

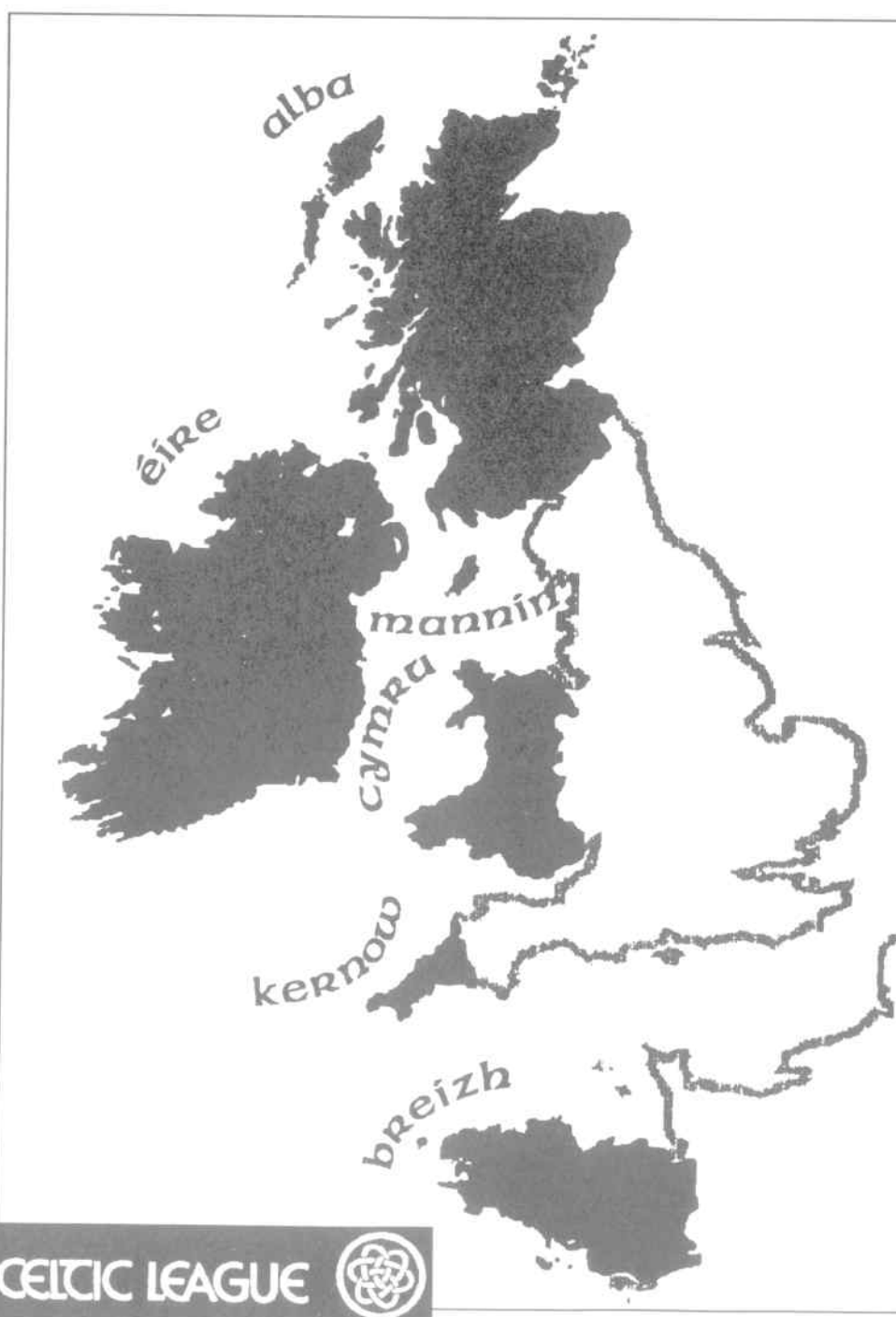
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A LINK BETWEEN THE CELTIC NATIONS

No. 85

Spring 1994

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- Am Bràighe: Foillseachadh Ceilteach Ùr
- Y Ddwy Ddogfen
- One Thousand Years of Cornish
- 'Publish or Perish': Chiollagh Books
- 11th Plan – Brittany Neglected?
- Rumanian Conference

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

CELTIC LEAGUE



ALBA

Am Bràighe: Foillseachadh Ceilteach Ùr

Bidh daoine aig a' bheil sùim ann an dualchas 's caitheamh-beatha nan Gàidheal anns na tìrean fad' air falbh a' cuir fàilte air ràitheachan ùr a tha nist a' tighinn a-mach à Ceap Breatainn. 'S e *Am Bràighe* a thugadh mar ainm air a' phaipear-naidheachd thaitneach seo a tha dèanamh gnothaich ri cultar Gàidheil na h-Albainn an Amerig-a-Tuath 's 'nan dachaidhean eile fad 's farsaing.

Tha *Am Bràighe* a' toirt fo chomhair a luchd-leubhaidh iomadach cùis a bhuineas do shaoghal nan Gàidheal, le cudthrom sònraichte 'fa chuir air naidheachd 's nòs na Gàidhlig an Albainn Nodha. Tha 'na bhroinn deagh-chaochladh do bhrath air cuspairean Gàidhealach mar a tha sinnsearachd, òrain 's ceòl, còcaireachd, beul-aithris, naidheachdan éibhinn, eachdraidh 's leannanachd: aithris air cuid mhath dhiubh seo 'ga thogail (an Gàidhlig 's am Beurla) dìreach bho sheanachas mar a tha e air a ghléidheadh measg nan coimhearsnach.

Le bhi 'na phaipear-naidheachd adhartach, tha *Am Bràighe* cuideachd a' toirt sùil air cànan mar inneal-bhrosnachaidh aig a' bheil ceangal ri gnìomhachasan eaganomaig. Anns na deasachaidhean a bhios ri nochdadh, bi agallamhan air an comharrachadh ann le daoine mar a tha an t-Ollamh Iain Seathach, Oifigear Leasachaidh na Gàidhlig aig Iomairt na Gàidhealtachd agus Pádraig Ó hAoláin, Ceannaire Eòlais aig Ùdarás na Gaeltachta. Bidh iad seo ri ceann-labhairt air a' bhuaidh aig Gàidhlig/Gaeilge gus brodadh cothromannan obrach anns na h-ionadan aig a' bheil beirteas tradisein ach a bhios fuilg cion-cosnaidh.

Gus sùil a thoirt air foillseachadh luachmhor na linn s' chaidh, tha té-dheasachaidh *A' Bhràighidh* air cuir 's an àireamh earrainn àraid air *MacTalla*: am paipear-naidheachd iomraiteach a bha 'ga chuir an clò 's a' Gàidhlig uile gur léir gach seachdainn am Baile Shidni, Alba Nodha eadar 1892 - 1904. Tha 'na lùib seo taghadh do litirichean 's do fhiosrachadh - an darna cuid anns a' Ghàidhlig 's air eadar-theangachdainn - a bh' air an tabhartas le Gàidheil a' gabhail còmhnaidh ann an ceàrnaidhean cho sgapte bho chéile ri Ontario 's Sealán Ùr.

'S e is gairm-cath dha *N Bhràighe*, "'S e fios a ghléidheas dualchas". Cumaidh cùl-taice ris.

Synopsis

Am Bràighe, an English/Gaelic quarterly is now being published in Cape Breton Island. Its focus is on Scottish Gaelic culture outside of Scotland, with an emphasis on Nova Scotia. Contents include subjects as varied as music, folklore, cooking and romance.

Am Bràighe takes a progressive editorial stance, concerning itself with language and culture as a resource for community and economic development in the Celtic countries.

As a special feature, Am Bràighe includes articles and letters - in the original and translated, selected from the turn of the century Gaelic weekly MacTalla.

See page 5.

Seumas Mac Bhàtain

CBC agus Cruaidh-chàs na Gàidhlig

Chualas aig CBC bho chionn ghoirid nach sgaoilear a' Ghàidhlig tuilleadh mar phrìomh-chainnt' a' phrògramme radio *MacTalla an Eilein*. Air a shon sin, tha tighinn fodham beachd a chuir an céill air dé is ciall dha 'n dreach ùr air a' phrògramme seo mar chòmharra air cor na Gàidhlig ann a Ceap Breatainn an là-an-diugh.

Leis mar a tha mise 'ga thuigsinn, tha luchd-riaghlaidh CBC air cuir romhpa gura h-e Beurla 's moth' a chleachdar air a' phrògramme 's an ùine ri teachd. Thatar ag ràdh gur ann iomchaidh a tha an riochd nodha seo gus am meal barrachd do luchd-éisdeachd a fhearas-chuideachd. 'S e is aobhar dhaibh an t-atharrachadh seo a dhèanamh gu bheil àireamh muinntir na Gàidhlig ann an Ceap Breatainn air cnàmh as gur ìre mhór bho 'n am a chuireadh am prògramme air bhonn. Ma thogair, feumaidh 's gur bheil inneal-thòmhais aig muinntir CBC gus leithid a' chumndais seo a dhèanamh gu maith na 's fhearr na tha agamsa. Cha n-eil cinnt aig duine sam bith air a' bheil mise eòlach cia mheud duine a bhruidhneas agus a thuigeas Gàidhlig

fhathast air feadh an eilein agus Tirmóireadh goirid do làimh.

Ach deasbud air a' sin ann neo as, cha n-eil ceist am bith nach ann gu math luath an dràst' a tha àireamh nan daoine aig a' bheil Gàidhlig dhùthchasach a' sioladh - a-réir aoiseadh. Tha seo 'ga dhearbhadh dhomhsa gun a bhi toirt sùla seachad air crìochan mo chòimhearsnachd fhéin. Ach 's e seann òran a tha sin, getà.

'B e a' phùing a bu ghlaire fhaicinn a thàinig gu h-uachdar as an t-suidheachadh chianail seo, gu bheil a h-uile gnìomh a chaidh chuir gu gluasad gus Gàidhlig a chumail fallain ann a Ceap Breatainn bho chionn còrr 's fichead bliadhna air fàilneachadh. Gu dearra fhéin, cha n-ann mar ghnìomhan sgoinneil air leth ach mar a nì iad an t-iomlan slàn.

Tha co-dhùnadh CBC 'na fhìor shamhla dhuinn - co-dhiù gu bheil iad air am mealladh - gu bheil Gàidhlig Cheap Breatainn 'na ciurramach air leaba a' bhàis. Airson an codach fhéin, tha iad as deaghaidh a' phlucain-dealain a tharrainn oirre. 'S e an iomcheist - beag neo mór mar a bhios i - a tha ro' chàch, a' bheil an t-am air teachd gus taigh na faire a chuir air dòigh air neo a' bheil fuasgladh eile am falach a leigheas dha 'n Ghàidhlig againn fhìn gu bhi maireann 'nar measg?

Gun éireadh gu math le muinntir CBC 's mar sin le MacTalla an Eilein 'na chumadh ùr ach cho cinnteach ris a' bhàs "An rud nach cluinn cluas cha ghluais cridhe".

Synopsis

CBC's recent announcement that Gaelic will no longer be the language of MacTalla an Eilein calls for reflection on the current state of Gaelic in Cape Breton.

Clearly, the ramification of CBC's decision for the Gaelic community is that its efforts to maintain Gaelic over the past twenty years has been a failure.

Whether right or wrong, CBC has declared Cape Breton Gaelic a terminal patient and pulled the plug. The rest of us are now left to ponder if the time has come to organize the wake house or search for a workable solution to this persisting cultural dilemma.

One thing is certain, "That which the ear does not hear will not move the heart".

Seumas Mac Bhàtain

Voters' mid-term view

Scottish politics was in a flat calm during 1993. However the opinion polls confirm that the SNP has maintained its General Election vote, 23% and retained second place to Labour, who are on 47% for the longest time since polls were taken. The clear rejection of Tory policies forces the party of government into third place at 15% while the Liberals get around 11% and Greens register around 1%. This stability of opinion will be affected by the elections due in 1994.

With the approach of the final Regional Elections, before local government reform into single tier councils due in May and the European Elections in June where Scots know they can express other feelings than as to who will form the UK government, the political temperature will hot up. Much of this will be caused by the imposition of VAT on domestic fuel which hits the poor hardest and with the biggest tax hike since 1945 hitting so many pockets.

These issues hit across party lines and show 90% rejection rates by voters. This grave injustice felt was first imposed on Budget Day 30th November 1993, ironically St Andrews Day, Scotland's patron saint.

The Anti-Scottish St Andrew's Day Scheme

There is no recognition whatsoever in the compensation scheme of climatic differences between Scotland and England. In other words, a pensioner in Aberdeen will get the same amount of help as his or her counterpart in Bristol, despite the enormous difference in the cost of heating a home between the two cities.

A home in Glasgow costs 20 per cent more to heat than a similar sized house in London because of the colder climate. A home in Aberdeen is 30 per cent more expensive to heat than a comparable dwelling in southern England. In Eskdalemuir, the difference is 63 per cent, and in Lerwick it is 69 per cent. On average, the north east of Scotland has a climate 47 per cent more severe than the south west of England.

At UK level, VAT on fuel will bring in around £5.6 billion over the next three years. Genuine compensation for VAT – i.e. the extra help on top of the automatic effect which VAT will have on benefit uprating through the cost of living indices – will cost £1.5 billion. Equivalent figures for Scotland are approximately £500 million and £130 million. Hence, the compensation scheme is worth only around 25 per cent of the tax take.

The Scottish squeeze will thus be £370 million over the three years from 1994/95 to 1996/7 – nearly £75 for every man, woman and child in what is one of the most energy-rich nations in Europe.

Scotland is a wealthy country, with energy resources in abundance: Scotland is the EC's only oil-exporting country, with our own natural gas, high calorific coal, an established hydro-electricity industry, and Europe's best wind-generation sites.

According to energy experts, "Scotland is, by far and away, the most energy-rich country in the present European Union. Indeed, a better way of putting it would be to say that Scotland is the one existing EU country with plentiful energy supplies, whereas most of the rest are heavily dependent on energy imports".

Scotland is a net exporter of energy. Scotland has the electricity generating capacity of double our absolute peak demand: 12,000 MW as against 6,000 MW.

Scotland has the scandal of fuel poverty amid energy plenty. As a nation, we have bags of energy – but no power.

Donald Dewar, Labour's shadow Social Security Secretary, said that: "The Government has to add something on to take account of that (the increased impact of VAT on fuel) and they could do it through an extra 50 pence on pensions". As any Scottish pensioner could tell Donald Dewar, or Kenneth Clarke, 50 pence will not do it.

Ireland's Fuel Poverty Solution

In the Republic of Ireland, the Department of Social Welfare – the equivalent of the UK's Benefits Agency – have introduced a National Fuel Scheme in order to overcome the problem of fuel poverty. The central element of it is a fuel allowance which is payable to people dependent on long-term social welfare or health board payments, and who are unable to provide for their own heating needs.

This allowance is currently set at IR£5 per week, with the scheme operating during the six months from mid-October to mid-April.

The allowance is payable to people in receipt of any of fifteen qualifying benefits, although certain other criteria have to be met. Recipients may include those on a Retirement Pension, Widow's Pension, Invalidity Pension, Disabled Person's Maintenance Allowance, Lone Parents Allowance, long-term Unemployment Assistance, and Basic Supplementary Welfare Allowance.

With a harsh winter in progress in Scotland voters see VAT as a far higher priority than local council boundaries and powers, even if Water privatisation has been staved off for a while. For the Tories have paunched (gerrymandered) the proposed boundaries and reached new lows in public esteem. Will this benefit the SNP? Their slogan, "All of the energy, none of the power" will have extra resonance in this election round.

Rob Gibson

Gaelic Wordbook

by James S. Adam, 81pp,
published by Chambers
(Embro 1992).

This book provides an introductory list of words and phrases in Gàidhlig or, as I prefer to call it, Scottish. The language is referred to throughout the book as "Gaelic" which diminishes its historic status in Scotland and obscures the fact that it is a distinct language from Irish and Manks, but since this is the conventional term nowadays the book cannot be faulted for it.

The book is not intended for those seriously learning Scottish, but provides a general picture of the language through common words for food, drink, animals etc., for those with no previous knowledge. Some words are mis-spelt unfortunately, most noticeable being the total absence of grave accents throughout the book, but this does not matter so much in a book of this type.

Of particular value are the trilingual lists of words which are similar in Scottish and Scots. Scots (also known as Lowland Scots or Lallens), traditionally spoken in the Lowlands, is akin to English but it is not a derivative of it. It is claimed in this book that it is a distinct language in its own right. Many of the words in these lists are words which Scots and Scottish borrowed from one another during the time they existed side by side in a free Scotland. Such lists can help those familiar with one of the tongues learn more of the other, and emphasise that both can be regarded as belonging to the whole of Scotland rather than just certain regions. Some of the Scots words given though, are not listed in the Concise Scots Dictionary, and I have doubts as to whether they are used in Scots other than as parts of Anglicized place names.

The terminology in the book is sometimes unfortunate e.g. in one place Scottish is described as "the Highland language" which is both historically incorrect and untrue today. But over all, any attempt to promote the linguistic heritage of Scotland is to be welcomed.

Robat ap Tomos

Appeal

'Scotland United' – a group formed for this sole purpose – has begun a 'Scottish Referendum Fund' regarding the establishment of a Scottish Parliament.

Any cheques or postal orders may be made to the 'The Scottish Referendum Fund' and sent to: Scotland United, P.O. Box 775, Glasgow G3 6HT. Tel. 041 331 1707.

Back to Basics: Rebellious Scots to Crush

In December 1993 the High Court in Aberdeen heard evidence from 134 witnesses. The Crown were accusing Andy McIntosh and persons unknown of conspiracy to overthrow the government in Scotland and seventeen other charges. Did the taxpaying masses of the Scottish nation get good value for their money? Was the case proven beyond reasonable doubt? Is justice another victim of free market colonialism?

The court was told in great detail of how a series of bomb hoaxes had been carried out between March 17 and May 10 1993.

Only two of the witnesses claimed a link between the accused and the campaign of bomb hoaxes. Both of these witnesses worked for the Scottish Crown as police officers. Detective Inspector Robert Duncan and Detective Constable Ian Birnie were members of Grampian Police's C.I.D. They were not part of a Special Branch investigation, or so the Inspector said.

The Inspector's tale was thin on detective work but strong on admissions of guilt. When Duncan and Birnie took their search warrant to Andy McIntosh's flat they found two illegal firearms, two incriminating pieces of paper and one "wire bracelet".

One of the pieces of paper was put forward as a reliable witness to the existence of an organisation called the Scottish National Liberation Army. It showed a cartoon of a "bearded revolutionary" using a cigar to light a "bomb". The heading read "All peaceful means have failed" and the name of the alleged organisation appeared beneath the drawing.

The other piece of paper was a torn scrap of handwritten dates and places apparently relating to the bomb hoaxes.

The bracelet was made from wire "similar to that used" in the construction of some of the hoax devices.

Inspector Duncan told the court that as Mr McIntosh had confessed that these items all belonged to him it was not necessary to do forensic tests: Confessions 3, Fingerprints 0.

Andy McIntosh might well have confessed to the court on the matter of two illegal firearms. He was charged in both cases with possessing the guns "with intent to further the aims of the Scottish National Liberation Army or some other such organisation". Andy McIntosh pleaded not guilty on all charges. A man with a clean record convicted on two counts of illegal firearms might reasonably expect a two year sentence, five years on a bad day.

Inspector Duncan informed the court how, in the presence of Constable Birnie, he asked the accused questions in his flat and on two occasions at Lodge Walk in

Aberdeen. The details of the alleged interviews were written down in a notebook by the Inspector. The Constable was instructed by his superior officer that he would not be required to take notes. The court was told that, although it is standard practice to record police interviews, no tapes were made of the interviews with Mr McIntosh.

The Inspector admitted that during these interviews he had learned nothing new about the bomb hoaxes he was investigating. If Inspector Duncan's notes are a true record of these interviews he did not ask the suspect about who else was involved in the conspiracy or where the illegal firearms came from. Sergeant Birnie assured the court that Inspector Duncan's account was true, apart from one remark which they disagreed on.

After the prosecution witnesses it was the turn of the defence, who called no

witnesses. The Prosecutor then sums up for the Crown followed by the Defence Advocate for Andrew Neil McIntosh.

At this point the accused is considered innocent and remains so, in theory, until the jurors decide otherwise. The last legal instructions which the jury heard before retiring are contained in the Judge's summing up.

Those members of the police, press and public who had attended the Andy McIntosh conspiracy trial were surprised at Judge Morrison's four hours of "legal" advice to the jury. The Judge made it clear that the evidence of the two police officers was to be taken at face value. The requirement that the accused be found guilty "beyond reasonable doubt" was lost in assurances that the jurors should not consider any similar cases involving West Midlands Police.

The fifteen jurors returned unanimous verdicts of guilty on eleven charges. Andy McIntosh was sentenced to 12 years in jail.

This case will be the subject of an appeal. Andy McIntosh is currently in Her Majesty's Prison Shotts, Lanarkshire.

Louis Mair

Restricted Amnesty would be unwise

Dubbed a 'tartan terrorist' by some of the UK media Andrew McIntosh (38) looks forward to spending several years as a 'guest' of the British State following his conviction by a Court in Aberdeen.

His imprisonment, for 12 years, following a campaign involving bomb hoaxes and letter bombs may be seen by some as a useful reminder to those who espouse direct action in pursuit of separate government for Scotland.

As indicated his case, and his supporters, drew considerable criticism from elements of the UK media, however despite attempts to portray him as an isolated crazed terrorist there is sadly nothing unique about his activities when set against the history of relations between the Celtic areas of the UK and 'the rest' over the past thirty years. Campaigns of action either advocating or utilising physical force have surfaced periodically in Wales, Scotland and even in the smaller Celtic countries of Mann and Cornwall. Indeed, the phenomena is not unique to the UK, across the Channel, the French in the late seventies faced a similar movement in their own Celtic 'backyard', Brittany, where the FLB fought a campaign of some bitterness which smoulders on.

Ironically in the week which McIntosh was sentenced nationalists in Wales were presenting monies raised in the United States to support a Welsh militant Siôn

Aubrey Roberts jailed last year in similar circumstances to McIntosh and for the same 12 year period.

As John Major shapes up to stimulate his (and Albert Reynolds') peace initiative for Ireland it seems likely some form of Amnesty for those convicted during the violent struggle in the north will emerge. Mr. Major might like to ponder the wisdom of restricting such amnesty to Ireland alone and could perhaps greatly stimulate support for the principal of democratic change by extending, any Amnesty, to Wales and Scotland. In any event the Inter-Celtic movement will certainly reject selective incarceration which denies the likes of McIntosh and Roberts their freedom. After all when 'their crimes' are compared against the 'Richter scale' of those convicted in the north they are comparatively modest!

The Courts at Aberdeen and Caernarvon were foolish to scapegoat these men because of obvious failings of the security services in both Wales and Scotland. In Robert's case the spectre of security service entrapment has already surfaced. The severity of their sentences may yet, in any event, be the antitheses of a deterrent to others, particularly as those disposed to separate government in the Celtic countries contemplate Major's concessions in Ireland.

Scottish Watch: Rising of the Clans

Broadly, our aims are to protect Scottish culture and society from anglicisation. English immigration to rural Scotland has pushed up house prices and has forced native Scots to migrate out of the areas in which they were born and bred. Obviously, this can change the cultural makeup of rural communities, not in a beneficial way as the result of cross-cultural fertilisation, but often in the form of imperialist take-over or antagonism. The economic basis that Scottish rural communities must adopt if they are to survive is one in which as much employment as possible is local and protected, serving and sustaining the indigenous community. Housing policy should favour local people and ensure that incomers make significant financial contributions to the benefit of the local community. The New Protectionist ideas developed by the Green movement are suitable for the protection of cultural and social diversity. Celtic art and culture can be stimulated in response to an attempted takeover by unsympathetic imperialist forces; but the keyword is resistance, for without the will to resist there is no stimulus to creativity and stagnation is the result. If resistance is unsuccessful in rural Scotland then the native culture will die. Scottish Watch is a totally pro-Scottish

cultural and social resistance movement.

The media spotlight has been turned on to Scottish Watch. We are the first group to attempt to monitor and protest against English immigration and its effects on culture, economics, housing and employment. We have been abused as racists and fascists by all sections of society and hues of politicians. Outraged liberals were queueing up to abuse us. However, a more rational debate has followed in which some of our aims and beliefs, which are neither racist nor fascist, have actually been understood. The cosmopolitan mono-culture induced by the commercial mass-media is brainwashing people from local cultures by use of stereotyping and materialism. The diversity and freedom from which Celtic cultures are sprung, the liberating forces which are those of resistance to imperialism, are common to both the Scots and to our fellow Celtic peoples. The desire of super-States to induce regularity and conformity as a fundamental of industrial capitalist society has been inflicted on the Celtic peoples for centuries. We have been abused as lazy and uncultured; educators have marginalised our culture and imposed that of State imperialism; we have been subject to economic enslavement and clearance from our homelands. Scottish Watch will

monitor the progress of English imperialism and will be in the vanguard of the resistance movement.

Some of our members visited Wales in the Summer of 1993 and spoke to fellow Celts who knew better than us the effects and solutions to colonialist migration. We exchanged views and information and were greatly heartened to know that resistance is increasing amongst the Celtic countries to the threat to our common and distinctive identities. Whereas Wales has fought to defend its language as the symbol and bond of its unity, Scotland has always seen its tradition of separate institutions as the rallying-point in its claims to freedom. The Scottish State had its own legislative and judicial functions, some of which survive today. Modern States use immigration controls and citizenship to protect employment, housing and culture. Scottish Watch seeks the normal State functions for a nation which has been deprived of its important State functions. The social and geographical and economic distribution of English people in Scotland is towards the most wealthy, scenic and powerful groups. Our research shows this and we will publish this when funds are available. This is not an imaginary phenomenon but a genuine problem in many parts of Scotland. We welcome exchanges of information or views.

Iain Sutherland,

Treasurer, Scottish Watch.
Contact address: 32, Martinton Road,
Heathhall, Dumfries DG1 3QS.

LETTERS

Dear Editor,

I feel I must reply to Alex Stewart's article in Carn No. 84 about the organization "Settler Watch" in Scotland. I felt that the tone of Mr Stewart's article was rather sympathetic to this group, and would therefore like to make the following comments.

Scotland's problem has been, and remains, one of emigration **not** immigration. The Scottish Green Party has always declared that "repopulation plus assimilation is preferable to depopulation". In many parts of the North of Scotland those most active in areas connected with Gaelic culture, in particular a large number of the parents of children in Gaelic medium education, are "new Scots" originally from England - people who have chosen to settle in the Highlands and have joyfully embraced the culture and traditions of the areas. We in the Scottish Green Party believe that this can only enrich those areas where indigenous culture could become extinct if not revitalised in this way. We applaud the Scottish National Party's stance in banning members of groups such as "Settler Watch" from SNP membership. We are in full agreement with the emphasis

the SNP has put on distinguishing the legitimate political aim of "civic nationalism" (an aim which we in the Scottish Green Party share) from the contagion of ethnic nationalism preached by groups like Settler Watch.

Both the Scottish Green Party and the Scottish National Party are concerned not only with achieving independence for Scotland, but also with ensuring that Scotland, once independent, is the sort of society in which we would wish to live - a society in which racism and violence have no place.

Yours sincerely,

Eleanor Scott

Prospective Scottish Green Party
Euro-candidate, Highlands and Islands

Dear Editor,

In my article on Gaelic and Scots (Carn No 84), I referred to the blurb on a Dutch ginever bottle 'een meer elke dag' as an invitation which many Scots would welcome as 'ane mair ilka day'. I was

writing about a gin bottle and the phrase appeared in Carn as a 'vinegar bottle'.

I know that my compatriots have a reputation for drinking some unusual liquids and, at times, some of us may have very sour faces but let me assure all who may be worried - we don't make a habit of drinking vinegar and you will be perfectly safe in assuming that what we will offer you and all our guests is invariably whisky.

If you have any lingering doubt, any of us will be more than happy to stand in as an official taster with the encouraging accompanying salute of "Slainte mhath!"

James S. Adam

Am Bràighe

Cape Breton quarterly magazine
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Frangag Nic Eachainn, P.O. Box
179, Mabou NS BOE 1X0,
Canada, Annual Subscription
\$12.00 Can., \$14.00 U.S., \$20.00
Overseas.

BREIZH

SKINWEL IWERZHONEG

Divizet eo bet krouiñ ur chadenn skinwel iwerzhoneg: setu a voe disklêriet en diskar-amzer tremenet gant maodiern ar Sevenadur hag ar Gouezelva. Pellskignet e vo teir eurvezhiad ar sizhun en iwerzhoneg pezh a vo peder gwezh muioc'h eget bremañ.

Jediñ a reer e kousto Ir£17 milion evit an aveadur-diazez da lavarout eo ar savadurioù hag an ardivinkoù. Evit ar bloaz-mañ ez eus aotreet £6 milion eus ar c'hementad-se. Tennet e vo eus ar gonidoù bet graet gant ar servij-skinwel broadel, Telefís Éireann, diwar ar bruderezh-kenwerzh.

Pemzek miz bennak a vo ken a vo prest ar chadenn nevez, Telefís na Gaeilge (TnG), da gregiñ da bellskignañ. Ne vo ket diraezet kement korn eus ar vro diouzhtu. Dav vo gortoz tri bloaz zoken ken a vo gouest 90% eus ar boblañs da resev ar servij. E Baile na hAbhann nepell diouzh penngreizenn Radio na Gaeltachta, e Conamara, e vo diazezet TnG.

Pourvezet e vo un drederenn eus an danvez da bellskignañ gant kenderc'herien brevez, bodadoù bihan a-strew dre ar vro. Tu o devo da denañ splot eus aezamantoù a vo lec'hiet amañ lag ahont en toleadoù Gouezelva. Un drederenn all a dleo bezañ darbareet gant Telefís Éireann diwar o c'hout o-unan. Hag ar peurrest a vefe filmoù eus broioù all gant istitloù en iwerzhoneg.

N'eo ket bet disklêriet c'hoazh eus pelec'h e teuy ar Ir£19 ar bloaz a vo ezhomm evit arc'hwelerezh TnG – an dispignoù a vo gant prenañ ha pellskignañ ar raklennoù, ar mererezh: ar c'hout-red.

E 1980 eo e krogas kevren an Iwerzhoneg da ober diskweladegoù evit lakaat ar gouarnamant da grouiñ ur servij skinwel dereat en iwerzhoneg. Nac'h a reas emsaverien – an eil re war-lerc'h ar re all – paeañ evit ar gwir da biaoñ un ardivink skinwel ha meur a hini a voe toullbac'het en abeg da se. Hervez al lezenn pe statudoù Telefís Éireann e tlee ar servij-mañ diskouez raklennoù en iwerzhoneg evit harpañ adsav ar yezh met dister e oa ar c'hementad amzer gouestlet d'ar gefridi-se. Kouezhet e oa da deir eurvezh bennak ar sizhun e-doug ar bloavezhioù '80. Gwellae! eo an traoù un tammig abaoe daou vloaz met a-boan ma vez pemp eurvezh c'hoazh: pemp gwezh ar sizhun e vez ur c'hard eur evit ar vugale; ha pemp gwezh ivez e tiskouezher "Cúrsaí", un hantereurvezh a-zivout arvezioù eus an darvoudoù-red pe

enklaskoù a-zivout ar gevredigezh iwerzhonat. Ouzhpenn-se e vez pemp munud bemdez evit ar c'heleier. Ne vez raklenn ebet dioutañ e-unan a-zivout sport, labour-douar, aferioù kenwerzh, darempredoù an div reizh, an natur... Ar verrentez-se ha dreist-holl an ezeved e-keñver ezhommoù ar re yaouank zo bet kaoz evit un darn vat ma 'z eo aet an iwerzhoneg war gil en un doare nec'hus er Gouezelva. Met iwerzhonegerien ar "Galltacht" o doa ken koulz abeg da c'houlenñ ur chadenn iwerzhoneg d'o harpañ da zesevel o bugale en o yezh. Int eo o deus kaset ar stourmad da benn, ha ganto eo deuet an trec'h. Tud'zo a felle dezho e vije ur servij evit ar Gouezelva dreist-holl, met divizet-start eo e vo evit ar vro a-bezh.

Ar bobl a-du

Kement ha gouzout petra a soñje an dud dre vras e voent pedet da vare Nedeleg da bellgomz (evit netra) da Radio Éireann ha da lavarout ya pe nann hag eñ e oant a-du evit dispign arc'hant eus kef ar Stad evit TnG. Eus ar 46,656 den a respontas e oa 30,477 a-du, eleze 65% (er 6-Kontelezh e oa 80%, hag ivez e rannvro Cork). Gant se e oa disvantet ur friad ouzh ar gelaouenn bemdeziek saoz-hag-amerikangar "Independent" hag he doa embannet ur pennad o tamall d'ar gouarnamant e oa o vont da forañ arc'hant an "draajidi" gant ur yezh damvarv, didalvoud, bet dispignet eviti kement dija pa oa ezhomm da sevel ospitalioù, hag e vefe kalz splotusoc'h deskiñ yezhoù "europat" (ma ne zesk ket Iwerzhoniz gwelloc'h yezhoù all eo moarvat en abeg ma kav dezho e c'hallont ober o zreuz-gant ar saozneg...).

Evit arc'hantañ arc'hweladur TnG e vez erbedet gant Emsav an Iwerzhoneg kemer Ir£5 milion eus ar pezh a zastumer gant al Lotiri Vroadel. Diazezet e oa bet houmañ evit harpañ obererezhioù sevenadurel ha kevredel, evel adsav an iwerzhoneg hag ar sport. Padal n'eus bet roet betek-hen nemet 4% eus he gonidigezh d'an iwerzhoneg. Telefís Éireann a dlefe degas kement ha £5 milion ivez e stumm filmoù aozet ganto, da skouer traoù o tiskouez pezhioù-c'hoari. Tu a vefe da gavout skoradoù ivez digant un Unaniezh Europat, ar gouarnamant breizh – veuriat (30,000 arvester bennak a vefe er 6 Kontelezh ha lavaret en deus Renner-

Raklennoù Ulster Television e oa o vont da c'houlenñ kredadoù evit lakaat aozañ raklennoù en iwerzhoneg). Dastum a rafe c'hoazh TnG un tamm bennak diwar ar bruderezh-kenwerzh (se a vefe diouzh niver an arvesterien). Kontañ a reer e vez 75,000 den well-wazh o sellout ouzh Cúrsaí, met evit ur rummad filmoù anvet Ros na Rún, diskouezet war-dro Nedeleg 1992, e oa 380,000. Forzh penaos e rankfe ar Stad reiñ ar c'hempouezad. Jediñ a reer e vo roet labour leunamzer da 300 den bennak. Bremañ e tispign Údarás na Gaeltachta £8,000 evit pep den a vez pourvezet labour dezhañ ganto er Gouezelva. Gant se ne lakaer ket e penn kont ar skoazell a zegas ur c'hementad a seurt-se da bep seurt skourroù eus an armerzh.

Mat eo eveljust d'an emsaverien em harpañ en o breutaerezh war ar splot a vo tennet eus TnG er stourm da zigreskiñ an dilabour, rak n'eo nemet gant arguzennoù armerzhel e c'hallont respont d'an abegerien ha lakaat enebourien ar yezh da voustrañ war o droukrañs: ne vo ket anzavet ganto ez eo an iwerzhoneg o yezh vroadel, had un dra dibriz a-se.

Merkañ a ran evit echuiñ ez eus bet gourdonet kalzik tud yaouank da aozañ filmoù skinwel er greizenn Telegael e' R Spidéal, Conamara.

Marteze e kavo ar Vrezhoneg zo o stourm evit ur skinwel brezhoneg peadra er pennad-mañ da geñveriañ gant o doareoù-gwelet hag-ober. Da skouer, daoust hag ez eus tu da c'honit 65% eus ar bobl d'o mennad evit pouezañ a-walc'h war ar bolitikerien hag evit kaout an arc'hant rekis evit diazezañ hag arc'hwelañ ur servij heñvel ouzh TnG?

A. Heusaff

Gerioù nebeut anavezet: maodiern - ministr; arc'hwelerezh - "mont-en-dro" (ur mekanik, ur servij); raklenn - programm; diskweladeg - tolpadeg evit goulenñ udb; arvez - elfenn pe tu (eus ur gudenn, un embregadenn).

Summary

The setting up of a television service to broadcast programmes in Irish three hours a week was announced in Dáil Éireann last Autumn. This article deals with preparations being made to bring it gradually into operation over the coming three years, the motives behind the campaign to obtain it, the ways proposed to finance it and to provide broadcasting material for it.

Book fairs

The association *Egin* (meaning Germ) organised a book fair in Karaez (Central Brittany) on October 30/31 around the theme "Women in Literature". It drew 3,000-4,000 visitors, a big success for a small town. There were exhibitions, in particular one about the writer Anjela Duval who is well-known for her collections of poems "Kan an Douar" (The Song of the Earth). Women, whether using French or Breton count only for 17% (approx) of the Breton writers. Are they too concerned about what men will think of them if they express themselves freely? Perhaps the newly founded "Ligue Féminine Bretonne" will encourage more of them to overcome their timidity, even though its aim is stated as "maintaining our values, traditions and culture, transmitting them to our children", establishing a network whereby those born and living outside Brittany can make contacts in the home country so as to know better their roots.

Another book fair, multilingual, for children, organised by *Ijin* (meaning invention) took place in Kemper on December 11/12 with participation from

Cymru, Catalonia, the Basque Country, Friesland and of course Breton language publishers. It got financial help from various councils and the European

commission but nothing from French official agencies (well, of course, anything really Breton is not French, they know that as well as we do).



Ivona Martin, honorary president of the Karaez Book Fair. Behind her Jean Yves Cozan, Finistère councillor in charge of cultural matters. (courtesy of Bretagne des Livres, monthly published by the Breton Cultural Institute)

Alan Stivell honoured

Since 1982 the monthly *Aarmor* which publishes information about the various aspects of life in Brittany without adhering to any marked political label, has awarded the title of "Breton de l'Année" (Breton of the Year) annually to someone who has achieved prominence in the service of the country. The honour was bestowed last December on Alan Stivell. It was indeed well merited, even overdue. Alan's concerts have done more than anything else to put Brittany on the world map, while the recognition which he won abroad for the Breton music helped considerably to restore our people's appreciation of their own culture, not least among the young. He continually made a point of expressing his commitment to the Celtic languages. In 1984 he told *Le Peuple Breton*: "For nine years now I have held the view that the Bretons could not hope to pull through on their own, in isolation. Our forte resides in what we have in common with other Celts." He believed it was better for France that Brittany should be a Celtic country rather than a (dull) French province: in the former creative talents could abound, in the latter silly imitation risked being prevalent. (There is no sign that France has yet come around to that view...). A record was recently released which consists of a selection of 17 airs popularised by Stivell in the seventies. He gave a series of five concerts in the various parts of Brittany at the end of January.

Histoire de Bretagne

Vol. III, 1341-1532: Du Duché à l'Union. By R. Secher and R. Le Honzec. 48pp. 60F. Publ. by E.R.S. 39 Bv. Barbot, 35530 Noyal-sur-Vilaine.

This richly illustrated album brings the splendid Secher-Le Honzec ride through the centuries of Breton history up to midcourse. No doubt both the young and the grown-up will feel carried along with them; for many it will be a capital contribution to recovering their national identity. Once more the close cooperation between a reputed scholar and a talented artist has resulted in a work which satisfies the requirements of scientific authenticity and succeeds as well in kindling our enthusiasm and admiration for the courage and spirit of sacrifice of our ancestors. While depicting the events of those two hundred years and placing them with great attention to detail against the background of medieval society it shows the Duchy being shaped into a modern State and striving to take its place within the European framework in spite of greedy enemies.

This is the period when Brittany having emerged victorious and sovereign from a terrible 23-year war reaches its highest level of development in sea trade and in the arts but finally encounters a disaster that broke its momentum for centuries to come.

I have two minor criticisms. I don't share the author's negative view of Prince Gilles of Brittany, whom our great historian, La Borderie, blinded by his anglophobia, denigrated unfairly. If there is a prince whose policy proved harmful to the interests of our country it was his brother the duke Francis I who thoughtlessly contributed to destroy the European balance of power (between France, England, Germany and Spain) that was so necessary for the survival of an independent Brittany. My other point is that it would have been useful to make clear that the "hommage simple" (which bound the Breton ruler to the French monarchy) was only an act of deference towards a more powerful neighbour, hardly anything more than a pact of non-aggression.

Y. Bouessel du Bourg
(abridged translation)

Bremañ - monthly, in Breton, 20-24pp. subs. 180F/210F gives up to date reports on the struggle for the Breton language, the environment, human and "minority" rights, also short news of events in other countries. Address: 8 rue Hoche, 35000 Roazhon/Rennes.

Musique Bretonne

Bimonthly in French, 36pp. Subscription 120F/150F outside State to *Dastum*, 16 rue de Penhoet, 35065 Rennes Cedex. Reports on the music scene in Brittany, concerts, publications. In the Nov.-Dec. issue an interview with Alan Stivell, also a list of records/cassettes available from above address.

Development Planning for Subordinates

Regional consultations were launched last September about the 11th Plan which is due to be presented in April in the French Parliament. This plan will determine how France will develop during the coming 20 years, what role the regions are to play and what means will be necessary (economic, social, cultural, juridical) to achieve "the new equilibrium". It will indicate the State's priorities by means of general guidelines. Each of the 21 regions had to prepare a plan for its own area to fit in with the overall plan.

A meeting to that effect took place in Rennes, chaired by the regional prefect and attended by 80 persons representing the regional and the departemental councils as well as the main cities of Brittany minus Loire-Atlantique (B-4). A report was presented to the Government on December 30.

The consultations were guided by a preliminary outline of the government's intentions issued by DATAR, its planning authority. It caused alarm in Western Brittany as it appeared it would be left isolated while the main investments in infrastructure would go to the East of the "region". Even these would be inadequate. The whole Atlantic front would be neglected, from Le Harve to Bayonne.

The DATAR document revealed a strong suspicion towards European aid to the regions: the government must retain control over that, the regions must not be allowed to intervene in Brussels in order to attract maximum subventions, as they do in other EU member-countries. "We must also strengthen our network of cities along our borders" says DATAR. A new form of the Maginot line... through the middle of the European Union.

"All the French agree with the necessity of boosting the Ile-de-France (The Paris area) in its influential role on behalf of the country" This arrogant outlook was shared at the Rennes meeting by the Regional prefect.

("the French, be they Alsations or Bretons, Basques or Picards, can only have a common future") But the president of the Economic and Social Council, Y. Morvan complained that some of the regions were being made to pay for expansion elsewhere, notably in Ile-de-France.

It was hypocritical of the DATAR technocrats to deplore the depopulation of the "provinces", with 80% of the people living on 20% of the French territory, and 50% of the latter inhabited by only 10% of them, while urging each region to affirm its "personality"

The UDB (Breton Democratic Union) is campaigning against the exploitation of Brittany under the slogan "Paris nous pompe" (Paris is sucking us out). In its February issue, *Le Peuple Breton* brings figures in support of this. 47.6% of the

V.A.T. collected in France comes from enterprises established or registered in Ile-de-France. This region contributes 28% of the French Gross Domestic Product, from which it appears that much of the V.A.T. is paid by companies or branches thereof seated elsewhere through central offices in Paris.

Similarly 53.7% of the total French company taxes are collected there, i.e. more than half of the profits made in France is concentrated in Paris. 36% of the personal income tax total is collected in Ile-de-France although it has less than 19% of the population. And other figures show that there was a major increase in these percentages from 1980-1992.

De Gaulle, in a moment of exasperation, exclaimed: *Les Français sont des veaux!* They certainly allow themselves to be shorn like sheep.

Parallels to the concentration of wealth and investments around Paris are supported by figures relating to State subventions in the cultural field.

State - Region Planning Contract

A contract between the State and the Brittany-4 region for the development of the latter during the period 1994-1998 was approved and published in January. Ten billion Francs are to be made available over a period of five years, 5.2 Billions come in from State funds. 45% of the amount is to be devoted to roads. The Economic and Social Council (ESC) which advises the Regional Council had recommended a balanced development, covering all of the four départements with priority to job creation, research facilities and the improvement of the environment. It remains to be seen whether the present provisions are capable of cushioning some of the likely adverse effects of the 11th Plan.

In an interview with *Le Peuple Breton*, Paul Houée, president of the B-4 ESC planning and finance commission, also secretary of the Federation des Pays de Bretagne, was optimistic.* "We Bretons hold more cards in our hands than we imagine, e.g. human wealth. We are capable of acting together. The Breton identity is seen as a factor of cohesion, social 'energisation', an economic asset". (That it is so is borne out in a page article in LPB, December issue, which points out however that the president of the B-4 Regional Council, Y Bourges obviously holds a different view as he refuses to help to rescue the *Diwan* schools from their financial difficulties.

A. Heusaff

Setback for Colonialism

Languages, said Samuel Johnson, are the pedigrees of nations.

France is not a nation. It is a State composed of several nations which it has annexed from 1204 to 1860, one being Brittany annexed in 1532. As a nation, Brittany has rights, especially linguistic rights clearly defined by the Helsinki agreements.

The man in charge of Radio Breizh Izel, (now renamed Radio France Bretagne Ouest to remind that it is part of a network of Radio-France local stations), ignores those agreements. He is dishonest: the Bretons pay for radio and TV licences (and are thus entitled to a Breton radio and television service).

He despises our culture.

He is a French colonialist who thinks that Paris bureaucrats know best what the Bretons need.

He must go away! "Hep brezhoneg Breizh ebet" (without the Breton language there is no Brittany) said Fr Y.V. Perrot, assassinated 50 years ago by a French communist.

A. Charlez-Ar Gevello

The above refers to a decision by the director of RFI/RFBO in November to intersperse the stations scanty Breton-language programmes with explanations in French, to reduce the time allowed for morning news bulletins and to drop its unique programme for children altogether.

This was strongly opposed by the staff concerned: the pretext, that the number of listeners of programmes in Breton has decreased was a false one since the same occurred for programmes in French in equal measure (shown by opinion polls). The director, argued that the measures would enable people without Breton, to understand: this was rejected by the Cultural Council of Brittany grouping associations with a total of 40,000 members as inept from a pedagogical as well as from a promotional viewpoint: RFBO was the only station funded publicly (licence fees) in Brittany and should fulfil its responsibility towards the Breton language and culture by defining a constructive policy making room for Breton as well as French.

Following an outcry from numerous organisations and a demand for the resignation of the director, his superior in Paris met their representatives on Dec. 17 and cancelled the decision, but left the morning news (4 bulletins) shortened from a total of 12 minutes to one of 10 minutes.

A Breton-German dictionary of 450 pages, by Gerard Cornillet, is now available from Mouladurioù Hor Yezh, 1 Plasenn Ch. Péguy, 29260 Lesneven

Master Jack of all trades

"Which of the two do you want to speak to; the coachman or the cook?"

Such was the question put by Master Jack to the callers in Molière's play "L'Avare". Depending on the man they wanted, the coachman or the cook, Jack would put on or take off different clothes.

So it was in Sant-Brieg last September. The town has been twinned with Aberystwyth. A 150-strong Welsh delegation arriving for a visit on September 18 noticed a signpost with the inscription "Neuadd y Dref, Ti-kêr" pointing to the townhall. No sooner had our Welsh brothers departed, two days later, that the sign was removed.

Mr Mayor, you are a jack of all trades. Be careful: such a behaviour may bring you a shock: next polling you will come a

cropper or, as others would say, you will plough.

Remember! "Mar deo bet trec'het Breizh er brezelioù bras, He yezh a zo bepred ken bev ha biskoazh"

(Even though Brittany was overcome in terrible wars

Her language is as full of life as ever)

Breton national anthem.

A. Charlez-Ar Gevello

The senator-mayor of St. Brieg, Claude Saulnier, spoke in favour of strengthening "our economic and touristic relations, not forgetting the cultural field". How much importance he attaches to the latter can be gauged from the fact that there is only one bilingual signpost Saint-Brieuc/Sant-Brieg in his commune.

Breton Parliament Burnt Down

The prestigious Parliament building in Rennes was destroyed almost completely by fire on the night of 5th to 6th of February. It was the seat of the higher court of justice when Brittany was still self-governing in the 18th century: it witnessed the struggle of our magistrates – such as Caradeuc de la Chalotais – against the absolutism of the French Kings. As we write, we don't know if a large hall with beautiful tapestries on one of the lower-floors was spared. The disaster caused dismay throughout Brittany, but particularly in Rennes. A suggestion that it could have been connected with the fishermen's riot was indignantly rejected. Many in authority have expressed a determination to have the Parliament rebuilt within two or three years. The Breton Cultural Council immediately issued a statement urging this.

For a Common European Election Platform

The fact that the French territory is treated as a single constituency in the elections to the European Parliament makes it necessary for the parties seeking self-government for the minorities within its border to seek a common platform with regionalists and also with ecologists who share some of their concerns. As a result of such an agreement, the Corsican nationalist Max Simeoni won a seat in 1989. A similar alliance is likely to be formed for the June 1994 contest. Simeoni visited Brittany in November in company of four French ecologist MEPs and gave an account of what he was able to achieve as a member of the Parliament's Cultural Commission. He had been instrumental in obtaining an increase in subsidies for the minority languages from 1.1 million ECUs in 1989 and 1990 to 2M in 1991, 3M in 1992 and 3.5 M in 1993. Three EU member-States are seeking now to put an end to these subsidies altogether: the "UK", France and Greece. Simeoni is one of the 10 "Euro-regionalist" MEPs of the EFA (European Free Alliance) they are in the Rainbow/Arc-en-Ciel group, which is



different from the Green group. It is the UDB which represents Brittany in the EFA.

Max Simeoni (right) and Christian Gwronvarc'h (UDB) (Courtesy of Bremañ)

Fishermen Revolt

Grave disturbances involving thousands of fishermen occurred in Brittany during the period from 26/1/- to 15/2/-. They were caused by a slump in fish prices, as imports from China, Peru, Russia, Alaska, etc. made it impossible to sell catches above production costs. In violent demonstrations, loads of fish stored in warehouses were destroyed. Street fights lasting 6 hours involving four or five thousand demonstrators in Rennes on Feb. 5 while E. Balladur, P.M., conferred with the Brittany-4 Regional Council. 62 people were wounded. Financial measures

announced by the government aimed at temporarily alleviating the hardships suffered by the fishermen's families. They were insufficient. The Breton fleet operating mainly from harbours between Douarnenez and An Oriant/Lorient stayed on strike until Feb. 15 when they reluctantly followed a Survival Committee's advice to accept the said measures.

They had justified their violence by saying that "Brussels" (the EU) condemned them to a slow death, and they wanted to bring home to the uncomprehending French that they were dying from ultra liberalism.

The Regional Council unanimously asked that a EU programme be adopted which would enable Brittany to retain fishing as an important sector of her economy. The trend at present was towards its elimination.

It is noteworthy that although the revolt was economically and socially motivated Breton flags were carried on at least two occasions by the demonstrators: when a 200-strong delegation went to Paris on 27/1/-, and during the riot in Rennes. On the white bands of the Gwenn-ha-Du one could read: Liberté Bretonne – Revolution. The press referred repeatedly to "les marins bretons".

CYMRU

Pigion Celtaidd

Yr Alban

Etholiad

Mae Llafur wedi cadw sedd 'Argyll' yn nosbarth Stirling gyda 46.2% dros yr SNP.

Addysg Albaneg

Mae ymgais i agor uned cynradd yn Lochinver, Gorllewin Sutherland, ym 1994-95. Sefydlwyd grŵp ieuenctid Gàidhlig yn Am Ploc, Lochalsh. Mae "Bidh air ar n-intinn" yn becyn dysgu Albaneg newydd am y diwydiant ffermio pysgod. Prinder athrawon yw'r brif broblem yn yr ysgolion ac mae galw am wahaniaethu positif er mwyn sicrhau lleoedd yn y colegau addysg, gan gynnwys cwrs newydd yn Inbhir Nis.

Gàidhlig a busnes

Mae'r corff 'Fionan' yn ceisio cysylltu'r iaith a busnes yn ardal Skye a Lochalsh, yn enwedig arwyddion dwyieithog, ymwybyddiaeth o'r diwylliant, bwyd lleol, adloniant traddodiadol a hanes lleol.

An Comunn Gaidhleach

Penodwyd Donald John Mac Sween fel Prif Weithredwr mudiad iaith hynaf yr Alban.

Diboblogi

Dyma rai ystadegau poblogaeth ar gyfer ynysoedd gorllewinol yr Alban ym 1991 a 1981:

	1991	1981
Lewis	20,159	21,547
Harris	1,840	2,143
Eriskay	179	201
Volersay	72	107
Islay	3,429	3,792
Colonay	98	136
Barra	1,244	1,264
Jura	187	228
Boneray	141	133
Swinsay	215	204
Skye	8,866	7,800
Mull	2,579	2,352
Cell	167	131
Scalpay	382	455
North Uist	1,459	1,466
Benbecula	1,803	1,887
South Uist	2,106	2,231

Iwerddon

Cost rhyfel y Gogledd

Mae'r gwahaniaeth rhwng gwariant cyhoeddus ac incwm yn y Gogledd yn bedair mil o filiynau o bunnau - #2370 y pen yn y Gogledd. Ac eithrio gwariant milwrol, mae gwariant cyhoeddus y pen yn:

Gogledd Iwerddon	#3832
Yr Alban	#3202
Cymru	#2953
Lloegr	#2604

Dyma'r gwariant ar "gyfraith a threfn":

heddlu (17000 ohonynt!)	#590 miliwn
carchardai	#136 miliwn
iawndal	#101 miliwn
eraill	#80 miliwn
milwyr (15000 ohonynt)	#477 miliwn

Gwyddeleg yn y Gogledd

Cyhoeddwyd adroddiad y Cyfrifiad am y Wyddeleg yn y Gogledd. Mae'n rhoi ystadegau manwl am y Wyddeleg ym 1991 ar sail mesur ardal cyngorau dosbarth. Mae'r gost yn #8 o HMSO. Ceir manylion ar sail oedran, crefydd, addysg, gwaith, rhyw a dosbarth cymdeithasol.

Llydaw

Enwau Lleoedd

Mae Skol Uhel ar Vro wedi cyhoeddi llyfr, "Lec'hanviadur Breizh", sy'n rhoi rhestr swyddogol o ffurfiau Llydaweg 1300 o leoedd yn Llydaw. Bydd y llyfr o gymorth mawr wrth godi arwyddion dwyieithog. Mae 78% o boblogaeth Llydaw o blaid arwyddion dwyieithog.

Bygwth Radio Llydaw

Ar ôl lleihau'r oriau teledu i bedwar munud o newyddion amser cinio bob dydd ac awr o raglenni ar y penwythnos, mae perygl y troir yr awr a thri chwarter o raglenni radio yn y Llydaweg o Kemper a Brest yn ddwyieithog.

Llydaw dwyieithog

Eleni 'roedd 2100 o ddisgyblion ysgol mewn ysgolion dwyieithog/Llydaweg - 1100 yn rhai Diwan, 770 mewn ysgolion cyhoeddus a 300 mewn ysgolion preifat. 'Rwan mae'n darged gan L'APPEB/KTKB - Undeb y Rhieni - godi'r nifer i 10% o'r holl ddisgyblion erbyn 2002. Bydd angen llawer mwy o athrawon - 80-100 y flwyddyn!

Y Ddwy Ddogfen

Mae'n edrych na fydd heddych eto yng Ngogledd Iwerddon. Mae'r gobeithion a gododd yn sgîl Datganiad Heol Downing yn lleihau gyda Sinn Féin yn gofyn am eglurhad ar y ddogfen a'i chyd-destun a Llywodraeth y Deyrnas Gyfunol yn pallu egluro. Pam, tybed, a gwobr heddych mor werthfawr?

John Hume, A.S. yw arweinydd y blaid amlycaf yn y cais parhaol am heddych yng Ngogledd Iwerddon, sef yr S.D.L.P. Un o'r gwahaniaethau mwyaf sylfaenol rhwng y blaid honno a Sinn Féin yw bod yr S.D.L.P. yn ymwrthod â defnyddio arfau milwrol tra bod Sinn Féin yn dweud bod cyfiawnhad i'r ymgyrch arfog yn erbyn y lluoedd arfog sy'n cynnal y rheol estron mewn rhan o Iwerddon.

Ar ôl trafodaethau manwl daeth John Hume a Gerry Adams, arweinydd Sinn Féin, i gytundeb llynedd a arweinai, yn eu barn nhw, at heddych parhaol.

Yr oedd Llywodraeth y Deyrnas Gyfunol yn awyddus i ddileu nod Sinn Féin ar unrhyw gytundeb heddych. Sbardunwyd y Llywodraeth honno i gynnal trafodaethau â Llywodraeth Gwerinlywodraeth Iwerddon. Canlyniad y trafodaethau rhwng y ddwy Lywodraeth oedd cytundeb a elwir Datganiad Heol Downing a lofnodwyd gan y Taoiseach, Albert Reynolds, a chan John Major, Prif Weinidog y Deyrnas Gyfunol.

Fel y dwedodd John Hume am y cytundeb rhyngddo a Gerry Adams dywed ef hefyd fod Datganiad Heol Downing yn sail i heddych parhaol. Ym marn John Hume y mae'r ddau gytundeb yn ddigon agos at ei gilydd. Os fel hynny a oes rhyfedd bod y Parchedig Ian Paisley A.S. a Peter Robinson A.S., arweinyddion yr Unoliaethwyr Gwerinol yn galw "Brad!" ar Ddatganiad Heol Downing? Ym marn Séamas Mallon A.S., dirprwy John Hume yn yr S.D.L.P., daeth Llywodraeth y

Deyrnas Gyfunol yn nes at gwrdd ag amcanion y cenedlaetholwyr yng Ngogledd Iwerddon nag erioed o'r blaen. Dywed ef nad oes ond ychydig o wahaniaeth rhwng dogfen Hume Adams a Datganiad Heol Downing ac y dylai Sinn Féin ddarbwylo'r Fyddin Werinlywodraethol Wyddelig i derfynu'r ymgyrch arfog yn llwyr fel bod modd i Sinn Féin gymryd rhan yn y trafodaethau rhwng Llywodraethau'r Werinlywodraeth a'r Deyrnas Gyfunol a'r pleidiau yng Ngogledd Iwerddon. Cytuna'r ddwy Lywodraeth â'r un safbwynt yn ôl datganiadau diweddar gan John Major ac Ysgrifennydd Gwladol Gogledd Iwerddon a chan Albert Reynolds a'r Tánaiste, Dick Spring. Mae arweinwyr y gwrthbleidiau yn y Dáil ac yn Nhy'r Cyffredin o'r un farn.

Ni wêl Gerry Adams ddim o werth yn Natganiad Heol Downing i'w gynnig i ddarbwylo'r Fyddin Werinlywodraethol Wyddelig i derfynu ei hymgyrch arfog. Hynny yw paham y mae ef yn ceisio eglurhad ar y ddogfen nad yw'n debyg o gwbl yn ei farn ef i'r cytundeb rhyngddo fe a John Hume. Dywed Bernadette MacAliskey na wêl hithau ddim o les i'r cenedlaetholwyr Gwyddelig yn Natganiad Heol Downing. Derbyniodd James Molyneux A.S. yr un ddogfen, er yn hwyrfyddig ar ran ei blaid yntau, yr Unoliaethwyr Swyddogol, oherwydd na chaniatâ lawer i ofynion cenedlaetholwyr Gogledd Iwerddon.

Gwelir bod cytundeb rhyfedd rhwng John Hume, Séamas Mallon, Ian Paisley, Peter Robinson, Albert Reynolds a Dick Spring ar y naill law nad oes llawer o wahaniaeth rhwng Datganiad Heol Downing a Dogfen Hume Adams a James Molyneux, Gerry Adams a Bernadette MacAliskey yn cyd-fynd yr un mor rhyfedd nad enill'r cenedlaetholwyr lawer o Ddatganiad Heol Downing. Yn yr amgylchiadau y mae eglurhad yn ddyledus i Sinn Féin.

Os yw'r Llywodraethau yn cymryd heddwch o ddifri yr angen pennaf yw trafodaethau di-amod rhyngddyn nhw a'r pleidiau gwleidyddol yng Ngogledd Iwerddon heb oedi.

Merfyn Phillips

Summary

As John Hume, Séamas Mallon, Albert Reynolds and Dick Spring hold the same view as Ian Paisley and Peter Robinson that the Downing Street Declaration offers a great deal to the Northern Ireland Nationalists while James Molyneux, Gerry Adams and Bernadette MacAliskey are of the opinion that it offers them precious little as compared with the Hume Adams Document the call for clarification of the Downing Street Declaration by Sinn Féin is entirely justified.

To secure lasting peace the Governments of the R.o.I. and the U.K. will have to enter into discussions with the political parties in Northern Ireland without pre-conditions. The sooner they start the better.

What Prospects for Welsh Now?

Fifteen members were appointed to the new Welsh Language Board by the Secretary of State for Wales. It is a statutory board brought into being by the recent Welsh Language Act.

The Welsh Language Society urged the boycotting of the Board because the Act was so deficient elsewhere. It was more an act for setting up the Board than signalling any advance for the language.

Cefn is as dedicated to the promotion of Welsh as the Language Society. The view of Cefn is that a healthily Welsh orientated board will be of great benefit. One can expect some of the members at any rate to be steadfast for the language. It won't be long before the Board is put to the test. I have no doubt but that it will make some valuable recommendations in favour of Welsh. But it is the Secretary of State who has the power of decision on advancing the language. He, namely the Right Hon. John Redwood, is not noted

for his zeal for promoting Welsh. One can foresee that he will be unwilling to permit pro-Welsh recommendations made by the Board. What will the members do if they find their position becoming untenable. Resign probably, enabling Mr Redwood to appoint members as pliable as his own deputy, Sir. Wyn Roberts.

Cefn and the Welsh Language Society call for a full range of bilingual forms and public signs. A danger could arise when the Welsh Office eventually enthrones bilingualism as a principle to uphold. It will mean that people and organizations that use Welsh only can't do so any more. Neither the Welsh Language Society nor Cefn could countenance such a development. Bilingualism is no great principle. At best it is a compromise, better only than the exclusive official use of English in Wales.

Merfyn Phillips

News from Wales

Election Result

Plaid Cymru have won their second seat on Treffynnon (Holywell) Town Council.

Private Coal Mines

Excluding the recently licensed Betws Anthracite Colliery, private coal mines now employ about 800 men in South Wales – the numbers ranging from 2 to 140.

Nant Gwstheyrn

Details of Welsh language courses can be obtained by phoning the Welsh National Language Centre on 075-885-334.

Radio Cymru

According to a recent survey Radio Cymru (i.e. Welsh radio programmes) is listened to by 40% of the Welsh speaking population at least once a week. Some 21% of the population of Welsh listens to Radio Wales (in English), second only to the English pop music station BBC Radio 1.

Curriculum Backslide

After announcing in 1988 that Welsh would be a core subject for virtually all secondary school pupils in Wales, the Tory government has reneged on the issue. Under the recent review English medium secondary schools will now not have to teach Welsh to 14-16 year olds until it is reintroduced in 1999. This is put down to, firstly, a shortage of teachers, and secondly, waiting for pupils who began learning Welsh in the first year of primary school to reach 14 years of age. Individual schools will however be 'encouraged' to offer

Welsh and can make it compulsory for 14-16 year old pupils. Welsh as a first language remains compulsory in Welsh medium secondary schools. The census shows the following growth in school children 3-15 years speaking Welsh:

	1981	(%)	1991
Gwynedd	69.3		77.6
Dyfed	40.3		47.7
Powys	16.7		30.0
Clwyd	18.6		27.9
Mid Glamorgan	8.6		16.1
West Glamorgan	9.3		15.0
South Glamorgan	7.4		11.9
Gwent	2.3		4.8

Welsh in the Workplace

Far more people now think that Welsh is an advantage in the workplace as compared with an earlier survey in 1989. The comparative figures are:

	1989	1992
Welsh speakers believing that Welsh is an advantage in business	66%	78%
Non-Welsh speakers believing Welsh is an advantage	32%	44%
Welsh speakers ready to set up own business	–	12%

Also companies owned by Welsh speakers have been less adversely affected by the current business recession.

Rumanian Conference

In January this year the General Secretary, B. Moffatt, attended the *Second Regional Conference on Conflict Prevention and Building Democracy From Below*, in Sinaia, Rumania. The event was organised by the Rumanian Ecological Movement and sponsored by the Jamahir Society.

The conference was a fairly large event with approximately 140 delegates, many from National organisations in the newly emergent Eastern European area. Multi lingual translation facilities were provided in four languages (German/Slavonic/English and Arabic).

Representing the Celtic League, B. Moffatt presented a paper entitled, *National Self-Determination to Counter the Euro-American Political/Economic Bloc* in the section devoted to *Nationalism, Self-Determination and Human Rights*.

We include here the full content of the paper.

"I give this talk today, as a long-standing member of the Pan-Celtic organisation – the Celtic League. It was founded in 1961, and one of its chief aims, from then until the present, has been "to share the experience of our national struggles and to exchange constructive ideas". I would like to see my involvement in this conference as an extension of that principle; an illustration of our movement's commitment to progressive efforts to promote change internationally, as well as within our own countries. For we are all too often confronted with the accusation that nationalism has become reactionary. That it has come to represent all things regressive, intolerant and brutal. With the continuing turmoil in Europe, it may seem that the quest for nationhood has fulfilled its potential in some of the most grim and worrying senses. I speak not only of the recent events in Eastern European countries, but also the Ulster situation, which for over 20 years has provided an illustration of the potential for disaster involved, for all those who seek self-government. Emerging into this already troubled picture, we have the twin dangers of the Euro-American cultural, political and economic bloc.

I would, therefore, like to begin by reclaiming the radical and progressive roots of nationalism, in particular by illustrating the enlightened approaches and visions of Celtic nationalists. It will, I hope, stand in stark contrast to the reactionary nature of the new, potentially dominant US/Euro bloc – and present something which is more in tune with the needs of the people involved.

What do I mean by a progressive nationalism? Does the struggle of Celtic peoples illustrate this in action? Is it realistic to expect it to withstand the

onslaught of massive blocs like Europe and America? These are the questions nationalists face – and we Celtic nationalists are increasingly hard pressed to find a united response.

In Ireland, we perhaps find the most agonising and desperate attempt to do so. With a history of progressive figures like Wolfe Tone, William Thompson, Fintan Lalor, James Connolly, Peadar O'Donnell et al, the situation has seemingly slumped into the inertia of endurance. Less dramatically, the remaining Celtic countries (Mann, Cornwall, Brittany, Wales and Scotland) all continue to face the onslaught of political, cultural and economic domination. In all these countries the continuing resistance to that domination illustrates the underlying dissatisfaction with oppressive, alien power structures. At times this resistance has been muted and dormant, at other times it has been unrelenting and violent. What links all action is the fact that it has been, for the most part, aimed at what is to be removed, rather than at what it wishes to institute. All too often, little emphasis has been given to ideas on how peoples' lives could be fundamentally changed for the better under self-rule. The assumption is that self-rule "naturally" be better – an assumption that is false and smug. However, there are examples of those who posited real doctrines of change. When I think of the ground breaking nationalists I am constantly drawn to those such as James Connolly or John MacClean, who persistently denied the value of nationalism without the socio-economic aspect of nation life being made integral to the struggle for national freedom. To quote Connolly:

True patriotism seeks the welfare of each in the happiness of all.

It is from this thought that nationalism must proceed. In almost all the Celtic countries recently we have seen a massive resurgence of cultural awareness – Brittany, Mann and Scotland have seen a dramatic upturn in cultural and linguistic awareness especially. This is heartening. But we all seek more than revival, we seek political and economic solutions that can counteract the more far reaching effects of European and American influence.

For it is on the political and economic fronts that we face attack, as well as the cultural. And instead of retreating into the defence of our historical roots, we must use them in a constructive and forward looking way, to agitate for the future. In my own country, I am delighted by the resurgence of our language (now finally taught in schools) but I can't help feeling the value of this is limited if it cannot inspire in people the demand for more freedom in socio-economic terms.

What is required is an outlook that integrates political, social, economic and cultural concerns in a balanced sense. So far, purely political or cultural objectives have hindered the formation of such an outlook – but the realisation has to come that nationalists cannot have self-government without successfully presenting an idea of what that entails in real terms. This has not happened to a large extent in the Celtic countries. Indeed we have the situation in Scotland, where the main nationalist party, the SNP, have donned the slogan "Independence in Europe" – ignoring the fact that it is a contradiction in terms, in an economic sense. I find it disturbing that examples such as these illustrate an increasing tendency to ignore, or not sufficiently realise, the realities of what the Euro/US bloc effectively means for nationalist struggles.

In crude terms the massive political and economic muscle of Europe and America possibly can, and will, negate the efforts and aims of progressive nationalism. If our fundamental goal is the ability to guarantee individual and collective social and economic well-being, to rid our societies of the sense of powerlessness that exists, and reclaim a feeling of collective responsibility and dependability, then we have to see Europe and America as fundamentally opposed to this. For in their essence they embody all that is hostile to this view. They stand as that which would centralise, detach, dehumanise and degrade the life of peoples everywhere. Competition instead of co-operation, uniformity instead of opportunity for cultural diversity and interaction. They can provide no answers to the particular problems of the Celtic peoples, any more than they can for their own people. Their structure and purpose does not allow them to acknowledge these problems – because their purpose is that of the old enemy imperialism. Except this time its bloc imperialism – bigger, slicker and tougher. But still inadequate, reactionary, unrelenting.

So our solution must embody at least intelligence and understanding. Nationalism that encompasses a wide range of issues than that of nominal state independence. Nationalism that can meet the needs of its people on all fronts and not become oppressive in itself. Nationalism, that by confronting its own needs, can reach beyond its own borders and instil an internationalist perspective. When I speak of nationalism, I speak of a counter attack, that which recaptures the initiative – by presenting real alternatives to international capitalism and political pressure."

The General Secretary's submission was complemented by a paper by Scottish Green Party/Nationalist and Faslane Activist, Mark Johnston, entitled "Scottish Independence - An Acceptable Face of Nationalism" to be carried in a future issue of *Carn*

ÉIRE

An Ghaeilge – Teanga Oifigiúil nó Mionteanga?

Le breis is ceithre bliana anuas bhí fochoiste de Pharlaimint na hEorpa, ar a raibh Marcus Mac Giolla Léith ina chathaoirleach air, ag obair ar thuarascáil a thabharfadh breis tacaíochta – tacaíocht airgid san áireamh – do theangacha mionlaigh agus réigiúnacha na hEorpa. Cuireadh an tuarascáil seo i bhfoirm rúin os comhair na Parlaiminte ar an 10ú Feabhra agus glacadh leis le móramh mór, le 318 feisire ag vótáil ar a shon agus gan ach vóta amháin ina choinne. Tá na réimsí gur féidir cabhair airgid a éileamh dóibh teoranta do chúrsaí cumarsáide agus cultúrtha. Ar an mbonn seo tá ard dóchas ag Marcus Mac Giolla Léith go gcuirfidh an rún seo ar chumas RTE airgead a fháil ón Aontas Eorpach don stáisiún Teilifíse Gaeilge, agus le haghaidh forbairt ar Raidió na Gaeltachta. Is dócha go mbeadh an chabhair chéanna le fáil ag Raidió na Life mar shampla nó ag aon stáisiún neamhspléach eile a chuirfeadh seirbhís ar fáil i dteanga mionlach. Ní h-ionann airgead a éileamh agus é a fháil. Cé go gcuireann an rún ceangal ar an Aontas Eorpach airgead a cheadú do theangacha mionlaigh agus réigiúnacha, brathann an toradh go h-íomlán ar mhéid an bhuiséid agus ar an mbealach a dhéanfar é a dháileadh ar na h-iaratasóirí éagsúla. Ag cur san áireamh go bhfuil timpeall 30 teangacha mionlaigh san AE, agus gurb í an Ghaeilge an t-aon ceann, go bhfuos dom, atá ina teanga oifigiúil Stáit, seans maith gurb í a bheadh ag deireadh na scúaine. B'fhéidir gurb é an rud ba shuimiúla do phobal na Gaeilge a tharla le linn na díospóireachta ar an rún i bParlaimint na hEorpa gur labhair an feisire Pat Cox go h-íomlán i nGaeilge, an chéad uair a tharla leithéid, más dochreidte an scéal é. Tuigtear go h-iondúil nach ceadáítear ach na teangacha oifigiúla oibre a úsáid i bParlaimint na hEorpa, agus níl an Ghaeilge ar na naoi dteangacha oifigiúla sin. Stadas conartha atá ag an Ghaeilge san Eoraip, agus de réir dlí is féidir í a úsáid i gCúirt na hEorpa agus, ar réamhfhógra, i bParlaimint na hEorpa. Is léir go ndearna Pat Cox an réamhfhógra, agus lena chois sin chuir sé aistriúchán i mBéarla ar fáil do na dteangairí roimh ré sa chaoi go rabhadar ábalta a chaint a aistriú agus é ag labhairt. Simplí go leor mheasfá: cad tuige nár tharla

sé cheana?

Tá sé le tuiscint chomh maith go dtacaíonn an rún seo leis an Chairt Eorpach um Theangacha Mionlaigh agus Réigiúnacha, cé gur ó Chomhairle na hEorpa a tháinig an Chairt ag deireadh na bliana 1992 (European Charter for Minority and Regional Languages of the Council of Europe). Is doiciméad cuimsitheach é an Chairt a leagann síos cearta bunúsacha maidir le h-úsáid na dteangacha mionlaigh ar fud na hEorpa. Tá i bhfad níos mó tíortha i gComhairle na hEorpa (timpeall 23) ná mar atá san AE, agus tá an Chairt dírithe go speisialta ar na Stáit Eorpacha ina bhfuil pobail mhionteangacha. Go nuige seo níor shínigh ach 13 stáit an Chairt agus tá rialtas na hÉireann orthu siúd nár shínigh é. Tá malairt tuairime ann, go h-oifigiúil ag léibhéal an Stáit agus go neamhoifigiúil i measc phobal na Gaeilge, maidir leis an seasamh – gan trácht ar an tairbhe – a thabharfadh an Chairt don Ghaeilge. Is léargas é an éiginnteacht seo ar an stadas idir-eatorra atá ag an Ghaeilge in Éirinn agus san Eoraip, ina chéad teanga oifigiúil i mBunreacht na hÉireann ar thaobh amháin, agus ar an taobh eile ina theanga mhionlach phobal. Sí an tuairim mheáite nach dtabharfadh an Chairt Eorpach aon chearta breise don Ghaeilge nach bhfuil dlite dí cheana faoin mBunreacht, agus fiú go mbeadh an Stát ag glacadh le stadas mhionteanga do teanga náisiúnta oifigiúil na hÉireann, dá shíneofaí an Chairt. Ar bhealach tá sé níos deacra an argóint seo a chosaint nuair nár éiligh Rialtas na hÉireann stadas oifigiúil don Ghaeilge i gComhphobal na hEorpa i 1972 tráth a glacadh leis an mballraíocht. Is doiligh an staid seo a athrú anois muna mbeadh athbhreithniú íomlán a dhéanamh ar sheasamh na dteangacha san AE. Thairis sin ón uair a glacadh leis an Acht Aon-Eorpach i 1987 agus Conradh Maastricht i 1992 tá forlámhas ag dlíthe an AE ar Bhunreacht na hÉireann. Ní h-ionann seo is a rá go bhfuil an AE ag cur bac ar dul chun cinn na teanga. Sé an rialtas s'againn féin, agus gach rialtas le leithchead bliain anuas atá freagrach sa bhfaill. Sé frinne an scéil gur cearta teoriciúla den chuid is mó atá ag an Ghaeilge faoin mBunreacht nuair nach gcuirtear i bhfeidhm iad ar bhonn praiticiúil laethúil: m.sh. an dualgas atá ar ranna Stáit

agus údaráis phoiblí seirbhís a chur ar fáil i nGaeilge don phobal. Níos minicí ná a mhalairt is trí éileamh ar leith ón saoránach aonarach nó ó eagrais deonach Gaeilge a chuirtear seirbhís dá leithéid ar fáil, agus ní i gcónaí é.

Is gá le Bille Cearta don teanga, mar atá a bhrú ag Conradh na Gaeilge leis na blianta. D'eisigh an Conradh leagan leasuithe dá mBille chun an Ghaeilge a chur chun cinn i 1992, agus dár ndóigh tá cúraimí níos práinní ar an rialtas seachas cur chun cinn na Gaeilge. Ach go dtí go ndéantar beart de réir ár mbriathar sa bhaile ní fiú an buaileam sciath i Strasbourg nó sa mBriséal.

B. Heussaff

Summary

This article discusses the anomalous position of Irish in the EU: although the first official language of the State under the Irish Constitution, it is one of the European minority languages without official or working status in the EU. The adoption by the European Parliament on Feb. 10 of the report on Minority Languages prepared by a committee chaired by Mark Killilea M.P. obliges the EU to provide funds for cultural and communications projects in minority languages and could benefit Irish. However the Irish Government has not to date signed the European Charter for Minority and Regional Languages; to do so could imply recognition of Irish as a minority language rather than the national language of the country.

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Ceacht do Theilifis na Gaeilge ó Albain?

Tá díospóireacht ag dul ar aghaidh in Albain le tamall anuas ar an tseirbhís Teilifíse i nGàidhlig agus mar atá STV ag cúlú ó na geallúintí a tugadh roimh bunú na seirbhíse go gceolfaí sciar maith de na cláracha i nGàidhlig ag an uasphointe féachana. Anois tá beartaithe ag STV gan ach leathuair a chloig sa tseachtain a chraoladh ag an uasphointe .i. an gallúntraí 'Machair' ag a 7.00 p.m. Dé Máirt, agus tá cuid de na cláracha eile curtha siar go dtí na tráthnóna is ísle lucht féachana, m.sh. tá clár amháin a chur amach i lár na hoíche ag 4.30 a.m.

Ar dtús nuair a bhí an feachtas ar son sheirbhíse teilifíse i nGàidhlig ar bun ag CNAG (Comunn na Gàidhlig) bé bealach teilifíse ar aon dul le S4C, ach ar scála níos lú - mion S4C mar a tugadh air - a bhí a éileamh. Chomh luath is a fógraíodh bunú chiste teilifíse don Ghàidhlig de £9.5m bhí

STV ar tús cadhnaíocht ag iarraidh an tseirbhís a sholáthar le mealladh agus gealladh. Ceapadh an CTG (Comaitidh Teilibhísean na Gàidhlig) ag deireadh 1990 chun an tseirbhís a stiúradh agus ghlac an CTG le tairiscint STV, cé go raibh amhras ar go leor de phobal na Gàidhlig faoin diolúine a thabhairt do stáisiún nár chraol oiread is clár amháin i nGàidhlig in imeacht 25 bliain. Is léir anois go raibh bunús leis an amhras agus tá STV a cháineadh go géar as an athrú pholasaí. I ráiteas ó Jack Mac Arthur, cathaoirleach Abu-tele, ceann de na comhluchtaí neamhspléacha a dhéanann cláracha i nGàidhlig, dúirt sé go raibh polasaí STV ag cur na geomhluchtaí beaga i mbaol agus ag cur bac ar fhorbairt tionscail theilifíse na Gàidhlig. D'iarr sé go mbunofaí coiste monatóireachta a dhéanadh scrúdú ar an mbealach is fearr chun an t-airgead a

chaitheamh agus ar na stáisiúin is fearr a dhéanadh freastal ar phobal na Gàidhlig. Bhí inní agus fearg ar dhaoine faoin comhráiteas phreas ón CTG agus STV in ar dúradh go mba gá freagairt d'éileamh an phobail agus cláracha a chraoladh dá réir, ag cur in iúl go raibh tús áite á dtabhairt do na fórsaí tráchtála. Creidtear nach mbeidh rath ar an tseirbhís muna gcealltar na cláracha go leanúnach ag uaireanta dearfacha agus ag an am gur féidir bheith ag súil le lucht féachana réasúnta.

B. Heussaff

Summary

The recent decision of STV to curtail the showing of programmes in Gàidhlig at peak viewing time to one half-hour a week has caused dismay in the Gàidhlig speaking community, and confirmed the worst fears of many about the wisdom of giving the franchise for a television service in Gàidhlig to STV, a station motivated by commercial interests, in the first instance.

Irish Race Convention

The first (since 1947) Irish Race Convention will be held, in New York City, in June of this year. Sponsored by an ad-hoc committee composed of members and officers from nearly every linguistic, cultural and political organisation within the Irish community in America (the League's American Branch has its Irish and Welsh Chairs serving on the committee), the convention is expected to endorse a single proposition: "We, the children of the Irish diaspora, demand that Britain set a date for withdrawal from our ancestral homeland". Not since the period of 1916-22 has there been such cooperation within this politically diverse population.

Delegates from the Irish exile communities around the world are expected to attend, and the Nationalist movements in the remaining five of our nations are urged to send delegates and/or letters of solidarity. As Irish Nationalists have always endorsed the national aspirations of others, it is presumed that our fellow Celts will show their support at this diplomatically and politically crucial time.

Expected to be a day of music, pageantry, comradery and stirring speeches, this is certain to be a memorable, as well as historically significant, occasion. It should be remembered that a similar convention, in 1916 (which was sponsored by Clan na Gael), served as the immediate call for the Easter 'Rising of that year. It is to be hoped that this convention will serve as the final call for the government in London to, at long last, grant freedom to the Irish people, as a whole.

For further information, contact: The Irish American Movement, PO Box 20753, P.A.B.T., New York, NY 10019, USA.



Steve de Villo, Secretary and Rand March, Irish Chair, U.S. Celtic League Branch, pictured in Manhattan last Dec. by Cathal Ó Luain, C.L. Chairman who availed of an opportunity to be briefed on CLAB activities and be guided on a lightning tour of Manhattan

Missile Range Link to Viscount Crash

The Celtic League has for years been pressing for an admission from Britain that its Aberporth Missile range was responsible for the crash of Aer Lingus Viscount St. Phelim in 1968. In March the discovery of what is part of a Derwent 8 jet engine by a French trawler off the Saltee Islands, Co. Wexford confirmed that link. The significance is that the Derwent 8 engine was used to power Gloster Meteor fighter aircraft of the Royal Air Force. The RAF's historical section confirmed that Gloster Meteors were in use as drones in the 1960s, and that Derwent 8 engines were used to power them. The likelihood is that the Aer Lingus flight was struck by such a target drone.

The official report recorded a sighting on the morning of the accident by eyewitnesses of another aircraft over

Fethard-on-Sea which "might have fallen in the sea near the Saltee Islands" - the site where the engine part was discovered.

When the Celtic League first made enquiries about possible British involvement the reaction was swift and brusque, "records for the range were not kept" on the fateful day. After some perseverance "records" were produced which allegedly showed the range had not been in use. Then "log books" for naval units in the area of the death crash were missing, (indeed one of the ships, the range safety vessel, disappeared for the whole of that fateful weekend).

It is time that Britain, who has called loudly for the "Lockerbie" suspects to be returned to face trial in Scotland now applies the same criteria to itself, admits guilt and makes reparation.

Ancient Connections of Mann and Ireland

An open meeting of London branch was addressed by historian and editor of the branch newsletter Harry Bourne on the subject of 'Ancient connections of Mann and Ireland'. The discussion covered several areas of evidence for links between Mannin, Éire and other places in the period prior to 500 A.D. Links between the two island countries included artifacts from the Mesolithic period, late Mesolithic pottery, stone axes and the patterns of long cairns and the implements found in them.

Classical references to an island, 'Mona', as the Irish Sea stronghold of druidism have generally been taken to refer to Môn (Anglesey). However, some of the earliest Scottish manuscripts saw Mann and I (Iona) as great centres of druidism. The 16th century History of the Church in Scotland (John Spottiswoode) says that sons of mythical kings of Scotland were sent to study in Mann. With classical sources, often written at some distance from these islands and from second-hand evidence, frequently showing confusion about Irish Sea geography, some references could well be to Mann.

The Romans had reached Mann but apparently never had a base there. The speaker suggested there was evidence that a major factor why they never garrisoned the island was the presence of a friendly Irish-founded dynasty there, attested by artifacts from Close ny Chollagh near Balley Chashtal/Castletown.

According to the speaker, the first legal code in post-Roman Wales was of Irish origin and the Irish took an efficient form of government to West Scotland. Likewise, the government of Mann was at a folk-assembly akin to those of Ireland and alien to the Vikings before they came to Mann. Tynwald was originally dedicated to an Irish god and is part of the island's Celtic heritage rather than a vestige of Norse domination.

Various places on the Irish Sea dedicated to St. Patrick such as Insh Pharick (at Purt ny Hinshey/Peel, Mannin) and Llanbadrig (Môn) date back not to the Middle Ages, as is sometimes claimed, but further back. Chronicler Jocelyn of Furness told of the Irish origin of Maughold, after whom the abbey is named, who was the first to divide Mann into parishes. This is another example of the inter-Celtic development of governmental and social organization. The Irish can be credited with the development of various water-mills and other waterworks in Mann (Maughold Abbey), Scotland, Wales and even mainland Europe.

The connections between Éire and Mannin did not cease after this early period. Throughout subsequent history they have maintained their own Celtic

Action on Thorp demanded



Thorp protest march in Dublin in February

The Irish Government has rejected a Greenpeace demand that it should take immediate action in the European Court following the High Court ruling in London on 4 February which found that British ministers did not act irrationally when they approved the controversial Thorp plant at Sellafield in December.

The case taken by Greenpeace and Lancashire County Council argued that the British Environment Secretary, Mr John Gummer, and his colleague, the Minister for Agriculture, Ms Gillian Shepherd, had erred in law by not ordering a full-scale public inquiry prior to granting pollution licences to British Nuclear Fuels. Although the implications of the judgement are being studied in Ireland, the line taken by the Minister, Mr Cowen, is that any legal case taken by Ireland on the Thorp issue would be unlikely to succeed.

Greenpeace Ireland had been cautiously optimistic that the High Court in London would result in a new public inquiry, the first in relation to Sellafield since Thorp was first approved in 1978.

However now the second phase in commissioning the £2.8 billion plant will go ahead.

Reaction in Ireland has been muted, with a number of politicians expressing their disappointment at the outcome. Mr Tommy Broughan TD (Labour) said the Government should take legal action to "injure" the plant while a new inquiry is held.

The Lord Mayor of Dublin, Councillor Tomás Mac Giolla, called on the Government to "stop dithering" and take legal action "either in Britain or in the European Court against Thorp on the grounds of health safety, pollution and threat to the lives of the people on the east coast of Ireland".

Mr John Bowler, spokesman for Greenpeace Ireland, called for immediate legal action to be initiated by the Government in the European Court on the grounds that Thorp breaches EU directives, with Britain instructed to cease all activities at the plant until such legal action has taken its course.

London Branch Meet T.O.M.

A successful public meeting organized by the London branch of the League on December 9th was addressed by a speaker from the Troops Out Movement on the subject of "Withdrawal from Ireland -

cultures and have both frequently suffered at the hands of the same enemies. The common threat of the Vikings may have been replaced by that of the British military and the outpourings of Sellafield, but good reasons for mutual support between the two countries remain.

Robat ap Tomos

popularizing the message". About 30 people were present including members of the League and T.O.M. The meeting was held to mark Celtic Commemoration Day on December 11th, the anniversary of the killing of Llywelyn II of Wales by the English in 1282 which led to the subsequent conquest of Wales. On this day we remember all the Celts who have died fighting both for their own countries and also in the wars of England and France. It was hoped that the communication between the League and T.O.M. would be maintained in the future.

R. ap T.

KERNOW

Pewa an Curnowean? 1a Radn

A cowz mar veare dro than tavaz Curnoack, ha wheelaz nevra e usya, theraye declynes tha nakevy drew edn tavaz an ascore a edn deeze, gweder go story, go pederyans, go haaze carra pobell. Mar medn nye gothaz eta an Curnoack, gothe thene kenz gothaz nepeth an Curnowean.

Athor an kensa dallah, Curnow (boz dadn keen hanaw nena) o cooth than beaze rag e wheal. En Oze Mean Noweth boellow mean pednzhivik ve gwreze en lower mungla a heaze an powe a Tamar tha Pedn a Wlase; en Oze Breast, Curnow ve an kensa provyer a stean, marhazno gen thuryan an Moare Crease. Dreffan e thelhar vaze treeth Worthen, Kimbra ha Lezow, Curnow reeg gweele avel poss rag transformya waroe landyez war an niel auls ha denvenys meaze arta thor e gilla.

Bedn an nessa cansblethan ken Creste, peath an stean o estabylsses lower creav, tereba boaze recordyes gen an Greckians; ha en termenma reeg skydynya an kensa meare devethyans a deeze Keltack athor Lezow. Ort Hawkes, an deezma vengacollyya crean an hoarn en Gwenez. An never broaze a kerrow eze dreves war gwarha gon hallow nye ell testifia than meare gwrythyans an oze ma.

Death an occupyans a Gaul en kensa cansblethan ken Creste e ve keen devethyans creav a deeze thor Lezow tereba Curnow, pobell moare car dre hevol, reeg anethy en kerrow dreves en gwarha an alsia. Dar, thort venton an dridga cansblethan gon Arleth ma thene hanaw edn pedn kear a west than dowre Tamar, henwez **Durocornovio**, hedda ew: Kear an **Cornovii**.

Thewa seere dro an Cornovii cowssers an tavaz Keltack, ha thew arbednack drew hanaw gon powe nye, maga dewethaz vel 1700, Curnow, hanaw gon tavaz Curnoack, ha hanaw gon pobell Curnowean. Kensa form an hanaw reeg dirria heb e thefaleby, ogastye, tereba an oze nowedga!

En kensa daryvas Gembrack screffez, hevol spladn dro holl an pentire a Deunans sendgez vel Curnow en 6as ha 7as cansblethan; andella, ort e largya kehedga Curnow o scantlower behatna drew Kimbra hethow, ha geare dah gon powe ell boaze jugys thort hebma.

Car drewa gothvethis, theramevyans an brossa menze a deeze athor Curnow ha'n remenat a Deunans keffrys ha thor Gwenez tereba Lezow en 5as ha 6as

cansblethedniow. An tavaz o cowsez keffrys en Curnow ha Gwenez, ha orlenna gen an duivregean tha Lezow, nago va noniel Kembreean na Curnoack na Arvorack, boz **Bretten**. Nago whathe formyes an try thavaz dibblans.

Richard Gendall

Summary

Who are the Cornish? Part 1 *We talk a great deal about our Cornish language, but languages are formed by people, and reflect their history, philosophy, and character. First known to the world in Neolithic times for the excellence of her stone axes, becoming the main supplier of tin in the Bronze Age, Cornwall's main immigration of Celtic-speaking people came from Armorica in the 2nd century B.C. Spreading into Gwent, these Celts ensured the special link that still exists between Gwenwhyseg, Cornish and Breton.*

Arriving in the 1st century B.C., a further group known as the Cornovii had by the 3rd century A.D. established themselves as the leading element in the South West Peninsula, bequeathing their name to our country (Curnow), our language (Curnoack) and our people (Curnowean). At the time of the great re-migration into Armorica in the 5th and 6th centuries, Gwenwhyseg, Cornish and Breton had not yet developed: the language spoken by all was British.

Teere ha Tavaz Land and Language

The work of **Teere ha Tavaz** continues to progress. The group was founded in 1986 for the purpose of researching and promoting all genuine Cornish traditions, and consists of a confederation of experts in various fields including customs, mythology, archaeology, history, dance, music, costume, language and even conservation. At their base near Liskeard a conservation area of three acres is maintained which has already attracted rare fauna.

Working closely with the **Cornish Language Council**, **Teere ha Tavaz** also publishes books on Cornish, chief among these recently being **A Student's Dictionary of Modern Cornish, part 1, English-Cornish** (1st edition 1990), which contains all known words in the language after 1504, giving references for the origin

of each word; **A Student's Grammar of Modern Cornish** (2nd edition 1992), covering the same period; and **An Curnoack Hethow** (Cornish Today, 2nd edition 1993) which is a complete and detailed course in the language as last used by native speakers, and is copiously illustrated.

Expected to be published in 1994 are: **A Student's Dictionary of Modern Cornish part 2, Cornish-English**, with an enlarged and revised edition of **part 1**, and in 1995 the major **Practical Dictionary of Modern Cornish**. This will be followed by **A Student's Dictionary of Old and Middle Cornish**, **A Student's Grammar of Middle Cornish**, and **A Practical Grammar of Modern Cornish**.

Many enquiries are received, and are always welcome; but this is a voluntary organisation with no public funding: Please send a stamped envelope!

J.E. Gendall, Secretary, **Teere ha Tavaz**, Treggrill Vean, Menheniot, Liskeard, Kernow. (0579-343366)

Cornish Representatives in Sweden

The thriving Celtic Studies Faculty of Uppsala University in Sweden recently hosted a symposium held by the Societas Celtologica Nordica, at which for the first time, Cornwall had representation.

Richard and Jan Gendall of **Teere ha Tavaz** (Land and Language) based at Treggrill, Menheniot, were invited to lecture on the Cornish Language and Customs, joining fourteen professors and other Celtic academics from Ireland, Wales, Finland, Sweden and Germany. Also in attendance were Paul Dempsey, the Irish Ambassador to Sweden, and Michael Higgins, the Minister for Arts, Culture and the Gaeltacht.

(Cont. page 17)

THE CORNISH LANGUAGE - WHAT DOES IT MEAN?

Language is both a psychological and a social phenomenon. A language is a concept which people entertain and a cultural product, what the philosopher Sir Karl Popper calls a World 3 phenomenon. It is a certain kind of activity among brain cells and action between people in space. It distinguishes itself especially as a form of action designed to bring about agreement between individuals, a characteristic which it shares with rational behaviour, the essence of what makes us human. Like symbolic culture itself it can be seen as relying on a kind of collective fantasy which is the background of shared meanings that make it possible.

Looked at in this way it is a moot point as to what the Cornish language as it is spoken, written and thought about today, actually is. But whatever it is it cannot be divorced from power-relations, politics, personalities, purism/prescriptivism and finally, planning.

Cornish is certainly not the entire corpus of Cornish texts dating back to before the revival. Nor is its essence to be found in all the dictionaries, grammar books and academic treatises which have been written since. Its essence lies in the minds and hearts and interactions of those who choose to speak it and write it and it lives when it is spoken or read. What they speak, write and think in however is not the "always, already, given" of Lacan's phrase, in which the child is enfolded and from which he cannot escape; it is not the mother-tongue which has developed through centuries of uninterrupted cultural transmission... Cornish has had to be re-invented and then learned! What is more

nobody really needs to speak it, certainly not in an instrumental sense e.g. for economic reasons. That speaking Cornish is enjoyable cannot be doubted but it is, if you like, a luxury and its revival is by definition artificial.

But there is nothing wrong in being artificial if the end-product of artifice is to create something which is viable and of service and, if we agree with the philosopher, Foucault, that the self is not given but has to be constructed (consciously) this must apply with equal weight to the individual speaker, whether Cornish, part Cornish, other Celtic or non-Cornish. Cornish in all three of its forms is viable. It is purely a matter of taste as to which form one prefers... Unfortunately things are not quite that simple. Languages rely on rules, rules of grammar, rules of pronunciation, rules of usage and, if written, rules of orthography. Since not all of us have the time, energy or skill to devote to such questions we, by and large, leave the laying down of rules to those we feel are authorized to deliberate on matters of this kind, and we are happy to accept the authority of their pronouncements. However, when there are three authorities from which to choose and we are unable, unwilling or just too lazy to reach an informed choice among alternatives (two of which, we are convinced must be wrong anyway) our grounds for preferring one will be entirely idiosyncratic, irrational and arbitrary. Those who understand the linguistic arguments have already made up their minds. Those who do not understand them or can't be bothered find the matter totally irrelevant to their everyday concerns. But with Cornish the arguments range far beyond purely linguistic considerations, they hinge on the vexed question of which form of the language is more authentic, more Cornish and of course, which spelling convention to adopt. The whole question of what reviving a language means, how best to proceed in so doing, and indeed, having done so, of asking oneself what one has really done in actual social, psychological, cultural and philosophical terms not to say moral and political terms - how it all fits in in people's lives or a people's life - is thrown into relief.

We should not be particularly surprised or alarmed that writers of Late Cornish should wish to retain spellings with which writers of Cornish are perfectly content to represent the sounds they heard around them. One could argue the merits of a phonemic spelling reflecting faithfully the distinctive sounds of Late Cornish or the merits of a phonemic spelling for the reconstructed phonemes of Middle Cornish, as deduced by Dr Ken George,

while the strongest argument for retaining the spelling system of Morton Nance is its remaining unchallenged until 1985, being the orthography adopted by the Revival and most traditionally associated therewith for nearly sixty years. Indeed for many the whole meaning of the Revival, Cornish as it "walked" and was beginning to "run", Cornish at its least artificial, is bound up with and enshrined in its form. But nothing is, or should be sacrosanct. "The letter kills but the spirit gives life".

But then all forms of revived so-called Cornish are not in fact actually Cornish. They are revived Cornish. All we can rely on to ensure that revived Cornish grows closer to Cornish is the slow painstaking accumulation of evidence, the methodology of deduction, theorizing, comparison and supplementation employed by the scholar. He will never complete his task but if he is a true scientist we can be sure that he or she will continue to provide the best-informed guesses available. Indeed any information which will enable people to decide for themselves how to view their present situation, and this of course includes learning about the language and culture of their forefathers; any information which encourages them to speak for themselves in a way that given expression to their awareness and which empowers them to take responsibility for their own lives and not rely on others to tell them how to conduct themselves, to dictate to them how they should think, speak or indeed spell... is to be welcomed and supported.

Unfortunately one has a strong suspicion that people in general are not governed by reason but are swayed by personalities. They prefer to dominate or be dominated, they are not interested in reaching agreement but seek the excitement which comes from conflict for its own sake and this perhaps is never more true than in the various factions of the Cornish revival. Given the narrow consensus of one's peers, such is the relationship between elites and languages, it is only a short but nevertheless horrifying easy step to make to begin to equate a difference of opinion, or what one regards as a grammatical error perpetrated by someone else, with moral turpitude or sheer perversity on their part. The next step of course, is to round up the guilty parties and the firing squad will do the rest!

In order to end the strife an alternative solution suggests itself however. This should be for the forces of reason to undermine the power-base of these personalities or exile them on some reasonably comfortable hitherto uninhabited rock while they themselves quietly get on with the serious business of Cornish revival.

(From page 16)

A gratifying amount of attention was given to the Cornish representatives, with particular interest paid to the recent intensive studies of Richard Gendall, Hon. Research Fellow to Exeter University, into the Late or Modern form of Cornish, and to those studies made by Jan Gendall into Cornish customs which had traditional echoes in other Celtic lands.

The academic world had never been fully convinced by early efforts at the Cornish linguistic and cultural revival, much of which owed more to enthusiasm than authenticity, resulting in such terms as "pseudo-Cornish" and "cornic" being applied to the end products, but the sincere interest paid to the Cornish contributions on this occasion left no doubt that serious historical research in these fields is received with respect.

Jan Gendall

But what of consensus and convention: The Cornish Language Board examines in both 'Unys' and 'Kemmyn'. Curnoack is out in the cold (Those in any doubt as to the viability of Curnoack should read Jean Aitchison's, "Language Change. Progress or Decay" and note that the advanced class of the kemmyn-based Cornish Class in London has also been studying some Late Cornish and Curnoack texts). All three are revived Cornish. They are spoken and written by Cornish men and women, and others, because they wish to, and they enrich themselves in doing so.

With regard to planning, many feel strong internal pressure to expand Cornish to cover all aspects of modern life and there are indeed many areas of discourse and vocabulary for which there simply are no Cornish equivalents. The language has considerable resources of suffixation, compounding and rhetoric at its disposal and where a term or phrase is lacking, one has to be supplied, either by combining elements of Cornish, by borrowing from other Celtic tongues, primarily Breton, or by loan-translation, usually from English. The neologisms which appear in print in Bran Vras are not intended to be accorded an unequal authority thereby but are placed in the public arena as tentative suggestions for adoption, rejection, or modification by the consensus. We should after all give ourselves permission to say in revived Cornish what cannot hitherto have been said in Cornish. If we do not it would be a case of 'taves heb tir'.

The Cornish Revival is necessarily Janus-faced, not in the sense of duplicity or schizophrenia, but that it should rightly be focussing back on the Cornish past and at the same time be looking forwards to the revived Cornish future... I would argue that it should develop a further two faces, one looking inwards or back into the depth's of one's own personal life, tracing all the connections, influences and social parameters which have led one to become what one is, while the other new face has its gaze firmly fixed on the here and now in its full economic and political reality. This perspective which I think is already implied in the motto 'Onan hag Oll' leads to an objective reappraisal of one's position in life and a more conscious realignment of personal needs and goals with collective cultural, economic, political and spiritual aspirations; A clearer awareness of self as a unit in the society by which one is formed and which one in turn creates for oneself. Remember Cornish has no future except in the verb, to be. In respect of form and in a deeper sense, at the crossroads between history and biography, its future proceeds from and is identical with its present.

Phillip Chadwick

One Thousand Years of Cornish

Two questions that must be addressed on the Cornish language are learning it and learning about it. The latter will instil an interest in the former. The dire need for information about the language was met in June 1993. That month saw the publication of *One Thousand Years of Cornish* by Richard R.M. Gendall.

The book corrects the misinformation about Cornish bandied about for most of this century. For instance one had always heard that there was more remaining of Medieval than of Modern Cornish. *One Thousand Years of Cornish* shoots that myth down. On a recent word count it was found that the opposite was true. So much for the disdainful references to "the pitifully small remains of Late Cornish".

Another false assertion against Modern Cornish is that it is too Anglicised. The book investigates that question, comparing Medieval with Modern Cornish and comes up with some interesting findings. The secular prose of Modern Cornish has a richer and more purely Celtic vocabulary than Middle Cornish. The last piece of Cornish surviving from when there were native Cornish speakers is William Bodinar's letter. He wrote it to the Hon. Daines Barrington in excellent idiomatic Cornish in 1776. What happened to the quality of the Cornish language since then we have no means of knowing.

One Thousand Years of Cornish traces the development of the language from the ancient British tongue. Cornish and Welsh could be said to have started parting company about a thousand years ago. There are still strong affinities between Cornish and Gwennwyseg, the Gwent dialect of Welsh. Cornish, though, is more like Breton. As recently as 1810 Cornish fishermen went shopping in Cornish in Brittany and were understood.

Pages 11 and 12 of the book look forward to the restoration of Cornish. The case for using Modern Cornish as the revived version of the language is argued convincingly. But what other version of Cornish, pray, could be considered for the revival? Much confusion has arisen on that question in the course of this century. Henry Jenner's objective was to revive the language from where it left off. That meant resurrecting what the writers in Cornish in the eighteenth century called modern Cornish. Unfortunately Jenner didn't know enough of it when he wrote his *Handbook of the Cornish Language*. Nor did anyone else in the Cornish language movement until very recently. The intensive research so necessary into Modern Cornish didn't start until 1982. It is only through his findings since then that Richard Gendall could write his books on Cornish. They include *One Thousand Years of Cornish*.

We are told on page 3 that Cornish died out because of the economic advantage of English. One's first thought is what hope is

there of restoring Cornish with English yet more economically advantageous. The answer lies in tying in the restoration of Cornish with economic advantages specifically created for it. If a shopkeeper labelled all his goods in Cornish only, he would honour the Cornish speakers. When were Cornish speakers last so honoured? Now is the time to start according them the linguistic privilege that is their due. Any shop or workshop where Cornish is the working language will operate like a little Gaeltacht. The multiplication of such commercial units run in Cornish will have a dramatically beneficial effect. It is non-Cornish speakers who will have to seek explanations. In that way the learning process will be extended leading to more intensive studies in Cornish.

For most of this century the revival has been hampered by a genuine ignorance about the language. *One Thousand Years of Cornish* will remove that obstacle. The wilful ignorance about Cornish which is still prevalent in some quarters is a different matter. That is more difficult to overcome. *One Thousand Years of Cornish* is aimed at open-minded people who want to find out the truth about the language.

One Thousand Years of Cornish is available from Teere ha Tavaz, Tregrill Vean, Menheniot, Liskeard, Cornwall.

Price is £2.07 including p+p, within the UK and to Mann. £2.30 to EC countries. It costs more for destinations elsewhere.

Merfyn Phillips

Catalogue of Place Names

The Breton Cultural Institute's toponymy commission has published a beautifully presented bilingual catalogue of Breton place names. They are mainly the names of the communes, with their postal code numbers. The ones in Breton are in standard form. They will greatly help the local authorities wherever they decide to put up bilingual roadsigns: they made however no concession to subdialectal pronunciations. The postal authorities will have no excuse for refusing to forward letters with addresses in Breton as they threatened to do in Finistère last year. The first edition was quickly sold out.

MANIN

Yernish Ayns Nerin Twoaie

Hug carrey Yernagh dou coip jeh lioaran feer anaasagh. Ta'n lioaran shoh enmyssit 'The Irish Language in Northern Ireland: The Training of Primary and Post-Primary Teachers'. V'eh screeut liorish Liam S. Andrews ass lieh yn Fryske Akademy, ta geddyn argid veih'n Oaseirys Oarpagh (European Commission). Ta'n lioaran cur bwooise da 'Gaeil vie y Twoaie dreill yn Yernish bio sy lhing dorraghey'.

Mastey reddyn elley, ta'n lioaran shoh soilshaghey magh yn agh dy row reiltys Lunnin cur geill ennagh da Yernish roish my row Nerin rheynnit ayns 1920. Tra hooar unnaneyseyryn ny Shey Counteeyn y reiltys oc hene, ren ad nyn gooid share dy chur y chengey ghooghysaghy fo chosh. Shoh lessoon niartal dauesyn ec y traa t'ayn ta shirrey cur y clag ersooyl as lhiggey da ny hunnaneyseyryn jannoo red erbee t'ad laccal ayns ny Shey Counteeyn. Tra hooar ny hunnaneyseyryn pooar ayns 1920 as 1921, ghow ad ymmyd jeh'n phooar shen gyn lhiattal, bunnys, gys haink ny 'trubbylyn' s'jerree ayns ny bleecantyn tree feed. Ta fys ec y chooid smoo jin dy vel ymmodde sleih nish ayns Nerin Twoaie gobbraghey son y chengey. Agh foddee dy vel shin cliaghtey smooingaghtyn er shoh myr red thalk noa. Cha nel shen kiart - va ram sleih ayns foayr jeh ynsaghey as loayrt Yernish ayns Nerin Twoaie tra va'n steat noa currit er bun. Agh va'n chengey bunnys plooghit dy bollagh ec reiltys Stormont.

Red feer himshagh v'ayn dy daink Yernish dy ve coontit myr red 'Catoleagh' ny lomarcen. S'goan y peiagh t'ayn nish as fys echey ny eck dy row Yernish screeut er ny bratteeyn jeh Possanyn Jiarg-bwee (Orange Lodges) dy liooar - as dy daink arrane myr 'Lilibulero' veih arrane Yernish.

Ayns ny hardjyn haink dy ve ny Shey Counteeyn, va'n chengey er raad y vaaish myr chengey y theay sy nuyoo cheead jeig. Ayns 1851 ayns ny hardjyn shen, va Yernish ec 39,236 dy 'leih, ny 2.7% jeh ny cummaltee ooilley cooidjagh. Sy vleyn 1893, va'n Commeeys Yernish currit er bun as haink ashooneyrin Yernagh dy ve ayns foayr jeh'n chengey. Kyndagh rish shen, va'n coontey-sleih ayns 1911 gra dy row Yernish ec 28,729 dy 'leih (2.3%). S'cosoylagh nagh row yn earroo kiart che

ard as shen, agh hoilshee yn earroo magh dy row sleih dy liooar ayns foayr jeh Yernish ayns ny hardjyn haink dy ve 'Nerin Twoaie' ayns 1920. Va boodeeys Yernish ayn va arryltagh dy obbraghey dy jeean son y chengey. Harrish Nerin ooilley, va'n Commeeys Yernish er chur er reiltys Lunnin dy ghoail rish yn chengey as dy chur paart dy chooney jee.

Va'n cheer rheynnit as cha row coontey-sleih ayns Nerin Twoaie cur geill da Yernish gys y vleyn 1991. Coardail rish y choontey-sleih ayns 1991, va Yernish ennagh ec 142,003 dy chummaltee ny Shey Chounteeyn as ad tree bleecaney dy eash as ny shinney. Shen 9.5 sy cheead jeh ny cummaltee ooilley. Reeshtagh, bee ourys ayn dy vel yn earroo shoh ro ard, agh s'leayr dy vel ram sleih graihagh er y chengey as shirrey ymmydey ee.

Roish my row Nerin rheynnit, va'n reiltys Sostnagh er vockley magh dy row Yernish ry-gheddyn myr cooish reihysaghy ayns ooryn reiltagh y laa-scoill. V'eh lowit dy ynsaghey trooid Yernish ayns ardjyn raad va Yernish goll er loayrt. Va Yernish goll er ynsaghey myr cooish-scrutaght ayns scoillyn ardey as ayns coorsyn ollooscoill.

As va Yernish ry-gheddyn myr cooish reihysaghy dauesyn va cheet dy ve nyn ynseyderyn ayns bunscoillyn. Chammah as shen, va reiltys Hostyn geeck argid da colleishyn Yernish y Chommeeys Yernish, as va'n reiltys shen cur bree da teishtyn-trainal ny ynseyderyn. Va kuse dy Oaseiryn Yernish pointit.

T'eh doillee dy gheddyn earrooyen kiart, agh t'eh jeeaghyn dy row red goll rish 380 ynseyderyn gysaghey Yernish ayns 177 bunscoillyn ayns 1920 sy steat noa ('Nerin Twoaie'). Va un ynseyder Yernish er y chooid sloo ayns dy chooilley scoill ard Chatoleagh ayns Nerin Twoaie. Va Yernish goll er ynsaghey sy choorse jeh Studeyrns Celtiagh ec Ollooscoill y Venrein ayns Beal Feirshtey as va Yernish ry-gheddyn ec Colleish Trainal Voirrey, y cholleish raad va ynseyderyn Catoleagh goll er trainal.

Ghow y reiltys noa toshiaght dy stroie shoh ooilley, goaill toshiaght ayns ny bunscoillyn, raad va'n chooid smoo jeh ny ynseydee ry-gheddyn. Va ny reillyn bentyn rish cooishyn ayns ny bunscoillyn caghlaait as haink eh dy feer ghoillee dy ynsaghey

Yernish. Huitt ny hearrooyen jeusyn jannoo studeyrns er Yernish ayns ny bunscoillyn. Ren reiltys Stormont obbraghey dy jeean dy gheddyn rey rish Yernish as ayns 1933 va'n chengey ayns drogh stayd ayns ny scoillyn. Cha row monney caghlaait ayns daeed blein. Ayns 1949, va slattys jeant va gra dy row eh noi'n leigh dy chur seose fograghyn-straid ayns Yernish. Ayns 1956, dooyrt reiltys Nerin Twoaie nagh row lioar-tek Yernish cooie er y fa dy row brattagh beg tree-daahagh ry-akin cheu-shtie jeh!

Voish 1900 gys 1920, va'n Commeeys Yernish er nyannoo reddyn moorey cour ynsaghey Yernish fud ny cheerey. Agh chaill y Commeeys e vree ayns ny bleecantyn feed. Va Steat Seyr Nerin currit er bun as va'n Commeeys shickyr dy beagh y reiltys noa ayns Divlyn gobbraghey dy jeean dy aavioghey y chengey. Hooar sleih magh ny s'annagh dy row eh ny varran moor dy chredjal dy beagh y chengey aavioghit liorish ny scoillyn nyn lomarcen. As ayns y 'Twoaie Doo' va reiltys va coontey sleih myr noidyn my v'ad graihagh er y chengey. Erskyn ooilley ayns ny Shey Counteeyn, va lught ny chengey eginit dy chroghey foast er saasyn ancheirdagh (amateur) y Chommeeys Yernish. Kyndagh rish shen, as rish noidys Stormont, cha dod ynseyderyn Yernish ve trainit dy kiart.

Ta reddyn ny share nish ayns ny Shey Counteeyn. Ta thousaneyn dy 'leih gysaghey Yernish as goaill ymmyd jee, ga dy vel drogh Yernish dy liooar goll er loayrt. Ta scoillyn ayn ta gysaghey trooid Yernish, as ta stayd ny chengey er sharaghey ayns ny hollooscoillyn. Rish feed blein nish, ta paart dy studeyrin veih cheu ny hunnaneyseyryn er jeet dy yannoo studeyrns Celtiagh ayns Ollooscoill y Venrein.

Ta claaryn Yernish ry-chlastyn er y radio (eer y BBC). Agh cooinee er ny reddyn haghryr jeih bleecaney as feed er dy henney. S'aashagh blaa ta gaase y stampey fo chosh.

Orree Crennell

Summary

The position of Irish in Northern Ireland has improved in recent years, although that position is not secure. It is instructive to look at the attitudes to the language before and after Partition on the part of London and the former Unionist administration in Belfast.



'Publish or Perish': Chiollagh Books

This well-known phrase is associated with the American academic world where a failure to constantly publish anything, anywhere, any place, leads to removal of tenure and loss of post. In one way, it may also be said to apply to linguistic minorities and regional cultures.

Recently, I completed a bibliography of writings on Manx folk life – to the end of Summer 1993 I recorded over 500 published items. Personally I was surprised to find so much had been published but that was the aim of the exercise after all; then I was forced to realise how much that had been published was simply unavailable. Not just out-of-print but unavailable as there is little of a second-hand market in these books as copies appear for sale only rarely.

One knows the titles missing from the shelves. Amongst others, A.W. Moore's *Manx Ballads and Music*, Charles Roeder's *Manx Notes & Queries*, W.W. Gill's series of *Manx Scrapbooks*, Moore's *Manx Folklore*. Copies of these, in my experience, are literally inherited.

This is only the surface. There is the material that lies 'hidden' in journals and newspapers where the only source is the library of the Manx Museum, material for which you need a comprehensive and reliable bibliography as a finding aid.

It is against this background that I started *Chiollagh Books*. I am fortunate. While I am a historian by training and a folklorist by choice, my job is computing. I work in a University computing service supporting humanities users and running a typesetting service. Over the years I have learnt by necessity myself how to publish or perish...

The *chiollagh* is Manx Gaelic for the open hearth in a farmhouse or cottage. But it is, however, much more than that. Thomas Cannell Senior in 1746, in the parish of Michael, complained of a neighbour 'saying to my Children & Servants that nettles rushes and puddles of water may be about my fire place with thousands of other Imprecations tending to ye Destruction, & Extinction of my offspring and family wch is two (sic) tedious for me to relate'. Margaret Caine in 1703 was presented by the wardens of Michael parish for wishing that God's Curse might sweep John Cannell and his family away, 'and an empty desolate hearth or fireside to him'. The *chiollagh* is a symbol of existence: children, family, community.

To date four titles have appeared: *William Cashen's Manx Folklore* is a reprint of an important title which first appeared in 1912, posthumously edited by Sophia Morrison from a manuscript notebook now lost; *Life at the Lhen* is an account of life in Kirk Andreas parish at the turn of the century, edited from a

notebook left by Thomas Kinrade now in the Manx Museum Library; *Skealyn Cheeil-Chiollee* is a collection of folk-tales and fairly legends collected last century by the German folklorist Charles Roeder; *Customs & Traditions, Cures & Charms, Fairies & Phantoms* reprints the three chapters on folklore from Walter William Gill's *A Third Manx Scrapbook* (1963).

A second series of 'print-on-demand' titles has also been established with three titles in press and one in preparation: *Manx Folk-Songs* reprints the texts of 40 folk-songs from A.W. Moore's *Manx Ballads and Music* (1896) known to have been collected in the field; *Manx Folk-Song, Folk Dance, and Folklore: Collected Writings of Mona Douglas*, gathers together the writings of an important Celtic activist responsible for much Island fakelore amongst genuine collected material; *Manx Folklore: Fairy Legends, Customs & Traditions* is a re-arranged reprint of the yearly folklore reports from the 1890s by A.M. Crellin for the 'Folklore Section' of the Isle of Man Natural History and Antiquarian Society. In preparation is an edition of David Glyn Nixon's MA dissertation *Dissent in a Celtic Community: Class and Ethnicity in the Isle of Man* (University of Massachusetts, 1981) to be published as "O Land of our Birth..."

Finally, a free news-sheet, *Manx Notes—Folkways & Language*, has been started to communicate bibliographical information and transcripts of source material. To date 12 issues have appeared: for instance, bibliographies of Robert Thomson, Mona Douglas, Charles Roeder, amongst others, have been published.

For those interested in the technical details of *Chiollagh Books*, the first four titles mentioned have all been produced A5-sized, in runs of 500, wire-stapled, and with a card-cover. They are typeset using a computer program called 'TeX'; the version used in Andrew Trevorrow's shareware version for the Apple Macintosh range of personal computers known as 'OzTeX'. A distinctive font ('American Uncial' by Victor Hammer) is used for the cover and the text and front matter is set in Adobe Garamond. Camera-ready copy is delivered to the printer on bromides produced at a resolution of 2400 dpi on a Monotype Prism typesetter at Oxford University Computing Services. This is open to the UK academic community on a DIY basis. The second series are A4-sized, run off on a photocopier, and comb-bound. Adobe Caslon is the typeface used here. They are laid out using Quark Xpress, a desktop publishing package on the Apple Macintosh. This is also used to produce *Manx Notes* where a photocopier is again used as a print engine.

An empty desolate hearth. At a time

when 'the Manx' is being taught in schools, both to natives and strangers one must add, never has there been such a dearth of material on the traditional cultural forms of Mann when there has been such an interest in matters Manx.

The situation can even be said to be more serious. It is not just 'raw' reprints of material that are needed but also critical commentaries upon this material. Fresh work is essential, otherwise we will be simply re-circulating material collected by a handful of Victorian collectors within a very narrow timespan.

We lack a history of the recording of traditional cultural forms – we need to know more about the background of the collectors, we need to examine more closely the authenticity of some of the recently collected material. We certainly need to be less trusting about what we are 'inheriting' and more questioning about how and why we are 'inheriting' the past – whatever that may ever be. I hope that future publications will begin to address these questions.

For a list of titles and details of prices please write to *Chiollagh Books*, 26 Central Drive, Onchan, Isle of Mann, British Isles. Suggestions for future titles are more than welcome as are offers of new material.

Stephen Miller

Yn Ghaelg

Summer Courses in Manx Gaelic 1994

The courses are meant for all those interested in the native language of the Isle of Man, whether they are beginners or already know something of the language.

Although the main emphasis will be on the spoken language, structure and grammar will be presented. The language of instruction will be English with Manx Gaelic being used wherever possible. There will be ample opportunity to experience other aspects of Manx culture, such as the music and songs.

There will be two five-day courses, held in the Manx Museum, Douglas:

Course A: Monday 1 August until Friday 5 August 1994

Course B: Monday 8 August until Friday 12 August 1994

If you are interested, please contact Dr Brian Stowell, Manx Language Officer, Department of Education, Government Offices, Murray House, Mount Havelock, Douglas, Isle of Man, IM1 2QF.

Manx Media a Myth

I read with great interest in Carn magazine No 84 an article entitled 'Setting the Seal on an Unhealthy Monopoly'. As a Manx Journalist on the dole I can certainly relate to the writer's penultimate paragraph.

When there was a certain amount of competition in the Manx media readers may well remember the strike by employees within the Examiner group of newspapers which resulted in the takeover of the titles by the Courier group. The Isle of Man Examiner was subsequently re-launched employing whatever local journalists were available, some very talented and experienced writers, and others perhaps less experienced but of a good Manx pedigree with a good knowledge of Mann, its culture and its people. Shortly after its re-launch the Isle of Man Examiner won an award for having the largest increase in circulation for a local paper.

When some of the former Examiner Group staff launched the Manx Independent, the Courier Group suddenly felt it was necessary to change their policy regarding their staff and insisted that they were all highly trained, qualified and apparently foreign. I was at that time working part-time with the Examiner, and as I had been made redundant from my main job, naturally I applied for a full-time job with the paper. I was kept waiting on a false promise from June until December only to be told that their parent company, the Halifax Courier, had decided to dispense with the part-timers and carry on with existing newsroom staff, several of whom require work permits.

I was subsequently laid off. To rub salt into the wound the editor thought it a good idea if I would show the new girl round my patch and pass on to her my list of contacts. Where is the sense in taking someone with a good local knowledge of the area and the people off the job, and replace them with an English person, very competent, but a complete stranger to Mann, its culture and its politics.

However, I no longer bear a grudge because I really wonder if I would feel dedicated writing for a so called "Manx" paper which rarely recognises its true Manx identity. I refer here to some of the headlines we have come to expect from the publications. I sometimes wonder if they are ashamed to be associated with Mann. A typical headline these days might read "Island ministers fly to mainland for talks with UK counterparts". Is the Island referred to the Calf of Mann, the Isle of Mann, or the Island of Britain? And is the mainland the Isle of Mann, Island of Britain or the continent of Europe?

Phil Gorry

Chied Chesmayd

The Manx Language Parents and Toddlers Playgroup is now being held fortnightly at Croit-y-Caley Church Hall. The name 'Chied Chesmayd' translates as 'First Step'. A three person committee has been formed to organise the Playgroup. Each week has a different theme, such as colours, animals, people etc. and the session lasts for 2 hours giving the children the opportunity to play together, paint, draw, etc. At present some ten children attend the playgroup. Refreshments are also served.

Although parents need not be Manx speakers themselves, the emphasis is on the use of Manx. It is therefore, also an opportunity for them to learn and improve their Manx, and they are encouraged to use whatever Manx they can in the home as much as possible. The group still requires more play equipment so any donations would be most welcome. Each session costs £2.00. Anybody requiring more information should contact: Cathy Clucas, "Thie Glionney", Spaldrick, Purt Chiarn, IM9 6PF.



Participants of Chied Chesmayd

Big Car - Small Brain

The Mollag Band. Obtainable from G. Joughin, 17 Mona Street, Peel, Mannin. © Front room FRR3, price £6.01 + p&p.

The Mollag Band's latest cassette, released recently should hold the attention of those who are interested in contemporary Manx music. Lead singer, Greg Joughin, has put together a variety of Manx songs, many related to topical issues, and others of a more personal nature. The cassette's title track, "Big Car, Small Brain" - gives an indication of the 'green'-type theme running through some of the songs. Other songs question contemporary Manx attitudes towards issues such as birching. A couple of the songs are in Manx Gaelic, one of these being traditional. Musically, the songs show a variety of influences from early rock and roll, to rap, as well as a good sprinkling of traditional folk.

There is some lovely subtle orchestration in places, atmospheric vocal backings, and strong rhythmic effects. In the best songs, these are really well blended.

Overall, the music, wit and occasional poignancy of the lyrics are impressive. "Big Car, Small Brain" should appeal to a wide audience.

A. Kissack

AIB Prize

The Allied Irish Bank, (AIB), Mannin, has offered to award a prize of £300 every other year for literature in Manx. This prize will be awarded to that person who is judged to have produced the best piece of literature in Manx in a biennial set of entries.

The first occasion for the award of the AIB prize will be October 1994.

Guidelines for entries are as follows:

- * fiction or non-fiction
- * prose or poetry
- * completely original work in Manx, or translation into Manx from another language

Concerning prose, it is advisable to submit work made up of at least 10,000 words.

In the case of poetry, a long poem or a substantial collection of shorter poems will be acceptable. The total number of words will be less important than for prose entries, but it is desirable that works of poetry show even more imagination and style than works of prose.

The last day for acceptance of entries is Wednesday, 31st August 1994.

Please send entries to: Brian Stowell, 35 Lancaster Road, Douglas, IM2 5BB.

CELTICA

Compensation Call

The League has campaigned for almost twenty years for the evacuation of both British Army and Air Force bases from the Isle of Man and was first successful when the British Army left in the mid-eighties followed by the RAF last year.

Now the League is demanding that compensation be sought from the UK government for environmental damage and also funding for a clean up operation.

The call comes following the discovery of a huge munitions dump at Jurby – a legacy from the Second World War – in the north of the island. The dump was only yards from houses. Among the explosives found were sixteen TNT bombs. The Manx Government revealed that the houses were bought from the RAF and that the government were 'unaware' of any explosives in the area.

Why on earth didn't the RAF tell the government?

To sell these houses and not mention the fact that tonnes of bombs just happen to be buried nearby can only be described as the height of irresponsibility.

Some of the devices were destroyed in controlled explosions by a military bomb squad.

Ayre MHK – Member of the House of Keys (Manx Parliament) – Edgar Quine is looking into the matter because debris from the explosives and inert bombs have been put in a special landfill site at the Point of Ayre. He said, 'I trust that they are not putting any dangerous or toxic materials in there'.

Surely the Manx people have a right to know precisely what is going into the site? The island deserves better than to have these explosives carelessly disposed of as was the case in the past. For a number of years now the Manx public has discovered unexploded bombs and 'mystery canisters' in gardens or washed up on the beaches. How long before someone is hurt?

In a statement to the press in December last, B. Moffatt said: 'Much play has been made in the UK press recently of the peace dividend which will accrue to the UK as a result of the end of the Cold War.

'Recent developments on the Isle of Man indicate that if anything the Island can look forward to a peace deficit in future years.

'The latest explosive debris found at Jurby is part of the legacy left to us for allowing the use of the Island as a military exercise ground for the British military over the past 50 years.

'Bombs in gardens, explosive debris on the beaches – what next and who pays?

'As the UK military has progressively disengaged from the Island we have called for the Manx Government to seek compensation for the inconvenience of the past and the expense of removing this legacy for the future.

'The Isle of Man Government should establish the principle now that the UK is responsible for any pollution, contamination or injury caused as a result of its use – and its Allies' use – of the Island for military purposes.

'Let's try to ensure that on this occasion, we act before the event and not in retrospect'.

The Celtic League believes the campaign for compensation has a symbolic implication which transcends the tiny self-governing State of Mann. *In other Celtic areas the past twenty years has seen a steadily escalating withdrawal by the UK armed forces from military installations.* There have been a steady stream of closures in Wales and Scotland and in the North of Ireland any scale down and eventual removal of the military garrison will reveal a litany of poorly constructed facilities and environmental damage.

Local opposition to the British military, in some areas has been offset by economic benefits which accrued from the presence.

As these economic factors disappear and the grim legacy of the presence becomes apparent the local communities should demand their share of any peace dividend accruing to the British State to remove the scars of a century of military occupancy.

Armed vs. Constitutional Political Struggle

While the Celtic League does not (and should not) endorse a violent approach towards national sovereignty for the Celtic nations; and does not specifically endorse any one peaceful approach towards that goal; I feel that there are a few points that must be considered in any rational discussion of the issue of national freedom. After all, there is more than a fine line between lack of endorsement for, and condemnation of armed struggle.

When I hear spokespeople from certain of our nationalist parties make statements deploring the use of arms in northeastern Ireland, I find myself shaking my head in bewilderment at the possibility that they do not see the benefits that they have reaped from the very use of those arms.

Has it not occurred to the members of these great and good organisations that the actions of Oglagh na hÉireann have helped to provide them with the opportunity to make their case in peace?

It is my strong suspicion that the English government has tolerated (grudgingly) their existence and growth, largely due to the armed struggle in Ireland. I feel that, were it not for the IRA, the regime in Whitehall would have, long ago, forced nationalists in Scotland, Wales, Mann and Cornwall to submit, or to take up arms themselves. It is fear of open warfare in all five of Betty Windsor's Celtic colonies that has stayed the English whip hand.

I say this to, in no way, belittle the efforts of other Nationalists. Indeed, I thank God daily that the Republican Army has negated the need for bloodshed in our other countries.

I wish merely that fellow Celtic Nationalists would understand that, much as in the time of the Jacobite 'risings, gallant Irish men and women are in the van – risking and, sadly, losing their lives and liberty – not just for the freedom of Ireland, but for their sisters and brothers as well.

If, as I suppose, dear sister Scotland should be the first of our nations to gain full independence, I pray that she will remember and honour the debt owed to those who fought for her freedom in the streets of Belfast and Derry, and support them, as well as our other Nationalist movements, in the struggle for freedom of all of the Celtic peoples.

Rand P. March, Irish Chair, CLAB



April 1992 – Can it be avoided next time?

After 14 years those of us living in Alba, Cymru and Kernow, and in England too, have become familiar enough with the contemptuous attitude of the English Tory government towards the Celtic nations under its control. The government refuses to give elected parliaments to Alba and Cymru even though a substantial majority in those countries voted for parties which favoured this. The Welsh Language Act passed does almost nothing to increase the rights of Welsh speakers in Wales, and seemed to be engineered to split supporters of the language and thus weaken the campaign for genuine recognition of Welsh speakers' rights which had been gathering strength throughout the '80s. Should not ending the rule of this government at the next General Election be a priority for Celts, whatever takes its place?

We have traditionally assumed that in order to further the aims of the Celtic League our supports should vote Plaid Cymru if living in Wales, S.N.P. in Scotland etc. A close look at the outcome of the 1992 General Election suggests that this is not necessarily the case.

The policies of the other parties who could have been in power, Labour and the Liberal Democrats, regarding a Welsh language act and self-government for Scotland and Wales etc, may have been far from satisfying our demands, but they would have been a step in the right direction and we would be better off than we are now if what they were offering before the election was put into effect. We must remember that the Tories won because of the electoral system and part of the fault lies with the tactics of the other parties. In many seats in South and West England the Tory won, the Lib. Democrat came second and Labour came a weak third but with more votes than was the difference between the other two. In Wales the Tory won narrowly in three seats where Plaid Cymru came a weak fourth but with more votes than the Tory majority. And in Scotland this was the pattern with most of the 11 seats won by the Tories.

The present electoral system may be unfair, but those in power now are not going to change it so we must learn how to take full advantage of it. The first priority for supporters of the Celtic cause and all other radical movements in each constituency is to beat the Tory. And now is the time to spread the message so that the same thing will not happen again next time.

With another six thousand votes in the right places in certain seats the Tories and their supporters (the 'Unionists' from Ireland) would have been a minority. We would now have a hung parliament with the centre/left parties in the majority and we would at least be better off than we are now.

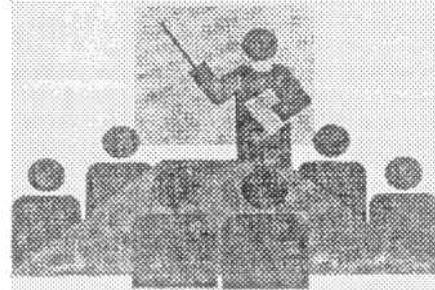
Robat ap Tomos

L'Avenir de La Bretagne
Monthly, 16pp mainly in French, for "a Free Brittany in a Europe of the Peoples"
Subs. 180F/200F outside State, to BP4103, 22041 St. Brieuc-Cedex.

In its January issue, J. Cevaer refutes the claim that France is "un Etat de droit", a democratic State in which the citizens are guaranteed justice and equality. In fact it is ruled by a caste which imposes its will on them as exemplified by the Balladur government decision to have a selection of city and departement councillors combined with regional councillors to take seats on the Committee of the Regions set up under the Maastricht Treaty, a gross distortion of its purpose which is to provide a corrective to the excessive weight wielded by the large States in the European Union. Offhandedness towards its European partners and disregard of the need for balance in the EU institutions is shown also by France in setting up the whole of its territory as a single constitution for the elections to the European Parliament.

CELTIC LEAGUE APPEAL

**LANGUAGE IN CRISIS
YOUR HELP IS NEEDED**



**PLEASE HELP THE BRETON
LANGUAGE TEACHING
ORGANISATION DIWAN.**

Their essential programme of independent Breton language promotion is threatened due to a lack of funds.

You can help by pledging financial support directly or more usefully by writing to the President of the French Republic and urging adequate French State support for the Diwan movement.
M. François Mitterand, Président de la République, Palais de l'Elysée, 55, rue Faubourg St Honoré, 75008 PARIS.

Liberalism must be controlled

Liberalism is now the supreme God of the international economic relations to which whole communities are to be sacrificed. Under the guise of freedom of enterprise, faceless boards of directors are wielding more power than elected governments, even those of large States. Under such a system, the struggle of the Celtic peoples for control of their own affairs can hardly make sense. The situation in the economic field is replicated in the cultural: we cannot maintain values of our own if we submit to the indiscriminate use of technology by profit seekers.

We hear ad nauseam about Stock exchanges, about growth which does not translate into new jobs. The unemployed crowd into suburban slums without any prospect of finding something useful to do: the social cost is barely taken into account by "economists". I cannot but approve of the stand taken by the Breton fishermen: they said they did not want the dole but to be able to work for their living.

I don't accept that a high percentage of our farmers should have to leave the land for the sake of world trade, or in order to

accommodate farmers operating under different conditions at the antipodes. It is right that every effort be made to establish international trade agreements, mutually beneficial, but the bigger the scale the less control can be exercised by the national communities. The human cost must be taken into account. Within limited "Common markets" it should be possible to have a proper balance between a variety of sectors of production, those which do relatively well being obliged by the principle of collective interest or, solidarity to help other sectors to maintain a reasonable standard of living or to find new jobs. It is shortsighted for any people to become so dependent, for instance, for the bulk of its food needs on far-away producers. As for the impoverished Third World countries, the developed one should for their own sake, do as much as possible to help them to stand on their own feet, even if it means a reduction in the standard of living – grossly wasteful as it is – for the better-off half of their populations. The new GATT agreement does not set itself that aim.

A.H.

Celtic Key Patterns

by Iain Bain

Constable and Company 1993 ISBN 0 09 471820
(paperback) £7.95 also available in hardback.
ISBN 0 09 470690 5



I had not tried many Key Patterns until I read this book. I found the laying out of the construction lines very time consuming and was content just to copy examples from Celtic Art by George Bain. The method of using 2mm. graph paper for trial layouts encouraged me to experiment for the first time.

Iain has had to invent a vocabulary to describe the process and at first, just reading through, I found them difficult to understand. Once I began to work through a few examples they became clear. He also classifies the patterns into three main types, Z, W, and Hook patterns. At each carefully graded stage examples are given which, if worked through, lead to increasing confidence and mastery of complexity.

I very soon found myself able to adapt my knowledge to creating designs using one of our Manks patterns, (Ring

Chain), in combination with key patterns in an oval form, something which I had never attempted before. This book has re-awakened an enthusiasm which has been dormant for too long.

The book includes eight coloured plates and eight in black and white. In an appendix, an extract from Early Christian Monuments by J. Romilly Allen gives an analysis of the Key-patterns with the locality of each one.

Iain Bain encourages creation and experimentation. Because these patterns are basically geometric he claims that they should be available for use by people who would not ordinarily consider themselves to have any artistic ability. I agree. If his exercises are followed carefully, anybody could be admitted to a fascinating creative activity.

Colin Jerry

Al Liamm

Bimonthly literary magazine in Breton. Subs 150F (160F/200F airmail outside State) to P. ar Bihan, 16 rue des Fours à Chaux, 35400 St. Malo.

The Nov.-Dec. issue is noteworthy in that it carries a story by an American woman of Irish origin and a translation from Tchechov by a Russian girl studying Breton in Rennes. There are short translations also from Portuguese and Catalan, poems (one by recently deceased Bob Hellico), obituaries about two militants Alan Al Louarn and Tangi Peyretout. The most substantial contribution is a story by Per Denez about

a rogue ram apparently endowed with magical characteristics. There is a critical review of F. Favereau's Breton-French/French-Breton Dictionary (1360pp), that in its desire for contemporaneity and comprehensiveness "takes on board" a load of b... barely disguised French terms which, like a blight, have invaded the speech of Breton-speakers free (?) from any normative influence, displacing long-established and well assimilated equivalents. I was particularly interested in a review of a new translation of the Mabinogion (into French) by Pierre-Yves Lambert, which Herve Ar Bihan compares with previous ones, particularly by Joseph Loth (in French) and Abeozen (in Breton).



Dalennau

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

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

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

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

CYMRU Robat ap Tomos, "Dyffryn", Gretton Fields, Gretton, Cheltenham, Glos. GL54 5HH, England.

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

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

MANNIN Cristl Jerry, 6 Glenfaba Road, Peel.

LONDON BRANCH Robat ap Tomos, "Dyffryn", Gretton Fields, Gretton, Cheltenham, Glos. GL54 5HH, England.

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

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CEAP BREATAINN Frangag Nic Eachainn, Box 179, Mabou, Cape Breton, Nova Scotia, Canada BOE 2WO.

The General Secretary and P.R.O. of the Celtic League is **Bernard Moffatt**, 11 Hilltop View, Farnhill, Braddan, Mannin.

The Editor is **Ms P. Bridson**, 33 Bóthar Bancroft, Tamhlacht, BÁC 24, Éire.

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