

celyn

A LINK BETWEEN THE CELTIC NATIONS

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CELTIC LEAGUE



ALBA

The Need for Official Status for a'Ghàidhlig

The current wave of interest in the Scottish language (I shall refer to a'Ghàidhlig - Scottish Gaelic - throughout this article as 'Scottish' or 'Scottish language' as in an English language context, Gaeilge is referred to as 'Irish' or Cymraeg as 'Welsh' a.s.o., i.e. to set the historical record right, as Scottish at a certain point of time in history was renamed 'Erse' or 'Irish' and the Anglian language was thenceforward called 'Scots'. I suggest, in CARN we should adopt the usage 'Scottish' or 'Scottish Language' for a'Ghàidhlig in an English text; it is not just pedantic bickering about nomenclature or an exercise in hair-splitting but a conscious effort and expression of the thought concept that we acknowledge a'Ghàidhlig as the national language. It does not mean to throw down the gauntlet, the Anglian language), is a great experience and one might deduct at superficial consideration that the Scottish language is saved for good. However, left to its own dynamics in its present rather uncoordinated way or development, the present revival might ebb off as fast as it emerged after having reached its zenith. I believe what is needed now is a good modicum of farsightedness and foresight of the issues that will pose this language revival at the various stages in the future, to be ready and prepared like a shunter to shift the points at the proper time to keep the revival running unimpeded on a smooth and successful course. This I imagine should be done by an umbrella language board with a great extent of powers of decision making in a sphere of education, the media (radio and TV) and other relevant fields and of necessity backed by an appropriate budget. Maybe Comunn na Gàidhlig (CnaG) developed and consolidated could assume that rôle. However, such a language board must not become a topheavy, bureaucratic institution employing self-indulgent staff - such a development and the danger is always there, would be rather stifling for the course of development and counterproductive. Of course, the enthusiasm for and the will to learn the tongue must come from the mass

of Scottish people themselves and it can't be imposed from 'above'.

Speaking of a 'revival' is not really the precise term as it only refers to the initial stage of the whole process of which I want to call the second and further stage, 'language rehabilitation', i.e. the **rehabilitation** of the language in all walks of life of Scottish society, geographically **not** confined to what is nowadays understood by the Gaidhealtachd (Highlands and Islands) but throughout the whole country.

I think our aim should be to actively reinvolve the language in all spheres of society in all social situations. I think to remember, Alan Stivell once said to the effect, the Breton language will be saved when you go through a Breton town and you hear the workmen on the scaffold shouting in Breton. Analogously, the same applies to Scotland. The process of language rehabilitation is broadly speaking based on a dual system. One main sector is the field of education, i.e. tuition and learning of the language. Presently, to my observation, this area is given the main theoretical thoughts and their translation into practical activities. The second main pillar, hitherto, it seems, theoretically too little considered and practically still an unplanted slip in the soil of language rehabilitation in Scotland is the creation of a social environment for the language. It will be and of necessity must be, a reciprocal process: The playgroup children and school pupils and the many adult learners who acquire the language (to different degrees of proficiency) presently must find a surrounding in which they are able to make positive use of what they have learnt (i.e. the Scottish language). In turn, once they have found that **there** is a social environment to practice the newly acquired language in, they will contribute to and enhance that same environment. The teaching of Scottish in playgroups and on the various levels of education, supported by TV-programmes is of course the first and most important activity and prerequisite for language rehabilitation. But, if at the same time, the appropriate

social environment for the language is not extant or not being created, what will happen in that case? The ability to speak the Scottish language is not enough. Don't we have the development of Irish in the 26 counties as an instructive example?

The scholars who learnt Irish in school (as a compulsory subject - and the national language of a country as a 'compulsory' subject on the curriculum is perfectly correct), once they entered the stage of working life/adult life realised, there was hardly any opportunity for them to make use of the Irish language and in consequence many of them considered the study of Irish as a waste of time and energy, some restricted their use of Irish to special social situations, some even abandoned the language completely or many 'lost' the language again due to lack of practical application. The same could happen in Scotland if the many young learners on leaving school realised for the same reasons they would have been better to have chosen another European language.

As to the future (Western) European Union which might emerge from the present EC - apart from what the various voices in the Celtic countries have to say in favour of or against it, one fact is certainly clear to all: While a European Union will make provisions for the rights of Lesser Spoken Languages (there's already now a 'Bureau' for that purpose) with probably more charters and resolutions passed and bodies/bureaux set up - as appreciable as this will be, the sad fact is, it will be of little to no efficacy to keep the Celtic languages in similar situations alive as everyday spoken language in their respective countries. With mass migratory movements to come of people in search for employment to the industrial core of the European continent, these migrants will be forced to speak the languages of the countries of destination, primarily English, French and German, while factories setting up branches in Celtic countries for the advantage of low wages and a long queue on the dole readily available will have English (or French in Brittany) as the factory 'working' language. This preprogrammed course of affairs underlines the paramount importance of creating a Scottish language environment throughout Scotland to stem the tide and to give the Scottish language its own permanent homeground. We get a taste already of what will be in store by the treatment of Irish through Brussels/Strasbourg.

In conjunction with the issue of creating that social environment for the language, there arises definitely the requirement of Official Status (also called Legal Status) for Scottish.

The present situation of the language in legal terms is an anomaly - on one hand, the central government in London dishes out a certain amount for the Scottish language TV programmes and so do local/district/regional councils for language/language related activities. Yet, the Scottish language has no legal standing on the statute book and hence, all financial support from London and from the councils is only a gesture of Good Will and if the government decided tomorrow to abolish all financial support for TV programmes and the councils for language activities, there would be no legal/statutory way to force them to maintain that support.

In other words, the present support by central and local government is an uncertain factor and due to the whim of the government of the day alongside with the aggravation of economic depression, financial support might be withdrawn any time.

In effect, it means, without the enjoyment of Legal Status the envisaged rehabilitation of the Scottish language is based on feet of clay which easily might crumble up.

To illustrate this situation, last year, there occurred a legal case in Scotland and the defendant who had refused to fill in forms in English was heavily fined and told by the sheriff, the language had no standing in law!

Sometimes it appears, the demand for Official Status is a taboo - alike with supporters of the Scottish Language and Scottish political representatives as well. The last attempt for a modest degree of Legal Status for the language was made by the late Donald Stewart MP when he submitted a private bill in the House (1981) which was filibustered. In the years that followed no word about Official Status was audible. The silence is understandable from the point of view of Scots who support the language but defend the Union (i.e. United Kingdom) since Official Status in its deeper and political meaning is also an expression of the aspiration for Scottish independence which they do not subscribe to. In turn, other supporters of the language which might endorse independence have misunderstood the purpose of Official Status. They equate O.S. with the rescue of the language. However, O.S. is not a panacea to save the Scottish Language; to believe this would be a crass misjudgement of the situation. It is only a legal base to secure the rehabilitation of the language - be it in the context of the U.K. or an independent Scotland.

By Official Status I mean the acknowledgement of the Scottish language as national and official Language on a par with English, in the whole of Scotland. The time when this maximal demand will have

The Younger Generation

Ros Crighton, a secondary schoolboy, joined the Scottish branch of the Celtic League in early March 1991 -two years ago.

Living in Glasgow and with no immediate Gaelic contacts, he was beginning to learn the language and preparing for O levels.

(I wonder how many doing likewise appreciate that it was due to the poet, Sorley MacLean, that they may sit the examination for non-native speakers and not the more difficult one for native speakers?)

Since then Ros has made quite spectacular progress. By the end of last year he was preparing for the Gaelic Higher Exam. at evening school. However, that is not all, he entered for the "Young Linguists Awards" and in the first round of this in December 1991 he won through to the second stage with his work in Gaelic and French - writing and preparing a tape in each. For Gaelic, he did "Gaelic Teaching in Schools". This second round was in Gordonston where Scotland and Wales were, as Ros emphasised, equated with the English regions! The proposition there, was to interpret for a Gaelic gentleman (fictional of course) who had lost his suitcase in a station and to translate a police form into Gaelic. (Let's hope that Ros's skill will be used before long in that department.)

The third and final round was at the University of Warwick where the young people from various countries took part.

His task here was to explain a tile-making process in Gaelic and German then sell the tiles to a French speaker! He received a bronze medal for his French and German. Not in competition with the other participants, but for the standard he had reached. For Gaelic he received a silver medal and a cheque for £50 from the Institute of Linguistic Educationalists for entering Gaelic for the first time ever. He also gained a study bursary of £250 which he intends using by going to Sabhal Mor before his Higher Gaelic examination plus a Linguaphone Course in Irish Gaelic and 3 dictionaries. To quote Ros's own words "I enjoyed the whole event and was proud that I could use Gaelic in such a way. My Ardnamurchan ancestors and present Highland relations would also have been pleased - I hope!"

They certainly should be and the example of such an achievement should surely auger well for Gaelic in the future and not forgetting Ros himself.



Ros Crighton

been fully met in the future is of course not predictable and depends on various factors, one is, on (political) power relations and I guess it will be a process by stages.

It is to be welcomed that a last (and I think for the first time), the director of CnaG, Mr Allan Campbell has expressed now that the time is ripe to give Gaelic the protection of legal status: "If seeking anything we would seek parity with the Welsh but probably something different. The European Convention on Minority Languages - which the British Government has yet to sign - is one possibility." (West Highland Free Press, 8/1/93, p.5). This is still a very fragile and tiny bud on the twig and it will need a lot of care and unflagging lobbying and pressurising to bring it to full flower. It seems, the dire results of the 1991 language census which showed a further decline of speakers (though the exiled Scots were not counted) has alarmed CnaG to realise the need for Legal Status and the need to involve the language more in the daily life in Scotland.

Official Status will be an important prerequisite for the rehabilitation of the

language in Scotland we all should press for. It will be also important in relation to introducing Scottish as a basic subject in all schools in the country.

Imagine, all learners/supporters of the tongue had stickers on windows, cars, bicycles, suitcases... "Official Status Now!" and would send letters to their MPs demanding it. Our political representatives show a high degree of disregard for the demands of the people they are supposed to represent (at least, many of them), however, they can't totally ignore a mass movement. There's room for further actions in pursuit of Legal Status - imagination unlimited, e.g. the 'Scottish Language Penny Stamp' voluntarily put on every letter beside the regular postage stamp would highly publicise the cause of the language and raise extra funds. I also suggest the wearing of some visible sign by learners/speakers on the lines of the Fàinne of the Gaeilgeoirí in Ireland, which would encourage communication between strangers in the language anywhere in the public.

Ruairidh Muileach

Labour Party Fail Scotland

Over the past two months, the Labour Party have acted against the Scottish interest on a range of key political, economic and constitutional issues. Labour have continued to fail Scotland.

Labour Save Major's Skin

Since the General Election, the only issue capable of bringing down John Major, and possibly even the Government, has been a referendum on the **Treaty on European Union**. Major, who threatened to resign over the relatively meaningless "paving motion" last November, would have been faced with defeat on a key part of the Maastricht Bill. The Government would have been destabilised, possibly even destroyed. The Tory Party would have been plunged into civil war.

The Maastricht referendum vote in the Commons took place on Wednesday 22 April. The Government won the vote by 363 votes to 124 - **thanks to the support of the Labour Party's front bench team**. Ninety-three Labour MPs, including 23 Scots Labour MPs, saved Major's skin by voting **with the Tories and against** a democratic referendum. Fourteen Scots Labour MPs "rebelled" and voted against the Tories.

If Labour MPs had backed the rest of the opposition and voted for a referendum, then the Government would have lost by up to 40 votes.

By defeating the referendum motion, the Labour Party also defeated an SNP amendment which would have put a second question on the social chapter on the referendum ballot paper. This was despite a letter from **George Robertson**, Labour's European Affairs spokesperson, to Alex Salmond of 16 April, claiming that the "*one principal and very good reason*" why Labour would not back a referendum was the lack of an opportunity to force the social chapter issue! When such a vote became possible as a result of the SNP initiative, Labour **still** voted with the Tories.

Labour are hypocrites on the referendum issue - and **John Smith** is the biggest hypocrite of them all. In an interview on devolution, conducted by Tom Nairn and Neal Ascherson in 1981, Smith said: "*I think another referendum (on devolution) is inevitable. Without one, there is no hope of getting any significant constitutional change through Parliament in a reasonable time scale. Also, given that we had to concede it once - albeit for tactical reasons - it would be difficult or impossible to refuse it on another occasion. I would add that this principle seems to apply in the case of the Common Market too. We have now definitely made referenda part of the constitutional equipment, and we have to stick by that*"

(*The Bulletin of Scottish Politics*, Spring 1981 - emphasis added).

Labour stand guilty of saving John Major's disastrous premiership and shoring up a deeply anti-Scottish Government. Their front bench attacks on Government policies (from the quaint, ceremonial distance in Parliament of two sword lengths) will be seen for what they are - the behaviour of an establishment party simply going through the same tired, old motions.

Labour Fail to Oppose Tory Oil Tax Attack

In his Budget statement of 16 March 1993, the then Chancellor **Norman Lamont** announced radical reforms to the North Sea fiscal regime, concerning Petroleum Revenue Tax (PRT) in particular.

Prior to the Budget statement, the rules which governed this tax allowed expenditure on new exploration and development to be set against PRT arising from existing fields. From 1 July 1993, the PRT rate is to be reduced on existing fields from 75 per cent to 50 per cent. As from the day of the Budget statement, PRT was abolished entirely for new fields.

However, of greater significance is the fact that the tax allowances outlined above have been virtually eliminated. For new fields, all of the allowances which went with the PRT regime have been scrapped. These include, for example, relief for exploration and appraisal expenditure which it had been possible to set against PRT on existing fields prior to the day of the Budget statement. Contracts entered into for exploration and appraisal before the Budget will receive relief against PRT on existing fields for the next two years, after which the allowances will be scrapped.

Drilling contractors have claimed that the scrapping of tax allowances for the cost of exploration wells could eventually lead to job losses of between 20,000 and 30,000 in the North Sea industry. Treasury officials briefed Norman Lamont before the Budget to expect up to 10,000 job losses, on the basis of his changes to the North Sea fiscal regime. This forecast was based upon the "worst case" premise that exploration activity would be halved and that there would be no increase in development activity over the next two to three years (*Aberdeen Press & Journal*, 1 April 1993). A report prepared by the highly respected *Aberdeen University Petroleum*

and Economics Consultancy suggested that 11,250 jobs could be lost because of the oil tax changes (*The Herald*, 7 May 1993).

The Chancellor's tax changes **quadruple** the cost of exploration for oil companies. Oil industry executives have estimated that this could lead to at least 50 per cent fewer wells being drilled over the next five years. At recent average levels of success, there will thus be about 2 billion fewer barrels of oil discovered, £2-4 billion less tax revenues, and an adverse effect on the balance of payments of some £20 billion (*Financial Times*, 2 April 1993).

On Monday 22 March, the SNP and Liberal Democrats forced a vote in the House of Commons on the Government's plans to change PRT. Instead of marching through the division Lobby to oppose the Government, the Parliamentary Labour Party sat on their hands and **abstained** - although sixteen Labour MPs (including six with seats in Scotland) defied the Labour Whips and voted against the Government.

Thanks to Labour's treachery, the Government secured a massive majority of 264 for the PRT changes. [In the previous Commons division (less than fifteen minutes before the PRT vote), concerning VAT on domestic fuel and power, the Government secured a majority of just 25.]

There were 39 Scottish Labour MPs in the Commons Chamber who abstained - in a vote which could be responsible for the loss of thousands of Scottish jobs, and inflict serious damage to a vital Scottish industry.

Labour Rat on Recall Pledge

On 12 December 1992, in front of 25,000 witnesses, Labour freely endorsed the **Democracy Declaration**, which included a pledge to recall the Scottish Parliament: "*Today the majority in Scotland demand the recall of our own Parliament as a modern and democratic body empowering all our citizens*".

On 2 May 1993, **Democracy for Scotland** - the organisation which has maintained a twenty-four hour vigil for a Scottish Parliament since the General Election - decided to recall the Scottish Parliament by or on St. Andrew's Day 1993, in conjunction with other supportive groups and political parties.

The historical and constitutional justification for the recall strategy is based upon the fact that the Scottish Parliament was merely adjourned in 1707, and not abolished. Today's Scottish MPs - the successors of the 1707 parliamentarians - have the authority to recall the Parliament, which does not even require a boycott of Westminster. The Scottish Parliament could be recalled on specific days to debate specific topics, and it need not clash with MPs' Westminster duties.

However, Labour have made it abundantly clear that they did not endorse the Democracy Declaration in good faith. On BBC Radio Scotland's Headlines programmes, Labour's Scottish affairs spokesperson, Henry McLeish, admitted what the SNP had long suspected. When asked by a caller whether Labour were planning to recall the Scottish Parliament as they had promised, he answered bluntly: "No" (12 March 1993).

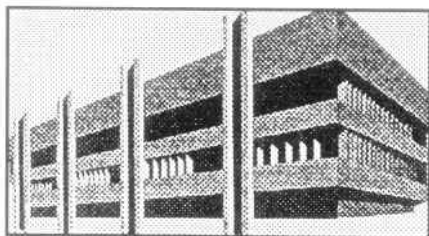
In response to the Democracy for Scotland initiative, the shadow Scottish Secretary, Tom Clarke, said: "Only the Government can recall the Scottish Parliament through legislation at Westminster" (The Herald, 7 May 1993). Like their Convention commitment to, "the sovereign right of the Scottish people", Labour never had any intention of honouring their recall pledge.

Rob Gibson

Australian Celtic Journal

This publication seeks to provide a medium for Australian Celticists and to give information on Celtic events in Australia and overseas. Editor, Joan Darlington, 7 Milford Place, Turramurra, NSW 2074. Vol. Nr2 of which we received a copy contains 18 contributions on subjects related in particular to Ireland, Scotland, Wales and Cornwall as well as to the Celts in Australia. Our member Padraig Alasdair who is Convener of the Celtic Council of Australia discussed what it means to be Celtic to-day. He reviews various factors which might be or are considered as making the identity of the different Celtic nations and gives an account of the importance of or the part played by the Irish, Scots, Welsh, Cornish and Manx in Australian society.

HAVE A FAMILY DAY OUT IN THE KILLING FIELDS OF CUMBRIA



VISIT THE SELLAFIELD EXHIBITION CENTRE

Dictionary of Celtic Mythology

by Peter Berresford Ellis

Published by Constable, London, 1992. St.£14.95

P. Berresford Ellis has written several books on Celtic history and Culture. "The Celtic Revolution" drew widespread attention to the movements for national liberation in our countries. Among recent publications I mention "The Celtic Empire: the first millenium of Celtic History 1000BC-51AD" also published by Constable.

The present work of 232 pages will be useful to those who, coming across the names of Celtic mythological figures and heroes in various publications, find in the contexts insufficient indication of their characteristics and of their relationships with one another, e.g. how Cúchulainn was related with the god Lugh. Episodes from stories in which they play a part are here frequently summarised, so that the book could be enjoyed bit by bit during one's relaxing moments.

Celtic mythology is not known as an integrated system. It can be reconstructed to a large extent from an interpretation of testimonies by the ancient Greek and Roman writers, from archaeological finds, and – a more difficult task – a comparison of such material with the data to be gathered from the old Irish and Welsh literature. Brittany appears to have contributed little although ethnologists like Donatien Laurent for instance has pointed out how the four "stations" in the Lokronan Tro-Minic'hi can be related to the old Irish festivals celebrated at the beginning of the Irish seasons, in particular to that of Lughnasa, to which the Menez Bre "pardon" also according to him bears resemblances. One of the 40 or more contributions to the volume of "Mélanges dédiés à la mémoire de Léon Fleuriot", published recently by Gwennolé Le Menn (b rue Lapique, 22000 St. Brieuc) under the general heading "Bretagne et Pays Celtiques" – price 320 Fr! – is titled "Débris mythologiques en Basse-Bretagne". The popular tales of Brittany – such as Luzel's "Kontadennoù ar Bobl" of which AL LIAMM has published four volumes have revealed to the scholars that ancient myths, which are not always specifically Breton, survived among the people.

Due to the circumstances in which the Irish and Welsh tales were first recorded, by Christians long after Celtic paganism had been proscribed, or abandoned, a great deal of confusion reigns as regards the meaning which can be attributed to their mythological elements.

I am not aware of any attempts to revive Celtic paganism in any Celtic

country except Brittany in this century. It seems that the divergences in that field could be as numerous as the heresies in early Christianity. The scholars have discovered countless divinities throughout the parts of Europe occupied at some time or other by the ancient Celts, but do they really represent mythological figures distinct from those gods and goddesses whose cult is considered as having been practised over wide areas, e.g. Lugus-Lugh. Or does their multiplicity indicate a breakdown in an integrated system, like a language falling into gradually diverging dialects when deprived of institutions common to its speakers? Perhaps the plurality can be understood as a mark of Celtic aversion to systems...

I presume that, as elsewhere, myths and the stories built around them, to concretise them as it were, represented the Celts endeavour to express their understanding of the world, of nature, of life as well as their attitude towards these. It seems that this can be only partially reconstructed. My fellow-countryman Neven Henaff thought that, to succeed, one had to become a druid in the old sense of the word: having got acquainted with the records and by prolonged reflection rediscovered the basic elements, a detailed and consistent view would emerge. But it would elude an outsider, however well read.

However that may be, to quote P. Berresford Ellis – "in Celtic mythology one enters a fascinating world of fantasy that is remote from the world of Greek and Latin myth", in which "a happy spirit pervades even the tragedies." In the opinion of Kenneth Jackson the uniqueness of Celtic myth lies in the fact that the Celts "are inclined to desert the natural and possible for the impossible and supernatural, chiefly in the form of fantastic exaggeration". The conclusion of the introduction is that the Celtic myths are meant to be enjoyed as well as learnt from".

The book includes many entries which are not directly linked with mythology but will acquaint unfamiliar readers with the Celtic peoples, their history and their culture. A few pages of the extensive introduction will particularly interest Celtic League members as they treat of several occasions when our peoples helped one another in their struggle against their enemies. A regret: more careful translations and proof-reading would have been needed here and there

Alan Heusaff

BREIZH

Lealourien a-enep an Iwerzhoneg

Er C'hwech Kontelezh a reer anezho dre gammoaz Norzhiwerzhon ez eus hiziv an deiz un emsav kreñv a-du gant an iwerzhoneg. An dra-se a laka diaes o fenn d'al Lealourien.

E Béal Feirste, da skouer, ez eus teir skol kentañ-derez ma vez kelennet ar vugale dre ar yezh-se hag anv zo da zigeriñ unan all. Eno e vez embannet LÁ ur weizh ar sizhun, holl en iwerzhoneg, hep gweneg digant Stad ebet, ha doare dezhi da vezañ war ur sichenn startoc'h eget ar gelaouenn sizhuniek all, ANOIS, daoust da houmañ, e Dulenn, resev £3000 evit pep niverenn digant ar Stad iwerzhonat.

Da heul an emglev sinet e 1985 etre gouarnamantoù London ha Dulenn e c'hall dalc'hidi an iwerzhoneg lakaat o gwirioù da dalvout e tachennoù zo eus ar vuhez foran, lakomp en deskadurezh hag en "endro". Ne blij ket se d'al Lealourien. Nec'het int ivez o c'houzout ez a dalc'hmat war greskiñ an dregantad a Gatoliged e poblañs ar rannvro: war-dro 45% eo bremañ, ha zoken 50% evit ar vugale. Ma kendalc'h an emdroadur-se e vo niverusoc'h ar re-se eget ar Brotestanted kent pell.

Koulskoude n'eo ket an holl Gatoliged a ve nec'het gant ar mennad da unaniñ Iwerzhon. E-touez ar vourc'hizien dreist-holl ez eus kalz hag a gav koulz, ha gwelloc'h moarvat, bezañ er Rouantelezh Unanet. Ar re-se a harp an Alliance Party, ur strollad kerreizh ha ne seblant ket dedennañ meur a Protestant. Ar peurlasañ koulskoude eus ar Gatoliged zo a-du gant ur renkament politikel a rofe galloud bras pe vrasoc'h da ensavadurioù holliwerzhonat en aferioù ar rannvro. Harpañ a reont ar Social Democratic Labour Party, ur strollad kerreizh ivez, pe nebeutoc'h Sinn Féin hag a zo a-du gant stourm an IRA: "Breizhveuriz er-maez!"

Ma'z eus Protestanted a-du gant unanidigezh Iwerzhon, n'int ket kenstrollet ha ne glever ket o mouezh. Pa reer Unanourien anezho, se a dalvez e fell dezho chom e Rouantelezh Unanet Breizh-Veur ha "Norzhiwerzhon". Ar ger Lealour a dalvez evit ar re daerañ anezho. Lealded

d'ar Gurunenn! Ar re a glask unaniñ Iwerzhon zo displeal moarvat!

N'eo ket hepken evit abegoù relijiel e harz an Unanourien ouzh broadelourien an SDLP koulz hag ouzh Republikaned SF/IRA. Gwir eo ec'h argarzhont ar menoz e rankfent mirout lezennoù isurzhiet da pe awenet gant kelennadurezh an Iliz Katolik (da sk. a-zivout an terrin-dimeziñ pe an diforc'h-bugale) hogen mont a ra ar gevredigezh iwerzhonat war-du ar frankizouriezh e-keñver ar vuhezegezh ivez. Abegoù armerzhel zo ken pouezus all moarvat: en em vataat a ra poblañs ar 6-Kontelezh eus an hevelep rez-bevañs ha Breizhveuriz, hag a zo uheloc'h eget hini ar 26-Kontelezh (er c'heñverioù a gont evit an darn vrasañ...). Ha betek-hen e vez aesoc'h d'ar Brotestanted kavout labour eget d'ar Gatoliged, gwallziforc'h zo atav – setu unan eus an abegoù ma kendalc'h tud yaouank da vont en IRA. Diaesoc'h-diaesañ e vo evelkent ober seurt gwallziforc'h gant lezennoù ar Gumuniezh Europat - ma vezont lakaet da dalvout e "Norzhiwerzhon".

"Estrenien en hor bro"

Nec'hamant a-zivout an dazont ma vo gwanaet pe diskaret o mestroniezh a laka al Lealourien da dreiñ muioc'h-mui da ober gant ar feulster. Nevez'zo e oa ur pennad e kelaouenn an Ulster Defence Association hag a vroude al lennerien da herzel ouzh emled an iwerzhoneg, en ur ober gant arguzennoù gwariet-mat. Amañ un tañva anezho.

"Arabat deomp chom digas e-keñver ar berzh a ra bremañ ar gouezeleg hag ar Sevenadur gouezel e-mesk ar vroadelourien. Emberr e vimp estrenien en hor bro. Ober a ra ar Republikaned eus ar yezh-se ur benveg da zisheñvelaat poblañs Iwerzhon diouzh hini Breizh-Veur. Ha gournamant Breizh-Veur a asant d'o mennadoù! Ne laka ket Bro-Ulad da rannvro gevan eus ar Rouantelezh Unanet.

"Emañ ar Republikaned o vountañ an iwerzhoneg war bep tachenn, gant harp an SDLP hag an Iliz Katolik. Dija ez eus

damstadoùigoù republikan war dir Bro-Ulad." (Komzet e vez eus Republik Su-Ardmac'ha)

"Evel-se e teu Norzhiwerzhon da vezañ direnadus.

"Urzh zo roet d'hor rannadoù-Stad da respont da lizherioù a resevont en iwerzhoneg. Radio-Ulad, ar skinwel BBC hag UTV a vez dalc'hmat o komz eus istor ha sevenadur Iwerzhon. Peur e vo programmoù a-zivout an hêrezh protestant?"

"Ha ret e vo bremañ d'un den gouzout iwerzhoneg evit bezañ degemeret e Servij ar Post pe an Deskadurezh?"

"Goude gouzañv 20 vloavezh a heg, na aotreimp ket ec'h implijfed an iwerzhoneg evit distrujañ ar Stad norzhiwerzhonat! Lakaomp skoilh d'an argad-se war hon henvoazioù, greomp d'an argerzh-gouezelekaat mont en-dro war e giz!"

An Ulster Defence Association zo bet lakaet er-maez lezenn e dibenn ar bloaz tremenet rak gouzout a reer ez eo ganti e vez kaset da benn, dindan an anv Ulster Freedom Fighters, muntrou ranngedennel: lazhet e vez ganto Katoliged ha ne gemeront perzh ebet er vuhez politikel pe sevenadurel, kenkoulz ha Republikaned. Embannet o deus e derou ar bloaz e teufe o argadoù da vout fervoc'h eget biskoazh. Tamallet e vez gant an Unanourien d'an IRA tagañ ar Brotestanted en abeg ma 'z int protestant met se n'eo ket gwir, d'am soñj, n'eo ket un elfenn eus mennadoù an IRA. Tagañ a ra izili pe ez-izili eus nerzhioù-difenn ar 6-Kontelezh hag a-wechoù tud a labour evito – ha n'eus forzh piv a c'hall bout lazhet pa lakaont bombezennoù da darzhañ er stradoù na vez ket lakaet an dremenidi da ziwall e koulz. Argadoù al Lealourien zo disheñvel: peurlasañ n'o deus da bal nemet spontañ ar boblañs katolik. Tu oa da grediñ e klaskont evel-se ober ar "goullo" en-dro d'ar re daerañ eus ar Republikaned, met bremañ e lavar an UFF/UDA e fell dezho tagañ an talbenn IRA/Sinn Féin/SDLP/Gouarnamant Dulenn: an talbenn "hollvroadelour". Ne dalvez ket ar boan 'ta d'an SDLP bezañ dalc'hmat o tamall d'ar Republikaned implij an heg na da c'houarnamant Iwerzhon herzel, toullbac'hañ, daskor d'ar Saozon izili an IRA... Enebourien int holl, reizh skeiñ war an holl anezho! Gant argadoù evel m'o deus sevenet div weizh war stalioù klaouestre-sport e Béal Feirste er sizhunvezhioù tremenet, pe war vicherourien o labourat e pep seurt

lec'hioù, o skeiñ war ar bern, o deus lakaet ar spont da 'n em ledañ e pep kumuniezh e-lec'h ma'z eus Katoliged. Prest eo ar seurt stourmerien da "naetaat" ar 6-Kontelezh evel ma ra Serbiz e Bosnia. Kenurzhiat hag armet-mat int. Ha kement ha 45% eus ar Brotestanted a vefe, hervez un aters-pobl, a-du ganto. N'eo ket warc'hoazh e vo peoc'h er rannvro-se.

A. Heusaff

Summary

Ulster Loyalists view with hostility the progress made in recent years by the Irish language in the Six-Counties. They denounce it as undermining their statelet and disrupting their way of life. Their paramilitaries have declared that they would henceforth consider all the Irish who want to change the status quo as "legitimate targets". Their indiscriminate, blatantly sectarian murders of the past few months bear witness to the seriousness of their threats.

Fishermen in struggle for survival

The Breton fishing industry, like other sectors of the economy, has been severely affected in the recent past by international competition. The crisis has developed into a burning social problem, compelling media attention. The depletion of fishing stocks in the



Demonstration in Kemper (Courtesy of Bremañ)

Histoire de Bretagne Vol.2 (830-1341)

From Kingdom to Duchy by Reynald Secher-René Le Honzec. pub. by E.R.S., 39 Bv. Barbot, 35530 Noyal-sur-Vilaine. 60FrF.

This magnificent volume is the second of a series of six to be published, (the first was reviewed in CARN 79). Titled "Du Royaume au Duché" it brings back some of the most glorious and moving chapters of our history. As previously the text is by R. Secher and the illustrations by the talented R. Le Honzec. Make no mistake! We are offered something quite different from a simple comic. It is a work of great precision supported by extensive erudition. To be noted in particular is how exactly the personages, clothes, weapons, ornaments and jewels as well as the buildings of such 'distant' times are represented. Welcome also are the numerous maps, they are simple, clear and beautiful. Well placed genealogical tables make it possible to follow the events without getting lost in the labyrinth of princely lineages. It is not only for the young - on account of its pedagogical value - but also for the grown-up that the book is intended. All will appreciate its objectivity and a beauty which is apt to move very deeply, and will help our people to repossess their collective memory.

To R. Secher we owe also a video-cassette, "**Bretagne et Bretons**", (105 min., price 199FrF; published by Pays et Terroirs, 65 Place Rougé, 493000 Cholet, France) which deals with our history from the origins to 1532.

In the excellent introduction to his latest book, "Eus un amzer zo bet" (a collection of stories published by Mouladurioù Hor Yezh). Per Denez pointed out - something which our bookish civilisation seems to have

forgotten - how short the writing period of man's history is, and that even in our Western world this form of culture faces increasing competition from new ones which combine oral and pictorial ways of expression.

R. Secher's initiative in showing for the first time the history of Brittany as a succession of commented scenes and images thus appears to be perfectly adapted to the spirit of our time and to be particularly effective as it aims at reaching a whole community.

Here are views of to-day's Brittany between the sea and the sky, in its wealth and its diversity, the thousand activities of a people full of energy and gaiety, the striking faces of seamen, farmers, women, young and old be they the splendour of festivals, either religious or folkloric the treasurers of an architecture which bear witness to the past greatness of a free and prosperous nation.

Brittany's past, key to a proper understanding of the present, unfolds in this cassette in large frescoes: the unfathomable mystery of the megaliths, the tragedy of the Venetes, the heroism of the King Morvan, Nominoe's glory, the indomitable courage of Jeanne Le Flamme, the successful independence struggle of the "Swan" (An Alarc'h), Jean IV de Montfort, but also some hundred years later "the cruel encounter" in St.-Aubin-du-Cornier, where the heath was drenched with Breton blood, and the accession of Ann as duchess of Brittany, and "reine des Romains" (through her brief marriage with the Emperor Maximilian) before she was forced to marry the King of France. With the Treaty of 1532 a page was turned... perhaps not definitively.

Another cassette will deal with the subsequent period of our history.

Y. Bouessel du Bourg

North Atlantic has left the fishermen with greatly reduced catches and led to massive imports from non-EC countries which have in turn resulted in slumps in prices. There is no alternative employment in sea-connected activities. The fishermen are embittered by the lack of response to the crisis by the EC and particularly the French government.

The matter came to a head in February with violent demonstrations and attacks on supermarkets. A concerted movement called **Survival** was launched, with committees in all fishing harbours. The threat to the fishermen's livelihood is most acutely felt in Brittany where fishing represents a more important element of the economy than in any coastal region of France. Here the struggle was being carried on with great energy, with the active backing of the farmers' organisations and the solidarity of the population in general. It is remarkable that the Breton flag was present in all demonstrations. These brought evidence that our people can unite in defence of their vital interests. A detailed report on this subject can be read in **Le Peuple Breton**, April issue.

The results of the French election in Brittany and elsewhere are compared in the May issue. The editor believes, contrary to J.G. in *L'Avenir*, that in future, to be credible, progressists, regionalists, ecologists and non-centralistic leftists should present a common platform... There is a page about the Arc Atlantique: this idea finds regrettably no echo in the other Celtic Countries. As pointed out at the Pearse Foundation week-end at Easter, the Dublin governments have shown insufficient imagination in trying to overcome Ireland's colonial legacy.

Le Peuple Breton, subscription 140F(min), abroad 170/180F, to BP 301, F-22304 Lannuon-Cedex.

External Trade

A Mission Régionale du Commerce Extérieur Breton (MIRCEB) was founded about 10 years ago to help Breton industrialists to gain access to markets abroad. The initiative was taken by a former adviser to French External trade, M. Delaunay, who foresaw that competition in the EC would get increasingly tougher for Breton products and other outlets would be needed. Having succeeded in implanting 20 Breton enterprises in Japan, he established MIRCEB with the agreement of the Brittany-4 Regional Council. Prior to this, the small and medium-sized Breton enterprises did not look beyond the French market. Today there are 800 of them outside it, of which 300 outside Europe. Their exports provide a livelihood to some 80,000 people. MIRCEB has 15 offices in various parts of the world, it operates independently from French economic advisers. It pays particularly attention to E and SE Asia but extends its activity to the Pacific and

S Africa. It experienced difficulties in relation to the USA due to high transport costs. When seeking permission to export pig carcasses to Japan its efforts were thwarted by the French government which ruled out direct contacts between a "region" and a Foreign State: this leaves the Breton pig exports to that country way behind the Danish ones but the Japanese have concluded contracts through MIRCEB in which they specify that the pork imported must be of Breton origin. Most of the Breton products exported outside France are of high added-value, said M. Delaunay. No other region possesses such an organisation as MIRCEB. Brittany is one of the regions with the best chances to defend their interests. This is due to the Breton character (perseverance, hard work, search for quality in all stages of transformation) and to the youth of the Breton industrial fabric.

(from an interview with Le Peuple Breton, December 1992)

Accort Breizh: Breton Channel required

Almost 300 people demonstrated in front of the prefecture and the local TV studio in St. Brieg on January 31, in support of the demand for a Breton television channel. They expressed their anger at the latest reduction in the time and range allowed to Breton programmes following changes in regional broadcasting, FR3-Bretagne having been renamed France-3 Ouest - to make sure that nobody forgets where he/she is. Like the programmes broadcast by RBO (Radio France, to be sure!) from Kemper, the 5 minutes of weekdays news and the 40mn weekly programme transmitted on TV from Trududon are inaudible in the Eastern half of Brittany, including St. Brieg. The idea is being officially suggested that Breton belongs to the extreme ("Far") West, out there in the mist, that if - what a nuisance! - a service has to be provided in it by the media, it need not be available in areas where it was not a vernacular in recent times. Ignore those who see it, like the municipal councils of our two main cities Rennes and Nantes, as concerning the whole of Brittany. Never mind the fact that there are Diwan-schools in those cities, also in St. Brieg and St. Nazer!

The conclusion can then be drawn: if the French channels are unwilling to serve the Breton needs, a channel of our own is required. That has been one of Stourm ar

Brezhoneg's main demands from the beginning. It was also proclaimed by the AGM of Accort Breizh held in An Oriant on Feb.13. This association estimates that in order to lift the Breton culture out of its mendicant situation, a Breton channel would need a budget of 500 million Francs. Sums of that order are available in Wales, Catalonia, the Basque Country, Galicia. In Brittany the first step must be to generate the political will for a radical departure in that field.

Singer's faith in Breton music

The singer Patrig Ewen, who has been prominent on the Breton musical stage and toured several countries over the past 20 years, stressed the importance of our people's propensity "to dream". "So long as you dream you are alive and go forward. Those who no longer dream are dying. Brittany is not only a physical entity but equally a receptacle for dreams".

To Germans, ours is in this sense a big country, a country of legends. They welcomed us with open arms. They envy us our music. They liked hearing Breton songs. Whereas in France it is hard to make it. Others like Dan ar Braz, Youenn Bihan have reported a similar experience, a contrast between appreciation "abroad" and lack of it if not contempt in France. They have the Top 50. Such poverty! But it is backed by big money, the makers of fashion. In Brittany, people recognise that they have an extraordinarily rich culture. They know if what they offered is worth.

Breton Branch Appeal

The officers in charge of the Celtic League's Breton Branch and myself as (sub-)editor of the Breizh Section in *Carn* are coming for various reasons under great pressure: we need assistance and even relief altogether. My previous appeal for contributions to *Carn* brought just one reply and two articles, but I have yet no confirmation that further cooperation will be forthcoming. Experience has shown that it is preferable that articles sent from Brittany be written in Breton or French, to be translated as the case may be. We need also somebody to help Ronan Tremel with the distribution of *Carn* and another person to take over gradually from Youenn Craff the treasurer's job. Have we any volunteers? Please write to the respective addresses of A.H., R.T. & Y.C. (p. 24 *Carn*).

Galv da Skoazellañ

Goulenn a ran adarre ha gouest e vefe darn eus koumananterien CARN pe izili ar C'Hevre Keltiek da skrivañ pennadoù, reoliek pe nann, o reiñ Keleier eus Breizh, evit *Carn*, e brezhoneg pe e galleg, da vezañ troet e saozneg diouzh ma vo ezhomm. Pennadoù a hed gant ur golonenn d'an nebeutañ, ur bajennad d'ar muiañ, aozet-aketus.

Ezhomm zo ivez da gavout un den bennak da harpañ R. Tremel da gas *Carn* d'ar goumananterien hag unan all da gemer a-nebeudoù digant Y. Craff ar garg a deñzorier-skourr (mererezh-arc'hant).

Ma ne gavomp ket harperien e vo Skourr Breizh en ur gwall enkadenn. Gortoz a reomp respontoù.

A. Heusaff

That is why artists from Paris seldom come here to be tested.

We have an imaginative turn of mind, as in Ireland, Scotland, Wales. We like to escape into dream, but it is not a flight from reality. P. Ewen said that if the Breton music is internationally appreciated, it is first of all due to Alan Stivell: his achievement was enormous.

Our music is again strongly on the move. In the 80s, the shadow of money was everywhere. That is now behind us, excellent work is being done, e.g. by Barzaz Trio, Dan ar Braz, Bleizi Ruz.

(from an interview given to Herve Person, Peuple Breton, January)

Gwenva

A new magazine that concentrates on Celtic matters is now being published in Catalan, which is not too difficult to understand if you speak Spanish or French.

European Charter Campaign



Hunger strike in Kemper for ratification of Charter (Courtesy of Bremañ)

An estimated 2000 people demonstrated on March 6 in Kemper to urge France to ratify the Council of Europe's Charter for minority languages (ref. *Carn* 81 p.6). The Paris government, after various pretexts for abstaining, have pleaded for time to reflect: it would require changes in French law and must therefore be adopted in parliament.

In order to prevent the matter from being swept under the carpet, representatives of some 40 Breton organisations formed a union in Pontivy. Similarly steps were taken by other linguistic minorities within the French territory. A press conference organised on their behalf by the European Bureau for Lesser Spoken Languages drew an attendance of 200 people.

The Kemper demonstration was preceded by hunger strikes in various parts

of Brittany, some lasting up to 12 days. The demand for ratification is backed by the councils of all the major and of many of the medium-sized Breton towns, including Nantes, by the Breton branches of the CFDT and CGT trade unions, several political groups, all the Breton parties and cultural organisations, the Brittany-4 Region's Economic and Social Council. Eighteen local committees had been set up before the end of March to further the campaign.

As we write, a meeting is to take place in Pondivi for deputies and senators who have expressed support for the demand: they will be asked to form a lobby in the French parliament to keep the pressure up. Among the deputies of the government parties who vouched support (before the March election) three are now ministers.

As an employer, the Diwan association is legally bound to contribute to the URSSAF social insurance scheme. However, owing to its precarious financial situation, it has kept postponing payments. It has now been taken to court and obliged to disburse 50,000 F in Kemper and 70,000 F in Nantes. It is threatened in Brest with similar action and if it does not comply, being forced to reduce its expenditure if not to close down altogether.

Demands by parents for the opening of new schools are thus encountering daunting difficulties. After repeated complaints, Diwan-Kemper is to be provided next November with a new building to replace the insanitary prefab in which the classes were housed up to now. But in Plabenneg near Brest plans for a pre-primary – for which there is a good demand – have stalled for lack of accommodation.

It is hoped that a second college can be opened next year in the Gwengamp area where Diwan-children are coming to the end of their primary education, and that the existing college in Ar Releg near Brest can be turned into a lycée catering for the whole range of secondary education.

Thus while some advance is being made and the demand exists in several areas, the protagonists of the teaching of Breton have constantly to struggle against administrative stonewalling and financial constraints. Only when Breton control of education – which really means self-government – can be won will it be possible to give parents and children all the encouragement and the facilities required for our language to be taught properly and for the basis to be laid for its restoration to a viable position. Under present conditions a breakthrough is precluded; the Diwan approach is the best available and we urge all readers concerned with the future of Breton to give whatever they can to enable the association to withstand the pressures on it and strengthen its position. Its central services have moved to a building offered by the mayor of Landerneve, J.P. Thomin, the address is: B.P. 156, Takad Labourerezh (ZUP) St. Ernel, 29800 Landerneve.

I want however to express some perplexity after reading a recent report in the daily Ouest-France in which Diwan schools were presented as a way of showing the benefits of plurilingualism, as breeding grounds for "fully convinced Europeans". It would appear as if there was a shift of stress, from the "original aim of perfusing a Breton culture at death's door". I hope it is only a journalist's error or interpretation, not an accommodation to the mood of the day and a reluctance to state plainly that Diwan's purpose is to ensure the survival of Breton as the essential element of the Breton collective identity, that repossessing it as a daily means of expression will strengthen our people's self-esteem and their personality in a world which is becoming increasingly dulled by uniformity.

A. Heusaff

DIWAN: Progress and Problems

According to an agreement signed on March 15 – a week before general elections – the French ministry of Education undertook henceforth to put 60 of the teachers in the Diwan pre-primary and primary schools on its payroll, instead of 51.5(!) as was the case during the past 3 years. Forty will get the increment due after three years of service. But the State will pay the 60 less than the "public" school teachers. It is up to Diwan to top up their salaries to bring them to standard levels as well as to remunerate 5 teachers who are not included in the agreement. The association has to find elsewhere 54% of the money required for its contribution to the salaries, the training of teachers, administration etc. It depends as critically

as ever on subventions from local councils, donations from individuals, collections at public events...

The lack of a clearly defined status, either as public or as private schools, is also causing problems as regards opening new schools. Henceforth, the entitlement to State financial support will depend on participating in teachers' competitions which make no provision for employment as teachers of Breton. No special arrangement for what is not French! That is equality for you! Next September, an extra 130 children or more are expected to attend Diwan schools. But the new arrangement rules out any increase in the number of teachers to be (partly) paid by the State.

CYMRU

"...Hyd Y Drydedd a'r Bedwaredd Genhedlaeth..."

"Yr wyf yn cosbi'r plant am ddrygioni'r tadau hyd y drydedd a'r bedwaredd genhedlaeth..." Dyma ddyfyniad brathog o'r Deg Gorchymyn, digon i hala braw ar ddyn. Beth bynnag a feddylir am y geiriau hynny, disgrifiad yn nhw o'r hyn a ddigwydd o hyd ac o hyd yn hanes dynolryw.

Lluniodd Llywodraeth William Gladstone Ail Fesur Ymreolaeth Iwerddon ym 1893. Derbyniodd Ty'r Cyffredin y Mesur ond gwrthododd Ty'r Arglwyddi ef. Yr oedd gan Dy'r Arglwyddi y grym i ladd unrhyw Fesur Seneddol. Pe byddai'r Arglwyddi wedi derbyn y Mesur byddai fe wedi dod yn Ddeddf ar ôl ei lofnodi gan y Frenhines Buddug. Byddai ymreolaeth gan Iwerddon i gyd a chanddi senedd i wasanaethu'r Gwyddyl ar faterion cartref. Nid oedd digon o rym gan Unoliaethwyr Iwerddon y pryd hynny i ddymchwel hawl mwyafrif y Gwyddyl am ymreolaeth nag i rannu Iwerddon. Byddai Senedd yr Iwerddon Unedig wedi dod yn gryfach gyda threigl yr amser ond ni rennid y wlad â ffin rhwng dwy wladwriaeth.

Heuodd Senedd San Steffan hadau chwerw anghytgord yn Iwerddon ym 1893. Y Toriaid oed yn bennaf gyfrifol. Gyda'u cefnogaeth a'u cymorth magodd Unoliaethwyr Iwerddon rym sylweddol erbyn i Lywodraeth Ryddfrydol Herbert Asquith sicrhau derbyniad Seneddol i Fesur Ymreolaeth arall. Hefyd mynegodd cadfridogion o Fyddin Prydain eu parodrwydd i anuffuddhau i'r Lywodraeth a gadael yr Unoliaethwyr i rwystro'r Ddeddf trwy rym arfau. Parodd y Llywodraeth oedi ar weithrediad y Ddeddf pan ddechreuodd y Rhyfel Fawr Fis Awst 1914.

Ar ôl Gwrthryfel 1916 a dienyddio un ar bymtheg o'r arweinwyr ni foddlonodd ymreolaeth gyfyngedig y Ddeddf Genedlaetholwyr Iwerddon mwy. Troiodd eu teyrnagrwech o Blaid Genedlaethol Iwerddon i Sinn Féin a fynnai werinlywodraeth annibynnol. Cipiodd Sinn Féin bron dair rhan o bedair o holl seddau Seneddol Iwerddon yn Etholiad Cyffredinol 1918. Erbyn hynny yr oedd yr Unoliaethwyr yn ddigon cryf gyda chymorth y Toriaid yn Llywodraeth Glynbliaid David Lloyd George i fwgwth

undod Iwerddon. Yr oedd digon o Unoliaethwyr mewn chwe sir yn ogledd-ddwyrain Iwerddon i ymrannu a ffurfio mwyafrif parhaol yno ac aros yn y Deyrnas Gyfunol a chanddyn nhw senedd fach eu hunan yn Stormont a sefydlwyd trwy Ddeddf Llywodraeth Iwerddon 1920. Seiliwyd Gogledd Iwerddon trwy anwybyddu pleidlais werinol mwyafrif llethol y Gwyddyl yn Etholiad Cyffredinol ym 1918. Bygythodd yr Unoliaethwyr i ddefnyddio arfau i sicrhau sefydlu Gogledd Iwerddon. Y bobl arfog hyn a ormesodd y cenedlaetholwyr yn yr is-wladwriaeth honno hyd nes i Stormont gael ei ddiddymu yn y saith-degau. Gormesir y cenedlaetholwyr o hyd ond Llywodraeth San Steffan sy'n uniongyrchol gyfrifol bellach. Lladdwyd tair mil o bobl yn ystod yr helbulon yng Ngogledd Iwerddon oddi ar 1969. Gwyddyl oedd y rhan fwyaf ohonyn nhw. Gwyddyl yn bennaf sy'n talu'r gost dynol. San Steffan sy'n talu cost ariannol enfawr yn y Chwe Sir, canlyniad i fethiant Stormont, canlyniad Deddf Llywodraeth Iwerddon 1920, canlyniad agwedd simsan y Llywodraeth Ryddfrydol tuag at hunanlywodraeth a nerth cynyddol yr Unoliaethwyr ddechrau'r ganrif hon a'r cyfan yn tarddu o fethiant Mesur Ymreolaeth i Iwerddon ym 1893, a'r Toriaid yn bennaf gyfrifol. Y Llywodraeth Dorïaid sydd mewn grym yn San Steffan nawr sy'n medi'r corwynt o hadau a heuwyd ganrif yn ôl.

Beth sydd i'w wneud nawr i dorri cadwyn y drwg a arweiniodd at yr helbulon, y lladd a'r gormes sydd yn rhemp yn y Chwe Sir erbyn hyn? Ni fydd na heddwch na chyfiawnder yno oni bai fod trafodaethau rhwng arweinwyr gwleidyddol o bob lliw. Mynegodd John Hume, arweinydd yr S.D.L.P., safbwynt ei blaid a'i barodrwydd yntau i siarad ag unrhyw arweinydd gwleidyddol heb ragamodau. Byddai hoelion wyth Swyddfa Gogledd Iwerddon yn barod i wneud yr un peth gydag un rhagamod, sef na fyddai llais gan Sinn Féin yn y trafodaethau oni bai fod Gerry Adams yn gwneud datganiad pendant yn gyntaf yn erbyn defnyddiad arfau milwrol a moddion terfysglyd.

Nid Gerry Adams yw'r unig arweinydd gwleidyddol a ganiatâ fod rhai dynion yn defnyddio arfau milwrol a moddion terfysglyd i gynnal yr un safbwynt a'r hwn sydd ganddo fe ei hunan.

Mae'n amheus a siaradai'r Unoliaethwyr pennaf â chynrychiolwyr



Gerry Adams

Sinn Féin o gwbl. Collfarnodd Ian Paisley, Peter Robinson a James Molyneux John Hume am siarad â Gerry Adams. Bydd rhiad i arweinydd yr S.D.L.P. beidio â gwneud hynny, meddan nhw, cyn y bydd trafodaethau rhwng yr S.D.L.P. a'r Unoliaethwyr a osododd ragamod arall, na siaraden nhw â chynrychiolwyr Llywodraeth Gwerinlywodraeth Iwerddon oni bai iddyn nhw ddatgan bod rhaid diddymu Cymal Dau a Thri yng Nghyfansoddiad y Wladwriaeth Wyddelig. Eto i gyd nid yw'r Unoliaethwyr yn barod i drafod un ddolen a arweiniodd at gyflwr presennol Gogledd Iwerddon, sef Deddf Llywodraeth Iwerddon 1920.

Bydd rhaid cynnal trafodaethau gan wahodd yr arweinwyr gwleidyddol i gyd. Os ymwrthoda neb â chymryd rhan ni fydd lle iddo achwyn am ganlyniad y trafodaethau. Mae'n nhw anhepgor i ddadwneud drygioni cyndeidiau y tadau gwleidyddol presennol. Fel arall cosbir eu plant hwythau hyd y drydedd a'r bedwaredd genhadlaeth.

Merfyn Phillips

Summary: This article traces the source of the present troubles in Northern Ireland to the rejection by the House of Lords at the Westminster Parliament of the Second Home Rule Bill steered successfully by William Gladstone through the House of Commons in 1893.

Had that Bill become law Ireland would have had home rule as a single unit. As events unfolded the Unionists gathered to themselves enough power, both political and military, to force partition and enforce an oppressive regime in that part of Ireland they ruled, leading to the present troubles.

Talks without preconditions by all political leaders willing to take part are the only way out of the present predicament.

The Cyfamodwyr Three



*Siôn Roberts
sentenced to
12 years on
confusing and
contradictory
evidence*

In *Carn* 78 we reported the apprehension of three members of Y Cyfamodwyr (The Covenanters) a legal nationalist organization seeking Welsh independence by 2000. Y Cyfamodwyr believe that the Welsh nation has the right to govern itself; they believe that the "Land of our Fathers, and our children" is badly governed because it is ruled by people who just don't care; they believe the only people who care for Wales are the Welsh.

In December 1991 Siôn Aubrey Roberts (21) and David Gareth Davies (34) were taken from their homes by policemen using tactics perfected in the North of Ireland. Seven weeks later, Dewi Prysor Williams (25) was also taken from his home. The three men spent long months in English prisons unconvicted of any offence. Eventually all three were charged with conspiracy to cause explosions. Siôn Roberts and David Davies were also charged with sending incendiary devices in the post. Siôn Roberts faced a further charge of possessing explosive substances.

Following an eight week long trial, which ended on the 9th March 1993, both David Davies and Dewi Williams were cleared of all charges.

Siôn Roberts was found guilty, by a majority verdict, of possessing explosives and of sending incendiary devices with intent to endanger lives. He was cleared of the conspiracy charge.

The three denied all charges, but during the trial expressed sympathy for Meibion Glyndŵr - Sons of Glendower - believed to be responsible for up to 230 arson attacks on unoccupied property during a 12-year campaign. Growing disquiet about Meibion Glyndŵr's ability to strike with impunity and an embarrassingly unsuccessful record to arrest led eventually to the involvement of MI5. The expressions of sympathy for Meibion Glyndŵr grabbed the headlines in the local media and by the end of the trial the media was claiming that Siôn's conviction was the first victory for police hunting Meibion Glyndŵr. The three men

emphatically stated, during the trial, that they were not connected with Meibion Glyndŵr. Nigel Mylne, QC for the defence claimed that it was the frustration and failure to apprehend Meibion Glyndŵr that prompted police and MI5 to plant evidence on this client, Siôn Roberts.

Confusing and contradictory evidence from detectives and unidentified "unaccountable" MI5 officers who spoke from behind screens heightened the concern of many who watched proceedings.



Smile of Freedom, Dewi Prysor Williams

Unchallenged defence allegations that 38 officers from MI5 and 12 detectives who kept Siôn under surveillance amounted to a "strategy of overkill" had many wondering how it could be that Siôn could allegedly post four incendiary devices unseen.

The revelation that MI5 sought a blanket ban on reporting vital evidence and that it required orders by the judge to force disclosure sat uncomfortably in an open courtroom.

Regardless of prosecution evidence and the defendants' undisguised admiration for Meibion Glyndŵr, the jury was far from convinced. After days of deliberations, Siôn was found guilty by majority verdicts.

Throughout the case members of the public gathered outside the court, which lies in the shadow of Caernarfon Castle, to await the verdict. There were scenes of outright jubilation when David Davies and Dewi Williams walked free. The crowd greeted them with a resounding singing of the Welsh national anthem.

At the time of going to press there is no news of Siôn Roberts' whereabouts. Anyone wishing further information should contact: Cronfa Amddiffin Gwladgarwyr, c/o Jina Keller, 'Heimat', 3 Croes y Waen, Waunfawr, Caernarfon, Gwynedd.

Mercator Media Guide, Volume 1 edited by Janet Davies

This guide will put you in touch with the main communications media and information sources in nine of the EC's 35 territorial minority language groups: Breton, Catalan, Welsh, Basque, Frisian, Irish, Scottish Gaelic, Cornish and Slovene in North Italy.

Each section starts with an overview of the language and the media in that language. This is followed by some 20-30 entries for each language group. Each entry includes name and address, phone and fax numbers and a full description of the institutions concerned - radio and TV stations, newspapers and magazines, publishers, libraries and bookshops.

The guide will help the minorities to communicate with each other, and will foster contact between majorities and minorities in the European Regions. This will be an essential tool for those who work in the press and media, for those seeking to cooperate across frontiers in European ventures, and for all who are interested in the complex mosaic of European culture.

The research has been carried out by a team at the Mercator-Media Centre at Aberystwyth, part of the Mercator Network of documentation centres funded by the European Commission with the support of the European Bureau for Lesser-Used Languages.

pp 225 April 1993 paperback £9.95 (payment should be made in Sterling or by Visa/Master Card credit cards) ISBN 0-7083-1204-7. University of Wales Press, 6 Gwennyth Street, Cathays, Cardiff CF2 4YD, Wales.

A Sad Loss

Wales lost a great scholar at the end of August 1992 with the sudden death of Bedwyr Lewis Jones at the age of 58. He was an acknowledged expert on Welsh place names and Welsh dialects and was highly regarded as a literary critic and adjudicator. Bedwyr should have given the last of the Arthurian Celtica lectures at Bodolwyddan Castle but in the event was replaced by his colleague from the Welsh Department of the University College of North Wales, Bangor, Dafydd Glyn Jones, who produced a lecture of which Bedwyr would have been truly proud.

Pigion Celtaidd

Iwerddon

Trydan o Gymru

Ar hyn o bryd archwiler y posibilrwydd gan y Grid Genedlaethol a'r ESB o gysylltu Eire gyda sustem trydan Cymru. Cyllideb - Prif newidiadau cyllideb Bertie Ahern oedd:

- 10 ceiniog ar baced o sigaretau
- taliad lles cymdeithasol yn codi gyda chwyddiant o 3%
- lwfans treth ar forgeisiau dros IR£15,000
- lefi o 1% ar incymau dros IR£9,000
- treth ar werth am 12.5% a 21% (yn lle 10% a 16%)
- cyflogau'r sector cyhoeddus + 7.4%
- treth uwch ar sidr o 4 ceiniog y pint
- cynnydd o IR£1,000 ar gyfer adeiladwyr cartrefi cyntaf.

Bydd benthyciadau'r llywodraeth ar 3.4% incwm cenedlaethol, y diffyg net IR£760 miliwn, gyda'r IR£148 miliwn ar gyfer cynlluniau adeiladu.

Teledu

Ar ol llwyddiant rhaglenni arbrofol ar gyfer rhaglen sebon Gwyddeleg "Ros na Rún", gobeithir gweld y gyfres yno 'n iawn yn 1994. Mae nifer a safon y rhaglenni Gwyddeleg yn gwella. Mae rhaglen materion cyfoes "Cúrsaí" yn ennill cynulleidfaoedd chwe ffigur yn aml a bu'r trosleisiad Gwyddeleg o "Jabás" yn llwyddiant mawr.

Llydaw

Gwerslyfr Newydd

Cyhoeddwyd llyfr ar gyfer dysgu Cymraeg i Lydawyr - "Alchouez ar C'hembraeg", gan Rhisiart Hinks - trwy Skol Ober. Mae tua 40 yn dilyn cyrsiau Cymraeg Skol Ober.

Ysgol uwchradd arall i Diwan

Disgwyliar agor ail goleg (ysgol uwchradd iau) Llydaweg Diwan ym mis Tachwedd 1994 yn ardal Gwengamp. Bydd coleg Brest yn datblygu fel Lycée yn 1993/4.

Canolfan Diwylliannol

Agorwyd canolfan Sked (Llewyrch) yn 9 Straed Bois d'Armor yn Brest. Mae'n agored o 1.30 i 5.30 o brynhawn Llun i Wener.

Ynys Manaw

Economi'r Ynys

Yn 1990/91 gwerth economaidd yr ynys oedd £509 miliwn. Y prif sector yw cyllid gyda 4,300 o swyddi, £164 miliwn neu drosodd (34% o'r incwm cenedlaethol).

Mae incwm cenedlaethol y pen ar lefel 87% o'r Deyrnas Unedig.

Poblogaeth

Ar ol tyfu 8.6% ers 1986 i 69,788 yn 1991 amcangyfrif y boblogaeth rwan yw 70,500.

Yn Alban

Datganoli

Mae'r Ysgrifenydd Gwladol wedi cyhoeddi Papur Gwyn sy'n cynnig cryfhau rol Swyddfa'r Alban. Mae'n cynnwys:

- pwerau cryfach ar gyfer Uwch Bwyllgor yr Alban.
- trosglwyddo'r cyfrifoldeb ar gyfer hyfforddi i Gaeredin.
- trosglwyddo cynlluniau cefnogi diwydiant i'r Alban.
- penodi mwy o Albanwyr i gyrff cyhoeddus.
- rheoli meysydd awyr yr ucheldiroedd a'r ynysoedd o'r Alban.
- trosglwyddo cyfrifoldebau olew i Aberdeen.
- cyhoeddi adroddiad blynyddol gan Swyddfa'r Alban.
- siartr y dinesydd unigryw i'r Alban.

Cyhoeddwyd y Papur Gwyn yn wyneb y galwad gan bob plaid wleidyddol yn yr Alban am senedd i'r Alban.

News from Wales

Secondary School Welsh

In a bid to increase the use of Welsh in secondary schools, Dyfed County Council have adopted a new policy. All the area's 31 secondary schools are to be categorised according to which language or languages are used in the classroom.

Model 1: Six bilingual schools where English is used only for Science, Maths and English.

Model 2: Ten Schools in Welsh-speaking areas offering subjects in either languages.

Model 3: Ten schools which share a catchment area with Model 1 schools with mostly English-medium instruction.

Model 4: Five English-only schools in South Pembrokeshire.

Translation Diploma

A part-time post-graduate diploma in translation has been launched. It will be a partnership between the University of Wales and the Welsh Language Board with support from Glengeltie Tea.

Y Llw Teyrngarwch

O hyn ymlaen gall aelodau seneddol yr Alban gymryd y llw brenhinol yn yr Aeleg.

Llywodraeth Leol

Bydd cyngor Ynys Skye yn cynnig cyrsiau i'w staff er mwyn iddynt ddysgu neu wella eu Gaegleg. Ym mhleidlais dros agor canolfan hamdden Gairloch ar y Saboth 'roedd

mwyafri o 57 allan o 2,175 o breswylwyr lleol.

Cynhadledd ar ddyfodol y BBC

Mae'r gynhadledd a drefnwyd gan Comann na Gaidhlig wedi gofyn am:

- Cyngor Darlledu Gaegleg i'w sefydlu dros radio a theledu.
- 10 awr o deledu Gaegleg yr wythnos gan y BBC mewn blwyddyn.
- sefydlu Radio nan Gaidheal trwy'r dydd a thrwy'r Alban.

Teledu Gaegleg

Gyda dechrau'r oriau sylweddol newydd o deledu Gaegleg ym mis Ionawr gwelwyd cynulleidfaoedd calonogol. Oherwydd polisi is-deitlau mae'r nifer llawer uwch na ffigurau'r cyfrifiad ar gyfer siaradwyr, e.e.

Machair (opera sebon)	500,000
Telefios (newyddion)	278,000
Speaking our Language	200,000

Strategaethau Iaith

Sefydlwyd grwp lleol yn Lochaber (ardal Fort William) er mwyn ceisio cyd-weithio ar adfywiad yr Aeleg yn yr ardal.

Clive James

Masons Close Lodge

Dewi Sant Lodge, no. 9067, at Maesteg has been closed down for 5 years by the Masonic authorities of the Freemasons for holding official ceremonies in Welsh.

Welsh Funding Council

For the first time all the universities and colleges of further education in Wales are funded by the Welsh Office through the Higher Education Funding Council for Wales. Some £148 million of grants were distributed to 14 educational institutions.

More Welsh Speakers?

A survey for television audience research suggests that 750,000 people (26%) in Wales speak Welsh and 133,000 in England. This compares with the census figure of 530,000 (18.7%). Another 750,000 say they understand some Welsh.

Welsh Tea

Glengeltie Tea have relaunched their product within totally bilingual packets. Subsequently they have increased their share of a static market.

Clive James

ÉIRE

Siopa Cainte Seasc

le Mícheál Mac Aonghusa



Lufonn riail na dTóraithe go trom ar an mBreatain Bheag agus ar Albain go háirithe mar is beag tacaíocht ar fad atá ag an bPáirtí Coimeádach sa dá thír sin. Sárú bunúsach ar aon choincheap don daonlathas é go bhfuil an dá náisiún sin á rialadh ag páirtí polaitiúil a ndíúltaíonn tromlach mór an phobail go leanúnach dá idé-eolaíocht agus dá ethos. (Léiriú maith ar stádas mionlaigh na dTóraithe sa Bhreatain Bheag nár bhac siad ar dhul san iomaíocht ach don cheathrú cuid de na suíocháin sna toghcháin áitiúla ansin le déanaí.) Tá rialtas Shasana coimhthíoch do na tíortha sin ar bhealach níos leithne ná an coimhthíos domhain a eascraíonn as an bhforghabháil choilíneach. Fágann sé sin go bhfuil éileamh iontu ar fheinrialtas ó dhaoine nach n-áiríonn iad féin ina náisiúntaíthe.

Sa dá thír tá clampar láidir agus leanúnach in éadan an easpa daonlathais agus ó thráth go chéile déantar iarrachtaí laga cosmaideacha le tabhairt le fios gur cás le rialtas Shasana toil na mBreathnach agus na nAlbanach.

Ní cosmaid go dtí é an cinneadh go mbeadh cruinnithe ag Mórchoiste na Breataine Bige in Caerdydd. Fógraíodh an cinneadh sin le gáir mhór ó Londain agus dúradh gur chéim 'stairiúil' a bhí ann.

D'fhéadfaí a rá gur foras cosmaideach ann féin é an Mórchoiste seo. Bhí a leithéid ann le haghaidh chúrsaí na hAlban ar feadh i bhfad nuair a bunaíodh Mórchoiste na Breataine Bige i 1960. Bhí neart ag teacht faoin náisiúnachas an tráth sin cé nach raibh borradh mór na seascaidí tosaithe. Chomh maith leis sin bhí feachtas ar son Mórchoiste ar bun ag feisire parlaiminte de chuid an Lucht Oibre, Ness Edwards.

Níl cumhacht dá laghad ag an Mórchoiste. Pléann sé cúrsaí Breatnach agus bíonn díospóireachtaí ginearálta aige faoi reáchtáíocht a bhaineann go speisialta leis an mBreatain Bheag, rud nach mbíonn ann ach go fíorannamh, ach coscann buanrialacha Theach na dTeachtaí air leasaithe cinnte a mholadh. Is féidir leis tuairisc a chur faoi bhráid Theach na dTeachtaí ach ní féidir leis a rá sa tuairisc sin ach gur pléadh a leithéid seo nó a leithéid sin de cheist. Tagann an

Mórchoiste le chéile ceithre huaire sa bhliain.

Ba i Londain a bhí na cruinnithe ar fad go dtí Márta na bliana seo nuair a reáchtáiladh cruinniú in Caerdydd.

Tá gach duine den 38 feisire parlaiminte ón mBreatain Bheag ar an Mórchoiste móide cúigear eile. Baineann tromlach na mball - agus an Cathaoirleach, Roy Hughes - le Páirtí an Lucht Oibre. Ba mhaith leo siúd go leathnófaí raon na ndíospóireachtaí sa Mórchoiste. Tá mórán gach feisire ar an gcoiste i bhfabhar é a bheith de chúram aige scagadh mion a dhéanamh ar reáchtáíocht a bhaineann go sonrach leis an mBreatain Bheag.

In ainneoin an téarma 'Mórchoiste' agus suíomh galánta a chruinnithe (i bPálás Westminster nó i Halla na Cathrach, Caerdydd) tuigeann cách nach bhfuil san fhoras seo ach 'siopa cainte'. Taobh amuigh de na Tóraithe tá gach páirtí polaitiúil (agus pobal mór neamhpháirtíoch freisin) ar son cumhacht de chineál éigin a bheith ag feisirí na Breataine Bige. Rinne Alex Carlile, an t-aon fheisire parlaiminte sa Bhreatain Bheag ag na Daonlathaithe Liobrálacha, baghcat ar chruinniú Caerdydd mar agóid in aghaidh moilleadóireachta maidir le leasú ar an gcóras rialtais áitiúil. Tá páirtí Carlile i bhfabhar comhthionóil Bhreataine Bige a bheadh tofa de réir na hionadaíochta cionmháire.

Faoi láthair tá bunú comhthionóil Bhreataine Bige mar pholasáí ag Páirtí an Lucht Oibre. Tá athbhreithniú polasáí ar siúl ag an bpáirtí agus meastar nach fada go mbeidh sé ag moladh parlaiminte le cumhachtaí cánach agus gur faoin mheirge sin a bhéas sé ag troid sa chéad olltoghchán eile sa Bhreatain Bheag.

Molann Plaid Cymru fóram a mbeidh an 38 feisire parlaiminte, an ceathrar comhalta de Pharlaimint na hEorpa, 21 ionadaí de na comhairlí contae agus ionadaithe na Breataine Bige ar choiste réigiún nua an CE.

Tá tacaíocht fhorleathan idirpháirtíoch agus neamhpháirtíoch taobh thiar den Fheachtas ar son Comhthionóil Bhreataine Bige a éilíonn comhlacht parlaiminteach a bheadh tofa go díreach ag an bpobal agus

freagrach dóibh. Le tamall anuas tá feachtas fuinniúil idir lámha acu agus iad i mbun stocaireachta i measc polaiteoirí agus na meán cumarsáide. Tháinig siad i dtír go cliste ar an gcruinniú in Caerdydd trí bheith i láthair nuair a bhí na feisirí parlaiminte ag bailliú le chéile faoi sholas na teilifíse.

Ag cur san áireamh gur ar mhaithe leis na Breataine Bige a shásamh a reáchtáiladh an cruinniú sin tá sé forónta gurb é an toradh is sontasaí atá air go bhfuil aird tarraingthe ar an easnamh daonlathach sa Bhreatain Bheag agus go bhfuil dlús curtha leis an díospóireacht phoiblí faoi ghuth ceart a bheith ag an bpobal ansin maidir le cúrsaí a dtíre féin.

Summary

The empty gesture of convening a meeting of the Welsh Grand Committee in Cardiff has drawn attention to the widespread demand for a democratic Welsh assembly.

Coincheap - Concept; Idé-eolaíocht - Ideology; Coimhthíoch - Foreign, alien; Coimhthíos - Alienation; Forghabháil choilíneach - Colonial occupation; Cosmaideach (adj), Cosmaid (noun) - cosmetic; Buanrialacha - Standing orders; Comhthionól - Assembly; Comhlacht parlaiminteach - Parliamentary body.

Obituary

Patrick Bond, the man who to so many was the Connolly Association, died suddenly in October 1992. He was 64.

Manager of the Four Provinces Bookshop, which he developed into the best Irish bookshop in Britain almost single-handed, Paddy devoted a lifetime's political work to secure justice for the Irish in Britain and reunification and independence for his native country, two causes which he recognised could not be disavowed. His enormous contribution to the Connolly Association, on whose executive council he served for decades, will be missed by every one of its members.

An indefatigable organiser, Paddy, with the active support of his wife Stella, created one of the most successful branches of the Association in south-east London, the endurance of which remains a testament to his abilities. Our condolences to his family.

A Dangerous Legacy in our Seas



Bernard Moffatt, Cathal Ó Luain and John Bowler

Speakers at a Celtic League conference organised in Dublin in May condemned the British government and British Nuclear Fuels as "Environmental Vandals" for pollution incidents in the Irish Sea.

It was claimed that Britain's government and military establishment had played down pollution incidents over the past thirty years in that in the 1950s Britain had deliberately leaked pollutants in a controlled test code named the "Island Experiment" to monitor the effects on the marine environment. Celtic League speaker and General Secretary, Bernard Moffatt said that the British Nuclear Industry at the time "was completely dominated by an imperative to manufacture weapons grade radioactive material and the tests had scant regard for any factor of safety for the communities around the Irish Sea". The conference was particularly critical of British plans to balance its budget by becoming the World's dump for radioactive waste "the Irish Sea is not a nuclear sewer and its trade routes should not be put at risk to enable B.N.F.L. to turn a profit".

The League has just issued a series of posters calling for the closure of Sellafield, designed to heighten public awareness about the plant. One of the posters invites people to: "Have a family day out in the killing field of Cumbria" by visiting British Nuclear Fuel Ltd's Sellafield Exhibition Centre.

John Bowler of Irish Greenpeace explained that the single most important campaign to Greenpeace is that against Sellafield, which he described as "the single worst facility in the world: If you were to pick out one installation on this planet that you would really have to get rid of, it would have to be Sellafield", he said.

Irish people wrote to the British during the consultative process on THORP to

voice their objections about Sellafield itself and the THORP expansion. Every local authority along the east coast of Ireland also objected.

Bowler emphasised that over the next few months the British government will decide whether to go ahead with THORP and that it is vital for all anti-Sellafield campaigners to redouble their efforts in the interim to keep the pressure on.

He explained the immense dangers involved in the planned transportation of nuclear waste by sea for reprocessing at Sellafield should THORP go on stream.

This would be dangerous in terms of the potential environmental catastrophe in the case of an accident, he said, and also in terms of encouraging nuclear proliferation and political instability around the world, at a time when there are many armed conflicts ongoing. He warned of the dangers of hijacking. "We have boarded ships in the past," he said. "If we can do it there is nothing to stop anyone else doing it."

Bowler called on the Dublin government to use the Paris Convention, an international conference which will convene in Berlin in June, dealing with land-based sources of marine pollution in the North Atlantic, to vigorously oppose THORP. He pointed out that the situation is extremely urgent as if THORP gets the go ahead it will be almost impossible to stop it for ten years, as most of the initial contracts are that long.

The Conference passed two motions:

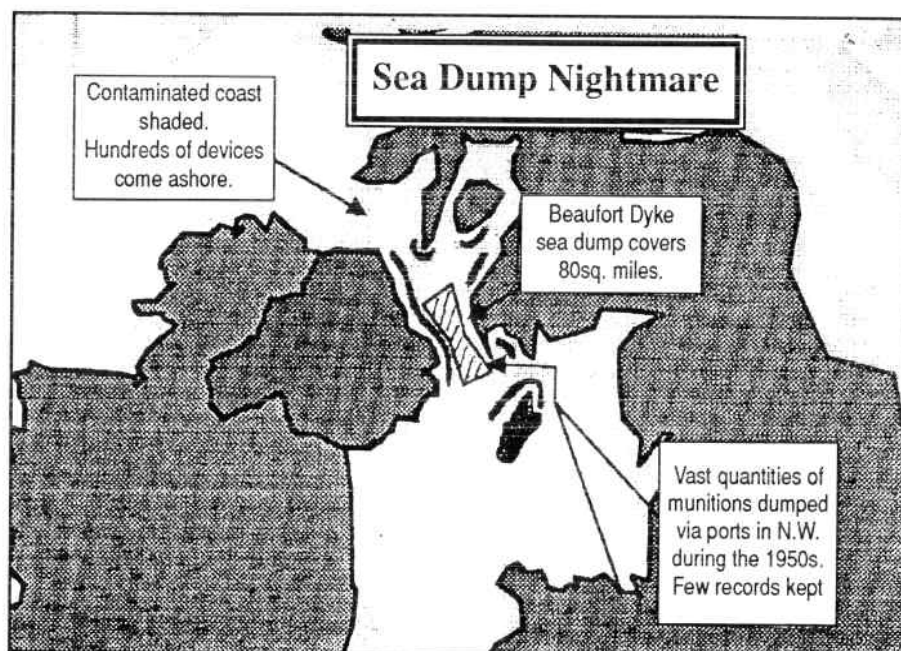
1. That this meeting calls on Brian Cowen, T.D., Minister for Transport Energy and Communications to instruct Ireland's delegates to the forthcoming Paris Commission meeting (June 14-18, Germany) to use this meeting to mount international pressure against the U.K. with a view to stopping THORP.

2. The Meeting urges the Irish and Manx Governments to request the U.K. to:

a. Cease the practice of dumping munitions at sea and to honour its commitment to sea-dumping convention.

b. Carry out an investigation of the stability of the munition sea dump in the Beaufort Dyke area in the North Channel.

c. Make public the result of parallel stability investigation of sea explosives dumps in the Clyde area.



Republican Sinn Féin: for A New Way of Life

Sinn Féin Poblachtach is distinct from Provisional Sinn Féin in that it refuses participation in elections of the Irish parliament, this being tantamount to rejecting the legitimacy of the 26-County State imposed by the treaty of 1921. It has recently published its Social and Economic Programme for a federal Ireland of 32 counties with 4 provincial parliaments providing the maximum measure of local participatory democracy. There are 8 pages in small newspaper format in English with a few short insets in Irish summarizing the main points.

"S.F.P. sees convention economics as an unsustainable discipline which must be subordinated to social, environmental, ethical and spiritual values... The pursuit of endless economic growth, ever more centralised and undemocratic as within the E.C., must be replaced by a completely new decentralised and humane system." The document outlines the values on which this must be based: promotion of self-reliance, local autonomy, the nation as a community of communities, cultural and national identity, national sovereignty consonant with concern for the rights of all nations.

Regarding the plague of unemployment: "every person is entitled and must be enabled to use his/her talent in meaningful, satisfying and productive work". Make it possible for every citizen to own "an economic unit of production"!

(I would remark in this respect that it might go a long way to help reverse the unemployment trends and the drift towards cities, and give those with little or no prospects of getting jobs for years to come a bearable purpose in life, not to mention building a healthier, less crime-prone society, if they were offered training and inducements to settle on land which is to be left idle under new C.A.P. regulations and from which they could draw a substantial part of their livelihood).

Social control of capital is essential to ensure it serves people, not the other way around, says S.F.P. "Multinationals are the equivalent to-day of the absentee-landlords of 19th Century Ireland".

The programme spells out an alternative of self-reliant socialism based on small enterprises, worker-producer cooperatives and regional development. It takes inspiration from the tradition of Comhar na gComharsan (neighbourly solidarity) and the ideas of E.F. Schumacher (Alternative Technology).

It is acknowledged that the objectives will take long to achieve. They impress with their sanity in view of the widespread disintegration of society, the excessive growth of individualism, the headlong race to destruction of the environment. But they raise a lot of questions as they run counter to the prevailing and powerful cosmopolitan system and to well established industrial and business

relations. How can the mass of the people be converted to accepting the necessity of a reorientation away from the consumerism which most of them appear willingly to subscribe to? How can those who enjoy a high standard of living be convinced that they would be at least as happy if they had to share a good deal of their wealth with those in lower classes? How could the enterprising be encouraged to accumulate capital and invest it at home if it is to be "socially controlled"?

S.F.P. is certainly not alone in advocating Irish acceptance of a more frugal way of life as corresponding to Ireland's own resources (and as De Valera did in the early days of this State). But is it possible, without wide access to the media, to generate the political will for such a readaptation instead of continuing to emulate neighbouring countries in their wasteful ways? If that will was there, with foresight and perseverance, the Irish economy could well be steered so as to become much more dependent on its own resources without suffering major disruptions in the labour situation. It could set an example to other nations and hopefully be able to withstand the hostility of those forces which now control it, seeking only to accumulate profits regardless of the dangerous consequences.

S.F.P. was able to put forward its proposals as it felt free from immediate electoral considerations. No other party seems prepared to be so daring. The document deserves wider discussion. Order copies from Sinn Féin Poblachtach, 41 Cé Arran, Baile Átha Cliath 7. Price £1.50/copy post incl.

A.H.

Dump Danger

More explosives were washed ashore in May in the North of Ireland in the latest of a series of incidents.

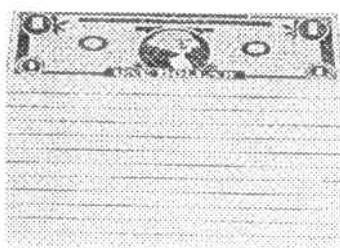
The Celtic League believe the source of the explosives is the massive Beaufort Dyke sea dump which straddles an 80 square mile sea area of the North Channel.

Over five hundred devices some chemical based have now 'surfaced' on the coasts around the Dyke.

Meanwhile the U.K. Ministry of Defence, whilst still ignoring the evidence pointing to the Beaufort Dyke as the dump, have confessed that they are baffled as to the origins or make of the explosives.

The latest incident in Ireland follows serious pollution of beach areas in the north west and east of the Isle of Man. Chemical devices about one foot long were washed ashore in great numbers and had to be disposed of in controlled circumstances due to their toxicity.

SELLAFIELD



BRITAIN'S BALANCE OF PAYMENTS OR OUR SAFETY

The latest incident came only days after the conference in Dublin which called on the British Government to cease sea dumping of munitions and also demanded an investigation of the stability of the Beaufort Dyke. (See pg. 14)

Posters Available

Throughout this issue of *Carn* a number of posters calling for the closure of Sellafield have been reproduced. The Celtic League is offering the posters to any groups or individuals who could make use of them; they could be adapted to suit needs with acknowledgement to the Celtic League. Hard copy can be obtained from the General Secretary. Address page 24.

A.G.M.

The Annual General Meeting of the League takes place on Saturday the 24th of July, at the Beach Hotel, Ramsey, Mannin. Accommodation rates have been agreed with the Beach Hotel at a concessionary rate of £15 per night per person sharing a twin or double room or £20 per person single - this includes bed and breakfast. Anyone seeking more competitively priced accommodation should contact the Mannin Branch Secretary.

KERNOW

An Wheal Plobm en Llanfyrnach

Ma an Gurnowean adgan Edward Lhuyd (1660-1709) a ve gennez en Llanforda, Sir Amwythig (Shropshire) rag e wheal war an Curnoack, en enwedgack rag recordya an ganaw notha potherava cowsez whathe vel tawas an metherwin gen an deeze pleaw en Penwith ha Kerrier.

Edward Lhuyd o deskez en keniffer tawas Keltack. Eve screffaz dro thothers et e lever spladn *Archaeologia Britannica* ve gurrez meaze en 1707.

Lhuyd o deskez aweeth en botany, geology, palaeontology ha mear a tacklaw skeeantack erol. Eve o nessa gwethyas en Museum Ashmole en Resohan. Thova dean empack.

Cymdeithas Edward Llwyd, hedda ew Cowethas Edward Lhuyd, ve fundyes en Kimbra et e anar. Purpas ha wheal an Cowethas ew tha orna vyadgaw bear leadyes tha vadra an tacklaw en neb o Lhuyd deskez ha goera meaze papar termen war an matersma. Andelna ma leez tra mear a leas tha Cymdeithas Edward Llwyd.

Theram war vyadg leadyes gen Dyfed Elis-Gruffydd De Zadarn 20 a veeze

Whevral tha wellhaz an mungluth killas en Y Glog han wheal plobm en treav vean ogaz, Llanfyrnach, ew dro tha dowthack moldeere thurt Aberteifi (Cardigan).

Besy merkya drew ganaw an "f" Kembrack vel an "v" Curnoack. Besy "ff" po "ph" en Kembrack rag sone an "f" Curnoack.

Ma y Glog ha Llanfyrnach en Dyfed reb Dowre Taf igge tereval en Crymych ha resacke dreath Hen Dy Gwyn ar Daf (Choye Coath Gwidn war Taf, Whitland en Sousenack) ew war an henshoarn treeth Abergwaun (Fishguard) ha Paddington.

Thera wheal plobm Llanfyrnach gunnez en eathdegvas cansblethan han nawdegvas. E ve knackiez en 1891.

Me reeg travalia mennau en train treeth Aberteifi ha Hen Dy Gwyn ar Daf. Nag eze henshoarn tha Aberteifi na velha. Potheram travalia warnohta ther a ve quellhaz an wheal plobm rag dreeg an train moaze per ogaz than bal. Buz na riga ve beska goera trooz war an telhar kenz an vyadg leadyes en meeze Whevral.

Tho an Dowre Taf usys rag traylya rosow dowre tha gonez an rullers rag meliaz an stuff plobm ha e gully ha tha gonez an plumps rag fork an bal.

En have zeah nag era dowre louare en awan tha weele an wheal oll. Besy derevoll jyngy ha goera jyn tane eta tha gonez plump broaze.

Pew oya moy vel teeze erol dro than jynez plump buz an Gurnowean. Teeze thurt Curnow theravas an jyngy ha goera jyn bob eta en crease an gansblethan thewetha.

En census 1861 ther a teeze Curnoack treegaz en Llanfyrnach po ogaz: Robert Saunders, 41 blouth, Agent Wheal Plobm, ve gennez en St Peran Arwothal; e wreage Elizabeth 39 (?) blouth, gennez en Gwennap, ha go flehaz: George, 17 blouth; Elizabeth, 15; ha Robert, 12, gennez oll en St Stedyan; Henry, 8, gennez en St Peran Arwothal, ha James, 2, gennez en Tre-bach (?Dre-fach, metessen) en Sir Gâr (Carmarthenshire). Andelna an deeze Saunders theath tha Kimbra treeth 1853 ha 1859.

Thera Agent Wheal Plobm orol, Richard Martin, 47 blouth, gennez en St Gluvias, ha e wreage, 49, gennez en Gwennap. Go flehaz Elizabeth J., 15; John, 13 (?); George F., 10, ha Susan, 6, o gennez oll en St Gluvias.

There teeze erol thurt Curnow aweeth: Peter Hill, 33 blouth, ha James Mundy, 38. E wreage Catherine ve gennez en Marhasjew.

Thera edn dean thurt Pow Densher, James Burley, 25, ha e wreage Mary A. ha go flehaz Alfred ha Ophelia, gennez en Curnow.

Nag o an Gurnowean recknez en bar Llanfyrnach en 1871. Angye o gellez caar. Peleah? Trea tha Curnow, drez licklaud. Thera mear a wheal tha weele ena enurna. Metessen ther a whathe teeze skydnys thurt an Gurnowean a theath tha Llanfyrnach treegaz en bar St Peran Arwothal, Gwennap, St Stedyan ha St Gluvias. Gothe folya story an deezna.

Ouga trig an Gurnowean myne scove ve kevez gen mear a plobm rag deeg po en dowthack blethan. Nag o hedda pell ken knackia an bal. Eah, an duah theath thysompyas ouga termen covaitack. Rag fra? Drez licklaud wos fall en preeze an plobm. Buz than Gurnowean grase drera sowena maga tah en gonez an wheal ken



An jyngy Curnoack car drova urt dallath an gansblethan ma. (Der whekter Gwasg Gomer)

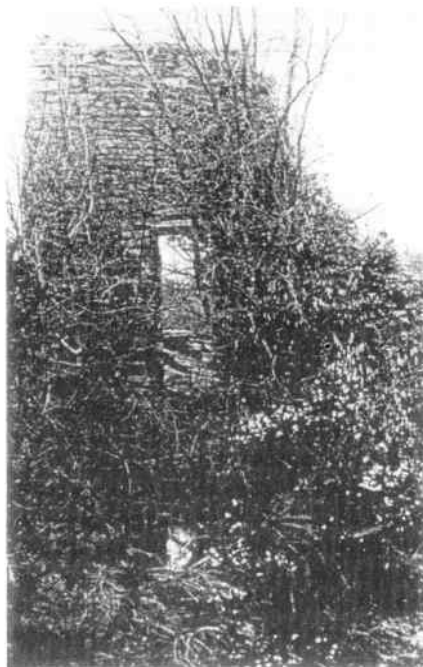
an duah. Na vee a kebmys stuff plobm kevez ha na alga an deeze bal gonez an drift ezella era eath fathom ha try iggans dadn golaz an nance heb an jyn bob han jyngy derevez gen an Gurnowean. Onen ell convethas dro Robert Saunders ha Richard Martin teeze besy. Tho angye pednzivigian en wheal plobm Llanfyrnach. Wos hedda go flehaz cotha reeg gonez en bal carra teeze wheal leez.

Ma an jyngy mear destryes lebben buz ma louare anotha treegaz whathe tha adgan drewa jyngy Curnoack. Ubba deaw picture anotha, onen der whekter Gwasg Gomer. Ma hedda tesquethaz an jyngy car drova urt dallath an gansblethan ma. Ma an picture orol der whekter Robina Elis-Gruffydd a wraze an photo an vlethan ma, en meeze Whevral. Onen ell gwellhaz en deaw picture an tol heere edn tha gomeraz rose vroaze an jyn.

Thera an henshoarn dro tha cans lath thurt an jyngy. Me reeg gwellhaz jyngy orol, onen bean, thurt an train. Thera hedda reb an henshoarn.

Treven an wheal o gwreze a killas thurt mungluth Y Glog.

Me theskas geer na riga ve clowaz ken journa an vyadg leadyes. Thew hedda "sgrwff". "Sgrwff" ew an atal due ouga meliaz an stuff ha e gully. An "sgrwff" en droage louare ha thova usys terwithyaw tha latha an gwelz han stroil war an bethaw en corlan Llwyn yr Hwrdd (Loin an Horr), cheple an Independants eze servia



An jyngy hethow (Der whekter Robina Elis-Gruffydd)

Llanfyrnach, Y Glog ha Tegryn, treav vean orol en barna. Buz urt an geerna "sgrwff". Therava moaze dreath a brez. Ouga doaze drea me reeg convethas rag fra. Me reeg gweele Deskans Deeg warn Iggans en Curnoack Hethow kenz en keth zeithan na ha me theskas eta an geer "scroff". Thewa spladn drew "sgrwff" devethez thurt

"scroff", radn skuat an Gurnowean en wheal plobm Llanfyrnach. Ma grackel a "sgrwff" na reb pager buddel o usys tha gully an stuff gen an dowre thurt an plump o ogaz.

Tewa duah e vownaz therava moy a stuff toaze thurt wheal Llanfyrnach pub blethan vel thurt nab wheal plobm orol en Kimbra menas onen en Sir Gâr.

An lavyer en bal o callish. Kethera an stuff toaze aman en kibbellow derevez gen jyn po rose dowre reze o than withorian moaze en doar war skealiaw ha crambla angye ouga stem eath ower en ploshet, metessen thurt an drift ezella. Angye reeg laferrya en neav hager ha gawas bownaz bear dreffen boaze an plobm mar droage.

Merfyn Phillips

Summary

The Llanfyrnach Lead Mine was worked in the 18th and 19th centuries, closing in 1891.

Its most productive period was in the few years before it closed. One of the chief contributions to the profitability of the mine was its steam-driven pumping engine. That was installed in the middle of the last century by mining experts from Cornwall. They and their families were recorded in the census of Llanfyrnach and district in 1861. They came after 1851. By 1871 they had gone elsewhere.

Linguistic Authenticity Part 1

In a recent issue of CARN the issue of "linguistic authenticity" was raised as though the meaning of the term were self-evident. Yet if we try to apply it to the way languages actually behave and evolve, we quickly run into problems. What makes a particular form of language usage "authentic", and another "inauthentic"? The writer of the article seems to imply that a language has some kind of ill-defined existence apart from its speakers, and can even be at odds with its speakers, who become "inauthentic" exponents of it. This apparently does not have to do with linguistic change in and of itself; otherwise, modern English would be "inauthentic" because it is no longer Old English, which in turn would be "inauthentic" because it is no longer Proto-Germanic, and so forth. Rather, the author seems to imply – if I understand him correctly – that there is a type of language change that is "natural" because it involves a slow, unconscious process in a whole community of speakers, and another that is "unnatural" because it is the result of conscious, arbitrary decisions, leading to "inauthenticity".

However, if one looks at the actual history of many of the world's languages, one can see that the "unnatural" type of change has played a very large part. It is an automatic consequence of literacy and long-distance communications. In a pre-literate, pre-industrial world, each community has, within the usually small geographical area to which its activities are confined, its own language, which will differ slightly from that of its neighbours, and more significantly from that of people farther away, until, after travelling a certain distance, one reaches a point where speech is no longer intelligible. But when these communities become part of a larger political entity, in which trade is encouraged and travel over longer distances becomes desirable and necessary, a certain amount of standardisation is imposed on language usage to facilitate communication over larger areas. This standardisation (which may be implemented as simply as when an English copy editor strikes out "ain't" in a text and substitutes "isn't") is always, in essence, arbitrary: which forms are used and which are not will depend entirely on whoever

happens to be in a position of prestige or authority. Often the resulting standard is quite different from any of the dialects that were used to create it. This is particularly true of standards recently devised for Third-World languages. Kalenjin, for instance, was put together from a large number of Southern Nilotic dialects like Sogoo, Elgon, Kipsigis, Nandi, Marakwet, and many others. The resulting standard is a new language (its name comes from the phrase Kalejin "I'm speaking to you", which had become familiar from radio broadcasts), different from any of the dialects of which it was composed, yet intelligible to speakers of all of them. Does that make it "inauthentic"? Whatever one may say, it has been very successful, and has given rise to a larger "Kalenjin" ethnic identity. Throughout Africa, such "Union" languages – artificial standards intelligible to speakers of many smaller dialects – have enlarged areas of cultural communication without forcing recourse to imperial languages like English and French. Closer to us, literary Serbo-Croatian is a fairly recent synthesis of many Serbian and Croatian dialects. And one should not forget that, in an earlier period, standard English, French and German were put together in much the same way, albeit with less scientific methodology.

(over)

Even well-established literary languages periodically undergo essentially arbitrary transformations, which are hailed as progressive by some, and reviled by others. In my grandparents' youth, for instance, Russian was still written with some odd, redundant vowel-signs it had inherited from Slavonic. In the 1920's the use of those vowels was abolished, giving Russian a simpler, more phonemic orthography. Many Russian-speakers resisted the change, and continued to use the old standard. However, the new spelling prevailed, and was thoroughly assimilated by younger generations. Does this mean they yielded to an "inauthentic" form of Russian?

The Celtic world has not been immune to the same processes. In Irish we have a *caighdeán oifigiúil* which contains elements of most of the traditionally spoken dialects yet is identical to none of them. Native dialect speech continues, more or less influenced by the *caighdeán*; but learners tend to be introduced to the *caighdeán* first, and assimilate it before they come under the influence of local dialects. Is their speech therefore "inauthentic"? In Brittany a great number of very different dialects – some barely intelligible to each other – coexist with a highly artificial literary standard which attempts to bridge their differences, and which is still evolving through the tension between everyday speech-patterns and more academic approaches to language planning. To my knowledge there are still three or four different spelling-systems in use for writing Breton; and although one of them has become clearly dominant, I have never heard the others dismissed for being "inauthentic". For that matter, in the last twenty years there has been an attempt to make "Cymraeg Byw" (a form of Welsh usage largely based on colloquial South Welsh) a new general standard for Welsh, especially for learners. But the old literary standard remains widely in use among educated native speakers. Does that make them "inauthentic"? Or is Cymraeg Byw "inauthentic"?

The point I am attempting to make with these examples is that language usage is a highly flexible thing. People can make extreme changes in their speech-patterns if they are given the right inducement (a prestigious model, a hope for social or economic advancement etc.) to do so. They can completely abandon one language and take up another, or they can shift to a new dialect-form of the language they already know. There is no limit to the type of linguistic material they can assimilate in the process, provided that it is consistent and learnable. A community could very well make itself adopt Hittite (or Elvish, or Klingon, for that matter!) as its everyday language if they saw a compelling cultural reason to do so. The questions that face a language planner devising a standard are: 1) Will it reflect the fundamental speech-

patterns of most of the language's speakers, so that they will recognise themselves in it and feel comfortable with it? (assuming, of course, that the language already has speakers); 2) Is it as rational and economical in design as it can be, to facilitate learning? and 3) Does it allow ready access to the cultural heritage that is associated with the language?

We might as well, at this point, cease to be coy and admit that the issue of "linguistic authenticity" was raised because of the Cornish controversy – specifically, the existence of three competing standards of revived Cornish. It should be said from the outset that none of these forms has organic ties to the speech-communities that existed in Cornwall until the eighteenth century: all are, in some measure, the products of educated guesswork and deliberate invention. This applies as well – despite its claims to the contrary – to "Traditional" Cornish, which is just as much an "engineered" form as the others. It has to be: in order to use it to express twentieth-century realities, its creator has had to supplement and interpret creatively the scanty and not always consistent material in Late Cornish sources.

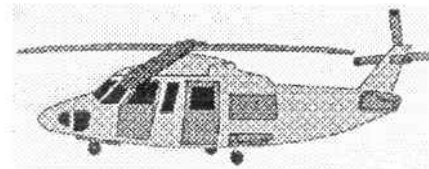
We are free, then, to evaluate the three standards according to their merits from a language-planning point of view. How do they appear in the current Cornish context? In so far as a Cornish-speaking community exists to-day, it consists of those who, over the past several decades, have learned Unified Cornish. Thus any planned innovation in the Cornish-language field must, in order to be successful (and assuming it wishes to build on the efforts of past generations), take into account the linguistic habits of that small and still-fragile community. In practical terms, this means using Unified Cornish as a point of departure. Is there room for improvement in Unified Cornish? There most certainly is. Although Nance wisely based his system on Middle Cornish orthography (which comes closer to expressing the phonemic structure of Cornish than any Late Cornish spelling), his final product still fell short of depicting the full range of Cornish sounds: for instance, no distinction was made between long and short vowels (the difference was indicated by means of diacritical marks in Nance's orthography to provide it with those elements it had lacked, and by the same token give Cornish a truly phonemic writing system. (I don't understand why the term "phonemic" seems to have been attacked so fiercely in some quarters as an indicator of artificiality and "inauthenticity": after all, most spelling systems strive to be phonemic!)

The turmoil that surrounded the introduction of these reforms about six years ago may have led some (not directly involved with the issue) to think that they were both radical and extensive; and it may be worth our while to clarify, for the benefit of non-Cornish-speaking readers,

what the changes have actually consisted of.

Alexei Kondratiev

The concluding part of this article will be in Carn 83



Britain Scours Junkyards

The British army faces increasing difficulty in maintaining a credible air support operation in the North due to obsolescence, airframe attrition and the stretched commitment of its helicopter forces.

The situation has become so critical that all heavy lift support for general infantry training has been curtailed.

The problem is further exacerbated due to the increased commitment in Ireland at a time of strain in other areas.

Desperate circumstances have forced the United Kingdom to extreme actions and the Celtic League are aware that officials have been scouring helicopter junkyards globally for suitable second-hand equipment, in addition to juggling existing equipment between the Services.

The R.A.F. which provides utility and heavy lift capability to the army has been looking for 20 second-hand Puma helicopters to augment the Services' existing force.

Meanwhile the Celtic League understands that in Autumn 1992 M.O.D. officials flew to India (Bombay) to examine 20 second-hand Westland WG 30 machines with a view to purchase. These machines were used previously in Oilfield support work.

On the heavy lift side the position is no better and attempts last year to acquire redundant Royal Australian Air Force CH 47c's (CHINOOKS) were frustrated when the Australian government traded them in against new purchases from Boeing/Vertol. The United Kingdom's existing CHINOOK heavy lift force is to be refurbished by the U.S. manufacturer pending decisions on new equipment.

Evidence of the malaise within British airborne support is further evidenced by the continued usage of vintage machines such as Wessex and Scout helicopters with over two decades service. Britain's logistic tight-rope in the North (reported in previous issue) is even further stretched and with the procurement of suitable re-equipment still in doubt it could break!

MANNIN

Co-obbraghey Gaelagh

Haink earishlioar noa magh er-y-gherit. T'eh ennyssit 'Cothrom' as t'eh jeant liorish Comann an Luchd-Ionnachaidh (Sheshaght y Lught-Ynsee). Shoh sheshaght ta gobbraghey dy-breeoil son y Ghaelg Albinagh, ny Albinish.

Ta'n earishlioar shoh, 'Cothrom' ('Corrym'), dauesyn ta gynsaghey Albinish.

Son y chooid smoo, t'eh screeut myr earishlioar daa-hengagh, Albinish er un cheu as Baarle er y cheu elley. T'eh beggan ny smoo na daeed duillag er-lhiurid as eh clouit dy-jesh er pabyr stoamey. Tra honnick mee 'Cothrom', smooinee mee dy vel ny Albinee jannoo mirrilyn nish. Row ad son cur magh yn earishlioar yindyssagh shoh gagh mee?

Cha nel: hed eh er cur magh un cheayrt sy vlein, ayns Toshiaght Arree. Agh eer shen, she obbyr voar t'ayn. Ta fys dy-liooar ry-gheddyn syn earishlioar shoh mychione Gàidhlig – as paart mychione yn Ghaelg ayns Mannin neesht. Ta duillag ny ghaa ayns tree chengaghyn: Albinish, Yernish as Baarle. Ta shoh bentyn rish art ta soilshaghey magh dy vel Conradh na Gaeilge (Y Commeys-Yernish) keead blein dy eash myleeaney. Gyn ourys, bee y sleih ta cur magh 'Cothrom' arryltagh Gaelg y chur stiagh neesht.

Ta fogaighyn dy-liooar syn earishlioar noa shoh dy hoilshaghey magh coorseyn Albinish ta kianlt lesh laghyn seyrey. Ta paart dy vuill nish raad oddys oo gynsaghey Albinish ayns thie-aaght ta sour as taitnyssagh dy-liooar. Shoh aynr jeh sorch dy ghleashaght t'ad gra 'thurryssid cultooroil' rish, red ta gaase ayns ymmodde cheeraghyn. Ta'n lheid goaill toshiaght ayns Mannin fy-yerrey, ga nagh vel monney sleih cur geill da. Choud as vees mayd freayll rick er y thurysid cultooroil shoh, cha bee eh ro olk as oddagh eh jannoo foays dy-liooar da Mannin. Agh ta gaue ayn dy bee ny reddyn feeu baiht ayns thooillee jeh reddyn gyn scansh. Shen y gaue t'ayns cooishyn thurysid as argid. Lhig dooin kiarail y ghoail.

Tra t'ou gimraa co-obbraghey Gaelagh (eddyr Mannin, Nalbin as Nerin), ta fys ec sleih dy-liooar er y Chommeys Celtiagh (yn cheshaght pholiticagh) as ec paart dy

'leih er y Cho-haglym Celtiagh (yn cheshaght neu-pholiticagh). Ec y traa t'ayn, cha nel monney bree sy Cho-haglym, er-lhimme jeh un cheayrt ayns shey bleeaney (tra ta sleih cheet nyn guaiyl son chaglym mooar ayns cheer Cheltiagh ennagh). Ta'n Co-haglym cho debejagh dy scapail veih'n pholiticaght as dy vel shen cur er dy ve ny smoo faase na lhisagh eh ve. Foddee dy vel y Commeys Celtiagh ro pholiticagh as nagh vel y Co-haglym pholiticagh dy-liooar (ta fys aym dy vel bunraght y Cho-haglym gra dy vel eh neu-pholiticagh – agh c'ed ta pholiticaght?).

Son shickyrys, shimme agh oddys ny Manninee, Albinee as Yernee gobbraghey ry-cheillee cheu-mooie jeh sheshaghtyn goll rish y Commeys as y Co-haglym as yn Cheshaght Ghailckagh. Myr sampleyr, cha nel claaryn ry-hoi sleih ta gynsaghey Albinish goll er creeley ec Colught Chellveish Border, ga dy vel y lheid goll er creeley ec Grampian as Colught Chellveish Nalbin. Screeu lught ny Gàidhlig rish Border gaccan mychione shoh. Screeu Border er-ash rish ny Albinee as dooyrt ad nagh row sleih ayns ardjyn Border laccal claareyn Albinish, agh va Border eginit gra dy row ad er ngeddyn aghin veih Mannin va shirrey claaryn chellveish ayns Gaelg Vanninagh! (She Peddyr Karran, O.K.F. screeu rish Border). Kyndagh rish shen, hoig ny Albinee dy row Mannin goaill aynr sy chooish as hug ad formyn-aghin da Manninee dy lhieneey seose dy chooney lesh Albinish. As oddagh ny Manninee cosney red ennagh ass shoh sy jerrey. Cha nel eh firrinagh nagh vel sleih ta cummal ayns ardjyn-chellveish Border laccal Albinish. S'cosoylagh dy bee Border creeley stoo ayns Albinish lurg tammylt. As y Ghaelg? Quoi ec ta fys.

Sampleyr elley jeh co-obbraghey, va shen y thurys jeh Sheshaght Shennaghys Ó Fiaich veih Nerin gys Mannin ec y Chaisht. She yn Ghaelg va'n ynrican oyr dy daik y sleih shoh gys Mannin. By vie lhiu clashtyn yn Ghaelg as cur shillee er ny buill ta bentyn ree. Hug ny Yernee shillee er Thie ny Gaelgey, Creneash as y Thie Tashtee, mastey buill elley. Laa ny Caisht, haink ad gys y chirveish Gaelgagh va

reaghit ec y Cheshaght Ghailckagh ayns Kerroo Keeill. Gyn ourys, hig ny Yernee shoh gys Mannin reesht.

Ec yn un cheayrt, ta Manninee goll gys yn Eisteddfod Ashoonagh ayns Bretin, t'ad goll gys y feailley mooar ayns yn Oriant, as ren ny Trogeyderyn-Tholtan obbyr vie ayns Nerin ayns Feailley ny Arraneyn Celtiagh. As cre mysh yn Chruinnaght as feaillaghyn elley?

Ga dy vel co-obbraghey Gaelagh ennagh goll er, dy-firrinagh she red ta goll er ec yn oirr, ta'n Manninagh cadjin smooinghtyn (my ta fys echee ny eck dy vel y lheid goll er er chor erbee!). Dy-dooghyssagh, liorish shennaghys, pabyryn-naight as y chellveish, she Sostyn mean y teihl foast as shen y jerrey jeh'n skecal.

Agh shoh agh gaueagh dy smooinghtyn y laa t'ayn jiu. Nee eh foays mooar da Mannin my vees ee co-obbraghey ny smoo marish Nalbin as Nerin – as marish ny cheeraghyn Celtiagh elley, marish ny Germaanee, ny Frangee, ny Shapaanee – marish sleih erbee. Cha nel shoh dy ghra dy vel shin noi Sostyn. Shegin dooin ve noi agh-beaghee ta croghey er Sostyn dy-bollagh. Cha nee co-obbraghey shen.

Orry Crennell

More co-operation is needed between Mann, Scotland and Ireland in particular and, in general, Mann needs to adopt a more outward-looking approach.

Manx Language Courses August 1993

There will be two five-day courses offered:

Course A: Monday 2 August until Friday 6 August 1993.

Course B: Monday 9 August until Friday 13 August 1993.

Course B will be slightly more advanced than Course A, but you can take either Course A or Course B on their own (Course fee £50), or Course A followed by B (Course fee £75).

Contact Course Director, Dr Brian Stowell, Manx Language Officer, Murray House, Mount Havelock, Douglas, Isle of Man.

Tel: (0624) 685794

Manx traditional music has progressed through a number of stages since it was collected and written down in the 19th century. During this time it was taken from the Manx community, where it had played a significant part in the lives of ordinary people, and placed in the hands of a small number of experts who became its established authorities. The result of this is that for a considerable period views of what constituted Manx music were conservative in nature, and the music did not develop in any significant way. Over the past seventeen or more years this situation has altered radically, however there are signs that the radicalism is in danger of becoming like the conservatism it replaced. In order to have a better understanding of this it is necessary to look at the historical background in closer detail.

The music achieved widespread popularity – both in the Island and elsewhere – with the publication of **Manx National Songs** and **Manx National Music** in 1896. The former of these in particular has had a great effect on commonly held perceptions of what Manx music is, or should be, long after the music itself had ceased to exist in the environment from which it was taken.

This manifested itself in two important ways. Firstly, the material was presented in a way which would make it more acceptable to the polite society of the time, being the market for these publications. In doing this, the style of performance the music – mainly vocal with piano accompaniment – was modelled on that popular in Victorian music halls and drawing rooms and the subject matter of the songs was censored.

Secondly, the music became judged according to the conventions of the concert stage rather than by those of traditional music. It may be true to say that this was inevitable given the circumstances in which the main collections were made, the personalities involved and the development of a music guild which had a very particular view of how music should be performed.

Amongst the aims of the publishers was to bring the music to a wider audience and this resulted in its translation out of the traditional setting. This did not find favour with some commentators of the time and there is some evidence to suggest that Dr John Clague, from whom much of the source material was obtained, was not enthusiastic about the way in which the music was arranged and presented. Nevertheless, the publications were made and a bench mark was set. It was against this background that later work in the field of Manx traditional music was undertaken.

It was not until the mid-1970's that the original source material was re-examined by musicians who had any real knowledge of traditional music in its wider setting. At

Manx Traditional Music – The New Conservatism

David Speers

this point the authority of those who had assumed the role of guardians of Manx music – as they saw it – became challenged for the first time in almost a century. These musicians began the process of interpreting the music as it was collected in a “folk tradition” context rather than in a way which had aspired toward refinement. In doing so, certain assumptions were also questioned. For example, it had long been insisted upon in competitions – and consequently in schools – that ornamentation not be used in playing or singing Manx music. Not only did ornamentation become used by some – not all – musicians, it was self-evidently an enhancement to the music in the “traditional” context.

Another objection raised was the way in which the music was performed in places where ordinary – adult – people met and socialised. In other words people took the music out of the school, concert and competition environment, and into the public house and geinse or ceillidh. The

traditional music session was born in the Isle of Man despite, or maybe because of, the way in which dogma disguised as knowledge was used to control peoples' perception of their music. Colin Jerry, in discussing some of the reactionary attitudes encountered amongst the

recognised authorities of the day, observed that, by making any deviation from a prescribed norm unacceptable “...thus is conservatism maintained”, (JERRY; *Fifteen Years in Manks Music*; Celtic League; 1983:289). At the same time as this process was beginning a different order was being established which both became a focus for reaction against the old conservatism and fertile ground for the new.

In the years which followed several further publications of Manx traditional music were made which have been widely used in the development of a greater understanding of the subject. These have also been successful in bringing the subject matter before a wider audience in much the same way as the earlier publications – the major difference being that they have been more or less faithful transcriptions of the original collections. In using this material to re-evaluate the music, a system of notions and conventions has evolved amongst those who play or teach it which



Musicians: Colin y Jerree, David Speers and Rosemary Thompson

in many ways has served to strengthen its development as a living tradition. However, some notions on style and form have evolved which are in danger of becoming as stultifying as those encountered during the early revival period of the 1970's.

For example, the way in which notation is interpreted has in some instances been subjective and inappropriate, with players being guided by their ability to read from the stave rather than their knowledge of the form of the music which they are playing. All forms of music are governed by conventions which influence the way it sounds, and this is as true of Manx traditional music as any other. Therefore, when looking at the interpretation of musical form, it is reasonable to compare bare notation with that of similar traditions to gain an indication of style and inflection. The musical form prevalent in Manx traditional music – certainly where dance music is concerned – is similar to that found in the musical traditions of Scotland and Ireland. Indeed, a number of historical sources refer to Manx dance music as resembling the Irish in character*. Taking this a stage further, it is therefore reasonable to use these other traditions for comparison when looking at specific forms – such as the double jig – to gain an indication of how the music should be interpreted in an appropriate way. So, a piece of music written in 6/8 time and having the form of a double jig is then played as a double jig, and not as any piece of music written in this time without the form of a double jig, or outside the context of these traditions.

These are the same principles of critical analysis as those applied during the earlier years of the revival – as evidenced by the example given of how the use of ornamentation was "rediscovered". And yet efforts to introduce stylistic elements into the playing of the Music which fall outside the current perspective of some players are met with strong resistance. It may therefore now be regarded as being "wrong" to play a particular piece with more of a rhythmic emphasis than previously because it is seen as being too heavily influenced by the Irish or Scottish styles: even when the reasons for doing so are based on good musical sense and detailed comparative study of the material.

Another example of this contradictory attitude is the way in which the musical form is treated inconsistently. In the notation of various types of traditional music it is not always clear in which cases and how often sections of music are repeated. These sections are sometimes known as A and B tunes, and the way that they are configured gives the music a distinctive pattern. A number of tunes currently played in the pattern AABB are actually written in manuscript sources as simple A and B sections. It is not clear why the decision was taken to to play these tunes in this way but the fact that they are

Manx Gaelic films Gift for Museum

The complete archive collection of Manx Gaelic film specialists Foillan Films, wound up in June 1991, has been handed over to the Manx Museum.

The deed guarantees the films will not be lost to the nation and could lead to them gaining a wider audience. As part of the deal the Museum will make copies on

is entirely within the overall structure of similar types of music in the other traditions mentioned. For instance, in Ireland it is sometimes known as playing a piece "single" or "double". Some of the tunes "doubled" in this way which were originally written as single tunes are: Flitterdaunsey; Skeelley Vreeshey; Betsy Baker; Car ny Rankee; "Gyn Ennym"; Three Little Boats and Moirrey ny Cainle.

A number of other tunes are also treated in this way. When tunes have been re-evaluated more recently – as they have been previously – and tunes following the AB pattern played double, the same resistance as described above is again met with. An example of this is the playing of the tune Eunysagh Vona. This is played with an AB pattern for the dance of the same name, but some feel it should be played as AABB in the context of the music session. However, the more conservative players show their strong disapproval. This can be frustrating for those wishing to develop the music beyond the level it has so far achieved and towards a more authentic traditional style which can then develop into a truly Manx style.

A further consequence of this tendency to be inconsistent is that it serves to make the whole area exclusive. Musicians who do not make the considerable effort required to find out which tunes are played under one set of rules or other are disadvantaged in exactly the same way as those who in earlier years attempted to re-evaluate a Music which had, as mentioned earlier, been taken out of its natural environment. The situation has become similarly formalised and so "... thus is conservatism maintained". Further such examples of this newer form of conservatism are evident at present, but to discuss them in any further length here would not add to the points already made.

It is hoped that the "new conservatism" does not inhibit the development of Manx traditional music as the "old conservatism" did.

* For some examples of this description of Manx music see: "The Present State of the Isle of Man" in *The Monthly Magazine*, 1801:43; and *A General View of the Agriculture of the Isle of Man*; Thomas Quayle, 1812:112.

video for people who want to go in and see them.

During a four year period spanning 1983-86, the company run by Manx scholar George Broderick and Peter Maggs made a number of films in Manx 'to satisfy the growth in interest at that time.'

'Ny Kirree fo Niaghtey' or 'The Snow Bound Sheep' - its title derived from an old Manx folk song - is believed to be the first film ever made in the language.

Narrated by dictionary compiler Doug Faragher and 22 minutes long, it was premiered at the 1983 Yn Cruinnaght festival.

This was followed a year later by the more ambitious, full length feature 'Chengey Ny Mayrey' or 'Mother Tongue' (54 mins) about the last of the native Manx speakers.



George Broderick

In 1985 Foillan Films produced 'Yn Gaaue' or 'The Blacksmith', about the life and times of the native speaker John Kneen (1852-1958), of Ballaugh Curraghs. This was 47 minutes long and narrated by the now Manx Language Officer Dr Brian Stowell.

The same year, a 17 minutes long film 'Faagmayd Nyn Mannaght El Lerpoyll' - 'We'll say Farewell to Liverpool' - was made about the Steam Packet's 'last' sailing to the port.

Apart from two brief newsreel-type films of five minutes duration - on the 1985 Illiam Dhone ceremony at Hango Hill and celebrated Manxwoman Mona Douglas - the last major effort of Foillan Films was the Manx-English film 'Yn Gareyder' - 'The Gardener' - about the Ramsey poet Paul Lebiedzinski and his work. This too was narrated by Dr Stowell.

The above collection are the first lot of Manx Gaelic Films made.

NUCLEAR PORNOGRAPHY

An attempt to initiate an advertising campaign on radio opposing the Sellafield Nuclear Plant and other United Kingdom nuclear installations around the Irish Sea has been postponed following the decision of Manx Radio, the Isle of Man's Radio Station, to reject the advertisements.

The Celtic League had wanted to broadcast mini (40 word slots) adverts on the station with a text as follows:

It pollutes and poisons our environment.

It operates under a veil of secrecy and deceit.

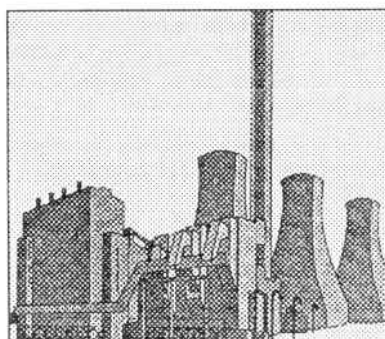
It's Sellafield.

Help us to campaign for its closure.

Contact the Celtic League and join us in the fight to shut Sellafield.

Manx Radio, the League believed, was ideally suited to send out the message as although theoretically a local station its greater listening area includes all the communities around the Irish Sea affected by Sellafield and other nuclear installations.

**IT REACHES THE PARTS
OF YOUR BODY THAT
OTHERS CAN'T**



**NO! IT'S NOT LAGER
IT'S SELLAFIELD**

The advert was rejected on the grounds that it breached the Islands 1965 Broad-

casting Act which precludes adverts from organisations whose aim is wholly or mainly political. However, the League's Constitution certainly places it outside the Acts' remit as its purposes are not wholly political with a heavy emphasis of its perceived role being cultural via support for the Celtic languages and culture.

Ironically the decision comes within an Island where political decisions have been taken to oppose the Sellafield Plant and seek its closure and on an Island which along with other communities around the Irish Sea is bombarded daily with *Nuclear Pornography* promoting the British nuclear industry via British commercial television.

The League accept that Manx Radio management are in a difficult position on the issue, however, we hope that the spur reaction to reject the adverts will be reconsidered and pending this will be seeking our own legal advice.

In the meantime the League will be pressing the Manx government to urge Border TV, which serves the Island via local transmitters, to desist from its policy of peddling on behalf of the British Nuclear Industry their questionable adverts into the N. Irish Sea area.

Mec Vannin News



The 30th Annual General Meeting of Mec Vannin was held on the 21st April.

A well attended meeting heard reports from all Officers for the year 1992-93 and also considered a diverse range of resolutions to be progressed over the coming year.

Among the resolutions adopted were:

- * Mec Vannin calls upon the appropriate bodies to address the undemocratic practice whereby those elected to the House of Keys to represent the people under the Representation of the People Act are required to swear loyalty to a monarch.
- * Mec Vannin calls upon the Minister for the Dept. of Education to give assurance that the teaching of the Manx Language in our schools will be set on a sound footing with a budgetary allocation so that as time progresses, any child wishing to learn their Mother tongue may do so as part of the school curriculum.
- * Mec Vannin deplores and condemns the "block-vote" system practised by the Council of Ministers as being in conflict with a democratic government.
- * The A.G.M. agrees to establish a working party to review Mec Vannin policy in relation to the finance sector.
- * The A.G.M. agrees to establish a working party to investigate practical

ways of lessening our dependence on the finance sector.

- * The A.G.M. being mindful of the disastrous social impact of the U.K. Child Support Act and being aware of the forceful opposition of agencies in the U.K. to that Act, opposes any attempt to extend the flawed legislation to the Isle of Man.
- * It has become clear that to maintain control of our economy, we must reverse the practice of fiscal harmonisation with the U.K. the A.G.M. proposes that the Customs and Excise Agreement must be renegotiated as a matter of urgency.
- * This A.G.M. re-iterates its policy of achieving full control of fishery, shipping and sea-bed rights in an area extending to the median line with our neighbours.
- * In light of the duplicity demonstrated by the Sellafield management over recent incidents, this A.G.M. urges the international Atomic Energy Authority to demand a permanent inspectorate at all B.N.F.L. facilities.
- * This A.G.M. urges the government to reconsider its intention to introduce intimate body searches for detained persons, believing that more civilised options are available to address any current deficiencies in police powers.

Intimate Body Search Legislation

Growing concern is being expressed at the proposal to introduce legislation which would empower the police to order intimate body searches of those suspected of possessing illegal drugs. The Manx Council for Civil Liberties has declared its intention to closely scrutinize the legislation.

The Prevention of Terrorism Act has for many years been used to stop and search passengers at ports of entry. There are innumerable accounts by young adults in particular, that the present powers have been used to harass and intimidate. Many have described being given a hard time by the inordinate length of time taken on searching and complained of the intimidating manner of questioning by the CID. Suspicion seems often to be based on mode of dress and general appearance, young males being the primary targets.

Whilst accepting that importation of illegal drugs is highly undesirable, so too is the importation of legislation that would permit examinations that would be both traumatic and degrading, especially to females. It is in any case unlikely to address the problem. Importing drugs would be seen as more risky (although this would not necessarily be the case). As a consequence the street value of drugs would increase and as the stakes get higher so the risks become worth taking.

CELTICA

The Continuing Saga of Defining a Celt

In his reply to my article R. Riley (Carn 80) makes the statement 'We created the languages, they did not create us'. How true is this?

In his monumental study 'Emigrants and Exiles', Kerby A. Miller focuses attention on this very issue. He points out that Irish is a 'Stative-active' as opposed to 'nominative' language such as English. By this he means that Irish draws a careful distinction between 'patience' and 'action' – or, dependence and independence. In the former the participant is viewed as an 'experiencer' while in the latter the participant is viewed as an 'initiator'. We might tabulate this scheme for purposes of clarification thus:

Stative- dependence – experiencer;
Active – independence – initiator.

Thus the 'active' is seen as causing an event while the 'stative' is seen as 'merely' experiencing an event i.e. an event happens to one.

The Irish language recognises the distinction between the stative and the active. Miller draws attention to a fact that all of us who have come to Irish as learners are struck by, namely that there are two Irish ways of saying such simple English sentences as 'I am happy', 'I am sad' and the likes of. We can say: 'Tá brón orm' or 'táim go brónach' for the latter idea. The former way of expressing this – literally 'sadness is on me' – is of the stative type, while the latter 'I am sad' – or 'I exist sadly' – is of the active type.

As Miller points out, the two sentences 'are not interchangeable' for they express fundamentally different relationships between the participant and his emotional state'. In short, the Irish language categorises experience as either active or passive 'and by making awareness of that distinction upon the Irish-speaker in a much stronger way than does a nominative language such as English' – in which, we might add, the distinction is blurred. Put more simply, the English language treats the participant as being in control of an event – even when in fact this is patently untrue. So while the English speaker can say 'I met him on the road' – implying control when in fact the 'him' in question was not necessarily on the road because of

the other participant – Irish recognises the chance factor involved by expressing it as 'do casadh orm ar an mbóthar é' (lit. 'he was twisted on me on the road').

In its everyday usage traditional Irish made frequent use of the stative form of expression. This, Miller contends – following on the work of linguists – reinforced a passivity and dependence in a way that English did not.

It should be reasonably clear from this that while we did indeed create our languages (as Riley states) they in their turn also made us...

Kevin Collins



Book Review

The reissue of W.B. Yeats' 'Fairy and Folk Tales of the Irish Peasantry' (Dover ISBN 048626941-8) strikes me at first as a little curious. Picador reissued the collection in 1981 along with 'Irish Folk Tales' as a single volume entitled 'Folk and Fairy Tales of Ireland'.

The Picador collection included a stimulating forward by Kathleen Raine (as did Colin Smythe's reissue of 'The Celtic Twilight') and a list of sources by Mary Helen Thuente – together with a system of asterisks to indicate which stories Yeats had altered (31 of the 68 tales). All of these additions to the Picador edition prepared the reader for what followed: a Yeatsian retelling to suit late Victorian tastes.

Every creative artist does, of course, have the right to 'tamper' with his source material but this brings me to what is surely the central problem of the collection: is it being offered to the public as part of the corpus of Yeats' work or as a representative selection from the folk tradition?

Given that we are currently witnessing something of a revival in interest in Celtic myth and legend I suspect that it is being offered as representative of the Irish folk tradition.

I cannot but feel that the publisher is merely using Yeats' name to sell a product where there is an obvious gap in the market. Surely enough 'authentically' folk material has been collected over the past seventy years (by for example An Cumann Béaloideas Éireann) for us to wonder why

the publishing world does not do more to offer us – the public – a collection (or even collections!) derived from the oral tradition. The time has surely come for the 'folk' to speak to us directly rather than as mediated through the creative artist or the 'expert'.

With these reservations in mind the reissue does, however, come as a timely reminder that, as Séamus Heaney has written:

'At a time when the spirit of the age was becoming increasingly scientific and secular... seeking to banish the mystery from the old faiths and standardize and anatomize the old places, Yeats and his friends embarked upon a deliberately counter-cultural movement to reinstate the fairies, to make the world more magical than materialistic, and to elude the social and political interpretations of society in favour of a legendary and literary vision of race.'

Which can only make me lament, in the words of Kathleen Raine:

'By those same turf fires where so recently the old tales were told the same people now gather round the television set, more potent destroyer of tradition than the rantings of Knox, the armies of Cromwell, of the compulsory Education Bill; the last page of the Book of the People has been turned.'

...and warmly recommend the reissue to readers.

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Al Liamm

Literary magazine in Breton, 6 issues a year, subscription 150F/160F outside State, to P. Le Bihan, 16 r. des Fours à Chaux, 35400 St. Malo.

In the Jan-Feb issue the most interesting piece, to my mind, was Soaz an Tieg's: she takes her readers on a tour around her big garden, sharing impressions, recollections, sayings associated with its various plants and trees. Like: Pa'z eer daou da groñ, E teuer tri d'ar gêr (When two go picking hazelnuts, they are three coming back). I would correct a mistake. Fuchsia in Irish is Deora Dé. She gives the word-for-word meaning as 'derv Doue' (God's oak) but it is in reality, pronounced similarly, "daeroù Doue" (God's tears).

There is a 6 page appreciation of the work of Jules Gros who died recently, aged 103. His *Tresor du Breton Parlé* in 3 volumes should be studied thoroughly by anyone wishing to acquaint him/herself with the genius of the language as it was spoken in Tregor up till recently.

L'Avenir de la Bretagne

Monthly organ of the party P.O.B.L. (for a free Brittany in a Europe of the Peoples) 16pp. Subscription 180F/200F outside State, to BP4103, -22041 St. Brieuc-Cedex2.

In the May issue, Jakez Gaucher appeals to the various components of the Breton political spectrum to sink their differences and join in creating a common organisation. Campaigning separately is getting them nowhere, as shown again by the results of the March elections in which the U.D.B. and Emgann engaged, in different ways and only, it is true, for the sake of making their views more widely known. A common Breton party should abandon attempts to form alliances with French parties (including the Greens), experience has proved sufficiently that they do not serve the Breton aims. Brittany and ecological concerns go together, but it is the Breton aspect which gives any sense to a Breton party.

Marcel Texier comments scathingly on how the French came to renege on their Celtic heritage and to pass themselves off as heirs to the Romans.

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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