporary Scotland" Mainstream £7.99.

Most fittingly, Sorley MacLean was awarded the main "MacDiarmid Centenary Award & Prize" for "an outstanding contribution to Scottish Literature."

Water Privatisation Looms

The cynical disregard of the Tories for their rejection by 75% of Scots at the General Election was underlined in late July by "governor general" Ian Lang MP putting Scottish water and sewage services out to consultants although there was no mention of the subject in the Tory election manifesto.

A major opposition campaign has been building up which even includes some leading Tories. Baillie John Young a Glasgow councillor for 28 years warned his leaders that "With a background of water meters, installed in each house, water cut-offs, former water authority land perhaps being used for unpopular purposes, this

would be the worst possible scenario to fight an election battle by the Conservatives (in 1996)." Given their Poll Tax mess and unsuccessful attempts to force testing on Scottish primary school

children in years four and seven, the water issue could be a new rallying point for Scots as oil was in the 70s.

The SNP has called for the local authorities, who would lose control of water, to respond quickly to the Scotland United plan for an unofficial referendum on the constitution. That would be the quickest way to turn this latest Tory outrage to Scotland's ultimate good.

SNP Surge in District Elections

Within a month of the Scottish National Party (SNP) gaining its second best General Election result ever the SNP went on to gain 36 seats at the District Council elections. With a total of 150 this comes with a higher share of the vote, on a 41.2% turn out, than in any previous local government elections since the reorganisation of 1974. The SNP also fielded the largest number of candidates 852 to Labour's 841. However, the fact that the SNP could stand a record number of candidates immediately after a gruelling General Election is evidence of the high morale of the Party in contrast to the despondency of the Labour Party which fought thirty less than in 1988.

The SNP outpolled all other parties in Grampian and Tayside and made substantial inroads in the Labour vote in Central Scotland. This led to Labour losing overall control in Edinburgh, West Lothian, Kilmarnock & Loudon, Falkirk, Stirling, Clydesdale and Nithsdale Districts. The SNP made inroads into the Labour vote in some of the most populous of Scotland's 53

Districts: Renfrew (4th largest), Dundee (5th largest), West Lothian (6th largest), Kirkcaldy (7th largest) and Falkirk (9th largest).

As a result the SNP retained outright control of Angus District, gained control of West Lothian District, run Falkirk District as a minority administration and gained the provost's chains of office in these plus Kilmarnock, where Labour's majority over the SNP in five key wards is only a total of 117 votes; and after a deal to keep Labour in power in Edinburgh, the capital city itself.

On a regional basis the SNP's greatest increases were in Strathclyde where the total score went up from 29 to 48 and in Highland where the increase was from 2 to 10 where independents still gain 59% of the vote.

(Further details of these excellent results and of the General Election, seat by seat, can be had from the SNP Research Bulletin, Summer 1992, available from The SNP, 6 North Charlotte Street, Edinburgh EH2 4JH. Price Stg.£2).

Rob Gibson

BREIZH

Pemp Mil Bloaz 'zo e Maigh Eo

Warlene en hañv e oa bet aozet un Emvod-Gouzelva evit ar weizh kentañ gant Conradh na Gaeilge e Ros Muc, Conamara. Ar pal a oa lakaat tud eus kement korn eus ar vro da gejañ gant gouzelegerien a-vihanik en o endro-natur, ma c'haller lavarout. Gouzout a reer ez eo krignet ar Gouzelva gwashoc'h eget biskoazh pa weler e vez desavet ar vugale e saozneg en darn vrasañ eus ar familhoù eno. C'hoarvezout a ra an hevelep tra hag a zo c'hoarvezet er brezhonegva 40 vloaz'zo. Gant emvodoù - Gouzelva e klask Kevre ar Gouzeleg anataat d'ar boblañs e talc'h tud er peurrest eus ar vro d'ober gant ar yezh hag e reont ganti evit plediñ ouzh a bep seurt traoù.

E gouzelva bihan Ceathrú Thaidhg, er penn pellañ eus kontelezh Maigh Eo er gwalarn e oa an emvod hevlene, d'ar sul diwezhañ a viz Gouere. Toleadoùigoù all zo er gontelezh-se ma vez komzet iwerzhoneg evel yezh-pobl, dreist-holl e Tuar Mhic Éadaigh, war ribl-kornog Loch Masc, hag e ledenez An Each Léim, en hanternoz da Acaill. Skolioù holliwerzhonek o deus harpet ar yezh da badout el lec'hioù-se, ha heñvel eo e Ceathrú Thaidhg, ma'z eus o ren ar skol ur vaouez hag a zo kreñv a-du ganti. Hogen ken pell emañ an toleadoù-se diouzh "an hentoù darempredet-mat" ma vezer techet d'o ankounac'haat. Un dra vat eo bet d'an emsaverien en em vodañ eno, pegen berr bennak ma'z eo bet o chomadenn. Un toullad mat eus tud ar c'horn-bro o deus kemeret perzh en abadennoù tra m'o deus bet ar re a oa deut eus lec'h all - Dulenn, Corcaigh, Luimneach, Trá Lí, Gaillimh h.a. - tro d'ober anaoudegezh gant an annezidi ma oant o lojañ en o ziez. Gwir abeg o deus bet an aozerien da laouenaat ouzh frouezh o strivad.

Maigh Eo zo unan eus kaerañ rannvroioù Iwerzhon. Adal Caisleán a' Bharraigh e treuzer menezioù, an hini heverkañ anezho an Neifin hag a vez gwelet an dolzenn anezhañ eus Gaillimh zoken, pa vez sklaer an amzer. O tont diouto e tiboufer en ec'honderioù Iorras,

m'emañ an taouarc'hegi brasañ eus Europa, en-dro da v-Bangor hag en daou du d'an hent a ya eus Béal a' Mhuirthead da Bhaile an Chaisleáin. Kuitaat a reer an hent-se da vont gant unan strishoc'h war-du an hanternoz. A-boan ma weler un ti a-hed kilometradoù, met un hent kompez eo ha se a-drugarez d'ar stourm renet, o vont betek nac'h paeañ e dailhoù ha gouzañv karc'har ha yun-enebiñ gant un den eus Ceathrú Thaidhg er bloavezhioù '50.

Ceathrú Thaidhg ha "brizhouzelva" Ros Dumhach zo gennet etre geunioù, menezioù, brec'hioù-mor hag ar mor bras. Hevelep endro eo en deus roet tu d'an iwerzhoneg da herzel met ne dalvez ket a-enep ar skinwel... An dud a oamp lojet en o zi a zalc'he ur vereuri tre war an aod (koulz lavaret), ur vuoc'h bennak hag ur bern deñved, touzet-rac'h ganto kement pezhidiadig geot, ha kagal war o lerc'h forzh pegement. Pelec'h 'vo kavet sav d'an holl loened-se? Penaos e vint maget pa zeuy ar goañv? E Conamara ez eo heñvel an traoù, hag emañ ar c'hresk e niver ar chatal o kinnig distruj gouennoù plant'zo.

250 den, a voe lavaret deomp, a ra gant an iwerzhoneg e Ceathrú Thaidhg. Tost eo o rannyezh da hini Kornog Gaillimh met levezonet eo bet gant hini mervent Tír Chonaill ("Donegal"): testeni eus enbroadur tud eus ar rannvro-mañ a gaver en anvioù familh evel Ó Dochartaigh, Ó Domhnaill, Ó Gallchobhair. D'ar yaou endervezh e oa 50 pe 60 den bodet en davarn nemeti evit an "Digor Ofisiel". Ret e oa en em stardañ, hag a-benn ar fin aloubiñ sal-degamer an ti, evit ober plas d'an holl. Ha pebezhañ safar! Evit bout klevet gant e genbrezeger e oa dav huchal a-bouez-penn. Dont a reas prezidant Conradh na Gaeilge a-benn da gaout peoc'h evit e brezegenn evelato, hag ar re a oa tost a-walc'h ouzh daou soner hag ur c'haner a voe dudiet ouzh o selaou. N'ouzon ket pelec'h e voe kavet ichou da zañsal, aet on kuit a'raok.

D'ar gwener en endervezh e oa un droiad evit ober anaoudegezh gant ar vro. Ur c'hengarrad leun a oa ac'hanomp ha da

heñcher e oa un den am boa klevet meneg anezhañ alies, Séamus Ó Mongáin, gouiziekl war kement a zo da c'houzout a-zivout hengounioù Maigh Eo evit doare. Ur mikro oa gantañ, ha ma ne voe ket klevet fraezh ar pezh a zisplegas hed-ha-hed an hent ne oa ket dre ziouer a "volum", er c'hontrol malevurus! met dre ma oa bugaligoù na baouezent ket da glask troc'hañ e goaz dezhañ. Anat e oa e ouie koulskoude ouie e-leizh a-zivout henamzer, krennamzer ha 'nevezamzer' ar rannvro. 'Tro amañ e oa niverus ar re a gemeras perzh er stourm da zieubiñ Iwerzhon, an hini brudetañ anezho Tom Maguire hag a dapas nouspet bolod en e gorf, pezh n'en deus ket miret outañ da dizhout ouzhpenn 100 vloaz, eñ bev bepred hag o nac'h an zav reizhwirieghez ar Stad diazezet war feur-emglev 1921. Pignat a rejomp hanter hent da benn un duchenn ha chom a-sav, en avel a c'hwezhe gres, da selaou an heñcher o tisplegañ, penn-da-benn moarvat, an hendanevell "Táin Bó Fraoich" (Skrapadeg Saout Fr.), a dremen an darvoudoù anezhi en Iorras. Evel ma lavare ur prezeger all, buhez Iwerzhon zo bet diazezet-start a-viskoazh war ar magañ-loened, ha betek dibenn ar 16vet kantved e oa unan eus an dihuadoù broudusañ mont da skrapañ biv e douaroù un "tuath" all.

Da noz e tisplegas deomp an hendraour Séamus Mac Conghamna, kelenner e Skol-Veur Dulenn, an dizoloadennoù en deus graet en Achaidh Céide (Keady Fields), en un daouarc'heg er c'hornog eus Baile an Chaisleáin (Ballycastle), tost-tre d'an hent bras ha d'an tornaod. Eno ez eus bet kavet en donder a 5 pe 8 troatad, en taouarc'h, dismantroù mogerioù hag annezlec'hioù hag a voe savet war-dro 5000 vloaz'zo! En ur vloaziadañ ar gweleadoù taouarc'h dre skin-obererezh karbon - 14 hag imbours'hadennou bleud-bleuñv e jeder e voe gounezet douar du-hont e-pad 300 vloaz bennak, kent d'an taouarc'h dont da c'holeiñ pep tra. Dre arnodiñ gant bizhier ez eur deut a-benn da anataat ur rouedad reoliek-meurbet a vogerioù dismantret ha diazezoù-maen savadurioù. Emeur o peurechuiñ sevel ur greizenn eno ma vo displeget d'ar weladennerien kement a zo bet hag a vez graet evit diskoachañ rinoù al lec'h-se.

D'ar sadorn e teuas ur c'helenner all, hag eñ an arbennigour anavezetañ war dachenn hengoun ar c'horn-bro, da gomz

Jailed for Hospitality

About 30 men and women were detained in Brittany in May and transferred to jails in or near Paris, accused of "associating with criminals". The "criminals" were Basque refugees against whom there were no known French legal proceedings but who, lacking the right sort of papers, being without means of subsistence, had to depend on the hospitality of people who sympathised with the Basque cause. Their whereabouts were

publicly known for months previously, their presence seemed to be tolerated by the authorities.

The Bretons who were arrested all stated their opposition to the use of violence: their help was motivated by humanitarian reasons. They belonged to cultural or ecological associations, none of them played an active political role. They included several married women with children some of whom were subjected to interrogation or left on their own, not knowing where the mothers were being taken. They did not resist arrest yet they were treated as if they were tough gangsters. Three of them belonging to the same family interviewed in the July-August issue of *Le Peuple Breton*, recount how harshly they were dealt with in the various police stations; they were transferred to Paris under heavy police escort, rushing through traffic red lights and streets at 60 miles an hour, led to the prisons past lines of riot police armed with guns at the ready. That is the sort of display the French State needs to impose its authority! Rule by terror or intimidation those who don't meekly toe the line! Make a big show of force to ensure that neighbours will know and the tame citizens will remember to shun anyone who could be suspected of dissent if they are approached for food or shelter. As for those detained and who have not been convicted by any court of

called "birth-place of liberty and fraternity". Oh but those were terrible dangerous people! They could have brought down the established old order, woodwormed as it is, if they had not been firmly handled!!! And let no one of them dare, as Odile Thadié tried to, to speak in Breton when she was allowed to phone her mother. "Stop that jabbering or you will be cut off!"

All had been freed towards the end of June except for three. Some had gone on hunger strike to protest against the outrageous treatment meted out to them. The massive police operation triggered off a widespread movement of support, not only on the part of numerous Breton associations and local trade union groups but (of greater concern to those in power) also from numerous elected representatives (commune councillors, regional councillors, MEPs) and unanimously from the 54 members of the Finistère General Council. Good to see that freedom and justice mean so much to the people of the West of Brittany!

The first round-up occurred on the day when Mitterand was laying the foundation stone of a building which is to house the European Court of Human Rights in Strassburg. Was that a portend of the sort of respect ethnic groups like the Basques and the Bretons can look forward to in the European Union? But another question was whether the operation was planned to coincide with a forthcoming visit by the French president to Spain and negotiations to sell the French high-speed train (TGV)

Pemp Mil (cont.)

diwar-benn folklor – koñtadennoù, krennlavarioù, lesanvioù, brizhkredennoù h.a. – bet dastumet amañ. Er bloavezhoù '30 ha '40 e voe lakaet ar vugale-skol e pep lec'h er Stad da zastum seurt danvez e-mesk ar boblañs. En-dro da g-Ceathrú Thaidhg e voe puilh-meurbet an eost, kalz kalz puilhoc'h eget e-kreiz hag e reter Iwerzhon, un testeni eus pegen kreñv e oa neuze ar stuzegezh ouezel. Hiziv an deiz e chom c'hoazh dilerc'hoù eus ar gredenn a eree start "clann"-où 'zo (rummadoù tud nes pe nesoc'h) ouzh anevaled evel reuniged, kon, bleizi. Se a verzer ouzh anvioù-familh diazezet war anvioù-loened. Lakaet eo bet an dra-se d'un aspadenn eus an dotemegezh er vro-mañ. Arabat da skouer d'un den "kar" d'ar reunig lazhañ ar seurt aneval pe e vo skoet gant an drougavel.

Graet e vez gouelioù evit eñvoriñ diazezhadur kêrioù evel milvloaziad Dulenn e 1988 – (istor gwariet...) Abeg a vo er bloaz'zeu, pa vo digoret ar greizenn-ditouriñ, da lidañ 5000ved Achaidh Céide. Hag o taveañ da veno Colin Renfrew – e oa komzet keltieg e Kornog Europa kalz pelloc'h'zo eget na greded betek-hen – e ouestlas Mac Conghamhna (mab kileue!) e vefe roet ul lec'h a-bouez d'an iwerzhoneg er gouel-se.

A. Heusaff

Summary

This is an account of the week-end gathering organised by Conradh na Gaeilge in July in the small Ceathrú Thaidhg /keah'ru-'haig/ Gaeltacht in NW Mayo. It was an opportunity to become acquainted with a community distinguished by its rich traditions, to hear very interesting talks by specialists in the district's folklore and particularly by archaeologist Séamus Mac Conghamhna (S. Caulfield), from UCD on his ongoing work in Keady Fields in N Mayo, where he has uncovered extensive vestiges of the farming practised in the area 5000 years ago.



Distributing leaflets calling for release of Bretons in jail (courtesy of Bremañ)

"justice", feed them with disgusting food, give them dirty blankets and let them lie on wet tiled floors to teach them that the sense of hospitality is no civic virtue in the so-

to the Spaniards. After all those Basque refugees could have been the object of police attention months ago...

How is Diwan?

On the occasion of the National Festival of the Breton Language held in Karaez (June 5-7) a statement was made by the Diwan Association detailing the present situation as regards its schools. A 20% increase in the number of children attending these was expected to bring the total to a thousand in the Autumn. Increasing support was coming from elected representatives and others in influential positions who recognise that success in the economic field is closely linked with a strong collective identity. There is continued opposition from the State (particularly from the Ministry of Education), and from the ruling Socialist (?) Party which remains deaf to its Breton MP Y. Dollo's draft proposal for a law to give official recognition to all the "languages de France".*

Diwan's debt to URSSAF (Social Security) keeps increasing - and will do so as long as it is not recognised by the State as a Public Service. This will not discourage the association. It plans to open a lycée in 2 or 3 years, taking the place of the Roparz Hemon College of Secondary Education in Releg-Kerhuon.

A comparative evaluation of results obtained in tests by Diwan pupils in their first College year in 1990 and 1991 showed them doing significantly better in French

and Maths than those of State-run colleges in the Brest area. This will reassure those parents who might have hesitated to send their children to Diwan, fearing they might be disadvantaged by education through the medium of Breton. Some people are now concerned that the Breton schools could be seen as being only for an elite. Formerly the language suffered from an image of ignorance and backwardness ... I cannot see the change to the opposite doing any harm for a good while yet.

*Langues de France my foot! The French government recently put it in the Statute Book that the language of the Republic is French. "Respect" for the "regional languages" of course, but they must not be mentioned in the Constitution.

Success

Many of our readers will remember the hard struggle waged by C.A.P.E.S. holder Roland Mogn to get the Nantes Recteur d'Académie to create in Loire-Atlantique a post of secondary school teacher of Breton - for which there was a sustained strong demand among students. After many years he has won! He has been nominated for the post, starting in September, in the Lycée La Colinière in Nantes. The success of his campaign owed a lot to the widespread support he received.

A Breton Encyclopedia

Dictionnaire de Bretagne by Michel Renouard, Joelle Méar, Nathalie Merrien. Published by Ouest-France, 335 pp, price 85 Frs.

As M. Renouard points out in his excellent introduction, this work is the very first of its kind, it is the only encyclopedia to be produced in Brittany since the 18th century "Dictionnaire historique et géographique" de Jean-Baptiste Ogée - and in fact Ogée only established a simple catalogue of the Breton communes whereas Renouard and his two charming co-authors offer us an astonishing cocktail of ... **all that needs to be known about to-day's Brittany**: towns, villages, fauna, flora, sites and monuments, gastronomy, common Breton terms, toponyms, anything connected with industrial and scientific, agricultural and maritime activities, art and literature. The book includes numerous biographies of typical past and present personalities, not only native Bretons but also people from other parts of Europe or elsewhere who have settled in our country or are linked in some way or other with it:

writers, artists, film makers, actors, sports people, scientists, cosmonauts etc.

One could argue about the selection that has been made, disagree about some of the items chosen or about others which have been left out - it is inevitably a matter of debate for works of this kind, particularly when, as in this case, it is like pioneering in "terra incognita".

One is nonetheless amazed at the tremendous amount of research and erudition that has gone into this book which offers plenty of information about what Brittany is to-day. It is indispensable not only to the tourists who will want to know in depth the country which they are visiting but even more so to those who live and work there. The picture that emerges from these pages is not the old cliché of a folkloric past-orientated Brittany, on the contrary it shows an astonishingly modern and dynamic country, rich in people as well as in material and strategic possibilities, placed in the forefront of a Europe in full expansion.

Y. Bouessel de Bourg

Appeal to the Breton Readers

To ensure sufficient provision of material for the section **Breizh** in future, we appeal for new contributors. The articles could vary in length from 250 to 1200 words and should be written in the same spirit as has characterised CARN from the start, i.e. as regards Brittany, from a national point of view. They could be written in Breton, French or English. Those willing to help are asked first to contact A. Heusaff, (address p. 24), he will act as coordinator/sub-editor and as the case may be as translator.

Cantate for Peace

A major cultural festival in Brittany last summer was the staging in several towns of "Kan evit ar Peoc'h", a cantate created in 1989 by the poet Job an Irien and the composer René Abjean. This effort was undertaken by the confederation of Breton folkloric groups Kendalc'h under the direction of its vice-president Michel Chauvin. It involved the participation of sixty musicians (Broceliande Orchester) and some 300 singers belonging to different choirs. "Kan ar Peoc'h" was conceived as "an act of faith" in a Europe in which all ethnical groups will be free (and have the means) to develop their culture, without being separated by borders. This is a theme - a Europe of the Regions - in which indeed the Breton movement in general places great faith, as the way to overcome the oppressiveness of French centralism and cultural imperialism.

Michel Chauvin put in a lot of energy into organising the series of performances which began in Redon on July 5, continued in Rennes (Festival of "Tombées de la Nuit, 6/7-), Karaez (sponsored by the Finistère Council, 10/7-), Louanneg, Landerne (Festival Kann al Loar, 17/7-, audience of 500) etc. Other performances will be staged in Kewen/an Oriant on Nov. 28, at the Quartz in Brest on Dec. 6. Next year the Cantate will be one of a series of ten concerts to take place in Brussels - "that Brittany also be present in the great European economic and cultural concert".

To finance the whole undertaking this year, Kendalc'h needed at least one million francs. They received contributions from industrial firms, also from the E.C. (10,000 écus).

J. an Irien and R. Abjean have jointly produced two other cantates in Breton - *Ar Marc'h Dall* (theme: Brittany rising again; described as "a cry of revolt against the constant invasion by the French and Anglo-American culture), and *War Varc'h d'ar Mor*, (on the Irish theme of Oisín's Journey to Tír na nÓg, the land of eternal youth beyond the Ocean).

A.H.

Advisory centre for Breton signposting

The Stourm ar Brezhoneg campaign for Breton roadsigns carried out during the past ten or twelve years has succeeded in convincing the Finistère and Côtes-d'Armor departement councils that it is economically less costly to act on its demands than to refuse to accept them. Such roadsigns are now increasingly common in those two départements.

In view of occasional divergences between the local pronunciation and the written form of place-names as spelled in accordance with the common standard, it was necessary to provide guidelines to the local councils on proper signposting since only a small minority of Bretons have received any education in their language. This advisory service has since 1986 been available from a group affiliated to the Breton Cultural Institute, called Kreizenn-Enklask war an Anvioù-Lec'h (K.E.A.L.) Originally it advised only on the spelling of place names to be used but gradually it widened its remit to include the provision of expert advice on the use of Breton in other spheres of public life. At first many of the roadsigns put up on the approach to towns and villages were defective from a linguistic point of view. There was no problem with names such as Brest, Pennmarc'h Douarnenez, of which the spelling would be said to be phonetic. In other cases as in Kastellin (Chateaulin), Pont-'n Abad (Pont-l'Abbé), Kastell-Poll (St-Pol-de-Léon), agreement was easy to reach. However if one followed local pronunciations, Kemper would appear as Keper or even Kipac'h where nobody would recognise our Celtic word for **confluent** - *ken-ber, from *com-ber -; Pondivi, Rostrenen, Fouenan would contract to bi- or, respectively, monosyllabic terms likely to mislead as regards pronunciation. The first task of K.E.A.L. was to establish rules for signposting which could apply to the whole of Brittany. The group enjoys the cooperation of about one hundred correspondents. Some of its members undertook research about the forms of the toponyms recorded in the past while others reported the local pronunciations. The work is carried out entirely through the medium of Breton. It would of course be too much to expect that K.E.A.L. be officially recognised but it has a good working relationship with the Finistère and the Côtes-d'Armor Councils: they have set up special roadsign committees which include K.E.A.L. representatives. In Finistère the latter were asked to supply the right forms

of the names of all the communes (about 300). The same was done for the Breton-speaking Western part of Côtes-d'Armor (about 150 communes). K.E.A.L. appears to have been less successful with the Morbihan Council, also with the Regional Council (Rennes) which lacks a positive attitude towards Breton. However K.E.A.L. is endeavouring to get all the councils to accept the same guide lines for spelling, which is not so easy in view of the voluntary character of its work and the parochialism of some mayors or councillors. The response to KEAL recommendations depends primarily on the mayors who are the communal councils' chairmen. In Finistère less than a dozen of them have refused to put up Breton roadsigns while a similar number decided to stick by their corrupt local forms; the remainder agreed, sometimes after discussions, with the KEAL proposals, e.g. the need to take good account of the standard Breton grammar and spellings as well as the requirement of homogeneity throughout Brittany. However common sense may oblige to seek compromises between the correct, historically based forms and the present-day pronunciations. But appendages such as "-Place" or "-sur-Mer" introduced in recent times in order to attract tourists have no place in the Breton signs while in some cases long established erroneous forms have to be accepted.

K.E.A.L. has developed to the point where the work connected with the names of the communes has become secondary to its advisory function in relation to signalisation inside the towns, i.e. the provision of the terms needed to direct people to public offices, libraries, recreation centres, toilets etc. The group has now four subdivisions: two of them are dealing with toponymy and lexicography while a third one is concerned with the adaptation of the Gwened dialectal forms to the standard spelling and the fourth to bilingual signposting in Upper Brittany where French has been established for several centuries but some municipalities are favourable to the use of our language.

Some communes have shown great interest in KEAL's work and have asked for advice about spelling their townland names or those of their streets. The town of Gwengamp is giving a good response to proposals made in this sense by the local Roparz Hemon Association while An Oriant/Lorient has commissioned KEAL member Mikael Briant to prepare a report for the overall signposting of this important



Divi gKervella (courtesy of Bremañ)

town. Naturally problems arise from the prolonged cultural alienation suffered by the Breton people. Prejudice or stupidity still prefer "Garce à Sauce" (which could be translated "Saucy Slut!") to changing to the form that reflects the real name of the place, "Garzh ar Saoz", meaning the "The Englishman's Hedge, - Gary y Sais - which makes sense but is nowhere recorded officially and therefore cannot carry weight with minds trained to despise their own heritage. Almost as deplorable is the insistence on transcribing the pronunciation when it conceals the meaning of the name, as in the case of Beuzeg derived from the Old Breton patronym Budoc and akin to Welsh Buddig, Old Celtic Boudic(c)a but now transcribed as "Beuk" in deference to the pronunciation /bɔ:k - one might argue that this is still more respectable than e.g. "Pornaleg" for Plovanaleg...

K.E.A.L. has to meet the increasingly numerous demands for terms to designate public buildings or départements, for legal texts in Breton to be used in civil weddings, for posters advertising products in supermarkets, e.g. the Rallye in An Oriant, or in small shops as in Speied on the occasion of the 1992 Breton Language Festival etc.

An excellent basic lexicon "Geriaoueg Diaze ar Vuhez Foran", designed by Jakez Derouet and published by K.E.A.L. under the auspices of the Breton Cultural Institute and the Finistère Departement Council offers advice on how to proceed in order to get local authorities to put up Breton roadsigns and to use our language more extensively in public life. It is aimed also at people employed in the media or in teaching. A more detailed booklet is planned, to be followed hopefully by a complete vocabulary to cover those various fields.

CYMRU

O'r Trai i'r Llanw

Bron nad oes modd i atgyfodi iaith. Eto i gyd digwyddodd ddwywaith. Atgyfodwyd yr Hebraeg yn wythdegau'r ganrif ddiwethaf a'r Gernyweg yn wythdegau'r ganrif hon.

Oddi ar atgyfodi'r Gernyweg bu cryn amheuaeth a ellid parhau i'w hadfer. Yr oedd perygl iddi farw yr ail waith. Yr oedd ganddi elynion a ddefnyddiai unrhyw ystryw i'w lladd. Y peth gwaethaf a wnaethon nhw oedd hybu rhyw iaith ffug yn seiliedig ar Gernyweg ac a gyhoeddwyd gyntaf ym 1986. Yr oedd gan arweinwyr y gelynydd hyn safleoedd dylanwadol. Gwnaethon nhw eu gorau glas i chwilfriwio'r Gernyweg unwaith ac am byth. Llwyddon nhw bron. Nhw sy'n cael yr arian o ffynonellau swyddogol i hyrwyddo eu dyfais ieithyddol a, thrwy hynny, damsgel ar bob ymdrech i ledi defnyddiad Cernyweg Diweddar dilys fel y'i sgrifennid a'i siaredid gan Gernywyr Cernyweg brodorol.

Nid oedd yr adnoddau ar gael i ddysgu Cernyweg Diweddar hyd at yn ddiweddar. Richard Gendall aeth ati o ddifri i wneud ymchwil dwys yn ysgrifau Cernyweg yr ail ganrif ar bymtheg a'r ddeunawfed ac yng gweithiau ysgolheigaidd yr enwog Ddr Edward Llwyd ar yr iaith. Ef oedd yr unig un a gofnododd seiniau'r Gernyweg pan oedd hi'n iaith gymuned fyw ar ôl ei dysgu ym mlwyddyn 1700. Dechreuodd y Bnr Gendall yn ei waith ar Gernyweg Diweddar tua deng mlynedd yn ôl. Ffrwyth ei ymchwil hyd yn hyn yw *Gelriadur Saesneg-Cernyweg i Fyfyrrwyr* a gyhoeddwyd ym Medi 1990, *Llyfr Gramadeg yng Nghernyweg Diweddar i Fyfyrrwyr* a gyhoeddwyd fis Ebrill llynedd a llawlyfr i ddysgu Cernyweg, *An Curnoack Hethow*, a gyhoeddwyd yn swyddogol ny Nhy Murdock, Redruth, Sadwrn 4 Gorffennaf eleni mewn achlysur arbennig i wahoddedigion dethol. Y Gwr Gwadd oedd y Dr Philip Payton, Cyfarwyddwr Sefydliad yr Astudiaethau Cernywig yng Nghamburn. Adran yw o Brifysgol Caerwysg.

Olrheiniodd y Dr Payton yr ymdrechion cynnar i atgyfodi'r Gernyweg oddi ar amser Henry Jenner a gyhoeddodd lawlyfr i ddysgu Cernyweg ym 1904. Ei olynnydd yn y mudiad iaith oedd Morton Nance. Ef ddyfeisiodd orgraff newydd i'w defnyddio ar Gernyweg y Oesoedd Canol yn bennaf ond yn benthycio geiriau o Gernyweg Diweddar a llenwi bylchau trwy addasu geiriau Cymraeg a Llydaweg. Cernyweg Unedig oedd enw ei ddyfais ieithyddol a gollfarnwyd gan y bobl academiaidd oherwydd nad oedd yn hanesyddol ddilys. Beirniadodd y Dr Glanville Price Gernyweg Unedig yn llym yn ei lyfr *The Languages of Britain* a gyhoeddwyd ym 1984. Cyn hynny penderfynodd rhai ym mudiad yr iaith nad oedd ond un feddyginiaeth, ymchwilio ysgrifau'r Gernyweg yn ei chyfnod diwethaf fel iaith gymuned fyw a chofnodi a chyflwyno ffrwythau'r gwaith. Darbwyllwyd Richard Gendall i ymgymryd â'r gorchwyl gan ef oedd yr arbenigwr mwyaf ysgolheigaidd yn y maes. Ef yw'r arweinydd o hyd. Canmolodd y Dr Payton gyfeiriad newydd mudiad yr iaith oherwydd yr oedd yn cyffwrdd â'r Gernyweg a ddefnyddid ond ychydig o genedlaethau yn ôl. Canmolodd en *An Curnoack Hethow* (Y Gernyweg Heddi) oherwydd y llawlyfr hwnnw oedd y modd gorau oll i drosglwyddo iaith cyndeidiad cymharol diweddar pobl Cernyw. Mae eu disgynyddion yn dechrau adennill eu hetifeddiaeth ieithyddol dilys.

Cafodd *An Curnoack Hethow* dderbyniad brwd gan y gwahoddedigion yn Nhy Murdock y diwrnod hwnnw.

Er mai 4 Gorffennaf 1992 oedd diwrnod cyhoeddi swyddogol y llawlyfr yr oedd wedi bod ar werth am fis yn barod. Un achlysur i werthu *An Curnoack Hethow* oedd Gwyl Mayzey ym Mhenzans y Sadwrn cynt (27 Mehefin) lle ymhlith yr holl stondinau yno yr oedd un dan ofal *Teere ha Tavaz*. Yr oedd llyfrau Cernyweg a llyfrau i ddysgu Cernyweg ar werth yno ac yn eu plith *An Curnoack Hethow*. Yr oedd galw brwd amdano.

Calonogol oedd gweld brwdfrydedd y bobl i adennill eu hiaith. Enghraifft ardderchog o'r awydd i ddysgu'r iaith oedd menyw o Bendeen, pentref ym Mhenwith, y cantref rhwng Penzans a Phentir Gorllewin Cernyw. Prynodd hi *An Curnoack Hethow* a gofyn am athro ym Mhenwith gan ddweud ei bod hi'n gwybod am chwech a ddymunai ddysgu Cernyweg yn y pentre. Gall dyn ddisgwyl y fath eiddgarwch ym mhob pentref ym Mhenwith ac yng Ngherrier, y cantref cyfagos. Nhw ill dau oedd Gaeltacht ddiwethaf Cernyw. Mynegodd prifathro o Gerrier ei awydd i gael dosbarthiadau Cernyweg yn ei ysgol yno a gofyn a oedd modd i gael athro i ymgymryd â'r gwaith. Yn ffodus iawn y mae un o aelodau Cyngor yr Iaith Gernyweg yn byw'n ddigon agos at yr ysgol honno i weithredu fel athro yno.

Er yr ansicrwydd am ddyfodol y Gernyweg hyd at lai na flwyddyn yn ôl, bellach y mae'r rhagolygon yn ddisglair a'r iaith ar fin cymrydd enfawr a redai fel tân gwyllt.

Yr argyfwng nesaf fydd prinder athrawon. Bydd rhaid i lawer o'r disgyblion droi'n athrawon yn glau i gwrdd â'r anghenion.

Gellir disgwyl i'r Gernyweg ymledu tu fâs Penwith a Cherrier cyn bo hir i adennill ei lle unwaith eto i ddefnyddiad cyffredinol trwy Gernyw gyfan. Ble bydd ffin ddwyreiniol y Gernyweg? Defnyddid hi yng Ngorllewin Dyfnaint yn yr Oesoedd Canol. Nid oes dim i'w rhwystro hi rhag croesi Afon Tamar unwaith eto.

Merfyn Phillips

Summary

4th July 1992 was a highlight in the history of the restoration of the Cornish language when *An Curnoack Hethow*, the new handbook by Richard Gendall to teach Modern Cornish was launched in Murdock House in Redruth. That book comes after ten years of intensive research in the 17th and 18th century Cornish texts.

Cornish is once again a living language which in spite of considerable hostility from certain quarters is poised to spread not only in the two western hundreds of Penwith and Kerrier where it was last used but from there throughout the whole of Cornwall on a rapidly rising tide of enthusiasm among the Cornish people to recapture their ancestral language.

Have a care for the underdogs

The other Celts seem to view Wales as a linguistic paradise. We Welsh don't feel it that way and won't be satisfied until our language has the same status and range of general use as English has in England, Dutch in Holland and Danish in Denmark. That is the position which all the Celts must aim for for their languages. It is no use the Scots seeking parity for their language with Welsh, or the Manx or the Cornish seeking parity for their own languages with Scottish though even that would be a tremendous advance for them.

All of us Celts encounter huge difficulties in promoting our languages. Even so let the rest of us have a special regard for the two Celtic nations whose languages are in the weakest position. Cornish and Manx share many difficulties though Cornish is worse off. It gets no public funding at all, not a sou. Manx does

at least get some degree of official recognition and finance, quite inadequate, but a little is better than none.

In spite of the difficulties that the rest of us have to contend with in promoting our own languages the very least we can do for our cousins in Mann and Cornwall is to give real backing to the restoration of their languages. The most basic practical help we can give them is money. What if every Celt contributed, say, £10 a year, £5 each to Yn Chesaght Ghailckagh and Teere ha Tavaz. Is it asking too much for each one of us to set aside £10 a year to support the two Celtic languages in the weakest position? Who of us would even notice the loss of £10 each year? But the sum totals of such contributions would transform the linguistic scene in Cornwall and Mann out of all recognition. It would put Manx and Cornish on their feet again. They are both

poised for rapid increase. Lack of funds is the chief factor holding them back.

Ultimately we shall all stand to gain. Because when it is seen that Cornish which actually died out is thriving again having been resurrected within the last ten years, and when Manx too, rescued from the very verge of extinction, is perceived as being well on the increase it will give the rest of us Celts the confidence to strive harder and more effectively for our own languages. With the Cornish and the Manx succeeding in restoring their languages there will be no excuse for the other Celts to falter in their own linguistic objectives. Success all round would be assured.

So I shall make a suggestion. On November 1st every year let every Celt put a fiver each into two envelopes and send them to the respective language organisations in those countries. That would go one step further than talking about inter-Celtic co-operation. It would be putting that noble concept into action.

Merfyn Phillips

EC Stunts Fishing Industry

A European Commission decision to restrict the size of the Irish fishing fleet is being appealed by the State. The Commissioner's decision requires a reduction in the tonnage of the Irish fishing fleet from 50,000 tonnes to 43,000 tonnes this year and a further cut of 5,000 tonnes by 1996. This would require the withdrawal of 300 of Ireland's 1,700 strong fleet.

The Commission is seeking the reduction on the basis of scientific advice because of an over-capacity in the EC fishing fleet relative to the fish stocks available. Such restrictions however would halt efforts to develop the fishing sector here and the Irish Fishermen's Organisation argues that achieving cuts on the basis of tonnage does not take account of the difference between the ageing, low-horsepower Irish fleet and, for instance, the modern efficient Dutch fleet.

The IFO chairman, Mr Joe Maddock, also said that Ireland had 21,800 tonnes of underutilised fish stocks because the fleet was not modern enough to fish the west coast, where substantial boats were required to cope with the elements. "We are arguing that we didn't cause this

Welsh and Northern Secretaries attacked

Correspondence has been forwarded to the Northern Secretary of State and to his Welsh counterpart by the General Secretary on the issue of political detainees.

The Celtic League is concerned that in the North of Ireland despite considerable International pressures, steps to reform procedures at the various Holding Centres are inadequate. We have set down for consideration basic steps which should be taken to ensure equitable treatment of detainees. N. Ireland centres have been the subject of successive scandals over the past twenty years.

Britain's failure to effect adequate reforms will ensure that it moves into the

first division of human rights abusers by passing even Turkey, to date the pariah of Western Europe.

In tandem with this initiative similar concerns have been raised with the Welsh Secretary about detentions there in recent months. A disturbing pattern which parallels the Ulster situation is emerging and the League believe it should be highlighted immediately to arrest the type of declining spiral of abuse prevalent in the North of Ireland.

The Celtic League has previously ran successful campaigns for political prisoners in Brittany, Ireland, Wales and Mann.

J.B.M.

problem (of over-capacity) nor do we engage in over-fishing. The reverse is the case... We shouldn't be part of this blanket solution," he said.

He claimed that the fisheries policy contradicted the aim of maintaining jobs in peripheral areas where there was no other employment.

This sentiment was echoed by others who welcomed the State's appeal pointing out that while Ireland had 16% of total EC waters it accounted for only 3.2% of overall EC catch. The decision flew in the face of EC claims of commitment to cohesion and support for peripheral regions.

Appeal

Dr Hartmut G. Rentsch, Am Erlenkamp 51, D-4630 Bochum, Germany would like to hear from readers who might know about possible borrowings by Canadian French from Celtic languages or also of such influence in syntax. This could have occurred originally when immigrants from Scotland or Ireland came in contact with French-speakers, e.g. in areas of S.E. Canada (in Cape Breton?) or in Manitoba. Please write to above address.

ÉIRE

Scéala as Albain

Forbairt mhór i ndán don Sabhal

Tá forbairt mhór le déanamh ar Shabhal Mór Ostaig, an coláiste mór Gaidhlighe ar Oileán Scitheadach sara fada. Tíocfaidh an fhorbairt seo de bharr tabhartas éagsúil airgid atá le bronnadh ar an gcoláiste i mbliana. Is cuid iad na tabhartais seo de bheart mór maoinithe atá curtha le chéile ag Teilifís na hAlban (£300,000), Teilifís Ghrampian (£100,000), Iomhairt na Gaedhealtachd (Údarás Fiontraíochta na Gaeltachta - £200,000) agus Oifig na hAlban de rialtas Shasana (£800,000).

Leis an infheistiú mór seo, beidh ar chumas údarais an chloáiste foirgneamh nua a thógaint taobh leis an gcoláiste féin chun cóiríocht a chur ar fáil le haghaidh mac léinn nua. Beifear ábalta, leis, seomraí ríomhaireachta, teanglanna, léachtanna, oifigí, proinntithe agus seomraí cruinnithe a chur ar fáil. Go dtí seo, bhí ar mhic léinn an tSabhal Mhóir cur fúthu i dúthe timpeall na háite seachas sa tSabhal féin, rud a d'fhág go raibh sé deacair imeachtaí sóisialta agus eile a chur ar bun agus cur leis an réimse agus leis an gceineál cúrsaí a bhí ar fáil.

Le roinnt blianta anuas, tá Sabhal Mór Ostaig ag cur cúrsaí ar fáil le haghaidh Ard-Teastas agus Ard-Dioplómaí sa staidéar gnó, teicneolaíocht oifige, teicneolaíocht faisnéise agus anuraidh eagraíodh cúrsa craolacháin Gaidhlighe ar éirigh thar cionn. "Níl ansin ach an tosach," arsa urlabhraí thar ceann an tSabhail. "Beidh príomhról ag Sabhal Mór Ostaig

feasta san oideachas tríú leibhéal sa chuid seo d'Albain."

Domhnall na Banfhithich ar Lár

Tá duine d'ardfhilí Uibhist Adeas ar shlí na ffrinne. In Inbhir Nis i rith an tsamhraidh is ea a fuair Domhnall Mac Domhnaill nó Domhnaill Ailean Domhnaill na Banfhithich bás.

Ba sa bhliain 1906 a rugadh Domhnall agus bhí gaol aige le bard cáiliúil Uibhist Aduaidh, Domhnall Ruadh Choruna. Cailleadh tuismitheoirí Domhnaill nuair a bhí sé óg, rud a d'fhág gur bhuntéama dá chuid ab ea neamhbhuaine an tsaoil agus tóraíocht an duine ar luachanna tábhachtacha na beatha.

Bhí mórán slite beatha éagsúla ag Domhnall ón mbliain 1920, nuair a d'fhág sé an scoil in aois a cheithre bliana déag go dtí 1971 nuair a bhog sé go dtí Inbhir Nis lena bhean chéile. Bhí grá ar leith ag Domhnall na Banfhithich dá áit dhúchais agus don bhfiadhúlra iomadúil a bhí le feiscint aige ann agus tá an grá sin le léamh ar shaothar Domhnaill trí chéile. Ar na dánta a scríobh sé ar a gcuimhneofar go forleathan, tá "Ceud Failt ar Gach Gleann", "Oran Uibhist", "An Beathan" (lenar bhain sé an Ard-Duais ag Mod 1962) agus amhrán gleoite "Gruagach Og an Fhuil Bhain".

Bhí cumha an-mhór air nuair a cailleadh a bhean chéile, Cáit, a raibh gaol aici féin le filí Uibhist Adeas, Domhnall Ruadh Mac an tSaoir agus Domhnall Iain

Dhunnchaidh ach go háirithe. Le linn na mblianta deiridh, thagadh cumha air lena áit dhúchais agus bhí fonn air aghaidh a thabhairt ar na mbaile. "Tha mi ag iarraidh dhachaidh... Tha mi ag iarraidh Hallainn."

Tar éis seirbhís álainn, a stiúraigh an tUrramach Colin MacKenzie, tháinig Gaeil Uibhist Adeas agus gaolta agus cairde ó Uibhist Aduaidh agus ó Bheann Beacala chun Domhnall na Banfhithich a chur faoi fhód fhailteach reilig Hallainn. Sheinn Niall Mac Domhnaill "Ceud Failt ar Gach Gleann" agus "Gruagach Os an Fhuil Bhain" agus chan gaoth na farraige a caoineadh féin agus Domhnall Aileann Domhnaill na Banfhithich á chur i measc a mhuintire féin.

Ollscoil á Geallúint do na Garbhchríocha

Tá ráite i dtuarascáil ar staidéar féidearthachta a d'fhoilsigh Comhairle Réigiúnda na Gaeltachta agus Údarás Fiontraíochta na Gaeltachta le déanaí go bhféadfadh ollscoil a bheith sna Garbhchríocha faoi cheann sé bliana. Ba é Graham Hills, iarphrionsabal Ollscoil Shraith Chluíid, a dhein an staidéar. Dúirt seisean ar ócáid foilsithe na tuarascála gur teagmhas nua ar fad a bheadh san ollscoil seo agus go raibh sé i gceist aige féin a thacaíocht go léir a thabhairt don bhfiontar. Dar leis gur socrú "comhnaidhmeach" ab fhearr a d'oireadh don ollscoil nua, le coláistí in áiteanna éagsúla ar fud an cheantair. Bheidís sin bunaithe ar choláistí a bhí ann cheana féin, Sabhal Mór Ostaig agus Coláiste Gaidhlighe Scitheadach san áireamh.

Cheap sé go mbeadh gnéithe an oideachais agus na hoiliúna níos gaire dá chéile san ollscoil nua. Dheinfí na cúrsaí oiliúna a bhí ar siúl cheana féin a choimeád agus a fhorbairt agus cheapfaí cúrsaí ollscoile ina dteannta sin. Bheadh suas le 5,000 mac léinn i gceist san ollscoil nua, a leath acusan ar a laghad ina mic léinn aibí. Foireann suas le 500 a bheadh i gceist.

Táthar dóchasach go leor go bhfaighidh an tionscadal atá á mholadh anois tacaíocht ó rialtas Shasana sa mhéid is go bhfuil sé i gceist acmhainní atá ann cheana féin a úsáid. Meastar dá mbeadh ollscoil nua lárnaíthe le tógaint as an nua go mbeadh suas le £50m de dhíth agus go mbeadh sé deacair an sórt sin tacaíocht a mhealladh as an rialtas.



Sabhal Mór Ostaig

Tá Oifig na hAlban de rialtas Shasana ag breithniú an scéil ach tá tuairimí á lorg ag an ngrúpa stiúrtha atá ceaptha ag tionscnóirí an staidéir d'fhonn an feachtas a neartú. Ba mhaith leo tuairimí gach dream a bhfuil leas nó suim acu sa scéal a chlois chun go mbeidh dlús leathan faoin bhfeachtas. Beidh an feachtas á stiúru ag trí mheitheal oibre éagsúla - foireann tionscadail, foireann acadúil agus foireann comhairliúcháin. Tá sé i gceist go mbeidh príomhról ag dréachtóir na tuarascála, an tUasal Hills maidir leis an bhfeachtas a chur i gcrích.

V. Uíbh Eachach

Writing in Irish not Irish Writing?

One of the first campaigns of the newly formed branch, Craobh na hÉigse, of Conradh na Gaeilge has concerned the status of writing in Irish. They are not the only ones to note that no book in Irish has been short-listed for The Irish Times literary awards, but, since Irish is not excluded, there is no proof of bias against writing in Irish as such on the part of the organisers and sponsors of those prizes.

"New Irish Writing" is something else altogether. When the magazine, *Irish Writing*, (which did not exclude Irish) folded, the idea of a weekly supplement in a daily newspaper was "sold" by one of the editorial team, David Marcus (the Cork novelist), to a willing Tim Pat Coogan then editor of *The Irish Press* and a page of "New Irish Writing" was published every Saturday for years. No doubt poets and shortstory writers in English were well pleased with publication, payment and wide audience. Both genitors know Irish (Tim Pat also inaugurated as a weekly feature a poem translated into Irish from some other language) but both, when asked about the eligibility for consideration of material written in Irish, said they had made a decision against on the grounds that Irish was well enough catered for - something that was not true.

The *Irish Press* became an hyperold adjunct, went tabloid (if not yabloid) shed its Irish editor, shed its bookpage, and shed the 'New Irish Writing' feature. That was taken up by the *Sunday Tribune* first as a

Irish Speaker Jailed

Ciarán Ó Feinneadha, an executive member of An Feachtas Náisiúnta Telefise, the national campaign for a Gaeltacht based Irish language television station was arrested and jailed in early August for refusing to pay his T.V. licence. Ciarán, an income tax consultant from Dublin, received a sentence of five days or a fine of £75 (which he refused to pay).

He condemned successive Governments for their failure to honour numerous promises to provide a Gaeltacht based station which was the only way of ensuring that Irish language programming was catered for. The amount of Irish on the two RTÉ stations was at an abysmally low level - sinking to only 0.5% of the total hours broadcast. As a parent raising his family of three Irish speaking it was a terrible fact to see that their needs were totally ignored. "Most children today spend a lot of time watching television, and although thousands of Irish children attend Irish schools, they have no opportunity to hear the Irish language outside of their home and school environments. "RTÉ will today broadcast 1,440 minutes of television time; only five of those minutes will be in Irish, and that will be the Nuacht." He reiterated his determination not to buy a T.V. licence until adequate Irish language programming was provided.

Prior to his arrest a group of friends and supporters staged a protest outside his house. He was cheered and applauded as he was taken away.

Many Irish language and cultural bodies sent messages of support. A



Ciarán Ó Feinneadha

statement of protest on the action was issued by Celtic League General Secretary Bernard Moffat. In a statement Comhdháil Náisiúnta na Gaeilge, the co-ordinating body for 17 Irish-language organisations, said it was "an example of the growing frustration among Gaeltacht and Irish speakers" at the lack of programming. The organisation called on the Government to take immediate steps to set up an Irish-speaking station.

The jailing received publicity in all the national dailies, Raidió na Gaeltachta and on An Nuacht (news in Irish) on RTÉ. It was ignored however on the main RTÉ news bulletins in English - why publicise your own failures! Ciarán was released after serving three days when the fine was paid anonymously - an old trick by those in power to defuse protests.

weekly full page feature eventually reducing to half a page per month. "Writing in Irish" was rather pointedly and insultingly (replies in English to correspondence in Irish for example) excluded, and the sullen dissatisfaction of writers in Irish continued.

The brandy workers Hennessy sponsored a substantial annual prize for the best of the "Irish Writing" when the page was in the *Irish Press*. That sponsorship carried over to the attenuated feature in the *Sunday Tribune*.

Craobh na hÉigse having established that writing in Irish is not deemed to be

Irish writing as far as the newspaper is concerned have begun a campaign of publicity about this exclusionism. One part of their campaign has been to contact Hennessy (in French) pointing out the policy of cultural apartheid being carried on by the compilers of the literary feature, and asking them if they are willing to continue to be seen to endorse such a discriminatory policy. We will report progress.

D. Ó Maol Blagalde

Unemployment Scandal

Figures issued by the Central Statistics Office in August showed an increase of 10,400 in the unemployed register bringing the total number of unemployed in the Republic to 290,700. These grim figures herald the virtual certainty that within a month or two the 300,000 barrier will be broken. Underlining this was the announcement within weeks of the the publication of those figures of 570 job losses in six companies in a two day period and that a further 1,000 jobs in another four companies were threatened. The scale of the problem can be gauged from the fact that the Industrial Development Authority expects to create 10,000 new jobs at most this year.

Almost 60,000 students will finish second-level education this year. While more than 40,000 are expected to go on to higher education and take up training courses a sizeable number will join the dole queues.

The failure of the Government to come to grips with the unemployment crises was widely criticised not only by opposition parties but by many community figures and groups. Cosmetic measures such as additional training schemes and proposals such as raising the school leaving age to 18/19 were attacked.

Unemployment has risen by one person for every five minutes that Albert Reynolds has been in office, according to the Irish National Organisation of the Unemployed, which claimed that this represented a far worse record than any other Taoiseach.

A consultants report published predicted a worsening situation towards the end of the decade with the possibility of half a million unemployed unless emigration levels increased considerably above the present levels of 20-25,000 a year. Pronouncements by some Government figures encouraging emigration were condemned as a cynical manoeuvre. With the pressure mounting a £100 million 'jobs fund' was announced to promote small businesses around the country. Under the scheme an enterprise company is to be set up in each county, money will be available from the fund to these to provide assistance to existing and proposed small business ventures along with training and other forms of aid. Also an additional 6,000 educational and community employment places are to be created. The Confederation of Irish Industry welcomed the plan but opposition politicians were sceptical.

Autocensorship

Crypto-unionists, anti-nationalists, and "liberal" thought-police have campaigned quietly and loudly through the media to present a sanitised (= ethnically cleansed) version of the Irish past, to delete or minimise accounts of English interference in Irish affairs (for over 800 years), and by extension to minimise (or, failing that, to demonise) accounts of Irish resistance to or reactions against that interference.

Whether organised or not the campaign goes on and one of its more ludicrous eruptions was to complain to the Advertising Standards authorities about an advertisement which focussed on celebrities in a particular area and in one sequence featured one of the areas most

celebrated and famous sons who was beheaded (and hanged, drawn, quartered, castrated and choked with his own testicles: the full gamut of that type of execution) by the interfering English.

The complainant objected to the feature, not on grounds of squeamishness, but on the grounds that such things should not be recalled, that they tended to show England (poor England!) in a bad light, and that they might inculcate hostility to England. Better no history at all they think - better we be mentally hanged, drawn, quartered etc. neutered, spawned, and fed to the carrion of Empire than that we begin to learn what happened in the past. One can't forgive after all unless one is aware of a trespass. One can't forget if one is not aware of a past. On to the new order!

P. Fagan

Historical Revisionism Exposed

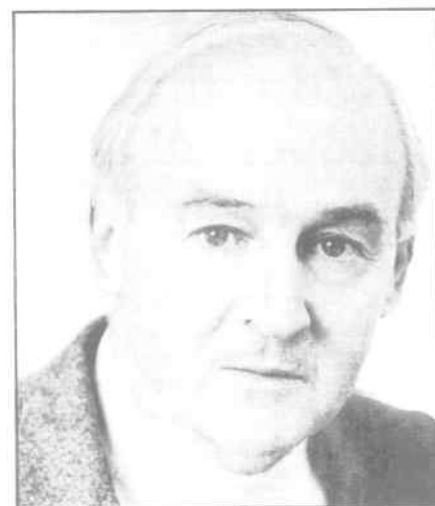
At the Desmond Greaves summer school held in Dublin near the end of August Dr. Brian Murphy challenged the rewriting of Irish history allegedly undertaken in light of recent research and contemporary perspectives. This was directed at Ray Foster Professor of Irish History at Oxford (author of "Modern Ireland 1600-1972") and also those on whose works Foster relied such as A.S. Lyons, former Provost of Trinity College (author of "Ireland Since the Famine"), Oliver McDonagh (author of 'States of Mind: A Study of the Anglo-Irish Conflict 1780-1980') and particularly Patrick O'Farrell (Ireland's English Question: Anglo-Irish Relations 1534-1970). Dr Murphy stated: "Historians have been reluctant to write anything that might sustain the republican, national - Irish view of history; on the other hand they have endeavoured to promote a story of Ireland's past which serves to undermine the IRA mandate. The telling of this story also tends to be inimical to the traditional aspirations of Irish national identity."

In a detailed critique of Foster's work Dr Murphy exposed instances of deliberate reversal of fact and selective readings aimed at attempting to show that the cultural revival around the turn of the century was fundamentally sectarian and even racist. As Dr Murphy argued "implicit in Foster's narrative is the thesis that if the native Catholic Irish were sectarian, then it was reasonable for Protestants, firstly, to distance themselves from the Gaelic League and, secondly, to seek to preserve their own identity by a policy of separation. In short one has an argument for partition.

"A more careful look at the historical evidence indicates that the contrary is the case. One has an argument not for partition but rather for unity based on an

understanding of the two religious traditions".

Dr Murphy took on the "two nations" theory which has gained widespread acceptance in historical and political circles - the theory that essentially there were; are two nations, not one, in Ireland and that therefore the traditional agreement for a



Dr. Brian Murphy

single nation-state does not stand up, was and is an inevitability.

Murphy points out that John Redmond, Irish National Party leader, rejected the theory as an "abomination and a blasphemy"; that George Russell (AE), a northern Protestant, maintained that the theory was deliberately fostered by the British government; and that recent historical research by David Miller in his book "Queen's Rebels" seems to show that the theory was introduced by British rather than by Irish unionists.

Concluding he stated that Foster's work was in historical terms impaired and that it may fairly be said that the narrative is unreliable and the interpretations unsound.

KERNOW

Gwladgath Curnoack: Faut Planchan

(*Cornish Nationality: the Need for a Platform*)

Thera ve adgan louare teeze ew parez tha cowz meaz ha laull gerriaw creav pothera nye clappia warbar prevath dro tha cause an gwladgath Curnoack. Nag ew hebma tra nowedga tha gawas ednack barha'n junkars, buz thewa an deeze cotha enwedgack ew an mouyha garow, thor neb nye ell gothaz drewa peath an colan sevez a lidniath per heere, onen na ve terrez thurt termen leb o Kernow gwylase heb fetha. Tubmdar an ri younk thew tra noweth reeg saval ouga an bresel.

Whathe mor kra ve goofen urt onen an deeze coath vedn e cowz meaz ha laull nab peath war an radio po an television, po screffa tabm than papar-nowethis rag scoothia an cause, e ra argila barra e grogan carra bulhorn. An junkars thenz mouy parez tha cowz meaz, buz an ri coath ma angye stella lesky thurt an wharth ve dreiz termen ve angye younk gen tebiaz edn pobel po gwylase Curnoack.

Menga an deeze coath keffreze ha'n ri younk cowz meaz... ha gweele obar... warbar, an gweall alga boaz keen. Della, pandrew an where? An deeze coath a veng, buz thenz ree ownack... an deeze younk a veng, buz thenz ree comerez aman gen wheelaz chear ha sindga an bownaz angye.

Ma an brossa esperanz metessen toaz mezan ri nag ew coath na younk: teeze an blouth creaz; buz an brossa oatham tha younk ha looez thew nab tellar, nab labm, po nab planchan leb ell angye boaz warbar ha garma warbar wos creia than beaz drenz Curnoack.

Betanurma an gwella tellar ellen nye gweele hedda thew pothera nye scoothia an bagaz rugby nye. Ma an luu beanma, formiez a punthack campyer leall, toon barha angye oll gon esperanz rag Kernow carra gwylase, ha rag gon honen carra pobel enwedgack. Aise ew tha wellaz puna kentryn ew reiz pera nye gwaynia an gweall; adewethaz ma an hevez due ha melin devevethz carra dillas cumpas mesk radn, cosgar ha muzzi. Eze keen?

Gorseth an Vyrth o colan an leean Curnoack a calla, buz ree bel ew hye thurt an Kernow leall ha gweere, ha thewa tra ve

degez aveaz an Gembreean. Art, an 'Eisteddfod' Kernow veng gawas than faut ha gweele e honen gwethias an heeniz Curnoack, buz hebma aweeth ve benthygiez thur Kimbra. Gorseth ha 'Eisteddfod' thenz tacklaw onketh urt ago very humthan ha henwin, en dry nab peath gow than gweall Curnoack; ha na vedn hedda nevra gweele.

Heenath, po an geeze kemin, ma hebma et agon mesk kenz lebben, ha nye ell cressha an geer dâ eze dreiz thene thur wheal an 'Punthack Spladn' der moaz tha scoothia fery Helles, an Heby Hors en Laffenake, Degol Mazy en Penzans, Degol Trevithick en Camburn, po Degol an Pedzhivik Due en Millbrook, en desquethaz gon honen tha boaz Curnowan thâ ha leall.

Conorea, ma deaw dra eze tesquethaz gon gwladgath nye gwell vel tra veeth orol, ha thenz leall ha gweere, ha Curnoack heb tull na gyle; an kensa, thew an tavaz Curnoack, ha na ellama leverol ree fatel ew hebma besy tha tebiaz edn bobel Curnoack; urt hedda, ther a nye gweele gon mouyha, buz ma pub preze faut gweras. An nessa, thew Parliament an Stenorlan... hebma ew an niel cussell ell, po alga, po dalveea gon kidgia ha kelmy warbar der vaner dâ. Than tavaz keffreze ha than Parliament ma gweere; thenz an kerth nye. Than niel ha the gela ma oatham an mouyha scoothianz ellen nye ry thonge.

Richard Gendall

The feeling of nationality among Cornish people is a fact, but the old are generally too shy to speak up in public, the young too busy enjoying themselves. Outlets are supplied by traditional occasions or the fortunes of the Cornish Rugby XV, but none of these has any real connection of itself with the notion of nationality. Cornish Nationality needs an undisputable platform from which to declare itself. It already has this in its language and the Cornish Stannary Parliament. Both need all the support they can get.

Nowodhow a-bell

(*Kernewek kemmyn*)

A nyns yw gwir bos an Geltyon skoellys a-ves, a-hys, a-dreus an norvys. Yndella y leverir 'Toll y'n dor mar seus, a-woeles a vydh Kernow'. Gwynn agan bys ytho pan dhegemmeris lyther skrifys gans onan yw Kernow a-barth y das, genys yn Afrika a-dhegowbarth, ow tryga yn Natal ha studhyor y'n Bemskol ena.

Herewydh y lyther yma mali gans an re a omglyw avel keltion y'ga linyeth a dhrehevel 'Kowethas Keltiek Megyansek'. Aga thowl a vydh kuntell warbarth yn neb kresva dafar a-dro pub yeth keltiek, pypynak a vo, lyvrow, kowsow, hwedhlowl. Pella hwath yma hwans dhedha a dhyski peub y/hy yeth kenedhlek.

Kesva an Taves Kernewek re ros gweres dhe'n bagas na yn unn waytya y hwyrfydh y'n rann na a'n norvys an keth tra hag a welyn yn Australya may ma tus ow kul defnydh a gernewek ha yethow keltiek erell.

Ha nowodhow dha a Alban may fydh 200 our a dowlennow gwydhalek war an bellwolok moy es an 150 our a kevir lemmyn ha'n argh rag henna a vydh £9.5 mylion. Yn Mannow ynwedh, dell glywir, an yeth a vydh dyskys yn skolyow an ynys alemma.

Mes yma tu arall dhe'n draow ma. Ni, kowsoryon neb yeth keltiek, a dyb bos da agan yethow dhe seweni ha kemmys den orth aga dyski yn lies tyller.

A yllyn ni skornya an re usi ow tryga yn pow geltek, hag i keltion aga honan, na's teves hwans a dhyski an yeth teythiek, kembrek, kernewek, gwydhalek, bretonnek kyn fo? Es yvdyh aga huhudha owleverel bos aga devar skoedhya aga yeth kenedhlek dre hy dyski ha'y usya gwella gyllons. Mes a'n tu arall ny hevel an dra ma mar es. Yma tus a gar aga bro ha perthi a-hwer a wrons i pan glywons re erell orth aga synsi kablus, falswlaskaroryon, drefenn na wodhons i an yeth. Peub ahaman a aswonn an kas ma may bagas yn omguntellys, bagas kemmyskys. An eyl ram anedha a woer keffrys neb yeth kemmyn ha'ga yeth kenedhlek ynwedh. I a gews y'ga yeth kenedhlek. Pandr'a wra y ben? An re ma ny wodhons konvedhes an kows hag a syns aga howetha diwyethiek avel tus dhigortes.

(Contd)

Y tegoedh dhyn bos hegar orth an re na wodhons i hwath mammyeth aga bro, orth aga honvedhes, kyn nag yw res dhyn bos re hwar ow trehevel an keth yeth na. Perthyn kov a'n lavar gwir, 'Gans mel kyns aysel yw kelyonna'.

Wella Brown

Summary

There is good news from South Africa where students of Celtic descent are forming a 'Celtic Cultural Centre'. The centre will collect material relating to language and will encourage the learning of Celtic languages. The Cornish Language Board is glad to be helping in this project. Other good news comes from Scotland where the amount of television time devoted to Gaelic is to be increased by 200 hours. We learn also that in the Isle of Man, Manx is to be a subject in schools.



6ves Goel Kernow - Breizh (Brandivy)

Dre Pask pub blydhenn yma synsys goel Kernow-Breizh yn Bredewi (Brandivy) Pan wra bagas adus a dhyworth Kernow mos dhe Vreten-vyghan kepar hag "Twinning" mes an tra dihaven orth "Twinning" yw gwrys gans an dus kemmyn, nys yw ordenys gans an konsel po dus ughel, ytho nys yw kemeres avel "Twinning" Sowsnek-Frynkek. Ni a avel kowethyon po kenderow ow kes joynya warbarth rag omLOWENHE. An dus dyworth Kernow a wrug ostya yn chlow an dus yn ranndir. Dres an jydh synsys o dyskans Bretonnek rag tus Kernewek, sewys gans Fest Noz ha keskan gans bagasow dyworth Breten-vyghan ha Kernow, Desul synsys Helgh Tresur ha gwariow gans Fest Nos, dohajyth, rag tus kotha. Yn gorthugher o synsys Fest Noz aral. Pennseythun da o rag pubhuni, Keltyon owth omLOWENHE warbarth, nebes ny woer kewsyl yeth an yl y gyla mes avel kenderow yn omwel Keltek.

Martyn Miller

Summary

Over Easter each year the Kernow-Breizh Festival is held in Brandivy Brittany. The event is similar to a 'Twinning' yet it is different having no Council or official involvement, so it is not the usual Anglo-French affair. We go as friends and cousins to meet and enjoy ourselves.

Cornish Sounds

The album "Poll Pri" ("Clay Pit") by Graham Sandercock with James Hawken & Jon Mills takes inspiration from various styles of modern popular music. It includes 10 new songs written by Graham Sandercock, namely, My a'th kar (I love you), Hunros Bretonek (Breton Dream), Fer Lyskerry (Liskeard Fair) (new words to a traditional dance tune), Ynys Las (Green Island), Omwith (Look after Yourself), Pyskessa (Fishing), Poll Pri (Clay Pit), Kovyow Alban (Memories of Scotland), the prize winning Dagrow Sygh yn Afrika (Dry Tears in Africa) and Ryb an Mor (Beside the Sea), followed by the instrumental 'Daniel Gumb' by James Hawken. These tracks vary from the light hearted mickey take of Country & Western in 'Omwith' to the serious message and haunting sounds of 'Dagrow Sygh yn Afrika' about the famine in Sudan, which, if the story I've heard is true, was written in the rain in Truro railway station.

Whilst the songs on this album take inspiration from various musical styles all the songs are essentially Cornish. Perhaps this album will encourage Graham and others to sing and record more in Cornish, and maybe in the fullness of time Kernow will produce our own stars to rival Alba's Runrig or Éire's Enya etc., and take our language to a wider audience in Kernow and elsewhere and provide an alternative to the usual Anglo-American product.

Poll Pri is available from: Kowethas an Yeth Kernewek, Ashley House, Grampound Road, Truro, Kernow. Priced Stg £5 (+30p postage), including a booklet containing the lyrics, with an English translation.

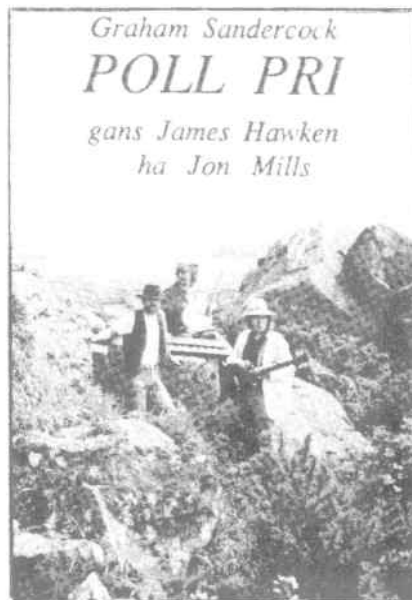


Photo courtesy 'An Gannas'

Something has been lacking in Kernow for many years, we have had an almost complete lack of modern music in our own language. Except for entries for the Pan Celtic competitions 99.9% of all modern Cornish music has been in English. In August Kowethas an Yeth (the Cornish Language Fellowship) released the first album of modern Cornish songs written completely in Cornish, on cassette.



Graham Sandercock, James Hawken and Jon Mills Playing Rock Music in Cornish

MANNIN

Seose lesh Albinish

Ta fys ain dy vel ardjeeanid son cooishyn Celtiagh kinjagh cheet neese sheese (goll rish ooilley cooishyn sheelnaue). Ec y tra a t'ayn, ta Albinish (Gaelg Albinagh) cheet neese as, er aghtyn ennagh, oddagh oo gra dy vel ee ny stroshey nish na t'ee er ve rish tammylt, ga dy vel ee (myr gagh chengey Cheltiagh) foast ayns gaue mooar.

Son y chooid smoo, ta'n lhasaghey shoh er jeet voish yeeareeyn ny moiraghyn as ayraghyn. By vie lesh kuse mooar dy liooar jeu shoh Albinish y ve ec ny paitchyn oc.

Ta moiraghyn as ayraghyn laccal possanyn-cloie Albinish son ny paitchyn oc: ta paart jeu shoh currit er bun. Ny paitchyn begghey voish ny possanyn-cloie Albinish, t'ad goll gys ny bunscoillyn: ta ny mummigyn as jishagyn shirrey edjaghys trooid Albinish ayns ny bunscoillyn, as ta shoh ry gheddyn ayns paart jeh ny bunscoillyn.

Shen y stayd ta Nalbin ayn ec y tra a t'ayn. Ta'n chengey ghooghysagh foast faase ayns ny scoillyn ard as ny ollooscoillyn.

T'eh bunnys erskyn credjal nagh row bunscoill erbee ayns Nalbin raad va paitchyn abyl gysaghey trooid Albinish gys 1958, tra va unnidyn Albinish currit er bun ayns daa vunscoill, nane ayns Inbhir Nis as y fer elley ayns Glaschu. Neayr's y tra a shen, ta earroo ny unnidyn Albinish ayns bunscoillyn er naase dy mooar (red goll rish daa unnid noa gagh blein). T'eh scanshoil dy hoiggal nagh vel slane scoillyn cheet dy ve Gaelagh ayns grig agh dy vel unnidyn Albinish currit er bun cheusthie jeh scoillyn Baarlagh (son y chooid smoo). Ayns ny unnidyn shoh, ta dy chooilley red jeant trooid Albinish. Veih'n toshiaght, ta ny ynseyderyn loayrt Albinish rish ny ynseydee, ta gysaghey Albinish liorish y saase-thummey. Ayns ny brastyllyn, ta paitchyn gyn Albinish erbee gysaghey maroo shid as paart dy Albinish oc hannah, foddee.

Lurg un imbagh, ta ny paitchyn toiggal y chooid smoo jeh goan yn ynseyder. Lurg

un vlein, ta ny paitchyn loayrt Albinish y laa. Ta ny paitchyn lhaih as screeu Albinish, agh ta'n trimmid er y chengey loayrit ec y toshiaght.

Sheshaght feer scanshoil, shen Comhairle nan Sgoiltean Araich (CNSA - Sheshaght ny Possanyn-cloie Albinish). Ghow ee toshiaght ayns 1982 lesh kiare possanyn-cloie. Nish ta red goll rish 85 possanyn-cloie ayn lesh 1,420 paitchyn. Ta CNSA er ve abyl dy hroiggal argid preevaadjagh (£115,000 ayns 1990-91). Agh shegin dooin toiggal dy vel reiltys Lunnin er ve arryltagh er y gherid (er oyrin ennagh) dy chur argid dy liooar da sheshaghtyn Albinish, ga dy beagh eh doillee feddyn magh quoid jeh argid Lunnin raink ny possanyn-cloie.

Ec y tra a t'ayn, ta 31 scoill/unnid Albinish ayns Nalbin. Ta 25 jeu shoh ayns ny ellany as cheer ard (y Ghaeltaght). Foddee dy bee yn earroo dy scoillyn/unnidyn Albinish goll seose gys 60 ayns 1995 as gys 135 ayns 2000. Eisht, veagh Nalbin feme 180 ynseyderyn Albinish ayns 1995 as 540 jeu ayns y vlein 2000. Bee genney mooar jeh ynseyderyn ayn, erskyn ooilley jeu shid oddys loayrt Albinish dy flaoil as gysaghey harrish reayn (range) jeh cooishyn-ynsee.

Harrish ny bleantyn, ta'n Comunn Gaidhealach er nyannoo obbyr vie. Agh nish, ta'n chooid smoo jeh'n obbyr jeant ec sheshaght ta ny s'breoill, ta shen dy ghra, Comunn na Gaidhlig (ny 'CNAG'). Va CNAG currit er bun ayns 1984 as t'eh cur Albinish er y hoshiaght liorish co-stiurey yn obbyr jeh sheshaghtyn elley as yn Oik Albinagh (ayrn jeh reiltys y Reeriaght Unnaneysst). Mastey ny sheshaghtyn elley ta HIE - Highlands and Islands Enterprise, ren goaill yn ynnid jeh'n Highlands and Islands Development Board. Ta'n dean smoo (prime aim) dy chur Albinish as y cultoor Gaelagh er y hoshiaght dy hroiggal creeaght-hene y sleih sy Ghaeltaght as dy ghreagasaghey cooishyn tarmaynagh as sheshoill.

Hooar y chengey cooney mooar tra ghow Comhairle nan Eilean ayns laue

polasee daa-hengagh ayns 1975 as tra va Radio nan Eilean currit er bun. Shaleeyn (projects) elley va scanshoil, va shen Acair (Aker - cur magh lioaryn Albinish) as Sabhal Mor Ostaig, y Cholleish Albinish er yn Ellan Skianagh.

Y red mooar bentyn rish ny bleantyn kiare feed as Albinish, ta shen dy vel obbyr ry gheddyn nish son paart dy 'leih as Albinish oc. Ta red goll rish 200 kiartaghyn noa er nyn groo, y chooid smoo jeh ayns edjaghys as creeley radio as chellveeish. Ta Chellveeish Grampian geddyn milliunyn dy phunt dy yannoo claaryn Albinish.

Lhig dooin guee dy vod ny ellany Albinagh cowral lurg scammylt mooar BCCI. As lhig da ny Manninee cur tastey da'n niart jeh moiraghyn as ayraghyn my t'ad shirrey red ennagh ta feeu.

Orree Crennell

Jeih Gaelgeyrin Ayns Baatey

She'n chieed red va goaill greim jeh my hooill tra haink mee roish y Cholloo va'n daah j'ee. Nish ta ny renneeyn mooarey er ve marrooit liorish yn Thie Tashtee foddee shiu cronaghey ny clagheenyn gorrym my-vlaa t'er ve follit fo'ee. She reayrt feer aalin en nagh vel mee er n'akin roie.

Va shoh yn trass turrys gys y Cholloo son kione shiaghtin Gaelagh as, myr t'eh er ve roie, she kione shiaghtin niartal v'eh.

Va shin ooilley tarmaghtyn ec y chenn thie gowaltys as va failt mooar currit dooin veih'n wardoon Norman as e ven Monica. Va'n lectraghys ayn eddyr nuy as nane jeig 'syn' astyr beg as lurg shen va shin jannoo ymmyd jeh londeyr ooil. Hie gammanyn er cloie dagh oie as va shin loayrt ry-cheilley, gyn gaccan erbee veih'n wardoon kyndagh rish ny coraaghyn feer ard goaill arrane derrey ny ooryn moghey 'sy voghrey.

Feiy'n laa hooyll shin mygeayrt yn clane ellan as hug shen er-ash dooin ooilley ny t'er ve caillt ayns Mannin hene. (Son yn chieed cheayrt fodmayd gra yn "Mainland!") Cha row thieyn Dandara ayn, ny Volvoyn, ny red erbee elley t'er ve currit er Mannin ayns ennym y Jee argidoil. Cha row agh ny ushaghyn, y thalloo, y keayn as y Ghaelg ayn.



Va oltey yn Chiare as Feed, Peddyr Karran, marin as t'eshyn jannoo obbyr mie da'n Ghaelg. V'eh g'insh dooin dy row eh geeearree kied dy chiertaghey fer jeh ny shenn thieyn sollys t'aynshen myr Scoill Souree Gaelgagh. She boayl mie veagh shen g'ynsaghey ard-Ghaelg! Ta'n troggal hene ayns stayd feer vie, troggit myr v'eh ec shenn-ayr Robert Louis Stevenson, Robert Stevenson, 'sy vlein hoght keead jeig hoght-jeig. Cha nee agh thie ny caaigyn eh ec y traa t'ayn.

Dy shickyr, t'an Cholloo ny boayl yndyssagh son kione shiaghtin Gaelgagh as, fegooish cummaghtyn mooie, fodmayd co-chruinnaghey ny share er yn obbyr ayns laue, as, er-my-hon hene, bhare lhiam slane shiaghtin ayns "Eubonia Seyr".

By vie lhiam cur booise da Fiona Ben Vic Ardle son reaghey ooilley ny kione shiaghteyn er y Cholloo as s'treisht lhiam dy bee'ms er-ash aynshen dy gerriid.

Seose lesh Pobblaght Eubonia!

David Mac y Easteeyragh

Costly Celts

It is a sad fact that for the second year running there has been no Manx representation at the Interceltic Festival at Lorient, Brittany.

The Festival has expanded each year and the scope and content of entertainment are much varied from the original traditional styles performed.

Art forms must progress and living traditions will and must evolve. But what is the place of non-traditional, non-celtic performers brought to the Festival in order to swell the revenues required?

The Manx party were too expensive for the Festival's financial decision makers. Do the poets' voices amongst the committee hold no sway? Mannin has much to offer its sister countries and the gathering in Brittany this year could not be described as truly interceltic.

I would challenge the current policy makers of the Festival to review their aims and ask them to consider this: Big is not necessarily beautiful and small is certainly not insignificant within the context of any of the interceltic festivals.

Rosemary Faragher Thomson

Caarjyn Ny Gaelgey

On 25th June this year, the Inauguration Ceremony of the Caarjyn ny Gaelgey bus was held at the Grove Museum in Ramsey, by permission of Manx National Heritage. A large crowd of language supporters attended this event including five members of the Island's government.

A welcome in Manx and English was given by the Chairman of Caarjyn ny Gaelgey, Mr Peter Karran, M.H.K., who then called on Mr Leslie Quirk to inaugurate the bus. Leslie, speaking in Manx, said that it was fitting on this occasion that we should remember and thank all those who have kept the Manx alive, some of whom are no longer with us, especially our great friend Doug Fargher who did so much to preserve the language.

"I am sure they would have approved very much indeed of the effort that has been put into this project, and its aims... And now it is with heartfelt pleasure and pride that I declare this work in the Manx Gaelic cause open. May all prosper who take part in it, and let us ask a blessing on the people and the cause."

After giving a translation of his speech in English, Leslie called on Mrs Joyce Fargher, widow of the late Doug Fargher, to cut the tape across the entrance to the bus. All those present were then able to inspect the interior of the bus, containing books, leaflets, information, recordings and teaching equipment, after which refreshments were available in the Museum cafe.

Joan Caine



Leslie Quirk and Joyce Fargher at the Inaugural Ceremony.

Call for Commitment

Following a survey by the Department of Education (D.of Ed.), some 2,000 pupils will be taking voluntary Manx classes. A pilot scheme is due to begin in September 1992 (see Carn 78).

Fears are being expressed that with only two full-time peripatetic teachers and part-time assistance of the Manx Language Officer, the scheme will be severely under-resourced. The positive response by so many pupils should have been expected for it closely reflects the findings of the Gallup survey which revealed that 36% of the population would like Manx to be taught in schools.

The D.of Ed. has so far, made little financial commitment to this important and historic initiative. At present the salaries of the two teachers are paid by the Heritage Foundation and the Language Officer is a Civil Service employee. Education is at present a victim of the recession; with the D.of Ed. having to cut its budget by £1,000,000. There is to be no increase in numbers of teachers, as previously promised, for the Department's feckless but dogged pursuit of implementing the English National Curriculum. It is difficult

to imagine that adequate resources will be provided for a voluntary subject at a time of serious financial restraint.

In view of the stringent cuts, it would be only reasonable to compare teacher resources provided for the compulsory French peripatetic scheme which has been running successfully for two years, with a present staff of nine. This will increase to eleven in September 1992 and is set to expand further when French will be introduced to seven year olds in 1993. Teacher-pupil ratio is approximately 1-200 in a full teaching week. By contrast, teachers of Manx will see nearer a thousand pupils.

All who recognize the importance of the Manx language will be depending on the success of the pilot scheme to mark an important turning point. Just because Manx has voluntary status, it does not mean that it deserves less support. The D.of Ed. has a serious moral obligation to ensure that the Manx Language Programme is put on a sound footing, in accordance with public expectation, with sufficient staff to guarantee equal success.

C.J.K.

Nations Apart?

When the secretary of the Cornish Language Council answered the 'phone one sunny afternoon, she was not surprised to find that the person at the other end had many questions to ask about the Cornish Language.

Even the fact that the caller was in Canada caused no particular surprise, 'phone calls from half way around the world are not uncommon, either from the media or from those of Cornish descent.

What was surprising was that the caller, from a Canadian radio station, said that an Indian tribe, the Hurons, were using the Cornish Language.

The Huron's language exists in text form, the older people of the tribe still retain the pronunciation in their accents and dialect words, and a phonetic guide, written while the language was still the vernacular exists as a further aid to its revival, exactly like the state of the Cornish language in its latter days. The Hurons are also a minority in the land of their forefathers and the parallels between the two nations are almost exact.

Although the Huron language is there in written form, it has been used only for

linguistic comparisons with other Indian tribes up till now; and academic study in élitist surroundings. Now the Huron people want to return their tongue to the working man, and this desire was spurred on by the knowledge that we, in Cornwall, are reviving our language, bringing it back to the people for whom it is a birthright.

The fact that children are being taught Cornish, both in the home and in play-classes was of great interest to the Canadian reporter, as was the fact that at least one building site here can boast of Cornish speaking labourers. Anything further from the rarified academic world is hard to imagine, and our efforts in this field are apparently the lode-star of their ambitions.

Frequently we, the Cornish, have likened our state to that of the American Indian, out numbered in our own land, our culture swamped and our language neglected, but now one of those very Indian tribes is turning to us for encouragement, and hopes to follow in our footsteps.

J.E. Gendall

Anthem of another Nation

It was a fine Manx day, a little grey and a little wet, yet the occasion rose above this, and the voices of the people in song rose above the occasion and through the valley.

The day to which I refer is the most Manx of all days - Tynwald Fair Day. The song to which I refer is the most English of all songs - the English National Anthem; and this is the point I wish to make - why on earth is the English National Anthem sung during the celebration of our own Parliament? 'God save our gracious Queen' is an irrelevant song from the mouths of Manxmen and women anyway as *She* is not our Queen at all, but is Queen of England. Her title in relation to us is 'Lord of Mann' - a position that carries no obligations to be sung to by our nation.

I find it quite incredible that our representatives choose to sing the anthem of another nation on our National Fair Day, and precisely in that ancient place which stands as a symbol of Manx self-government. The fact that the anthem was sung alongside our own is of no consolation, the point is that no other anthem should be sung at all.

William Costain

Is Karnag to be spoiled?

Thousands of tourists come every year to wonder at the great megalithic monuments of the Karnag district in the South of Brittany. The ground around them is being tramped down so much that some of them could become shaky and fall. Measures of preservation are now necessary. It is proposed in particular to put a fence around the three kilometres long alignments which will allow the visitors to view them only from the outside and also to build an interpretative centre in the middle, complete with shops and other facilities! Is that what they call protecting our heritage? Why cannot the Centre, if it is needed be built at a decent distance from the place? Ah! Development! one must move with the time! Even when coming to partake in the spirit of those who built these monuments some five thousand years ago? There are other undesirable aspects to the project, such as the expropriation of the inhabitants of the neighbourhood. There is resistance to it. On July 19, an Association for the Safeguard of Brittany's Heritage held a protest meeting near the Kermario lines of standing stones.



MEC VANNIN NEWS

Democracy, Majority Consensus and Rights - One and the Same or in Conflict?

Mannin currently enjoys a high degree of self-autonomy, not being part of the U.K., but the British Crown owns the rights to the title "Lord of Mann". The Manx Government, the Tynwald, is responsible for both legislation and the exchequer. The Tynwald is separated into two houses; the Legislative Council, comprising nine members who are appointed by Tynwald itself, and the House of Keys which comprises twenty-four members returned by popular vote, and representing different constituencies. The Tynwald as a whole is presided over by the Lieutenant Governor, who is appointed by Westminster to represent Elizabeth II. No legislation passed by Tynwald can become law until it has received royal assent.

In 1979, Tynwald celebrated a 1000 years of unbroken existence, some have claimed democracy. In fact, although regarded as a democracy now, this is a fairly recent development in its history. Under Viking rule they were not

law-makers, but keepers of it. It was their charge to consider grievances presented to them at the Tynwald gathering, and judge them in the light of the "breast-law", a code passed on and acquired by verbal means.

Some time during the sixteenth century, after the collapse of Viking rule, this body became self-electing, achieved the ability to propose legislation, and remained this way until 1866. By this time, the Island had been purchased by the British Crown, and had been stripped of the right to manage its own finances. The only way that Westminster would allow some degree of self-management financially, was to dissolve itself, and reform as an elected body.

But what is a democracy? To the Greeks, it was an open forum for all freemen to argue and vote. Western democracies are essentially different, in that both the power of argument and decision is vested in a representative. This is the case in the Manx House of Keys.

There is no necessity for members to achieve majority consensus from their constituents to make a decision or even consult them, and indeed, frequently claim the need to make unpopular decisions for the common good.

The test of mettle for any politician is when he stands and carries out his duty and takes the unpleasant decisions along with the pleasant decisions, faces up to his responsibilities in bad times as well as good, and not run away from them as some people. Mr. Bernard May, Member of the House of Keys.

It is clear then, that democracy as perceived within the Manx Government and many others, is not majority consensus. The politicians represent their own views in most matters, and hopefully these concur with their constituents for the greater part. When the question of the legalisation of homosexual acts in private arose within Tynwald recently, however, many of the members found a new inclination to represent the majority. Indeed, there were those on both sides who claimed the majority support. "The majority abhor homosexuality...", "The majority aren't bothered..."

Some took the argument yet further, countering arguments for "minority rights" upon the premise of the "majority right". But what is the majority right? No-one was being asked to indulge in or even witness homosexual activity who did not wish to. How then, could the granting of the "minority right" infringe upon the "majority right"?

I do not believe there actually are either "majority" or "minority" rights. We are all minorities in some sense. I am Manx. I am now officially a minority in my own country. Do I now have less rights than the immigrant majority? I hope not. Fortunately, not all immigrants to Mannin are toothless ex-colonial fascists, although we have our unfair share of them.

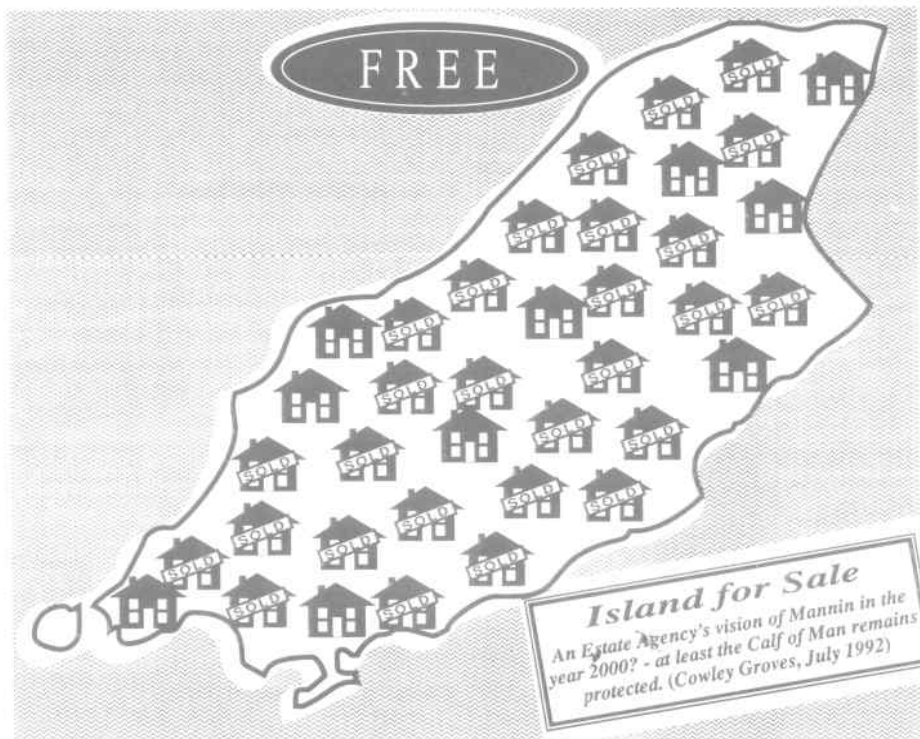
In conclusion, modern democracy, majority consensus and rights though not necessarily in conflict, are not all the same thing. Western democracies rarely use referenda to obtain decisions. There are areas where majority consensus on its own, is not a sufficient argument.

Kermitt

Yn Pabyr Seyr

Mec Vannin's news sheet is available from the **Secretary, Mark Kermode, 22 Third Avenue, Onchau, Mannin.**

Price 50p (p+p)



CELTICA

Just what is a Celt? A Reply

As a Celt born like R.P. March in exile I can identify - and indeed sympathise - with much that is expressed in the article 'Just What is a Celt?' (*Carn* 77 page 12). I must, however, express concern at certain undercurrents in that article - undercurrents which are revealed by two phrases: 'narrow linguistic definitions'; and 'our languages form a vitally important part of our identity, they are just that, a part'.

To take the latter of these comments first. The languages are not 'just a part' or even 'a vital part' of our identity - they are the very basis of that identity. There would simply be no Celts without the Celtic languages - no Celts that is in a meaningful, historically concrete sense.

We can speak of Celts because people spoke Celtic languages. Languages are not carbon copies of each other - and because they differ so too does the cultural life of speakers of different languages. Language is not the only influence on the variety of cultural life - so too for example is type of economy. Quite clearly, the linguistic difference of the Celts in the past manifested itself in a distinctive literature, visual art and music (and many other things besides).

These things expressed what for want of a better word we might call the 'Celtic spirit'. But what was that spirit? The late Seán Ó Riada spoke of this spirit manifesting itself in a cyclic form which he contended underlay all Irish art (and I extend the term to all Celtic art). He said: 'this is the idea that has lain at the root of all traditional Irish art... It is represented in the carved stones of ... Newgrange, in the curvilinear designs of the Book of Kells, in the old mythological stories... and in the sean-nós singing which still survives as an art-form today.'¹

Ó Riada contrasted this cyclic form with the Renaissance spawned linear form which has come to form the basis of European art (although we should note in passing that the 'Modernist movement', in rejecting 'traditional' forms has

rediscovered something of the techniques of the Celt). This linear form consists of a series of moves building up in tension 'ending in a crisis the resolution of which produces catharsis'. This, Ó Riada points out, is the basis of a play by Shakespeare, of a Verdi opera, of a Hollywood film.' Significantly, he adds: 'It is the basis of European art and it is quite foreign to traditional Irish art.'²

This illustrates that there is a unity between language and various art forms - as indeed between these things and way of life, for this cyclic pattern surely reflects our ancestors existence based on diurnal and seasonal changes in nature.

This unity, or spectrum of unities has been shattered in the C. 20th - and not just for we Celts. We live in an age (not the first of its kind) of 'international styles' which have not yet - as did, for example, the Gothic or Renaissance metamorphosed into national or regional varieties.

Currently this 'international style' - international only in the sense that it is found across national boundaries - is essentially 'Anglo-American'. In them we see that unity of language, art and life I have referred to. Take the dialogue in a Hollywood movie - short and staccato like the slogans used in advertising, or like the music which has become synonymous with the three or four minute single. In all experience is concentrated, compressed. If something cannot be said in a few words it remains unsaid. Surely this all reflects the pace of life, the manic stress on change and movement, the adoration of raw energy which underlays 'popular' American culture?

All of this is alien to we Celts - as it is to the English and other European peoples. The historic peoples of Europe are now expressing these same cultural values - but they are doing so for the most part through their own languages. The French or Germans (etc) can thus be 'modern' without giving-up their own languages. Had our historical experience as Celts been

different we today could have been aping the American cultural scene (as do modern-day French, Germans etc.) through the medium of the Celtic languages. (There is, of course, a thriving 'pop' culture in Welsh - should we not all marvel and admire the Welsh!)

Our historical experience did not follow the general European pattern and so when we come to passing things off as Celtic in languages which are not Celtic then we run into trouble. It would seem that the 'world' expects a more purest definition of Celtic than it requires for French or German or English. This is for good reason. As the late Kenneth Jackson wrote:³

'Since the time MacPherson exploited Celtic sources to provide a public eager for romantic material with what they wanted, it has been the fashion to think of the Celtic mind as something mysterious, magical, full with dark broodings over a mighty past... The so-called 'Celtic Revival' of the end of last century did much to foster this proposterous idea... conditioned by the pre-Raphaelite and aesthetic movements.

It is a sad fact that too many people - Celts and non-Celts alike - still see the Celts through the distortions spawned by our well-meaning Victorian forebears. How can we ever come to know ourselves if we are carrying round these 'Celts as wished for' ideas? Our national essence is very different to this prismatic filter version and our literature, art and music are keys for us. As Robin Flower wrote of the literatures:⁴

'They are the extreme antithesis of the twilight vagueness which in popular criticism is often associated with the word 'Celtic', and, if any modern literature is inspired by that conception, we shall rightly admire it for qualities of its own, but we may be very sure that these qualities are not Irish, and, as they do not appear to be Welsh either, we shall be on safer ground if we claim that they are not Celtic at all in any real sense of the word.'

That phrase 'we shall rightly admire it for qualities of its own, but be sure that those qualities are not Celtic', is a justifiable stance to take with regard to the greater part of modern 'Celtic' creative activity - and I say this because the

criterion for being Celtic seems in most instances to be such things as the country of birth of the 'artist', the presence of certain instruments (as if a bagpipe makes something automatically Celtic) and the like.

Given the big emphasis placed by R.P. March on music may I make a special plea for 'discretion' to be exercised as to where we heap praise. The great revival of interest in Celtic music is doubtless due to many contributory factors but the work of Seán Ó Riada and Alan Stivell surely rank in the forefront of those facts. Ó Riada saw - as Stivell still sees - the music as the most intact of our cultural attributes, a means of communicating across the divide of language loss from the Celts who had retained the language (and the modes of thought and expression enshrined therein) to those who had lost it. In this they have fulfilled the shamanic role so central to the Celtic tradition for as O'Doherty and Feldman have written "The archetypal role of the shaman is to maintain the spiritual centre of the community through story, music, and dance even when the community itself has turned from the centre."⁵

If we allow our music to lose its identity by allowing too generous a definition of what is Celtic music then that is our last great art gone.

Am I then propounding a 'narrow linguistic definition of Celt', to quote R.P. March? I would hope not. In the forward to his great book 'Labour in Irish History' James Connolly wrote of the book that 'in attempting to depict the attitude of the disposed masses of the Irish people in the great crisis of Irish history, (it) may justly be looked upon as part of the literature of the Gaelic revival.'⁶ The book - and the man - certainly served that cause. To my mind anything which likewise serves that cause sincerely deserves to be termed if not Celtic certainly neo-Celtic - and I am assuming that the reader understands that by the Celtic cause I mean above all things the restoration of the extant Celtic languages, for without these we will go the same way as the Gauls and our claims to be Celts would be as spurious as French claims to be the 'Gauls'.

To be continued.

Ref:

1. Our Musical Heritage p.22
2. ibid. p.21
3. A Celtic Miscellany p.19
4. The Irish Tradition p.111
5. The Northern Fiddler p.26
6. Labour in Irish History XXX-XXXI

K. Collins

Military Monitoring

Irish Sea Explosives Hazard

More explosives from the Beaufort Dyke¹ munitions dump have been washed ashore on the N. Irish coast.

Periodically during the past few years explosives have appeared on the coasts of S.W. Scotland, N. Ireland and the Isle of Man. It is quite obvious that the dumps which contain a deadly cocktail of old military munitions and chemical weapons are unstable but the Dept. of the Environment (U.K.) and the Ministry of Defence have repeatedly turned down requests from the Celtic League that they be stabilised.

A blanket of secrecy surrounds the nature of some of the material dumped with records for part of the dumping period 'lost'. Suspicions abound that material

from the Nancekuke chemical weapons plant in Cornwall was dumped in the Beaufort Trench in the late seventies. If this is true it may explain the British governments reluctance to come clean.

Whatever is in the dump the material is increasingly on the move causing a hazard on beaches and also to fishing vessels which occasionally trawl up a deadly catch.

The Celtic League will be re-iterating its complaints to the British government and also conveying its concerns to the Irish government about Beaufort and the notorious 'Mustard Gas' dump off Co. Donegal.²

1. Beaufort Dump occupies a 12 by 8 mile strip in the North Channel between N. Ireland and Scotland.
2. Donegal Dump is approximately a 10 by 9 mile area, 30 miles off North Donegal.

Menace to Fishermen

The Ministry of Defence is to issue Clyde fishermen with net 'pinger' warning devices designed to alert submerged submarines to the presence of fishing vessels. It is the latest in a series of steps taken following the 'Antares' tragedy. Clyde fishermen have already expressed their reservations about the devices effectiveness.

Meanwhile fishermen in other U.K. and Irish coastal waters face a new threat with

the commissioning of the latest class of nuclear submarine. H.M.S. Vanguard the lead boat of a class of four displaces over twice the weight of previous British nuclear boats. She has a length equal to three times the height of Nelson's column. Such craft are patently unsuited to submerged operations in the busy fishing areas of the Irish Sea and Hebrides and Clyde approach.

Britain insists however that not only does the R.N. have the right to operate there but that such operations will take place.

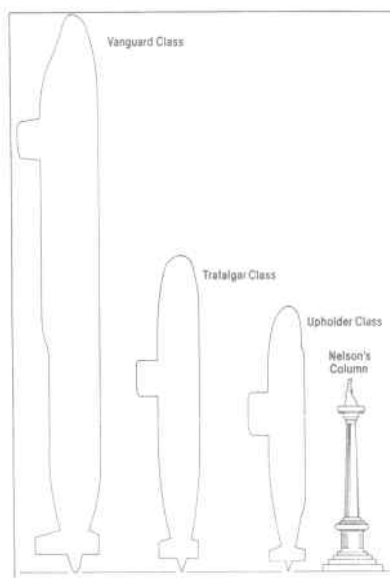
Disciplinary action has been taken against a crewman from the nuclear submarine Trenchant which sank the 'Antares', showing that the submarine's crew did realise they had snagged something.

It is doubtful if the crew of a Vanguard class vessel travelling at its top speed of 25-30 knots would even realise they had snagged and sunk another craft.

These Leviathans of the deep are a real menace to fishermen and should be proscribed from busy fishing grounds in U.K. and Irish coastal waters.

The League has written to the M.O.D. (U.K.), the Irish Dept. of the Marine and the International Maritime Organization. We trust these bodies will consider taking action on our previous calls for an international agreement to regulate operations by these dangerous craft.

J.B.M.



Festivals

Of the numerous festivals which took place during the past Summer in Brittany let us mention "Kann al Loar" (Full Moon!), in Landerne, which is devoted to "the promotion of the Celtic Culture to-day". The 5-day event was indeed remarkable for the items in its programme, including as it did the staging on July 16 of a translation in Breton of Seán O'Casey's play "The Plough and the Stars" by the 'Strollad ar Vro Bagan' Company on the 17th of the cantate "Kan evit ar Peoc'h", and on the 18th a concert with Alan Stivell. Kann al Loar is now an annual event.

In Douarnenez, Daoulagad Breizh organises also every year a week-long Festival des Minorités which centres around shows of films dealing with a particular people or ethnic group while reserving one day to Breton productions. This year it was Ireland's turn, with about 40 films by Irish artists or set in Ireland. It was the first time that a Celtic country had the place of honour. The participants were able to view a variety of films which have become famous - the Quiet Man, Hidden Agenda, Reefer and the Model, Hush a bye baby - though not all representative of what I would call Irish or even less Celtic culture... Bob Quinn will perhaps have been the one to strike the most genuine Irish note.

As regards the Lorient "Inter Celtic" Festival (7-16 August) judging by the programme there surely were volumes of Celtic music and plenty of crack! The only items in it which I could identify as being in Breton were "Skol ar Sevenadur" and the three-hours performance of "Ar Basion Vras" (a passion play described here as 'la Passion Celtique') by Strollad ar Vro Bagan (see details about this work in Carn 75, p.9).

A.H.

More Contaminated Hulks for the Nuclear Graveyards

In the Spring of 1991 we warned in our journal *Carn* about a growing nuclear graveyard of derelict submarines in Scotland and Brittany.

This problem is likely to be exacerbated in the coming months as further submarines decommission and difficulties with operational submarines become public.

Rosyth currently accommodates three hulks (former H.M.S. Dreadnought, Revenge and Warspite) the submarine Swiftsure is to join them with the probability that this number will be doubled by transfers of three other rusting contaminated hulks from Devonport.

The British government, at a complete loss to know what to do now has a further pressing problem. Question marks have already been placed over the operations of the existing submarine force due to defects,

however just how serious the problem is has only become apparent recently.

Three Trafalgar class boats which were expected to continue in service appear to be having difficulties. One is reportedly stranded in Bermuda with the crew accommodated ashore whilst two others have returned to port shortly after departing for lengthy patrols. Britain always reticent about its nuclear submarine force is maintaining a stoic silence about the Trafalgar difficulties.

Britain's difficulties with disposal are therefore likely to be compounded by the addition to the present rising heap of contaminated rusty hulks of the Trafalgars.

The Celtic League has written to the M.O.D. requesting a public statement on both long term disposal plans and also the short term containment option.

J.B.M.

Communists and the Celts

Following the self-dissolution of the Communist Party of Great Britain at the end of 1991 there has been a certain amount of realignment among communists.

Notable is the emergence of the Communist Party of Scotland with about 300 members.

Ireland is the fortunate possessor of two communist parties, both covering the 32 counties.

It is noteworthy that communists tend to follow general opinion, rather than lead it. Ireland is generally accepted as one nation. Scotland's right to self-determination is gradually being grudgingly accepted in England.

Apart from the CPS, most communist parties in Britain tend to be British, opposed to Celtic self-determination unless this can be muddled up with talk about the

English regions, wherever they may be. Of English communist organisations, only the small Finsbury Communist Association stands for the right of all the Celtic nations to self-determination.

Communists in Cymru and Kernow are generally remaining in the Communist Party of Britain. One wonders how long this will be the case. Independent communist parties would certainly reinforce the case for self-determination.

I do not know the position of communists in Mannin. As for the highly centralised French State, this too has been reflected in communist organisation, despite a brave attempt to form a Communist Party of Brittany about twenty years ago.

I.J. Kenna

Wait till next year

As the saying in Irish has it, wait, horse and you'll get grass. That is the answer being given to the demand for an all Irish language TV channel, firmly promised by Taoiseach Ch. Haughey two years ago. The project is being studied. Some day when the Finance minister does not know what to do with the money or all the 3-million £ castles or mansions which private owners find too costly to maintain have been bought by the State, serious consideration will be given to the matter. FR3 (Rennes)

would not dream of a Breton language channel. What happens to the weekly 85 minutes devoted (!) to the "idiom" during the tourist season? Time is so precious. It was announced that from July 6 onwards, from Monday to Friday at 7pm, ten minutes of news would be broadcast from the Roc'h Tredudon aerial in Breton **if the opportunity arose**, covering weather, farming and fishing. Obviously the weather goes missing on occasions! And Breton is not suitable for all sorts of subjects. (It

would be criminal to subject children's ears to it). "But daily news broadcasts in Breton were promised by the Director of FR3 - Oh but this is not definitive. We have great plans for the language next year".

It is a new promise by the director. The programmes, he says, will be broadcast from Tredudon over Finistère, which "coincides with the Breton-speaking area". That is news for you now if you believe like me that Finistère is only half that area. The director should know! A.H.

19th Pan-Celtic Conference

Planners and participants alike agreed that the American Branch's 19th annual Pan-Celtic Conference was one of the most successful ever. Held on on 25 April at New York University in New York City's Greenwich Village, the Conference attracted over 400 spectators, many drawn from the surrounding university community. In a bold move, organizer Liam Ó Caiside arranged the day's events into three simultaneous parallel tracks, with events taking place in separate locations throughout NYU's Loeb Student Centre on the south side of Washington Square.

One room was set aside for a series of introductory workshops in Celtic Languages, designed for people with limited or no exposure to these languages who were invited in to get a taste of the sounds and structures of these languages, their similarities to one another, and a selection of basic phrases. Alexei Kondratiev taught the workshop in Welsh, with Joseph McCloskey teaching Irish, and Gary Summers teaching Scottish Gaelic.

The day's major presentations were held in the main room, starting with "Celtic Origins: Continuity and Change", a joint slide illustrated lecture by Alexei Kondratiev and Stephen Paul DeVillo, which explored the history of the Celts from their emergence as a distinct people on through their development into the nations we know today, and their prospects for the future. After a short lunch break, the program resumed with a lecture by the noted Welsh scholar Dr. Robert A. Fowkes on "Newid Y Pharhad Yn Yr Iaith Gymraeg: Change and Endurance in the Welsh Language". The talk, which was given in Welsh with an English transcript provided, attracted over 70 listeners.

The day continued with "The Mystery of the Pictish Symbol Stones", a slide lecture by Stephen Paul DeVillo which covered some of the lesser-known examples of Pictish art. Catriona Parsons from Cape Breton gave a melodious review of "The Gaelic Songs of Lewis", singing and translating some of the main folk songs from the Scottish Gaelic tradition (with the audience joining in the choruses.) Ms Parsons also brought down a number of copies of her new cassette tape course in Scottish Gaelic as it is spoken on Cape Breton, and many copies were snapped up by the enthusiastic audience. CLAB member Janet Benn gave a presentation on "Animating Early Irish Art", showing her own work in progress on an animated video of the story of Mach, along with examples

of the work of other animators, including Asterix the Gaul.

The next to the main room was a room full of vendors of Celtic-interest books, tapes, and other materials, which also served as a hospitality room for participants looking to learn more about Celtic culture and the Celtic League. The third track of the day's events was a continuous showing of the film "Celtica" provided courtesy of Bwrdd Croeso Cymru.

The day's events were rounded off with a Pan-Celtic Concert in the main room, featuring Elke Baker playing Scottish fiddle, accompanied by Eric Hailman on the guitar, plus Debbie Brewin-Wilson playing the Celtic harp, and Treasa O'Carroll and Meg Runsdorf singing sean-nós.

Publicity for the conference included the appearance of Committee members on the cable television show "Celtic America", plus interviews on New York radio stations WBAI FM and WFUV FM.

Thanks were extended to all who were involved in organising the conference. Alto to the Gaelic Society at NYU and P. Gallagher and M. Ryan, hosts of the TV show 'Celtic America'.

S.P. DeVillo

1993 Celtic Calendar Published

The American Branch has announced the publication of the 1993 Celtic Calendar, its 13th consecutive annual edition.

The Calendar, unique in America, follows the course of the traditional Celtic year, beginning on 1 November 1992 and ending on 31 October 1993. It is illustrated with thirteen panels of original Celtic artwork by noted artists Patrick Wynne and Bryan Perrin. The panels illustrate themes from Celtic mythology and folklore.

Each month of the Calendar is named in one of the six Celtic languages, as well as the days of the week and a traditional saying from that language. The quarterly Celtic feasts are noted, along with the phases of the moon, the solstices and equinoxes, and nearly 700 anniversaries of notable people and events from Celtic history.

The 1993 Celtic Calendar can be obtained for \$9 per copy, postpaid, for orders in the Celtic nations, \$8.50 for Canadian orders, \$10 elsewhere (please send postal money order in US funds only please) from Celtic League Calendar, 2973 Valentine Avenue, Bronx, New York, 10458. Celtic League Branches are invited to inquire about obtaining quantities of the Calendar for distribution or resale.

Stephen Paul DeVillo



The Hawthorn Giant, who represents the hostile and stingy forces in Nature, keeps his daughter, the Summer Maiden, in his power until she is won away from him by the young champion of the bright season.

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Al Liamm

literary magazine in Breton, 5 issues a year. Nr 272 is extra, due to financial help from the Finistère Council and - how marvellous! a French institution, the C.N.L. This issue brings 8 stories and a piece satirizing those writers who favour the (unnecessary) use of allegedly "international" but in fact almost generally French words and expressions; to understand the sample of "21st Century Breton" produced here by A. Dipode, you translate more or less word for word into French, and if you are familiar with the colloquial forms of this language you will be alright.

Subscriptions 150F (160 to 200F outside State), to P. ar Bihan, 16, Rue des Fours à Chaux, 35400 St-Malo.

UDB Petition

The Celtic League urges **Carn** Readers to sign the following appeal by the UDB

"We the undersigned appeal to the French Government to ratify the European Convention - France is showing unwillingness to ratify it - adopted in June by the EC Council of Ministers which recognizes the right of minorities to use their own languages in their relations with the administration."

And forward it to: UDB BP 215 44007 Nantes-Cedex 07.

Copies of Jakez Derouet's beautiful

Map of the Celtic Countries

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

BREMAN

Much of the material in the Breizh section - apart from the article in Breton - was culled from BREMAN. The July-August issue, of 32 pages, contained a great variety of news of the Breton movement and of other small nations struggling for freedom. BREMAN is excellently produced and deserves full support from all who can read Breton. Subsc. 180F/200F per annum, to BREMAN, 8 ru Hoche, 35000 Roazhon, Brittany.

Monolingual Breton Dictionary

Work on Geriadur ar Brezhoneg, an all-Breton dictionary, is now so advanced that its publishers, **An Here**, expect to bring it out by the end of 1993 at the latest. This dictionary is first designed to meet the needs of the children and adolescents who are being educated through the medium of Breton, but it will also be very useful to adults. It will have 1,000 pages and give definitions, with illustrations, of the 10,000 words most frequently used. It will be available to subscribers at the prepublication price of 440F in 1992, 480F in 1993; later it is estimated that it will cost 520F. Hurry to order your copy! Cheques to **An Here**, Kergleuz, 29480 Ar Releg-Kerhuon. Attestation of payment will be provided.

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.

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